

# **The Glory of CHRIST**

Unveiled or the Excellency of  
CHRIST Vindicated in his Person,  
Love, Righteousness, &c., being an  
Exposition of the Mystery which was  
kept secret since the world began.

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A Poor Despised Servant of JESUS CHRIST, and  
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Cambridge.

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## **The Glory of CHRIST Unveiled or the Excellency of CHRIST Vindicated in his Person, Love, Righteousness, &c.**

### **BEING**

An Exposition of the Mystery which was kept secret since the world began; wherein the Doctrine of the Holy Trinity is manifested in the Glory-Man, the Lord JESUS, and that Christ's bearing the Iniquity of our Sin in his Sufferings was the Atonement he made to God for the Elect; set forth against the Socinian and Neonomian triumphs, and against some other Cowardly Professions. It is likewise demonstrated that an Interest in Christ is built alone upon the Free, Absolute and Everlasting Love of the Father, Son, and Spirit, towards an elect Remnant in Christ Jesus, against the Arminians. And therein is some account given of the Mystery of the Elect and their Union in Christ Jesus before the Foundation of the World; proving that their Free Grace Union according to God's Ancient Settlements was never, as to the Comprehensive and Supreme Relation of the elect in Jesus Christ destroyed by their Subordinate Nature-Fall in Adam. To these things are added a Vindication of the Excellency of God's Free Grace against the whole Arminian Scheme. And lastly, the Spiritual Operations of the Holy Ghost are Vindicated, as the Immediate Spring, Life and Source of all True Religion.

### **OCCASIONED**

By divers Notorious Errors in the writings of Mr. John Hunt of Northampton, and many other Writers, Preachers and Professors of the Gospel on most sides; who instead of increasing on the Foundation at this day, have shamefully cast off the First Faith. And that now when the Water of the Euphrates, or the Power of the Turk since the Peace of Carlowitz, {Treaty of Carlowitz, 1699,} hath been eminently dried up, so as not to overflow the Western Monarchy as heretofore; and now likewise, although for the elect's sake, God has shortened the days, upon the rising of the Two Witnesses in England, who rose and stood upon their Feet in this Street of the great City, where they had been slain in their open Testimony of Experimental Truth; yea, to make way for the coming of the Glorious Kingdom of Christ, we have seen the Seventh Angel in the Ministry of Christ, {presently for Dispatch since this last Liberty,} pouring forth his vial into the Air, which hath cried with a great voice out of the Temple of Heaven, from the Throne of the Glory-Man, IT IS DONE; all is done in Christ Jesus before believing; and on this has been further uttered, the Kingdoms of this World are become the Kingdoms of our LORD, and of his Christ, and he shall Reign forever and ever. Nevertheless Deserters of the Faith, even so far as was believed to be the Last Age, by their unbelieving VOICES from the Pulpit, and angry THUNDERS awing the people, have drowned the Report of the Seventh Angel. Time now for more LIGHTNINGS to come forth after them, towards the Advance of a Spiritual Reformation breathed after.

## Joseph Hussey 1660 - 1726

Hussey was born on the 31st of March, 1660, at Fordingbridge, in Hampshire. The first elements of learning he received under the tuition of Robert Whitaker, who had been ejected from his fellowship in Magdalen College, Cambridge, in 1662, and then lived at Fordingbridge. At a proper age, he was sent to an academy of considerable repute at Newington Green, under the direction of another ejected minister, Charles Morton. {Who later became the First Vice-President of Harvard College, New England.} When he had finished his studies, he preached his first sermon at Mr. Jenkyn's Meeting-house in Jewin-street, London, on the 14th of August, 1681. Shortly afterwards he became domestic chaplain to Mrs. Powell, afterwards Lady Thompson, at Clapham. There he continued preaching occasionally till 1683, when he became chaplain to Sir Jonathan Keate, at the Hoo, Hertfordshire; where he preached constantly till May the 20th, 1688. In the summer of that year, he removed to Sissafernes, in Codicote Parish, Herts, at which place, and at Maiden Croft, near Hitchin, he continued to preach till his removal to Cambridge, in 1691. Mr. Hussey appears to have obtained considerable reputation as a preacher during his residence in that part of the country, and was often consulted by ministers and others, upon subjects connected with religion. Mr. Hussey was ordained at Annesley's Meetinghouse, Little St. Helen's, Oct. 26, 1688, in the presence of six Presbyterian ministers. The thesis he defended was, that the pope was the Antichrist; and his testimonial was signed by Dr. Annesley, Samuel Slater, John Quick, John Turner and Robert Franklin.

Prior to his eyes being opened to the Wonders of Divine Grace, and the Lord granting unto him true Gospel Repentance unto the acknowledging of the Truth; {Acts 11:18, II Tim.2:25} it would appear that he, along with other 'evangelical' cohorts opposed many of those 'high grace' truths that he would later be brought to love and embrace. This opposition to the Truth he confessed and bewailed, and whose public repentance one may look upon as an example unto all Gospel Adversaries, and for special instruction unto all who are willing to be informed thereby. His words are as follows: "The truth is, we were then generally angry with the Gospel throughout the nation, and labored hard to put out the eyes of a discerning faith; and though it did not come to the general assault so early as fourteen years ago, yet we were generally by the evil spirit stirred up at that time to darken counsel by words without knowledge; and because more of the light of Christ was come into the world {as there must more and more in every age, upon the path of the just, till that true Light returns, and comes again into the world in flaming fire,} we had loved darkness rather than light, because our deeds were evil; publishing that for the Gospel, which as to a great part of it, rose but little higher than the light of nature, and no higher than the corrupt part of man's reason, molding and mis-shaping religion to hide the Gospel! And we saw this had been always so contrary, in and out of pulpit {that is these things were so, or if suffered to go on without zeal to suppress them, rather than pray and study for more light to explain them} we must ourselves, in all our own scheme and way of preaching be overthrown! And corruption will never bewail corruption, but rather deny, or cover, or lessen it. In short, we were generally agreed to run down the glorious Gospel {wherein all the discernment comes, and shine in the minds of poor souls, to bring them out of darkness, and break their bands in sunder.} And we labored to do it, by loading it with the reproaches of Antinomianism, Crispianism, Davisim, and I know not what; which I am afraid the body of us have not been humbled for, nor repented of to this day! And what a sad condition will Christ one day discover those men to be in, whom he shall judge according to their own Gospel of repentance, and universal sincere obedience, as the conditions of the Covenant of Grace!" {Glory of Christ Unveiled, 1706}

Regarding his valuation of Divine Revelation, and his being equipped for the ministry of God's Word; he writes, "If a man's argument lays in human wisdom, human testimonies may strengthen it. But the best of human testimonies are an ill medium to establish the truth of the Gospel by, because the Gospel is established upon divine revelation, independent of the testimony of man. The man who goes about to defend the faith of the Gospel or refute error by the testimony of authors, would have been an active instrument in some of the ancient councils, made up of learned doctors, in which they put truth itself to the vote, and enacted canons of anathema against all that were otherwise minded. The value of all such things vanished with me, when the Lord led me into an experimental knowledge of Himself, the everlasting love of the Father, and the operations of the Spirit of my own soul. This sweetly removed the fears of my insufficiency for the ministry, and rebuked the temptation which had held me from going on in the work of Christ; taught me to keep off from Arminianism, that too naturally runs through the labors of some. This also calmed the storm, raised up my mind in departing from human testimonies, and helped me to wade through difficulties where no author had ferried over!" {Preface to his book entitled, "God's Operations of Grace, 1707}

When the cruel Act of Uniformity took place, the fruits of nonconformity in the county of Cambridge were very abundant. Most of the Dissenting churches in that county were planted by Mr. Francis Holcroft, who was ejected from Bassingbourn; and he was for many years considered their common pastor and parent. The prodigious labors of that extraordinary man, together with the injury he received when barbarously imprisoned for preaching, greatly undermined his health, and at length laid him aside from his labors. This circumstance, combined with the liberty granted to Nonconformists by the Act of Toleration, occasioned the Dissenters of Cambridgeshire to separate into distinct societies. One of these congregations settled on Houghill, near Cambridge, and consisted chiefly of Presbyterians. Mr. Hussey was their first pastor, and settled there on Thursday Nov. 19, 1691. The ministers engaged in his settlement were Mr. Scandaret, of Haverhill, who preached, and Mr. Billio, of St. Ives, and Mr. King of Wellingborough, who prayed. The church then consisted of seventy-six members. Mr. Hussey exercised his ministry at Cambridge with great success, till October, 1696, at which time his church had increased to 122 communicants. The constitution of the church was then altered by the vote of a considerable majority. Seventy-six members, with the pastor, were for a Congregational discipline, and twenty-four were against it. Upon this, the latter withdrew, and formed the Presbyterian Society in Green-Street. Those who remained behind signed a rigid covenant, drawn up by Mr. Hussey. The senior deacon of his church was Robert Wilson, who had been ejected from the curacy of Over, in 1662, and afterwards taught music in Cambridge till 1710, when he died full of days, and of the fruits of the Spirit.

Mr. Hussey continued pastor of this new modeled church, and great success attended his ministry, till 1718, when some disputes about church discipline chiefly, and partly about his doctrine, rendered him very uneasy; and at the close of the year 1719, he accepted an invitation from the late Mr. Humphrey's church, in Petticoat-Lane, London, and removed from Cambridge in January, 1720, leaving a congregation of 1100 persons, and a church of more than 150 members. Mr. Hussey continued with his church in Petticoat-Lane till his death, which happened at his house in Hoxton-Square, on the 15th of November, 1726, in the sixty-seventh year of his age.

Mr. Hussey was a man of considerable learning, and possessed very superior natural abilities. His talents as a preacher rendered him very famous in the Independent churches of his time; and he was much followed, especially by those who were inclined to what was called the Antinomian scheme. His doctrines were rigid Calvinism; and he

was a great admirer of the writings of Crisp, and of Mr. Richard Davis, of Rowell, who made a considerable stir at that time in behalf of the same scheme. A manuscript says, "he drained several churches of such members as were better instructed than their pastors."

## **Glory of Christ**

In 1706 he wrote, "I declare, therefore, that wherein I go contrary to many good men, I do it after an examining of their writings, and weighing books at the Sanctuary Scales (a labor that hath been now upon my hands more than ten years past) and good reason, to go by God's Word and Spirit at last, having been carried away with much deceit in many other writings, and by too many of some of our good men who have found more goodness to mean well, than judgment to open all well they have undertook...Here let no man mistake me; for I am not against Doctrinal opening the Scriptures, nor Practical writing; but let every man, as the Holy Ghost saith in Paul, take heed how he buildeth on the Foundation, the Foundation is Christ {I Cor.3:10,} and it must be Spiritual building upon Jesus Christ...Doctrinal and Practical writers are not to pin one upon another, as generally they have done all along, to the no mean disservice of the Gospel. Let me see things belonging to the Scriptures solidly made out by the Holy Ghost's own arguments there, and not by the Council, the Classis, the Fathers, the Quotations; or, in short, the Authority and Opinion, the Subscriptions and Prevailing Notions of the Times – for we see manifestly, in spite of all the learning, that learned men have been building up a Babel of Confusion to lay their notions under everlasting Disputes; the Lord having confounded their language {Gen.11:7,} and several opinions, till they understand not, nor believe one another...It is needful to rely upon the Lord's All-sufficiency to bestow wisdom, diligence, holy zeal, and a single heart for Christ {not a divided heart, as Hosea 10:2, not a heart and a heart, one heart for His Glory, and another heart for our own Names} for undertaking it; and this is the more needful, if we love our Lord Jesus Christ, and the souls of men, or take any due care about the Church, which the Lord hath purchased with His own blood, and fenced round by enclosures of Free Grace, to distinguish it from all the world besides." Joseph Hussey {Glory of Christ Unveiled, or the Excellency of Christ Vindicated, 1706}

Mr. Hussey's religious sentiments underwent a revolution during his residence at Cambridge. When he set out in life and during the earlier years of his ministry, his faith was much the same as that of the bulk of Presbyterians; but God, in grace, had now begun to establish his heart in the Divine Truth of the pre-eminent Glory of Christ. The following are Hussey's own words regarding this spiritual revolution of mind:

"The love of God in settlements from everlasting, the love of God in regeneration, is the love that in every way precedes us. I have loved before drawing, therefore with lovingkindness have I drawn thee, because I have loved thee with an everlasting love. In the very supralapsarian settlements, in the appointment of things upon the pre-ordination of the Fall, love is still before conversion. The love of God is towards sinners, before sinners are converted. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." {Rom.5:8} It was as free to God to love us before the world was, as to love us yesterday in our blood, or a few years ago when we were yet 'sinners,' and had not believed through grace, nor were brought home to God in Christ. O, the prevailing of this ancient love, when God comes to open it up, and to bring it forth in time. It was this thought that drew my soul first and last to Christ; in reading Mr. Charnock's Discourse of God's being the Author of Reconciliation in the Covenant of Redemption before the world was made! Then it was that I felt the first effectual call of grace, after the publication of that man's labor in his second folio volume

of 1684; perhaps two or three years after in the reading of it. Oh! It was upon this doctrine of God's Everlasting Love that Christ was endeared to me, as I was brought to the realization that I was endeared to Him in the Everlasting Covenant of Grace; and from thence I date my New Birth. I had been from a child sober, well educated, constantly read the Scriptures, two if not four chapters every day; prayed secretly upon my knees to God twice every day without omission, having been always used to it from five or six years old; yet as I grew up, I found tender convictions grow sharper; and, as Paul says, still "when the commandment came, sin revived, and I died." Religion did not kill this sin, but sin knew at last how to strike at this religion, and that after my growing stricter and stricter. I wrote sermons, I prayed longer, I read Mr. Alleine's works, Mr. Baxter's books, and the more I grew acquainted with these, I thought the more vehemently I had committed the unpardonable sin; I heard a multitude of preachers, these were all agreed to turn me into an anvil, and smote every blow upon me; sometimes I fell into desperation, always remained in a horrid unbelief of the Gospel. I expected hell, and as verily believed it to be my portion, as I believe there was a God that made the world. Nevertheless I dare not omit reading, praying, and hearing, but went on in all duties as formally; and as I grew up my desperation continued and increased, because I had not done duties enough to rely on, and plead with God; yet sometimes, now and then by fits and intervals, if I prayed half an hour with some enlargements, I would labor to draw some comfort from thence, and fain persuade myself into a belief that this was sanctification. And this I could sometimes rely on, and run to as my refuge, but by and by sickness came upon me, and a sense of God's apprehended wrath wet me to the skin, to the soul, and to the conscience, that I was not one wit the better for all my duties. Well, God raised me, and then I could assent to all that the preachers told me; and when I measured myself by their marks, thought all these things to be signs of grace, hoped well, went on, and found peace, till the popish plot of 1678, and lo; we all apprehended the French coming, the city of London, where I was, in danger of being consumed with flames, and the papists rising to cut our throats; but that which was then the most terrible to me was, that pale horse of Revelation 6:8 {which always ran in my mind} that carried death and hell behind him. And what became of all this seriousness; {for I jested not with religion;} and as I grew up into acquaintance with men and ministers, their conversation began to make me hate the power of godliness, and love the form of it. Then was it, I called myself fool for having been so precise and strict, when I did not believe the ministers gave any firm credit to the duties and watchfulness they often impressed upon the people. Yea, then I began to love looseness and levity and to hate religion. For indeed, notwithstanding all my former show, and as earnest pursuit of religion as my unrenewed nature could set it forwards, I had never cordially embraced it. {Nothing but the power of religion since, and communion with Father, Son and Spirit could have convinced me, but this that I have last related was an open contradiction.} All that I did in religion I did as a task, and never with delight. I thought God a hard master to be so strict, and then give me no grains of allowance. So far now was my education and profession from conversion, that it ended in apostasy, and settled in a spirit of security in sin, and a Spirit of slumber for divers years, laboring to tread out the spark, and put out all this glimmering conviction, and bury the glowworm of an awakened conscience. {For I see there had been nothing else!} Thus it was, till the very moment came of God's showing his love to me of a sudden, by the means afore spoken of; and after all my zealous profession of Mr. Baxter's doctrine and way to heaven, which to me proved the greatest doctrine of licentiousness I ever knew. Thus it was; I say, in my soul, until God directed me by his providence to Mr. Charnock's book; and what was it I found in that book which converted me? Why, it was the Spirit of the Lord that turned my heart in a moment, in

managing this one point - God's everlasting love to me in the Covenant which the Father made with the Son before I had a being; yea, before the foundation of the world. Oh; then my repentings were kindled together, that I should go on sinning against Him that had been always loving me; for though Mr. Charnock did not tell me this, nor do I remember there is anything of everlasting love in the phrase of it used in all that discourse about the Covenant of Redemption; yet the Spirit of God struck in with this doctrine in the substance thereof, and hath given another power in religion to my soul, to different fruits than ever I felt before; and that although it was many years before I preached this, for want of more discerning light and teachings of God the Spirit and courage in my soul. To get about these times, I used to dash my preaching with some of the old mixtures; nevertheless, it was this everlasting kindness which drew me, won me, melted me, broke a whole heart of stone at once; and made quite another man of me! And I have had the experience of its power, and guidance, and support almost these 20 years in the main; a change of life from a change of heart. Thee, "I have loved thee with an everlasting love!" Oh; this echo of a 'thee'! This sweetness of individuation! This consolation of the joyful sound! For the Spirit of God useth it to a single person as well as unto the entire Church mystical. Oh; the riches of grace! Unsearchable grace and love! What a wonder of the Gospel, that the Holy Ghost should make it out beyond questionings in a particular and lively application of the Son of God to me! That he loved me, and gave himself for me! {Gal.2:20} And the sensation of this everlasting love hath not worn off, but increased, and increased, and been increasing year after year, from the time that it pleased God first to reveal his Son in me by love; and now I love his government, which before I hated; his yoke, his ordinances; which, with all my old religion, I hated. I find now if my frame alters, the times alter, my state does not alter; my Lord and my God alters not. My peace alters not; my assurance, my joy, my strength, alters not; all which I have from God the Father, through Jesus Christ the Mediator, by the Holy Ghost the Comforter who alters not a jot in Christ; and through grace degenerates not in my own experience; for I dare not, no I am not inclined to spend my time, my thoughts and affections, as if I was under my old way of religion; the power of this Gospel doctrine, I am sure that I have found it to come with another spirit, life and power, than our present day professors believe." {Glory of Christ Unveiled, 1706}

His desire in the publication of his book on the Glory of Christ can be found in its preface: "Reader; if the Lord Jesus may be exalted in the souls of any of God's children by the things written in this book, it's what my soul is made to breathe after." {Preface - Glory of Christ, 1706}

The well-known John Dunton, {bookseller & author in London} who was his contemporary, speaks highly of his single desire to preach Christ. The account he gives of him is this: "His philosophical discourse on the late storm shows that he's a man of learning. He can dispute well, and has done it with great applause; but he's no lover of controversies, but a sincere promoter of practical godliness. He preaches in Cambridge, and some of the scholars do now and then peep into his meeting; and I can tell them that their time would not be lost if they remained for the entire sermon; for Mr. Hussey is a man of great piety, and universal moderation. I do not see why the Canterbrigians {students from Cambridge University} should refuse to hear him; for he has a great respect for the pious men of the Church of England, and never lays any stress upon those little things {I mean ceremonies, or such indifferent things as are not essential to salvation} in which he is very sensible others are as much at liberty to differ from him as he from them."

The immediate occasion of his adopting a 'high grace' standard is not specified; but the covenant that he drew up for his church was formed upon the Supralapsarian

basis, and upon rigid principles of separation. Much of the antipathy which it discovers to the Church of England is however, easily accounted for, and may be explained by the following anecdote, which shall be related in Mr. Robinson's own words. It is to be found in his, "Lecture on a Becoming Behavior in Religious Assemblies," delivered January 10, 1773, at the meeting-house, St. Andrew's, Cambridge. "When I was first called (says Mr. R.) to the pastoral office of this congregation, about fourteen years ago, I had an opportunity of inspecting the papers belonging to the society, among which was the covenant or agreement signed by all the members, before they were admitted to the Lord's-Supper, as the rule of their actions. I was the more curious to examine this, as it described the manners of the old Dissenters in Cambridge from their first toleration, and had been their rule of life for more than half a century. To my great surprise, I found one article forbid their entering, on any account whatever, into the established places of worship. Another prohibited their accompanying with people of that community. A third strictly enjoined them not to intermarry with any of the members of that church. The penalty for a breach of these articles was excommunication. I was surprised, that a people, who were neither required to abjure in form, Atheism, Deism, Judaism, nor Popery, should yet be required formally to abjure the Established Church. The Church of England only was the object of their inveteracy. My astonishment increased on finding that such a covenant was drawn up by the famous Joseph Hussey, one of their former pastors. He was a man of great learning and piety, a very popular preacher, and deservedly respected by all the Dissenters in the country. Indeed, his ideas of learning and piety were so refined, that he was very susceptible of an affront from people professing either to be knowing or good. For my part, having been educated in the Established Church, having conscientiously dissented from it, and having suffered on account of my dissent, I had been naturally led to examine, and to abhor intolerant principles, and my notions of church discipline were very remote from these articles; however, great respect was due to Mr. Hussey's judgment, and, I thought, it might edify me to inquire the cause of so extraordinary a conduct to the Established Church. An opportunity soon offered. The congregation invited me again to take the pastoral office. I thanked them for their generous confidence in a person so young; but begged leave to refuse the pastorship. They urged me to give a reason for my refusal; which I did, by assuring them, that I could not in conscience agree to their discipline, which I thought by far too rigorous. None of the old men attempted to plead for the old discipline; they all agreed, however, in declaring that it was highly proper, when it was first established; and assigned the ill-behavior of the townsmen at meeting as the reason. Jews and Papists never entered their assemblies; they had a good opinion of them; but the town came frequently, and always disturbed their worship; and they thought them, therefore, the profanest of mankind; and that the most antichristian church which nourished such members and ministers in her bosom."

Mr. Hussey published a variety of pieces to delineate and enforce his peculiar sentiments. The first was, "The Gospel Feast Opened;" in thirty sermons on Luke xiv.17, preached at Cambridge in 1691, and published in 1692, and again in 1693.

{Regarding this work; he had this to say in his preface to THE GLORY OF CHRIST "It was the same general tradition of men and books, which had mis-taught me about 13 years ago; for I then lacked distinguishing light in the Nature of God, and the distinct Operations of God the Father, God the Son; but more especially God the Spirit, and had not reached to any clear light in the harmony, and wise design of the Most High in the Holy Scriptures. - At that time I was easily prevailed on by an exciting letter of a Presbyterian brother to set forth 30 Sermons that I had preached on the Great Supper in the Parable; in which sermons there are a great many dark, undigested and inconsistent passages, together with a sinful exclusion of the work of the Holy Spirit in the doctrine of

invitation to come to Christ; insisting therein more upon the act of coming, than upon Effectual Grace in the Operation of God upon those that come. The things amiss have been discovered to me since, and therefore, for the magnifying of the riches of God's grace towards me; a dark, vile and sinful creature in my own, and Adam's nature, I love to see that book now and then, entitled the Gospel Feast Opened, as an encouraging evidence of my growth afterwards in the Mystery of Christ. Besides, all those errors that I have long since, through the Lord's humbling, emptying, and teaching me otherwise, repented of, and grieved for in my heart; and through that same Grace alone, avoid them, and such like blemishes of the Gospel, in my latter preaching and printing."}

His next work was on a subject of much curiosity, and replete with learning. It is entitled, "A Warning from the Winds;" being a sermon preached at Cambridge, Jan. 19, 1704; with an Exercitation on Eph.2:2, against the common mistake that the winds are raised by Satan, under the Divine permission.

{In the preface of that book, he said this in regards to his own wisdom, and the writings of men: "Well then, bring them out by clusters, pile them up in monuments of standing triumph; and yet, I am content to espouse that single piece, Christ, and prefer his spiritual teachings to myriads of their learned company. How often, if I am faithful to the Lord, am I bound to thwart these; {I open Scripture by Scripture, whether I hit the mind of interpreters or no;} for I must find fault with them, or with Christ, for these too often are not agreed; and indeed, as to my profession of Christ Jesus, I do not pin it upon human sleeves, whether Church Fathers, Councils, or Commentators; for I bow to none of their wisdoms where I do not see the wisdom of Christ in them; let men be otherwise good or great, I know Christ is better and greater than all; and I do esteem one hours heavenly communion with the Lord, ten thousand times more than an age spent in ransacking of books."}

In the same year, he published, "The Stroke of Divine Sovereignty; a Sermon on the Death of his Wife, Mrs. Mary Hussey, who slept in Jesus, Jan. 29, 1704; with an Account of the gracious Dealings of God with her Soul." The text is Ezek.24:16. In 1706, he published, in a thick quarto {massive 918 + pages,} his great work, entitled, "The Glory of Christ Unveiled," {Note: Only five hundred copies were printed at this time; and although the work was never re-printed in its entirety three abridged versions appeared in 1761, 1771 & 1790.} against a work published by John Hunt, of Northampton, on the subject of God's Decrees. In this singular performance, Mr. Hussey sets himself seriously to prove, that the Arminians are guilty of breaking the whole of the Ten Commandments.

## **God's Operations of Grace**

In the following year, 1707, he gave to the public, in octavo, another celebrated work, entitled, "God's Operations of Grace; but no Offers of Grace;" which is written expressly against the heresy of Arminianism in preaching. Mr. Hussey's design, and that of other ministers who have adopted his method, was to secure to the Holy Spirit the sole glory of converting and sanctifying the souls of the elect. This work was re-printed in 1792, but without the marginal references. {Also an abridged version was printed in 1973 by W.J. Berry Sr. - Primitive Baptist Library - North Carolina.}

The Preface to the 1792 Edition said this in reference to the book: "Respecting Mr. Hussey's Treatise on God's Operations of Grace, permit me to say, that in every age Satan has had his engines planted against Mount Zion, 'the Church of the living God, the beloved city,' either to distress or to destroy her. Among others, false apostles, false ministers, false doctrines, were none of the least, in order to pervert the right ways of the Lord, and to turn aside the simple from the path of understanding. In the days of Mr.

Hussey, the author of this precious and experimental treatise, they abounded. Ministers of Satan transformed into Angels of light, appeared to him more detestable and more dangerous to the Church and fold of Christ, than open opposers of the Truth as it is in Jesus. Such wolves in sheep's clothing had crept in unawares, not merely to spy out; but, if possible, to root out the liberties and privileges of the children of God. These base ends they endeavored to accomplish, not by fair, open, avowed opposition to the truth, but by holding it in unrighteousness; walking in craftiness, in half-heartedness, and hypocrisy; by feigned words, making merchandise of the simple and their experiences; holding the letter of the Word, but denying the spirit thereof; holding the form, but denying the power - from such he turned away. Their business was to aim oblique strokes at Christian experience. 'Remove the foundation and what shall the righteous do?' Confound the marks of sound conversion, 'so the hope of the righteous is removed like a tree.' These base ends were to be accomplished, by calling an assurance of faith, vain presumption; a good hope, a false notion; communion with the Father and the Son through the Spirit, forced imagination; repentance unto life, a thing uncertain; and application of the Word of life and promise to the soul, fanaticism and delusion; in short, that a life of faith in the Lamb of God was not so much to be depended on, as a life of doubting; that the love of God shed abroad in the heart, was not sufficient to produce good works, unless slavish fear was mixed with it. Thus, these arch heralds of Satan attempted to destroy the believers standing on the Rock of Ages, to tear from his bosom every ground of comfort, and pluck him from his strongholds, by first obliterating the marks of his regeneration, sonship, and interest in Christ; and then, if possible, debase him to the level of their own uncertainties. Yet, to give a finishing stroke to the whole, brand him with the odious name of Antinomian, while themselves, as enemies to the power of godliness, were the only characters in the world that deserved it. In opposition to such, and in order to stop the mouths of such betrayers of the flock of Christ, the Lord raised up our author, and caused him to send forth this treatise, on God's Operations of Grace; who, while aware of the craft of his adversaries; was, in the strength of the Lord, enabled to hold forth and defend those truths its enemies had endeavored to obscure."

W.J. Berry, the editor of the 1973 Edition, had this to say in regards to the book: "The burden of Mr. Hussey's arguments is primarily to refute the unscriptural and Christ-dishonoring system of 'free offers' indiscriminately addressed to all alike. It is truly a blasphemous presentation of Christ's finished redemption, offered to all who will make it effectual by their acceptance of the proposed offer! The reader will note that Mr. Hussey's arguments against free-offers of grace are well undergirded with the Scriptures of Truth, especially those touching depravity of the human will, election, effectual calling, and the work of the Holy Spirit in regeneration or the new birth."

## **Twenty Gospel Propositions**

Towards the end of the book we find these twenty propositions or resolutions to the Question: How must we preach the Gospel to sinners, if we do not offer the Gospel to them and to lay open the religious cheat and the nakedness of the free offer system.

"1. We must preach the Gospel, as it agrees with the reconciliation of God to sinners and sinners to God, through the gift by grace, in the imputation of the Righteousness of God in Christ to them. - The man that preaches thus to sinners, advances imputed righteousness and free grace; but he that offers salvation to sinners upon their own acceptance, covers no iniquity with the mantle of Christ's righteousness, nor advances the imputation of the righteousness of God, that does so. Offers in no wise serve to advance the virtue of imputed righteousness, as of a comprehending

righteousness, that contains within it a complete Christ, and the grant of the Spirit, promised in office to work regeneration, or the new creature, and faith the visual power of the new creature, and repentance, the effect of both.

2. We must preach the Gospel in showing glad tidings to the people; namely, that God's gift of the Spirit, or internal operation on the soul's faculty that secures a sinner's receiving of Christ in the preaching of the Gospel; whereas an external offer is a mere delusion. - What business have we to tender the Holy Spirit? Wherever the righteousness of God is imputed, the Spirit of God is bestowed, to reveal and apply it. In this way saving grace is given to all the elect of God. It is of special grace when God gives man his Holy Spirit, but it is not of special grace when ministers offer him to men. - We ought to preach the Spirit {who is an undertaker in the work of grace and salvation of the elect,} as positively as we preach the Father, or the Son; whereas on the contrary, what a poor ineffectual helper, do most men in their preaching make the Spirit of God appear to be.

3. We must preach the Gospel as it is most fitted to the display of effectual grace, by setting forth the operations of God the Spirit. - We are to preach the Spirit efficacy, as absolutely as we preach the Father's election and the Son's redemption; all beside is delusion. - It is in the light and power of effectual and purifying grace, bestowed and experienced, that a sinner believes in Christ unto salvation, renouncing all that is his own; nor can he do otherwise in a real experience of Christ. - We must preach the new birth, the washing of regeneration and the renewing power of the Holy Ghost. - We should preach the Gospel, which is consistent with the praise of the Spirit's work in regenerating grace as it is consistent with the praise of the Father's act in election. - The Gospel preached in the power of God having the Holy Spirit descending on it will alone do the work of conversion. - In a word, man's offers are not fitted to exalt God's Operations! - We must therefore preach effectual grace!

4. We must preach the Gospel evangelically, so as, if possible, to stain the pride of all glory in the creature; we are to preach not ourselves but Christ Jesus the Lord. - Offers are fitted to exalt the creature. For when you should be preaching all that exalts God, in contriving, preparing, sending, and revealing salvation by Christ; also in bestowing and conveying these truths into our hearts by the Holy Spirit, men instead of it depart from the truth, give heed to seducing spirits, speak lies in hypocrisy, till they are carried away to glory in offers; and when offers come to town, what do they do? Alas; they evidently diminish God and his truth to exalt a lie. - Offers give God the lie by bringing glory to the creature, and so make the creature boast against the Creator. The new creature is to reign over the old one; for Grace shall reign through righteousness unto eternal life. Whereas we are to glory in the grace of God, as the apostles did, and in the Operations of God's Grace!

5. We must preach the Gospel depending on the Operations of the Spirit to beat down the practical Arminianism of our natures. - Arminianism is the universal nature of mankind. It is by nature everybody's principle, and there is no more religion in it than what springs from reasonable nature, under corruption. It is our own case by nature, and I find it as natural in me to be an Arminian, as it is to breathe. I will own it, that every man before the power of grace changes him, has free will, or rather a slavish will to be an Arminian by nature; for we were all born so, and without the Power of Grace we must die so. - Offers of grace uphold Arminianism, forty times more than they are suited to the free gift of effectual grace to the elect of God. - If we lay down the Gospel in a Gospel way, we are delivered from all the abominations of these Arminians; neither is there room for their subtilities to bring men into such labyrinths as they do.

6. We ought to preach the Gospel discriminately, so as in the light of the Lord to define when Christ and salvation are effectually given, where, and in whose hands, the

gift of salvation lies. - God sending and giving Christ to His own are certain and unalterable acts of love in God; for God does so act towards His own, that they shall know the mysteries of the kingdom of God. - Salvation is a secret power that comes from heaven, working itself into the doctrine, and is quite distinct from the trumpet, or open sound of words, which fall from the ministers mouth. - Jesus Christ is the Father's servant to communicate the benefit, not to propound the offer; and He never sends servants to rob Him of His own high office. God's gift of salvation, through Christ by the Spirit, is so high a piece of grace, that it will not stand with the arrogance of the creature in telling sinners, 'Come, here I offer you Christ; here take Him.' This does not advance Christ, but man!

7. We must so preach the Gospel as to take special care that we distinguish the Spirit's work from the creature's acts, in the practical truths we preach. - Offers nod towards the creature, as a superstitious ceremony monger bows towards his altar. Offers entangle and confound the Spirit's work in those parts of a discourse especially which they call application. - Offers put such a slight and neglect upon the effectual work of the Spirit, that you can scarcely imagine by offer preaching, that the Spirit ever took delight to create faith, or took any delight to work repentance. - Thus offers eclipse the Spirit's work in conversion!

8. We ought to preach the Gospel in the way of Christ's Institution. The command runs thus, Preach the Word, be instant in season, out of season, &c., 2 Tim. iv. 2; but there is no command for offers. Offers are no institution of Christ, but debase an institution of Christ into the invention of the creature. Preaching is an appointed proclamation, not an un-commanded proposal. - Though men are resolute and still bent upon their own way, yet the elect shall not miscarry; for God will call his elect from under man's device, to his own ordinance. I therefore must not offer Christ to the elect of God, but I must preach HIM!

9. We ought to preach the Gospel as it has a special promise of success. - Men are angry at those parts of the Gospel which have been most experienced within the souls of God's elect; and they strike most at those parts of the Gospel where Christ gets most glory, and souls get most comfort. - The promises made to preaching, are as absolute as the first promise was; {Gen.3:15;} because they are made upon the same Foundation, and are in the hands of Christ to accomplish the same purposes. So Thy people shall be willing in the day of Thy power. Wherefore the Gospel does not come to them in proffers, but in the declaration of the promises of God.

10. We should preach the Gospel so that the Gospel may justify itself; for the Gospel being but of one piece of grace, through all parts of it, is fitted so to do; but offers are self-condemned and self-contradictory. Offers borrow from the Truth and from the name of grace {grace offers} to color over their uncomely looks with excuses, as a specious varnish, that they might not be seen for what they really are, thieves and robbers. Their diminishing language is, that they do not mean as the Arminians mean; as this is commonly uttered by them in their offer pleas; just as an harlot would fain be thought a virtuous woman, while she seeks to conceal her shame, as a strumpet, so it is with them; but I hope from the face of these and many other arguments, that the mask will be taken off. - Let offers be plain, let them pull the sheepskin off, and tell us, in the language of God's Word, what they really are, and not what they are not.

11. We should preach the Gospel, because it is sure as to individual persons, or particular interests, me or thee. But offers are all indeterminate as to anybody and so indeed are fixed on nobody, which must argue their uncertainty to me or thee; and it is plain they are so, because of their personal inefficacy; for whatsoever of the things of God are constantly ineffectual within one, they must be constantly uncertain in an application to one. Nevertheless, the gift by grace argues a certainty to you or me,

discriminated from ten thousands. The donation of Christ is from the love of the Father to certain individuals, but the offer of Christ is neither from the love of the Father, nor from the life of the Son, nor from the Law of the Spirit of life in Christ Jesus; therefore offer preaching runs all its dependencies on the fools feast of windy expectations.

12. We should preach the Gospel as it is discovered to be an admirable contrivance of way and means to effect conversion. – Alas; what can old Adam say in the pulpit? He stints with his offered Christ; he sets his bounds, limits, and his highest point round about the mercy seat, if he thinks sinners come too near and too soon. He puts on their shackles, where yet without them they must have stuck in the miry clay. He clogs them with terms, awes them with conditions, holds them in from Christ by the Law, and he thinks after this fashion he has made sure work of it. – God is always so jealous of the Spirit's glory, that such perverse ways never did, nor ever shall be blessed {as the true Gospel is} to do good in the knitting of sinners hearts to Christ. – The Gospel of Christ runs like the lightning, searching the deep things of God, dives into the mystical union, and apprehends Christ Jesus the given, and the Giver. That is Gospel, which is by special gift conveyed, set foot upon electing-grace, and immediately finds out who, and who have not, their names written in Heaven; for God sends His Spirit secretly in election and redemption unions, beginning regeneration union of mere free grace by the Spirit, sent into their hearts, because they are sons.

13. We ought to preach the Gospel so as to exalt it higher than any unconverted man in the world can by his fleshly arm receive it, or carry it in the pulpit to offer it to others in such a way. – If we believe God's way and method, we are not to fall in with a way, that upon strict and clear examination plainly thwarts it. – Special grace will be exalted in preaching Christ, as a gift, to honour God the Spirit in his way of working the gift into the nature of a sinner, the Spirit then according to his own covenant obligation with Father and Son, strikes in with the truth, in which act he both quickens and supplies the quickened with the benefit of Christ; and if so, it will not be long before this new life feeds on Christ. Men pretend to defend one truth, while they injure another. That God is sovereign is true, and convert whom He will; but still let men know that God is also just when he comes to the work of it, in bowing the soul to Christ. This is certain; though his immediate justice be founded upon his original sovereignty, yet his sovereignty never thwarts his justice, but reconciles it according to his own appointed way.

14. We should preach the Gospel singularly; as the greatest part of professing ministers do not preach it. – Preaching is suited to the light of the Gospel, the Kingdom of God, and the Authority of Jesus Christ; though I believe there be few that see it. – The general way of perverted preaching is proposing, or that which is similar to it. Why? Because the general way is to preach beneath or beside the mystery; so that the depravity of the times has suited the apostasy, with a word they have for preaching, which shuts out all the mysteries of the Gospel; that is, proposing. – Therefore, cry the Gospel; it is a singular way of preaching, but it is a sure one, and it is all done without offers; for it is a message above the light of nature.

15. We ought to preach the Gospel in sincerity and truth, which if we do, it will not give that open offence to such as are taught by God the Spirit respecting his own work, which offers do. Offers are contrary to the preaching of the Gospel; therefore they offend such as are most led into the Spirit's work. We must preach the Gospel so as its reputation may be advanced more and more, agreeable to and consistent with itself, so that the glory of the Gospel may visibly have the preeminence above the light of nature in the eyes of them that are taught of God. They who have got farthest in Christ's school can at any time see that when one preaches the Gospel, it is honorably exalted beyond all vain flourishes, whereas learned arguments, borrowed from the schools, with offers

and operations, have no small part in making a fair show in the flesh, and yet when examined, are full of rottenness, dead men's bones, and all uncleanness. Therefore preach the Gospel, which is honorable, but offers are scandalous; for they are thievish, stealing the children's bread to cast it unto dogs.

16. We ought to preach the Gospel in the encouragements of it unto conversion; but offers are not encouragements to conversion. Encouragements are what enlarges the heart. "I will run the way of thy commandments, when thou shalt enlarge my heart," says David. - The offer is but the preachers sound, but the encouragement is the Holy Spirit's work. An offer is a man's notion, but encouragement is a man's experience. Encouragements are God's Operations of his Grace.

17. We ought to preach the Gospel spiritually and discerningly, that the more our preaching is examined, cavilled at, despised, struck at and hated, the more it should discover how sweetly it accords with the Spirit's work. - Preaching the Gospel is a lively ordinance of Jesus Christ; let us therefore maintain and stand up for a lively preaching of grace to sinners to overthrow dead works. What are dead works? Are they fit for the living God, or to be found within the ranges of his living Temple? When the Apostle argued against dead works, {Heb.9:14,} he means dead works. He meant dead performances, which the consciences of Gospel worshipers are purged from, never to use them in their worship more; though some would fain have returned to them again. - The more I see and taste in my own experience of the Lord's graciousness in opening of his Word, the more have I proof of Christ speaking in me; the true interpretations of every text being written in the very spirit of the text on my own soul. We ought to preach the Gospel clearly, discerningly, and understandably. We must preach to sinners according to the discoveries that God has made of Christ to ourselves, holding forth that glorious operation of the Spirit, which lay in the discovery of Christ as ours. - Exalt therefore, the power that discovers darkness by the manifestation of light. - How blindly do men run against the Holy Spirit, not considering his glory as equal in the work of salvation, with the glory of the Father and the Son, especially in the work of regeneration, by the efficacy of his applicatory work in the soul. - If we walked in the light, as He is in the light, we should be preserved from such a blindness; and have fellowship one with another; that is, God with us, by virtue of imputed righteousness, and we with God, under the same righteousness of God, in a holy delighting in God, setting up the glory of his grace. - If ever truly saved, a sinner will be saved by Divine Power, from bastard {both false and illegitimate} conversion and empty forms of reformation.

18. We ought to preach the Gospel so as Christ may see in it the travail of his soul and be satisfied; but men with a show of offers do thereby exclude the Gospel Satisfaction, or seem to forget what they profess, and have undertaken to preach, even Christ and Him Crucified.

19. We should preach the Gospel so as the ministers of Satan do not, nay, cannot; we should exalt free operations, which have from God an irresistible influence to overpower our corruptions, and free our wills of slavery and bondage to sin.

20. We are to preach the Gospel with confidence in Christ, and fear as to ourselves that we do not lay any stress upon the creature; for offers are presumptions; as they rob the Gospel of its properties, privileges and glory and usurp Christ's authority and prerogative. - Our work is to sow the seed of good doctrine, and leave it in Christ's hand to bring it forth in his time. - Saints have to do with Christ, who is able to do exceeding abundantly above all that they ask or think, according to the power that worketh in them." {God's Operations, 1973, W.J. Berry Edition}

In setting forth these Divine Truths, Hussey exclaimed, "I know all these things by experience; for it was long ago that I was brought off, {so far as through grace I am

brought off from creature wisdom, creature confidences, and creature expectations,} to an entire dependence upon Christ, and his fulness from the Father, to fill and bless me in all!"

We are not aware of any other work by Mr. Hussey, published in his life time; but after his death, Mr. Peacock, of Dedham in Essex, published two of his sermons on Matt.11:28. And there are in existence, three unpublished quarto volumes of his sermons in manuscript, containing ninety-three discourses.

## Final Words

Some of the expressions that fell from him during the five days of his illness, when he was in extreme pain, were published to the world by William Bentley, who succeeded him in a part of his congregation, and may be found at the end of his tract, entitled, "The Lord the Helper of his People, 1733" A few of Mr. Hussey's dying sayings shall be here subjoined.

Thursday, Nov.10, 1726. One of his church asking him how his faith was exercised, with regard to those doctrines he used to preach? He answered, "I am in the firm and full persuasion of all those truths I have preached, and die in the firm belief of them all."

Friday, 11. The same person visiting him, asked him how he did, being in great pain? He answered, "It is the hand of a Father, and in faithfulness and wisdom does he all this; his counsels shall stand, and he will do all his pleasure." With much more not committed to writing.

Saturday, 12. A sister of the church asking him how he did? He said, "Just upon the borders of eternity; I long to see Jesus." The same person expressing what a loss it would be to her and the church, yet that they must stoop to the sovereignty of God; he said, "When the streams are dried up, Christ is a Fountain of Fulness." He then said, "He had no quarrel with any here, but was in a sweet forgiving, forgetting frame of spirit to those that had hard thoughts of him."

Lord's-Day, 13. Many of the church being in his chamber, he often dropped some spiritual observations that expressed the feelings of his mind upon the occasion. A person asking him how he did: "I am," said he, "waiting for my happy change, to be dissolved, and to be with Christ." What do you take Sir? "I have no palate for anything here, but my spiritual one is as good as ever, to relish the doctrines of the gospel." Being asked how he found it in his soul, as to those doctrines he had delivered; he answered, "O bravely! They are my main supports under my trials and pains. I find now the truth of what I have preached; they are not my notions or fancy, but the power of Christ to my soul." Dozing at times, when he awaked he would drop such words as follows: "I have often sung the praises of God in the low lands, but Oh! How long will it be before I come to the heights of Zion, to sing to God and the Lamb upon the throne. Oh, blessed death, it is a sweet thing to die; for Christ will then be all and in all. Oh, the security there is in Christ; and after death the judgment; but the same that secures from the one, doth from the other also. Ah, Lord! I have served thee here in clouds, and amongst smoke and darkness; but come Lord Jesus, that I may praise thee in the regions of light. Oh when shall I put off this corrupt body of sin and death. Bless the Lord, O my soul, and forget not all his benefits. The success of the gospel at Cambridge and London, O what shall I render to the Lord for these benefits. O Lord, gather thine elect out of this sinful world, unto thyself. How kind and merciful a Father have I; it is the hand of my Father, and I will kiss the rod. O blessed be God for Jesus Christ, and for the Spirit of Christ, and for the promises of Christ. O that I could experience more of his love and power. O for more discoveries of the arms of the mighty God of Jacob. O for

the salvation of Israel." One saying to him, Sir, I hope you are free from the assaults of Satan; "Yes," said he, "blessed be the Lord's name, I am, and have been all my illness; my state is sure."

Under great pains he cried out, "O Lord Jesus give me more patience under these smart strokes of thy hand. Let not my soul be overwhelmed through pain, but bring my feet out of the net, and lead me to the Rock higher than I." Being asked how he did? "I long," said he, "to be in glory. I was born into this world a sinner, but I have been born into the church by grace, and I long to be born into glory. O, how long are thy chariot wheels a coming to take me to my sweet Jesus."

His daughter taking her leave of him, he said, "Weep not; Is not Christ better than an earthly father?" His wife doing the same, he said, "Christ is better than a creature." A member said to him, Sir, you draw your breath hard; he answered, "Yes, but if it were the will of God, I hope he will give me breath to praise him whilst I live." One of the church sitting up with him, asked him how he did? He {then having strong pains of death upon him} answered, "I have faith, but my patience fails me."

Monday, 14. There being many of the church, besides other friends present, one of them asked him how he did? "Blessed be God," said he, "for Christ the Surety of the Covenant." Being asked again the same question, he {pausing awhile} said, "It is thy mouth, {looking upwards} that hath pronounced the sentence, because it is thy mouth that hath promised the blessing." Here he broke forth, as on the Lord's-day, with many short sentences, such as these; "Blessing, glory, honour, and praise be to God and the Lamb forever and ever. Sin is dreadful, but grace triumphs through Jesus Christ. Lord be with me in my last conflicts, and leave me not. O let me have an abundant entrance into glory, to sing thy praise."

Many of the church standing in order to depart, he said, "I thank you {looking on a brother} and all the brethren and sisters, especially those who have shown so much kindness to me, in visiting me in my illness; and I wish they had been more. The Lord pour out his Spirit upon you, and the whole church." And he prayed for them, but his voice was so low he could not be understood, but concluded, as if he should see them no more. Then with a loud voice, he spake the blessing as follows: "The grace of our Lord Jesus Christ, the love of God the Father, the sweet and comfortable fellowship of the Holy Ghost, be with you all, evermore. Amen."

Tuesday, 15, the day he died. He talked at times, but so low he could not be understood, only he was heard to say, "More faith and patience;" for he hoped and expected on the former night that he should not live till morning.

"Thus," says Mr. Bentley, "there fell a great man in Israel. One to whom the Lord imparted much of his mind, and whom the Lord made eminently useful in his work. O what a spirit was there found in him! What light, what zeal, what faith and faithfulness was found in him! How did God lead him to honour Father, Son, and Spirit; and to debase the creature, and stain the glory of all flesh! O that God would pour down a double portion of the Spirit that was upon him, on his servants which are left behind! Even so, Amen."

*This biographical sketch was largely taken from Walter Wilson's {History and Antiquities of Dissenting Churches, Vol.4, 1808} and interlaced with copious extracts from Hussey's own writings. MPJ*

## The PREFACE

Although the Vindication ensuing be a complication of noble subjects, setting forth Christ above all Created Excellency, yet it may be assaulted, Lk.2:34, by some popular objections raised against its open appearance. For, as one may associate Mr. Hunt generally amongst such as stand in a way of orthodoxy, &c., those who would normally object to such sentiments, are more afraid of the naming of him, than they are of his reflections upon the truths of Christ? So am not I! Neither is it fair quarter given the Truth to shroud a name in the thoughts which that name hath openly exposed with the pen. Besides, can you tell me, where the agreeableness is to oppose somebody doctrinally, and yet nobody by quotation and appellatively, in a whole book I directly consider, and more than two hundred instances of confutation? Whatever it be; the reader may believe I have some reason, and not will and pleasure for the grounds of it. Jn.8:54. I will not therefore in such a coherence of chain-work amuse the people with conjectures who I mean, but will openly name the man. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." {Rom.16:17}

But why do you write against him more than another, since many of the things opposed are but common in him with many? I am conscious that I write against the many among whom the errors I encounter are common, and do assault them as espoused in the plural style by a great number of advocates, and some on all hands. Howbeit, the many cannot be named, nor their sayings wrought up in particulars, as one single person and his works may be; especially one that hath written so little, and by a beginning made only a bad way for more, as bad as the former. Gen.41:21. Moreover, I faithfully declare that this is no party quarrel. This is not one side looking to themselves against another side. I abhor the cause of partisans in Divinity, and the treatment of men against men without any due regard to Christ. I can through Grace truly say, that I delight to engage only in the controversy of my Beloved, whose I am, and whom I serve; and Oh; that I served him better. I Cor.15:58. "Whereunto I also labour, striving according to his working, which worketh in me mightily." {Col.1:29} It is not worthwhile to side with men against men, nor oppose men, but error! I do not write to vindicate a party, Dissenter against Dissenter, but to vindicate the Person, Office, Righteousness and other Truths of Christ. "I am set for the defense of the gospel." {Phil.1:17} I am not for lifting myself under one sort of pen combatants against another sort, like too many mercenary scribblers of the News, or Public Papers, who write, not to serve our Lord Jesus Christ, Rom.16:18, but their own bellies, and to live by bread alone. Mt.4:4.

Though it is a pity that they should so live, these whose lives are not devoted to, or engaged by the Gospel of our Lord Jesus Christ, and who will yet spend more time and money too in a year upon worldly divertissements, than they will spend upon the interests of the true Gospel and the labors of the servants of Jesus Christ, employed in supernatural Religion. Nor yet would I be found for a world, like some moral chameleon, to live with the soul upon the popular breath, Lk.6:26, and write for the air of applause. I would not foul paper with the stain of ink to espouse this trifle of personal or party spirit, to this a low end and unlawful too, that is by no means worth it. No, no, where God and Christ are not concerned in the Gospel, where the Spirit and the Gospel have

nothing to do in my labors ultimately, I would not step out of my way immediately. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." {I Pet.1:12} "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." {I Cor.10:31}

It's true for ends spoken, blessed be God, I have elsewhere done it, though so much by natural acquirements, &c., Ecc.2:4-9, cut down bushes, bought books, quoted authors, exercised the faculty, &c., and all to fence off distantly the unruly swine that would root up every pleasant thing, if they found but a gap on the side of human learning, I Cor.2:14, to get into the open vineyards. The truth is, if there had been nothing to be done for Christ in the enclosure, when fencing and ditching was over, it would be an insupportable burden to me, to sit at such an empty sort of studies, as humanity, if I reap no other fruits in my soul than from this "garden of nuts." Song.6:11. "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." {Ecc.2:11} "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." {I Pet.2:15}

"Well, but still, why do you write against Mr. Hunt?" He meant no ill in these matters. It may be so; nor do I mean ill in the vindication of Christ, though it cannot be done without some exposure. "Them that sin rebuke before all, that others also may fear." {I Tim.5:20} The Objectors ought to know, that Truth may suffer by a good man's doing ill, though he means well. Job 42:8. And let readers judge, whether these papers be as an instrument made use of by the Lord, or by Him that gives the discerning eye, Prov.20:12, towards a discovery that what he meant well {as is pretended} in his doctrine on the Rose of Sharon, he hath ill managed. Job 26:4.

"Be it so, others nevertheless would {in all probability} have received no harm by those things, nor had entered into a quarrel in regards to them, if you had but left them alone, and not exposed them." Say you so? Why, how do men read. Certainly, this objection makes men to be very ignorant in plain things, or very careless in their reading, Lk.10:26; also, ascribes to me far more than I am willing to admit of myself. "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." {Dan.2:30} Moreover, if the bad be not taken notice of, I am afraid the good will not be, as it ought to be. Isa.17:10. For, if persons are disposed to overlook the Truths of Christ, Hos.8:12, as they slightly pass an error, there is the more need to awaken their instructions, and by this means quicken up themselves, if the Lord the Spirit will use such means, to look better to it the next time. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." {II Cor.3:17}

"But you take notice of some slight things in the work that are not Divinity. If he hath failed in these, it might have been candidly overlooked." It is true, I have taken notice of some few things that are not Divine, Jn.3:12, nor yet any immediate vindication of the Excellency of Christ, towards the latter end of the book, Deut.8:16, things spoiled by ignorance, wanderings and self-opposition, although his ignorance and

wanderings are but of the lesser rank of miscarriages, and appertaining to humanity, towards the latter end of chapters 43, and in chapters 46 of this vindication. {The thirty-ninth and forty-first chapters of Job are written all about natural things.} Nevertheless, as all is in love to the Truths of Christ, and in love to him too, as a good man {for had I not looked upon him to be such, he had not been worth my dealing with in the cause of Christ} so all may tend, by the Lord's blessing, to do him good at his latter end, and may be assisting towards his growth in Christ, and in a spiritual understanding of the things of Christ. II Pet.3:18.

Oh! but the Canaanite dwells in the Land, Gen.13:7, and what will he say? Aye, these be your Israelites indeed! Do but see how they write one against another. Be it so; for our writing one against another, I Kgs.13:18, argues, we believe ourselves spiritually interested in that which attends upon the Main. Now that's above all carnal party-interest. It argues that we are concerned so as to take pains in the Bible, Dan.12:4-13, when God the Comforter quickens up our thoughts and hearts to pursue these Everlasting Interests. It is likewise evident that we must spend less time in other things that divert the flesh and the mind. It's a good Argument to prove that we will not, as the manner of some is, merely dress up an easy chat by the walls, Ezek.33:30, against the Injures of Truth, and there leave our Eternal Interests. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." {I Tim.4:15} This becomes none who receive "the Truth as it is in Jesus." Eph.4:21.

Others will talk high, and spend themselves at the lip {if hard to put to it} but never do their duty towards Him who maintains them, in whom they live and move and have their being, Acts 17:28, and in whom all their interest lies, if they have any interest for eternity. And to this, it is a great shame to men who have time, books, revenues, supposed learning, the best cause; for doth not every man to himself think his own cause the best? And things too go against their very persuasions; nevertheless these in what they take to be their Salvation will lazily sit still and do nothing. Pv.17:16. "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." {Pv.6:10-11}

Yea at a time, when their Whole Duty of Man in itself hath been lessened, do they not know what integrity hath lately appeared in an honest Pilgrim who would not go by the devotions at Mars Hill without reflections upon the praise-worthiness of their Unknown Author? Acts 17:24. See the offices and accomplishments of a preacher; for without a doubt, it's a pity that a man's business lies all at his tongues end in a little off-hand discourse with a friend or over a glass of wine, or a dish of coffee, &c. When 'tis high time he was got up over tiptoe consulting authors, wrestling large folio volumes to knock quarto's on the head, as brave men did twenty, thirty and forty years ago; yea, fifty and sixty years since. Where are all your brave Montague's, Sanderson's, Taylor's, Hammond's, Stillingfleet's, &c.? What, not a folio-writer of them left? Whatever it be, if he that makes the objection will lie idle and dormant {when his talk is run out} and never study down his best cause from God's Word to subdue the opposition; or if he will live all his days in Galileo's mind, and care no further for the Truth than to give out a few ill words against him whom he thinks perverts it, or convey off a six-penny pamphlet when it arrives at the Cambridge Coffeehouse, it's a sure sign that everybody is not contented to do so; but when I see mine own and others' Eternal Interest in the

things of the Gospel assaulted, it becomes my duty to awake and rise as Christ gives me light, Eph.5:14, and reply in the Vindication of the Cause, like David. "And David said, what have I now done? Is there not a cause?" {I Sam.17:29}

"But you call him sometimes servant of the Lord and brother, and do you now treat such a one at this rate to make him common town talk?" "For I bear them record that they have a zeal of God, but not according to knowledge." {Rom.10:2} Hold, for he will never be half so much, nor half so long talked of in town or country, as Peter was at Antioch, when Paul withstood him to the face, because he was to be blamed. Gal.2:11. No, what Peter met with at Antioch from his beloved Paul hath been talked of in all places where the Gospel has come, and throughout all ages. And yet in that day they called one another brethren; even Peter himself, notwithstanding the disgrace, called him beloved brother Paul. II Pet.3:15. And, as it is very consistent to be a servant of the Lord, and yet {through the talkative itch} to be a disparager of his own master, and have a great deal of sin and failing; so it's very agreeable with my owning and relation to find fault for Christ's sake, and publish the antidote of a man's fault, telling everyone it is the antidote, when he hath first sent abroad the poison.

I write not this Preface as an apology, {as if I begged a candid acceptance; for I leave that with the Lord who disposes of all events,} but as Information to the reader, in matters of the naked Truth. It is a fact to declare how, and for what reasons, I have contested against the man. I answer, that matters of fact will prove that I have dealt faithfully and fairly; for, I have transcribed the matters carefully from his own copy into my book. Job.34:36. I do often present more words than are answered or blamed, because I would not divide the meaning from the man, nor injure, Deut.16:19, the page {where soundness is necessary} for want of due connection. As often as I can, I have given answers to his bad side, Eccles.7:5, out of his own best side, Pv.15:28, and have frequently examined John by Hunt, and then answered Hunt with John, Hos.10:2, and that coincidentally with other arguments enlarged. In short, I have answered himself by himself in the same book. In the order of my own book I have not placed the principal of his errors first, Job 34:4, because as the answers are sometimes longer, so if more of such lengths {without variety} had lain together, they would have been rather burdensome to the reader, Eccles.10:15, than perhaps when the matter is diversified, and the designed method-mixture of things rising sometimes in bigger and sometimes in smaller chapters interchangeably.

In some places speaking of Christ, I have rather chosen to say, his Man-Covenant, his Man-Nature, &c., than to express it, Human-Covenant, Human-Nature, &c., and why so? Not because I love to be singular, Eccles.12:10, but to prevent the mischief which might arise in some other men's souls, Isa.57:14, with the same kind of evils which sometimes I have found in my own soul, in the days of my ignorant preaching of Christ. "Whom therefore ye ignorantly worship, him declare I unto you." {Acts 17:23} "Ye worship ye know not what; we know what we worship." {Jn.4:22} And all because I found the term 'human nature' so often used in men's writings. For rare it was, until Dr. Goodwin's first Folio-Works came out on the Ephesians, to meet with anyone who would venture to call him the Man Christ Jesus. Hence books rather made me an infidel than a Christian. The reason was, because by this means I did never believe into Christ-Man, that narrow way, that straight gate of his Incarnation; I say,

until then I never believed into the Man standing in the Second Person of God, nor could thereby apprehend that the Human Nature was any more than a quality, and an arbitrary denomination of Christ, which men had got up, and not the very Substance of the Mediator. The term 'Human Nature' in my thoughts did not then at that day reach to signify the Man, especially as the Man in Glory, as Divine in my thoughts {from too oftener use of the word} did reach the Substance of his Godhead. Therefore, as this was a blind cast in my way, Job 34:35, so I know not but it may be a darkening of the thing in the minds of others; for which cause I have frequently said, the Man, and not contended myself to say only the Human Nature. "Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." {Zech.6:12-13}

In many places likewise I have chosen to say the Glory-Man {by a compound of texts} rather than the Glorious Man. The reason is the abstract 'Glory' denotes something of glory in the Man Christ Jesus, incommunicably personal, Psa.21:5, or such unutterable Glory in that Man which is not to be in other men or creatures to eternity. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} "I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images." {Is.42:8} Nevertheless there is to be a measurable conformity to that {man-glory} in the glorious Church, Eph.5:27, so far as it can be manifested forth in other men or creatures. Now then as Glorious Man, the Glorious Man, Christ Jesus, would not have expressed it so fully, Glory-Man doth it {according to the composition of Scripture allowance} to the utmost, expressing still to us what Christ is, farther than glorious, even the altogether Incomprehensible, Unparalleled and Supreme Lord of Glory, and no less than God-Man. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." {I Cor.2:8} "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." {Jas.2:1} Another man may be glorious, but he is not 'Glory.' Besides, as the word 'Man' is but the low abstract, it is advanced by the high abstract in the word 'Glory;' whereas 'glorious' being no more than a concrete, it would not help out the low abstract enough in our thoughts, to say the Glorious Man. This cannot assist our minds to that sublime measure, which the double abstract 'Glory Man' is enabled to convey. Howbeit, it is manifest why 'tis otherwise in Glorious Lord, Isa.33:21, or the Glorious Jehovah; for there the high abstract, Jehovah, incommunicable of itself to creatures, carrying it above all other abstracts whatsoever, a common concrete joined with it is enough; because nothing else can rise so high as JEHOVAH. Besides, the Human Nature is no express form of phrase in Scripture for Christ; however it is the substance of Scripture; nor is God-Man {the name which divines commonly use for the Mediator} to be found in any single text; but it is plainly made out of a composition of texts that lie asunder. So is Glory-Man the same, and communicated to our faith the same way. This name may be plainly proved from Psalm 8:1, compared with verses 4 & 5. "O LORD our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the

heavens, vs.1, what is man, that thou art mindful of him; and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." {vs.4,5}

Furthermore, in declaring against Arminian Doctrine, I have avoided an empty and clamorous way of the trumpet, in giving an uncertain sound, I Cor.14:8, as hath been commonly practiced against the reputed Antinomians; and that almost by every writer which has his fling at them, when he is in the humor; as Mr. Rutherford, Mr. Gataker and Mr. Baxter; Mr. Geree, and Dr. Sam Bolton formerly, and Mr. Williams of late, who only drew his modest veil over an unintelligible Scripture-Gospel defended. These have fairly named man; so let men also nowadays fairly quote sentences out of their Antinomian Authors, viz., Charnock, Dr. Goodwin, &c., and that like men taught of God to confute error; and not {like a late academic amongst the Nonconformists in Cambridge} huff the doctor {Goodwin} out of their studies and blow upon a false impression, which will be a book one day that shall rise up in judgment against a whole cartload of their 'Protestant Doctrine' which they are tutoring their lads under. I have not served Arminian doctrine thus; besides to cry "fire, fire" and never name one town, one street or house where the new flames have continued to break out, is rather like children playing with fire, than like faithful watchmen that {when they have raised a people out of their beds} direct them to where the fire is, so as it may not mischievously spread without notice. "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." {Eze.33:6-7} I do therefore take leave to be plain with Mr. Hunt, and not merely call things in his book Arminianism, but prove them at large to be such, by reducing the several heads to their Dordrecht Standard, or their standard at the Synod of Dort. Since my book is a direct answer to his, I look upon it that the plainer I call it so in language {viz., Arminianism, since I lay it open by the fairest evidence and not the noise of the young mob and the schoolboy} so much is it a more honest and faithful way of dealing.

Again, the more I have eyed Christ in this work, and not the unbelieving cry of the times, the better times I shall live to see, even the times of refreshing, Acts 3:19, which shall come from the presence of the Lord. "My soul shall make her boast in the LORD; the humble shall hear thereof, and be glad." {Ps.34:2} "He that glorieth, let him glory in the Lord." {I Cor.1:31} I must needs say, the Grace of our Lord Jesus Christ hath made me hate the cowardice and unbelief of many among ourselves in the churches, being worse than the unbelieving Prince who was trod to death in the gate of Samaria, II Kings 7:19-20, for whilst the Lord is making windows in Heaven they will not believe. "Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in Heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof." {II Kings 7:2} No, they wear out the very glory of their profession into this rag of their shame, murmuring that if we write thus one against another, then, though the Lord make these windows in Heaven, can this thing tend to the building up and the fortification of the gates of Zion? "O ye sons of men, how long will ye turn my glory into shame? How long

will ye love vanity, and seek after leasing?" {Ps.4:2} Alas, if we could write more one against another under that spirit which Paul prays for on the behalf of his Ephesians, that "the God of our Lord Jesus Christ, the Father of glory, may give unto you {says he unto them} the Spirit of wisdom and revelation in the knowledge of him;" Eph.1:17, we should see a far greater need of making a discrimination in the churches, Rom.9:27, than what we do make; and all far enough from setting everybody together by the ears, as old Adam cries out. "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee." {Lev.19:19}

Reader, if the Lord Jesus Christ may be exalted in the souls of any of God's children by the things written in this book, it is what my soul is made to breathe after; and tis' so great a reward, to the laborer in this body, that he must look therewith to suffer shame for his name, Acts 5:41, and learn to bear the reproach of Christ, Acts 20:23, under the power and life of the same Spirit that hath foretold it. "Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." {Heb.11:26} "Ye were made a gazingstock both by reproaches and afflictions." {Heb.10:33}

Furthermore, I argue against the heterodoxy, or else absurdity of above two hundred and fifty passages or mistakes, collected out of Mr. Hunt's short treatise containing but 217 octavo pages. I have not propounded to answer everything, and yet have undertaken more than could be comprehended within the first designed number of sheets. I have in the workmanship digested the whole into chapter and section. Read the work through, and the Lord give the understanding in all things. II Tim.2:7. Farewell.

# THE EXCELLENCY OF CHRIST

## Vindicated, &c.

### THE INTRODUCTION

When a certain short Treatise was brought to my hands, October 9, 1704, under the name of that brother in the ministry, Mr. John Hunt of Northampton, I found written in the title page thereof, THE SAINTS TREASURY; OR, A DISCOURSE CONCERNING THE GLORY AND EXCELLENCY OF THE PERSON OF CHRIST; and entwined through the leaves of that discourse, CHRIST THE MOST EXCELLENT; or THE GLORY OF CHRIST UNVEILED; being some of his labors on a part of the Song of Solomon 2:1.

I read the same treatise over, and thought I found here and there in a few places some considerable improvements made in his soul experience, beyond what he had discovered in some private conferences; together with a measure of doctrinal growth in the light and knowledge of Jesus Christ. II Pet.3:18. I was glad to believe this; and the rather, because some of that increase was sprung up, beyond what I could judge appeared in another book of his, entitled INFANT'S FAITH.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" {Ecc.11:7;} as the wise man expresses it. I cannot therefore but own it to be my duty to acknowledge every spiritual good thing; and herein I acknowledge the Truth that is according to godliness. Tit.1:1. The Lord makes his Grace and Spiritual Gifts to abound, or dispenses a less measure of the Gift by Grace, even as it seemeth good unto him. Rom.12:3. This is so far from drawing the plea for any man's inconsistencies, and his entrance upon what he doth not understand, that it ought to be received as a check to rash and presumptuous confidence, and used as a bar of restraint to vanity and precipitancy in venturing on by ourselves without the Holy Ghost.

I began with a consideration of the title; and upon a due observation of the things before me, I believe that a 'saints treasure' is to be found in Mr. Hunt's book, so far as Christ is to be there found the Christ of God, Lk.9:20, and the Lord's Christ, Lk.2:26, which book {though no better filled up with Christ} he calls the SAINTS TREASURY. "What then? Notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." {Phil.1:18} I look upon the Excellency of the Person of Christ {which he adds but as an equivalent, by his bringing in the after part of his Title} to be by itself a greater Glory than the glory to which he entitles Christ, when he entitles him "the saints treasury;" and that the excellency of his Person and Glory doth far more agree with that amiable description, "I am the Rose of Sharon;" than it doth with the superscription and title of this book, THE SAINTS TREASURY. The reason is copious; for, as the Lord Christ is excellent in his Person, so he is the unspeakable Delight of his Father, and that is more than to be the treasury of the saints. The Excellency of Christ's Person doth carry the relation of him unto the Father, and to the saints besides; and thus, the One Mediator between God and men, I Tim.1:5, is a more excellent latitude of his Glory, than the other alone can be,

unto his Person. Besides, take him in the Excellency of his Person, as Mediator, and what admirable delight is he unto the Holy Ghost. As the Father hath an interest in him, so the Holy Ghost hath likewise. As the Father set him up in the womb of Eternal Love; {for, I may show afterwards in the proper place of this book, that the setting him up, there in the eighth of the Proverbs from everlasting, ought not to be understood of what is termed in theology Christ's Divine Filiation, or his Eternal Generation, as Second Person; yet I know, 'tis the opinion of many great and worthy men upon that text in handling the Socinian Controversies, when they labor to establish the same blessed Truth;} so the Holy Ghost formed his body in the Virgin's Womb; as the Father sent him forth into the world; so the Holy Ghost anointed him in the world, Acts 10:38, when he was Jesus of Nazareth; witnessed to all his doctrines and miracles; has revealed his Person and all the benefits of the saints with him; and applies the whole purchase of his blood. Add to all this, if you take him thus in the Excellency of his Person and Glory, as God the Father hath raised him from the dead, and set him at his own right hand, Eph.1:20, he is a Treasury of Worth not to be engrossed or absorbed by Saints; but an abounding; yea, a super abounding Treasury that enriches the Holy Angels themselves, Rev.14:10, by a perpetual communication of his own Heavenly Glory. This only by the by, as to the Title of Mr. Hunt's book.

Well, as I passed from the censure of the title, and came on into the examination of the Treatise itself, I saw the one only foundation, "for other foundation can no man lay than that is laid, which is Jesus Christ," {I Cor.3:11;} yet many inter-mixtures of wood, hay and stubble upon it, along with gold, silver and precious stones. I Cor.3:12. These were very disorderly proceedings in attempting to set forth the Glory of Christ. Things were merely huddled and jumbled together upon that Only Foundation, throughout the whole discourse. I was not willing to be mistaken; for I gave it the first, second, third and fourth readings, and my last thoughts made me almost fear lest I had been mistaken in my first; and of the soul of that man had only got some more notions of Christ, without any more growth in Christ, to manage them serviceably for our Lord Christ; for still I found a great many corrupt things, Prov.24:31,32, mingled with the good matter of his book; and these dead flies in the ointment of the apothecary, caused it to "send forth a stinking savor," as the preacher hath it. Eccles.10:1.

Moreover, the man lays down many odd things wherein no argument is given to prove them; matters left thus to reason, seem to want the grounds of our faith. "That your faith should not stand in the wisdom of men, but in the power of God." {I Cor.2:5} This ought the rather to have been thought on, because it was expedient, if not necessary, to bestow a little argument upon points that were designed for the highest reputation, under the Title he advances. But his odd things should {for me} have been buried in oblivion, if his erroneous ones had disappeared.

The Saints Treasury! A Golden Title! Though it can never ascend to the PEARL OF GREAT PRICE - CHRIST THE MOST EXCELLENT! Aye, blessed be the Lord, I can set to my seal, Jn.3:33, that so he is indeed; the GLORY OF CHRIST UNVEILED! "Who, when he had found one pearl of great price, went and sold all that he had, and bought it." {Mt.13:46} Why, what can rise higher than the Glory he wears in Heaven! But, is it unveiled? Oh! Incomparable Title! The name cheers me! 'Tis all "gold tried in the fire!" Rev.3:18. And would one think now, that out of this gold in the book, there could come

forth a Golden calf? I believe the man to have meant well, and would not have given you the golden calf for the people to dance around, if he had considered it to be an idol. Exod.32:19. Yet Aaron said, after he had made it a molten calf, "these be thy gods, O Israel, which brought thee up out of the land of Egypt." Exod.32:4. And is this now another Aaron, {for other reasons too that bear down the golden calf,} yet perhaps a saint of the Lord? Psal.106:16. Hath he not likewise said to a part of our Israel, see the true Excellency of Sharon! "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God." {Isa.35:2} See Christ that is shadowed out unto us by the Song of Songs, which is Solomon's. "I am the Rose of Sharon, and the Lily of the valleys." {Song.2:1} See him that hath redeemed us unto our God by his own blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." {Rev.5:9} Behold Christ in this sweet title, THE GLORY OF CHRIST UNVEILED! Yea, but how are we left to behold him in the treatise? The author took it superlatively, and hath recommended it for the Rose of Roses, for he knows not of the briar that pricks the most gentle hand which touches it; nor that he missed of the Rose of Sharon, in often naming him, to refresh and delight us in our sweet communion with him. "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." {Song.2:3-4}

Oh, poor hearts, be not mistaken! The Apostle saith, by way of caution, "let no man deceive you with vain words;" Eph.5:6, and again, "he that soweth to his flesh {doctrine of his flesh as a fruit of corrupt nature} shall of the flesh reap corruption; but he that soweth to the Spirit {doctrine of the Spirit as a fruit of the Holy Ghost} shall of the Spirit reap life everlasting." {Gal.6:8} I love the man Hunt, and everything of good in him; but pity his weakness, and reprove his vain confidence. It was Israel's persuasion of old, that she should not be ashamed of Egypt, as she was ashamed of Assyria; but yet God tells Israel, that "the LORD hath rejected thy confidences, and thou shalt not prosper in them." {Jer.2:37} How far the illusion is applicable to himself in his confidence of this latter essay, that he should never be ashamed of it, as he seems professedly to be of the other confidence, in declaring before-hand that "he would take no farther notice of an answer to it, than to read it," only himself knows.

In this last, THE SAINT'S TREASURY, there are a great many barefaced errors, besides a far greater number of such as are more covertly scattered, and others, not so disbursed into corners of the book are buried in it from common and cursory observation. Acts 17:11. And these, together with a few of Mr. John Hunt's less sort of slips, I take notice of in this abused Rose of Sharon. The numerous escapes of the Press I ought to overlook; though I must impute it to his own fault, that when he had overlooked so many of them, he would not look again, and give us a hint of all such gross errata as absolutely interrupts the reader, and puts him to thoughts how to reconcile bits and chips of words with true English. However it be, it is the Doctrine that I principally aim at in my corrections; and though, I may towards the latter end of all lay a few observations together on the more notorious slips, yet it shall be done mainly to

show him that he ought to have studied to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." {II Tim.2:15}

A thousand pities that the follies of his first Essay {INFANT'S FAITH} had not proved a delay to his after wisdom in the Press; for, if he had reviewed the green annals of 1700, he might have seen cause of longer forbearance than 1704, and stayed at least half a dozen years for growth, until his understanding was riper; but, they are not the worst of our faults that they were faults begun in youth. "Tarry at Jericho until your beards be grown, and then return." {II Sam.10:5}

It is more culpable that a man begins in the flesh; Gal.3:3, and 'tis less to be endured by the new creature, that a man will also end in the flesh. Yet, if private advice be muffled, then there is no stop for this folly without an open rebuke. "Them that sin rebuke before all, that others also may fear." {I Tim.5:20} "Open rebuke is better than secret love." {Prov.27:5} Bright truths should not be sullied with the fruits of our corrupt flesh. The bush should not mar the rose; I mean, the Truths of God ought not to have been thrust together into a party crowd of truths and errors, as they are herein mismatched in these papers respecting the Rose of Sharon.

I can discern, for the seeing eye is of the Lord, Prov.20:12, that now and then the fragments of a page, separately, in this same SAINT'S TREASURY {the book under view} do aim at some of the riches of Christ; Eph.3:8, but truly, I can scarce see {upon reviews} two pages together so well furnished throughout the whole free of error and gross inconsistencies.

And however, in the main, it may go beyond his other discovery in his book entitled INFANT'S FAITH, and the sinful appendix of that former book, which openly pleads against the Gospel way of getting rid of sin, under very odious reflections upon the fulness of Him who is able to do above all that we ask or think, Eph.3:20, {for which cause it is likely to be an appendix of shame, and which is far worse, not washed from its filthiness by all the cleansing means pleaded before in INFANT'S FAITH; and withal, though these latter sort of dealings with the Sharon-text, under their cloud and smoke of error, may in the body of them, be more tolerable than the other appendix, and run up taller than the INFANT'S FAITH,} yet for want of Gospel-strength it is no ways come to an established faith; nor is it fit to bring us towards an adult man, in the excellency of the knowledge of Christ Jesus our Lord; Phil.3:8, nor indeed, are these the fruits of a ministry fitted to a believer in Christ, nor inclining unto the measure, as the Apostle speaks, of the stature of the fulness of Christ; Eph.4:13, for herein it comes sadly short of establishing and discerning helps.

Indeed, 'tis not so much that he has disparaged himself, but, I must say, 'tis intolerable, when he comes to his portrait pictures, and makes of an Infinite Being, a shadow, and the Lord of Glory, I Cor.2:8, as such, to be in some things, infinitely below his own Majesty.

I do in some measure hope, for the Lord is all sufficient to work by me a poor worm towards them, that my after-examinations may do him good, and be compelled to keep back what he hath farther hinted to us; namely, that he is at work upon another volume on the Canticles, till it become a precious fruit by the sun, Deut.33:14, or until so ripened by Christ, that we may bless the Lord for it; and for the precious things put forth by the moon, or the Church, whose after-influences come from Christ Himself. I

am convinced it will be no mighty burden, with the Lord's Presence, to carry out a few general heads of exception, though filled up with numerous particulars, and so to set upon cleansing the book of its general taint, Tit.2:14, which would make a longer work to go through every bad sentence and expunge every line of it ill phrased, for these are dispersed and sown up and down that little spot of labor.

Furthermore, having entered on a work of this nature, I cannot well avoid some introductory digression, into other labors that are as culpable as this before me, and which must stand or fall with it; for it seems to me that some of the work of the day wherein we live is now being winnowed with the shovel and with the fan, Isa.30:24, to gather out the cockle and darnel from heaps of books and volumes of the most specious titles which have been brought up for good bread corn; that is to say, Sound Practical Divinity.

It was the same general tradition of men and books, which had mis-taught me about fourteen years ago. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." {Isa.29:11-12} I then wanted distinguishing light in the doctrine of the Person of God, and the distinct operations of God the Father, God the Son, {as God-Man,} but more especially God the Spirit; and had not reached to any clear light in the Harmony and wise Design of the Most High in the Holy Scriptures, for I was not then brought off from building the sense and exposition of the Word upon man, and man's conjectures, Gal.1:10-12, whether matters were clearly set forth in the Holy Scriptures, or not. "Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the LORD of hosts; Consider your ways." {Hag.1:5-7}

Nevertheless, at that time I was easily prevailed on by an enticing letter from a Presbyterian friend {the letter I have still by me in its original} to set forth thirty sermons that I had preached on the Great Supper in the parable; {Luke Chapter 14,} in which sermons there were a great many dark, indigested and inconsistent passages, together with a sinful exclusion of the work of the Holy Spirit, in the Doctrine of a Summons to come to Christ; insisting more upon the act of coming {without clarification too} than upon special and creating Grace in the Operation of God upon the comer. "No man can come to me, except the Father which hath sent me draw him." {Jn.6:44} "In all places where I record my name I will come unto thee, and I will bless thee." {Exod.20:24}

The things amiss have been discovered to me since, and therefore, for the magnifying of the Riches of God's Grace towards me, a dark, a vile and sinful creature in my own, and Adam's nature, I love to see that book now and then, entitled, THE GOSPEL FEAST OPENED, as an encouraging evidence of my growth afterwards in the Mystery of Christ. Eph.3:4. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." {I Cor.13:11} Besides, through the Lord's humbling, emptying and teaching me otherwise, I have long since repented of all those errors and grieved for them at the heart, II

Tim.2:25, and do through that same Grace alone, avoid these, and such like blemishes of the Gospel in my later Preaching and Printing.

Again, as God hath showed me where the errors lie, so withal I do see it to be my duty, being rescued from the snare of man's enticing wisdom, I Cor.2:4, in laying down the form of duty in his common and mistaken applications of the Word, to write upon such a subject as is here designed for the glory of God, and the good of his own elect, "for the Lord knowest them that are his." {II Tim.2:19} Accordingly, I have undertaken it upon the occasion before mentioned; and that I may lay open what the Lord hath been pleased to show me of the Truth of Christ out of his own Word.

The corrupting of Divinity in our days hath not only risen from an early itch in young men to be scribbling; and from the corruption of our natures at large, but 'tis principally owing to the conversation we have all received by tradition from our fathers; as Peter speaketh, I Pet.1:18, when he writes to the elect "strangers scattered abroad;" that is to say, the Jews. I Pet.1:1-2. And blessed be God, that inasmuch as I have been redeemed from this "vain conversation by tradition of our fathers," as the Greek reads it, or, "received by tradition from our fathers," as the English hath it, with the precious blood of Christ, I Pet.1:19, from taking up and laying down Divine Truths from human trust, I see the more into mine own special duty in the case. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." {I Cor.6:20} It therefore becomes me humbly and modestly to tell the Truth; yet faithfully, and as I am charged, I Tim.5:21, without fore-judging what I may get or lose by this, which I also take the Greek word to mean from the Holy Ghost; as we read it, "without preferring one before another, doing nothing by partiality." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." {I Tim.4:16} I declare therefore, that wherein I do contrary to many good men, Eph.5:1, I do it after an examining of their writings, and weighing their books at the sanctuary scales {a labor that hath been now upon my hands more than ten years past} and good sound reason, to go by God's Word and Spirit at last, I Cor.2:10, having been carried away with much deceit in many other writings, and by too many of some of our own good men, who have had more goodness to mean well, than judgment to open all well, in that which they have undertaken. "For who hath stood in the counsel of the LORD, and hath perceived and heard his word? Who hath marked his word, and heard it?" {Jer.23:18} I may say, that I was never entangled with more religious deceit than in reading many of our English Works; and on this matter I pity such readers, and the more, because many of them are such preachers too, as were never able to turn over into the Latin Controversies of the Gospel, {Controversies clearer than Practical Writers} where the Orthodox side have far outdone, in point of Evangelical Truth, the discoveries of many of our Practical and Expository Writers.

Here let no man mistake me; for I am not against a Doctrinal opening of the Holy Scriptures, nor Practical writing; but let every man, as the Holy Ghost saith in Paul, "take heed how he buildeth" on the Foundation; the Foundation is Christ, I Cor.3:10, and it must be Spiritual building upon Jesus Christ. Let us not then be carried away with carnal reasonings, as the opinions of men, which the Scripture calls the "traditions of our fathers." I Pet.1:18. "But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with

their idols; I am the LORD your God; walk in my statutes, and keep my judgments, and do them." {Eze.20:18-19} Let us not be put off with following in the tread, and steps, and notions, and language one of another, and call this, a building upon Christ; for 'tis no meet building. Such stuff doth not suit with the One Foundation which is a rich and costly building; or rather, a being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." {Eph.2:20} Doctrinal and Practical writers are not to pin one upon another, as generally they have done all along, to the no mean disservice of the Gospel. Let me see things belonging to the Scriptures solidly made out by the Holy Ghost's own arguments there, {"For I delivered unto you first of all that which I also received." I Cor.11:23. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal.1:11-12,} and not by the Council, the Classis, the Fathers, the Quotations; nor, in short, by the Authority and Opinion, the Subscriptions and Prevailing Notions of the Times; the adhering to all which hath unanimously thrust out God's Holy Spirit, and miserably stopped the progress of the Everlasting Gospel, Rev.14:6, in its business with the souls of God's people. "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." {Jer.23:21-22} For we see manifestly, in spite of all the learning, that learned men, I Cor.1:20, have been building up a Babel of Confusion to lay their notions under everlasting Disputes; the Lord having confounded their language, Gen.11:7, and several opinions, till they understand not, nor believe one another! After all is said and done, it is the poor that receive the Gospel. "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." {Lk.7:22-23} Oh! Therefore none like the Holy Ghost to make out his own meaning in the Word. I prefer God's giving me the Holy Ghost, before all the men and books in the world, to understand the Holy Scriptures, which are able to make me wise unto salvation. II Tim.3:15. Let interpreters of the Word show me what they have seen from God, not what they have seen from one another. "Consider what I say; and the Lord give thee understanding in all things." {II Tim.2:7}

So in our Practical Divinity, let us have a body of Spiritual Practicals, that take in the Holy Ghost's works upon souls, and not Carnal Practicals that spoil and entangle the simple. How many pathways to Heaven {books, I mean, that either pretend to such title or tendency} and sure guides to Eternity, and Christian's Daily Walks, that have shut out Christ's company, and the Holy Spirit too, and go on by themselves? Yea, are there not a multitude of the writings of that nature, that 'tis impossible, if you adhere to them, to take in a consistent chain of thoughts, touching much of God's mind in the Old and New Testament? {There ought to be Reformations out of a Reformation. 'Tis not enough to separate, either as to persons or things; corn from the straw, but from the chaff too.} And what? Are not consistent attainments in our views of the Holy Scriptures some of the best qualifications, either for our preaching or writing books? If men that preach and write do not see consistently, how should people that hear and read do so? The water in

the streams can never run higher than the fountains. If we are low in our souls, how are the people likely to thrive in theirs?

What specious things are there gone abroad into the world? How have many of these darkened the Scriptures, bewildered some, and bewitched others, as the Apostle of the Gentiles saith. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" {Gal.3:1} And how have they puzzled poor souls, and kept them back from ever discerning any true work, at least, a clear work of Grace? We are commanded to "grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ." {II Pet.3:18} But such doings, or rather, undoinings as these, do always check growth, and tend to make us question Grace. We are not to be "children in understanding," I Cor.14:20, though many that have gone to Heaven before us have been so, comparatively. For, the path of the just, as saints come on in every age, "is as the shining light that shines more and more unto the perfect day." {Prov.4:18} "And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the LORD, not day, nor night; but it shall come to pass, that at evening time it shall be light." {Zech.14:6-7} "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee." {Isa.60:1-2} "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts." {Hag.2:7,9} The Day of the Reformation hath been long getting up, but Spiritual Reformation in the perfect day thereof, is not yet come; though we are breathing after, and hastening to the coming of the day of God. II Pet.3:12.

For mine own part, I question not, but there are some of the authors of small doings now in Heaven, standing before the Lamb, who never got thither in their book-by-paths, but were carried to Heaven, I Cor.3:15, in that doctrine, they {perhaps} had ignorantly set themselves against. These now behold, without sorrow or burden, Rev.7:9, many of their councils but dross, which they had often put away to men for gold.

How do you know this? I believe it, as I may know it by faith in God's Word that hath said that wood, hay and stubble shall be burnt up, and a man's work shall suffer loss, yet he himself shall be saved, so as by fire. I Cor.3:15. And I know it too by some experience of the Word; for the more power I feel at any time in my soul from the sight of Christ glorified, from a view of Heaven, from spiritual communion with the spirits of just men made perfect, Heb.12:23; {for by the Gospel we come more clearly to see what is become of all departed saints; for the Word tells me where they are, and, says the Holy Ghost, we are to come to them;} and the more strength I feel in the blessed, refreshing views of the Day of Judgment, the more I do feel all this but dross, with all other sin and corruption of my own, to burn up daily by the Holy Ghost's fire and sweetness in my own soul, without pain or amazement, with pure joy and love!

Let a man call all this enthusiasm, delusion, canting, it is no matter to me. I'll mortify sin more this way in my own soul by Grace, than he shall be able to do in his,

even by a thousand resolutions and fortitudes, that may be taken up {because it hath been often done so} by a natural man. And why I, and not he? Ah! Why indeed! Because 'tis not I, as the Apostle says, "but the Grace of God which is bestowed upon me," I Cor.15:10, in giving his Holy Spirit to me; whereas lust dwelling in a man without the Spirit of Christ, will be too hard for any man alive. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." {Rom.8:8-10}

But to go on {having this opportunity} and to make the way more level for the exalting of Christ, in my book which I style, THE EXCELLENCY OF CHRIST VINDICATED. Some men have likewise professed to handle texts, and then print off their sermons, yet have never set upon clearing the difficulties of the Word by the coherence of the Text they pitch upon, {where coherence is found;} nor by other Fundamental Truths of the Gospel. Rubbish must be cleared away, if ever we see Zion's fair buildings growing up for an habitation unto God through the Spirit; Eph.2:21,22, and that upon Zion's Cornerstone. "Wherefore also it is contained in the scripture, behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." {I Pet.2:6} Spirit wrought and Christ enthroned Religion hath been neglected and trampled underfoot; and sometimes where the Doctrines of Christ have been spied out, they have been swiftly murdered or knocked down, by the shooting at them with the arrows of deceit, which are calculated to oppose the ways of Christ, and exalt man in the place of God. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things." {II Thes.2:3-5}

If the Text hath been full of the Life, Power and Majesty of the Gospel, and a poor soul hath received anything by half a quarter of an hour's discourse, how hath that poor soul {for want of establishment} lost it all again, as soon as the uninstructed and uninspired Preacher, by-and-by, overturns all, and makes his use of it into a Dead Letter? And it may be seals it quite otherwise, to what the Holy Ghost hath been doing, upon the conscience, even through lies and unskillfulness in the word of Righteousness, Heb.5:13, to a saddening of the hearts of the righteous, whom God would not have made sad. "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life; therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the LORD." {Ezek.13:22-23} As if the application, in a home-thrust, were to the condemnation of them that are in Christ Jesus, Rom.8:1, who yet walk not, though now {it should seem} for a little moment, have stepped aside after such doctrines of the flesh, but in general and by sheer grace walk after the Spirit. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer." {Isa.54:7-8} Ah! Vile doings among soul-murderers and text-

murderers; who go and let out the life of a text, and kill it on the spot! That when the Word dies in the congregation, souls must needs die with it; and God's own people as dead on the sudden, as if they had no Grace. How often, instead of the Living Word of Truth, II Cor.6:7, closing with Spiritual Applications in the Power of the Holy Ghost {for the Spirit will use his own Word, to do his own work unto the deliverance of the soul} doth application commonly end with a dead word of the form, got merely into our heads by note, to saints and sinners? The Lord mend this in our pulpits, and give them a better echo of the Gospel in our last and parting sounds.

The Mysteries of the Word in the active part of Religion, I mean in Exhortations and Directions, where so much of the miscarriage lies, do consist in a notable transcendence above natural religion; and yet you may pick out whole sets of exhortations and directions to saints and sinners, that, as they are often managed by our notes, and the copy of the manuscript, whether read in the ears of men, Jer.36:21, or printed before their eyes, do not discernibly outshine natural religion, in the hasty, modish way of running over things; to be sure, they seldom go farther than a little, and but a little neither, of the Christian Religion Naturalized; and 'tis a sad branch of the Apostasy of the latter times, I Tim.4:1, that natural religion should be the standard of modeling our Revealed Gospel. Multitudes of sermons have produced multitudes of errors against true Grace of God, I Pet.5:12, that bringeth salvation, and men are quite beside what is born from above, and got all into the natural strain.

However it be it cannot be worth our meddling with every religious book or sermon, to go about to cleanse them all individually; because as many writers have nothing of the foundation of Christ in them, {though ever so religious, pleasing themselves in their Protestant way,} the authors do lay open very blackly what strangers they have been all their days to God, and to his Son. I would choose rather, for examination, to pick out such Discourses, as Mr. John Hunt's last book, published in 1704, and enter upon a corrective management scheme, than in books of the most specious and promising Titles; and then it may fall, as I would desire it, upon our good man; "for you only have I known, says God, of all the families of the earth, therefore will I punish {or correct} you for all your iniquities." {Amos 3:2} Besides, as to other men's writings, they have nothing in them, that if purged, could serve Revealed Religion; whereas godly men's writings have a great many choice intermixtures of the Gospel in them; not only of Doctrines, but Influences of Grace that attend, and quicken the reading of some things therein. And, 'tis pity these Doctrines should be lost {and really much of their serviceableness is so, as matters stand, the good notions being misled in bad company} for bundling them up with very ill materials. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face; and they do not return to the LORD their God, nor seek him for all this." {Hos.7:8-10}

As these corrupt mixtures lie dispersed, interleaved and interlarded with some glorious Truths of the Gospel, they are not easily parted; everybody does not discern them; many will not believe they are faultily to be discerned; yet many that see them, complain, that there's all the help we have; the case then still is where it was. These mixtures, I say, lie scattered over and sprinkled through a remnant of our good books

and sermons, in their smaller seeds and grain among the good seed of the Gospel. Mt.13:3-9. Neither can a work such as this be done upon many books, without very great labor. Yet such grain before it would be fit to be sown again in the Church, to produce new crops of believers that shall, and declare the Lord's Righteousness unto a people that shall be born, Psal.22:31, may think we had all lain aside our Bibles, when many doctrines were given out for pathways of Salvation, that are not meet for so much as edification. And surely this seed that shall serve him, Psa.22:30, will gather up none of our book-seed, but what has been picked and is fit to be sown again in honest hearts. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." {Lk.8:15}

Well, it is needful to rely upon the Lord's all sufficiency to bestow wisdom, diligence, holy zeal, and a thorough heart for Christ {not a divided heart, as Hosea 10:2, not a heart and a heart, one heart for his glory, and another heart for our own names} for undertaking it. And this is the more needful, if we love our Lord Jesus Christ, and the souls of men, or take any due care about the field, which "the Lord hath purchased with his own blood," Acts 20:28, and fenced round by enclosures of Free Grace, to distinguish it from the world besides.

Now, though I have made this digression from pursuing my examinations of Mr. John Hunt, yet 'tis so directly in the way of my subject, a Vindication of the Excellency of Christ, that it ought not to have been avoided. All flesh, set up above its place, must be pulled down, that the Lord alone may be exalted. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." {Isa.2:11,17} And the truth is, I should not have fallen upon that man's offense justly, and without partiality, I Tim.5:21, if I had passed over the foregoing hints. It is notorious, that he, poor man, is not the transgressor alone, for he has company enough at his side. I had not filled up this part of my exhortation, unless I had introduced this destruction of the flesh in the general, I Cor.5:5, to build the grounds of my after-examinations the more firmly, when I enter upon his sins against the Gospel more in particular, and vindicate Christ in his Excellency, so that the Spirit too may be more glorified in the Day of the Lord Jesus Christ.

It is but a small heap of wheat and mixture that now lies before me to discuss and sever; and it is a small labor, with Christ's presence, to finish it. Neither let any godly man in Christ Jesus, II Tim.3:12, think these cleansing or separating pains, picking out the cockle and darnel from the ground-seed, might be better spared, by suggesting, that it will do mischief, because I know, through Grace, that this work is so far, in the true nature of a Gospel spirit, from rendering the whole labor of that servant of the Lord, II Tim.2:24, or any other whom Christ owns, unprofitable, by bringing it thus to the touchstone of the Word by a faithful examination, that it will, by the Lord's blessing, render the remaining truths more useful, and I am sure the Doctrine of the Rose of Sharon, more fragrant and delightful, when intermingled mistakes are severed from the Truth.

My work is to condemn the bad, and not to injure the good. 'Tis to rescue captivated truths from the bad company they are carried away with in this tract. I would take away that which letteth out of the way, the antichrist, and that this which is against Christ may be gone, and yet Christ remain in that book. II Thes.2:7. It is incumbent

upon me to take away, and convince rationality, if the Spirit will not be pleased to convince my reader evangelically {why} I take away. My business is not to find fault, and yet leave what I blame behind; but I must throw away the strong scented rue, the wormwood, the hemlock, and the clary; I must cut up mallows by the roots, Job 30:4, together with that son of the prophets, whose lap is full of wild gourds; the sinful herbs and weeds must be removed, which he hath indiscreetly matched with the Rose of Sharon. "And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof." {II Kngs.4:39-40} "A little leaven leaveneth the whole lump." {Gal.5:9}

The several heads will need reduction, and I shall range mine examinations upon the matters in some order, under the fifteen following topics; for I must expunge no less a number out of that little piece of work, Mr. Hunt's SAINTS TREASURY.

1. His nineteen open disparagements of Christ.
2. His seven and twenty reflections more, where now and then we meet with a tang of Popery.
3. His diminishings of Christ in pretending that one may be too filthy to go to Christ by faith.
4. His extravagances, for which you might almost judge a man beside himself.
5. His Arminianism.
6. His exclusions of the Holy Spirit in matters where he ought closely to be admitted, in his Office and Operations.
7. His proud and arrogant sayings.
8. His inconsistencies and self-opposition.
9. His unapt way of laying down marks and signs.
10. His preposterous doings.
11. His confused attempts to carry-on.
12. His ignorant passages.
13. His misunderstanding of divers texts of Holy Scripture.
14. His lamentable defect in handling Song of Solomon, 2:1.
15. His strange wanderings, and redundancies; or bringing in large quantities of the treatise that have no relation at all to our passage, Song.2:1.

And then I may close my book with a very brief explication of the said place in the Canticles; or, the abused text set right, in a separate and concluding chapter. These are the things that I propose in my examination of Mr. John Hunt's dealings with the Person and Glory of Christ, in his last discourse upon Song.2:1; and though I do not look upon the false enumerated in the preceding paragraph to be all of the same kind, nor aggravated alike, yet they are all false in their own diverse kind and circumstantial relations; and I do therefore distinguish them accordingly, what are against the Gospel itself, and what exposes the glory thereof to shame in our ministry, in not studying to show ourselves approved unto God. II Tim.2:19. This is my method, this is my Introduction, and now to the Work itself.

# CHAPTER 1

## **Of three of Mr. Hunt's Nineteen open Disparages of Christ, in his Discourse upon a portion of Song.2:1.**

I begin with my vindication of the Excellency of Christ from those grievous disparagements, under the seven following branches:

1. Of the Person of Christ.
2. Of the Love of Christ.
3. Of the Sufferings of Christ.
4. Of the Righteousness of Christ.
5. Of the Redeeming Efficacy of Christ.
6. Of the Worth of Christ.
7. Of the Possessions of Christ.

Who sees not, if all these things be made out clear, that he hath woefully disparaged the Excellency and Glory of Christ? I shall bring up the number of the charges upon this whole article unto nineteen open disparagements.

This chapter contains a vindication of the Excellency of Christ's Glory against the three first of seven disparagements that this incogitant writer hath cast upon the Person of Christ.

First, he has disparagingly blended the Doctrine of the Person of Christ with this saying, "Christ's most comely parts, even his Eternal Power and Godhead." {page 74} So as to make it clear to the reader that I do not abuse him, the entire passage is this, "and from hence you may see, that it must needs be a degrading of Christ to resemble him by pictures, as the manner of some is; for, though Christ is truly Man, and, as such, may be nearly resembled; yet, he is as truly God, and so he cannot; and look, as no wise man would draw his friends picture, and leave out his most comely parts, lest they should hereby render him contemptible rather than honorable; so one would think that no friend of the Bridegroom, who hath by an eye of faith seen this King in his Glory, should ever so undervalue Christ as to resemble him by the picture of a man; since when they have drawn the most beautiful picture, the art of man can invent, his most comely parts will be wholly concealed, even his Eternal Power and Godhead." Thus you see the whole matter. Here's how some good thing towards the Lord God of Israel, as was said of the Son of Jeroboam, I Kings 14:13, which this writer stands up for; 'tis the glory of Christ above the art and invention of a picture. Christ's Person, he shows, cannot fall under the lining stroke of an artist; his description in the Word is above the paint and device of man that pretends to lay him upon artificial colors, and circumscribe him in a narrow frame, and so far he is correct; and I should do ill to blot a remnant of his paper that he hath kept clean. But 'tis the wanton dash of his pen, "comely parts, &c.," {the slur that he casts upon the Person he treats of, to use his own words a few lines lower in the page, these,} I must cross out, if I should proceed to stand for the Honour and Glory of Christ.

And what should bring this into his mind I cannot imagine, unless it be either his lack of thought upon the glance of that passage about the Leviathan, Job 41:12, "I will not conceal his parts, nor his power, nor his comely proportion," or that in the Corinthians {our} "comely parts, &c.," I Cor.12:24, or both, I cannot tell; for the conceit is not only monstrously wide, but despairingly abusive. For, although these phrases, "his parts, comely parts, Eternal Power and Godhead," are all spoken in Scripture, yet they are spoken of different matters, never of the same thing. In fact, in the Book of Job 'tis spoken of the whale, his parts, and comely proportion. In the Corinthians it is said of our bodies, "our comely parts;" I Cor.12:24, and in the Romans, it is attributed alone unto God, "his Eternal Power and Godhead." Rom.1:20. These attributes do set forth the very Essence of the Divine Nature, common to the Father, to the Son, and to the Holy Ghost. What can be more horrid and absurd than to ascribe the parts, power and comely proportion of the Leviathan or Whale, to the Divine Nature of Christ? Which {Divine Nature} is the living and true God. I Thes.1:9. "But the LORD is the true God, he is the living God, and an everlasting King." {Jer.10:10} I will take it for granted that Mr. Hunt is beaten out of all hold from this text in Job, for that place can in no ways justify the application of his disparaging metaphor. Let us see then how he will escape the other two texts; for still in those places the phrases are used separately, and not together in the same text. It appears likewise by a distinct view of these Scriptures, that they are things of so vast a disproportion as cannot be laid together. Let us consider that text for parts, where the epithet "comely" is annexed, because the phrase "comely parts" might perhaps, be suggested to him out of the same Corinthian text, it being only "comely" proportion in the preceding instance. The Apostle uses the former phrase "comely parts" when he is speaking in a similitude only of the members of our body, which are gross and visible things; and again, he utters the latter phrase, when he is speaking of that Nature only in God which is altogether invisible. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." {I Tim.1:17} Our comely parts, you have in that expression in the Corinthians; as the words of the Apostle are thus, "and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked." {I Cor.12:23-24}

To make some observations upon the said place. 1. It is evident in the coherence that the Apostle had his eye upon the body of Christ, shadowing out the Holy Ghost's minding about a particular assembly, "now ye are the body of Christ, and members in particular." {vs.27} 2. It is plain that he sets out this relation of a Church, as a body to Christ, by a natural similitude. 3. This similitude or resemblance is taken from our own bodies. 4. These bodies are gross and material substances. 5. He speaks of a contemperature in these parts of our body, tempering the body together, vs.24, or mixing the members one with another. 6. Our comely parts are set in opposition to our uncomely parts, or the members of our shame, as the original reads it, in opposition to the other members of our visible Honour and ornament; and this is the substance of that place in the Corinthians.

Next, let us look into the other place, Rom.1:20, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" where the obvious matters of observation {again} are these. 1. They are the invisible things alone of God that are here spoken of. 2. The invisible things of God, here spoken of, are declared to be his Eternal Power and Godhead. 3. The invisible things of God, even his Eternal Power and Godhead, are things and not parts of God. 4. They are clearly seen; how, by the rational mind, "being understood by the things that are made." 5. The Gentiles are blamed for changing "the glory of the incorruptible God into an image made like to corruptible man." {vs.23} 6. From the whole it appears a depraving of the holy text to make the Eternal Power and Godhead of Christ his parts, his comely parts; for comely parts we see in Scripture are called "our parts" and not Christ.

That it is a corruption of the Text, therefore, I will prove by some arguments out of the two fore-mentioned places laid together, stated and considered.

My first argument against it is this, that it makes the Eternal Power and Godhead of Christ to bear the same kind of relation to the Humanity or to our Nature in the Mediator, that one member of our bodies bears to one another. For, the members of our bodies are related to one another, as material things of the same substance. Matter with matter, member with member, one form and idea with another form and idea. But the Eternal Power and Godhead of Christ are not such things as fall under our substance, shape, form and resemblance. Consequently, in the hypostatical Union of Christ, the Eternal Power and Godhead must be far otherwise related to the Human Nature, than as "comely parts" are related in the body to one another. To relate, therefore the Eternal Power and Godhead of Christ thus to the Humanity of Christ, must be a gross corruption of that text in the Romans.

My second argument. The Eternal Power and Godhead are as indivisible as invisible; they may be distinguished, but they cannot be divided and separated, as parts can, which are the properties of matter. "His comely parts" therefore is an uncomely expression.

Argument number three. That which sets out Romans 1:20, by a contempering of the parts, as in bodily members, is a manifest depraving of the same text. But to set it out, and to explain it by that expression of "comely parts" in the Corinthian text, is to set out and explain the things, the Eternal Power and Godhead of Christ in the Romans, by a contempering these Perfections of God with the Humanity of Christ. "Our comely parts," says the Apostle, "have no need; but God hath tempered the body together," vs.24; the original is, "hath mixed the body together;" as there is a mixture of parts in the body of man, yet without confusion, or running one into another, they being tempered or mixed by joining one unto another, but not mixed by swallowing up one in another as liquids are, when mixed one with another. There is an admirable mixture, I say, of parts in the body of man; but is it not a heresy to say, that there is a mixture of the Two Natures in the Person of Christ? If Mr. Hunt had read his Church History, and been as able a champion to beat down the errors that have sprung up against the Person of Christ in the first ages of the New Testament, {and it becomes him who undertakes to set out the Excellency and Glory of the Person of Christ, to have done so,} as he hath at one time professed to be against Antinomian Errors, he would not

have fallen himself into one of the Apollinarian Errors, {as noted in John 1:14,} being a Heresy sprung up about the Year of Christ 350, which held, that the Word made Flesh, was one and the same substance with that flesh. Apollinarius, speaking of Christ, as to what he was before he was made Flesh, {since he looked upon what Christ was before, to be capable of being turned into flesh,} might perhaps, have said of his Eternal Power and Godhead, his "comely parts," but for a man that professes himself clear in the doctrine of the Assumption or Incarnation, to affirm this, passes with me, I will not say, for a heretic, because I hope he will not stand to it, but I will say, for a heteroclite, in that article.

Argument number four. "Comely parts" are put in some opposition to the parts of our shame, or the members of our bodies that modesty conceals; but, I pray, is the Eternal Power and Godhead of Christ set in any opposition to the Humanity of Christ, as thus, that the Human Nature is the shame of Christ? God forbid, it should be thought of him, who, in his Humanity, is fairer than the children of men, Ps.45:2, and hath a most glorious name "which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." {Phil.2:9-11}

Argument number five. This is derogatory to the Excellency, Glory and Honour of the Godhead, which must not be injured by any pretense of unveiling of the Glory of the Mediator; for, if the Godhead be derogatorily used in any writing, though styled, "Christ the most Excellent," that excellency can be but pretended, and is no true account of the Glory of Christ; because Christ, in the Divine Nature is one and the same in Glory and Essence with God the Father. "I and my Father are One." {Jn.10:30} And besides too, take him as Man and Mediator, Christ is God's. I Cor.3:23. Now, it is a derogation from the Glory of the Godhead; because it is doing that which the text directly charges upon the Gentiles, changing "the glory of the uncorruptible God into an image made like to corruptible man." {Rom.1:23} And this is a high derogation {or disparagement} to the Infinite, Invisible Being of God.

Argument number six. This is against the Apostle's argument that "the invisible things of God, even his Eternal Power and Godhead, might be understood by the things that are made," {vs.20;} for to understand God by the things that are made, is a mental knowing the invisible Power and Godhead; it is a knowing God in man's thoughts by the footsteps and visible discovery that God hath made of himself in his open works of Creation and Providence. But now, go about to conceive of these, his Eternal Power and Godhead, as his comely parts, and they will then be demonstrated by sense, as it would lay them open to an ocular view; as these parts would be beheld, even as parts are in other things, and therein demonstrably so, as to be seen by man's eye; whereas, these invisibles, seen by means of visibles, are only understood by the soul. They are intellectually seen, by means of other things that are at first corporately beheld, or outwardly, and with the bodily eyes beheld in God's works.

Seventh and final argument. I might set Mr. Hunt against himself, so backwards and forwards, and inconsistent is he. He is arguing against the picturing of Christ, and the scope of his argument is good, but the nature of his argument is bad. For, if "when men have drawn the most beautiful picture the art of man can invent, as he urges, his

Eternal Power and Godhead will be still wholly concealed." It is upon this foundation of Truth that these glorious perfections of Christ are not 'his comely parts,' as he affirms, too inconsiderately, they are, even in laying down his reason why Christ ought not to be laid before the eye in a picture; his Power and Godhead can never be delineated, or, done this way by line and pencil, be shown us. True, and why should his invisible Essence, as God, be anymore sounded to the ear, 'in comely parts,' than represented to the eye in man's devised pictures? His Eternal Power and Godhead do no more fall under the visible similitude of a comely prospect {which is what his gross phrase leads to} than they can be represented in a beautified and adorned picture. His argument is corrupted, and therefore weakened by him, as indeed all arguments are weak that are corrupt. It is both a miserable swerving and a horrid prevarication of the sacred Text. When Job 41:12, I Cor.12:23,24 & Rom.1:20, are all laid together, the Truth of the charge, that it is a disparagement of Christ, is laid open.

In short, that expression of God to Moses, Exod.33:23, "thou shalt see my back parts," will not justify this saying, nor ground it, that Christ's Eternal Power and Godhead are his 'comely parts.' 'Back parts' of God were not his Essence, but a fore-view of his Incarnation in the Person of Christ; 'back parts,' because appearing in a human shape hindermost, as a prelude of the Incarnation, when as the Majesty of that Glory, which is Divine and Spiritual, was altogether invisible, without parts and shape; and so his 'back parts' were not his Eternal Power and Godhead. Nevertheless, in what appeared, his Goodness, Mercy and Grace were proclaimed, as chapter 34:5,6,7, doth interpret this sight of God by Moses. "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." {Exod.34:5-7} But now, what is that to his Eternal Goodness? Or his Essential Power? Or his Godhead? Or any substantial Perfection of the Godhead? And so much for the confutation of that anthropomorphite heresy against the essence of God, "his most comely parts, even the Eternal Power and Godhead," in this my Vindication of the Excellency of the Person and Glory of Christ.

Next, I come to a Second Disparagement, which, in the nature of it, is somewhat akin to the former. In this passage I am obliged again to bring in something by way of connection which is very Orthodox, that the reader may be more satisfied, that I do the author {against whom I write} no wrong; and that he may be convinced that it is the heterodox and false part of the sentence I exempt and blot out of that book. The whole passage, sound and unsound, is this. "Christ's Excellency doth not so much consist in his Human Nature, as in his Divine {this is the Orthodox;} and {says he} what dark conceptions should we have had of that, if not thus shadowed out unto us?" {page 4} This is now the work of darkness that follows, "and what dark conceptions should we have had of that?" Of what? Why, of the Divine Nature of Christ {surely} one would think he must mean. I will allow, it carries some sort of obscurity and ambiguity, as he hath expressed it, and so may admit of evasion; whether is meant the Divine or Human Nature in this indigested passage, it is consequently necessary, if I would be sure my

answer hits home to the point, to proceed upon a dilemma, and examine it both ways, that I may meet with my man, and he may not slip aside by any pretext; for it is naught, to make the best of it which way we can.

1. As concerning the Human Nature of Christ, it is plain that we should not have had dark conceptions of it, if it had not been thus shadowed out unto us, as in the Canticles; for we have a plainer demonstration given us of that, than is given in any shadow, or metaphor whatsoever. It would be strange divinity to urge, that we have plainer conceptions of Christ-Man shadowed out by the Rose of Sharon, than we have set out and expressed by the Man Christ Jesus. "For there is one God, and one Mediator between God and men, the man Christ Jesus." {I Tim.2:5} Many shadows and metaphors, it is true, in the Old Testament that set forth Christ, were fitted to the more distant and imperfect revelation of him; yet withal, there is a plain, literal and human account given us sometimes of Christ by the Holy Ghost in the Old Testament. He is directly prophesied of as a Man, and a King. "Behold, a King shall reign in righteousness, and princes shall rule in judgment; and a Man shall be as an hiding place from the wind, and a covert from the tempest." {Isa.32:1-2} So, as a Son born of the virgin. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." {Is.7:14} These things are no shadowing out of the Human Nature of Christ to us, but give us plainer and fuller conceptions of him than mere shadows do, as to say, "I am the Rose, &c." And to say that shadows expresses this better, argues a man never saw the sunshine. It also undermines and enervates the whole substance of the Gospel. The Human Nature of Christ in Man, King, and Son of a virgin, even under the Old Testament, is expressly beyond a metaphor. Then, as to the account given us of his Human Nature in the New Testament, there we have the plainest and fullest conceptions of the matter, without a shadow. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} Is this a shadow? As to say, I am the Rose of Sharon? It is the first article in the Mystery of Godliness, God manifest in the flesh. "And without controversy great is the mystery of godliness; God was manifest in the flesh." {I Tim.3:16} And is his Manifestation in the Flesh no more than to be thus shadowed out to us, by a material description there in Song 2:1, which falls short of a personal description, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." {Gal.4:4} What's this? A Figure? A Metaphor? So Mary "brought forth her firstborn son," Lk.2:7, was he not so truly, without a shadow? "He took on him the seed of Abraham." {Heb.2:16} So, "made of the seed of David, {that is, in a lineal descent of genealogy from Abraham to David, continued on from father to son, and so of the seed of David,} according to the flesh." {Rom.1:3} Now are these shadows of the Human Nature of Christ? And do shadows better represent him? For shame! Who, but the Monophysites that denied Christ had more than the Divine Nature, even after his Incarnation, as the ancients of the Church tell us, have asserted this? Or, who but the Valentinians and Marcionites, who denied that Christ took a body consisting of man's nature, would hold it? So that one would think he could not mean the Human Nature of Christ.

2. Well then, it must Fall upon the Divine Nature of Christ. And if so, what a gross disparagement is this? What a dark conception {as the author phrases it} to apprehend

the Divine Nature of Christ after this manner? The Divinity of our Saviour is One with the Divine Nature of the Father, and of the Holy Ghost; so not Three Divine Natures, but One in Three. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." {I Jn.5:7} But how gross, I say, to apprehend the Divine Nature of Christ thus shadowed out? As if the Rose of Sharon signified the Divinity of Jesus Christ, when it is no such thing. Matter cannot represent the Divinity of our Lord Jesus Christ.

A. The Divine Nature of Christ is God, a Substantial Person in the Godhead; and can God, who is immaterial Substance, Jn.4:24, be shadowed out by a Rose, or any other material resemblance? "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, &c." {Deut.4:15-16} It is a dark conception of the Divine Nature to shadow out God who is an Infinite Being, and to be believed that he is in his own Nature abstractly, such a Perfect One as no creature is, nor can represent. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as Heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." {Job 11:7-9} "Touching the Almighty, we cannot find him out." {Job 37:23} "To whom then will ye liken me, or shall I be equal; saith the Holy One." {Is.40:25}

B. It is only as God is known, and conveyed to us in Christ, that he shadows out himself unto us, and in no otherwise. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." {Mt.11:27} It is in Christ, by reason of Christ's being in our Nature, and by reason of God's Promise of Old to send Christ into the world in Flesh or Man's Nature, that God is said to have face, eyes, hands, feet, &c. Not that, when God speaks of himself by these and other human qualities, they are really the Divine Nature, as the Anthropomorphites fancied, but they are Christ's nature in God as Man; and therefore mouth, arm, soul, &c., are not ascribed to God, Job 26:14, for the reason some Preachers and Writers tell us, merely because God was pleased so to condescend and express himself to our understanding and capabilities; {Ah; what ways have men invented to hide this Precious Redeemer from us! "And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him." Jn.20:13;} concealing, in such expositions upon texts that speak of God by human parts and shape the main ground of that condescension, which is only as he is God in Christ! "To wit, that God was in Christ." {II Cor.5:19} It is certainly for this cause alone, that his Covenant and Truth have declared how his will and pleasure stand to express Himself. Nor doth God do it {least of all, as this author fancies} to shadow out the Divine Nature unto us, that being above all shadows; Isa.40:18, but I say, upon this ground, and to this end, that even under the Old Testament, God would present us with frequent earnest of the Mediator. An earnest is a penny of the same coin, a stamp with a pound, or pence multiplied into the full sum. Accordingly, Christ was spoken of before-hand in the same shape he was to be, when found in "fashion as a Man." Phil.2:8. Thus there were earnest of God's making good

the promises of sending his Son into the world to assume {once for all} all these human characteristics belonging to our nature, as face, eyes, arms, hands, feet, &c., not as God is a Spirit, Jn.4:24, but as Christ is God's, I Cor.3:23, as the Apostle speaks, God's Messenger, the Father's Servant, as likewise the prophets, Malachi and Isaiah set forth. And take it all up thus now about Christ, and so it was the naked truth for God to say these things of himself in Christ; and all this still falls far short of being any shadow of the Divine Nature.

C. The metaphor, "I am the Rose of Sharon," can be spoken of no Person in God, abstractly considered, neither of the Father, nor Son, as the Son of God, nor of the Holy Ghost; but Evangelically is spoken of Christ, as Son of Man, Mt.8:20, or, of the Son of God, as the Christ of God, Lk.9:20, the Anointed of the Holy Ghost, as the word Christ doth signify. This unction of the Holy Ghost, Acts 10:38, when Christ received not the Spirit by measure, Jn.3:34, fell upon Jesus of Nazareth, the Human Nature alone being the proper subject of receiving the Holy Ghost. Consequently, when Christ is shadowed out unto us, as there in the Canticles, and other places, he must be conceived of in the Human Nature alone as the proper Subject of that shadow, "I am the Rose of Sharon," or any other resembling metaphor.

D. I know of no metaphor, or shadow, that God is set out unto us by in Scripture to shadow out the Divine Nature, but to shadow out his Grace in the Flesh of Jesus Christ. And so not to shadow out the Substance of his Son, not his Godhead, not his Infinite Perfections; {for apart from the veil of his Flesh, Heb.10:20, he is a consuming fire unto us, and we could have no more to do with God in his Essence, Exod.3:14, than we are able to endure a devouring fire;} but a metaphor, or shadow of Christ in Scripture, as distinguished from the Godhead, is always to represent either his bestowment, and that must be God's giving him in our nature; Isa.9:6, or his Office, Isa.55:4; 33:22, and that cannot be executed neither out of our nature, if executed towards us; or lastly, some sweet Relation of the Mediator, Acts 2:36, considered either in his humbled or exalted State. God hath not shadowed out the Divine Nature of Christ in any of his types or other revelations of his Person; but the Mediator, or his Son, as given, to secure all other blessings with him. It is upon the account of the Flesh of Jesus Christ, that the Infinite Person of the Son of God is ever shadowed out unto us. The Holy Ghost leads us to him as Mediator, and speaks things which point him out unto us, as Man, in all the shadows of him. Though still in one shadow, or glass, he may be seen more excellent than in another; as there is more in him to us, as he is a Bridegroom, Jn.3:29, or Husband, Isa.54:5, than as he is a Shepherd, Psa.23:1, or a Shield, Psa.84:11; but I say withal, that the Divine Nature of Christ, personally abstracted from his Humanity, is never shadowed out unto us; that is, never is represented in the glass of creatures.

The metaphor of Fire to express God's Nature, "our God is a consuming fire," Heb.12:29, is of another consideration, than what shadows out Christ, for it is spoken of the Essence of God, as common to all, the Glorious Three, the Father, the Word, and the Holy Ghost, I Jn.5:7, and not of the Divine Nature of Christ apart.

This other shadow or metaphor, this Consideration of the WORD, and the WORD of God, Jn.1:1; Rev.19:13, which is the Name of our Lord Jesus Christ in the Apostle John's Writings, doth manifestly speak of Him as Mediator, though of him as One that

was God before he was Mediator. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." {Jn.1:1} "And he was clothed with a vesture dipped in blood; and his name is called The Word of God." {Rev.19:3} It is a Name that sets out the Son of God, as he was designed to be our Teacher and Prophet from the written Word, to instruct us in that Mysterious Way of Salvation by Himself that lay {up and down} hidden in the Old Testament, which men might otherwise read so often, and not see to be the Way of Christ. "Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." {Isa.48:17} "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." {Isa.54:13} "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." {Psa.32:8} {See likewise, Psa.71:17; Isa.2:3; Psa.119:102; Psalm 25:8-12, and many other places &c.} It is for this reason that he is styled the WORD; as much as to say, the whole WORD of God is fulfilled in and by Him; and therefore, says the Holy Ghost, he shall go by that Name from his making out the Old Testament so clearly to us in all God's Mind about the Gospel. {"Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev.5:5.} "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." {Heb.1:1-2} "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." {Lk.24:27} Likewise, as it was said of him, he was called the WORD. {So 'logos' is from 'lego' in the Greek; that is, to tell, to say, to speak.} "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." {Acts 3:22} Again his Name, the WORD, suits with him as Mediator; because, it is written of him, as the Psalmist saith, "in the volume of the book it is written of me, &c." {Psa.40:7} The Word was God, Jn.1:1, there is all his Mediatorial Person, Rom.9:5; namely, God and Man too, or God-Man; for he was God before he was the WORD. He was the WORD, because the Word hath made Him appear to have been setup from everlasting, Prov.8:23, and therein covenanted with from the beginning, to be Mediator. And so it was He, the WORD, according to this Covenant from Everlasting, that in Time was made flesh. "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." {Psa.33:6} "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} Now, says John, "the WORD was God." What is that, but plainly to reveal to us, that he was God before he was the WORD, or before he was set up to be Incarnate Mediator, though setup thus from everlasting; or, as the Holy Ghost further explains it, "in the beginning, before his works of old;" or, "in the beginning of his way, or ever the earth was." Prov.8:22-23. Compare these verses from the Proverbs, with those in John 1:1,2, and you will find that same phrase, "from everlasting," to be brought only up to this, which he calls a beginning; {"in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God;" } namely, a beginning with Christ-Mediator, before his works of old; all his works being designed in an absolute subserviency to His Glory, {"the LORD hath made all

things for himself; yea, even the wicked for the day of evil," Prov.16:4;} under this Settlement of His about the Mediator; He first ordained his Son in the Settlement to be a Man, Col.1:15, then ordained us Men, and presented a number of them to his Son; {set up the Man-Wisdom;} then ordained their creation under {Deut.32:8, Eph.1:11} one Common Head of a promised multitude, children and strangers, yet both without sin; then ordained the Fall of every One in that Common Head of Nature; then ordained the Restoration of the Children by this Elder Brother, and passed over all the strangers, or such whom he never appointed to acquaintance with these things. "Unto you it is given to know the mysteries of the kingdom of God." {Lk.8:10} "The secret of the LORD is with them that fear him; and he will show them his covenant." {Psa.25:14} Thus one thing fell in upon another in this same from everlasting, which though we cannot take in without a succession in our thoughts, yet they all lay together, though in the most perfect Order, in the Divine Mind. We behold successively, but God saw them all at once. "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance." {Deut.32:8-9} "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory." {Eph.1:9-12}

Tis not then from everlasting, just in the same sense that the filiation of the Son of God, of his being God's only Son is from everlasting, but from {that} everlasting, where God's Ways and Works within Himself began. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." {Psa.90:1-2} Christ was in this same beginning of God's ways, before his open Works, the WORD by Appointment, and therefore called the WORD by Revelation, according to that Appointment; because so he was the Mediatorial WORD, Rev.3:14, before the Word written was written, and before he had said, his Son should be Shiloh, the sent One, {"the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," Gen.49:10,} before he was foretold to be Immanuel, God with us, Isa.7:14, {expounded by Matt.1:23,} and before he was declared to be Messiah, or Christ, the Anointed One, as his Name there in Dan.9:25, is discovered; and fulfilled in the Unction, when the Holy Ghost came upon him, as in the Evangelists, and anointed him, as we read in Acts 10:38, "how God anointed Jesus of Nazareth with the Holy Ghost and with power." "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for

himself." {Dan.9:24-26} Consequently, the Apostle tells us, because he should lose nothing of the Glory of his Essence, by this Name of his Office, the WORD, he had the same creating Power with God; God and he being ONE, Jn.10:30, in making all things out of nothing. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." {Jn.1:1-2} The meaning is, that in the Beginning of all God's Works he was with God, as the Con-Cause, to co-create them, and was God the SON, the co-worker of them with his Father. So it follows, "all things were made by him; and without him was not anything made that was made." {Jn.1:3} Insomuch, that although these texts substantially prove the Godhead of Christ, both as he is the True God, and as he created all things; yet they prove, very cogently too, that this Excellent Person, as the WORD, is shadowed out in that Name, as Mediator, while it goes along with other proof, how antecedently he had a relation to God, above it all, and that is to be God in One Person, with God in another Person. It is evident then that the Name WORD, points us to Christ, as God-Man. He had never been called the WORD, if he had never been appointed to reveal the Word, and execute the Office of Mediator between God and us; so that this shadow or metaphor of Christ, the WORD, {which, perhaps, is as fair an instance as can be brought, in favor of Mr. Hunt's notion, though he never pretends to insist upon.} Instances of shadowing out the Divine Nature separately goes no farther into the Person of Christ, than as the Son of God was considered to come into the Human Nature in time, by an Incarnation in the Conception and Nativity, according to the Covenant-Settlements of that Incarnation from Everlasting, or before Time began. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." {Gal.4:4-5}

And then be sure, 'tis Christ only as in the Flesh, even whilst now in Glory, he being entered with our Nature into Heaven, "who of God is made unto us wisdom," I Cor.1:30, in the beautiful Rose of Sharon. This Christ-Mediator is the Tree of Life to eat of, and to live forever, Gen.3:22, in the new approaching Eden; I mean, the glorious New Jerusalem, not to be enjoyed in Heaven, but coming down from God out of Heaven, Rev.21:2; and this same Tree of Life in the midst of the street of it, Rev.22:2; the fruit of which is to be Glory and Life, grace reigning "through righteousness unto eternal life by Jesus Christ our Lord," Rom.5:21, as now this Grace and Life by the Second Adam, as Saviour; and this in opposition to the fruit of that Tree in the midst of the garden of the other Paradise, belonging to the First Adam, or the first man of open propagation, which fruit was sin, shame and death. {Adam was the first man openly, not the first man secretly.} The shadows belong to Christ, or all metaphors whereby he is shadowed out unto us, as he is the WORD made flesh. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} And it is as such, that still he is as the "Apple Tree among the trees of the wood." Song 2:3. This alone as he is in Flesh, that alone he can be our shadow. And thus experimentally, before the time of the promise drew nigh, Acts 7:17, the Old Testament Church had not then received him in the Flesh, nor otherwise seen him, than as by Faith she had beheld him to come in the Flesh; and yet she could testify of this Tree and Righteous Branch to be raised to David, and under whose shadow she sat with great delight, as his fruit was sweet to her taste, Song 2:3, as if she had said, I

found all good coming into my soul by his free Gift, Rom.5:15, the Gift of God unto me, Jn.4:10, as given me in his Flesh. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." {Jer.23:5} So every metaphor or shadow of Christ ends in this substantial Shadow, our true nature in him. For thus by him the Sun of Righteousness, Mal.4:2, and the Shadow too of a "great Rock in a weary land," Isa.32:2, we know, possess and enjoy God, and are not scorched, nor can in him be burned or destroyed. That's the second point of this chapter; and I shall now proceed to the last.

Let us follow him farther into his metaphors, and see with what a disparaging vileness he still shadows out the most Glorious Lord. The third disparagement of the Person of Christ is this.

"The hook of the Divine Nature," page 100, the whole sense is this, when he is speaking of the full Victory our Lord Christ obtained over the devil, on page 99, he doth afterwards set it forth in these words, "behold how this deceiver is deceived! How this subtle Serpent is outwitted, while he eagerly catches hold at the bait of Christ's Flesh, he is held by the hook of the Divine Nature." As if he had not wrought disparagement enough against the Excellency of Christ, in the injurious treatment of the Divine Nature of the Person otherwise, Deut.28:58, but he must go on to work more disparagement, and be farther derogatory to the Excellent Glory of Him, whose Glory he hath undertaken to unveil. "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." {Exod.20:7} I must vindicate Christ the most Excellent {if he will be pleased to carry me forth into this vindication, Jn.15:5,} and labor to wipe off this intolerable rudeness and contempt from the paper it hath stained. Oh wretched comparison! How doth he serve the Lord Christ! How odiously doth he represent the Lord Jesus, indeed in his whole Person, whom the Father spared not, but gave him up for us all, Rom.8:32, and how does he treat him who gave Himself, Eph.5:2, for us! Christ who gave his flesh to be meat indeed; and his blood drink indeed, Jn.6:55, unto us! How odiously doth he vilify the Master by setting it forth as a bait upon a hook for Satan! And, what hook does he mean? Ah; dreadful to be spoken, the Godhead of Christ! Thus with such impious disparagement doth he odiously express it of the Divine Nature. I am afraid that the wit and corrupt fancy of the creature was a temptation to him, in speaking so very unbecomingly of the Divine Nature of Christ; there being no solid judgment in the matter, on which to ground this saucy expression. "God is a Spirit; and they that worship him must worship him in spirit and in truth." {Jn.4:24} "To whom then will ye liken God; or what likeness will ye compare unto him?" {Isa.40:18}

1. Where do we find in the Scriptures, that the Wisdom of God, which in all these things ought to be our Revealed Standard, Lk.10:26, sets out the Divine Nature of Christ, which gave the prevalency to his Crucifixion into a victory over Satan, by a hook? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." {Isa.8:20} The Scripture saith not in vain, when it restrains the thoughts of men within bounds, that they should learn not to think above that which is written, I Cor.4:6, and if not to think of men above that which is written, {as the place there speaks,} then why not so think of the Mysteries of Christ, which surely we

can make nothing of, above that which is Written? Where is this gross metaphor ever written, or any metaphor like unto it, out of which it can be fairly argued, in all the Word of God, to set out the power of the Cross over Satan, by the Divine Nature of Christ?

2. The Scripture saith, every man ought to think soberly; he ought to think so of himself, and not more highly than he ought to think. Rom.12:3. Now, if a man pretends to invent a foreign metaphor, although a stranger to God's Word, nowhere revealed within the compass of it, and this too in no less a Mystery than the Divine Nature of Christ; how can that man think of himself soberly, and not more highly of himself than he ought to think? This comparison, 'the hook of the Divine nature,' is more like mad wit, than a sober and sanctified judgment in the things of Christ.

3. A hook is more suited to the Flesh of Christ than to the Godhead of Christ. I do not mean {as he resembles it} a fishhook; but, as the Holy Ghost hath intimated to us of the material cross, a flesh-hook for the Body of our dying Lord, Psa.22:21, and on which the Body hung, as soon as it was dead, this must have been well enough; because the Scripture will warrant it, to have said that, Christ enduring the cross, and despising the shame, Heb.12:2, destroyed him that had the power of death, that is, the devil; Heb.2:14, as his holy and sacred body was rent and mangled on the material hook of his bloody Cross. It was upon the Cross that the Flesh of Jesus Christ hung; and under the economy of types, there was an institution of "pure gold for the flesh-hooks," I Chron.28:17, which the Lord made David to understand in writing by his hand upon him, verse 19. Also, the Altar of Burnt Offerings under the Law of Sacrifices made provision for all its various utensils, and, among the rest, for the flesh-hooks of the Sacrifice. Exod.27:3. This had a direct eye upon Christ, and may, without a wanton invention, be suitably applied to him on the cross. Censors and flesh-hooks in the shadows were coupled, Num.4:14, even as Sacrifice and Intercession are in the substance, by the Cross and Throne of Jesus Christ. Let me be contented then to say with the Scriptures, this and that was done by the Cross. Christ made peace through the blood of his cross, Col.1:20, he hath reconciled both Jew and Gentile unto God in One Body by the cross, having slain the enmity thereby. Eph.2:16. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." {Eph.2:13-14}

Though the Papists magnify the wood of the cross; what is that to me, to hinder me from glorying in the Cross of our Lord Jesus Christ? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." {Gal.6:14} I am for burning with fire what remains of the Passover sacrifice until the morning. Exod.12:10. The true Sacrifice, Christ, being offered up to God in the preceding evening; or the Body taken down, and decently buried overnight in Joseph of Arimathaea's tomb, Mt.27:57, &c., there was nothing to be found the next morning, but the weak image of the cross at Golgotha; as much as to say, the wood of it, which the Roman Synagogue {having so much of the Jew, and so little of the Christian among them} do so wickedly adore, by their articles of the Pontificia Canon. Now, according to the canon of the Law, I am for burning it with fire, because it remained till the morning. "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." {Exod.12:10} I am

for applying the Efficacy of the Holy Ghost's arguments in Scripture, who is compared in his Operations unto fire, against all superstition and relics, as the wood of the cross, the sign of that wood, {more foppish than the wood itself,}, &c. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images." {Exod.23:24} Let them be all burnt up together by Him who hath his fire in Zion, and his furnace in Jerusalem. Isa.31:9. Moreover, their building this large pile of wood, which they show in Popish countries, upon the foundation, I Cor.3:12, is a work which, have we but patience to stay till Christ comes, shall be revealed by fire, I Cor.3:13, and the fire shall try every man's {and therefore every papist} work, of what sort it is. If any should ask when, as to the judicial execution, which must follow after the present discriminating execution with the Holy Ghost and with fire; Mt.3:11, my answer is out of the Thessalonians, which states that, "the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." {II Thes.1:7-8} Now, though a Papist {I say} magnifies his wood of the cross; don't I see what orders will be taken against it and him? "And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." {Isa.44:17-18} {In the original of Rev.18:12, referring to the "thyine wood," which name is derived from the Greek word thuein, "to sacrifice;" or 'sacrifice wood;' by which undoubtedly, the Holy Ghost hath fore-shown Babylon's idolizing the wood of the cross; and this is foretold, vs.14, as departed from her, in the days of her utter ruin.} Shall I for the abuse of the Cross depart from the Holy Ghost's own wisdom in expressing how this and that and the other blessing, even all blessings, as to the Ground and Reason of their conveyance, was, and were ordained by the Cross? Shall I not say that the Human Nature was fastened upon the cross, and this was as a flesh-hook unto the Body of our Lord; and yet the Divine Nature of Christ was not shadowed out unto us by any comparison whatsoever; much less so vile a one as this author of the disparagement hath invented.

The Divine Nature of Christ gave Efficacy to his Sufferings, and among other effects of his Cross, rescued all the Elect from the final power of Satan. Thus the Sacred Oracle of Truth setting forth the Victory of Christ over this subtle serpent, sets it forth by his crucifixion, as the ground of our returning unto the Lord, for he hath torn, and he will heal us, as the prophet had foretold, Hos.6:1, while in his Flesh he hung upon the tree, as Peter calls it. I Pet.2:24. It was by this means in the Wisdom of God, I Cor.2:7, that he spoiled principalities and powers, taking all argument and show of plea against us out of the way, nailing it to his Cross. Col.2:14. As the author {too} hath well now observed out of Col.2:14, {on page 101, of his book,} this text, in his own way of application from the common opinion of divines, ought to have been remembered here; to have given the similitude of a hook rather to the cross, and to the Efficacy of the Atonement, being thereby rendered unto the Divine Nature in Union with Flesh and Blood in the Wonderful Person, Isa.9:6, than the Godhead of Christ should have been so pertinaciously likened to a 'hook which held fast this subtle serpent.'

4. It idolatrously debases the Divine Nature of Christ {in this scandalous similitude} against the Word. A hook? Why, the Apostle tells us, in his confutation of the men of Athens, Acts 17:29, that "we ought not to think that the Godhead {which is common to the Three in one God} is like unto gold, or silver, or stone, graven by art and man's device." And dare any then compare it to an instrument formed and shaped out by an artificer? A fish-hook made and wont to be baited, in the exercise of all those that cast angle into the brooks, Isa.19:8, which may by craft be prepared out of the substance of iron. Now if we are not to think the Godhead is like unto gold or silver; ought we not to be as modest, and not despairingly compare it, in the Person of Christ, to a hook of iron? In this vile metaphor he likens it to what may be fashioned by "the smith that bloweth the coals in the fire." {Isa.54:16} An abominable disparagement to fetch in anything of this nature to pretend therein to shadow out the invisible God! Christ who "is the image of the invisible God." Col.1:15. The prophet makes use of it to demonstrate the vanity of idols, Isa.41:29, that they are hammered and beaten into form by artificers. "The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms." {Isa.44:12} If an Idol beaten out with so much corporal labor was abominable when the Gentiles thought to represent the Godhead by it, what an abomination must it be too, in the rank of idols set up in a man's brain, to boast how he has shadowed out unto us the Divine Nature of Christ by a hook? "To whom then will ye liken God; or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains." {Isa.40:18,19}

5. A hook is a weak comparison to be invented, 'tis wit of the lowest size, 'tis not strong, piercing wit, and {because not so much as coming towards the thing} was a more wicked comparison to be uttered of the Godhead. In the very Leviathan, a strong creature, but weaker than our adversary the devil, I Pet.5:8, 'tis the whale, described in the Scripture according to his vastness in the waters, without a figure; in him see the questions that God puts to his servant Job, and the language he propounds properly, without a trope or shadow; and then judge, if a hook be not a proper instrument at the taking of a Leviathan, and cutting up the monstrous whale. Also, whether it be a fit metaphor to represent that in Christ by which he overcame a stronger creature, that is, the devil? "Canst thou draw out leviathan with an hook; or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose; or bore his jaw through with a thorn?" {Job 41:1-2} And if a whale in the ocean cannot be taken out, as a smaller fish may, with a hook, nor so much as pierced, or caught hold of with a hook, because of the weakness and slighthness of a hook, is a hook then {fitted to an angle; or hammered out into a solid instrument of iron, such as is cast into a River, or Pond, viz., a grappling-iron, to fetch out anything that sticks in the bottom of the waters, in this,} a meet comparison to set forth the glorious Nature of God, though in the Man Jesus, I Tim.2:5, humbled on the cross? I am ashamed to call it over or to insist longer on it. And thus I have discharged the points that were proposed for this first chapter.

## CHAPTER 2

### **Of four more of Mr. Hunt's Nineteen open Disparages of Christ, in his Discourse upon a portion of Song.2:1.**

Having in the other chapter vindicated Christ from three open disparagements of his Person, against Mr. Hunt, which he hath asserted of Christ; to wit, his comely parts, even his Eternal Power and Godhead; his Divine Nature shadowed out unto us; and the hook of the Divine Nature; now, in this chapter is contained all that remains more to be vindicated of the Excellency of Christ, viz., in his Person against open disparagement in the four last of the seven reproachful particulars that I proposed, to fill up this branch of the Vindication, touching the Person of Christ, from that sacred passage of Scripture, "I am the Rose of Sharon."

1. Mr. Hunt makes him to be Christ on a pricking bush, &c.
2. As roses are not very delightful to the eye, so he applies it unto Christ.
3. So fearful was Christ.
4. Christ is a Rose he'll have gathered.

All these farther things I am purposed to bring into this chapter, and prove them open disparagements of the Person of Christ.

The first article of my charge against his book in this chapter, is, that he makes the Lord Christ to grow upon a pricking bush. His words are these, for I will first lay them together. "Roses are observed to grow upon pricking bushes, and he that will gather the Rose, must expect some scratch, more or less, in his flesh; so as to Christ, some thorn in the flesh will be ready to grieve those that enjoy the sweet of this Rose of Sharon. Troubles and persecutions are called briars and thorns, &c." {Pages 18 & 19}

It is obvious, through the general carriage of Mr. Hunt in this coherence, to hint an universal mismanagement. Who is he {almost} that cannot see the disorder, and among other things his fetch of mere playing with the metaphor, and straining it, against which he had solemnly declared? {Page 9} But my work is of another nature, and lies in two things that must be considered in this section, to overthrow the dispraise, which rebounds to our Lord Christ, in what the Book saith. 1. "Roses are observed to grow upon pricking bushes." 2. "He that will gather the Rose must expect some scratch." Concerning each of these things the province will be to show, that these things are written of Christ in the Book; and to prove, that both these things, as the Book hath applied them to Christ, are open disparagements of his Person. This is my method to go upon the first article.

His first particular in the article, is this, "roses are observed to grow upon pricking bushes." Well, but how doth Mr. Hunt bring up this to Christ, but to say that Christ grows upon a pricking bush? How does he make it out? Only thus, "so as to Christ, some thorn in the flesh will be ready to grieve those that enjoy the sweet of this Rose of Sharon." Brave work for a pen to run on, and have no control!

Now, to show in point of fact, {for there may seem some ambiguity in it to the common reader,} that he makes our Lord Christ here, in the matter I have transcribed out of the book, to grow upon a pricking bush; I do observe, by the confusion and wandering of his way of proving, the man was so bewildered, that he knew not what to say in form of words consistently, unless he spake inconsistently in mismatching things, altering the very subject of the metaphor. He durst not apply it to Christ so very close as he was wont in the other particulars to go on with it, nor yet according to the strain he had begun in this particular; but quite shifts the point. He is in a maze! He is at a complete loss! Brought down to a plunge! He must not pursue it directly in form of language, nor write it out in words at length, in so many letters and syllables {Christ grows on a pricking bush} as he had said of roses in general, that "they are observed to grow upon pricking bushes," because then he must have seen the disparagement had been too open. He no doubt would have seen it? Nay his own Church would have seen it, to instruct which alone, he tells us, he wrote his first book. "Not designing it, says he, if possible, to be exposed beyond the extent of my Church." {Page 2} A motion every way worthy of himself in that book, that a man should write a book to instruct his Church alone, and in matters too which might have been inculcated in preaching {since intended only for them} as often as he saw need from the pulpit, when his Church had been come together into one place. I Cor.11:20. Be it as it is, if Mr. Hunt had not altered the subject of his metaphor in this particular resemblance, his common readers would have perceived the open disparagement of Christ, and there had been no help for it, from this ill wording it, that "roses are observed to grow upon pricking bushes, so as to Christ, he grows upon a pricking Bush." To avoid therefore the evil he foresaw, he changes the subject {Christ} into a 'we,' and that with the greatest absurdity and precipitancy of thought, {if possible,} to build the resemblance; and yet the mischief is that his haste would not procure him help, though he alters his metaphor, from one resemblance to another; yet it doth not hide the matter, for the disparagement still breaks out. The proposition, though bridled to conceal him, yet betrays him. What doth it avail him to turn it over to a 'we' and a 'those' when he had connected the resemblance with his words, "so as to Christ?" What help of vindication can be for him in shifting and changing subjects, 'those' and 'we' instead of Christ, the radical subject of all his resemblances? That as soon as he had put in "so as to Christ," then to add, "some thorn in the flesh will be ready to grieve those that enjoy this sweet Rose of Sharon;" and again, "troubles and persecutions are called briars and thorns, &c., and such briars and thorns we must expect to meet with while we are traveling through this howling wilderness;" and thus he runs on, &c. But what was this now to his purpose? Was this the place for all this? A word fitly spoken, the Holy Ghost tells us, is "like apples of gold in pictures of silver," Prov.25:11, or demonstrates the matter to be better than the manner, yet always finds equal trimming for the stuff; but I am sure it is not so here. What confidence would he have had his reader put upon all this unfaithfulness? Would he had remembered the proverb of Solomon, Prov.25:19, that "confidence in an unfaithful man in time of trouble, {and this is a time of trouble when men meddle with the Word, yet in the end they do not divide the Word aright, II Tim.2:15, nor handle the Word aright,} is like a broken tooth, and a foot out of joint." And, I think, this is to put us all out of joint, if we take up these things, as he has laid them down. The proper

strain and tendency of this new-fetched comparison is so alienated from what he began with, it will be impossible to make two such vast extremes meet in the one center; but if things will not meet fairly of themselves, he will try to wrench and pull, as if he could make east and west buckle to stand in one point. And yet after all this mismanaging the observation of roses growing upon prickling bushes, the resemblance he has given us will speak its own sense at last; and that is, to fasten his thorny metaphor upon the Blessed Rose of Sharon. This must fall upon it, according to the native construction of his proposition, though otherwise put forth as a seeming evasion to pinch it in.

However it be, I have the best grounds to detect the fraud, joined to the disparagement, and that upon this assurance, that the Holy Ghost can never be thought to sanctify such a passage as this, as it stands, and do the souls of men good by it, for it is so inconsistent with the Wisdom of God, I Cor.1:24; for the Lord hath abounded towards us in all wisdom and prudence. Eph.1:8. It is easily proved that Mr. Hunt has been daubing with untempered mortar, Ezek.13:10, that together which will not stick, when the next shower {this answer} comes and washes it. I shall show that the tendency of his proposition is to speak out the full disparagement, notwithstanding his obstinate way of evading it, that the Rose of Roses in the Canticles {according to his vile resembling him} grows upon a prickling bush.

I shall prove by three arguments that his book in the clause transcribed says thus much.

First Argument: The form of his application to Christ {though imperfectly laid down, yet} is some proof of the matter in these words of his, "roses are observed to grow upon prickling bushes, so as to Christ." Here now he first of all affirms it, in a contradiction of the phrase, "so as to Christ," the same 'so' makes it to be so; for I know nothing but the close comparison can come up to Christ.

Second Argument: A thesis in course of speech must have its due antithesis. Look, he saith, "roses are observed to grow upon prickling bushes;" and so here is a part of his thesis, his first part of the proposition he lays down. Now a thesis always hath its antithesis in course of speech; that is, it has its opposite part of the proposition to complete the whole proposition, which makes it out full; and this other filling part must be always answerable to the former, or it is not sense. Well now, lay an antithesis to the thesis, answerable in form of speech, and what must it be? If the thesis be {in resembling Christ unto Roses} that roses are observed to grow upon prickling bushes, then what is the antithesis, in the explicatory part of the words introduced, "so as to Christ?" Why, truly so, the latter part of the resemblance in the proposition must speak out for it's self the first in pious and disparaging sense. And then 'tis a branch of the resemblance of Christ truly set against it, as mostly elsewhere {in his other comparisons} he observes the antithesis. See how he does thus, pages 9-10, "resemblance between Christ and roses is this, roses grow not common in every place; and thus with respect to Christ, Christ is not found in all." Again, pages 11-12, "roses are sweet and refreshing to all, but such as are deprived of their natural senses; and thus it is as to Christ, the Rose of Sharon, as his fruit was sweet to my taste, saith the spouse." Again, page 15, "roses may be counterfeited, or a rose may be nearly resembled by art, and so as to Christ, there shall arise false Christs." Now in all these places you may see that his antithesis, or latter part of the speech he sets against the

former part, is un-answerable, for he changes not the subjects of the resemblance, Roses and Christ, but in them all keeps to these two. Why then; {answerably;} according to himself, in the same form of speech, the thing runs on, and speaks out the same, very plain, that "roses are observed to grow upon pricking bushes; and so Christ is observed to grow upon a pricking bush." And let any man show me, that this is not fair dealing with the author.

Third Argument: For I have not yet done with him in this, as there is no help against this proof laid open upon him, if we sought his rescue out of his own book-way, in the residue of his wording it, added under great entanglement of thought, as if in the briars himself. "So as to Christ," says he, "some thorn in the flesh will be ready to grieve those that enjoy this sweet Rose of Sharon." What a non-sensible evasion is this, quite foreign to the point! Doth Christ grow upon some thorn in our flesh; and as a rose too grows upon a pricking bush? What is a thorn in our flesh to a rose thorn? Sometimes he pretends to be against straining the metaphor, and yet again at other times is not against straining to run away from the metaphor. Who can say in a consistent resemblance, that roses are observed to grow upon some pricking bushes, so as to Christ, he is observed to grow upon some thorn in our flesh? What nonsense is this! And what pity a preacher and a writer should preach and write thus in any matter of the Gospel? But more especially upon that glorious Subject, the Excellency of Christ! What is the thorn in our flesh to the thing {whatever it be} upon which the Rose of Sharon is grown? Doth the pricking bush {that he is so fond of} and Christ, agree, as roses, and other pricking bushes, or the rose bush, match? Yet thus he wildly runs us into the bushes, being put to the shifts to get on in a way he never knew; and put upon impossibilities too {this way} to speak aptly, and to avoid what he thought he must not say, the gross words of the disparagement in {length} that were else meeting him full-but.

To help him out a little, and but a little {unless it be to help him more off from the open disparagement of Christ;} if he had kept off from inconsistency in the general scope of the resemblance, and kept his eye upon that which might have prevented the disparagement of our Lord, he should have limited his particular by the light of other texts to the state of Christ's Humiliation, and have said thus; that as roses grow upon prickling bushes, so take the Generation of Christ, as once it was, in his general relation to the whole body of the Jews, {for he came to his own, and his own received him not, Jn.1:11,} when he was on earth, and there in his humbled state, he sprung of a people, according to the flesh, who were prickly enough. That Church {though then by Law established} was at best no better than a rose bush, and more bush too than rose; take them separately from this Rose of Sharon, who grew up out of his place, Zech.6:12, without any influences from, or dependence upon the Jews in his growth and bloom; {and again, what hath this text to do with their bush,} however; take all matters together, for it helps him a little {and he hit on it} to have made the body of the Jews rather the Bush, and so have retained the subject metaphor, Christ the Rose, once, according to the flesh, belonging unto that Bush; for this is certainly nearer akin, than Christ and the thorn in our flesh. Nevertheless, this would not have helped him out altogether, because it would not have led him into a proper resemblance which the Holy Ghost intended to shadow out in this Glorious Canticle Rose, "I am the Rose of Sharon."

{Song 2:1} Thus I have proved out of the inclination and tendency of his argument to speak by way of resemblance, that, notwithstanding all his shifts and alterations, "Christ is observed to grow upon a pricking thorn;" as he too plainly tells us.

Now then, to prove his wild position, as the genius of it inclines to run to be an open disparagement of our Lord's Person, to draw his character after this fashion, out of this bright and blooming text, I shall proceed to some arguments to show how much damage he hath done.

First Argument: The Holy Ghost in this text and metaphor sets out Christ's Glorified State in Heaven, and nothing else, besides that communion which the spouse now in her present state hath with the Lord; even her Lord, by the blessed Spirit, whilst she is in this wilderness. Now 'tis disparagement of our Lord in this text, to draw that character of him which the text hath not done; and to make Christ grow upon the pricking bush is both shameful and odious. If I attach anything of Christ's Humiliation upon his Glory, {and there's nothing but his Glory in this text,} I debase him. This text goes beyond all his fleshly kindred to the Jew; whilst other texts may speak of this relation, but the text before us doth not. 'Tis Mr. Hunt's fundamental mistake on this text, and it runs him into this disparagement of Christ, notwithstanding he seems to avoid the disparagement by an inconsistency, in that he has proceeded in this resemblance of Christ's external relation only, as once on earth; and yet in nothing on earth too {through the book} properly as the Rose of Sharon, but spoils all in similitudes fetched from other common roses. The text looks to that Man Christ Jesus as glorified, I Tim.2:5, though he was once on earth in such properties and respects as none ever were before him; in such proprieties, I say, appears by this text, "though found in fashion as a man," Phil.2:8, and having the common properties of a man, as appears in other texts. Here he is set out as Glorified; the Old Testament speaking of things to come, as done, according to Ancient Settlements between God and Christ, though yet to come, in open transaction between Christ and the Church. He is not set forth in these words, "I am the Rose of Sharon," as humbled, but as the Humanity now absolutely subsists in the Open Glory of the Divinity; and the Human Nature of Christ is perfectly filled with all the Glory due unto his Personal Glory in Heaven; and is here described as such. Oh, what a sight will this be to come into Heaven and behold; and to be with him where he is! "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." {Jn.17:23} He hath forever done with his Law-relation to the Jews, and his fleshly kindred upon earth; so that saints no more do know him after the flesh, II Cor.5:16, nor doth he at all appear in Glory as a Man of sorrows. Isa.53:3. Accordingly, he is set forth in this metaphor of the text abstractly in his Personal Glory, as in the next, {"and the Lily of the Valley,"} he takes notice, how once he sprung on earth in his abasement. And indeed his Glory was first in God's Eye, before his abasement, and therefore is fitly placed before it. So that in this description of him, "I am the Rose of Sharon," the Holy Ghost hath admirably fitted him with purpose, to cut off all considerations of him on earth, but only those that are in every way worthy of him in Heaven. We must not therefore in this Representation of him bring in any natural, antiquated relation of him, for this is altogether foreign and indecent. 'Tis Mr. Hunt's disparagement of Christ to resemble him growing upon the bush and thorn! He is

absolutely the Rose without the prickle near him. This text hath to do with the Lord Christ, under the Glorious and Kingly Shadow of his spreading favor to the saints, and in this text to the saints alone; for neither doth a stranger "intermeddle with his joy." {Prov.14:10} Though this Sharon-Rose be gotten into bloom, 'tis a secret, Jn.14:17, between the Bridegroom and the bride; "for all things that I have heard of my Father, says he, I have made known unto you." {Jn.15:15} To you, and not to others. "Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given." {Mt.13:11} Well then, had it not been enough to have taken this text, as it lies, in its elegant and revealed metaphor? Hosea 12:10. What need to have disparaged our Lord Christ thus by a foreign shadow as that of a pricking rosebush? How durst Mr. Hunt have given his liberty thus to a wanton fancy, and his vent to the luxuriences of his wit against Christ! This is disparaging! We have help from a text to speak, of what it means; but this is to strain our own invention and the text besides, to put it upon the rack, and make it confess what yet it cannot discover. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the LORD." {Psa.107:43} That man too is likely to bring no great reputation to himself, who disparages his Master, Job 42:7, and seeks to rob him by counterfeiting his Master's hand. Sure, when he gave us that account of house-robbing very impertinently, pages 142-143, it was more pity he had not known this consideration, now suggested to him in the room of it.

Second Argument: To make Christ grow upon our thorn in the flesh, to which he turns it over, to avoid a worse disparagement, of his growing upon some pricking bush, {which yet I have proved his resemblance speaks,} is a farther proof of an open disparagement of the Person of Christ; for it is to make as if Christ did sit upon thorns in Heaven. Other roses sit upon thorns, but if he had been contented to have kept the metaphor in that of Sharon, he should have found no reason for exuberant thoughts in this similitude. The metaphor would have been without straining. "But hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." {Dan.5:23}

Third and Last Argument: It is a disparagement to Christ to make him grow upon our troubles, {if we force it along with his forced evasion,} when he says that "roses are observed to grow upon pricking bushes, so as to Christ, troubles and persecutions are called briars and thorns." Doth this argue that the Rose of Sharon, Jesus Christ, grows upon our briars and thorns? Does he spring out of our troubles? Are our persecutions either the tree or root that bears Him? Whereas the Bush is the stem that bears the Rose. Aye, the pricking bush, how derogatory is this, that he lays down and applies this metaphor to Christ! And so I have done the former branch of this article.

Having thus proved that our Lord Jesus Christ, as represented by the similitude in our text, is passed all {growing} in his Person; now a few words to Mr. Hunt's second particular, or his latter branch of the article, which is this, "he that will gather the Rose must expect some scratch, more or less, in his flesh."

Here he wanders again from the Rose to the Bush. 1. Here he changes the subject of this resemblance again; for instead of Christ, retained, he puts in the 'we' invented; and instead of keeping to the due resemblance, which the metaphor of a Rose points us to, he has taken in the scratches of his howling wilderness, for fear of what it was {by his precipitancy} running up to {in the resemblance laid,} and then lest he should have been intolerably put to have said, Prov.16:13, the scratches of the Sharon-Bush. "And such briars and thorns {as troubles and persecutions} we must expect to meet with while we are traveling through this howling wilderness," says he. 2. The resembling proposition, according to the laws of grammar, must have its own scope, notwithstanding his alienation of the resemblance; for the current of speech, in form of similitude, is this, "he that gathers the Rose must expect some scratch in his flesh," {here is the thesis of the resemblance; and then the resembling antithesis, for he was drawing the parallel thereof, must be,} "so as to Christ, he that receives Christ, must expect some scratch in gathering him," as here and elsewhere he scandalously phrases it. 3. In the scope there comes in a direct application to Christ, which doth in effect apply that to Christ, which he hath spoken of the briar. 4. In the direct application to Christ there lies the open disparagement of his Person; for, he that gathers the Rose meets with the scratch in his flesh, more or less, where the Rose was observed to grow; and therefore he does not meet with the scratch on the other side of the garden; neither is he pricked by a briar that stands a good way off from the Rose, nor by a thorn over the wall, or pale, or fence, out of that ground. He is scratched {if he does not look to himself} with something that belongs to the Rose; not with a briar, or thorn afar off. So here, if there be anything in his straining of the metaphor, 'tis the scandal of his similitude, which insinuates, as if he that partook of Christ was scratched and torn with something belonging to Christ. For there was nothing else left in due course of the resemblance or similitude, he could run it to. This ought to have been duly attended on, and he ought not to have ventured into so disgracing a comparison of our Lord in Glory, "who is gone into Heaven." I Pet.3:22. The Rose is not in our wilderness.

It is impossible to bring in these irritating troubles, as in this new proposed form of a resemblance, to make his metaphor cast the shadow, but he will so {ill} shadow out Christ unto us, that our Lord must be very despairingly set down in his thoughts, as Rose and Thorn, not only growing up in one place, {which is observed of Rose and Thorn in his change of the metaphor,} but scratching him that hath to do with him in the same place where he is; and is not this abominable?

To make the best of it that can be thought on, from what he has said, for avoiding this. Wicked men, 'tis true, are briars and thorns; as Ezek.2:6, "and thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks;" these were the "rebellious house" of Israel. Ezek.2:5. Such briars and thorns now, if we are faithful to Christ, would scratch and tear us by their own outward application, if God would suffer it again for Christ's sake; Ezek.28:24 with Isa.33:1, but do we go to their bush for this Rose? Don't they scratch and tear men for Christ's sake, as they themselves stand far enough from this Rose? It is not as Christ and they in any sense are one, as the Rose and the Thorn are. Is Christ among them, Psa.119:155, that are persecutors and informers {for he likewise gives instance in

persecutions} as a rose is that grows among his own thorns in the rosebush? He hath but begged the metaphor and borrowed what there was no need of; he should have wrought with what he had, pursued the similitude that the text had given him, and not rambled into the briars. Indeed had the man's eyes been opened, Numb.24:15, he must needs have seen his odd similitude of the rose upon the scratching branch, that himself had invented, did necessarily confine his application {as odd as it was} to our Lord Jesus Christ. For, roses grow upon the same briar that scratches, and the hands are pricked by the same branch which gave being to the rose; not by another briar, the rose briar; nor the white thorn {suppose} or wild-rose-briar at a distance. And how could he fall upon such an instance as this, that the similitude must carry it up thus towards Christ? On the other hand, he ought to have known {for 'tis plainly enough revealed in the Gospel} that he who receives Christ, receives him where he is to be had; to wit, of the Father; for the Father, Jn.6:44, hath given him to all who are enabled to receive him, because Christ is God's. I Cor.3:23. So, let the true Root that bears Christ; viz., the Father {for I am not speaking now of God in his Essence; but in his Personal Relations, as hath been afore distinguished} be admitted {and this ought to be} and then the Father is dishonored; for, what wickedness is it to suggest a thorn upon that True Root, where the Rose of Sharon stands, to prick or scratch the hand, and that hand is Faith, which lays hold upon this Rose? Heb.6:18 with Prov.3:18 with Isa.27:5. Is not this a disparagement, not only of Christ, but likewise of the Father of Christ too, according to that John 5:23, especially the latter part, "that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." Now according to the analogy and resemblance of his particular, page 18, there can be no thorn growing up with our Rose upon different roots; which is a made projection, by distorting the resemblance, for the resemblance without torture will not confess it; so it must be a vile insinuating, that a thorn is to be found upon the True Root that bears Christ. {Note: Afflictions come from God's management, not from anything in God's subsistence. "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." Psa.50:21.} It is a sad case indeed, when a minister cannot know his own language which he uses to signify things of such a weighty importance! And this is the sad disparaging case here! To go and relate Christ, or make him belong, in his Union, to a scratching Bush! For there is a union between the Rose, and what the Rose grows on that's prickly. Was it not a vile thing for this man {in all the particular that hath made this work for us} to go and strain a holy metaphor at this rate? What, join Christ influentially to the thorn? "And what concord hath Christ with Belial?" {II Cor.6:15} For other roses that have the neighbor-scratchings are joined influentially to the thorn-stem that bears them. Vile suggestion! Which his similitude, in no other way of reasoning out of his absurd disparagement, obviously leads forth the thought unto. "Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the LORD." {Jer.23:32} And all because he hath departed from Truth, in fetching in his fifth resemblance of the Rose of Sharon. And this is, "as roses are observed to grow upon some pricking bush;" and again, "he that will gather the Rose must expect some

scratch, less or more, in his flesh;" so to apply it as to be any setting forth of Christ, Song 2:1, is a vile approach to this Rose. He had told us that he would open the metaphor, or he should have told us so, when he said, "I shall first handle the metaphor;" but if this be his handling, to prick us and himself too with a bush, it's such a strange sort of opening the metaphor; that he had better have diverted and resolved to have shut it up at first. Here ends the fourth section, which is the first article of the chapter.

The second article in this chapter about the Person of Christ runs upon the sixth resemblance of Christ to roses thus, "roses, though sweet and refreshing, yet they are not very delightful to the eye; so as to Christ, this Rose of Sharon, though in himself he is most Excellent, yet his outward appearance was very mean in the flesh; he was looked upon by the carnal world to be as a root out of a dry ground, &c."

A brief reply to this: 1. This is a disparagement of Christ; because roses are equally delightful unto all. A peasant that scarce knows any virtue of roses may delight in the color of the leaves, as much as a philosopher, or a physician that has studied the nature of them. Ecc.9:2. Whereas, it is a disparagement to make Christ such a colored one, that even he who knows him not spiritually, may be said to delight in his Complexion and Glory, equally with him that knows him most! His whiteness and ruddiness, Song.5:10, are seen by his Spouse, but are a riddle to the foolish daughters of Jerusalem. Song.5:8-9. 2. This is a disparagement of Christ; for roses are no more delightful to one sort of men, that ever I could understand, than to another; especially, a good man is no more delighted with a rose than an ill man. Is this then a fit resemblance for Christ? Job 34:18. He pretends afterwards to insist upon some excelling characters of Christ above roses; then what need he have pitched upon ill resemblances, and proposed disparagements, in things so much beneath Christ, as these? Is the Lord Jesus looked upon by saints, as he is esteemed by the carnal world? Where then lies the proposed resemblance? Roses are no more delightful to the eye of a saint than to the eyes of the ungodly. Good and bad do generally esteem of them alike. Can this be applied to Christ without falsehood and disparagement? Jer.2:5. Do the eyes of the righteous see no more Excellency in Christ than unbelievers see? And do unbelievers see what the upright behold? Why doth he sometimes give us hints, that "others, whose eyes the god of this world hath blinded, care for none of these things;" and that "many know nothing of this feast of fat things." {Page 62} And the like in many other places? And yet now he gives us a resemblance of Christ wherein all eyes do see alike? If men can't judge of Christ and spiritual things, for want of the seeing eye, Prov.20:12, why doth our Resembler set him forth by a similitude, wherein all men have their eyes, and judge agreeably. For, as to roses being not very delightful to the eye, 'tis mostly to the eye of all alike. Wherein then is this resemblance to bring it up to Christ? Here is such a cast of the shadow, as {to be sure} is foreign enough to the Sun of Righteousness. Mal.4:2. Doth not the Church behold Christ as the "chiefest among ten thousand," Song.5:10, while the Jew looked on him as a "root out of dry ground." Isa.53:2. Doth not this writer hint the same in the same place? And what can we do then with a resemblance in colors where every man sees alike? Doth this match with Christ's Excellency, to draw him into the fainter colors of a rose, which no man regards, and drop his lively colors as the Spouse {with whom he hath to do in the Canticles} views

him in believing? The saints do see all in Christ; {Jn.1:16, with Psa.27:1, and Psa.18:2, also Rom.5:17, and Psa.73:25,} their own beauty, holiness and all, before it reaches them. And this, whilst the greatest part of men, now at this day, see more delight in language, more beauty in wit, more color in gold, and more taking show in carnal honors than they see in Christ! Where do we find a part of the world set against the beauty of roses, as they are set against the Beauty of Christ? For the more Christ shines forth in any one truth, in any one person, in any one ministry, {and he doth not shine forth in all truths, in all saints and good men, nor in every Dissenting, II Cor.1:19, Ministry alike;} is he not the less delighted in, as to the very notion of him, for the sake of this?

Doth not that Light {for instance} of Christ, Jn.3:19, which, in the Preaching of the Gospel, discovers, that doing the will of Christ's Father, Mt.7:21, is believing on Him whom the Father hath sent, Jn.6:29, like as other obedience is obedience to Christ, he having all Power given Him, Mt.28:18, of the Father to appoint and command it, distinctly, set the bold Neonomians to corrupt the Faith of the Gospel, and the same practical Antinomians to trample upon the Order of the Gospel? As one, they cannot bear the Light of the Gospel, and as the other, they cannot bear the heat of the Gospel, in the Government of Jesus Christ, of the Increase of whose Government there is to be no end. Isa.9:7. I'll tell any man plainly, it is the Gospel, in the bright splendor and glory of it; that splendor which very few of all sides can endure, but brand {with ignorance enough} for Antinomianism, Acts 14:2, which was the only thing that ever drew me with the bands of Love into the strictest order of Fellowship, in breaking of Bread and in Prayers; Acts 2:42; on the other hand, in the carnal and confident way of pressing to the duties of the Gospel, before acquaintance with, and experimental interest in the Privileges of the Gospel; I mean, absolute Pardon of Sin, Holiness of Nature from Christ, Peace of Conscience, Joy in the Holy Ghost, and so forth; I say, before an Experimental Acquaintance with these, I was always a very great hater of the strictest Saints and Churches, and yet then a Preacher! Jer.23:21. And so it had been in my soul to this day, both against the Government of Christ, his Gospel, and all Obedience to Him in it, Mt.11:29-30, if the Lord had not preached down all such {Preachers} as misted me! And that, by bringing His mighty Grace, Eph.1:20, into my soul, and turning all their way and scheme for doing the will of God quite out of doors! Blessed be Jehovah forever, I am now alive to Christ, Ps.72:18-19; Rom.6:11; 7:4, and dead to their way of doings! And I hope, and am verily persuaded, that there are thousands of the saints in this Nation, can experience this {so far as concerns profession} in their own souls besides; and I look upon this argument both fit and seasonable, to vindicate Christ from the disparagement cast upon his Person in this resemblance of our Lord to roses, said to be "not very delightful to the eye." For, are they more delightful to one sort of men than another? And again, are they less delightful to one sort of men than another? Christ is so! "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." {Isa.53:2} Doth not one man as well as another promiscuously smell to the rose, because it is so sweet and refreshing? But do men generally esteem Christ so? No, for the brighter Christ is, the more we find multitudes of Professors, of most Persuasions, slight him, and run back to Old Adam!

This is a disparagement of Christ, to liken him, as in this resemblance, because the text views him on the Throne, and the Resembler views him besides his text on the Cross. "If we view him on the cross, says he, numbered with transgressors, how unlike did he seem to be He that should redeem Israel." {Page 14} Oh; this is a blessed thing to view Christ upon the cross! But let me tell you, Heaven would not be Heaven, if Christ were to be crucified again! Let us never think of him crucified, but as he was at Golgotha, Mt.27:33, and in texts that evidently {withal} set him forth crucified, Gal.3:1, before us. This text in the Song of Solomon sets him up in his Glory, where he is visible but to some, and yet delightful to them all, and every soul to whom he is so visible, Mt.13:16, and to none beside; no, not to your good men, if they walk by themselves in their own darkness, and think it enough to walk in the light of Christ, when they come to Heaven. It is the saints that have seen him which are all in this, of one mind. This resemblance therefore, "roses are not very delightful to the eye," is a resemblance, which, when our Resembler bringeth up to Christ, out of this text, I must expunge and wipe out of the book. For, 'tis a withered rose, not delightful to the saints eye, and fitter to be thrown to a dunghill, than laid up {for a cheat} with any of the precious things in the saints treasury.

The third article of disparagement in this chapter relating to the Person of Christ, from which I am to vindicate the Excellency of our Lord in Glory, is touching the carriage of his Person, when he was upon the earth; a matter that will be most proper now to insist upon, and be put {before} that other and last, or seventh vilifying of his Person, in the act of the soul's participation of Christ, where he maketh him to be a rose to be gathered. In his dealings with the point of Christ's carriage upon earth, he has this base expression, "so fearful was he!" He thus disparages Christ in his very commending of him! The whole sense of my author in the case is this, "Christ charged his disciples that they should not make it known that he was the Son of God, lest it should discourage his enemies from making any further attempts to crucify him? So fearful was he {if I may so speak} lest he should escape their rage." {Page 113}

What a conception is the caution Christ used, to prevent his enemies from making further attempts to crucify him! The Scriptures reveal to us that in some respects Christ feared, but it never allows us to speak that Christ was fearful! The Apostle tells us of Christ, that in the "days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." {Heb.5:7} He feared, because he obeyed, praying and crying to God in our stead and place. Obedience consists partly of godly fear, {"let us have grace, whereby we may serve God acceptably with reverence and godly fear," Heb.12:28,} but never of ungodly fearfulness, the nature of which is to be ungodly. Again, it was prophesied of him, Isa.11:2, that among other things of the Spirit, who should rest upon him {which was fulfilled in the Holy Ghost's descending upon Christ, that all the Evangelists take notice of; Matt.3:16; Mark 1:10; Lk.3:22, and the Apostle John particularly comes up to Isaiah's word in the sense thereof, and John the Baptist, "bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him." Jn.1:32. Mark that word, and he "abode" upon him; according as Isaiah had said, "and the Spirit of the LORD shall rest" or abide, "upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge

and of the fear of the LORD;" Isa.11:2; and among other things of the Spirit who should rest upon him,} the fear of the Lord, or the Holy Ghost, the Spirit, as the spirit of knowledge and of the fear of the LORD, which was foretold should rest upon him. The spirit of the fear of the Lord, being one of the seven spirits {in the Revelation} which are before his throne, Rev.1:4; that is, the Spirit of Jehovah in the sevenfold distribution of his gifts, the multiplied unction of him who rested, or abode upon him, Jn.1:32, according to the number seven prophesied of him, touching his receiving the Holy Ghost in this place of Isaiah. Isa.11:2. 1. Here's the Spirit of the Lord that shall rest upon him. 2. The Spirit of wisdom. 3. And understanding; that is, the Spirit of understanding. 4. The Spirit of counsel. 5. And might; to wit, the Spirit of might. 6. The Spirit of knowledge. 7. And of the fear of the Lord; that is, the Spirit of the Fear of the Lord. For all the seven spirits before the throne came upon Christ-Man in the Descending of the Holy Ghost. "How God anointed Jesus of Nazareth with the Holy Ghost and with power." {Acts 10:38} "The Spirit of the Lord GOD is upon me, &c.," Isa.61:1, "and John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him; and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." {Jn.1:32-34} Among the rest {we see} there was the fear of the Lord. Godly fear was necessary in the soul of Christ as he took our nature to be in our room and stead to God; but then it was necessary that in the soul of our Surety, Heb.7:22, the Object of it should be God {and in a qualified sense too} and not man. For we never read of Christ fearing any man, or being unbecomingly afraid of God; the meaning is, that he was never afraid of the un-successfulness of anything that he took in hand. {"The pleasure of the LORD shall prosper in his hand." Isa.53:10. "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph.3:17.} This is to state it as to Christ's fearing, how he feared, and how he feared not. But now to the other point that hath suggested his being fearful; I shall prove this a disparagement of Christ by these eight arguments. 1. It's unscriptural. 2. To be fearful is to be sinful. 3. To be fearful is to be weak. 4. To be fearful is to be unbelieving. 5. To be fearful exposes to a surprise upon insincerity and unsoundness. 6. It is inconsistent with the voluntariness of Christ's death. 7. It argues that he was not God in union with the Man. 8. Our disparager makes it to be in a light case, "so fearful was he!"

First Argument: It is a phrase altogether Unscriptural! Not only the form of it, but the energy and scope lies beyond the Word. And that which is not written ought not to be received. Jn.5:39. He who makes One Proposition that hath not its Basis in God's Word, to be a Measure either in his Catechism or his Cannon, Phil.3:16, will not scruple, if he sees a fair occasion, to make another so, and another; and then by the same pattern of transgressing, or leaping over all bounds of Divine Revelation, a Heretic, Tit.3:10, might plead for a whole Body of Doctrine to be compiled; and by this instruction begun, he should expose the Bible to contempt, and discard the mysteries of its Sacred Oracles! "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers;

who received the lively oracles to give unto us." {Acts 7:37-38} Not but that there are many blessed truths in the Word that everybody doth not see; yea, Truths which many, in the darkness of their own spirits, Mt.6:23, think are against the Word. Such truths, nevertheless, when brought to light, the more they are struck at, the more they stand. But as to the affront, now under examination, it was not believed by him that wrote it to be the mind of Christ. I Cor.2:16. Sure, had it been believed, he durst not have published it so precariously, with an 'if I may so speak,' but he must have done it boldly, 'as he ought to speak,' Eph.6:20, when he speaks God's Truth.

Second Argument: To be fearful is to be sinful. It beats a man off from his duty and steadfastness in the Ways of God. When God brought Israel out of Egypt to fight against the Canaanite, Psa.114:1, he appoints an officer to proclaim that every fearful man should be dismissed from the war. "And the officers shall speak further unto the people, and they shall say, what man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." {Deut.20:8} And this Law was put into execution in the Army of Gideon against the Midianites. "Now therefore go to, proclaim in the ears of the people, saying, whosoever is fearful and afraid, let him return and depart early from mount Gilead." The prevalency of this passion scares men from their own profession; as it follows, "and there returned of the people twenty and two thousand; and there remained ten thousand." {Judg.7:3} Now, if this be recorded as an evidence of sinful frailty in an Israelite soldier, shall "an Israelite indeed," Jn.1:47, fasten the reproach upon the Captain of our Salvation; Heb.2:10, as if he was afraid something would prevent his dying for the elect?

Third Argument: To be fearful of any im-prosperous event is such a piece of weakness as is inconsistent with the qualifications of the great Sacrifice for sins. 1. That this weakness is evident, we perceive from the Testimony of the Holy Ghost in Isaiah 35:4, "say to them that are of a fearful heart, Be strong, fear not." The Lord saw this disposition in some of the heirs of the kingdom, to arise from weakness and cowardice, as if things would not fall out to the best advantage, but something or other they feared would spoil some gracious disposition of the Lord to bless, and thus turn a blessing into sorrow. No, no, saith the LORD, let not them be troubled about that; bid them be strong; 'tis a weak heart that admits of any doubtful thoughts. "Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen." {Isa.44:2} "Thou therefore, my son, be strong in the grace that is in Christ Jesus." {II Tim.2:1} And who then but a Disparager dare impute it unto Christ, the heir, Heb.1:2, of all things? 2. It was inconsistent with his Qualifications to offer up himself without spot to God. Heb.9:14. This appears, because the Sacrifice, in the very institution of the type, was to be without blemish. Lev.1:3. "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God." {Deut.15:21} And the Law explains itself by expressing the blemish, as if it be lame or blind, &c.; now if Christ had not foreseen the certainty and un-alterableness of all events by Judas, Pilate, the Chief Priests and Scribes, and the Elders of the people, touching their leading him away to crucify him, when his hour was come, Jn.17:1, he would have had a blemish; and had not been quick-sighted enough to be offered up in this service. Whereas, on the contrary, the Spirit of the Lord upon him made him of quick

understanding in the fear of the Lord; Isa.11:2, and he was in every way a Lamb without blemish and without spot. "The precious blood of Christ, as of a lamb without blemish and without spot." {I Pet.1:19} That is the third argument of my vindication of our Lord Christ from this abhorrent calumny, "so fearful was he lest he should escape their rage."

Fourth Argument: To be fearful is to be unbelieving. To be fearful a thing will not succeed is to believe it may miscarry. And how contrary is unbelief and jealousy to the spirit wherewith our Lord on earth was acted! "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." {Isa.50:5-7} Fearfulness was the very failure of his disciples which he sharply rebuked in them. "And he said unto them, why are ye so fearful? How is it that ye have no faith?" {Mk.4:40} And again, "Why are ye fearful, O ye of little faith?" {Mt.8:26} They had no faith in exercise, they had but a little faith as to what was then asleep, and even at other times in exercise. They were troubled that their Master slept, but were not concerned their own faith slept, and was so hard to be woken up, when Christ was awakened by them, as if he did not still the winds! "And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, where is your faith?" {Lk.8:24-25} They were fearful that they should never get well to shore again, and this is branded for their unbelief. Shall anyone then attribute the same unbelief to Christ, that his enemies who had begun with him would never make any further attempts to crucify him? If the least measure of this unbelief could have entered the soul of Christ, it had raised a storm of fear in him too, that would have made him fearful, less his elect should never have been redeemed! And what an incongruous thought is this, to apply to our Redeemer that is mighty! Prov.23:11. The fearful and unbelieving do go in couples, Rev.21:8; and so 'tis Sin. What an abominable thing is it then to say in any sense that Christ was fearful! "God is our refuge and strength, a very present help in trouble, therefore will not we fear." {Psa.46:1-2}

Fifth Argument: To be fearful exposes to a surprise upon Insincerity and Unsoundness. He that is fearful is always in a surprise, when the reward of his hands is given him. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." {Isa.33:14} "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." {Mt.22:12} The hypocrite presently respects that matters are not right within him, because such and such things are happening. "And they said one to another, we are verily guilty concerning our brother," &c., Gen.42:21, said the distressed brethren of the same brother. So a fear of disappointment {had our Lord been capable of falling under such a character, as is disgracefully suggested to us,} must have made Christ fear too, that the Father would give him up into wicked hands. Acts 2:23. That he would not accept his service in his being "obedient unto death." Phil.2:8. And so must have put him upon reflecting, "what am I, what have I done to displease my Father?" But all this is so unworthy of Christ, who was without blemish and without spot, I Pet.1:19, and so is the other things

suggested. It was a surprising thing to the Babylonian, to be suddenly invaded by the Persian Empire, and have his kingdom taken by Darius the Median; Dan.5:31, the terror of it, as Daniel afterwards expresses it of Belshazzar {the last of the Babylonian Monarchs} from the handwriting on the wall, how the "king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another, Dan.5:5-6, was long before prophesied by Isaiah the prophet in words that do set out the true nature of what it was to be fearful, "my heart panted, fearfulness affrighted me;" Isa.21:4, and let me tell you, {as light, Deut.32:15, as Mr. Hunt might make that fearfulness to sit upon Christ's own soul, when he supposed it,} if Christ had any cause whatsoever to be fearful, that the plot of the Jews would not have taken against him, his own Glory then, Jn.17:4, as the Man, and our Salvation, Acts 4:12, and All, being considered to depend by Council and Providence upon the success of that point, the instance in Belshazzar's surprise had been nothing compared to it, what should be the meaning thereof! "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:9-10}

Sixth Argument: To be fearful is inconsistent with Christ being voluntary in his death, Eph.5:2,25, and with his being able to maintain the steadfastness of his determination. "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." {Jn.12:27} For, if we do but suppose that he had been capable of the fear that he should not die, he had been equally capable of fear, we must suppose withal when it came to the point, that he was about to die, 'tis the nature of fearfulness to wish for an alteration. "My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove; for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest." {Psa.55:4-8} Now, if we admit of the one respecting Christ, it is admitted upon a foundation that doth necessarily admit the other too, as a piece of the equal superstructure. And 'tis a dishonoring of Christ; for the tendency of it makes, as if, had not this plot of his enemies succeeded, he must have flinched for it, or deserted the cause he came to undertake. "Thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} But be it known, if God had appointed that the plot of Judas and the malice of the Jews should not have brought forth the death of Christ, in the order as it was laid out, he would from everlasting have appointed another way that should. How could Christ then be fearful lest he should escape the rage of his enemies? Christ had also foretold that it should be so, and could he be fearful that it should not be so? 'Tis a mere cavillation to suggest it! "Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high; even against the Holy One of Israel." {Isa.37:23}

Seventh Argument: That Christ feared argued he was a Man, and, as Isaiah has it, God's Servant; Isa.42:1, but if Christ had been fearful, though but in one transient passion of his mind, it would argue against his being God; as if he that knew all men, Jn.2:24, and what they would be left to do, should need to fear that they would not do,

what he knew they must do; Jn.6:64, and, as though it had been possible for him that was God to be deceived, and believe that all might not be accomplished in accordance to the Divine Decree. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:10} How could Christ be so fearful that the attempts of his enemies, Psa.2:2, might not issue in his death, when it was his absolute prerogative, as the Son of God, to know the Scriptures which foretold it? "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." {Lk.24:25-27} For he came openly the Man, Ps.80:17; Dan.7:13, the Son of Man {as he is so early called} that he might reveal it. Jn.15:15. He must infallibly, as God, know that Predestinating part of the Gospel, which is contained in the Scripture, touching this Chief Cornerstone in Zion. You have it in Acts 2:23, "him, being delivered by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Aye, by wicked hands! By wicked hands; and yet determined and predestinated. "For to do whatsoever thy hand and thy counsel determined before to be done." {Acts 4:28} And did not Christ, as God, determinate it, as well as his Father? Was not the Council of Peace between them both? They counseled our deliverance by the Death of Christ; even as since his Death and Exaltation, that same Counsel is between them the pattern of Christ's Advocacy with the Father, and the Father's grant to this Advocate upon the plea of his full Atonement. Rom.5:11. 'Tis the management of the whole in Heaven, by the Ancient Platform of the Covenant of Redemption, that the prophet Zechariah has foretold. "And speak unto him, saying, thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." {Zech.6:12-13} Now, shall I say that, "he charged his disciples that they should not make it known that he was the Son of God, because he was so fearful?" Indeed, so fearful of what? Why, says my author, "lest it should awe the enemy from making any further attempts to crucify him." But how could he be fearful lest he should escape their rage, when as he knew, being God, matters were so laid, that he could not escape it? "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." {Isa.50:5-7} He will knew, Mt.16:21, that their hour and the power of darkness was come, Lk.22:53, and straightly charged his disciples and commanded them to tell no man, Lk.9:21, that he was the Christ of God. Was not Christ their Sovereign? This disparaging 'brother' ought rather to have held that Christ's command was in authority rather than in fear. Had not the disciples in giving themselves up to Christ, given up themselves onto his Lordship? Were not servants to be tried and laid under commandment by their Lord and Master? Again, it is not the place of the Scripture, this author alludes to in his book to be found in Luke 9, verses

20, 21, as places into account in his margin? How wide is he from the mark there! That text speaks of our Lord two years at least before his sufferings were ready, and seems not at all to be, because his enemies should not make farther attempts to crucify him. For, how could they make further attempts to crucify him, when as yet they had made no attempts at all to crucify him? Jn.7:30 – Jn.8:20. {Note that it came into their thoughts to stone him long before they thought of crucifying him.} And then, that he charged them not to reveal him, it is plain, that it was not in order that he should escape the rage of his enemies; for in the next words he positively foretells his death and the circumstances of it to be affected by the rage of his enemies, saying, “the Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” As much as to say, he must die standing to the Glory of his Mediation; and thus, it will be the only article of his death they will be able to draw against. Mark 14:62, with verses 63, 64. Now, what can be more evident, than that charging his disciples that they should tell no man that he was the Christ of God, the Messiah, was not in fear {lest if his disciples had made him known, the enemies of our Lord would not have sought his life, as our mistaken ‘brother’ have alleged on this text} but in circumspection. Besides, it was not in the power of their making him known to the Jews, to make the Jews believe ever the sooner, that he was the Messiah, and for that reason give over their attempt of murdering him. “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.” {I Cor.2:7-8} But there is quite another thing in it, however the preacher of these matters {for, I have been told that he preached the sermons at Royston, before he published them from Northampton} was quite beside the cushion, when he strangely diverted from the scope of this text in the Gospel according to Luke. We see that our Lord had a power over his disciples, and so might fitly enough charge his disciples upon another ground than this mistaker hath admitted. However, though this was the fundamental reason, viz., his being their Master and Lord; yet I do not lay it down for the formal reason, as men so love to distinguish; for that reason is different, and I take it to be this; that our Lord gave his disciples this command in a prudent caution, that his Divinity, so far as the disciples had seen this glory, Jn.2:11, in miracles, conduct, &c., might not be spread too early among his enemies {yet not to put them by their rage, but,} to exasperate, Jn.11:47 & 48, them to proceed against him in their courts before the time, and to obstruct the benefit of his ministry among the people, and prevent the people from attending to his ministry, if the Council of the elders had been permitted to have proceeded against Jesus of Nazareth, before the set time was come, that Messiah should be cut off. Dan.9:26. He would not be entangled, any more than he would die before his hour. He was resolved that the Council of Peace, Zech.6:13, should in everything be attended to; otherwise, he made himself known at last very gloriously, and was afraid of none of his enemies, in the witnessing of this very truth that, “hereafter shall the Son of Man sit on the right hand of the power of God;” Lk.22:69, and that “they shall see the Son of Man coming in the clouds of Heaven with power and great glory.” Mt.24:30. And as he did this openly in their court, so he foreknew that it would bring on his immediate Condemnation and Execution by the bloody Jews, into whose hands the Father had delivered him. “He that spared not his

own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {Rom.8:32} "Who was delivered for our offences, and was raised again for our justification." {Rom.4:25}

Eighth and Last Argument: It is the greater aggravation of this disparagement, because he makes it to be of Christ in a very light case, where there was no just cause of fear, our Lord having the power in his hands to pray to his Father, Mt.26:53, to turn all men's hearts which way he would. Our Northampton 'brother' makes fearful, which he applies to Christ, to be from a thing that was infinitely less than the Wrath of God; and so he would have Christ to be afraid of nothing. For to be afraid of what he hath suggested, Neh.6:8, Christ was so fearful of, is to be afraid of what Christ must know could never be, and so to be afraid were no fear was. How is it, that this consistent 'brother' was not afraid of dishonoring the Person of Him who is "Faithful and True." Rev.19:11. If Christ-Man had been left to the fear of non-suffering, he had been exposed, to the fear of horror too, and been capable of detriment from the undertaking, {as I have enough shown,} which had been contrary, Numb.23:19, unto Christ-God in the hypostatical Union, Ps.89:19, of the two Natures. Now, it is not the better, but the worse, that he makes it to be in so light a case. He thought, no doubt, but he was on the safe side in his conjecture, so long as he did not say Christ was fearful of his sufferings; but only said, "so fearful was he," lest it should not come to that point. Nevertheless, he is rather of the worst side, because this more abundantly lessens Christ. It is as if a vessel made fit to carry me to the Indies, were not fit enough {in preparation} to be taken off the docks, and launch forth into the Thames. So, it is as if Christ was willing to redeem me, by submitting to be made a curse for me, Gal.3:13, and encounter God's wrath for me, yet not able, but fearful lest all the efficacy of his love should have been prevented by a sudden turn of the hearts of his enemies. What a greatening of the offense against Christ is this, by the lessening of his Person under that ridiculous notion of his fearfulness, as if the Jews, after all, might not accomplish their outrageous design against him? Odious disparagement! Don't your hearts ache to hear of this?

I shall conclude this large section with a very needful and extraordinary remark upon the whole matter. Mr. Hunt hath written a zealous appendix, to show that a sinner may be too filthy to come to Christ; and yet four years after he dare fasten some filth of sin upon Christ himself; and that by a personal contraction of the guilt and defilement too {for in sin they both go together} "so fearful was he," says he! And I have shown how fearfulness in Scripture is branded for sin, Rev.21:8, committed and punished. Because here, we have to do with it {considerably} in the gross sense, as Sin acted, not in the Evangelical, as Sin imputed. But of the nature of this more hereafter, if the Lord please, in a distinct chapter, or two; to wit, chapters 22 and 23.

The fourth and last article of dishonor, which hath reflected upon the Person of our Lord Jesus Christ assigned to fill up the matter of this chapter, he hath mingled with his 21<sup>st</sup> and 24<sup>th</sup> pages in the book compared. His words on page 21 are these, "in the sixth resemblance, roses, says he, are to be gathered but at some certain seasons, as in the summer; and if you come at nighttime, you may have them at a reasonable rate; scarce any will refuse to give you a rose freely; but if you stay till the summer is gone, if you would give all you have in the world a rose cannot be had. So as to Christ, this

sweet Rose of Sharon, he is now held forth at a reasonable rate, yea, freely." Compare this with what he farther adds to the same resemblance. "Alas; says he, what fools to let slip the time, the only time, that should be improved for the soul; they often forget or neglect to gather the Rose until the summer is ended, and then it cannot be found."

Thus it is plain that he resembles Christ to a rose which may be gathered. As to his notion {anti-evangelical enough} of seasons and opportunities of grace, the summer ended when it cannot be found, the right time, and the reasonable rate of Christ, I shall defer to examine until I come to the proper place where his notion of these matters must directly fall, which will not be till I get into the body of my vindication, and proceed from the head to the members, which may be about the 30<sup>th</sup> chapter of my book among the nine chapters of his Arminianism detected. My work is now to examine the disparagement he hath reflected upon Christ in his open resemblance, when he tells us that, "roses are gathered - so as to Christ; and they often forget or neglect to gather the rose," which I will show is wrong.

It is very true that Christ is received by faith, "as many as received him," &c., Jn.1:12; by faith Christ is laid hold of, as "the Hope that is set before us." Heb.6:18. "Let him take hold of my Strength;" Isa.27:5, "and there is none that calleth upon thy name, that stirreth up himself to take hold of thee." Isa.64:7. {I Tim.6:12 & 19} By faith Christ is apprehended, but only after Himself hath apprehended us; for all these acts of faith are not acts before grace receiving and laying hold of us, who are the "vessels of Mercy afore prepared unto glory," Rom. 9:23, but after it. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." {Phil.3:12} All these things that Faith is created and enabled for in the soul are true. Faith is wrought of the Operation of God, Col.2:12, and the soul receives Christ, lays hold on him, takes hold of him in His strength as our Rock and Anchor-hold, and apprehends Him. Yet faith never gathers him, Isa.54:7, in that resemblance by which roses are gathered. I deny the straining of the metaphor, {for see how he had broken his bond of obligation to the contrary, which I have taken notice previously,} I deny that this resemblance hath any truth in it for divers substantial causes; and if I prove that our Lord Christ is the Rose of Sharon that cannot be gathered, why then the expression of 'gathering him' is a deface of the Blessed Jesus!

First Argument: To say anything of Christ which the rule of faith will not warrant me to speak, is a disgrace to his Glorious Name. Psa.72:19. But the Scriptures nowhere warrant me to say that the Lord Christ is a rose that may be gathered, and therefore to say so is a blemish upon his Glory. Let any man that hath wisdom search the Scriptures upon this occasion, and then tell me whether the phrase of gathering the rose be fitted by any text of the Scripture about Faith or Fellowship, and if it be not in the texts that speak of the acts of faith or fellowship, I do not know where he will find it, to set forth any act of the soul towards Christ?

Second Argument: To gather Christ is inconsistent with the glorifying him as we ought. Take his Person as represented by the Rose of Sharon, and he is advanced to the full Bloom, he is displayed in the highest perfection due to the Mediator; for a Rose in full Bloom is, Isa.35:1, ripened into the utmost Perfection of its kind. This now applied to Christ points us to him in that amplitude of Glory in which the Church shall behold Him as he is, I Jn.3:2, when he shall appear, and the saints shall be like him, and see him as

he is! The Holy Ghost setting Christ forth by the Rose of Sharon, Song.2:1, doth not represent him as he is preached in the Gospel to sinners, but as he is preached in the Gospel to his own that have obtained, by believing, the fore-views of him in a glass darkly, I Cor.13:12, and to set them more a longing after his appearance, when he shall in all His Glory be beheld! And through the saints conformity unto Him, in the resurrection of the just, Acts 24:15; II Thes.1:10, shall be admired in all them that believe; when he will lay it out before the world. What right, though short, conceptions of the most excellent Glory of his Person, in opposition to all worldly glory, Jn.18:36, have been given unto the saints by and with the Holy Ghost in this life; and what right conceptions, though short of their own, raised, glorious bodies in conformity to his own {most} glorious body, Phil.3:21, they once had in believing, when here in a poor state on earth! For this I take to be much of the meaning of that phrase in II Thes.1:10, "when he shall come to be glorified in his saints, and to be admired in all them that believe." Oh! What golden dreams are these unto the world; and yet I know that with mine eyes, as Job speaks, Job 19:27, I shall behold Christ in his Glorious Kingdom! Thus it is, as he is risen, and his blossom shall not fade, that this glorious Rose hath conversation with the lily in the next verse, Song.2:2, even now, while he is preparing her with his Righteousness, as his Love among the daughters, singling her out for the everlasting embraces of her God! The Song of Solomon in general, and this expression of it in particular, "I am the Rose of Sharon," is between Christ and his spouse, not between Christ and unconverted sinners. Again, this Person in Glory is capable of being enjoyed in communion, and even experienced in his Spiritual Kingdom with the utmost delight, but in no wise it suits either with us or him, to speak of our gathering Christ as a rose! Nor {touching this ascended Lord} can men come with their rude approaches near him. The very sound of the phrase, as well as the notion, of gathering the Rose, doth not carry that reverence and due regard to Christ in it, which we ought to have.

Third Argument: Gathering a rose is separating it from the stem upon which it grew; but Christ in our Nature can be no ways separated from God. "For in him dwelleth all the fulness of the Godhead bodily." {Col.2:9} He is capable of being enjoyed as he is, but this is by a suitable enjoyment that must not alter his glory in our thoughts. To sever his Humanity in our thoughts from his Godhead, Matt.19:17, is to dis-worship him as Mediator. To sever his Person from his Covenant, {I am but pursuing what Mr. Hunt meant by this severing phrase of gathering a rose, being the severing it from its stem upon which it grew,} is to represent Christ as a Person that is come in his own name, as he himself foretold, Jn.5:43, that imposters would so do. I do not take that "another which was to come in his own name" to be many others, as Mt.24:24, but one single Person; and not the Antichrist neither, II Thes.2:3-12, as our Reformers, Whitaker, Ames, &c., have generally against the Papists expounded that text, but some {one particular} false Christ eminently distinguished from all {other} false Christ's, as was Barcohebas. Now because I am upon the matter of Exalting Christ, it may not be amiss, for the better confirming also that same oracle and prediction of Christ, Jn.5:43, to speak a few words of him I pitch upon to be conceivably meant by our Lord in that particular text, and that is Barcohebas, or Barcosbas, or Bencosbas, or Barchossiba, {for he goes by all these several names in writers,} the name signifying the 'son of a star' and the 'son of a liar.' In his prosperity he was called by the former name, but when the

imposter was discovered he was called by the latter name. This Jew took upon him to be Christ, counterfeited miracles, sketched his pretended original from the prophecy of the Messiah in Num.24:17, "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." He established himself to be a temporal monarch, which the deluded Jews looked upon to be the essential character of Messiah. He made them to believe that he would deliver them out of the power of the Romans; restore Jerusalem and the Temple to their ancient grandeur; and resettle the disturbed state of affairs in Judea. He was universally received of the Jews, and held out much about the same time that our Lord had exercised his ministry on earth; I mean, three years and a half, being shut up in the strong town of Bethoron, which signifies the house of liberty, being one of the cities that King Solomon had built. I Kings 9:17. But that place being not able to fortify him any longer, he was entirely routed by Adrian, one of the Roman emperors. This happened just before the last captivity and dispersion of the Jews, Deut.32:26, which brought them over hither into the Western Monarchy, by the conquests of that Adrian {in the year 136} who placed them in Portugal and Spain, and as far as he could from the Imperial Seat, the Jews being such a turbulent people, after all their proud boasts in our Lord Christ's time, "we have no king but Caesar;" Jn.19:15, now, Barcohebas having his head cut off in the city of Bethoron, and brought to the Emperor Adrian, he commanded also his body to be fetched after it, which was found with an ugly serpent twisting about it; and without doubt this was to show the Jews that those serpents and that "generation of vipers," Mt.12:34; 23:33, as Christ had fitly styled them, whose children they were; that is, the children of the devil, that old serpent, Rev.12:9, as certainly as they had been now in their posterity the followers of this Barcohebas, {branded with this ugly serpent, the image of the devil twisting about their pseudo-Messiah,} it showed the Jews, we may see, though they could not, having the veil upon their faces, II Cor.3:14,15, that their serpentine race resembled their serpentine original, and their bruising the Second Adam by crucifying him, Mt.27:35, as the serpent, Gen.3:1, had bruised the first Adam, by bringing on him, and his posterity, death and ruin. The serpent also that twisted about the carcass of Barcohebas might be to show them, that it was the devil {that subtle serpent} which had deceived them by this imposter; and made it out that Barcohebas, the pretended son of the star, was the apparent son of a lie; not the Christ of God, Lk.9:20, not the Seed of the woman, Gen.3:15, which was to break the serpents head; which Seed of the Jews they rejected, after he was come from the Father, Jn.16:28, and had delivered the elect of God. The true Seed of the woman was to overcome the serpent and his seed, and to bruise the head of that serpent on the tree; not the tree of the knowledge of good and evil, Gen.2:17, as the old serpent had twisted his body when he deceived Eve, but on the tree of the cross, I Pet.2:24, by suffering the accursed Death thereon. By this means the Seed of the woman did bruise the head of the serpent; for as Christ came from God, even out of the bosom of the Father, Jn.1:18, so he went to God again. The true Messiah destroyed the serpent, according to the original prediction of Genesis 3:15, "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." {I Jn.3:8} "Now is the judgment of this world; now shall the prince of this world be cast out." {Jn.12:31}

But here the serpent prevailed, and destroyed this false Messiah, as he entwined about his dead corpse; to show how he had climbed up by this man, to destroy the Jews that murdered Christ, just as he once climbed up the tree of knowledge, Gen.2:17, to murder our first parents, and in them had morally destroyed their seed. Thus I have shown perhaps who that 'another' is, that Christ said should judicially come in his own Name among them, and be received by the Jews, though they would not receive, but cut off our Messiah. Dan.9:26. "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

Well I'll now resume my argument, of gathering a rose as separated from the stem upon which it grows, for Christ in our Nature can be no more separated from his Covenant than he can be severed from his Godhead, or divided from the Father. He that cannot be severed from his Covenant, and the Commission of God and his Father, by which commission he acts towards us, can never in receiving him be gathered as a rose. So to break off this Relation from his Office in our thoughts, as a rose, and gathering it, is broken off from the stalk, is to put a high affront upon our Redeemer! What 'gathering him' then can there be, which is left to the propriety of the phrase, when he loses no propriety, Heb.13:8, by our receiving him? This is an argument that we do not gather Christ when we receive him, because our receiving Christ makes no alternation of him from God, from the Covenant, from his own Mediatorial Office. It is enough that he is given in the Gospel, and so received without severing or distraction of Nature or Relation. Let us not bring in new phrases of receiving Christ, lest we bring in another Christ, Gal.1:8, the son of a Lie, and not the Son of God! Let us cast out this other gospel, and all its language that we have not received, as soon as it starts up, as at unawares amongst us. We desire to hear no more of this new doctrine, because it hath not one old text for it, lest instead of receiving Christ, Jn.1:12, when men talk of their gathering the Rose, they take up with a lie, Isa.44:20, in their right hand. Take heed, poor soul, lest Satan put thee off with a cheat, whilst thou thinkest thou art stirred up by a 'good' man's counsel to gather Jesus Christ.

Fourth Argument: A rose gathered is quickly good for nothing, for it is soon withered, shriveled and lost. But to advance such notions upon Christ is to pollute his Name, Ezek.20:39, which is holy and reverend. Psa.111:9. Christ hath a perpetual bloom in Heaven, never to drop or fade away. It is some wonder to me, how that a man that allows Christ the excelling property of the rose, to be always flourishing, as he says, page 65, should yet advance such an eclipsing resemblance, and take such open liberty to contradict himself, as he has done in this impish phrase, of gathering Christ, Gen.49:10, from the common resemblance of gathering a rose. For this brings the Rose of Sharon under the fading change; and all the help of it lays in a contradictory complement a few pages after, as to how he can never fade. Christ's "name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." {Psa.72:17} How can a rose flourish when it is gathered? How could Christ flourish, if Christ were gathered as a rose? For I do but follow him into his own strain of the metaphor, where he has strained and strained so often, against his old promise that Christ is the Rose always flourishing, blessed be the Lord, I readily admit; but that he is the rose gathered into hand at any certain seasons, according to the notion that he advances, {though he is a Gift received and laid hold on

by faith,} I do with very good assurance deny. "One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." {Psa.145:4-7}

Fifth Argument: Gathering a rose is in order to sever it from its stem, and carrying it off the place where it grew follows; but Christ, notwithstanding all our receiving him, is always at the right hand of the Father, Eph.1:20, not to be displaced. Gathering Christ in his glory cannot be admitted without a gross notion of transacting towards him, and sullyng his Glory, after we have been complimented by this author into other expectations of his Glory Unveiled. What profit is there in exalting Christ's title beyond the metaphor, and to flatter him with my lips, if I disparage his Personal Glory, and have lied to him with my tongue? Psa.78:36.

Sixth Argument, and last: It is a phrase fitted unto some of Christ's dealings with us, but is fitted to none of our dealings with Christ. Christ gathers us off from the stock of Adam, where we grew when he graciously dealt towards us by his own engrafture. He gathers us too unto Himself, as a hen gathers her chickens under her wings. Mt.23:37. It was a mere petition of David, Psal.26:9, that his soul be not gathered with sinners, nor his life with bloody men; where the gathering act still lies on the part of Christ, and not on the part of David. "Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." {Psa.106:47} It makes the argument good against this untoward application of this rose gathering. The Lord gathers us, but we never gather him. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:24-27} It is fitted to the Shepherd of the flock, Isa.63:11, to "gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young;" Isa.40:11, but it was never fitted to the flock, sheep or lambs, to go and gather their Shepherd. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." {Jn.10:27-28} To sum it up in a word, it is Christ's own prerogative, to feed in the gardens, and to gather lilies, Song.6:2, but it was never the property of the Lily to gather the Rose of Sharon.

## CHAPTER 3

### Of Mr. Hunt's Open Disparagements of the Love of Christ.

Next to what I have said in Vindicating of the Excellency of the Person of Christ, I must proceed to vindicate the Excellency of the Love of Christ from some disparaging reflections cast upon that endearing Attribute of God, as exerted towards us in, Ezek.16:8, by, and through the Mediator, our Lord Jesus Christ. Two passages more especially of this kind I blame, as obnoxious in the treatise, which I must bring under correction. The first is, that there is almost no love lost between Christ and his Spouse. The second is this, if thou prayest &c., thou mayest be dear to Christ. I begin with the first of these.

Take his words as they lie together, in the comparison of loves between Christ and the Spouse, and they are these. "In this Song of Songs we have, saith he, an account of the dear love Christ bears to his spouse; how fair is thy love, my sister, my spouse? Thou hast ravished my heart, &c., and in this we have an account of the inward breathing of the spouse after her Beloved; and I had almost said there is no Love lost between Christ and his Spouse; for you will find both as it were striving, as to who shall express their love to the highest strains. I grant indeed that the saints love to Christ is not commensurate to the love Christ bears to them, yet in some things there is a dark resemblance." Almost all good, but one passage spoils all, and 'twas too gross to mend it.

Observe that when he had almost choked himself, he is fain in eating his words, to mince them smaller, he would persuade us out of our wits, to construe his "I had almost said there's no love lost between Christ and his spouse," and his both striving as to who shall express their love in the highest strains, to be only thus, in English; that in some things there is a dark resemblance. As if a dark resemblance had warranted him to run it up thus, till he had almost driven and fixed it into an impious, open comparison. I shall prove that he hath run it up so far, as to carry it into an open disparagement of the Love of our Lord Jesus Christ. This may be laid open two ways; the one is by some other passages in his own inconsistent book, James 3:11, and the other by arguing from the vehemency of the Love of Christ Himself, and his Superlative Affection towards the Spouse, with the Mystery of that Love.

1. It is a contradiction to the title of his book, which he hath branched out into these encomiums or commendations of Christ; a discourse concerning the Glory and Excellency of the Person of Christ; also, Christ the Most Excellent, or the Glory of Christ Unveiled, as his words are, and these are the titles of his book. But now does not he presently, at one of the first strokes, make them flattering titles? For, if in the Title-page, and all through the leaves above he meant thus of Christ in good earnest {as I hope he did} alas! How doth this 'almost' blasphemy, {"I had almost said there is no love lost between Christ and his spouse,"} of a sudden, change them into flattering titles! To say, suppose of a person, the most excellent, who is not so, is flattering; or, as we may say a complement, in complying with the persons expectations of being called what indeed belongeth not to him. Again, to say of Christ who is so, Christ the most

Excellent, and yet in one of the first breaths depart from it, so as in point of love to bring in another person, Psal.73:25, and write over both their heads, "I had almost said there is no love lost between them;" is to flatter, if you speak of the Excellency of the Person of Christ, in point of his Love. Besides, it must argue very great inconstancy, levity of thought, lack of judgment, and strange forgetfulness, Isa.17:10, to bring in a piece of nonsense so soon! Is the title too, in every leaf, the Glory of Christ Unveiled? And doth he take it to be an unveiling of Christ's glory, to go and take off the veil of the spouse, and put her openly to the blush? 'Tis said of Rebekah, when she saw Isaac, she "took a veil, and covered herself," Gen.24:65, and sure, if this man had seen it was her Lord and Bridegroom, even the Lord from Heaven, I Cor.15:47, coming forth to meet her, he would have taken a veil in some agreeableness to the spouse's own behavior in this Song, Song.5:7, and have covered the Church's face with a more modest expression. The seraphims or glorious angels, called seraphims from their burning love to Christ, Psal.104.4, had fixed wings in that Vision, and yet with Twain each one covered his face, Isa.6:2, as unable to look into the Glorious Mystery of his "Incarnation, whilst the Son of God was so gloriously represented there, filling the Temple of his Human Nature with Divine Glory, when the Fulness of the Godhead dwelt in him Bodily."<sup>1</sup>

It is an Inconsistence and Contradiction to this book, in some overthrowing passages of the same. As, 1., it is inconsistent with the honesty of phrase in his saying, "I had almost said," what I have believed to be a truth of the Gospel. {"I believed, and therefore have I spoken," II Cor.4:13, not I believed, and therefore have I almost spoken.} For, if no truth, then it was too much almost to say it; if a truth believed, it was too little to have said it but almost. Almost? Why not altogether, if it was put into his message? And if not put into his message, it was the bolder stroke in the messenger to bring it along with his credentials. And then, 2., it is but a little farther that he takes the liberty of contradiction to himself by an open argument, and the argument he gives us, why the words of his text, "I am the Rose of Sharon," cannot be understood of the Bride, or Church in this Song; "which, says he, will appear, if we consider the person here speaking speaketh in self-commendation. Now though Christ may without pride or presumption speak in his own praise; yet it no ways becomes a Saint to be the trumpeter of his own praise, Prov.27:2, let another praise thee, and not thy own mouth." Well, be it so, and let us abide by this rule; that what is his, {"I had almost said, there is no love lost between Christ and the spouse,"} but blowing the trumpet of her praise, almost as high as the blast can carry it? So that he speaks as one that is faulty, II Sam.14:13, is it not almost saying what he is arguing against, to wit, that she herself is the Rose of Sharon? Now why doth our author trumpet his own praise? Could he not let another have praised him as he argues, II Cor.10:18; Rom.2:29, and not his own mouth? For virtually he has praised himself, in surplus saying, "there is no love lost between Christ and his spouse." The construction will hold the praise of himself, "I had almost said, there is no love lost between Christ and me;" for, if the author be a Saint indeed and a member of that Body which is the Bride of Christ, or Spouse, he may then, within the bounds of his proportion, say it almost of himself, as well as almost of her.

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<sup>1</sup> John Owen, "Declaration of the Glorious Mystery of the Person of Christ, God and Man," 1679, pg.29.

Every Saint may put in with the Spouse of Christ, putting in what is truth; because every saint helps to make her up a complete spouse, Eph.1:23, who, being so completed, is the Mystical Body of Christ; and then be sure, what she may not do for herself, no member of her ought to do for her. It's an open disparagement therefore he useth, a mere reflection, which he has unwittingly cast upon our Lord Christ! And I make no doubt of it but 'tis so, if we argue it under the form of his own consideration, that it no ways becomes a saint to be the trumpeter of his own praise. 3. Lastly, he has contradicted himself in as plain words as he could almost express, when he was gone 60 pages off, quite out of his memory, and had forgotten his old blast of his trumpet. "For, says he, it would be no small disparagement to Christ for us once to suppose, there can be as much in the work of his hands, as in himself." And pray let him only tell us whether he does not suppose Christ's Spouse to be the work of Christ's hands? And then, whether it be not quite a contradiction, II Cor.1:19, almost to say that "there is no love lost between Christ and his spouse?" And, whether it be not a gross inconsistency for the work of his hands, the vessel, to strive with the Potter who shall love one another most, the Potter the clay, or the clay the Potter? And yet his words concerning Christ and the Spouse are, "both as it were striving as to who shall express their love in the brightest strains." "But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." {Isa.64:8}

And now let me more directly exalt the Lord Jesus, in the Matter of his Love, as it is superlative, and infinitely beyond all strains and strivings in the spouse. And I question not, but it will appear so to all those saints, who by reason of use as the Apostle says, "have their senses exercised to discern both good and evil," Heb.5:14; and that as the Love of Christ is in other parts of the Scripture, it will hold to be the same, in the Song of Solomon, transcendently great beyond the spouse's love to him. Consequently, this bold-faced untruth of our author will be found to be an open disparagement of Christ. I will labor to do it briefly, for it is a copious argument.

First Argument: Christ can command his own Love to his spouse. "The LORD will command his loving-kindness in the daytime." {Psal.42:8} And did he not command his loving kindness in the daytime in this Song? To make her so many kind visits; to bestow on her so many costly and enduring tokens of his love; to put so much beauty on her; and then commend her by setting her out from top to toe? What Power had he over his Love, that he would not be overcome by her unkind usage thereof! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." {I Jn.4:10} Wet in his locks at midnight; Song.5:2, praying solitarily for her on the mountains of the deserts, when she was snoring in her bed! Knocking at her door to be entertained, and yet she in her self-love-ease pleads, Song.5:3, the putting off of her coat! How should she put it on? The washing of her feet, how should she defile them, by stepping off her lazy beds side? And so her Lord was turned off to go seek his lodging in another place; and notwithstanding all this disobedience of the spouse by night on her bed, yet the Lord will command his loving kindness in the day time! Psal.42:8. He will be found of her upon her first convictions of the fault, and her early seeking him in the streets! He will overcome the affront, put it up, and put it off with power! He has power over his own displeasure, and can still command his own love, in the out-goings, Song.6:4, &c., of his heart to her! Whereas, on the contrary, the Spouse of Christ hath

no commanding power of her love, but whensoever she acts graciously, and loves the Lord Jesus, 'tis by constraints of his over-ruling Influence. Hereby she loveth much, Lk.7:47, for "the love of Christ constraineth us," II Cor.5:14, but what comparison now can be made between commanding Love and a Love that must be constrained? The Church loves Christ by Dependence, but Christ loves the Church by Supreme Commanding of his own love for her; and yet our author hath put in a bold and blind stroke, as if Christ and the Spouse stood almost upon equal grounds, and had Power in Grace almost alike in loving.

Second Argument: Christ can secure, establish and lengthen out his own Love unto the spouse, through the Vehemency and Superlative Affection he beareth unto her. "Having loved his own which were in the world, he loved them unto the end." {Jn.13:1} Whereas she, the Spouse of Christ, cannot secure, II Cor.3:5, establish or preserve her own love to him, but relies upon her Maker's Good Pleasure, who is her Husband. "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." {Isa.54:5} "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." {Hos.2:19-20} "As the Father hath loved me, so have I loved you; continue ye in my love," Jn.15:9, your duty is continuance in my love, but your strength must be my Spirit for it, as appears thus by expounding it in John 15:6, last words, "for without me ye can do nothing." Then, if without Christ the Spouse cannot love Christ, we may be confident, that the utmost flowings out of her borrowed love through the Book of Canticles, being but the rays and sun-beam reflections of his own communicated love unto her, I Cor.4:7, ought not to be represented by an almost saying, that there is no love lost between Christ and his Spouse, and a quite saying, that you will find both as it were striving who shall express their love in the highest strains. For, between that Love that secures love, and that love that is secured by it, there is no almost-comparison, Job 40:4-5, no as it were both striving alike. There is but one highest strain, and that is of Christ's side. It is a contradiction in terms to say two superlative degrees in one matter; two highest strains in love. Now, if the Church's strain be as he hath laid it, the highest strain, he hath laid his measures despairingly enough, according to the rules of comparison. What! Make the Church's strain of love, because of her striving for the highest strain, higher than Christ's strain of love! Oh; the wretched strains that are set out in this authors, Rom.12:6, striving to go beside the rule!

Third Argument: Christ's love of the Spouse is as God's love; "I and my Father are one," Jn.10:30; one in Love, as well as one in Essence and Being. Whatsoever is said of God's Love in the Person of the Father, proper to the Father, is said also of God's Love in the Person of the Son, proper to the Son. Now in the Person of the Father, thus it is said of God's Love, "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," I Jn.4:10. I, {you'll say, 'tis true,} we loved not God at all before he sent his Son; but yet may we not almost compare the spouse's Love to God's, after she is a spouse to Christ's? No; for, has she done anything in her love comparable to God's Love in sending his Son to be the Propitiation for our sins? No, no; again, what is it that is said of God's Love in the Person of the Son, the

Bridegroom, who is the Husband of the Spouse? Why, that Christ's Love of the Spouse rises up into a Comparison with God's Love of Christ, "as the Father hath loved me, so have I loved you; continue ye in my love," Jn.15:9, that is, as the Father hath loved me in the Everlasting Union, and loved you with an Everlasting Love, Jer.31:3, in the Everlasting Relation unto Me, so have I loved you. Thus Christ's loving the Spouse will compare with God's loving Christ, and with God's loving her too in a relation unto him, "as the Father hath loved me," 'me,' as Christ, 'me' as the first Image of God, above all his other works. This is a high and very Glorious Mystery! I would speak something of it, as I, a poor worm, am enabled! And what am I able to say thereof, any further than led into it, Rom.8:14, by God the Spirit from the Father and Christ! The Comforter, Jn.16:7, being come unto me through Him who is gone unto the Father, Jn.14:12, and He also, as it hath pleased Him, hath brought me by his Grace, out of Darkness into some of this Marvelous Light. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." {Col.1:13} "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {I Pet.2:9}

## CHAPTER 4

### **How Christ has stood in the Love of the Father from Everlasting in the Beginning of his Way.**

God the Father Predestinated his only Begotten Son into Creature-Being, that is to say into a Mediatorial Creature-Existence; or into Christ-Wisdom, to be Christ the Wisdom of God, as the apostle styleth Christ, "the power of God, and the wisdom of God." I Cor.1:24. He predestinated this Wisdom to subsist in God's own Son, Rom.8:3, the Son of his Nature and Being, the Son of his Counsel and Love, even the second Glorious Person with him in the Godhead. The Father in the Trinity pitched upon Him to be in another nature, and to be the Anointed One; Psal.2:2, he chose his Son, and covenanted with his Son {which amounted to more than predestinating him} to be the Mediator, or Middle Person; for Mediator is a name suited to both his Natures, and so to his Office, to be between God and men, I Tim.2:5, fore-viewed; and this is as he is now finally revealed. Howbeit, because of the infinite contrivance of this wonder, his Name from Everlasting is Wisdom, as he is very often styled in the Proverbs of Solomon. And then at that pitching on him, or Predestinating and Choosing of him so to be, Col.1:17, this Second Person in the Godhead was, in God's Everlasting Foreknowledge, Choice, Purpose, Counsel and Covenant with him, made the Image of the invisible God, Col.1:15, as we read another of his Gospel-Names in the New Testament. He was made in Counsel from Everlasting to be the Wisdom-Image of God. So we may read it, by putting both the places in Solomon and Paul together.

But how from everlasting? By Mediatorial Settlement, by Constitution, not by fleshly creation yet, as afterwards to be. The Man existed not in his open flesh, but subsisted, Psal.80:17 - Jn.6:62, secretly in the Second Person by God's Covenant with

the Second Person; and so the whole Mediator was in every thing considered and reputed of the Father as God-Man; that is, Mediatorially from Everlasting. Thus he was made, made the Image of the invisible God, not yet made open flesh. This is more than God's "eternal purpose which he purposed in Christ Jesus our Lord;" Eph.3:11, or choice to make him, or mere election of him into his Wisdom-Being and Office in the Person of God the Son. This a farther act about Christ than God's Predestinating Purpose of him. Wisdom was then set up from Everlasting as the Holy Ghost saith, Prov.8:23, to wit, in Covenant-Settlements. Hence it is, we must understand it of the Person of Two Natures, God's Son and Wisdom in the Proverbs, as One Middle Person between God and all the elect; and all things further intended. Wisdom therefore, one of the Natures of that Person speaks; but speaks as the Person of the Son of God, Psa.102:25 – Heb.1:10, who took on Him the Wisdom-Nature, so was in both Natures united by Covenant-Settlement in the One Mediator. "And I saw, and bare record that this is the Son of God." {Jn.1:34} Wisdom carries on the speech and therefore as a Person, not separately from either nature; for it is not Wisdom without its subsisting in the Son of God, nor is it the Son of God without Wisdom subsisting in Him; "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col.1:26. And so 'tis the same Person, though only one Nature of the Person, Wisdom, appears; for herein was to lie the mystery. And so he goes on and speaks "I, and I, and I," through the place in a very glorious coherence, "I was set up," verse 23; "I was brought forth," verses 24, 25; "I was there," verse 27; "I was by him, I was daily his delight," verse 30.

I know the controversialists, and commentators, systematical divines, and most dogmatical writers {i.e. men who go by opinions, the opinions other good men, I Pet.1:18, for a long train and succession have gone before them with} make all this to be meant of the Second Person of God separately from the Mediator, or the Man Christ Jesus. But why such a distinct and prolonged discourse {which runs on gloriously for 8 verses together} should be made of the Second Person in the Trinity, in the Old Testament, Jn.10:30, separately from that Person in the Relation and Office of the Mediator, to distinguish him from the Father, rather than the like any where done of the Father, and of the Holy Ghost, the first and third, who are all co-equally God, the Father, Son and Spirit, I Jn.5:7, and so to distinguish the Father and the Spirit {in such a prolonged discourse of the Old Testament} from the Son, is what I could never understand by all my reading of books; whereas, if I go to the text itself, I plainly discern a reason why 'tis so distinctly laid down of the Mediator, which to distinguish Him from the Father, and from Himself too, as the Second Person. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." {Rev.3:14} And this besides the many reasons which arise out of those verses, why they can be applied to Christ no other ways than as Mediator; especially as those reasons in the very expressions do shine forth in the light of the New Testament.

Well, here is the Wisdom-Son of God brought forth early into the Human Nature by Covenant, {as the Covenant-language runs in Psalm 89; Isaiah 42 and chapter 49,} before his flesh appearance. Wisdom was set up in the Son of God, "set up from everlasting," Prov.8:23, the very same Wisdom was brought forth, and in Settlement made to be; the Son of God and Wisdom commencing from thence, Rom.9:5, One

Person, as we must not divide them, or separate them in our thoughts, though we must all along distinguish them. And now I come to his other early Name in the Colossians.

The Apostle calls this Wisdom the image of the invisible God. "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." {Col.1:15-17} A glorious mystery of wisdom in Counsel and Transaction with the Second Person! For still we must eye Him, in whom this Wisdom-Image of the invisible God subsisted; that is, subsisted by Covenant-Settlement. We must by no means suppose that the Image of the invisible God in that text is the invisible God Himself, as if God was an image or idea; and that the Image of God in the Colossians was another image like that. No; for God is invisibility itself. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting." {I Tim.6:16} The invisible God in his own nature can fall under no image, under no material form, or human shape. For, God is a Spirit, so absolutely perfect in his Being, so that he cannot in any sense be an image, or represented by a created form in his Uncreated Essence. "God is a Spirit; and they that worship him must worship him in spirit and in truth." {Jn.4:24} It is not the invisible image, but the Image of the invisible God.

Hence understand that text in Jn.5:37, "and the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." The meaning is not that the Father hath audibly a voice in his own Nature, that men might hear if they listened or attended with the ear; for he hath no such voice as that; nor yet, that in no sense at all he had ever uttered his Voice in the language of Scripture and Providence in any Testimony of Christ; for he had done it. "And lo a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased." {Mt.3:17} Again, nor is it meant that the Father hath in his own Personal Subsistence a shape, for being Spirit, he hath none. Nevertheless, in some other sense it is certainly true he hath both Voice and Shape. But says Christ to the Jews that persecuted him, Jn.5:16, "ye have neither heard his voice at any time, nor seen his shape." Jn.5:37. He denies not that the Father had in some sense a voice that was heard, and a shape beheld. A Voice in his Covenant Counsel, a shape or idea of Wisdom-Mediator. Col.2:9. A secret voice in the Covenant, for Christ had heard the speeches, when no other creature but the Lamb could. A shape, even the resemblance of Christ with the Father before time, or the conception the Father had of him as Constituted Mediator before the world was. So then his Father's shape was not God's Essence, or his Father's Subsistence, but his Father's Contrivance; the Shape, Wisdom, contrived by Infinite thoughts of wisdom, and made Christ by Infinite Grace and Love, "according to the Revelation of the Mystery, which was kept secret since the world began," Rom.16:25, and to which the Jews were strangers to. Now we see in what sense Christ there speaketh of the Father's shape! That it is not personally taken a shape in the Father, but possessively a shape of the Father in the Wisdom-Image, or Covenant-Man. Isa.42:1. As if I say an estate is the estate of such a man, it is not understood that the man is the estate, but the estate the man's. The owner personally is not the estate itself, but possessively he hath it, as his

own. So the Image of the invisible God, Col.1:15, is not the shape of the Father personally subsisting, but his shape processively contrived. And accordingly, 'tis made out by Wisdom in Proverbs 8:22. "The LORD possessed me, {says Wisdom, or Christ there,} in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."

Speaking to those with blinded eyes, and hardened hearts; for "he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them," Jn.12:40, it is as if the Lord was saying to them; that the voice of his Counsel {concerning me, says Christ} the Wisdom-Image of the invisible God, which the Father had set up, Psal.8:1, and the Son taken upon Himself {that point of truth} is a secret far beyond you. His Voice concerning me before the mountains were settled, and his Shape contrived in {Christ} Wisdom set up from the beginning, is a thing hidden from you; for you never heard one syllable, nor have seen a glimpse of it; and therefore you take no more notice of me now, {in my assumption of Flesh & Blood,} the work of the Father's hand whom you here behold. The shape of his, says he, for I am His, you never saw in Genesis, in that phrase of the Architects, "in our image, after our likeness;" Gen.1:26, you never saw his likeness, in the Man-Wisdom; nor have believed what is revealed in the Proverbs, nor have known of whom these deep things of God are spoken, God revealing them only and exclusively to the elect, who have been given the "mind of Christ," I Cor.2:16, by his Spirit, "for the Spirit searcheth all things, yea, the deep things of God." I Cor.2:10. You never saw the Image-Man, the shape my Father had contrived in secret; you never imagined that all is meant of Me the Born-Man. You never saw the Man-Wisdom in all your reading of the Scriptures; or of the Human Nature of Christ which had been assumed and contracted of Old to the Son of God by Covenant. And yet all the Holy Writings have pointed unto Me, Jn.5:39, testified of Me, meant Me, spake of Me, the MAN Christ Jesus, whom you now behold. This work of my Father's hands, this shape of mine Personally, this shape of His Possessively, you never dreamt of, you never saw by faith, and therefore now despise it in Me, while you see my Father's shape thus, as he hath sent me forth to be beheld by sense.

Now I do not see how those expositors, to whom the Supralapsarian Mystery of the Wisdom-Image of the Invisible God {or the mystery of Christ, Eph.3:9, as he stood in the love of the Father from Everlasting} hath not been made known, can {in such texts} fairly avoid some startings up of the Anthropomorphite idea of God; or else a mere repugnant thought to the spirituality of God's Eternal and Holy Nature, and an inconsistent conception of the Image, with its being substantially the First-Born of every creature, Col.1:15, in the very next words. I am fully persuaded they do not speak safe, nor speak home to the point on that Colossian place, who expound the Image of the invisible God there only of the Second Person in God abstractly, and do not understand it of the Mediator or, as the Wisdom-Man-Image subsisting in the Son of God. {A dangerous conceit in the other way of Expositors upon Col.1:15, who make 'image' to be God's Spiritual Nature and Essence in the Second Person.} The Image of the invisible God therefore is not ectypal, as to say, a form or substantial type of God the Father's Nature, that is to say, of his substance, {for God's Nature and Essence is never converted into another substance,} but Archerypal, the chief and first draft of all other

things God designed to make. This was the first stupendous line that was ever drawn, Rev.3:14, by God's pencil. Consequently, the Image of the invisible God is not to be understood, as the resemblance of a seal upon wax or paper, where the coat of arms, or entire form of sculpture falls just on the wax or paper, as the stamp is affixed or engraved upon the seal. This is not so in God; Isa.40:18, for we are to take heed of such gross thoughts of the Substance and Being of God. Christ is not the Image of the invisible God, in any such construction. But the Image there is God's first draft, his prima-primitive Wisdom-Man before Adam, Gen.1:26, in the Supralapsarian pre-Fall way, the pattern and original sampler of all his noble works; to wit, Christ-Man, subsisting in the Second Person; {Christ is the First Man in the pre-Fall way, as to Persons; Adam is the first Man in the after-Fall way, as to means;} and so both, God and Man in one Mediator. It was by this Divine Exemplar, Christ-Man, the Wisdom-Image assumed, God would go alone, after this beginning of his way, to work farther and draw all other creatures by the same model; and so work all things to his own glory by Christ. Thus, the Image of the invisible God, is as much as to say, there is nothing visible in God; he is in all his Substance, the Invisible Being; I Tim.1:17, but there is a thing visible which subsists in the Son of God; and that seeing is the image Paul speaks of in the Colossians. For the word is 'eicon' in the original, and not 'character,' which they render into "Express Image," widely enough, in Hebrews 1:3, "who being the brightness of his glory, and the express image of his Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

From hence it follows of Christ in the same verse, that he is the First-Born of every creature. This is another property of him, still agreeing with him as the Image-Draft God kept of every creature by him. So it well explains how Image of God there is to be particularly and distinctly understood from the Son of God, and whom that Image, or First-born stands, as the Son is ONE with the Father, Jn.10:30; "the image of the invisible God." It is of him, as contrived by him; by him the Father, who set Christ up; and of him, as a distinct Nature Subsisting in the Son. Thus, with very good reason, I carry all the text and coherence, in a direct reference to the Mediator. The Image of the invisible God, or the Covenant-Wisdom-Man, Christ, was assumed by the Son God; that is, the Nature was taking on the Second Person in God, and took up by him into Covenant-Union, even then from Everlasting. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} Thus, the Son of God in love begun his Man-Union. The whole Person hereupon, by a distinction of Nature in God's Counsel and Covenant, Psal.45:6,7, is God-Man mystically, the foundation of his becoming openly so in times of the New Testament.

Take him therefore both ways, as God, and the Wisdom-Image, how suitably doth the rest of the description follow in that Apostle? "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." {Col.1:16-17} Here are two instances of 'by him' which are suitably to our Lord Christ's Two Relations. The one Personal in the Godhead, as Author of the works, the other Mediatorial in the

Covenant, as Exemplar of the works; or, 'tis twice mentioned, by him were all things created, that we might more thoughtfully observe it, and not mistake. "All things were made by him; and without him was not anything made that was made." {Jn.1:3}

1. By him efficiently, because the Person in whom this Image of the invisible God subsisted, was the Son of God, and so according to the Vital, Essential and Divine Nature of his Person, as co-equal with the Father, and co-eternal, he is the Creator of all things, who together with his Father, are One Invisible God. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." {Jn.5:26} "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." {Heb.1:1-2}

2. By him exemplarily, for I cannot draw it into a fitter word. And so in this place he is considered over again in his second way and relation, as the Wisdom-Image of the invisible God; so "were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Hence angels were created of God, by him the Angel of the Covenant, and men were created by him who is the Man of God's Right Hand, and shepherds by him who was God's Shepherd; and so kings, fathers, husbands and the whole creation were made by him the Divine Pattern and Exemplar of them all. All thrones, dominions, principalities and powers; angels, cherubims and seraphims. "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." {Prov.8:15-16} For he, as God "maketh his angels spirits; his ministers a flaming fire." {Psa.104:4} Yet all of them too were created by him as the pattern of all their bright dominion! All the crowns and scepters, the states, powers and dominations of the universe, in magistracy and potentates, all were created by him, as the Glorious Pattern and Original Draft of all their high offices and stations! And all for him, Heb.1:2, upon which account it is in this Mediatory Dignity of Christ, they shall all one day fall down before the Lamb, and bow beneath his throne! "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." {Rom.14:11} "That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." {Phil.2:10-11}

The Apostle continues on in verse 17, "and he is before all things." The glorious train of beings are to come on in procession after him. Not after him, to be longer upon the stage than he; for so he is Omega, the last, and shall out-stand the entire train and all the world too; but after him, to be all in complete subjection to him. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." {Rev.1:8} Well, he is before them all as the Secret and Altogether-Glorious-One, as the Everlasting Wisdom-Image of the Father. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." {Jn.17:5} This glorious draft is still by him, is still looked on, and consulted in all the works he made, as well as he is before them all; before them, in the latter capacity of the Wisdom-Image. Col.1:15. This Gospel Mystery stood in God before other creatures were made by him. When no depths, wisdom was brought forth; as well

as before them in the former relation of being God's own Son, Rom.8:3, who together with the Father created all.

Christ therefore still in the same capacity of Wisdom, is the Alpha and Omega, the Beginning and the Ending. Rev.1:8. He is the First and the Last of all God's thoughts of the other works of his hands; because they all began, and they all conclude with him. "Fear not; I am the first and the last." {Rev.1:17} "I am Alpha and Omega, the beginning and the end, the first and the last." {Rev.22:13} Even as those two letters, Alpha and Omega, begin and end the Greek alphabet; there is no letter comes before Alpha, no letter comes behind Omega; so never any man or creature was taken up in God's thoughts to be made in time before the Covenant-Image-Man subsisting in God's own Son from the Days of Everlasting. "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." {Mic.5:2} As the Son of God in His Personal Relation in God's Nature is from the Days of Eternity without beginning; so the Son of God in God's Covenant is the Wisdom of God, I Cor.1:24, from Everlasting, that is adoptive and consequent, and hath some beginning from God; even in the Beginning of his way, before his works so old, Prov.8:22, as the Alpha, and First Work of them all. And thus the Scriptures are reconciled by their own interpretation, and by no other, when they speak of this Person, whose Name is Wonderful, Isa.9:6, sometimes in the other relation. It requires great wisdom and instruction of our minds to know the Oracles of God aright, and mistake them not in this vital matter. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." {I Jn.5:20} "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3} We must not think to answer the Socinian in the point of the Eternal Generation of the Son of God, by underclothing him in all those texts, as the Wisdom of the Father. We must be cautious, and not allow that way of maintaining the doctrine of his Filiation or the Essential Communication of Life to his Subsistence from the Father, Jn.5:26, in the First Sense {which I firmly believe, and in which the right knowledge of the Mediator is established,} I say, we must not allow the manner in which this is usually done, by giving away the other true doctrine of the Generation of Christ-Wisdom in the Everlasting Covenant, Heb.1:5-6; Psal.2:7, as to be his being the Son of God, Rom.1:4, in the Second State. I am afraid that by robbing the Mediator, we have often given the Socinian too open an advantage against the Divine Sonship of Christ, not distinguishing between the ONLY Begotten Son of God, and the FIRST Begotten, Rev.1:5, of the Dead. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." {Jn.3:18}

I am sorry likewise to find what is no meet custom in the education of our youths for the ministry of Christ; and that is, the training them up in a mere scholastic or creedal form of the Doctrine of the Holy Trinity, so as almost to necessarily render them unfavorable of retaining any due regard to that Doctrine of the Person of God, through their whole course of preaching; but preaching according to the Distinct Revelation and Cohesive Operations of God is generally despised, and laid aside. And indeed our education-knowledge of the Trinity, is for the most part so remote from the way that

God hath revealed himself to us in the Mediator, Jn.14:9, that as we have chosen to wander and have left him in this, {for I am speaking of an external turning from God, which lies in every natural man's power to prevent, or reform,} so this is a righteous thing with God, II Thes.1:6, afterwards, that as it is with the master, so it should be with the scholar. "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods; even so will I do likewise. Thou shalt not do so unto the LORD thy God; for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." {Deut.12:30-32} It is very unbecoming, that the doctoring of the Trinity in our common bodies of theology, is never tempered with some knowledge of Christ-Wisdom, Christ the Image-Man, Christ the Covenant-Son, Christ the First-Born of every creature, &c., as if the Mediator is wholly excluded in that stupendous Mystery of the Three One, I Jn.5:7, and turned over {a long while after} to another common-place. But Christ doth not stand so in God's alphabet; for he is there the Mediator-Alpha from the beginning, and God has put him as a Christ into his own Name; however it comes to pass, that our teachers have turned us over nakedly in that dreadful Mystery of the Trinity, to a consuming, Heb.12:29, fire! {"I have more understanding than all my teachers; for thy testimonies are my meditation." Psal.119:99.} And so as the angels themselves never conversed thus with God, as they covered their faces; whilst we are taught to be bare-faced before him out of Christ! "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts; the whole earth is full of his glory." {Isa.6:1-3}

Christ should not be put so far out of the way as in these matters men are wont to do. Wisdom-Christ is the Alpha, the first letter in all God's alphabet of thoughts and ways; "the Amen, the Faithful and True Witness, the beginning of the Creation of God." Rev.3:14. As in the 24 letters, Alpha runs in a suit with the rest of those letters, and is but a letter of the four and twenty, only that it goes before them all in that number, and all the other letters belonging to the same alphabet; so it is a name of Wisdom-Christ, or of that Created-Nature which the Son of God took upon him, as it subsisted, and was all along considered to be in the Second Person by God's Covenant; the Son of God and God's Covenant with him being the foundations that upheld it federally in the Personal Union, even from Everlasting. "I have made a covenant with my chosen, I have sworn unto David my Servant." {Psal.89:3} And this Wisdom-Name is suited to Christ, as Christ partakes of the same portion with his members; Eph.5:30, "as the children are partakers of flesh and blood, he also himself likewise took part of the same," Heb.2:14; and so he was Wisdom-Mediator in all considerations of creature-ship before the Fall, though not so properly Christ-Mediator, till under the fore-views of man's fall in the Subordinate Purposes of Jehovah. {The Son of God is Wisdom-Mediator, as to his Person in the Pre-Fall/Supralapsarian way; and is Christ-Mediator, as to ways and means, in the after-fall-way.} However, it was the same Person still in Mediatorial Honour and

Advancement. And there's another reason too why he is the Alpha, and is before all things, and that is because in these Everlasting-Thoughts and Covenant-Conferences among the Trinity in Unity he was to be the Exemplar-draft, and so was made the pattern of all things. For in wisdom has he made them all, even as all are made by and after him. It shows us still by another proof that he is the first image of God in all the works; and he comes, as he took on him to be Man, into the same relation with other works of God that follow him. And this is the first part of the 17th verse; as "he is before all things." {Col.1:17} "O LORD, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches." {Psal.104:24}

The rest now follows, for "by him all things consist." That is, had it not been for this first draft and piece of God's work in the Wisdom-Mediator, all his other works had wanted a foundation to stand. There is nothing that can stand out of God, and there was none must, or could stand in God by personal union but Christ; they {the creatures themselves} could not have stood in God's manu-tenently or to have been upheld by his immediate Power, without the Mediator, whom he had appointed heir of all things, by whom also {by whom also, as that heir of all things} he made the worlds; "upholding all things {now he has Christ by him, as the frame to put all created things into} by the word of his power," as the Apostle saith in Hebrews. And indeed the Holy Ghost takes notice in that place, that God did a greater thing by him, as the Appointed Heir, Psal.8:5,6, than made the world by him, so full of power was he as God, and so fitted in the Communication of this Power as he was God, by becoming Man, and the appointed Heir of all things; he takes notice, that that greater thing was the purging away of our sins, for this required an Infinite Price, whereas the Creation required not Price, but Power, and yet by himself he purged away our sins, as Mediator. Heb.1:3.

No creature however could stand without him; and therefore when it pleased God to make the trial, for illustrating the Wise and Supreme Ends of Him who giveth us not account of any of his matters, Job 33:13, that some creatures after their being and draft by him, Wisdom-Mediator, in the Nature-part of that Office and Relation, were lost, because Divinely Ordered to be left upon their creature-bottoms, and given up to their own creature-wisdom, angels and men, both falling in pieces! They could not hold it to stand, having nothing to do with that Wisdom-Mediator in the Grace-part of his Office and Evangelical Covenant of his Relation; only as many as were ordained by this pattern to stand upon Christ, God's Wisdom-Grace, they having kept their stations, as the elect angels, I Tim.5:21, are though fallen in their natural head Adam, as the sons and daughters of men, yet are recovered by their Gracious Husband. And as for the creation, though sin hath marred it, yet in Christ, and because it consists by him, Heb.1:3, it is not fallen to pieces in Him. As to the elect part, it is as Christ stands in God, so they do stand in him. As to the rest, still Christ is the foundation of even their natural standing, I Tim.4:10, that all do not fly-to-pieces in a moment. God looked upon this Draft at first, and would hold altogether by Christ in whom he drew it, and after framed it openly.

By Christ they stand to this day, notwithstanding the Constitution of mere creature-frailty, {in all the beings of the world made by him,} and notwithstanding the entrance of sin upon the more noble parts of the creation, and the reign, Rom.5:21, of it in the lust of men! Still by him they all consist and hold together; for God doth always look upon this Glorious Pattern of his works; he evermore beholdeth this Alpha. "I was

daily before him," Prov.8:30, says Wisdom, in the Days, or Dates of Everlasting. God looks upon the Man Christ Jesus now, when other things seem out of course and order. The letter C placed before B, and T set above E; servants upon horses, aye, servants of the devil; and princes of the Most High, children of God and princes of the Lamb walking on foot to meet their Lord! Eccles.10:7. Poor weary saints, and no swift beasts to get up to Zion on, Isa.66:20, when they come forth out of the villages! So the crow upon the pinnacle of the temple, and the dove in the secret places of the stairs! Song.2:14. And yet the world under this disorder doth not fly in pieces! Why? The Alpha and the Omega is still the same that holds the other letters. "Alleluia; for the Lord God omnipotent reigneth." {Rev.19:6}

God is provoked to wrath in the world by sin. As he early was so he always is, for "God is angry with the wicked every day." Psal.7:11. He will turn them into hell, and yet they shan't be "cast into outer darkness," Mt.8:12, sooner than the time, for they must continue on the earth, till a longer strength of the Mediator between God and men hath displayed its use to keep them longer out of hell, by whom alone "all things consist." Col.1:17. The rich and poor meet here together, "the LORD is the maker of them all." Prov.22:2. God looks upon Christ in all our upper shakings, and sees how He has underpropped the World by his Son, that he himself bears up the pillars of it as a Mediator, Psal.75:3, into whose hands all things are put, and God governs the world no other ways than by him. Thus God hath put all his works into a steady Frame by Christ; he hath brought them out of nothing for his Son, in the glorious ends he will bring about unto himself by Christ. There is mercy to his own by Christ; there's fiery indignation to the strangers, and still by Christ, that in the utmost conclusion shall devour all adversaries. "It is a fearful thing to fall into the hands of the living God." {Heb.10:31}

'Tis in the sense of Providential Latitude, to provide temporal good things for, and prolong eternal evil things from the wicked, in conjunction with the Purchase and Conveyance of Eternal Salvation for and to the elect, that he is "the Saviour of all men, specially of those that believe;" I Tim.4:10, and 'tis in no other sense whatever that he is so. So that now for Christ's sake, who is "the Image of the invisible God," subsisting in the Son of God, God spares the world, and all things as they are, till the time of the end is come. Dan.8:17. For as God hath always looked to the end of what he hath begun by Christ; so all things are ordered by him to stand together, till the Great White Throne, Rev.20:11, of the last Judgment of all comes, and he that {in the vision} sat upon it, "from whose face the earth and the Heaven fled away; and there was found no place for them."

And thus we see how by him all things consist. How they hold together, being made originally by and for this most noble draft of Wisdom, Christ. Hence, they do not dissolve by innumerable burdens of sin, not crumble into pieces, and so into annihilation {being reserved for the Glorifying of Mercy and Justice forever, that they can't fall out of existence into nothing again} by past and present provocations! Because the Wisdom-Image, by which they are consolidated and held together, stands in God forever! "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." {II Thes.2:13-14}

Let us consider a little of the great Love of God again, wherewith the Father hath loved Christ, as I began it on John 15:9, last words, "continue ye in my love." For though I ever now and then look down into the Sublapsarian {or after-Fall} executions, Psal.89:2, yet I am not come down {to tarry} from the Supralapsarian {or pre-Fall} Counsels. Well then, there was in Christ, this Image of the invisible God {I repeat that phrase the oftener, to take off gross ideas, or any conceptive ideas of God, that we are prone to entertain, in conceiving of the Invisible God; as if the One Invisible God, the Father, Son and Spirit, was in his own Spiritual Nature, an Image; but 'tis only Christ subsisting in God that is so. Now, in Christ this Image of the invisible God, there was from the dates of Everlasting} the Master-Piece, and Most Glorious and Amazing Wisdom-Draft, abstractly considered, of all God's works he was ever resolved to make! He abridged them all in this Everlasting Man! Moreover, the Son of God and his Father's Covenant with him for this Man, Heb.7:4, are the Strong Foundations upon which the Man is built in God. The Mediatorial Union stands, and can never dissolve in these. So that the Wisdom-Man is ordained and set up to be the Man that is God's Fellow, Zech.13:7, having his Subsistence in the Second Person.

So then, look into God's Counsels about Creation, and there you shall see this Man that continueth forever, Heb.7:24, the Wisdom-Original of them all. There you shall see Him in the natural, before the gracious works of God; Him in nature before a line of the works of God were drawn; and there you shall see him "as one brought up with him;" Prov.8:30, the Man trained up in the Councils of the Most High {for in this the Second Person was now to be so considered, because of the Covenant-Man in him} and led into the deep thoughts of God; being now transacted with as Mediator-Wisdom between God and all his works, and the Man meet to be his fellow, as his name runs in Zechariah, from the Wisdom of God to him, and because of the Contrivance of God in his Wisdom-Nature in the Personal Union. Christ is wisdom, for the Father, Son and Holy Ghost in their Wisdom meet in Christ. And now God would, as we say, make a pause, when he had this Man, the Wisdom by him; for he would not go on and draw another line without him.

See how the Holy Ghost hath made it plain, Prov.8:22-26; for, after the first conceptions {that we ought to have} of the Wisdom-Mediator are laid down in 5 verses together, antecedently to all thoughts and works of Creation in the universe; {as to say, after what manner he would have things done,} there's no other present account given but what is given of himself in this Supralapsarian Glory, or Glory of the Wisdom-Man, before the Fall of Adam, or before the Creation of the World. The words are these, "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." So that though already the LORD speaks of the works in the Form as they now lie; yet it appears they had not been then cast into that Form and Frame, or Settlement by the thoughts of God, till he had finished his Councils and Perfect Draft of all in the One Everlasting Man, to be God's Fellow! {For why not an Orderly Succession in God's Counsel, as well as in God's Creation?} No, there had not been so much as an atom that now flies in the air,

nor so much as one dry fume used in a stirring wind, exhaled into the lofty clouds, which seems to be meant by the highest part of the dust of the world, Prov.8:26, when Mediator-Wisdom stood by. "The LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." {Nah.1:3} No, says our Wisdom-Pattern, before any of this was done, all the first work was begun, and accomplished in Me; and then comes in the draft of every other line, which he had settled the Matter in the most stupendous Frame, and done his Master-Piece; and this was Wisdom-Christ, now brought forth, and subsisting in the Son of God.

As to the Doctrine of the Son's being Begotten of the Father from Eternity {usually fashioned upon this text by interpreters} I dare not build so remote a truth upon words, where the expressions are so clear in the point of his Predestinated and Covenant-Mediation; for albeit I do assuredly suppose the Son's Eternal Generation of the Essence of the Father in an unspeakable and altogether incomprehensible manner, as an Essential Foundation both of the Decree of the Father of Christ to his Mediatorial Office, and his Covenant with him about it; yet I can by no means apprehend it, that the Holy Ghost doth meddle with that point here, to reveal it in this portion of Holy Scripture. This is one of the additional discoveries of Divine Truth, {I am in this speaking of the Eternal Generation of the Son} which the New Testament of our Lord and Saviour Jesus Christ brings forth. Christ himself hath abundantly revealed it there, and we have texts enough in the New Testament to hold it against all the Arians and Socinians in the world. Let us not then, through distrust of the cause, if we give it up in part {as to a revealing it, and showing the nature of it} out of the Old Testament, or confidence of our own abilities to carry any text farther that it goes, pervert the texts of this Mediator in the Old Testament to what they will not bear forth; but let us rather see things as they are unveiled; and therein the necessity of his Mediation to be first clearly revealed as a means of understanding afterwards the Nature of his Subsistence, to be by an Act of the Father in the Eternal Generation of the Son. And let us see, by reason of the sublimity of the doctrine, that the Mediator should first openly come {as I will later attempt to show} and have it reserved exclusively as a personal Honour due to Himself, and conferred upon none of the Prophets, to declare, and lay open the Nature of his Subsistence to be Begotten of the Life of the Father, and so to show us that this Life, that is in the Father, is, as to the very Nature and Being of it, in the Son too. Besides, why the Son's Subsistence Abstractly should be meant in this place of the Proverbs, rather than that the Holy Ghost would choose to give a discovery of the Father's Subsistence, or Person, or that he would choose to speak of his own Subsistence, as the Third Person; and why the Second Person, as the Son of God in his being Begotten of the Father from Eternity, without any thought of him as the Mediator should be expressed by being "set up," and "brought forth," and "brought up with God," as after, more than the Holy Ghost's proceeding or coming forth from the Father in his Person, Jn.15:26, is set forth by these phrases; I pray, let the learned unfold to me, who seem to put more darkness than light of exposition in all they tell me in the matter of the Son's Eternal Generation, which they will have to be designed and meant in this text, than is safe or warranted, as I am not against the doctrine, but the opinion of being met there in Proverbs the 8th.

Well, I take it of the Mediator; and now when the Father in the "beginning of his way," vs.22, had done his main work, see how the other lines followed by the draft, "when he prepared the heavens, I was there; when he set a compass upon the face of the depth, &c.," vs.27, that is, when he said how far local space should reach for air and bodies to move up our down, forwards to backwards in the celestial and terrestrial motions; "I was with him," before the bounds of this Decree was set! And I was by him as his Samplar when he established the bounds of darkness; {therefore the darkness can't hurt Christ's interest and possession,} and when he laid out the great abyss, the bottomless pit, for Hell; I was by him that still there should be bounds set, and that not all his creatures, the after-works, be swallowed up forever! He for his compass upon the face of the depth, and I the Wisdom by him, vs.30, and he goes on till he brings it down to the Christ's full Mediation for the elect, "rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men; now therefore hearken unto me, O ye children, &c.," vs.30-32; thus you see how the Man Christ stood with the Father, in the Son.

And afterwards upon the works made exemplarily by him in the Mediatorial Relation, as well as efficiently in his Divine Relation, God covenants with him; and so he becomes the Covenant-Man, the Man of God's Covenant with the Son, "I have made a Covenant with my chosen, I have sworn unto David my Servant," Psal.89:3, he was chosen first in Union with God's Son, and Covenanted with next in the same Union. David there was but a type in God's choosing a shepherd out of Jesse's family to the Throne of Israel. I Sam.16:1. Yea, by him indeed, according to this Everlasting Pattern, as has been before expounded in our Alpha, David had his throne, and was a king from, as well as a king unto him. Thou "shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." {Lk.1:31-33} Again, as Christ is the Omega, Rev.21:6, the last to come of Governments and visible Dominations, so the Lord God is to give unto him the throne of his Father, David; David being a figure of Christ that was to come, as in other things, Adam is said to be a figure, Rom.5:14, and David has his throne for Christ, as it was erected to him and for him.

Oh! Great love of the Father to Christ! How admirably is this advanced in John 17:24, "for thou lovedst me before the foundation of the world." This cannot be meant of the Love that each Person in the Godhead bears to one another in the same nature among themselves; because there is absolutely such a love to and among each Person in the Godhead in the Absolute Being of God. There could be no Covenant or Stipulation on the part of the Father or the Son, about it, that there should be either Glory or Love given to one another by Consent of Proposal and Decree; this being the essential due of God's Nature, within the Father, Son and Holy Ghost; and neither could he be God without it. But plainly, this is meant in a sense wherein the Father is greater than Christ, as he witnesseth, John 14:28; and so the God of Christ, Ephesians 1:17; and is meant according to that place, "the Head of Christ is God," I Cor.11:3; and the firstborn of every creature, as I have afore expounded. Col.1:15. It is in the same sense here, that the Father loved him before the foundation of the world; as he is considered in the Proverbs and here in the Evangelist alike, not absolutely as God, Co-equal with the

Father, but relatively, as God-Man, the Mediator; and so by a Co-equal Purpose, Stipulation and Covenant with, as well as from the Father, concerning his Mediatory Wisdom-Relation {chosen of the Father, and proposed to him in the Personal Union of the Divine Nature} wherein he had set himself below God, and agreed upon manifesting this unspeakable love, each Person in the Godhead bore unto the Man Christ Jesus. And it was that love of the Father in the days of Eternity he had unto the Man of the Unction {for the Holy Ghost comes into this Counsel about the Covenant-Man; and therefore Wisdom is called Christ, in regard of the future unction, as well as the Holy Spirit's Incarnating Operation in this Wonder; he being consulted, as Co-equally Free and Sovereign; so it was that this Particular and Everlasting Love} that now in John, Christ pleads in his Intercession to the Father. The grand article of the Settlement was unalterably Love unto the Man Christ Jesus.

Mind the great Distinction between Christ's Essence as God, and his Covenant as the Man, in God. As to what he is in his Divine Essence, he plainly founds his argument and plea on his Divine will; "Father, I will;" but as to what he asks, 'tis as plain he founds it, being purely Intercessory, in his and his Father's covenant; that they whom the Father has given him might be with him where he was. "Father, I will that they also whom thou hast given me be with me where I am." Where I am now in my Man-Covenant to be there forever with me in my Man-Nature, as certainly as I am there now in my Divine Essence, and Divine Glory, which can never depart from thence; and that is Heaven, whither Christ, the Man, was going. He makes it further matter of plea unto his Father, that because he was loved before the Foundation of the World, therefore he might be as he was {again} in the Openness of his Glory-Union, where he had been already in the secrecy of that Glory-Union with the Father. It is evident that he prays for the Openness of the Glory in Heaven; where I am, says he, in my Essence, as God, where I am too by thine and my Covenant to be forever as the Man.

Christ had begun in the former part of the chapter with that branch of the Intercession which was for Himself, the Head of the Church, to be glorified thus, "with thine own self," says he to the Father, "with the Glory which I had with thee before the world was." {verse 5} That glory was the Open Glory of the Man as he had stood in God, with the Father; and this Glory-Man, the Man Christ Jesus, the Father and the Son between themselves had Co-Equally beheld from Everlasting, or, before the world was. Before it, how was that? Why, not in the first Date of Eternity, proper only to God, as without Beginning; for the Man could not be from Everlasting in the sense God is from everlasting. God is so from everlasting within Himself, as is proper to none but to Himself. But from Everlasting, according to and After-Date of Eternity, when a thing is said to be "in the Beginning with God;" in the Beginning of his way. "In the beginning was the Word, and the Word was with God, and the Word was God." {Jn.1:1} But how long that Beginning of his way was before his Works existed, or came forth out of his mind and will into existence, none can determine but Himself. The phrase is well expounded {how we are to take it} in the Proverbs, by the "beginning of his way, before his works of old;" as how he will have all his pleasure executed, and his works precisely ordered by Counsel, by Thoughts, and a Beginning of his way within Himself. And thus now it was that Christ, the Glory-Man, subsisted in God from Everlasting, or, was with God in the beginning of his way; and so Christ was not without a beginning in God, for

God only is without beginning, and before Christ-Man, and Christ is after God. Nevertheless, Christ as distinguished from God, was in and with God before all his other Ways and Works. "Thou lovedst me before the foundation of the world." {Jn.17:24} He was in and with him, and so could not be without a Glory he must have with him before the Foundation of the World. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." {Eph.1:4}

Thus, I take up the phrases from Everlasting, before the Foundation of the World, before his Works of Old, and in the Beginning, to be spoken of Christ, standing in the second Person of God. And so Christ, as Mediator is the only Way, Jn.14:6, whereby we might come to know God; Christ having truly a Beginning in God, which therefore can be none of God's first Nature, Essence, attributes, or the Three in One abstractly considered; for all in God beside Christ-Man is without Beginning, and before the Beginning. God himself was before any Conceptions and Thoughts which he entertained of his Works; before in the Order of Nature be sure, but how long before, the thing neither speaks, nor the Word declares. Nevertheless, as to what else he hath been pleased to reveal in his Word of that Nature it's founded in his Sovereign and Eternal Determination; by which will he Ordained that Christ's should stand in God. I am satisfied God hath no where revealed his Being or Perfections, or Person to us out of Christ. So that though we are to believe an Everlasting in God before Christ, yet God hath given us the account of it so, as that we must now believe of Himself in Christ, and look up to him through Christ, even in looking unto God's own Non-Beginning.

The Trinity is not to be studied or known, but as we mingle the Doctrine of Christ with that high and glorious study, and bring along with us the Wisdom-Mediator, as the Human Nature of Christ had a secret way to stand in God, and so was the Glory-Man from the Days of Everlasting, to be between God and all his future works! It's sad and dangerous too that men take a liberty, yea, good men, as well as others, to study to know God out of Christ! I look on it a daring adventure, though all the Socinians stood by, when a man's zeal against these shall carry texts that speak of God in the Mediator from Everlasting, unto a forced construction, to speak of God in any Person of his out of the doctrine, and quite beside the way and interests of the Mediator. And this notion has done the Gospel a world of disservice, though the Gospel is breaking forth to obtain an everlasting victory over it.

Such a way of studying the Trinity is used, and without doubt will be rather defended by many of the learned, than laid down. Yet this way of looking into God's Unsearchable Glory never did, or can bring any true Honour to him, as we ought. The reason is, all study of God's Nature, Attributes, and Person, and ascribing Glory to him in any, or all of these, when we do it in a way of separating Jesus Christ from him {and we are all prone to it by nature} and think it enough to make use of Jesus Christ to serve our own turns, as we are poor sinners, brings not the Evangelical Honour to God, which the Foundation of giving Honour to him hath provided for. This way which learned men have taught me of access to the study of God in a whole article of faith, especially the article of the awful Trinity, and sometimes in a whole book of it, without the Mediator to qualify the doctrine, is a blind, bold, and unwarrantable path of my access unto the

Essential Glory, or full Glory of God's Being, as he is a Most Absolutely Perfect Three One.

And God hath often spoken in my conscience, who hath required such a glorifying of me, as this is, out of Christ? "Who has required this at your hands," Isa.1:12, as he says in another case? We cannot give unto God Creation-Honour, if we shut out the Wisdom-Mediator, no more than we can give Redemption-Honour, if we shut out the same Person as the Wisdom-Lamb of God. Jn.1:29. Therefore let us take up consistent thoughts of such sublime things; especially of God and Christ. Again, let us not measure God's Eternity without beginning by such phrases of the Holy Ghost as set out the beginning of his way, with and by Christ.

Why should it be absurd to reason that Christ should be with the Father, in the Son, and through the Holy Ghost, a Glorious Wisdom-Mediator between God and man and all Creation-Thoughts and Ways of God towards them from Everlasting, in the explained sense of Holy Scripture? 'Tis only in a sense that is from Everlasting before his Works of old, and before the Foundation of the world, and before the world was; 'tis not said how long in the running on from God's Everlasting without beginning; as to say, how long after God was, how long before the Foundation of the world, for our limited understanding could not take such thoughts in; nor how long before the world was that God Predestinated Christ to be the Mediator, and Covenanted with his Son as God-Man; as the Scriptures have nowhere opened that to our understanding. Only they have revealed it so as it is plain, that God must be still before without Beginning. Why should this thought of from Everlasting after God's Being without Beginning be absurd to reason? God hath eternally enjoyed Himself, and in his own proper Eternity we cannot by searching find him out unto perfection. In his Person, Father, Son and Holy Ghost, Conversing to and with one another, as one Self-Sufficient, All-Sufficient Being, not to be measured or shadowed by created persons {because created persons multiply of their essences with their personalities} he hath enjoyed Himself through an eternity not to be comprehended by a finite mind. Say, that which we call millions of ages, {for how many millions of millions of ages be run out in Eternity none can declare unto us,} yet millions of ages are far less than God's Being from Everlasting within Himself. And why then should it be absurd to reasonable thoughts to make a date from another Everlasting with a Beginning of God's Way and Works that must be later? As to say of it only before the Works, and before the Foundation of the World, though how long before is unrevealed to us; when yet we do not count it absurd to reason to believe the Creation-Works themselves commenced but with such a late beginning outwardly, as to be yet not of six thousand years outward standing?

Suppose that I say, a thing hath been from the Birth of Christ, yet if I set no terms of years, as to how long from the Birth of Christ, through any or all of the 1700 years and more run out; 'tis plain that thing I suppose must lie somewhere in the current space from Christ's Birth down to the time when that thing began, whether that beginning stand in the first or middle, or later centuries of that currency of time and matter. So the Birth of Christ is reckoned at so many, or so many years from the Creation of the world, it is at the Creation of the world, that time openly begins with us, and the ordinary commencement of annual measures are there set. But now the Man Christ runs up into a higher date, vastly beyond time than we are able to measure and

fix; and this the Holy Ghost calls in my text "before the foundation of the world," Jn.17:24; and this again in other Scriptures is expounded by a being from Everlasting, as parallel with what Christ saith unto the Father, "thou lovedst me before the foundation of the world." Hence we see, as 'tis Mediatorial love, 'tis a making him every way a Mediator; a Mediator of Introduction to begin the creatures, a Mediator of Confirmation to uphold them in Nature, Grace and Glory; a Mediator of Restoration to the elect of mankind; a Mediator of Triumph and Coronation to the Church universal at last; therefore God's loving of Christ with this Love from Everlasting must be from Everlasting current, or in that Everlasting which had been running on from God, who alone is without Beginning in his Own Everlasting.

I see no absurdity in all this to any reasonable thought, for so far is it from weakening of my faith thereof, or my faith upon Christ-Mediator, who stood in God from Everlasting, or, before the world was, or, as he stood in God between God's Eternity and the beginning of the world. Nor does it at all puzzle my faith, or stagger it, that God had no thoughts of making the world without, or before, Christ-Man subsisting in his Son; but he purposed to make it, and then did it by Him Exemplariously, or as a Draft of Wisdom, as well as by him Efficiently, even the Second Person in whom Christ stands.

For my own part, blessed be God in Christ, I throw off the blind notions of the schools in the great matters of God and of his ways, which have taught men to shut out Jesus Christ in their study of God and his Perfections, and so have exalted their own proud wisdom above the Word of the Most High. And if man's blind reason still thinks to bring things that are spoken of God in Christ, and speak of God in them as he is out of Christ, and before Christ, 'tis mistaken, I have no reason to follow it. "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open; I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." {Num.24:15-17}

Well, but man thinks it an absurdity to maintain the Eldership of Christ, as the Glory-Man in the 17th of John; that the whole Creation should be postponed to Christ, who seems to many to be only a remedy provided after Adam's fall. This is looked upon by wise men as an absurdity enough, and to be the way of bringing in dangerous errors into Divinity.

Aye, but it is no absurdity, as hath appeared by the Scriptures for it, that cannot {as I have shown} be so consistently interpreted any way as this; besides other Scriptures behind I have not absolutely dropped, though I am yet to make use of them. As to the rest of the objection, that it's the way to bring in dangerous errors into Divinity; I answer: 1. Dangerous enough to Popery; for it is a good argument against the Pope's Universal Headship, as well from the antiquity of the doctrine before the world, as from the Nature of the Glory-Man; and especially the impossibility of any mere creature's being Vicar to, or in the room of such a Glorious, Mediatorial Head of the Church. 2. It is dangerous enough to Socinianism; for it is a doctrine that so lays the Foundation of Christ in God, as the Son of God is of one Nature and Being with God the Father, that none of the Socinian arguments commencing from the Incarnation in the

virgin's womb can shake it, much less can the Socinians in their cause, that strikes at the Deity of Christ, in which the Man Personally Subsists, be strengthened by it. 3. It is dangerous enough to Arminianism; for, as it makes all the Remonstrant doctrine of Temporary Decrees fall down before it, so it Absolutely secures God's Grace above man's will, or man's sin; and yet by bringing in the Holy Ghost into this wonder of the Wisdom-Unction, and all the vast ends of God in it, is so far from encouraging sin, that I know {who have felt some work of the Holy Ghost} this is the only Remedial Provision to stop the bounds of it, as well as to cure the mischief begun. 4. 'Tis dangerous enough to scholastic systems that have looked so long upon the Trinity out of the Doctrine of the Mediator, that they are struck blind. 5. 'Tis dangerous enough to the new schemes, that make so slight of God's Holy Law, which God hath magnified in Christ, Isa.42:21, and made so honorable in Christ, that they post-date Christ to the Law, as they have quite shut him out of the Doctrine of the Trinity. 6. Lastly, it is dangerous enough to all the ordinary commentators and glosses pasted upon John 17, that take no more notice of Christ there, as the Glory-Man {where the Gospel-Mystery lay} before the Foundation of the world, than they do of a younger brother! Now, the more dangerous this Doctrine is in all these respects, the more we shall find it to support, or propagate and maintain the true Gospel; and so no matter for the Cavillation suggested.

Let reason know that the faith of God's elect, Tit.1:1, will not flatter it. Reason by thinking to give us the best and brightest and most honorable Conceptions of God, hath run into the most unaccountable absurdities and inconsistencies with the best reasoning of all, and that is Divine Revelation, and all because the Holy Ghost hath not led men, Rom.8:14, even such men as have been our leaders, into this marvelous light of Christ, I Pet.2:9, as the Glory-Man standing in God before the Foundation of the world!

So then, as our Lord Christ had interceded thus for the Glory to himself he had with the Father before the world was, there in the 17th of John, so he intercedes further {towards the close of this chapter} for the members chosen in him, and given unto him. He prays for that same glory of his, Jn.17:24, as then it stood, to be beheld by those whom the Father had given unto him, and that the Glory-Union might be laid open, as Christ, that Glorious One, stood in God, and that it might be a hidden secret no more forever! When these also should come to stand in him, there in the Glory openly, and so stand with God in Christ too forever!

How admirably the Father loved Christ, in loving him into this Glory-Union in the Second Person of God, before ever the earth was, is plain in Psalms 2:7, for that also speaks of the matter of these Union-Settlements about the Mediator, as I shall attempt to set forth. "I will declare the decree; the LORD hath said unto me, Thou art my Son; this day have I begotten thee." I shall lay open from hence, if the Lord will, that the Counsel of God from Everlasting was taken up about the Glory of the Man Christ. 'Tis a common and received opinion of divines against the Socinians, that these words are spoken of the Eternal Generation of the Son of God, by a Communication of the Substance, or Essence of the Father to him. I shall prove the former truth against this latter opinion by three arguments; and yet the other Doctrine of the Son's Person, distinguished from the Father's in the same Nature of God, can receive no loss upon the Foundation of thus interpreting it of the Mediator, as God-Man.

1. The scope of the Psalm is not about God's Essence in any of his abstract Revelation of the Son's Person, or Subsistence. The whole coherence speaks wide of the Eternal Generation of the Son of the Substance of the Father; the Psalm speaks as home to the Mediator as words can lay it; and though men's interpretations wander, yet the Holy Text always keeps its own ground, speaking here directly of the matters of the Mediator, or Christ, this Anointed, Subsisting in One of the Three, in reference to God's Nature, to wit, the Second Person. The beginning of the Psalm foretells the proceedings against Christ by Jew and Gentile, Acts 4:27, and that kings, rulers, and all the heathen, where his interest was to come, should prevail nothing against him. They have done so and so, says God, but 'tis a vain thing. Psal.2:1. The LORD hath broken all their measures by Counsel. {For I only refer to the Executive Matters, to make the coherence plain about the Counsel of God there in the second Psalm;} yet, says the Father, verse 6 of this Psalm, "I have set my King upon my Holy Hill of Zion." They thought they had done his business in crucifying him, and should hear no more of his interest in the world; but saith the Lord unto my Lord, I have got my King home; he was mine Anointed long before it came to this. Only I have now crowned him {for it speaks of him as after the Jews and Gentiles had struck at him, and so after his Resurrection and Exaltation;} and says God, I have openly done him Honour, not only before the angels, but in Zion too, according to the Covenant-Glory he had with me from Everlasting. 'Tis upon this Foundation that I have set him King upon Mount Zion. The earth has been lightened with his Glory, with the Holy Ghost sent down from Heaven, I Pet.1:12, with earth, and its heathen masses, Psal.2:1, at his very footstool. This was done in the fiery tongues, Acts 2:3, that sat upon each of Christ's Apostles; and that before the rulers, elders and scribes in the fourth of Acts, had gathered together at Jerusalem against this King, Isa.32:1, in his princes, the twelve Apostles, {for Matthias was chosen, and had filled up the vacant space of Judas.} Thus, "I have set my King, &c.," well, then follows this King's answer, "I will declare the decree," verse 7, and so you have the coherence plainly for the Mediator, for Christ, and that it was the Father's begetting him his Mediatorial Son, and putting the Honour upon him that was due to the Man, in Union in the Son of God. And you cannot fairly run it on to any other sense of what is here registered or declared.

2. 'Tis a very harsh construction of Eternity {in applying it to the Eternal Generation of the Son} to call it this day; as to say this Day of Eternity. Eternity is not expressed by a Day, but by the plural dates of duration, which are not measured by any of the period-names of time, but "from Everlasting to Everlasting thou art God," Psal.90:2; that is, from Everlasting without Beginning to Everlasting without Ending, because spoken of God's Essence and Existence, thou art God. And if we allowed the common interpretation of that place in Micah, "whose goings forth have been from of old, even from everlasting," Mic.5:2, to be meant of the Everlasting, without Beginning, as all those divines do seem to imply, who also bring that place for the Son's Eternal Generation of the Father, {which text I may briefly open afterwards,} the phrase nevertheless is plural from the Dates of Eternity; and so is not expressed by a Day. Neither will the help of any other text justify the interpretation of this Day to be meant of this Day of Eternity, as Eternity is no were said to be a Day. This Day cannot be a

phrase to measure a space of duration without beginning, as must be allowed to the Father's Begetting of the Son.

A Day begins, let the Period of the Day be a thousand years; and say it were a hundred thousand, and so on, this same Day, this long Day must still have a Beginning, but God hath no Beginning. The Father hath no Beginning, the Son hath no Beginning, the Holy Ghost hath no Beginning; and if the Son hath no Beginning, the Begetting him of the Father is without Beginning too. Therefore this Day of Begetting Zion's King, or the Father's King whom he has set in Zion, is not meant of the Eternal Generation, which had no Beginning, but 'tis meant of a Day that had a Beginning. And 'tis plain, as I have showed by the Psalm, this Day was the opening Day of Christ's Reign, when, in spite of all the Power of Jew and Gentile, he reigned in Zion, according to the Settlements of this Decree from Everlasting, which Zion's King, Jesus Christ himself, declares. And so it is a Day in a proper sense spoken and the Decree of it "before the Day was;" Isa.43:13, for Decrees be not temporary. Yesterday's and today's productions are not yesterday's and today's Councils with God; so that this Decree cannot be meant to declare or record the Eternal Begetting of the Second Person of the Essence of the Father; but to record the Decree of his Open Unction and Coronation-Day. The Begetting of Christ to his Throne, Psal.89:27, and so begetting him into regal Sonship upon the open placement of him upon his Throne in the Church of God!

'Tis not giving him the Glory of his first Filiation, but the Glory of his after-Mediation, by open Inauguration, according to the secret Decree and Everlasting Settlement. {Mediatory Filiation, not Essential is meant in Psalm 2:7.} And the Record of this, set down by way of Prophecy, lay on high; for it cannot be to declare that first Sonship, which men, all along, by custom sure, more than sound judgment, one from another, understand in the common acceptation of Filiation, or Sonship, or Generation and Begetting the Son in the Trinity, as he is in that sense the only begotten of the Father. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." {Jn.1:14} What Decree, what Record, could the Psalmist profess to publish of that? He is the Son of God, which is to say, the Son of God's Nature and Essence above a Decree, above a Record, above a Covenant-Settlement. 'Tis therefore spoken of the Mediator, of Christ as such; "I will declare the Decree;" the pen-men of Holy Scripture declared to publish the common voice of all the Trinity, or the Three-One-God, in and among themselves, from everlasting; and what is that common voice, but that Christ should be the Father's King upon his Holy Hill of Zion, notwithstanding all God's and Christ's enemies? And moreover, this Day refers to the openness of his Resurrection, in time foretold from God's Decree and Settlement of Christ to be such a Son, as this "Faithful Witness, and the First-Begotten of the dead;" Rev.1:5, and is professedly argued by the Apostle to the same purpose. "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." {Acts 13:33} What can be plainer than to show how we are to take Son, and the begetting of this Son in that second Psalm? The same words of this Psalm are made use of again at his Exaltation and Enthronement at the right hand of the Father, Heb.1:5, for {upon his obtaining a more excellent Name than the angels, which was a Grant, a Favor obtained, a thing of Grace, and so vastly inferior to his being the

Son of God, as the Apostle had argued, verse 5,} "unto which of the angels said he at any time, thou art my Son, this day have I begotten thee." In his humiliation, as a "Man of sorrows," Isa.53:3, he had been made a little lower than the angels; Psal.8:5, but now there's not an Angel of them all, throughout the heavenly host, Lk.2:13, that comes even close to his Honour! Therefore, since the Apostle speaks of him so much above the angels, in respect of what he had obtained, Heb.1:4, by Donation, and then upon the same matter brings in the words again out of this second Psalm about begetting him, what can be plainer than that the same begetting him was as a Filial Mediator or a Mediatorial Son into his throne? And that this Day of so begetting him was the proper Day of his Exaltation, and open Reign in the Human Nature above the angels? And all this to come up to the Counsel and Thoughts, the Settlement and Constitution of the Father touching the Open Glory of Christ, by the Pattern of the Secret Glory of Christ in which he had stood with the Father, and been considered by him, as the Glory-Man, from Everlasting.

Thirdly, and principally; if this begetting him be taken in Psalms 2:7, for the Eternal Generation of the Son of God of the Essence of the Father, as it must be taken in his own declaring it, John 5:26, {though no man else at any time had declared that act of the Father towards the Son,} "as the Father hath life in himself; so hath he given to the Son to have life in himself," he would be the Son of God by a Decree or Statute; for Christ is so. But this is incompatible {as it will not stand} with his Personal subsistence. 'Tis that which cannot fitly belong to the Existence of his Person, to depend in that Existence, as God, upon a Decree of God. For he, as necessarily the Son, as the first Person of the Trinity is God the Father. Whereas, the Son is not as necessarily Mediator, as God is the Father, and the Son of God the Son of the Father. Here in the Psalm 'tis a Son by Decree or Statute; he must have been God in the first sense of Filiation, yet he could, if he had pleased, never have been the Mediatorial Son of God, or the Son of God in a Decreed Sense. However, 'tis his Son by a Decree the Mediator declares, and so must be understood in a sense wherein it can be admitted without an intrinsic derogation to his first Honour as the Son of God. It is as Christ was in the secondary sense God's Son, Wisdom-Mediator, predestinated and set up in the dates from everlasting to be between God and creatures, in the very introductory thoughts of God towards his works; and thereupon from the Pattern of setting him up from Everlasting in the Proverbs, he is here in the second Psalm declared to have been set up, upon God's holy Hill of Zion, as his Son, Redemption-Mediator, between God and elect transgressors of the race of Adam; as he shall lastly be the Open Glory-Mediator between God and the universal Church forever? "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in Heaven." {Col.1:20} And among other things, there must be the nature of angels to men, in confirming them by the Wisdom-part of his Covenant. And in both ways will be a Wonder of Grace forever! It was Wisdom-grace to confirm the standing angels by Him, that they should forever keep their station by God's Son in our Nature, as the Foundation of their Reconcilement and Eternal Love to us! Even as it was Wisdom-Grace to recover us into the standing body of those election-creatures, when fallen in our Eden-parents!

The Decree; "thou art my Son this day have I begotten thee." The Father did not decree this without the Son. The Son decreed it likewise, and what an incongruous thing is it that the decreed should decree, together with the ONE that ultimately and everlastingly Decrees! Whereas, take the decreed Son to be the Son of God in his Mediation, or middle Relation in the Two Natures, God and Man, or the Man standing then in God by his Covenant, though not standing till after in God by his flesh existing. Take it, I say, thus as the scope and issues of the Psalm do carry it; that is to say, the Man Christ Subsisting or Standing by Adoptive Grace in the Son of his Essence, and so chosen and decreed to be the Son of his communicative Love, in that Union-Glory in the Second Person with the Father; and all the difficulty of interpretation, and other inconsistencies vanish, and the text will stand very well too, as a good superstructure upon an infinite basis, against all Socinian underminings of the Doctrine of the Second Glorious Person in God.

As to an express Revelation of that Doctrine of the Son of God, in the first sense of his being the Son of the Father, though the Foundation of it lay firm, with the Doctrine of the Trinity, in the Old Testament, yet the light to discover it, how in any higher sense Christ was God's Son than as Mediator, was reserved {as I look upon it} for Christ's own Office, as a Divine Teacher, Jn.3:2, to lay open. "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." {Jn.1:17-18} No man has seen God at any time so much as to declare this high mystery; as it seems to have been reserved for Christ to declare it. He hath declared him, as the Father of the Son's Nature, and he alone, and Christ hath declared unto us, God the Father fully, and declared his Son fully to have been without beginning, of the ONE Life and Essence with the Father, of whom are all things. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." {I Cor.8:6} The New Testament is full of the proof of this matter. Christ-God's Essential Sonship of the Father without Beginning, being the true Foundation of his other Mediatory Sonship by Decree, as Christ-Man in the Beginning of God's way. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." {Rom.9:5} No man had seen God at any time to be the Father of the Son, in the Son's Divine Nature, nor the Son to be of that same life and glory with the Father in the Nature and Being of God.

The Old Testament is so far from opening this Act and declaring the Nature of this mystery, whereby and wherein Christ is personally the Son of God in the Trinity that the wisest of the prophets looked upon the Names of God in the One Elohim to be then past finding out. Aye, it was then posing enough to all mankind to tell what was his Name, and what was the name of his Son; so far was the light of that day {till God spake in in the last days, Heb.1:1, - of the Jewish state - by his own Son} from laying open the nature of this Mystery in God; and again, as saith Isaiah, the most Evangelical of the prophets, "who shall declare his generation?" Isa.53:8. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, what is his name; what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." {Ex.3:13-14}

Now this could not have been true, if the prophets had otherwise seen and declared this, than in the secret and unknown Foundations of the doctrine, to be built on in the New Testament. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." {I Pet.1:12} So no man knoweth the Son, but the Father; he doth not say, no man knoweth the Son of Man, for so he was known of man; but he saith, no man knoweth the Son, he must mean himself as the Son of God. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." {Mt.11:27} 'Tis not within man's sphere to know the Son of Man as God, to know wherein he is so, and the nature of that secret. None knoweth him this way but the Father. The Father only knows him as a Person Co-equal with himself in the same Undivided, and not to be multiplied Essence of God. There's the proof no man had seen him so in the Foundation of his being the Covenant-Man in secret with the Father, as to declare him in this glorious sense. For which cause he declares himself, and manifested forth his Glory, Jn.2:11, the glory of his Deity, which is meant in that of John 2:11, by his mighty works, when he came into the world and was found in fashion as a Man, Phil.2:8, he adds in this place of Matthew, "neither knoweth any man the Father save the Son, and He to whomsoever the Son will reveal him." Mt.11:27. Christ here speaks of himself, the Son of God in his Divine will, which was but one in the same will with the Father's; for as to his Human will, it was not managed as the Man willed, Mt.26:39, being the Father's Servant, Isa.42:1, but as God willed. Consequently, we must everywhere distinguish between his Sonship by Nature, as God, and his other Sonship by Adoption; as "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb.1:4. And these things are so plain, that no true believer can deny them.

However, we must suppose that it will be objected out of Micah 5:2, that the prophet in those words of Christ, "whose goings forth have been from of old, from everlasting," plainly means the Eternal Generation of the Son of God, that is to say, his goings forth are his being begotten of the Substance of the Father. I answer, this is a glorious truth, I once more affirm through grace, steadfastly to believe, and have not only asserted, but over and over in all my proofs of the Glory-Man {for so I have warrant to call him, by adding John 17 to I Timothy 2:5,} I have still carefully laid the Foundation of this Union-Glory of the Man, in God; or glorifying the Human Nature of Christ {by its Covenant-Subsistence} in Union in the Son of God, who himself was the Son of God, before the beginning of God's Way. And the Foundation of this Glory I have plainly shown to be the Son of God, by Eternal Generation of the Substance of the Father. But then withal, I show that Christ taught it, and not the prophets. As there in John 5:26, "as the Father hath life in himself," says Christ; "so hath he given to the Son to have life in himself;" this doctrine of the eternal Generation of the Son, of the Essence of the Father, is expressly taught us. For, the Life of the Father in himself is that Life which is proper only to the Godhead, and Incommunicable to every created nature and capacity; 'tis life above the communicable life, or that life which is founded in the good pleasure of God to bestow, first on Christ, as the first born of every creature; and after

Christ, through him, as a Mediator, upon the other works of his hands. The Incommunicable life to creatures and proper to the Elohim-Creator, is that Life the Father hath in himself, and hath given to the Son to have in himself; and is as Incommunicable from the Father to creatures; and as proper Life to and in the Son, as it is proper to and in the Father. But now, that which I take notice of and blame, is, that this doctrine has been unwarily asserted from, and built upon the phrases of the Old Testament, usually brought for it, as that of God's begetting his King-Son in the second Psalm, and that Son's going forth from of Old, from Everlasting, as it runs gloriously here in Micah 5:2, which I will attempt to open it in a word or two.

The phrase being an active, not a passive phrase of the Son of God; or rather, a phrase of what the Son's Acts were, than of what the Father's Act was {and the Eternal Generation of the Son must be the Father's act alone} it does not seem at all to signify the Eternal Generation of the Son of God, which Eternal Generation in respect of the Son, must be to our conceptions, if we speak grammatically to understand one another, a passive thing, or a thing which the Father did towards the Son, not which the Son did towards himself. Whereas, the text distinctly expresses his own Active goings forth from of Old, from Everlasting; and what can these goings forth be, but his own Co-Equal goings along with the Father by all the Inward Operations of God, in Counsel, Predestination, Covenant-Settlements, &c., as God's own Son into the matter of the Glory-Man, and from thence into all the fair lines and strokes of Creative Wisdom, Power and Goodness, to be wrought in Nature, Grace and Glory, for Time and for Eternity, as all things were to be Created by him and for him Mediatorially. Thus, his goings forth have been from of old, even from everlasting; and this interpretation forces nothing in the text, nor does violence to the words; nor at all weakens the point, nor gives up the Truth of that Doctrine at the root, which this text in Micah is usually brought to establish.

To proceed; another of the Glory-Names of the Fulness of Christ, as Mediator, and which he had with the Father Mediatorially, as he stood in the Love of the Father, the Glory-Man from Everlasting, is, that from the Beginning of the Word of Life; and therein again we may see him to be both Wisdom and Redemption-Mediator. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." {I Jn.1:1-2} That which was, that of, or that belonging to the Incommunicable Life, or that Human Nature which belongeth to and subsists in the Second Person, who is the Incommunicable Life; and yet again that communicable Life subsisting in the Incommunicable; for the whole text comprehends both Natures of the Mediator. So 'tis plainly that thing, or nature, which subsists in the Second Person; a Nature in the Life, in the Incommunicable Life; which Incommunicable Life is known only, as God is manifest in the Flesh; it is not said 'he,' but 'that' which was. So it must be that 'thing,' that Glory-Man, which had stood in the Person of the Son of God. "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {I Tim.3:16} It must be that Wisdom-Pattern, that Image of the invisible God, Col.1:15, and therein the Pattern-Life,

or that other Life by which God would communicate Life; and so a Life from the beginning, or, as Christ, the Glory-Man, had stood in the Love of the Father before the Foundation of the World; and so he was our Eternal Life with God, through his becoming thus the Mediator, or the Word, the Word of life. Thus Christ was the very fulness and Fountain-Life of Nature, Grace and Glory to be communicated. And in this sense the Holy Ghost still retains a branch of the radical distinction, "from the beginning," {all God's works and ways having a beginning,} for this Pattern-Life, the Glory-Man, was from the Beginning of those ways; or at, or in the beginning of God's Way by Counsel, Predestination, Covenant, &c., for the Acts of God's Counsel and Predestinating must, in the nature of them, have been antecedently to their objects, which were called up into secret being with and to God, by those Acts; and so from the Beginning is an apt phrase to express how the Glory-Man was consequent upon God's Predestinating Act, and so "from the Beginning," and stood in the Love of God from Everlasting; but still before the Foundation of the world; and so stood with God before any of God's works of Nature or Revelation were purposed; for they were displayed manifestly after the Purpose of them to be, and after the secret existence they had with God, known only to himself; for Jesus Christ still was the Pattern-Life by and after which all of them were purposed and made, both Secretly and Openly.

That Life, says the Apostle John, was manifested unto us, by and after the Incarnation. "Unto us," we who have heard it in the Preaching and Sermons of the Lord Jesus, and have often seen it with their eyes in his familiar conversation with us. With us the Apostles, who are all now gone to Heaven to him, but I John, left alone in the body, being the very last man surviving of all his twelve Apostles; that Life secret in the Covenant, which life "was from the beginning," at length became an open and manifested Life, and appeared publicly in the Incarnation, and now I John am alone, of the Disciples, who saw it, to speak and write thereof. For the Apostle wrote this in his old age, to beat down the damnable, and damning errors of Ebion and Cerinthus, {Gnostics,} the two first heretics who denied the Divine Nature of the Son of God, after the other Apostles were dead. And says he, "our hands have handled of the Word of life." We have felt him, touched him, grasped him, and had a Thomas of our number who would not believe his Resurrection from the dead, without handling him thus, corporally; that he might be sure it was his Fleshly Substance, and not an aerial body. And we have all handled him {says he} mystically in the elements of our Lord's Supper. "That Eternal Life was with the Father;" that Incommunicable Life, without Beginning, as Second Person; this is a full expression of him without dates. Eternal with the Father; or Eternal in the same Eternal with the Father, without beginning; and so gives him the Glory of his Godhead's Duration without Date. And then besides, as that Eternal Life was with the Father Mediatorially; the meaning, is the Communicable Pattern-Life, upon the other Foundation, was with the Father in the Man-Glory, by Covenant-Subsistence in the Son of God; even as that Life is now with him in Open Glory to the angels, and spirits of the just, Heb.12:22-23, by Incarnate and Exalted Union of rewards, for all he hath done and suffered in the Second Person of God.

Thus I have opened something of the Image of the Invisible God. I am satisfied it was the Mystery that had been kept secret since the world began; of which the Apostle Paul speaketh, Romans 16:25, for soon after the world began, this Secret, though

expressed in one Word of the Creation, Gen.1:26, "let us make man in our image," was hid in obscurity, it was not known what was meant by it, till the Revelation of the Mystery of Jesus Christ in our Nature, and the bringing it to light in our New Testament. I used to think that the Mystery kept secret from the Foundation of the World, was the Redemption by Christ upon the foot of Election-Grace; and so, that this Mystery of Gospel-Grace had once peeped out upon the world in the Old Testament, like the sun out of a cloud in the morning, which is seen no more to shine all the day following, till evening, and going down again. And so far I find I was right. But then I was wont to lay the place and text for it no higher than Genesis 3:15, not believing there had been any hint of it earlier, as now I plainly see in Genesis 1:26, "let us make Man {Jesus Christ the First Pattern-Likeness,} in our image." From the Foundation of the world indeed! The world being not full six days standing, when the words were spoken in secret, there was no man to over-hear it among the Godhead, but the Man of the Unction, the Man Christ, even the Image of the invisible God, the Glory-Man, that had stood thus in God from everlasting, as the Pattern of all his works. I may have more occasion to make some use of that text in Genesis, when I come further on, for I am not yet come down so low as fully to open that place of Scripture in the Predestinated Means of the Incarnation, which Means is the Covenant-Man created in and having his Genealogy from Adam; only I may now remove other conceptions out of the way. For I yet keep in the Supralapsarian {or pre-fall} highway of the King Eternal, Immortal, the Invisible and only wise God, I Tim.1:17, in his Counsels about Christ, above and before Adam; yet within the bounds of sobriety, modesty and humility, not daring to venture one step in these matters, beyond what we may fairly argue from the Scriptures.

I know the common notion understood of 'image' in that text, "let us make man in our image," is qualities; as knowledge, righteousness, and true holiness; and this hath obtained in a manner universally; neither do I see grounds to suppose but it might be as conformable to the Sentiments of the Church of the Old Testament, as hath obtained generally since. But now, though Righteousness and true Holiness as well as Knowledge were stamped upon Man at his first Creation, yet this stamp could come no otherwise from God than by and through Christ. Christ was God's first Image, or first Being, the only subject that such qualities of knowledge, righteousness and true holiness, capable of Communication and Stamp to and upon another Subject, could inhere in, antecedently to the transcript of them upon Adam. This Subject of their antecedency could not be God, because nothing of God's Substance is communicable to the creature, and all that is in God is Substance. Image then spoken of in Genesis is the Substantial Image of God, or the Glory-Man Christ, subsisting in the Second Person of God, so standing in him before Adam, as to and with God, who is incapable of changeable sight; he being considered and reputed the same he was to stand for ever.

They who expound 'image' by Knowledge, Righteousness and True Holiness have given some advantage to others that maintain the deriving notion of qualities from the Attributes and Perfections of Elohim. But Knowledge, Righteousness and True Holiness can be no more the image of God, than Eternity, Immensity, Omniscience, &c., are his Image; and indeed, none of them all, of one sort, nor the other, are God's Image, as his Divine Essence in no Attribute of it can be his Image. Neither will it help men to talk of Communicable Attributes distinct from the Incommunicable in God. For all that is in God

is God, and there is nothing of the Divine Nature of God communicable, otherwise than as God hath first Adopted the Glory-Man to stand in his own Son, that now God and Man are one Person in the Mediator; and so much for this chapter.

## CHAPTER 5

### THE USE.

Some use of the foregoing Doctrine is next to follow to what hath already been laid down. If the Image of God lies in Christ, and not in God's Attributes, then to speak of any Attributes in God's Essence, stamping their immediate Likeness in Qualities upon Man, is, if sifted to the bottom, a very blind and inconsistent Notion, derogatory to the Incommunicable Nature of God, and hath given some Countenance, I fear, to the Wild Opinions of deriving the Nature of God to and upon Creatures. The Notions of a Communicable Godhead were too probably founded upon the Notion of Communicable Attributes.

These dangerous Conceits were of Old introduced by the Heretical Gnostics, and Valentinians {so a kin, that some do not hesitate to say they were both one;} by the Manichees and Priscillianists; as also by Caelestius, a disciple of Pelagius; and of late, by Michael Servetus, Schwenckfeld and Weigelius; yea, have descended to the bold Blasphemies of some of our English Enthusiasts, that taught a being godded with God.

I verily believe, that arrogant Intrusion of venturing upon God's Essence so on all Occasions, as the immediate Subject of their Notion of image in Qualities, without the Mediator, to derive all Fulness, as well as that which hath been Communicated to upright Nature, as since from Christ alone in God, and so from God through him, by the Grace of the Gospel, hath been an inlet to many Heresies, which yet some of the Corrupters of such texts {at least unwary expositors} heretofore and since, have strenuously appeared against. But this is like pulling down the Banks, and then calling in Help to stop the Flood, and drain the places over-flowed.

Christ is Nature's Fulness, as well as the Gospel's. He lightens every man with natural Understanding that cometh into the World, Jn.1:9, and that as Christ is God's Image. It was in this Image Adam was created; and it hath pleased the Father that all Fulness should dwell in Christ, Col.1:19, and there the Creatures are all brought in before it, and so it must be Creature-Fulness in Nature, as well as Gospel-Fulness in the Grace of God. There is nothing of God Communicable to us, or to any Creature in Heaven or Earth, out of Christ's Fulness, either of Nature, or Grace, or Glory. I have shown how it holds so even of the blessed Angels.

The common Notion therefore of Communicable Attributes in God, without regard to Christ in God, who is the Image of God, is naught. What is Communicated is after his Likeness, Christ. God is neither Image nor Quality. Christ-Wisdom was made both from Everlasting.

Again, it hath been Men's not receiving the Truth of Christ's standing in the Predestinating Love and Covenant-Settlements of God from Everlasting, so plainly

revealed in the Word, that hath been the cause of their going to work so unprofitably, even among the Elect, in the other parts of divinity. Their not interposing Wisdom-Mediator in the Doctrine of God and the Trinity hath been of ruinous Consequence to a great part of the Gospel. To begin thus with God out of Christ, when God himself would not begin without Him, no, not without him as the Christ in the very Creation, nor so much as in the antecedent Purposes of Creation, must needs be to go on with Babel-work, rather than Zion-work, and to see the End of it Confusion, if not an utter destruction to the Gospel of Christ.

Such an early neglect of Christ in his Preeminence, as Men in all Ages since the Apostles Days have been guilty of, must needs prepare the very Throne of Antichrist. For if in all things the Lord Christ was to have the Preeminence, Col.1:18, and God did not take a step without him, what a deviation hath been introduced from the Pattern, when men have undertaken to go quite through the Knowledge of God without him. And hence upon the Throne of Christ, how easy hath it been to set up the Throne of Antichrist! Whereas, in the Gospel, the Knowledge of God and the Knowledge of Jesus Christ are closely linked together. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3} It hath been the pleasing unhappiness of Men who have all along aimed to know God {and I may put enough of the Practicals in, to serve him} by a neglect of the Mediator. Their naked Converse has been with Father, Son, and Spirit, in Essence and Attributes in the Trinity, and yet the Glory-Man that stood in the Love of God the Father from everlasting, never put on upon men's Thoughts and Studies, when they have girt themselves for the Study of an Infinite Being!

The Article and Chapter of the Trinity ought not to stand as Men have set it; for, as they have laid it, it is very remote from the evangelical Revelation of God in Christ. {The Article of the Trinity and that of the Mediator stand too far asunder, as Men have placed them in their Bodies of Divinity.} Rather, the whole Chapter, or chapters ought to be taken in pieces, and new mended in the Systematical Draughts thereof. It should be inwrought with, by, and through Christ as Christ, and then it would be an Article both approachable by the Believer, whilst the Man was a hiding Place, Isa.32:2, covering the Soul as in the Cleft of a Rock, Exod.33:22, whilst this glorious Majesty passed by, and likewise serviceable to the Christian Religion.

Do men think to study and know the God and Father of all Things other than in the new and living Way? Heb.10:20. They must study God in the Way by which he is our God and our Father. Gal.1:4. Do men believe they can study the Son out of the Mediator? And know the Holy Ghost in his Person without any Relation to his Office? What if I were able to argue the former against a Macedonian, an Arian, a Socinian, if I did it without any thoughts of his Relation to Christ in the latter, whereby he is become the Comforter? What heart or fitness have I to study him as a Person, and defend the Point, if I do not feel him as the Paraclete; {which is the Greek word that we translate the Comforter;} and how is he the Comforter, but as he comes to my Soul in Christ's Name and Mediation?

What confusion is almost all Divinity thrown into at this day! And that notwithstanding the advantages we have had of such long Reformation of the Churches from Popery, by studying to arrange things into an theological order without that

precious and elect Corner-Stone, I Pet.2:6, which is Christ? And this Christ-Mediator is only brought in but as a Common-Stone to fill up one Place! And yet in God's Works of Nature, Grace and Glory, he is the Person that filleth "all in all." Eph.1:23. If he be Christ, why do not the Systems come to God by Him, and not contrariwise, to Him by all the Trinity? If Christ be the Corner-Stone, why is he not set the first Stone of all, that we may build all our Faith of God on him, that is, standing on him, whilst we believe in God by him. "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." {Isa.28:16} "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." {Lk.20:17-18} "For other foundation can no man lay than that is laid, which is Jesus Christ." {I Cor.3:11} "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." {Acts 4:11-12}

What Ignorance is there in our Systems of Divinity! What defects in our Catechisms and Confessions! What barren Heaps are our Libraries! What a Wilderness, what a Barren Forrest is that seen to be, when God hath opened our Eyes, which was wont to be called the fruitful Field! And if it be so in Doctrines, no wonder if it be so too in Churches and Professors; and all because they do not bring up Christ to his Colossian-Character, and his Proverbs-Wisdom Disclosure as setup from Everlasting, Prov.8:23, nor view him as Mediator upon his Throne, raised of the Father from Everlasting; nor behold him in his Evangelical Glory, spoken of in John, which he had, as Christ, of the Father before the foundation of the World. Jn.17:24. What will that avail that doth not fill, influence and spirit all Doctrine with Christ, as the Holy Ghost hath done it everywhere through the Bible from End to End? "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." {Lk.24:27} "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." {Lk.24:44} The first and last Chapters of the Bible are a link that is filled with Jesus Christ in the entirety thereof. Therefore let me only study to know and enjoy God in Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3}

How are our bodies of Divinity digested, which we turn over our youths unto? How are they laid together? Christ is never meddled with as Christ, till they have gone through a World of created fulness before him, and without him. This has been a prevailing fault. Adam himself was made in this Image, after this likeness; Gen.1:26, and yet as if Christ were the younger Brother, we do not hear a word of him, as Christ, till our systems have set forth Adam, decked up our Grandmother Eve, and all the Posterity of them in their loins, along with all the Glory of Paradise; and yet we live under the Gospel; if it had been, as Joshua says; on the "other side of the Flood," Jos.24:2, it had been the more excusable.

We are told over and over, that Christ is before all things, as the First-born of every Creature; Col.1:17, but nevertheless, our rabbis, leaders and divinity doctors have

thought it enough to speak of him Personally as one of the three in Elohim, and shut him out till the whole creation be taken in, though he is the First-born of all, and now the First-begotten of the dead, Rev.1:5, that in all things he might have the Preeminence, Col.1:18; and yet we are taught to carry it so sleepily to him, as if he were still in his Grave. I am sure we are not got, as we should be, out of our own graves. For, if we were risen with Christ, Col.3:1, should we not seek the Things that are above at the right Hand of God where Christ sitteth, in that Glory he had with the Father from Everlasting? We are gone off quite from the Apostle's Doctrine, Acts 2:42, of the Creation, so far as any of us are led off by the common way of theological Education, and there delight to stay. As our Fathers have been, so are we. "Stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." {Acts 7:51}

Whereas, if God hath been at Work upon us by the Power of the Gospel, I know, we shall be brought off from all these poor Things. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." {Psal.45:10} Hearken; hearken to Christ, you that have hearkened to Tutors and Professors; Christ shows Himself through the Lattice, Song.2:9, when they have done with you; then consider, and lay their way, and Christ's Way side by side; lay their own instruction and Christ's Heavenly Instructions one against another; and see if Christ's be not altogether the Wiser. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" {Jn.3:12} "Forget also thine own People;" as they are given up to their old way, but come thou over to Christ's old way. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." {Jer.6:16} "Come unto me, {God's way in Christ} all ye that labour and are heavy laden, and I will give you rest." {Mt.11:28} "Forget thine own People;" thine own Acquaintances, thine for Country, Stock, Race and Visible Relation unto Abraham, thine own People among whom thou were born and bred; the first People thou ever didst profess Religion among in the Blind way, and even "thy Father's House;" for carnal Relations will, for Christ's sake, become Open Enemies; and will not do for you, if the Gospel once make you spiritual, as they would have done, if you had continued with them in your Blood, Ezek.16:6, and Blindness; but no Matter, says the Lord, forget them; let your Expectations be wholly from the LORD, as if you had not one Fleshly Relation to do for you in the World.

It has been Men's Coldness toward the Person and Doctrine of Christ, their Studying anything rather than Christ, and their studying God out of Christ in he common way of going on in the Article of the Trinity, that provoked God, of old, to let loose into the World such grievous Wolves as did not spare the Flock. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." {Acts 20:29} It was of their own selves that Men did arise, verse 30, speaking perverse Things to draw away Disciples after them. It was of the old Professors of the Gospel, that did not make Christ, in his Created Fulness of Nature and Grace, standing in God, and so the means of deriving my All in All, that there came forth such swarms of Men, as denied that the Fulness of the Godhead dwelled in him Bodily. Col.2:9. They denied that Christ who had a body, had God dwelling in that Body of the Human Nature of Christ, as God's Temple; or that God was the Foundation of that Image subsisting; or

the Foundation of Human Nature standing in the invisible God. When Christ in his Fulness came to be neglected, that they did not study and believe the Trinity in the Mediator, they presently fell into strange and unhallowed thoughts of God, and departure from this Truth was the Cause of most Doctrinal Innovation and Apostolic Deviation.

The first and the latter Ages too have been pestered with Swarms of Men of this kind. There have risen up the Valentinians, the Noetians, the Sabellians, the Photinians, Arians, Apollinarians, the Manichees, Nestorians, and Donatists, &c., of old; and even as of late the Anti-Trinitarians; and those avowing Tritheism, an assertion of three gods, because these wretches have measured the uncreated Godhead by our own model, who are created persons, where three multiplied as John, Thomas, and William make three Men; so of late also have sprung up Socinians, Muggletonians, Deists, {and to serve a turn, these know how to be Atheists,} cancelling the Truth as it is in Jesus, Eph.4:21, and adopting Dreams into the Room of Heavenly Visions, I mean the Visions of the Sacred Word. These {all of them} in their Turns, have denied the Trinity, or Three-One and the Personal Union of God and the Man in our Mediator.

Neither herein am I out of the way in all these several Chapters which I am preparing, before I come to the remainder of Mr. John Hunt's Nineteen Disparagements of Christ, whilst I make some tarrying to insist upon matters of this Nature; because these heavenly things are the Life and Soul of all our knowledge in Practical Influences on the best Foundation {too} of all my proceedings against Mr. Hunt in the Socinian and Arminian Notions he hath advanced. {Nothing short of a solid Foundation of Knowledge and Experience in the Mysteries of Christ's Excellency, will best promote this Confutation.} For these things he hath done for want of Gospel Light and Experience, to unveil the Glory of Christ; neither hath he given Attendance unto Reading, I Tim.4:13, according to the nature of the Day in which we are fallen; and so I find knows not what the Socinian and Arminian Errors even are; but the poor People, especially some about Royston, take all greedily down from the specious and toxic mixtures of both truth and error, a little truth which makes all so very palatable. Besides the very observations which I make upon, and reproofs I give unto the common mistakes, that do fall in with the Truths of the Gospel, have their Use, and will help to promote the Main Service of Christ I intend in these Papers.

One observation further, as to the Trinity is this, that as to the common Notion of it, we Scholars are taught {it may be} to get a few hard school-terms {the Consubstantiality, or Co-Essentiality of the Persons, their Existence the same with their Essence, their Coinherence and Circumincession, by which the Greek and Latin Ancients meant the Father's being in the Son, and the Son's being in the Father;} and from thence it is that Ministers are thought the only fit Persons to know that Article, {when they speak of it as the Divine Essence subsisting in Three Relative Properties;} from the same Cause it is that Ministers have studied it so emptily and unprofitably out of Christ, so as they now make no regard distinctly to name the Distinct Person in his Operations, when accidentally they now and then hit upon apprehended Necessity {in some or other Text} to preach the Gospel.

Ministers and People too, seem to be both agreed, as they give up the matter, and there's an end. Their Leaders err, and cause the People to err too, Isa.9:16, the

People {peradventure} perish, Prov.29:18, for want of Vision. Perish! How Perish? Methinks I hear some angry man say; all is perishing now-a-days that doth not come up to your Antinomian Flights! No, not so neither. God hath given Grace to every Man that is born of the Spirit, and Grace according to the Measure of the Gift of Christ, Eph.4:7, and yet, Man, thou mayst not be born from above, Jn.3:3, who art notwithstanding a zealous Preacher. Nay, if a Company of the New-Born choose such a Man as thou art to be their Leader {alas! converted Preachers are without doubt, much scarcer in our days than formerly,} thou art the leader that will cause them to perish; not perish in Hell, for there is another Leader that will {finally} prevent that; but perish in the Churches, to scourge their Disorder in the Choice, or perhaps the Imposition they have given up themselves unto in the choice of others for them. Hence they perish in their vigor and Spiritual-mindedness; they perish in their Communion; they perish in their Comforts; they perish in their mere rounds of Lord's-days and Week-days Performances; they perish in their Old Stock for want of New Improvements, II Pet.3:18, and seeing further into Jesus Christ! For, if we do not grow up into Him, Eph.4:15, and to Him we wither, let us be what Ministers, or Churches we will; and the worst perishing of all is, that whilst Ministers and Churches grow so Dead and Carnal as to fill up the Number of the Deceased Godly with Sober People at large, or to make up a Number, and so a wealthier interest to look great, they hook in {with Presumptuous and Ungrounded Hopes, supported with the most uncharitable Charity, or Self-Love, and love to the Party more than to the Government of Christ, compelling, frightening and flattering into Churches} more than have savingly tasted, I Pet.2:3, of God's Grace; and yet I know no sound Matter of a Church of Christ but these; that indeed what with the Lack of Vision in these Professors, before and after their Admission into Churches, they perish eternally for want of Vision. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." {Hos.4:6} "For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." {Jer.4:22} Nevertheless, it cannot be said that they perish for want of nudging Old Adam, they perish for want of stirring and rousing them up to some kinds of motion; but all these Motions being short of Vision, and proceeding from quite another Principle than Spiritual Life, they perish; and that under a Savor of Death unto death, II Cor.2:16, or Death in unregeneracy to Death in Formality, and so from thence into Death eternal.

Hence, their leaders err, and cause others to err. How? They'll preach duty, that's well; but not well to preach it in their own way. It is not well to neglect preaching duty in Christ's way, upon whose shoulders is the entire Government of Grace. Isa.9:7. How many preach duty and performances that will not endure to found them upon the Rock? For then they must be their own conceited Antinomians, and begin with Christ; for that which finds, or he {Christ} who finds, is always before that which is founded. How many preach duty and performances that hate to hear they must be spiritualized with the Holy Ghost? How many press them and give you whole sets of directions to come up to them, who will never believe, that to make men serve in the newness of the Spirit, and not in the oldness of the letter, Rom.7:6, they must be all influenced by the same Mighty Power that generates the New Birth? "For God, who commanded the light to shine out of

darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {II Cor.4:6} In short, let these poor souls flatter themselves in their own iniquity, Psal.36:2, {and much of that iniquity I know to be their own sincere obedience they rely on,} yet their sin will find them out. Num.32:23. The Holy Ghost never as a Living Principle stirs along with them in the common way; though he doth and will as a righteous and judicial Agent. But as they have left the Holy Ghost's counsel in their way of preaching duty, so the Holy Ghost has quite left them in the success thereof. And if we speak against this, and write against this, we are Antinomians presently; the Lord judge, Judg.11:27, between us and them.

But I shall resume my observation practically about the Three Persons in One God. That now in the Gospel way of preaching, when I make use of the Trinity in the Mediator, it is good to the use of edifying, Eph.4:29; by the Trinity in the Mediator I don't mean all the Persons of God are in the Person of Christ, but that all the Persons are in the Doctrine of Christ. When, according to these Persons, Father, Son and Holy Ghost, I preach the one God in, by, and through Christ, it is of excellent use to the souls of God's children. When I preach upon practical subjects too, where the creature's duty ought to extemporaneously flow in, it alters not the case. I have taken notice in practical matters, or a fit close of the Grace-part from the beginning and through the body of most Epistles, that in shutting up or drawing to a close with exhortations and directions in Christ's Way, Paul often names the Father and the Son and the Spirit; and so pertinently and necessarily, that he puts Life into the exhortations; and thus I have known whole Churches edified by the Doctrine of the Trinity, when the doctrine has been preached thus. And our hearers so far from reproaching us, when we have done, {for speaking gibberish,} that they see they can't live without the knowledge of the Trinity in the Doctrine of Christ, let it be upon what particular subject it will. It is the mixing point of the Gospel; and though it is not to be handled in every point, yet it is to be eyed in every point, and made use of by the soul; even as faith, which receives Christ, is in every point the mixing grace.

And you may be sure, that this subject can never do any good which is not founded upon Christ, as Christ is founded upon God. That sermon or discourse shall be a means of giving us no distinct Apprehensions of the Truth, nor of working establishment, which has nothing distinctly from God our Father, and from the Lord Jesus Christ, and from the Comforter. II Cor.1:2-3. The Trinity as known in, by and through Christ is our life; and what life without communion? What communion without the Persons of God? What of the Persons without the Gospel? And how can men preach Father, Son and Spirit in Christ, so long as they think their subject hath little or nothing to do with either of them? The right preaching of the Trinity in their Persons and Operations is the life of some few Churches, and some few names in Sardis. Rev.3:4. It is their life, as they would die in all their Duties, wither in all their Hearing, lose the best Enjoyments and Communion, which are the end of all Ordinances; but by these Persons, Father, Son and Holy Ghost, spoken of according to a precise dividing of the Word, II Tim.2:15, in every discourse; and all through Christ, our people through Grace live.

Whereas in too many Ministers and Churches, all thought of the Trinity is looked upon as a high notion, and so by the common consent of this lapsed age is laid by; for which cause God has righteously punished the neglect by a generation of men that

openly publish their disbelief thereof. {Socinians and Deists are let loose upon us as a punishment of the neglect of the Trinity in them that profess it.} Almost all men do lay this by. Many lay by another piece of the gospel. Some lay by one piece of it, and others lay by more pieces; and so what with one lay-by and another, we have seen almost all the Doctrine of the Gospel {as well among our poor Dissenters as others} laid by, and there's nothing left in the Ministry of the day but a mangled remnant. Few, like Paul, who had not shunned, Acts 20:27, to declare all the Counsel of God. Thus matters stand, and in these matters I must speak the Truth.

Well, for mending the disorders, which old Adam and his posterity cannot by fallen nature alter, I have, by Grace, chosen these Supralapsarian {or Over-fall} way, in the Everlasting Love of the Father to the elect in his Son Jesus Christ, whom he loved as the Mediator between God and them, before the Foundation of the world. I have seen both beauty and antiquity in the Wisdom-Mediator; his Supralapsarian Constitution in the Will and Grace of God, as Wisdom-Mediator, was the Foundation of his consequent sub-lapsarian Constitution in the same will and grace of God, as Redemption-Mediator. Accordingly, I see my Supralapsarian relation to him in my person by the same will and grace, which is the foundation of my sub-lapsarian relation to God, to bring my person safely, by his own means, through all the Ordered Changes of the Fall, till all he hath settled for me be made perfect in Glory to me. I discern by my over-fall relation {or the advantage I have by Christ-Wisdom above the Fall, or before the Settlements and Decree of it in the Order of Nature, as to a Glory-union in Christ of the persons of the elect} that Christ is now made of God unto me, I Cor.1:30, in God's under-fall Councils of ways and means Christ-Redeemer in the Redemption-Covenant; till all be swallowed up again in a full Over-fall Glory in and with the Glory-Man, as if the Fall had never entered to prolong or obscure the open coming of the Glory-Union; or, as if I never had had one lust in my heart, or one devil at my elbow. "I believed, and therefore have I spoken; we also believe, and therefore speak." {II Cor.4:13} Let others, if they dare, set their figure of one before Christ; I will set him by grace before all my nothingness and my figures too.

Behold now through all the mighty heights of Love, and see the wondrous depth of the riches of the knowledge of God! Rom.11:33. Behold what manner of love the Father hath bestowed, I Jn.3:1, upon us that we should be called the Sons of God! Oh! Wondrous love of the Father! Oh! Wondrous love of the Son of God to become a Christ for us! And I add, Oh! Wondrous love of the Spirit too! For, though here it does not, as in applicatory Conveyances and Executions of the Divine will, fall in so immediately to prosecute the matter, yet he is concerned in all of it. All applicatory means had the Three-One equal love in pitching upon Wisdom-Christ, the Glory-Man, the Covenant-Man in the Second Person of God. And thus, as Christ hath stood in the Love of the Father from Everlasting, this is a main argument in the Love, to prove upon what Foundation Christ also hath loved the Church, and therein, that because Christ hath loved the Church, as God hath loved Christ, the Church in the Canticles could not strive to express her love in equal strains with Christ's love to her.

## CHAPTER 6

### **The Everlasting Love of the Father to the elect vindicated.**

Now I come to the Everlasting Love of the Father to the elect, yet still with our eye upon Christ the beloved Pattern. See John 17:23. "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." From hence it is a thousand times more consistent to believe God's Everlasting Love to us, Jer.31:3, upon the Foundation of his loving Christ, as Christ, than to believe God's Love to us begins with our Faith, Repentance, Obedience and Qualifications upon earth. I say, God's Everlasting Love, for I am not yet come down from the Supralapsarian Mount, though occurrences of the several Predestinated Matters, to make things both more plain and profitable, have often obliged me to look down upon the Sublapsarian Ways and Means of Execution, intending there to take the matters further up, if the Lord will, in convenient time and place. How consistently doth God's Everlasting Love spoken of in Jeremiah 31:3, fall in with all those texts which speak so much of God's Love to Christ! 'Tis far more agreeable to match it with that Love, which began from Everlasting with the Glory-Man, before the Production of his works of old, than to date God's Love to my person from my yesterday's Faith, Repentance, and my today's Holiness in good works, as the Arminians do.

Let us now consider the text, "the LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." {Jer.31:3} The Lord hath appeared of old unto me. "Of old," saith the LORD, canst thou remember when? And so cuts the speech {as was going on} off. Our translators understanding the Hebrew, it may be, better than the Mystery of this Love, have thought to render the period more smooth and intelligible, by putting in the word 'saying,' the Lord hath appeared of old unto me 'saying,' but it is far better without that word foisted into the copy; and then read thus, "the Lord hath appeared of old unto me; yea, I have loved thee with an Everlasting Love." Read it thus without that spoil-text word 'saying.' Read, "the Lord hath appeared of old unto me," and there stop, for the Lord stops the Church, takes her up, and will not give her time to say more, when she came to express herself {and by the Lord's guidance too, prompting her to utter it} in that notable phrase "of old," which the Lord Himself would take upon him to expound for her.

What has she applied it to? Yesterday's Love in comparison; for she had only look backwards upon some One Temporal Deliverance, though withal a very remarkable one, under the gracious Providence of God, of old in the wilderness, and when God just put her in mind of it too, verse 2, {for the spouse there was so far from striving to express her Love in high strains with Christ's Love, as Mr. Hunt in the Canticles runs on, that truly she had forgotten Providences of the Divine Favor, without having to be reminded of them.} Thus saith the Lord {there he puts her in mind} "the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." Jer.31:2. This runs it up to a notable height and antiquity of the Love.

What, when or where doth he mean? Why, in God's bringing the people out of the land of Egypt, they had rebelled, Isa.63:10, against Father, Son and Spirit. They had set up the idolatrous calf, Psa.106:19, under the very Mount of Horeb, where God had but newly published the Ten Commandments, Exodus 20, in the sight of all Israel {for the mountain burned,} Heb.12:18, and in the audience of the whole Congregation; for the voice of God was so terrible, "they could not endure that which was commanded," Heb.12:20, and of the ten words had given them the express form of the second against idolatry; yet presently Moses, their typical mediator, Gal.3:19, had no sooner turned his back, and gone up into the Mount to God, Exod.32:1, but lo, the children he had brought out of Egypt would be playing with fire, Exod.32:6, though just before they had received, Deut.33:2, the fiery law! "The people sat down to eat and drink, and rose up to play;" and what did Aaron say in the matter of the calf, but as if they played with the fire, and intended only sport? "And I said unto them, whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf;" as if the calf had sprung out of the fire beside their expectation; whereas he knew the golden earrings could not work themselves into the form presented, but Aaron had "fashioned it with a graving tool," Exod.32:4, and made a molten calf of the running metal.

Upon this Moses gathered all the sons of Levi together on the Lord's side, and made every man of them put his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his neighbor; and there fell of the people that day about three thousand men. Then it follows on in Jeremiah {where I am opening} "the people that were left of the sword;" and how came it that the sword did not devour them all? Moses, having found grace in God's sight, falls upon a prevalent Intercession with God for that sinning people, Exod.33:12, and on to the 17th verse, and there it is God tells him, "the people also had found Grace in his sight;" and thereon he spared them in the Wilderness, and did not cut them off for that idolatry, as some of them were, and as God had proposed unto Moses they might all be, as they had deserved. "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life." {Gen.19:19}

And thus we come up in Exposition full to the words as they lie in Jeremiah, the people which were left of the sword found Grace in the wilderness. When? He tells us that too very expressly; when "I went to cause 'him' to rest." That is, when I said unto Moses, "now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." This is the meaning of the change of number from 'them' to 'him.' 'Tis not when I cause 'them' {the people in the wilderness who had found grace too,} 'tis not when I went to cause 'them' to rest, but when I went to cause 'him' to rest; or, to give the people up with resignation into my hand, and say no more for them, but leave me to punish their idolatry, and cut them all off, and make Moses the Man to begin with again, for a New Generation to inherit the Land of Promise, Heb.11:9, and let it now run on forwards in Moses' Name, the people of the God of Moses, as before it had been the people of the God of Abraham.

Well, when the Lord had once put the people thus in remembrance, how near they were in all appearance to have been extinguished; the Church could now think

upon it, as to what a great mercy it was she had found this Grace in the wilderness, and been thus spared; and under a sense of this great Deliverance, she now puts in and speaks her Experience from the Lord in the first words of the third verse, "the Lord hath appeared of old unto me." Aye, here was the great appearance she now took notice of in the "loving kindness of the Lord" under her; and how much further she might have gone on, being now put in remembrance to magnify God's Love to her of old in the wilderness, {for Jeremiah speaks it in the 'name' of the faithful part of the Church who had now enjoyed the Mercy of a great many ages standing, as he pens the mourning in his Lamentations in the Church's name likewise,} the Holy Ghost would not allow us to know, it being not material to the main purposes that follow in the execution; and so he interrupts her, makes her break off her speech upon this one word she had got up into her mouth, 'of old,' that she can't go on, nor attempts to do so.

The rest of the words in the verse are none of hers, but God's; and he takes her up for post-dating. Of old? Aye, thou dost not know how old. Older than Moses, older than Abraham; once more, older than the Old-Man, older than Adam himself. Old indeed! And then he breaks with it to her. Yea, says God, and however thou speakest of that old, I'll run it up higher; I'll run it up beyond the bounds of time! "Yea, I have loved thee with an Everlasting Love!" A Love before drawing thee; for I derive all my drawings of thee from it. A Love that has caused thy faith, and did not tarry for it; I made measure of that in the Covenant with my Son about the Everlasting-Man, who is now the Covenant-Man in Heaven, and shall come down from thence to be the Incarnate-Man on earth! Thus he comforted the old Church with his Everlasting Love.

I stumble not at Love to Me from Everlasting! "I have Loved thee, says God to the Church, with an Everlasting Love, therefore with loving kindness have I drawn thee." And though this Ancient Love is a riddle, a riddle to thee that art under the influential and effectual drawings thereof, and the Time is not yet come that much of it shall break forth; yet I have a day {"the time of reformation," Heb.9:10, saith the LORD} in mine eye when I will have all my people acquainted with this Love! "For all the prophets and the law prophesied until John." {Mt.11:13} I will then reveal myself unto them at the same time to be the God of all the families of Israel, and they shall be my people; though yet they be not born, nor will come into the world to be my open people till many ages hence. Jer.31:1. "I am come ... to fulfill." {Mt.5:17} This he had laid down at verse 1; and so far from there being any Objection against this Love of the Elect from Everlasting, that 'tis a strengthening argument to have been from Everlasting hid with God in Christ, Col.3:3, for them, till the Time came to Open; for it was Open Matters to be, which he was foretelling in verse 1, and goes on further, declaring the Secret Foundation of God that standeth sure, II Tim.2:19, upon which these Open Matters to be were laid. For, when he breaks out, it is to be all in Sovereign Grace. "At the same time, says he, all the families of Israel shall be my people;" as much as to say, there is another Israel which runs on in the Name of many ages; but they are not mine, they shall not be mine, but die off before the time; I have cast off many of them already, and will cast off more of them, even all the rest, whom I never knew, Mt.7:23, with this Everlasting Love; and then have I an Israel come on of the same race, when I took their fathers off; that same Israel shall be mine, all the families of them at the same time! "What then? Israel hath not obtained that which he seeketh for; but the election hath

obtained it, and the rest were blinded." {Rom.11:7} They shall come forth, when this age, long ago prophesied of, is brought into open fruition and manifestation, and all under an open exhibition of this Love Divine. "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." {Psal.22:31} And so speaks of them already {which is the way of his grace-language} as of a people He had known by name. Exod.33:12.

"I have loved thee with an Everlasting Love." I have loved thee with a Love from Everlasting that has run along a sure and certain Parallel with the other Love to the Man that is my Fellow! Zech.13:7. And I have put Christ and thee both in an Orderly Succession into One Covenant! Into one Bond-Union! And Everlasting Love has joined you both together! I have loved you to be mine, and to be both with me forever! There's thy name with him, there's all thy glory in Him, and unto Him! There's thine Everlasting Charter in His Charter! "In the volume of the book," Psal.40:7, {for "the testimony of Jesus is the spirit of prophecy," Rev.19:10,} in the Everlasting rolls! And I have put it into thy Husband's, who is also thy Maker's, Isa.54:5, hands! "Therefore with loving kindness have I drawn thee." 'Tis for this reason, my Love unto thee, that thou hast overcome the world, I Jn.4:4, "because ye are not of the world, but I have chosen you out of the world," Jn.15:19, and it is for this reason that "the world hateth you." It was for no other cause but this, that I have striven, and in striving have overcome, and won thy heart with Love! I have brought thee to my foot, and subdued thy own rebellious will! I have put up all, pardoned and forgiven every provocation. I have provided all to give thee, and not to hazard the loss of all in an offer unto thee! {All is given, not offered the Elect.} I have provided Faith, Repentance, Holiness, and every Grace to give thee! I have not made them Conditions, for then I would have lost thee and them forever! Rom.11:29. But I have made them pieces of thy Enjoyments in the Everlasting Union! Thy Faith came in at this door! Thy Repentance flows from my Everlasting Favor! Every grace was with Me for thee, before I ever brought thee to it!

Objection: The question is, whether it be an Everlasting Love with respect to what it hath been, or only with respect to what it shall be? The Everlasting before or the Everlasting after?

Answer: But who can make this a question from any diffidence that it hath been a Love from Everlasting or, before the Foundation of the world, if he considers duly what God promises, verse 1; namely, to "be the God of all the families of Israel, and they shall be my people; to wit, by drawing them to be his people openly upon this secret Foundation of God's loving them with an Everlasting Love in Christ; this being declared to be the Foundation of drawing a people, and bringing them to God. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:4-6} Drawing there {Jer.31:3} comes in and follows the Everlasting Love expressed. So it must of necessity be meant that Everlasting Love which has been from God's Settlements, or no Everlasting Love at all. Because the loving kindness wherewith God has drawn her, or, the drawing her with loving kindness went not before, 'tis not so placed, but came after it. She had been loved with Everlasting Love before she was

drawn, and therefore is at last drawn by the fruit of it in Open Loving Kindness. And so the Everlasting Love is, without doubt, an Everlasting Love that hath been; that hath run out from the Dates of the Glory-Man, in the Everlasting before the world was.

So, it is expressed thus, "I have loved thee with an Everlasting Love;" it is neither 'I will Love you with an Everlasting Love;' nor 'I do Love you with an Everlasting Love,' but I have done it. It is not I will, because it was about a Deed of Settlement, and I have said I will Love thee with an Everlasting Love, had argued that the thing was yet to be settled, founded and made sure. But that same Love could not be wanting, for 'twas done. That Love was not to be settled with God hereafter, but is settled already. And from thence inclusively upon this lasting bottom of the Love, the Everlastingness of it that hath been, is to be continued and perpetrated the Everlastingness of the same Love hereafter. It is not I do Love thee with an Everlasting Love, for the same reason; but I have, to show that it is by Grace, and not by present or future Faith, Repentance, Works of Righteousness, Holiness, &c., he had loved Jacob, and hated Esau, Rom.9:13, before they had done good or evil. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." {Rom.9:11}

Observe, the Love of God is the Glory of his Grace; it is the very top and quintessence of all his Mercy to the elect, even whilst they lie dead in trespasses and sins, Eph.2:1, the Fall being Decreed Subserviently to exalt the Riches of God's Grace and Love towards the elect in Christ! "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." {Eph.2:4,5} Or in other words, "I have loved thee with an Everlasting Love."

1 "For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." {Deut.7:6-8} I have loved and never hated. "I have loved you, saith the LORD," Mal.1:2, "yet ye say, wherein hast thou loved us?" Wherein, says he? In Election; and in all that belongs to Everlasting Settlements; and loved you so as never to hate you, which I have not done to others whom I have hated. "Was not Esau Jacob's brother? saith the LORD; yet I loved Jacob, and I hated Esau." "As it is written, Jacob have I loved, but Esau have I hated." {Rom.9:13} And thus, I have loved you anciently, you my chosen, I have loved you before the Foundation of the world. Come into time, and I have loved you always. Whatever I have been doing to the world, I have been doing nothing that should ever hurt you. Whatsoever plagues I have brought on mankind, be of what wrath or hatred soever I have at any time dispensed and executed, and spoken to the nations in my hot displeasure, Psal.2:5; yet I have always loved you. I have loved you anciently, I have loved you always, I have loved you only. "Having loved his own which were in the world, he loved them unto the end." {Jn.13:1} I have made and preserved all, but I have loved none but you. "Unto him that loved us, and washed us from our sins in his own blood."

{Rev.1:5} It is the Mystical Body of Christ that God hath loved with the same Everlasting Love, wherewith he hath loved Christ the Head of that body.

2. I have loved first, and brought it about, upon an Everlasting Security, that you would love next. "Herein is love, not that we loved God, but that he loved us," I Jn.4:10, and loved us before we loved Him, and even when it came to sending Christ, as in the next words, "he sent his Son" before we were ready to receive Him. Therefore, be certain, that "if any man love God, the same is known of him." I Cor.8:3. He that loveth is known of God antecedently to any man's loving him; and known of God influentially before his faith, Gal.5:6, thus hath wrought by love. "We love him, because he first loved us." {I Jn.4:19} "But God, who is rich in mercy, for his great love wherewith he loved us." {Eph.2:4} The Father chose us to love before we loved; the Son ransomed us to love before we loved, that we might love upon his own love. The Holy Ghost renewed us to love before we loved the Lord. The Love of God in Settlements from Everlasting, the Love of God in Ransom, the Love of God in Regeneration, is a Love that every way constrains us. II Cor.5:14. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {Tit.3:3-7}

3. I have loved before drawing. "Therefore with loving-kindness have I drawn thee," because I loved thee with an Everlasting Love. In the very sub-lapsarian {or under-fall} Settlements, in the Appointment of things upon the Preordination of the Fall, love is still before conversion. The Love of God is towards sinners, before sinners are converted. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." {Rom.5:8} It was as free to God to love us before the world was, as to love us yesterday in our blood, or a few years ago when we were yet sinners, and had not believed through grace, nor were brought home to God in Christ! Oh, the riches of Eternal Grace! Oh, the prevailings of this Ancient Love, when God comes to break it up, and to bring it forth in time.

It was this thought that hath drawn my soul first and last to Christ. It was this that drew my soul to him in reading Mr. Charnock's Discourse of God's being the Author of Reconciliation, in the Covenant of Redemption before the world was made! Then it was that I felt the first Effectual Call of Grace, after the publication of that man's labors in his second folio-volume in 1684, perhaps two or three years after in the reading it. Oh! It was then I closed with Christ upon this doctrine beheld, in which he had so long before closed with me in a Redeemer's Covenant! And from thence I date my New Birth, after I had been from a child sober, well educated, constantly reading the Scriptures, two chapters, if not four chapters every day; prayed secretly upon my knees to God, twice every day without omission, having been always accustomed to it from five or six years old; yet as I grew up, I found tenderer convictions which grew sharper, and, as Paul says, still when "the commandment came, sin revived; Rom.7:9, and I died." Religion did not kill this sin, but sin knew at last how to kill all this religion, and that after my growing stricter and stricter. I wrote Sermons, I prayed longer, I read Mr.

Allein's works, Mr. Baxter's books, &c., and the more that I grew into acquaintance with these authors, the more I vehemently suspected that I had committed the unpardonable sin. I heard multitudes of preachers, and it seemed that these were all agreed to turn me into an anvil, and smite every blow upon me. Sometimes I fell into desperation, often remained in horrid unbelief of the Gospel; I expected Hell, and as verily believed it to be my portion, as I believed there was a God that created the world! Nevertheless, I durst not omit reading, praying, hearing, but went on in all duties as formerly. As I grew up, my desperation continued, and increased, because I had not done duties enough to rely on, and plead with God. Yet sometimes, now and then by fits and intervals, if I prayed half-an-hour with some enlargements, I would labor to draw some comfort from thence, and fain persuade myself into a belief that this was Sanctification. And this I could sometimes rely on, and run to as my refuge; but it was when I needed none, that all became a calm. By and by a little sickness approached, and then I was in Hell again; and all the preachers in the world then could not make me believe; when the storm beat, and God's apprehended wrath wet me to the skin, to the soul, to the conscience, that I was one rush the better for my duties! Well, God raised me, and then I could assent to all that the preachers told me; and when I measured myself by their marks, thought all these things to be signs of grace, hoped well, went on, and found peace, till the Popish-plot in 1678; and lo, then when we all apprehended the French approaching the City of London, where I was, in danger of being consumed with new flames, and to the Papists rising to cut our throats, I thought still nothing so terrible as that Pale Horse in the Revelation, Rev.6:8, which always ran in my mind, that carried double, and had got death and hell behind him.

And what became of all this seriousness; for I jested not with religion? Why as I grew up into acquaintance with men and ministers, their conversation made me hate the Power of Godliness, II Tim.3:5, and love the form of it. Then was it, that I called myself fool for having been so precise and strict, when I did not believe the ministers gave any firm credit to the duties and watchfulness they often inculcated on the people. Yea, then I began to love looseness and levity in ministers, and to hate true religion. For, indeed, notwithstanding all the former show, and as earnest pursuit of religion as my un-renewed nature could set it forwards, I had never cordially embraced it. {And nothing but the power of religion since, in communion with Father, Son and Spirit, could have convinced me, but this that I have last related was an open contradiction.} All that I did in religion I did as a task, never with delight. I thought God a hard Master, Lk.19:21, to be so strict, and then give me no grains of allowance. So far now was my education and profession from conversion, that it ended in apostasy, and settled in a spirit of security in sin, and the spirit of slumber for divers years, laboring to tread out the spark, and put out all this glimmering conviction, and bury the glow-worm of an awakened conscience; for I see there had been nothing else.

Aye, thus it was, till the very moment came of God's showing His Love to me of a sudden, by the means afore-spoken of; after all my zealous profession of Mr. Baxter's doctrine and way to Heaven, which to me proved the greatest doctrine of licentiousness that I ever knew. Thus it was, I say, in my soul, till God directed me by his Providence to Mr. Charnock's book, and that which I found in that book converted me. Why the very Spirit of Christ turning me in a moment to the Lord, and managing this one point,

Everlasting Love to me in the Covenant which the Father made with the Son before I had a being, I was given spiritual sight to behold; yea, "before the Foundation of the world." Eph.1:4. Oh! Then my repentings were kindled together, that I should go on sinning against the LORD that had been always loving me in Christ! For though Mr. Charnock did not tell me this, nor do I remember there being any mention of Everlasting Love, in the phrase of it, used in all that discourse about the Covenant of Redemption; yet the Spirit of God came in with this Doctrine in the Substance of it from thence and hath given another Power in Religion to my soul, through the successive improvements of it than ever I felt before! "For the kingdom of God is not in word, but in power." {I Cor.4:20} And though it was divers years before I preached this, yet it was upon the lively exercise of this in my soul, that I had always good hope towards God in Christ, II Thes.2:16, and preached what I preached; though for want of more discerning light and the teachings of God the Spirit, and courage in my soul to get above the times, I used to dash my preachings with some of the old mixtures. Nevertheless, it was this Everlasting Kindness which drew me, won me, melted me, broke a whole heart of stone at once, and made quite another man of me! And I have had the experience of its Power, and Guidance, and Supports almost these twenty years in the main; and that is the Doctrine that changes the heart in order to change the life! And changes the life from a change of heart! "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." {Col.1:13}

"I have loved 'thee,' with an Everlasting Love!" Oh; this same reverberation of a 'thee!' This sweetness of Personal Application! This consolation of the joyful sound! {For the Spirit of God takes it up and uses it to a single person, as well as lays it down of the whole Mystical Church, or applies it to her that is but One, and the choice one of her, the Common One, Song.6:9, that bare her.} Oh! The Riches of Grace! Unsearchable Grace and Love! What a wonder of the Gospel, that the Holy Ghost should make it out beyond questionings in a particular and lively Application of the Son of God to me! Christ that loved me, and gave himself for me! Gal.2:20. And that it hath not worn off, but increased, and increased, and been increasing year after year, from the time that it pleased God first to reveal His Son in me, Gal.1:16, by Love! For now I love his Divine Government, which before I hated; now I love his Ordinances, and Christ's yoke, Church-order, which I find all my old religion a mere stranger to, being cut out more for the gentleman, than for the believer! I find now if times alter; the health and state of my body alters; the faces and good-will of men and churches alter; Oh, I find I thrive by all this; for my Lord and my God alters not! My peace alters not! My assurance, my strength, my joy, my tasks and daily sights of God's Love, all from God the Father, through Jesus Christ the Mediator, by the Holy Ghost the Comforter alters not a jot in Christ, and through Grace degenerates not in my own experience! "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." {I Thes.1:5} My ministry, as it is my labor, yet is filled up in my soul and the souls of others with more reward than pains! I was wont formerly to commit more sin under the former Doctrine and Profession before my Conversion to Christ by the effectual drawings of Everlasting Love, aye, more sin in a day, in an hour of apostasy, notwithstanding the then reviews of that doctrine and profession, than now I dare, or am at all inclined to commit in some odious instances, as even to blasphemy, and a

universal misspent of precious time, in a whole age! Oh! The power of this Antinomian Gospel, as some count it! I am sure I have found it to come with another Spirit, with another sort of change to me than the post-dating union-men believe.

"I have loved thee with an Everlasting Love;" and therefore the voice comes, the trumpet sounds, the Jubilee opens in an Everlasting Gospel; Rev.14:6, Everlasting in Counsel, Contrivances, Choice, Purpose, Covenant-Settlements of persons, through Nature, Grace and Glory, and all in Christ Jesus. "My righteousness shall be forever, and my salvation from generation to generation." {Isa.51:8} And to Everlasting, world without end; "therefore with loving kindness have I drawn thee." Aye, drawn thee indeed! Not driven thee, for that is man's doings, not thy Maker's, who is thy Husband! Drawn thee to Christ, not to empty profession; and therefore have I drawn thee, so that the Everlasting Love of the Father towards the elect in his Son Jesus Christ, is the Foundation, Cause, Spring, Motive and Covenant that secures all, secures all holiness here and secures all happiness hereafter to all eternity! "Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end." {Isa.45:17}

And now in this Everlasting Love we come by the light of Christ to know in the chain of wonders the Marriage-Love Union prepared of Old! God saw it was not meet that the Covenant-Glory-Man should be alone, Gen.2:18, as is said after of Adam made by the Pattern of this Wisdom-Man, in executing the ways of the High Councils of Jehovah. For it was in the Covenant-Man, God's Everlasting Fellow, Zech.13:7, that by Predestinating choice, he further ordered, that the man should be a man alone in glory! He was not set up from Everlasting, Prov.8:23, there in Counsel and Covenant with the Son of God, to stand in Heaven by himself; and all Glory settled upon Him without a bride as adorned, Rev.21:2, for her Husband.

To open something of it, as by grace I am enabled; according to the latitude of those thoughts of God he hath been pleased to reveal unto us in his Holy Word. As we have seen already the Human Nature of Christ to have been the Wisdom-Draught, and so ordained as not to be alone without others following, but the Second Person in God becoming Wisdom to answer all his Wise Designs in Nature, Grace and Glory to men and angels, and therein to be a Wisdom-Mediator between God and all his elect seed. Thus God ordained him still to higher ends than nature between Him and all creatures in common, and these higher ends were in relation to some of the purposed works of his hands. Christ, as Christ was not ordained to be in Heaven alone a Head of all communicable Grace and Glory {through his also being the Mediator} without members for that Grace and Glory, to be communicated unto, dependently upon Himself, and so upon God in Him, by his own Grace-Covenant.

As Christ was predestinated to be a Bridegroom, he was predestinated to have a spouse to marry. He was appointed to be the Everlasting Father, Isa.9:6; that is, the Son of God, as Mediator was so appointed, and therein is connoted in the very Relation the Appointment of him to have his Everlasting seed. And as hereupon he was constituted Everlasting Father, the elect are made from thence-forwards to be his everlasting seed. They were made as sure to him by the Wisdom-Grace of the Covenant, as Heaven and earth were made sure, or to be made sure in consequent appointments, by the Wisdom-Nature of the Covenant, in these Everlasting Settlements of Grace. The

reason is, all relation is parallel, and commensurate in duration; for 'tis is so in the highest, as well as the lowest instances. As God is the Father of the Son, so the Son is the Father of his promised seed; and as the Father is not sooner the Father of Christ, than Christ-God, the Second Person is the Son of that Father. Accordingly, neither is Christ-Man the Everlasting Father, sooner than his seed are the Everlasting children. To God the relation on both sides did commence together.

All that verse the 6th of the 9th of Isaiah is, without controversy, spoken of the Mediator, in his whole Person of both the natures. The Son given and the Child born; both in One Person. Sometimes his character as God, sometimes his character as Man, is there laid down; and in all he is spoken of as Mediator in a compounded sense; that is, the Two Natures, though always distinguished in, must never be divided from, the One Person. The Mighty God is his character there as the Second Person, above all Predestination and Appointment to be the Mighty God; and that character was given of him by the Holy Ghost just before. Next comes in with what he was by predestination of the Father, the Father of whom are all things, I Cor.8:6, from whom he is distinguished. For though he be One Mighty God with the Father, yet not One Father with the Father of whom are all things; for the One Lord Jesus Christ is mentioned there in the Corinthians as distinct from the One God, and Father of whom are all things. Jesus Christ therefore, in this place of Isaiah, spoken of as the Everlasting Father, is evidently meant of a Predestinated and Covenant-Father, and so must have, together with the relation, a predestinated and covenant-family of children in Heaven and earth. And the same Person being fundamentally the Mighty God, he was able to sustain the relation of a Father, and be reckoned of God to have his children there with him from Everlasting.

A father is not a father before a child or children are the child or children of that father; because relation is parallel and commensurate in the duration of settlement. God is not a Maker before a creature is made, though he be God before all. A man is not a father before offspring, though he is a man before. God began not to be Creator earlier in time, than when he created. So God's Son in whom Christ stands, did not, as Mediator, begin to be the Everlasting Father, but just when he began to have his Everlasting offspring.

God ordained Christ for a Governing Fellowship with us, and set him in His Covenant-Government, he is called therefore Prince in the same text, and us the governed fellowship with Christ, {the government of Grace, upon his shoulders,} who were with God in his Immutable Counsel, Decrees, Settlements, and Covenant, such obedient, governed ones, when Christ began to be Governor in God's repute, and with God, to answer God's ends. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel." {Heb.6:17} We are not more obedient now openly than we were in that {secret} beginning with God, in "that eternal life, which was with the Father." I Jn.1:2. No, nor are we yet raised up enough in our obedience, out of the ruins of the Fall, to be what obedient ones we were with God in Christ long before it. I am not in time now come up to what I was in eternity with God, nor shall I come up to it till I get into the other Ocean of Eternity upon the back side of time.

Well, God saw it was not meet that the Covenant-Man and God's Everlasting Fellow should be a Man alone; and no other man but he! But all glory was settled upon

him with a further purpose, that this glory should shine forth through him, and beget a seed dependently upon the Mediator, and so dependently upon this glorious likeness, Gen.1:26, the likeness of God, because Father, Son and Holy Ghost had embraced it. This Person therefore, the Mediator, our dear Lord Jesus, should be found of God with a glorious mate subjected, to be raised up through Nature, Grace and Glory, to be answerable to the First Glory of all presented, and presented by Wisdom's Draught, and therein a glorious meet subject in all things to Christ, of the same portion of Infinite Divine Grace!

To go on, the Father predestinated a spouse ultimately unto himself, immediately unto Jesus Christ, out of a creature-lump of persons fore-viewed and designed to be made, by and for Jesus Christ, this Image of the invisible God, the firstborn, Col.1:15, as is said, of every creature! "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." {Eph.1:4-5} This spouse was to be a glorious body, a glorious spouse to this Man, Christ, chosen in him, and when brought forth in the Covenant-Settlements {the immediate births of the Decree} was given to the Man, subsisting in the Son of God; and this glorious Husband, the whole Mediator, bestowed upon her! And so God himself, in the personal Union of the Natures, lays the Foundation of his Grace within himself to espouse her, and to make that secret marriage in eternity the unchangeable security of her open marriage at the latter day in the face of all; according to Isaiah 54:5, "for thy Maker is thine Husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." {Job 19:25}

Here take notice, that this desolate and barren wife is the Gentile Church long before the Gospel {setting forth the Grace of Christ} had reached her, or before she had, to men, so much as an open existence in the world; and yet then, to God, having been to him from Everlasting, all things were then done, and her Maker at that time her Husband! Isa.54:5. It was all to be yet done to men, and nevertheless already accomplished in the mind and purpose of God. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:10} He had made it in the Settlement that all the elect were become a secret Spouse to Christ! And so comes fully up in its own measure, unto the bottom-text in John, 17:23, to set forth anciently what Christ saith of the Love of God; "and hast loved them, as thou hast loved me."

To men it was future; "thou shalt break forth on the right hand and on the left; and thy seed shall {for they have not yet} inherit the Gentiles." Isa.54:3. To God it was all past and present, as well as to come. {So likewise the sufferings of Christ are rather laid open in the Old Testament as a History of what was then past to God, than as a Prophecy of what was in those Ages to come to Men.} "Thy Maker is thy Husband." Unto men in Isaiah's time it was very long before the call of the Gentiles, and yet the Gentiles relation to Christ by Settlement was as certain then to God before their actual call in time, as God's own name was sure in relation to the hosts of creatures, for he puts them

in together, thy Maker, thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel.

How clearly by Isaiah's Doctrine may we understand that argument in Christ's Prayer of the 17th of John, "and hast loved them, as thou hast loved me," for how obviously and necessarily must the sense of this run out for a similar antiquity, when we are brought to believe {what is his own work to discover} that the Holy Ghost doth expound his own Doctrine! "And hast loved them as thou hast loved me;" that is, hast loved the Head and the Members with the same portion of Grace; hast loved the Bridegroom and the Spouse with the same Love together, "as thou hast loved me," to make me their Head, "thou has loved them," to make them my Members; and again, "as thou hast loved me," to make me their Husband, "so thou hast loved them to make them my married wife." Isa.54:1.

It may be objected from loving you as the Father hath loved Christ, that the 'as' must not be strained. True, but it is they who make a woeful strain of it, who break it off from the relation, and labor to fasten it upon our faith, our repentance, our holiness, and our seemingly good qualities. Here lies the strain; as if a man that is a husband, who is bid to love his wife unconditionally, even as Christ also loved the Church, and gave himself for it, Eph.5:25, and men to love their wives, as their own bodies, verse 28, did strain the 'as' to love them so before they were obedient wives. Nay, 'tis plain, that if this was a duty at Corinth, as well as here at Ephesus, there were believing husbands who had unbelieving wives; I Cor.7:14, and very probably instead of obedience in their wives might find a great deal of frowardness, enmity and hatred, towards their husbands for the Gospel's sake; yet must not the Commandment of Christ hold still, "husbands love your wives even as your own bodies?" Besides, this was certainly ever the case between Christ and the Church; for Christ was eternally a 'believing' Husband, when she was an unbelieving wife; yet he loved her notwithstanding, as he loved Himself. What obedience had there been in the Gentile Church when Christ loved her, and gave Himself for her; and did it for her too as she was mystically his own flesh. And now where is the 'as' strained to take it up as it lies in John, "as the Father hath loved me, I have loved you;" for did the Father love Christ with a love of pity? No, but with a love of infinite delight.

Again, you ought to distinguish between straining and stretching out. We do not by any means strain the 'as' but we stretch it out to the due length of the Relation, and that may be done without breaking, for this 'as' must have its significant emphasis in the beginning of Love, in the antiquity of Love. 'Tis hath loved me, and have loved you; 'tis not in the present tense 'doth' and 'do,' because the Lord will carry off their thoughts from present qualifications, and their present experience and taste of the Grace of God, that they should take no advantage from the manner of expressing his Love, to lay it upon such a Foundation as the present change, which Grace had made both in their hearts and lives.

As to the antiquity of the Love in making such an Early Relation to meet in God's thoughts, and in God's Covenant with his Son, I have enough proved when that was; to vindicate the similar application of the 'as' in the Love of God unto the church upon his Foreknowledge and first Fore-views of her in his Son Jesus Christ, which I here vindicate. The 'as' of Christ's side towards the Church, in the comparison of his love to

her, with the Father's love to him, must come in with the beginning of this love, so far as is consistent with the orderly nature of it, though it doth not come up, if you speak abstractly of Christ-Man loving us, to the measure of the Father's loving him; yet take it of the whole Mediator loving us, and Christ's-Man abstractly beloved of the Father; and I see not then but it will rise in the measure too, as well as the beginning of the relation, before a sinner can attempt anything to make himself acceptable {a hopeless and impossible task indeed} before God; that as the Father hath loved Christ-Man, so the whole Mediator, God-Man, hath loved us of His Father. See what I say forwards in chapter 12, of the consummate glory-Union.

And, as to the Antiquity of the Love set forth in the fore-alleged place of Isaiah, the Holy Ghost doth abundantly command, Rom.5:8, the love of God in it; that when she becomes a desolate and barren wife, Isa.54:1, and outwardly continues unto men for many ages such, yet he sheweth us that the relation is never broken off; she is the Lamb's wife still, though she had not made herself ready, Rev.19:7, and her Maker is her Husband, Isa.54:5, notwithstanding! And pray, what open readiness was there in the bride, the Lamb's wife, when the Apostle John penned his Revelation? And yet then so many ages since, he has told us that the Marriage of the Lamb is come, Rev.19:7, and he had the actual vision of it; and his wife hath made herself ready; which if it had not been secretly done with God, could not have been openly shown to John. But the truth is this, that still as clearer measures of light discovered what Christ was, and coming fuller on, at last opened his Personal Glory to a consummation; so there were clearer measures of light still to break out, to discover what the Church was in Union and Relation in and to him, in his Social and Companion-Glory.

From whence can this proceed in an Unchangeable God but from his Grace in Christ Jesus, II Tim.2:1, in Everlasting Settlements? And thus, we have brought it down to come on next with the further Preparations of her Maker towards her open glory. And 'tis here in this joint falls in the residue of our Colossian-text, "and he is the head of the body, the church; who is the beginning, {the beginning from Everlasting, as he is the Image of the invisible God, and the firstborn of every creature in the beginning of God's way; and next, in the way and means, and preparation towards open glory} the firstborn from the dead; that in all things he might have the preeminence." Col.1:18.

All this is now obvious without straining or allegorizing beyond the Scripture; both which I hate in expounding God's Word. "Hast loved them 'as' thou hast loved Me;" an 'as' of similitude must be here allowed, and be sure in the similar date of commencing the correlation together with the Relation. Allegorizing of Scripture off from the Holy Ghost's way {with a neglect of his own literal interpretation} is quite another thing; and has always some undeniable argument in the matter, or coherence, that makes the contrary to the strained allegory as evident as the day.

## CHAPTER 7

### **Some Use and Observations of, and upon the Everlasting Love of the Father to the Elect in his Son Jesus Christ Vindicated.**

Before I enter upon the love of Christ from the Father, I should wind up what has been spoken of the Everlasting Love of God our Father to the elect in his Son Jesus Christ, I Cor.1:3, with some use and observations. It is no ways expedient for the Truth of this doctrine of the Gospel, that I entirely overlook the heart-risings and lip-risings of the enemies of Everlasting Love in the sense of Union-Grace before believing. I cannot but observe how many of the bitter Enemies of the Gospel, rather than be beaten off {for I know not, but as Christ said many of them shall die in their sins, Jn.8:21, after all their sincere obedience, and be never drawn off} from their own religious, education-foolishness with God, I Cor.3:19, and founding an acceptance with God, together with their own delusion of Justification, Peace and Comforts upon a Performance of some Conditions in the Covenant of Grace, do and will despise the Wisdom of God, which hath founded it all upon Christ alone. And though these are incurable, and shall get no benefit from the Doctrine of Eternal Love Union in Christ, but only heap unto themselves more and more destruction, because of their proud and willful opposition to it, yet I know it shall be of everlasting consolation unto others, II Thes.2:16, and generate a good hope through grace to some. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." {II Thes.2:13-14} And because some disciples of Christ are carried away, Acts 20:30; yea even Barnabas, with the dissimulation; Gal.2:13, therefore I am bound to write the sharper in my reproofs, that through the means of setting forth clearly the Doctrine of Christ, their souls may be delivered from the snare of the devil, II Tim.2:26, to bring them out of a way of destruction in their pathways to Heaven; for destruction and misery, Rom.3:16, are in their ways to Heaven! And I am verily persuaded that were our Lord Jesus Christ upon earth, he would set himself against all Truth Corrupters, Tit.1:9, as he did against the devout party, the professing party of the Jews, Amos 3:1, the Scribes and Pharisees, more than he would against all the profane, debauched and open sinners in the whole nation! And, blessed be God, he now stirs up my spirit in this to be faithful, to blow the trumpet, Ezek.33:3, and to give warning, whether men will hear, or whether they will forbear; Ezek.2:5, for we live in a languid and lazy age! Professors are mostly taken up about talk of War and the News! And there's pushing and nudging the sluggard, but I know of scarcely any one who is awakened out of their slumber. Therefore I am resolved to put in, and cry out "FIRE" among you, that if I can but cause you to consider, it may put you upon thinking.

Oh, for the Everlasting Love of God to me! For it is a love in time quickening me, Eph.2:1, as it comes down through the Eternal Realm of Grace into my poor soul! This supports my faith upon every remembrance, more than all the cold, dead and flat formalities of uncircumcised Nature, Conditions, Offers, Pandects and Codes of their

New-Law divinity, and I know not what! Let theirs go for the brave Law-Gospel Preaching they are resolved in their blind zeal to set up, as I am by grace resolved as much to pull it down!

There are many others in great zeal { 'tis pity it should be separated, Rom.10:2, from Gospel knowledge} who press un-renewed, Jn.3:5-7, sinners to come to Christ; and if renewed, press them to Christ in and of himself, and not to Christ built upon God, I Cor.3:23, a Christ standing in the Love of God for them from Everlasting. Doth not the same zeal animate these ministers to press sinners to come to a Yesterday's Christ; that is, a Christ unto which the sinner has no part or lot in until his so-called faith recognizes and embraces the same; or to a Christ that can be mine only today, and not before, upon the condition that I come to him? And thus they divide Christ, I Cor.1:13, from Christ! For the Christ of God who is mine to me at believing, was as much mine to God before believing; Acts 15:18, and was and is, and always will be so, Jam.1:17, without change. Or else, I had never had the faith of God's gift, Eph.2:8, but of the Preacher's manufacturing; for he gives me Christ, out of his own prerogative, to believe; {but not the Christ of the Gospel;} and by my believing initiate favor with God, which is quite against the Supernatural Prerogative of the Everlasting Gospel of Grace.

As to the opposition wherewith they labor to push at the love of God, by distinguishing that love into a love of pity, and a love of delight, or complacency, I pity the ignorant application of it in our Dissenters; because it falls so far short of the true merits of the cause; and so mightily muddies Grace, and I fear for this more than any other reason, though they know how to cover the use of it with great names of men, but 'tis no matter. I know it to be a pitiful and lying distinction of the school-men. The nature of it is a lie, and the inventors of it knew no more of the Gospel than the Pope of Rome, for they were his deluded followers that hatched this scheme. Indeed the first Reformers had some reason to use it against the Papists in their controversies; but why later man should gather it up, where more light of the Gospel hath broken forth, and make use of it in their preachings and writings amongst themselves in the common way, I am still to learn; for men ought to go on to perfection, Heb.6:1, in the Doctrine of Christ, and not fall back to elementary principles. Let me but attend to the Holy Ghost's distinction in the matter, in Christ and through Christ, so often inculcated in the Sacred Writings, and it puts an end to the whole controversy with me. "He that hath ears to hear, let him hear," Mt.11:15, "what the Spirit saith unto the Churches."

Christ was mine yesterday, but he did not begin to be mine yesterday; I am speaking of our yesterday, of a span long, if it be 7, 20, 30, 40 years ago that any of us have believed through grace, Acts 18:27; for, as to the Holy Ghost's yesterday {setting out Christ,} "Jesus Christ the same yesterday, and today, and forever," Heb.13:8, it was to take off the Jews from stumbling at a young Christ that began in the womb of the virgin. No, no, says he, there was never any such Christ in the world; he was Christ before. Why, he was not Christ in the Old Testament, says the Jew. Yes, he was, says the Holy Ghost, yesterday from the creation, all down from Moses' writings to His own Incarnation, and is today under the preaching of the Gospel, and will be forever. For the Jews thought it most absurd to believe that Jesus of Nazareth, Acts 2:22, was revealed all through the Holy Ghost's yesterday of the Old Testament; and not long after there rose up a sect from amongst the flock, Acts 20:30, that did not believe he was set up

from Everlasting, Jn.1:1, or in the Beginning with God; that is to say, in the Beginning of God's way. Even as now there are another zealous group, that will not have Christ to be mine according to the testimony of the Spirit, {even from eternal yesterday, before I had a being;} but only in my own and their yesterday's faith. And this doctrine I look upon to be as damnable in its own tendency, beginning all union with yesterday, and striking at God's Eternal Settlements, just as the doctrine of the Non-Imputation of the Righteousness of Christ without the imputation of faith, repentance and good works {as Mr. Baxter puts in all} is damnable! And indeed take away God's everlasting love, which love taken away was the foundation of all Mr. Baxter's errors in his new method, and you may as well impute faith for justification, as deny God's love to me, with a delight in me, in Christ as the Cause, through Him, of my believing on Him.

Alas! What would a Christ be to me of one or two days standing? What would it signify to me that I had only a present interest that was never founded upon an eternal purpose to save to the uttermost all that came to the Father through Christ? I may lose such a Christ tomorrow, such an interest to tomorrow, and be damned forever! For, it must come to Apostasy, notwithstanding the impudence of a man's saying I deny it, if it did not begin with God's Everlasting love in Christ; and that as surely as an eternal union with Christ is the foundation of a believers faith; for only Grace-faith is the fruit of Everlasting Love. If God undertakes to secure me to everlasting, it is for no other reason than because he has undertook it, Rom.8:32, from everlasting, I Pet.1:20, for Principles and Perseverance are both of one piece. Yesterday I believed, says the soul, I am assured by my preacher, and these marks of interest, and therefore says the poor soul, he became mine yesterday, and today I believe, then he is mine today. What fruitless work is this in divinity that takes no notice of love and interest before the foundation of the world!

Yet this is the reigning Divinity of many of our Nonconformists! To reprove it is counted raillery! To name men and parties is branded for odious! To use a little plain English, and say that a Nonconformist is degenerated, Jer.2:21, from Christ and Paul, is presently condemned for censoriousness, or else setting everybody together by the ears; and though all the Alexanders in the world should do the Free Grace of God, and the Righteousness of Christ much evil, yet we are fallen into such a blank-age of nobodies, that to say that Alexander the coppersmith did much evil, II Tim.4:14, and write out the tender name at length, does so strike at the root of men's pride, that they seem to be more concerned for themselves than Christ. This is sad! And this is the pass we are brought to in England at this day!

Sirs, I speak to you that do go for the ministers of Christ; II Cor.11:23, don't trifle with your own souls, nor other men's. You would fain convince your people of sin, would you not? Why then are not you convinced of the sin of shutting out the Everlasting Love of God to the Elect in his Son Jesus Christ, all through your ministry? Again, you shut out the Holy Ghost from his own work of convincing. Why don't you then convince yourselves? You labor with your people, yet they do not see many things you tell them, and what is the reason? Mt.15:14. It is the same cause with this, which I labor to convince you Scribes of, even the Everlasting Love of God to all that are saved in Christ Jesus; but you are not convinced, and 'tis likely will never be convinced of it in this world, and if you are, the Holy Ghost must do it. He that gives you New Birth must

give you New Light, Jn.18:8-10, or you will wander till you come into the shadow of death in old darkness, and know not whither you go, because that darkness, I Jn.2:11, hath blinded your eyes. This is said of him that hates his brother, and what will God bring it to in the Day that he judges the secrets of men by Jesus Christ, Rom.2:16, according to his Gospel? When he makes Judgment by it upon their case, who would not bear to hear of God's Everlasting Love unto the brethren? Can there be love to my brother; for 'tis not to a stranger, when I take away God's Everlasting Kindness to him? When I take away this Kindness to the brethren of Christ? To them indeed; for I can never take it away from them, after all my taking. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} So that there may be a taking away in this sense, when a man who thinks to plunder my interest, conceits he has done my business, yet he hath not hurt me, I am still where Free Grace put me. Even as the Apostle saith in another case, brethren, "you have not injured me and all," Gal.4:12, it only shows what men would be at, Psal.10:14, whilst they shall never be able to do it to the elect's loss, or their own causes success. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." {Jn.10:26-29}

That Christ that's mine, and who saves me Eternally, must be mine, with God, before faith, in the Preparations and Settlements of Everlasting Love, and mine as certainly to God, before I believe, Acts 15:18 with Psal.139:16, as he is mine to my own certain knowledge, when I am gathered to my Heavenly Inheritance to him! Sirs, have you courage to defend your hats, if a man pluck them off your heads, and have you no courage to stand up for the Doctrine of the Church, in her fulness, throughout all ages, in her Mystical Head from Everlasting? For though it be but in a dead frame, or a natural courage which you do sometimes feel, yet it is better to have your natural courage up for God to men, though not for God, to God, and suffer men by their natural courage to run all down before them. Whatever it be, it must still be spiritual strength from God, for God, and to God, in which I must be always girt with to prevail. Neither is he able to run down the 'all' I mean, that merely runs down the Positions and Commandments of men, Matt.15:9, the Maxims of the Schools in divinity, the opinions of many a good and able doctor, the schemes of getting an interest in Christ, that runs down the fallible marks and signs of grace; {"a fair show in the flesh," Gal.6:12,} nor he who beats down the pride of all flesh; Isa.2:11,17; 23:9, nor unsanctified nature, old Adam's livery, new done for holiness, and then exalted as the Christian Religion! This is not the man that runs all down before him; for as long as he runs down nothing that is akin to the foundation of all; so long as the great things God did in Christ before the world was, as the Pattern of doing, Col.1:19, all his great and noble works, Heb.1:2, by and through him since, are neither struck at, nor touched, my all is never run down. But He runs down all before him in project and design, who labors to run all down that God hath set up from Everlasting; it being the Foundation of all infallible marks and signs built upon it.

What a poor change is that which is originally brought about by my own act and deed! I shall tremble to go to Heaven thus in the crowd, all through the broad way,

Mt.7:13, of universal belief! Does God begin to love me with delight, when I began to delight in Him? Doth the sincerity of his delight depend upon my sincere obedience? Ah! How men cheat poor souls! And with lies make the hearts of the righteous sad, Ezek.13:22, whom God has not made sad! Must this Fountain of Life, Psal.36:9, be no more than a dead sea, or a lake of Sodom, till my will, obedience, resignation and coming to Christ stir it up, as the Angel, Jn.5:4, did the pool of Bethesda?

Is this your pressing of sinners? Is this your preaching of Conversion? Do you think, Sirs, that the Gospel is to run and be glorified, II Thes.3:1, at this bartering rate? Is this the free course of it, to tie it up to sinners coming to Christ? I know that some of you give the Glorious Gospel, I Tim.1:11, an ill name, and think all the world must beg God by your mixed gospel. I know that you run furiously at Antinomianism; but they who have tasted that the Lord is gracious, I Pet.2:3, are not to fear under the Holy Ghost's work, in their being identified with that sect that is by everyone spoken against; Acts 28:22, being assured by Grace that after the way which they call heresy, Acts 24:14, so worship we God, believing all things which are written in the law and in the prophets; and being brought effectually to Christ, our living Stone, "disallowed indeed of men, but chosen of God, and precious." I Pet.2:4.

Such Anti-Gospelers will never gain their point in the blind and inconsistent way of throwing down doctrine. You may blend your notes, and preach out of other blended works {for the best of us all are prone to corrupt mixtures, and have thrown down at one end what we built up at another, the same man in the same sermon destroying the same work;} yet the defense of such mixtures can hardly proceed from any other cause than the mind's being corrupted from the simplicity that is in Christ. II Cor.11:3. Do you expect to see growing Churches {I don't mean as to the increase of members; for disorder naturally draws crowds of men to increase it; but I speak of the increase of knowledge, faith and holiness in the members} under your ministerial conduct? I'll assure you if you do, you must be taught of God to overthrow almost all you have been doing since you began your public work. This last thing I have mentioned, I know by divers years experience, having been brought faithfully to oppose myself before ever I have meddled with other men. I have given some hint of this in my introduction, wherewith I began the present work.

Must the love of God be suspended till the sinner's faith? Unless it be a love of pity? Does not God delight in my person in Christ, even whilst he pities my condition in Adam? God's pity indeed is one of the sweet points of the Gospel; for great are his compassions towards us; Psal.117:2, and as the heavens are higher than the earth, Psal.103:11, so is his Mercy, coming from this Everlasting Love in Heaven towards them that fear Him; Isa.55:9, and as his Mercy is the Supernatural and Influential Cause of that fear, so his Everlasting Love, founded in His own will, being the first Cause of that mercy shown. Nevertheless, this distinction, that God loves the elect with a love of pity before they believe, but not with a love of delight till after they believe, is a very pitiful and empty distinction in the sense of the schools. And our men might be ashamed to take up the distinction of the schools, to apply their notion to God's elect. For though the distinction be the Papists, yet the use and application of it is rendered by too many of our Nonconformists, in Conferences, Books and Sermons, for so it spreads like wild fire.

Alas! Should I but translate a column {and that is but half a page} of the School-divinity, where this distinction is used and managed, our zealous, well-meaning 'brethren,' falling into the customary mistake of pressing sinners to come to Christ to get an interest in him {as if there, in and at their coming, all their interest began, and no interest in God's love from everlasting} would not have patience perhaps to read it half through, 'tis so dry and barren. And yet, in truth we must go into these deserts of Arabia to follow the caravan, and to keep up the fashion of walking to go down into Egypt, Isa.30:2, rather than keep to the Distinctions, Heb.11:9, in the land of Promise, Num.13:27, that flows with milk and honey. The mischief is this, that if some of these do not preach up works for justification, {perceiving themselves in the Reformation way,} and keep tight to the pressing of faith, and coming to Christ for interest {the true Popish doctrine of Justification} they think they have done their business; concluding that all interest comes in by the same door that gives me procession. As if the door of faith, Acts 14:27, was faith at the door, or faith was Christ, and the very Gate of Heaven. Gen.28:17.

Must interest in Christ be a doubtful thing in itself, because it is not a certain thing to me, till I have the Spirit of God, II Cor.4:13, to work the Faith that discerns it? For that Faith which is born of the flesh, Jn.3:6, in whomsoever it is found is but a dead faith, Jam.2:26, as there is a world of it among professors. There are thousands that are looked upon to be brave souls, Gal.6:12, that never had one quickening Act of Faith since they began religion! Again, {for you go no lower} must an interest in Christ be an impossible thing, till faith secures it? Must faith realize and ascertain my interest in Christ to God, because thereby my interest in Christ is realized and ascertained to myself? This is to banish the Christian Religion out of man's soul, and to overturn the initiating work of the Divine Spirit, for always in the Scriptures it begins with Passives, Revealing, Discoveries, and from thence passes on to men's acts; whereas in this generation of topsy-turvies, the Christian Religion in the soul must begin with Creature-acts first, and then the Quickening Act of Divine Grace, with interest in Christ following next. Preposterous folly of the Zealot!

Besides, faith makes it no surer to God that it was before. Therefore let men remember to give more glory to God, than they give to faith; and more glory to Christ, who is the Saving and Revealed Gospel-Object of faith, than they give to the acts of faith. Paul, when he wrote to his foolish, Gal.3:1, Galatians, {and we have numerous stocks of these in our days,} found they wanted a Christ formed in them, Gal.3:1, more than a Christ preached to them; and he travailed in birth again for them in respect of the Spirit's work, rather than pressing them to come to Christ as they were by their own acts; for he found they had done too much of this already, and it had made all the mischief; to come, and to go too, so long by Profession before Regeneration, which gives interest by the Spirit, upon the Foundation still of the Antecedent Interest given by the Father and Christ.

There are others not contented with Faith to get this interest {as they speak} who press works to obtain it. As if you would get an interest in Christ, then do thus and thus. Why, your disinterested sinners are evermore dead sinners; for, it is the nature of an Interest in Christ, as soon as it comes in by the Spirit of God to Quickening me experimentally, having been raised up before in Christ mystically. "And you hath he

quickened, who were dead in trespasses and sins." {Eph.2:1} "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." {Eph.2:6} Well, but what must your stark dead sinner be doing? Pray, Sirs, let him be quickened first; or else the more he stirs in religion, the more he will stink. Martha, the sister of him that was dead, says unto Jesus, "Lord, by this time he stinketh; for he hath been dead four days," Jn.11:39, and indeed it was nothing but the quickening him in the Lord's own calling him, "Lazarus come forth," vs.43, before the stirring him, that prevented it in that case of Lazarus, {naturally;} and the case is much the same with us religiously. For which cause, God may justly spread dung upon the faces of such professors, even the dung of their own solemn feasts, Mal.2:3, and doings and attempts to make themselves worthy of the Sacrament, as they nick-name the Lord's Supper. There is a dung in these things, while contempt is cast upon them; and God has threatened it; to which it is probable the Holy Ghost in Paul alludes, when he speaks of all this which is but fit for a dunghill, men scrape together, to fit them for many an ordinance; and do "count them but dung," Phil.3:8, says the Apostle, that I may win Christ; both objectively {in discerning still more of Christ whilst he was running;} and possessively, in having more of Him in this glorious thousand years, II Pet.3:8, kingdom, that all other ministers who came behind him should. And 'tis to be the same with every one of us, who in faith do so run, I Cor.9:24, as to obtain.

What, Sirs, I now speak to you Salvation-workers, and pray, let your free-will bear with my faithfulness. Do you set your poor hearers to task? I am afraid you are in this tasking, like the Egyptians, who would never touch the burdens of the Israelites themselves, except to lay them on the poor oppressed peoples shoulders? Where is the man, the minister of you all, who doth, as to the inward part of religion, what you bid people do? I speak this to your shame, you workers, who mistake that text, "work out your own salvation," Phil.2:12, as much as Origin mistook that other text, "there be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake," Mt.19:12, when he hacked himself to pieces; as the learned know; but you split even worse upon the other text.

Ah! Sirs, can the poor, doubting, tempted soul, burdened down to Hell with sins and wants, do what the lusty preacher, that feels no burden of sin, was yet never able to do? Alas; the poor soul wants an interpreter, Job 33:23, not a task-master. He wants one to open the Holy Ghost's work, the method and way of Divine Operations upon the captive soul, and not to fall upon one in bonds, and thereby impose on him the task of coming. "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." {Isa.61:1} "Come unto me, {saith our Redeemer} all ye that labour and are heavy laden, and I will give you rest." {Mt.11:28} But such coming in the energy of fleshly affections is but outward attendance upon the means and is far less burdensome than the Israelites going three times a year to Jerusalem from all corners of the land, Exod.23:17, which is consistent with laboring and being heavy laden. This was all, before the Lord himself created the other soul-motions of Faith and Love to go farther, and therewith at once removed their shoulder from the burden; Psal.81:6, that is, took off the soul burden, the Egyptian-burden, together with the Jerusalem-burden, on his

own part. And I am sure this exposition is agreeable with the whole Analogy of Faith in the Gospel; and so proves itself; for "let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal.6:4. Not after the flesh, to be understood to rejoice in self, but after the Spirit to rejoice in the accomplishments of Christ. I wish that those preachers that go so much by the Book they have read, and the common interpreter of the Word they always ask counsel from, had walked more in accord with the teaching of the Spirit, so vital in setting forth the Glory of Christ.

What resolution of doubts, what succor in temptations hath the Holy Spirit ever given in, under your way of pressing? I have never heard one interpreter, "one among a thousand," Job 33:23, from your midst expounding Christ in a way of saving Truth; no, not from any of the choice confessions of your lips, or other lower experiences, confessed with the mouth, that I have been a witness of, when perhaps some of the first joggings of the work hath begun under some of you, and these things told in the gates of Zion. Psal.9:14. But on the contrary, poor souls have droopingly complained hereof, of your burdening and pinching them through your unskillfulness; and then if you have gone to hush them, that they should not cry and tell us of it, by giving them now and then two or three choice words to help them along the way, but then have thrown all down again in the same sermon; and let me tell you in the manner you go to work, for if you do any good and stir the people, and if God afterwards convert these people, they do commonly leave your ministry as they have opportunity, and in their experiences have been often faithful in the act of their declaring God's work, Psal.66:16, and have told us how some of you have abused them! Ah! It had been more wiser work if you had preached God's Everlasting Settlements of Christ for poor sinners, than their own palsy-acts of faith to build Christ on for their help. {Christ is built upon God's Settlements, not built on Faith.} It had been better if you had preached Election in Christ, the Riches of God's Grace and Merits in Redemption, the Spirit's Efficacy in Regeneration, and the several branches of the Government of Christ in Gospel-Order; that the new-born being Converted to Jesus Christ, and freely giving up themselves to his Scepter and Ordinances, might know how to behave themselves in the Church of God, I Tim.3:15, than to use worldly policy for preventing their going off from your ministry, and press and pull them into Churches under pious stirrings, before they are ripe to sit down, Mt.8:11, in the kingdom of God. If we had taken this method of pressing, and pulling, and taking in almost after any fashion, how many hundreds might I have been pastor of in several years past, that would in the end evidence the fact that they were never planted by the Lord? "And the Lord added to the church daily such as should be saved." {Acts 2:47}

You insist much, in the applicatory part of preaching, upon coming to Christ; but I profess I could never find one of such as you, understandingly and discreetly lay open the Springs of that motion. If you did, you need not tarry for application, and then bid sinners come to Christ; for if I know anything of the true nature of that work, I can testify that it is done before, under the Doctrine; there the Efficacy of the Spirit's work hath been generating life and light; for as the application is usually managed and orchestrated by the workings of the flesh, the Spirit is usually withdrawn, and the hearers have felt it, as soon as the preacher comes to it; and so you are turned off in that part of the work with nothing but the sound of a broken trumpet. "For if the

trumpet gives an uncertain sound, who shall prepare himself to the battle?" {I Cor.14:8} For in that spoil-form with which the preacher hath been filling up his latter time, he hath been gradually emptying the hearts of his people again, and so hath abused the hungry, and sent the poor in spirit, Lk.1:53, Mt.5:3, empty away.

It is under Efficacy of Doctrine, and not the force of your press that the soul is drawn to Christ. Wisdom has graciously done the work, if God owns you at all, before you ungraciously come to the spoil-part. You need not therefore come forth into the streets and lanes of the city, Lk.14:21, of our God, to alter Wisdom's cry in the Evangelical Day, begun with in the acceptable year of the Lord, Isa.61:2, and drown the Report, Isa.53:1, with your imprudent motives, and your eager presses, the Holy Ghost from Christ has effectually done it, as the Comforter. Though others have a way of preaching, that, if the tree being known by his fruits, Mt.12:33, seems to tell us they would have liked it better if the Holy Ghost had been a Terrifier instead of a Comforter; as about 22 years ago I remember, when I had preached in London at the Morning Lecture on these words, "how shall we escape, if we neglect so great salvation," Heb.2:3, and had laid open in 14 particulars the greatness of the Gospel Salvation, one of the ministries present, coming in among us afterwards to breakfast, saluted me with this discouragement; I had rather you had preached upon the other part of the words, "how shall we escape if we neglect;" which {the rather because it came from a minister whose face I had never seen before} made me legal enough for them the next bout, as the copy of my notes by me witnesseth. So 'tis, you do some good, it may be, in one part of a text, or sermon; but then you are such unreasonable people, you cannot be satisfied, if you have not partly a hand in the undoing it again, and hampering souls in the application; for you have not the skill of managing that part of preaching.

How do some of you open the Scriptures to lead into the Mysteries of the Love of God? Into the Glory of Grace? Do you open them from men? "Behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour." Jer.23:30. Do you go to open them without judgment and experience? Experience of the word built upon sound judgment? "Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and {not opening the Scriptures by any judgment or experience of the Spirit of Christ in the Word itself; but their own spirit in evident mistakes by natural sound of the words, or by some other misunderstanding of the text and coherence} and have seen nothing." Ezek.13:3.

Do not some of you turn Expositors of the Word from the brim of your Bible-leaves, the margins? Why, the people can do this for the preacher, and save the preacher the labor. The pews can tell the pulpits, that Hebrew in the margin is how 'tis rendered in the Hebrew; and Greek in those little side-expositions is how it stands in the Greek; and thus every man that copies a margin looks cousin-German to the original; and is esteemed by such poor hearers who do not carry a Bible and a Search Book, as men renowned for their knowledge of the Scriptures; and this is exactly Mr. Hunt's case; though sometimes the marginal hints have utterly misted him, to contradict the scope of the Holy Ghost in the whole coherence.

How do many of the task-masters preach the Word? Don't they open the Scriptures? Why, they open the covers, unfold the leaves, turn you down to the place, thunder out the precepts in a general way, and then if the people do not immediately

succumb to their admonitions, our Mount-Sinai men step down from the precept, and get up into Mount Ebal, the Mount of threatening, and there in a manner throw the Bible at their heads, in pouring out all the curses of the Law upon them, as hypocrites! And it may be, at the root of the matter in these preachers, 'tis, lest any of the people should believe the Everlasting love of the Father to the elect in His Son Jesus Christ; or from some secret animosity against them for finding fault. Instead of preaching Father, Son and Spirit, the doctrine of the Gospel in the one Mediator, they preach little more than the Godhead of the Father, and natural performances unto Him by the people, and this is to make them come and do {in the power of religion} just nothing. Oh! What confusion is there, where men know not the Everlasting love of the Father! Murdering of souls and slaying them openly, till Christ revive them again by His Spirit! "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." {Jn.16:2-3} For, the same cause that made body-murderers then hath made many soul-murderers since, and continues cruelly to do so at this very day! And yet where men cannot murder their brethren, for lack of reach and opportunity, yet they still think themselves in God's service, and therefore would most readily bash their brains out, if they could do it, and had but that power in their hands!

Ah! 'tis pity any of God's poor elect sit under these unskillful ones in the word of righteousness! Heb.5:13. It is looked upon now as a high attainment in Gospel preaching, if ministers get but so far into their work as to press the poor soul {without any regard to the Spirit working Faith, or to the same Spirit motioning Faith when thus wrought} to come to Faith; though they never open the Object thereof, for it is Christ Himself they must come unto by the springs of motion in the Holy Ghost's Operations; but so they steer wide off their mark, and all because they are unacquainted with the full provisions that have been made by the Everlasting Love of the Father! The parson presses thee to come, poor soul, but does he tell thee how he came of himself? For I can't but think he came though uninvited, and I suspect it, when I hear so much of his pressing without an interest in Christ from the love of the Father before the motion.

And thus they press, and press, till they have oppressed the Truth, quenched the Spirit of God, and suppressed the success of their own ministry. These make more of faith {who, I am afraid will be found at last to have had least} than they do of the love of God to the elect in his Son Jesus Christ from Everlasting; as if God's love was born out of our faith, and not our faith born out of God's love! An ancient Christ to poor sinners is the modern stumbling block! Preachers press faith first and foremost, and Christ secondly, and are all for a Christ fabricated by their faith, even one that is altogether as themselves, Psal.50:21; but I am for that Christ which stood for me in that Suretyship Relation, in the love of the Father before the foundation of the world! And let the men who will not allow Him to be their Christ until their faith hath been beforehand with Him, take this Christ unto themselves. I am for the Christ that is mine, according to the Order of the Persons in the Trinity.

Now as I cannot believe before I have the Spirit of God, the Comforter, so I cannot have the Spirit of God before I have the Christ of God, as I cannot have the Christ of God, before I have the Father. Yet I can never come to this Father who loves me but through his Son and by his Spirit. However, I must have interest in Christ before

I have interest in the Spirit of Christ; as I must have interest in the Spirit of Christ before I can put forth a spiritual act to come to Christ. The reason of this orderly interest is that Christ stands in the Second Person, whereas the Comforter stands in the Third Person; now, as the Second Person in the order of the Godhead is before the Third, and operates in Salvation from the First Person before the Third; so Christ that stands in God the Son must act towards me by the apprehending Love from the Father, before the Comforter in God the Spirit acts towards me from both, by Conviction, Awakenings, Faith, or any soul-work. Union in Christ, even on the Spirit's part in time-union by Effectual Calling, is before faith; because Union with Christ is a creation. And is there any that can create besides God? Are any acts before they are created? Uniting them is acting, and acting God's part exclusively, and so must be by Him before ours of believing.

Now where be your anti-union-men, who will have no union in Christ before faith? These men who fly out so furiously out against Antinomianism {after all their soft doctrine of charming an Elijah's passions, Jam.5:17,} that they shake the very Foundations of the Christian Religion, in the Doctrine of Three Persons and their Operations, to maintain their soul-murdering position of no union before faith. {There are three Unions in Christ, suited to the three Operations of all the Three Persons in God. I mean three Unions of God's Children, and all of them are before Faith: Election-Union, Representation-Union, and Regeneration-Union; and out of all these arises a fourth Union which is a Union to Christ distinct from Union in Christ, and this consists in uniting and cleaving to Christ by Faith.} Good men of our Nonconformists, Presbyterians, Congregational and Baptist, {as we distinguish our good men;} and yet some of all these do maintain this soul-murdering point, Psal.139:16, of no Union before Faith! For that which denies me interest in God, till I have done what I can never do before interest in God {because interest must bring me to it} is a doctrine that murders me, or tends to do so. For, if once I entertain the belief of it, I am dead; you have killed me, you heroic preachers! I can't stir to God upon it; nor come to Christ! Your Exhortations are idle, I feel the impossibility of the entire legal scheme. If I come, I must feel the motion from Union. But as you lay it out in the preaching, I cannot come to eternal life, so therefore you have killed me! Again, if God does not give me interest; if he hath not done it, before I take it, why, this Doctrine of yours that denies his gift to me before my own Acceptation, murders me, and this is its tendency, you Ten-Commandment men! Pray, and remember the sixth Commandment; aye, and we see other fruits of it. How little spiritual life is there in such preachers or believers? And the cause of it? Why, they have committed murder upon themselves, and others too; for when Truth has at any time pricked their hearts and agitated their thoughts, they quickly take this sword, fall upon it, and slay themselves. And this is a great reason why conversion-work stops, though meetings and preachings go on as much as ever.

Oh! Let us take heed of these people who never mind God's Divine Order, and therefore regard nothing in the order of Conversion. They will rather pull God down, than their own rotten notions, which they have gotten up about Faith, down. I speak in this of none but your 'good men!' And oh, that the Lord would make them good, to further owning them in his own way of Conversion. I declare myself to be for none of their young Christ that comes first by his Interest after the believer's faith {for all

interest is reciprocal and relative,} and for none of their disordered Christ, which hath kept souls in such disorder ever since they disorderly apprehended him {for so do they state the method of apprehension.} Oh! 'Tis more worth than the whole world, when we rightly apprehend the Holy Child Jesus, Acts 4:27, who from the womb of the morning, had, in early gospel-conversions of the three thousand, and others, the dew of his youth! For, as it was the scandal of the blind Jew that he did not see Christ to be Christ, or Jesus of Nazareth, before the virgin's womb, and so was offended with the ways and means of God that made him a child. Thus, many 'Christians' would, notwithstanding their own principles of Christianity, scandalize and blind us, if God left us under the trial, by their beating down a Union-Christ, an interested Christ before believing. And this is their main delight to rob Christ, and young him in his interest; whereas his interest in the Church is the oldest interest in the world; he was in it before Adam, and all interest is reciprocal and relative, that is, it commenced with God of both sides together. If Christ has had an interest in me elder than the world, I have had an interest in Christ too, secretly with God, before the world was. And my youthful interest by faith is not my only interest by Grace that caused Faith. It is but the breaking up of what I had before in Christ, and the communication of what I had not before in my self.

And blessed be God, that all which is written and said, whether by Mr. Baxter or his disciples, or any others, {I speak not here of any man who hath worthily written in these controversies, but only of some pulpit jibes, whilst men in the same discourse are inconsistent,} who think they have done noble to be a little anti-Baxterian, and perhaps had not gone so far into Apostasy in this drowsy-age, if their people under some of the spirit of their mixed ministry, did not half force them into it, to make them popular in the congregation; and then besides, if they could not quote two or three of the best authorities, to protect their opposition to that man's scheme, they might never have meddled; yet still, blessed be God, all that's written or spoken could never wound our doctrine, though it hath wounded so many who have a true interest in it. This Antinomianism {as they call it} shall stand, and on God's side prevail, when they are rotting in their graves!

I am for that Jesus who is not of their manufacturing, to come in by the interest of his members after their faith. They carry it all for another Union-Christ than God's born child Jesus; for the Church was his beloved, and He the Church's beloved with God before the world was. I am for that One which stood in God by Settlement as he should stand for ever, and stood in God therefore in that Settlement, as mine, before it came to an open creation that the mountains were settled, or the hills brought forth! Prov.8:25. I am for that Union, for that Salvation, for that Heaven, for that Love the source of all, which is mine by Divine Decree, through the merits of Christ alone, and then communicative donation, and both ways by Pure Grace before I believed, or before I had a finger in believing!

Neither is my faith the worse, but the better for this, for when it is enkindled through Efficacious Grace it flows freely in Gospel Streams of Obedience and Love, and this willingly; yea, even spontaneously suffering and doing far more the very things which others press, than ever I could come up to in the spirit and faith of their duty-press-doctrine. Men speak out of ignorant fear, and not experimental acquaintance with the efficacy and power of the Holy Ghost, I Cor.4:20, who think this doctrine a licentious

doctrine. I would fain know what Doctrine of the Gospel is not licentious which the Spirit leaves in our hands? I have found the contrary doctrine, the doctrine of the Law, when in blind ignorance brought forth as a bridle against sin, the most licentious doctrine, Rom.7:7, to me, even to a despising of God's Government, a total disregard to Christ, and even wishing there had been no religion in the world! The doctrine of their sincere, instead of perfect obedience {that is, the perfect Obedience of Christ in complete opposition and total exclusion of any feigned, however sincere, obedience that man can bring forth,} brought me to it, as before I showed. Sincere Obedience? I saw nothing which I had, nor anything which I did to be sincere! The Spirit of God not being the Principal of my Conviction, but the Author alone of it upon my natural principle, Rom.7:8, I broke out into all licentious thoughts and speeches of God, even to blasphemy, Mk.3:28, and devilism itself, fulfilling the desires, Eph.2:3, of the flesh and of the mind! And there was nothing that ever turned these damnable ties of nature and hell in my soul but Everlasting love! Now this I know to be true!

On the other hand, I could never understand how this Doctrine of God's Everlasting Love in Christ had any licentious tendencies whatsoever, when the Spirit takes it into hand! It is not what doctrine I will choose for the Holy Ghost to use upon me to make me holy, that must do it; but it is what doctrine the Holy Ghost will choose by Application for me, which sanctifies me. And it is as consistent that men in their unchanged nature should stumble at this doctrine, as that they should stumble at Christ's incarnation. And yet, "this child is set for the fall and {as well as the} rising again of many in Israel; and for a sign which shall be spoken against." Lk.2:34. Ah! How seldom do our poor meal-mouthed 'brethren' that often name Christ {oh; that they oftener preached him} tell the people this! Accordingly, I see it clearly, and must therefore say it, God's Everlasting Love to the elect in His Son Jesus Christ is set for the falling, and dashing, and quarreling, and despising in many of our professors, and for a sign, a mark, and infallible sign of Grace that shall be persistently spoken against. {"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Mt.21:44} This I look for, and am never surprised, nor angry when I see it come! "Am I therefore become your enemy, because I tell you the truth?" {Gal.4:16} God's Word must be fulfilled; and I do rather admire the Goodness of God to me a vile worm that I have not been left to cast in my lot amongst them.

Let us look a little into the Doctrine that prevails, and see what inconsistencies, what crooked paths men have made themselves, Isa.59:8, besides all the things I have already struck at in this chapter! What insisting is there upon man's acts in the inward part of religion, before any regard be given to the Gift of the Holy Ghost, and the Operations belonging to his Office, in the passive affections we feel, before any right actions we perform, as the fruit of Everlasting Love! How common is it to put men to work, in impersonating and mimicking the blessed work of the Holy Spirit! Yea, to work their own works, which must be wrought under the Holy Ghost, before they are wrought by Him for it, and this without any distinction made at all in the doer! What rattling flourishes of universal redemption, free will, and the like, hath Mr. Hunt sprinkled up and down in his Saint's Treasury? Which, because I have undertaken to answer in divers corrupt parts thereof, I shall in a distinct paragraph show others their own faces in his glass, and discover some evidences of the matters which I have been striking at, in

these observations, upon doctrines so opposite and cross to the Everlasting love of the Father to the elect in his Son Jesus Christ, before vindicated. And yet afterwards in place, if the Lord does not prevent me, I may go on with distinct answers, not only to the many general heads of exception I range here under more particular instances, but to twice as many as I hear lay together. For in this section I give but a taste of his medley-doctrine, and the barren-gospel he has uttered upon a very fruitful subject, as that of the Rose of Sharon.

Let us now give consideration to an assortment of Mr. Hunt's ramblings as here extracted from his text. "Know for thy comfort, if thou mournest for thine infirmities as Paul did, if thou prayest and strivest against them, and shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding. {Page 142} Is the Law of God written in thy heart, and art thou conforming thereunto in all things in thy life? If so, thou hast reason to take comfort as one that is interested in this lovely Jesus; but not else. {Page 141} {To sinners, he entreats,} is Christ such an Excellent Person? Let me exhort you then to give up your selves to Him, to cast your care upon Him, that so you may obtain an interest in Him. {Page 193} {Motives to get an interest in Christ,} consider that you stand in need of Him, and are most miserable without Him. If he was never so excellent in Himself, yet if you did not need Him, it would be no wonder if I could not prevail with you to renounce all for Him. {Page 195} You that have diseased souls, why do you not make use of this Rose of Sharon? Why do you not come to this Great Physician? If you find any illness in your bodies, or distemper breaking forth there, how do you send for a physician? What cost are you at? And what bitter potions do you drink down, and all for health? But what reason can be given why as much care should not be taken of the soul. {Page 49} If you would be truly beautiful, if you would have the better part comely in God's sight, throw away your paint, and make use of the Rose of Sharon. {Page 53} He has made Satisfaction for thy sins, if thou hast a heart to come to him, and believe in him. {Page 201} Thy sins are not too great to be pardoned, if not too great to be parted with. {Page 201} We may judge of our interest in Christ by doing what he commands, and by hating and forsaking what he forbids. {Page 141} As if to suffer so much from men, and to die, had not been a sufficient demonstration of his condescension and love to us, he goes yet lower, and engages to be a Surety for us. {Page 160} He is not only able, but willing to save such as come. {Page 201} Thou mayest be too filthy to go to Christ by faith, in the state and condition thou art now in? {Page 40} When God comes to adopt us, he finds us belonging to the family of hell, and near akin to the devil himself. {Page 83} Honour Christ more, lest everlasting shame cover thee. {Page 151} Thou that art yet in thy blood, therefore beg of Him to wash thee. {Page 41} And it is marvelous to think that all the world should not be sick of love for this lovely and beautiful Jesus. {Page 109} And since this parting from Christ will be so sad, sinners, beware of this day, and prevent your misery by a speedy closing with Christ. {Page 193} One would think this should put every Christ-less soul upon wrestling with God, with tears and supplications for an interest in Him. {Page 146} One would think this use should be useless; and that all that have but heard of Him should believe in Him without any more arguments to this end, since it tends so much to their happiness so to do. {Page 193} One would think that all that have heard of Christ should be flocking to Him as doves to the Windows. {Page 186} One would

think every soul should be gathering into this Shiloh. {Page 187} One would think that every family should come with their young and with their old, and that no business should be a hindrance from this great concern. {Page 146} If thou art but un-feignedly willing to receive Him, thou mayest be sure He will receive thee. {Page 202} Consider that Christ is able to save thee, if thou hast but a heart to come to Him, and to rely sincerely upon Him. {Page 200} Show more manners to Christ, and then refuse that which tends so much to thy advantage. {Page 206} I have spoken enough one would think in his praise, to set every soul a longing after Him. {Page 106} Let those things encourage thee to return as he did {speaking of the prodigal} and thou wilt certainly speed as he did. {Page 203} Try your interest in Him by your earnest desires. {Page 138} Why, sinners, this {the smoke of their torments ascending for ever and ever} must be the portion of your cup if you get not into Christ." {Page 199}

Here is abundance of flattery and falsehood in all this; as I may lay open in another sort of order, before I have done with these papers. And then when they think their flattery will not prevail, they fright poor souls, and think to drive them to Christ. Mr. Hunt has shown some of his talent in this method, rather than make sure of the Everlasting love of the Father to the elect in Jesus Christ, and so whether he frights or flatters, he hath done it by daubing with untempered mortar; Ezek.13:10, but he that winneth souls must be wise; Prov.11:30, wise in the mystery of Christ; Eph.3:4, to instruct and lead, and not fools in imagining that they can herd and drive men to Christ, as you drive sheep to their pastures. I will lay open this in an instance or two, and confute this same trade they drive in the general.

"Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. They have seen vanity and lying divination, saying, The LORD saith; and the LORD hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken? Therefore thus saith the Lord GOD; because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD. And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." {Ezek.13:3-11}

Oh! Blessed be God for Everlasting Love to the elect in his Son Jesus Christ. Oh! This same Ancient Grace is Efficacious Grace! The Spirit of the Lord orchestrating this Way of Salvation, at the appointed time of love, making more settled converts at this day, as well as more sound believers, in bringing Christ over the head of old Adam, that I can hear, upon the strictest inquiry, as to how their engines of mass production {destruction} manufacture hundredfold more converts than we do, even amongst all the

School-Masters of this day, bred up to this manner of 'do and live' and herein content to wallow, with no thoughts or desires to flee therefrom; for these men are quite out of the way, as much as that gardener, who being a stranger to pruning, should think to make the vine flourish by lashing it; or, striking at its first productions in laboring to kill the root. As the way they are got into will never make believers grow {for their over-whipping has checked their own spiritual growth} so neither will it bring converts to Christ in a way of sound Conversion, and we can certainly never expect to see Conversion work go on in this manner, so long as you think to drive souls to Christ! Many use this type of merits-based jargon, as Mr. Hunt blabs forth.

Seventeen hundred years ago the way of Conversion was by Efficacious Drawing. "No man can come to me, except the Father which hath sent me draw him." Jn.6:44. It is the Father that draws, why? Because all must spring from the Everlasting Love of the Father, who is the Fountain of the Deity; but since the days of Pelagianism, since the days of Popery, since the days of semi-Pelagianism, since the days of Arminianism, and since the new schemes of some of our Nonconformists; for in Christ's Cause why must I partially spare a Nonconformist, and in the same breath find fault with a Conformist? The matter has fallen otherwise. Men often preach and dispute, sometimes with, and sometimes without provocation, as if no man came to Christ without driving; driving into the duties of the Gospel, in order to partake of the privileges of the Gospel; or driving them to fulfill the Conditions of the Covenant, as they sinfully call Obedience to the Preceptive part of Holy Scripture. {Driving came in as an effect of men's corrupting their ways from the Gospel.} But the Lord open their eyes, if any of them belong to the Election of Grace, Rom.11:5, and give them to know, that this invention was never the order of things, to bring with the duties, and postpone the privileges; it was never the order either in the Decrees, or their Executions of the Blessings of Christ and Obedience to Him, instituted and revealed under the light of the Gospel. Thus it is, when men have shut out God the Spirit in divinity, and set up for their own and other men's guides, they run into everything that's confused. This is the fruit of their driving, to overthrow all Order and Settlements of Father, Son and Spirit from Everlasting to the elect! And all to serve the vain ends of their own Babylonian confusion!

And alas; {to examine it a bit} what is this same driving, when the man comes behind me? Why driving me forwards to Christ, as he apprehends. I, but the word behind me is more fitted to draw me backwards to Jesus Christ, whom neither I nor my driver had seen, pushing recklessly on forwards. "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." {Isa.30:21} Driver, whoever thou art, know to my comfort and gain, and to thy own loss, that the gracious word behind me {for I had turned my back upon him that speaks, Heb.12:25, from Heaven} drew me back again to a new beginning in Christ, in the new and living Way, Heb.10:20, which I had never seen upon my back-side. And then it was the Lord that called me by his Grace with a "this is the way walk ye in it." Here I saw Christ, and Christ standing in God, and Christ standing in God from Everlasting, and Christ, as the Anointed, standing in the love of God before the foundation of the world! Jn.17:24. And all the elect blessed in him of the Father, according as he had chosen them in Christ before the foundation of the world! Eph.1:4. Here I saw the old paths, the good way, which I had never seen before, nor my drivers

neither! And no wonder, when the fellowship of the mystery, Eph.3:9, has been hid in God, from the beginning of the world! "Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." {Jer.6:16} These were the good ways and old paths distinctly. Their ways were their Temple-ordinances; these they had gone out of, and corrupted, and walked where they had no vision. Therefore stand ye in the ways and see. See that there is another way that you know nothing of; the good way, the narrow way, Mt.7:14, the Gospel way to Heaven by Messiah; ask, see and ask in the temple-ways by sacrifices, legal washings, &c., for do you use these things for nothing? Where is the good way? Where is Messiah? All this is not Christ; let us look above, and expect His coming down from Heaven, as our way thither to the Father {for you see I open it by Gospel-light,} and ask for the old paths which Solomon had been describing about this Messiah-Wisdom; Prov.8:22-23, who had written of the glorious paths, the ancient paths of love, long before Jeremiah! Stand now, see and inquire for these, and see {says he} how far you are wandered, and got quite out of the way.

Now these task-masters were driving me away from these paths, Jer.6:16, as you may see by the furious and inconsistent pushes they have generally made of their good old way {of a blind obedience} upon this place in Jeremiah; but the Lord took me off from these drivers, by taking me into his own gracious hands, both in the work of Conversion and Sanctification, with these words, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, {the blind, as I saw now I had all my days in and out of the pulpit been,} and not forsake them." {Isa.42:16} Christ did not stand before me in that posture in which the preacher found me when he drove me to confusion, Dan.9:7; for by this means, the more he drove me, the further still I was got from Christ; and so afterwards, when it came to a true Conversion-work, in turning and returning, Jer.3:12, to the Lord {for I had been going from him ever since I fell in Adam, till now these legal mercenaries drove me faster along, and ever further from Christ into many grievous and actual transgressions} I saw I had the more ground to go back again, when I was not disobedient to the heavenly call, Acts 26:19, or the word behind me, saying, this is the way, walk ye in it; the way to this Glorious Redeemer, whom now by faith I beheld! Christ stands in the old paths of Election and Covenant-Settlements from Everlasting; and so, after all my wanderings, becomes the good way, Jer.6:16, unto me! I find rest unto my soul, as the Lord hath promised me, entirely removed from all their shortcuts and yesterday's paths, Hos.2:6, that when the field of the Church comes to be new sown, must be hedged up, and men must come about into the Everlasting Paths, Hab.3:6, again! They must, if ever they are found of that number to get home in the narrow way, Mt.7:14, Christ, cast up in the Beginning of all God's way. "My people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." {Jer.18:15}

Aye, but you must repent. True; but these legalists never drove me to the Repentance of the Gospel. Acts 11:18. For lo, they drive themselves to fulfill the Conditions of the Covenant of Grace for their own peace and makeshift repentance. Well, {they reason,} but though they aim at fulfilling the conditions, they come up, we

hope, to sincere obedience; and this God accepts, and this will bring us safer to Heaven than all your Antinomian-fooleries. {I use the term which my ears once heard a popular preacher, Mt.7:15, of the city, now flourishing, call the great things of Christ in the Gospel!} Well, remember sincere obedience is not enough for you, except it be the sincere Obedience of Christ, who was obedient unto death, even the death of the cross. Phil.2:8. Take heed, that your sincerity be not the sincere cheat of old Adam, for there is nothing which comes from old Adam that is accepted with the only wise God. I Tim.1:17. He knows no sincere obedience, but what proceeds from the tree first made good. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." {Mt.7:18}

I must repent, 'tis true; but these blind men can't discover to me a Christ for repentance, a Christ in repentance, except it be a Christ that is repentance, as they lay it. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Besides, I must have the Lord's Christ, Lk.2:26, after repentance, whom I had before repentance. I must have Him above repentance and beyond it, and be made to realize that true repentance must be freely gifted by Grace, and whoever much I lash myself into a penitent frame, in the end all must come from Above. Besides, I can never repent, if I had not Christ before I repent. I must have Christ in his own blood to work it, by sending the Comforter, Jn.14:26, into my heart, into my conscience, as well as into my understanding and will, to sprinkle all, I Pet.1:2; or, as to any Gospel-meltings, a flint can repent as easily as I can. For, in moist weather that will be damp and wet on the outside; thus in judgments and showers of wrath, I shall be wet, it may be, when I am afraid I shall go to Hell. Do you call this repenting? It is howling, when Esau lifts up his voice, Gen.27:34, and cries with an exceeding, bitter cry; 'tis unbelieving; 'tis not repenting; for he found no place of repentance, though he sought his father's blessing carefully with tears. Heb.12:17.

So that he who drives me to a Christ, must be supposed to drive me to one of his own fancying; for I am sure, the true Christ will never stand for me to be driven up to Him. From whence, I am left without relief, by their doctrine, to venture blindfold, and rush in upon a strange one, not to God's Christ and to my well-Beloved. Isa.5:1. The hasty whip-monger will drive me to a conditional Christ, and if any secret guidance from the Word would incline me right, {if it be not strong and effectual, but a mere motion without new principle} this Jehu, II Kings 9:20, this furious and dangerous driver will drive me, and drive me, till he is got me off from the motion, and way too, that I must not dare to venture upon the Doctrine of Eternal Love-Union before faith; nor venture so far neither by faith, as to venture in after my absolute Forerunner, who is for me entered, Heb.6:20, without any condition I am to fulfill, within the Veil!

Well, blessed be God, what with God's drawing and their driving, my soul comes not into their secret society; mine Honour {my tongue in praises for what they do not understand} is not united with their assemblies. "O my soul, come not thou into their secret." Gen.49:6. I am drawn, I must be drawn, I can't be driven, says the spouse. "Draw me, we will run after thee." Now, drawing me is persuading me I have a better Father than I had in Eden, a better Husband than the creature, though almost of six thousand years standing, which I have married since! Drawing me is persuading me by love to go back, in my thoughts, were, through my days, I have always been in Adam!

In fallen, wretched, lost Adam! It is persuading me to go back to Adam, even before he sinned in Eden, Gen.2:8, and there see how much I am sunk below Creation-Glory! Yea, drawing me is persuading me into Christ, who was, and to Christ prepared for me too before Adam! It is a persuading me, as a means to get me out of this wretched state, forwards, to know well how once the case has stood with me backwards; that when set right in the way, I may, according to the Counsel of God, that must always guide me by the Word, advance safely, and with the best success forwards. "Thou shalt guide me with thy counsel, and afterward receive me to glory." {Psal.73:24}

It is good, as I belong to God, to know what I was, and where I was in a Gospel-sense before Adam; and how I came into relation with the Lord from Heaven; I Cor.15:47, that when I come thus and thus to see it, I may be drawn on, on, on, though I go round through the way of the wilderness, Exod.13:18, and through a world of troubles and hatred, Matt.10:22, to my dearest Lord, in the trace of His mighty love, still behind me and before me. If to try me, I am stopped forwards, love that guides me, persuades me to step back, and go about to Heaven! Am I stopped for a little moment, Isa.54:8, in advancing forwards? Let me withdraw, and go back in my thoughts to an "Everlasting Covenant, ordered in all things, and sure." II Sam.23:5. And thus am I helped to wait, Gal.5:5, to hope and believe, that my way to glory will open forwards again, in order to my settling there forever! "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." {Phil.3:12-14}

Now, when I thus retire back, I find it quickens my heart, and opens my way together; it assists me pressing forwards towards the mark, and forgetting the things behind, as if I were but taking my first step to Heaven! This hastens me on very sweetly towards eternity; Yea, hastens me to the coming of the day of God! II Pet.3:12. It is now I do not stick or wander from my duty in the circle of Providences! It is now under the Consolations of God, by the blessed Comforter, that though I drop into many alterations, yet I never drop off, or fall away from the sphere of God's love in Christ Jesus our Lord; as the motion began in God's heart with love, so all the existing springs of motion that draw my heart to Christ, are lines directed onwards till they meet again in the same Love-Center, in the same Glory-Center that began them! By this guidance I never lag nor loiter, to take into other's grace-paths {for nowadays nature goes for grace} but go on with Love's Beginnings, till I meet in Heaven within the love-point, from everlasting! To wit, that everlasting which is to be drawn out to everlasting again; only with this difference, that as love had a beginning, it is to be carried on without ending. Love, like a circle, or a ring, before closing, had its own beginning within itself, but when closed up, and the matter fixed, has no ending to Eternity!

And yet surely there is so great an enmity in many to this Everlasting Love, {for the natural mind is enmity with God, Rom.8:7,} that as to the sense of its being from Everlasting, I verily believe they could as soon choose with the fool, to say in their heart there is no God, Psal.14:1, as admit this sense {which I have laid down} of God's love! Oh! What a heart of stone was mine, that God by this same love has changed! "A new

heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:26-27} And, what a Wonder of Grace is it that I am not belching out, Psal.59:7, against it, and running from one professor to another, and shaking the head, Psal.22:7, in their number!

Now, let men snarl at this love of God from Everlasting to the elect in his Son Jesus Christ, this love emulating from the Beloved in everlasting bonds of Grace if they dare; for by such snarlings they only proclaim their lostness. Not one holy man amongst them, who will ever see the face of God for themselves, but only such as shall be found to be brought into Christ, and with him to stand into God, as the Greek is in John 17:23, {"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me,"} upon this One Foundation of their Everlasting Union in the Glory-Man! {Holiness that brings men to see the face of God is built upon Union in the Glory-Man from Everlasting.} Mr. Baxter himself, once under the sun, whom I believe to be now in glory with the Lord, is carried in upon this Foundation of his Everlasting Union in God-Man, before the foundation of the world; much more before he had done any good or evil, Rom.9:11, or could think a good thought. "For it is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} This union I am speaking of, tarries for {i.e. depends upon} no man's faith or works; and that Union is put into the One-love wherewith God loved Christ! This Love, this Union-love is the only frame that holds, in Christ Jesus of God, all the branch-unions of it consequent in time, and following other things which stand before it in the same everlasting frame. Thus Christ standing in God, and love pitching upon our persons in Him; faith and works too in their place and frame can never fly in pieces, or be lost out of this settlement. The Settlement of them is the only means in the hands of all the Glorious Persons of God in Christ, that faith, repentance, holiness of life, as well as holiness of heart, can never fall, or fail, but secures them every one. Here I pitch through Grace, on this I live, with this I choose to die.

I can see nothing against all this, either in Faith or Manners. There's nothing against it in Faith; for there's Redemption-Grace, as the fruit of Election-Union, to secure Influential Grace by the Spirit of Faith, II Cor.4:13, unto the elect. There's nothing against it in Manners; for there's Christ-Wisdom in the Nature and Moral Branches of his Covenant, to secure the Transcript of God's Law in the natural and moral ideas of virtue and human honesty; and so to cause the Law {of the Ten Commandments} to be written in every man's heart, Rom.2:15, and something of it to be copied out in every man's life; without which the world would be a chaos and disband into confusion!

We may hence see the Fulness and all-Sufficiency of God's Counsels. Nothing could be wanting in the Contrivance and Thoughts of Everlasting Love! Blessed be God, there were Three in Counsel! And there can be only Three, when this Glorious Deed was Settled. There were the Father, the Son, and the Holy Ghost in the Council of Grace given us in Christ Jesus before the world began! Three who are One! "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but

is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10.

How consistent is the Holy Ghost as the Spirit of the Prophets, with himself, as the Spirit of the holy Apostles of the Lord! Nor were Isaiah and Jeremiah prompted by the classes of those times, as too many are in ours, to put in other words into the doctrine, to mar the Everlasting Settlements of Grace! For though many of the discovery brake out in those prophetic times, yet the Settlements were made in Wisdom's time, even whilst Christ, as the Covenant-Man, was by, in the Second Person, from the dates of Everlasting!

And as Isaiah called Christ the Husband of the Gentiles, before the Gentile-Church appeared, doubtless there were men as Anti-Evangelical, according to the measure of the Revelation of the Doctrine of Christ then, as there are in our day, who could freely have prosecuted the man in these matters, for broaching a Doctrine that did favor Libertinism. And as for our men, I know they'll not stick to set up screws and engines, and torture Isaiah's Doctrine, in their zeal to stop the progress of what they call an Antinomian Gospel; just like Isaiah's tormentors, who once unmercifully took that prophets body, tortured it, and sawed {according to Jewish tradition} Isaiah in sunder, Heb.11:37, because of some passages, it would seem, that Manasseh the son of good Hezekiah, and the sparks of that new reign, when their Puritan King was gone, could not bear. But we must leave these men until God opens their eyes, being incurable by, and obstinate against all other Convictions. And so much for this useful chapter.

## Chapter 8

### **Of the Everlasting Love of the Son of God, or of Christ, to the Church; set forth from the Pattern-love of the Father.**

Now let us take up the residue of the words in John 15:9, "so have I loved you;" that is, "as the Father hath loved me, so have I loved you." As the Mediator was Predestinated of the Father, or God's own Son chosen and appointed to be the Man Christ Jesus; I Tim.2:5, and his own Son Covenanted with, touching all the vast ends of his Mediation, and that Mediation manifold; also, as the spouse is ordained in the Son of God, and ordained glorious for the Man Christ Jesus, and presented of the Father as a bride unto him; so the Son of God takes her in that presentation of her by his Father from the days of Everlasting! He takes her in Union with Himself in the Covenant Man. The Foundation and Capacity of this relation of her to the Man, Psal.80:17, lay in the Son of God, in whom, Zech.6:12, the Man by Covenant subsisted, or stood, and in the Father's Covenant with the Son, as God-Man, for her; that now, as she is fore-viewed of God, being fore-known and fore-loved, Rom.8:29, from all the rest, Rom.11:7, in the innumerable diversity of his creation, and as she is so fore-known and fore-viewed, is presented to his Son, as God-Man; so the Son of God, being co-equal with the Father, Jn.10:30, in the same Foreknowledge, accepts her, as God-Man, at the Father's hands, in the Covenant of Presentation. Jn.17:10. The Son of God in the relation of the Wisdom Mediator received her.

For, as the Son of God had been the Nature-Mediator between God and all his creatures; so now in this act of the Father's Presentation, Jn.17:6, together with his own Acceptation, he becomes the Grace-Mediator, and the Glory-Mediator too, in her being brought so nigh to God's Eternal Favor secretly! And therein, as that favor of God in Christ was settled on her to last eternally, he becomes, between it all, the Redemption-Mediator, to recover her standing, who never was to lose the love and favor of God settled on her in Christ, Eph.1:11, after the decreed fall, Rom.11:33 & Psal.33:11; and so becomes at length openly therewith the Glory-Mediator, as he had been thus, secretly, the Glory-Mediator, before the world outwardly existed. In this ultimate branch of Christ's Mediation, she shall derive and take up all the ancient, secret, settled glory, to be communicated openly before men and angels, at her abundant entrance into the Everlasting Kingdom, II Pet.1:11, of our Lord and Saviour Jesus Christ! To whom with the Father, in God the Holy Ghost be the utmost glory now and evermore. Amen! Rom.11:36.

This diversity of Mediations and Operations doth not multiply Persons in the Mediator, it multiplies the Relations of the One Mediator between God and men, I Tim.2:5, but it destroys not the true nature of the One Mediator Himself. Let it fall under illustration by a similitude, and there you shall see how a man may be a father, a brother, an uncle, a husband, and all these various relations, and yet but one in the same man still. And if you would see an instance to confirm it in the same person, let it be the same Wonderful Person, the Person of two natures, Christ, whose natures do not multiply his Person; and who has many other relations than what I named before, and all these various relations to one and the same Mystical Person, the Church; yet still without multiplying the Person of the Mediator, in whom they are all founded and secured. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa.9:6. "For there is one God, and one Mediator between God and men, the Man Christ Jesus." I Tim.2:5. This one Mediator in Person, God-Man, is diversely related to the Church. He is her Redeemer, Isa.41:14, as she, in all her individuals, makes up his ransomed number. He is her Shepherd, Psal.23:1, as she is made his flock. He is a Father, James 1:18, to the Church in her New Birth which he effects by the Holy Ghost. He is her King, her Lord, her Lawgiver, Isa.33:22, as she is his holy nation, Psal.33:12, he is her Bridegroom, Jn.3:29, as she is his spouse, &.

Well, the Son of God, as God-Man, received her of the Father, and therein and therewith loved her as the Father loved her; he having condescendingly agreed in Jehovah's Covenant to be One with the work of both their hands; he immediately became one with her in the vast thoughts and ways of God, and she becomes one with him, the Covenant-Mediator-Suretyship-Representative, in the same vast thoughts and ways of God too. This Union and Oneness being settled as well as chosen of God, and made to stand fast in the Mediator, was the union before the open foundations of the world. A union delighted in of God, a union in the love of His delights, rejoicing thus through the Days of Everlasting in all his secret works. "I was daily his delight," says Wisdom, as well before as after this confirmed Union. For he was daily Himself the Delight of God in the secret works, so when the Father comes afterwards to show him the Redemption of this fallen spouse, it no ways interrupts the delights of God, nor the

joys of Christ; but he goes on expressing the highest satisfaction; "then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Prov.8:30-31. God delighted in them, as he viewed them in him the Mediator, and the Mediator delighted in them, as he viewed them with the Father, and had received them at the Father's hands.

Hence it comes to pass from His own Mediatorial love in choosing us, as the Father had chosen Him into the Antecedency of the Nature, that we are members of His body, of His flesh and of His bones, in the Covenant-Man, fore-ordained unto Glory, and by the Covenant of Jehovah settled in it; as the Apostle admirably speaks from the Holy Ghost in those amazing words, not duly considered by interpreters, which describe the spouse of Christ. The text is Ephesians 5:30. "For we are members of his body, of his flesh, and of his bones." We are of his body; he does not say here, as in other texts, that Christ is a member of our body. No, for, says he, he had a body before our body! Before we had our bodies in the first man of Eden; or, such a man as in the height of all his glory was but a man in the low lands; the Everlasting Man, upon the mountains of eternal thoughts, stood above him and before him! We are members of His body; he had a secret-glorious body before, as now he has an open-glorious body, Phil.3:21, before our bodies have his open likeness. Psal.17:15. So his flesh, his bones before our flesh and bones, and ours came in behind; are after, as he is the Alpha, Rev.1:11, of all the ways of God. Our bodies, flesh and bones, come into existence, into favor, into nature, into grace, and into glory, by the Pattern of his body, flesh and bones before us!

We usually carry it no higher than that Christ took our nature on him. Heb.2:14. Aye, but he was ordained first into the Nature, Man; and we were ordained next, into his Man-Nature; and that exemplariously and dependently, in the Supralapsarian or over-fall Glory, the Glory settled before Adam's Fall was Purposed. Only, in the Sublapsarian, or under-fall Executions {as I will show after} man in Adam appears first, and Christ appears next. And so, according to the appearance of Adam manifested first, and Christ manifest in the Flesh next, I Tim.3:16, Paradise-Adam is called the first man, the first man that was only man, and whose whole person was no more than human, and the Lord from Heaven the second Man. "The first man is of the earth, earthy; the second man is the Lord from Heaven." I Cor.15:47. Thus also, according to the order of these two appearing, the second of them, the Lord from Heaven, the Lord of Glory {and therein absolutely the Firstborn Man} is nevertheless very properly, according to that order of their appearance in the execution of the Councils, said to take our nature, as if we had had the nature before Him. And indeed, according to this appearance, in executing the ways and thoughts of God, so we had.

And although secondarily this was true, nay, the Scriptures speaking of the Incarnation do mostly run in the secondary sense; yet never exclude the primary, nor can any from them lawfully deny the truth now laid open; and therefore let him that hath wisdom understand. Rev.13:18. Accordingly, in this Ephesians text, setting forth things from first to last and bringing the Marriage-glory of the Church into open consummation most intimately described, the matter is so laid together, as the Marriage of the Lamb was to break out, Rev.19:7, and this upon sins being absolutely done away, Dan.9:24, as if they had never been, or bred in the Church of God, or had infected one

elect soul from Adam! And the Church presented by Christ unto Himself, in the glory of the Thousand Years Kingdom, Rev.20:6, "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph.5:27. And now it is, that upon the laying of the matters thus together, he comes and speaks in the language of a Glorious Husband indeed, who is first in the order of Matrimonial Honour in his Headship; that as Adam was first formed, and then Eve; I Tim.2:13, so here, according to the Ancient Relation before the Foundation of the world, Eph.1:4; 'tis not said, Christ is of our Nature, but that we exist of His. "For we are members of his body, of his flesh, and of his bones." Eph.5:30. Here is his true Adam and Bridegroom-glory, while the human nature is expressed in us derivatively! As Eve from Adam, and so married unto Him, and now found, not only as to what we have by Grace and Glory, but even as to what we are, in the very first productions, Acts 17:28-29, of our innocent nature dependently on Himself a Husband!

Oh! Incomparable love! Not to be matched by men or angels! What love hath Christ expressed to the Church, which the Church can never express to Christ! We did not so much as come into the world in our natures by ourselves, Col.3:10; we did not appear in the human shape, nor could put on man without Him; yea, when he hath given us new natures, we cannot in our new natures come to Him, and love Him, without Himself! And yet all this, which we comprehend, flows out of his Ancient Love which we cannot comprehend!

For, as the Eternal Son of God in the Everlasting Counsel of Settlements, did assume, or take upon Him, the Covenant-man {our first human nature from which our natures flow, Gen.1:27,} into union in Himself, the Second Person; so he did take the Church presented of God unto Him in a Marriage-deed of Settlement and Covenant Contract, at the Donation of the Father, Jn.17:2, and before the Holy Ghost; consequently, Christ and the Church were both mystically one person in God's Covenant, long before Adam; even as now long since, a man and his wife, or Twain becoming One flesh, Mt.19:5-6, are a figure of the Mystical Union between Christ and the Church. Ephesians 5:25-32.

Well, the Lord Christ equally with the Father, and with the same delight, pitched upon the Church foreknown and so fore-viewed of God, and presented unto Christ. Christ freely received the elect at the Father's hands to become their Everlasting Husband. Aye, and she, elect, in one depending body, to be from thence his Everlasting Spouse. Thus, he consented to take her unto Himself from the Father's hands, Jn.17:10, and have her joined unto Himself in the Love-Union by his own Man-Covenant, upon which she was ordained unto means, before she should come into possession, according to this Presentation of her unto and Acceptation of her in the Beloved. "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph.1:6. Here lies the original spring of our life in this glorious mystery.

Oh! Equality of Grace and Wonder! As God pitched upon his Son to be the Man, so his Son pitched upon the same choice, and became the Mediator! And the Mediator pitched upon the Church, as the Father had pitched upon her, and had made the presentation of her! "Behold I and the children which God hath given me." Heb.2:13. Christ loved her from the Father, and chose to become her Bridegroom! And in that Relation that was kept secret till the fulness of time, {as the Holy Ghost's phrase is

about Christ's Incarnation, Gal.4:4,} he undertook so to provide for her establishment in the same Relation to Him, that she should be secured, maintained and brought up for God, Mal.3:6, whatsoever God had farther designed, in subordinate Purposes and Counsel, in the Everlasting Covenant, II Sam.23:5, to fall out.

This was the secret glory of the Church, in her Marriage-Settlements between God and Christ. And this was the afore-preparing her unto glory; to wit, the open glory to follow, Rom.9:23; the open glory with Christ, under, by, through, and after and over various means of sin and restoration. "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph.3:9. The open glory was not from Everlasting, but reserved to the accomplishments of her great Forerunner, Heb.6:20, who was to work it out by the Pattern of her secret glory given Him by the Father for her. The beginning of the Secret Glory in thoughts of Everlasting Love, together with the consummation of it in the open glory of Heaven, are for substance in these Settlements, Jn.17:24, one and the same glory to eternity! A glory settled, and then through gradual steps and advantages, a glory to be received and enjoyed! A glory awakened into secret existence by Him who depends not on open vision, and to whom the open manifestation and unfolding thereof, can cause no alteration or change within Himself! "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6. A glory awakened into secret existence with the Lord, and then a glory to be awakened, Phil.3:21, into an open existence with those that are the Lord's, to follow it. A glory at first, and a glory at last which will match! A future glory to rise up in an equality with her ancient glory to Him whose ways are Everlasting, Hab.3:6; so that she must be just such a glory, such a perfect beauty presented unto God by Christ, as she had been presented unto Christ by God; and then she shall be openly to herself, II Thes.1:10, what she had been secretly unto God and Christ, before the Foundation of the World.

Oh; what a quickening doctrine hath this been to my own poor soul! How graciously have I felt it {`tis none of my notion or opinion, but my faith, my very life to God, Gal.2:20,} in those times of love which the Lord hath seasoned, Ezek.34:26, for beholding it! What Encouragements! What Experiences! What sweetening views of the King in his Beauty have I enjoyed through the fleeting moments of presenting it! "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." Isa.33:17. And that under the Gospel-seals of the Lord the Spirit! "Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22. And this through Faith, Eph.2:8, receiving what was a certain thing before it. To illustrate this; whilst the Thames runs under London Bridge, it argues there was the same river above the bridge as before it; so in Salvation, if the Forgiveness of Sins and Eternal Glory is a rich and full stream of Grace running down through Faith, it argues that this very stream lay eternally in Christ, above faith, and before it.

## Chapter 9

### **Of the Everlasting Love of the Spirit to the Church set forth from the Pattern-love of the Father.**

Everlasting love and good will to men is the free result of all the Persons in God co-equally. To all therefore which hath been said I must add, the Spirit comes into this wonder about the Covenant-Man, the Saviour of the elect, {taking in the over-fall and under-fall Councils of God together,} and the Husband of the Church, as much as the other two Persons in the Godhead. And good reason that he should be consulted, who was to work it all over efficiently in the "fair colors," Isa.54:11, of a Church beatified, even Zion, the perfection of beauty, from the Father and the Son, when the Spirit hath brought it up to a full exactness in the Glory, as the Counsel of God, among the Three-One, perfectly ordered in all ways and means. "Out of Zion, the perfection of beauty, God hath shined." Psal.50:2.

As Christ could not have been Christ without the Holy Ghost, so the Church could not have been the Church, nor the Spouse of Christ from Everlasting without the Holy Ghost in his Everlasting Love, in raising her up unto that Glory in which she was presented of the Father! They having all foreknown, and fore-viewed her, and raised her up in their equal Thoughts and Counsels, perfectly in order to that Presentation. The Holy Ghost must be brought into this Wonder of the Everlasting Love both to Christ-Man, and to His Spouse.

When the Elohim, or Three in One, speaking to and conversing with one another among themselves, did say, "let us make man in our image, after our likeness," Gen.1:26, the Spirit, our last Person {according to Divine Operations} in order of the Three cannot be excluded from the "us" and "our" in that language of the Divine. Moreover, as that Image of the "us" and "our" or of Elohim, the distinguished Subsistence of God there, cannot be meant that the Elohim, or Trinity was that Image; that the Three-One-God emanated any likeness or image after which man was to be created; but is meant of Christ-Wisdom, the Divine Pattern of all standing in God; and thus it is plain that the Spirit had a hand in that Covenant-Wonder; he being a Person in the Elohim, the "us" and the "our" there {in that Creative Act} must needs include him; and as he must be included in settling the Glory of Christ, or, the original created Glory of the Head, by co-equal Consent of the Father, Son and Holy Spirit; he must be included too in all that concerns the members, in conjunction with that Head. This is most inseparably congruous to one equal in Power and Glory with the other Two; and is as inseparably congruous in the goings forth of Elohim, or the Three-One, co-equally towards the objects in God's Thoughts and inward Operations. And so, the Holy Ghost must love the Church too, with a free and everlasting love, answerably, or correspondingly, as he loved Christ.

Besides, let us mind how our Wisdom-Mediator is called, and we may argue from the Word accordingly. For his names of unction, to wit, Messiah in the Old Testament, and God's Anointed, as well as the Christ of God in the New Testament, do point us to the very seals of the Holy Ghost from the Father in our Mediator. Anointed, or "Christed"

is expressly said to be the work of the Holy Ghost towards him, when he openly became Jesus of Nazareth. Acts 10:38. Now he is called Messiah, and God's Anointed, before he had, to men, passed through the virgin's womb; for he is styled so in the Old Testament, many ages before he was born, before he was openly sent of the Father, before he was anointed openly by the Holy Ghost.

Now all those things, naming him Christ, calling him Messiah, revealing him to be the Lord's Anointed, forming his body in the womb, and anointing him in the open face of men, was all done in relation to the Church. If Christ had not had a Church given him, the Father had never sent him, the Son had never given Himself in the Incarnate Union, the Holy Ghost had never formed that flesh, nor created that reasonable, human soul, nor had anointed the Man Jesus Christ in that wonderful Union of God-Man. This evidently proves the love of the Holy Ghost to the elect for the sake of whom, Christ, under the Operations of the Third Person, is thus a Saviour, a Jesus. As the Holy Ghost reveals his Names anciently, and all as suited to the Mediatorial Office and Relation of Jesus Christ, before he was made manifest, and gives him one and the same sort of names, before, as after, it is plain the Spirit had an eye upon us, loved us in Christ before we believed, before we were born, before the New Testament began, all through the Old Testament, and then, because God, why not as well from the dates of Everlasting?

It is certainly on this account, of what Christ-Man abstractly was in the Settlements between all the Persons of God, and therefore by the Council of the Holy Ghost, that the third Glorious Person is absolutely in his Person above the Man that subsists in the Second, and before Him. For though, as Comforter to us, which is a name of his Grace-Office, and not his Nature from the Man Christ Jesus, he acts under and below the Man; yet absolutely, as the Holy Ghost is God the Spirit, the Spirit of the Father and the Son, so he did truly send the Man, our Kinsman-Redeemer, Ruth 3:12, and must in that Act, as so considered, be joined together with the Father.

To the same purpose, mind that full text in Isaiah 48:16,17, "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." It is plain by the 17th verse that the whole speech is taken up in the Person of the Mediator, for the words are so laid, that to apply them otherwise, and bring them to personate another than the Mediator, is to overthrow all the strength and confidence of any such interpretation. Both these verses are an admirable instruction touching the Office of Jesus Christ, both as founded and as executed. The foundation of it lay in his Mission, his Sending, and the greatest wonder of all in it is that he was sent of the Holy Ghost, the Mediator standing so high in God as the Second Person, and the Holy Ghost in the order standing next as Third; yet not only the Lord God, but his Spirit sends the Mediator; and therefore this confirms all the exposition of it I have laid down in two or three paragraphs before. Now, I will briefly run over the gloss of these two verses, and issue it in the main proof I have here undertaken.

The Lord Christ begins with an exhortation to listen to the Instruction. This is first made to the Jews, then to the Gentiles, and therein to all the Church of God, which the

elect do make up, for whose sake they are uttered. And Christ speaks here as Incarnate, and utters his Words of the thing as accomplished; for so it was in all the Sublapsarian Executions, done to God, in God's vast thoughts secretly; though not done as it was to be done openly to God before men, according to that secret Pattern and Purpose with God in his vast Knowledge. Accordingly, he uses the heavenly style, does not borrow it of the Hebrews, to conform to their speech, and so places it in the past tense for the future, "hath sent me" for "shall send me," as the Enemies of Union-Grace before believing will run I know, to that vain and saucy conjecture; but the Lord God, and his Spirit "hath sent me." He was sent in all the Mediatorial Office; for here are all the branches of the expressed, Priest, Prophet and King, or the Chief, the Leader, and the Spirit hath sent me, says he, into the Execution of all.

"Come ye near unto me," {thus he begins,} for the whole Contrivance and Execution was such a Mystery of Godliness, I Tim.3:16, that when he came openly to be "God manifest in the flesh," there was nobody almost, comparatively in Christ's Day, at his first appearing, and showing unto Israel, Lk.1:80, as is said of John the Baptist his forerunner, that in a manner even among the elect believed it. "Therefore come near, says he, unto me." Be not so shy, be not such strangers, I have an errand to tell you, a message to preach, which I know, you have never heard before. And hear ye this; mind the consistence, the Agreement that there is between what I am, and what I tell you; and what I have all along in the Old Testament spoken. "I have not spoken in secret;" it was neither spoken of in the world, nor out of the Church of God, it was neither whispered to angels, nor lost in paradise. From the beginning, from the beginning of the world, from the beginning of Revelation, Sacrifices, and all instituted Worship; from the time that it was; from that very time and beginning {for time here shows us where to fix the beginning} in all these open and revealed things, I was spoken of in my Man-Nature, and I spake the very things spoken, having a far higher Nature in my Person than the Man in my Mediation. "There am I," or, "there I," as it may be read contractedly; there I acted, and went above you, as the Lord of Hosts; there I joined in all with Elohim, and by my Name Jehovah was known unto my people.

And now, says he further, I come under the open Work of God in the Incarnation, the Lord God; the Father, and his Spirit, the Holy Ghost hath "sent" me. The Holy Ghost, as God, hath joined with God to send me, me the MAN Incarnate; which Holy Ghost, as Comforter, I have all power in Heaven and earth, Mt.28:18, to send again to you, as I am Mediator. "Thus saith the Lord thy Redeemer," thy Kinsman-Redeemer; there's his Priestly Office under the Unction of the Holy Ghost. The Lord God and his Spirit hath sent me. I am therefore thy Redeemer by Price, I Cor.6:20, the Price of Blood in Propitiation, both as a perfect Sacrifice, and a Great High Priest over the House of God, Heb.10:21, to offer it up, and plead it. "I am thy Redeemer the Holy One of Israel;" born of Israel by blood, because Israel is mine by Grace, to raise Israel unto Glory. I am the God of Israel by Being, I am the Christ of Israel by Covenant and Constitution; I am sent to Israel under the Unction; I am the Holy One sealed up to my Office by the Holy Ghost for all the Israel of God. Gal.6:16.

"I am the Lord thy God that teacheth thee to profit;" and here is Christ's Prophetical Office, still under the Holy Ghost's Anointing. God teaches by Christ, and Christ teaches by the Holy Ghost. If God does not teach us by the Mediator, we shall

remain in Babel, for there is no other Doctor that can teach our souls to profit; and the Prophetical Office of Christ, whereby we are taught of the Mediator, depends, by reason of the Covenant of Redemption-Grace, upon the Unction of the Holy Ghost, "the Spirit of the Lord God, says he, is upon me to preach the Gospel," Isa.61:1, as he says elsewhere in this glorious prophecy of Isaiah, which leadeth thee by the way thou shouldest go. There's his regal Office, the ruling and conducting part of his Mediation; his Office as a Leader and Commander, Isa.55:4, and the Captain of our Salvation, Heb.2:10, that still goes before us, under the same Divine Unction of the Third Person in God. For it is "the Lord God, and his Spirit hath sent me," as he tells us.

And this of the Spirit here is that for which I produce the text to give the emphasis of all in the present matter before us. "His Spirit hath sent me," he hath sent me for the Church's sake, he hath sent me as Redeemer for them; he hath sent me as Teacher for them; he hath sent me as a Leader for them, to bring them up out of Great Tribulation, Rev.7:14, {"and have washed their robes, and made them white in the blood of the Lamb,"} and make way for the Spouse to bring her up out of the wilderness, "leaning on her Beloved," Song.8:5; he hath sent me under his own anointings, to bring her up with all the "powers of the merchant," Song.3:6, and to go before the glorious company in the Head of all the train! He hath sent me into the Execution of my whole Office, He, together with the Father, hath done it for the Church; an undeniable argument that the Holy Spirit was jointly in the Counsel and Constitution of all before the world was, or, from Everlasting; and so cogently enough prove the Everlasting Love of God the Spirit to the Church, for whose sake all the Sublapsarian, or, under-fall measures of these ways and means, were taken up with God too, before the world began.

It is to this purpose our Lord Christ hath spoken those last words of John 15:9, "continue ye in my love." Christ had told his disciples in the foregoing words which I have opened, how the Father loved Christ, and how Christ loved his disciples, and therein and therewith the elect; for it is all the same love of One Spouse, Christ hath no divided love towards her. And here's now how the Spirit comes in and joins the love-wonder, as he is the Bond of this Union by continuing it. "Continue ye in my love," there's the Spirit, the efficient Bond of this Everlasting Spouse-Union. So that "continue ye in my love" is not mere bidding them to continue, but blessing them into continuance, as the Settlements of the Grace-Union, on the Holy Ghost's part, are provided for continuance under subordinate Councils, that work out the steadfastness of the elect after Effectual Calling, against the creatures mutability. "Continue ye in my love" is blessing them with the "receiving the Holy Ghost," in order to continue in the Love of Christ. For, as the Spirit takes and shows us Christ's love, Jn.16:14-15, so he holds us sweetly there.

Continue in it; it is not a direction, and so a free-will continuance, as to say, do you so of your own nature, and creature-free will; continue thus to please my Father and Me, for "I and my Father are one," Jn.10:30, {though nevertheless it is your nature-duty so to do;} this is no direction unto self-empowerment and readiness; but it is a Donation, it is given you of my Father, and "I will send the Comforter unto you from the Father," Jn.15:26, for that end. The Holy Ghost shall come down upon you for this Continuance, and you shall be kept faithful in your duty to me, and so by him abide in

my love. Here's my Father's hand for it, "he hath loved you;" and here's my own hand besides, as he hath loved me, so I have loved you, Jn.17:23, {for you see I interpret the place of the Scripture, by laying this and another text together;} and, says he, the Spirit loves you; he has a will co-equal, as the Spirit, with the Father's will and mine, though as Comforter, Jn.16:7, I the Man Christ Jesus will send him from the Father; and when the Comforter is come he will sweetly hold you to it, and make it effectual to the end. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." {I Pet.1:4-5}

However, the matter now of this love-wonder before me, hath especially obliged me to pursue it more at large from the Love of the Father, by the Love of the Son, to make out the position full and clear, how Christ loveth the Church, as God has loved him; with which I began upon this Wonder of Grace. "As the Father hath loved me, so have I loved you; continue ye in my love." Jn.15:9.

## Chapter 10

**Of all the Persons, Father, Son and Spirit considered together in the love of God to the Man Christ Jesus, and to the elect, as to Ways and Means of executing the Decrees of God into open Consummation of the Love of God from Everlasting.**

Moreover, the Father, Son and Holy Ghost are all One in the next Decrees, the executive Decrees of God; which must be considered partly as Ante-lapsarian, or before the Fall, and principally as Sub-lapsarian, or under the fall, together with Post-lapsarian, or after the Fall. The Ante-lapsarian thoughts are the intermediate Councils of God; that is to say, such Thoughts or Councils of God as are between God's first absolute Thoughts and Settlements, touching the personal Glory of the Man Christ Jesus, and his social, or Companion-glory in the Church's glory, and God's after-Accomplishments, by contrived ways and means. Now, the first of these intermediate thoughts, yet Ante-lapsarian, or before the Fall, is about the Creation of all things pure in the first means.

So it is ordained, that as both these, Christ and the Spouse, do absolutely, secretly and originally, from the first absolute thoughts of God, begin and stand in God, to God; so, that both these in their Beginning to exist, or outwardly appear, should each begin in a visible original, vastly different from the invisible. The visible original is ordered to be very mean and obscure, and to exist of a low extraction, raised from dust and ashes. Gen.2:7. Christ and they that belong to Christ's must both appear seminally in some common Head of their own Nature, as the visible work of the Holy Ghost, yet a natural head made by and after him, and depending on him in that nature-likeness secretly and antecedently with God. But in this order, that though the Covenant-Man and his Spouse were both openly to be formed out of the dust, yet she, the spouse, is to be openly humbled and formed out of the dust first, and this spouse ordained to fall, and

then the Husband to appear next from the same extraction in the flesh, to raise her fallen, and recover her to Grace and Glory.

And thus, the Sub-lapsarian, or under the fall Counsels about Ways and Means come in, for though I take Head and Members, Lord and Spouse in the Supra-lapsarian, or over-fall acceptance, as much as to say, above and before Adam's fall in the thoughts of God, as to the persons of Head and members, Lord and spouse; yet it can't stand so in applicatory means projected; and why means, and not the open Glory-End immediately? Why as it was the good pleasure of God, so likewise, this was to heighten and commend the love of God, Rom.5:8, and to set it off unto the utmost display towards the same persons. And now here I come down upon the Sub-lapsarian, or under-fall way, as it is more commonly received, of God's decreeing the intermediate things of time; to wit, the Fall first, and Grace and Glory after; though I take this up only for the order of executing, not the order of first stating the things themselves. For that upper Order was glory first, before ordained, as the ultimate end; and Creation, the Fall, Grace and Restoration, the means next, to bring it to an open consummation of the Everlasting Love of God, in all his Persons, to the Human Nature of Christ Jesus, and to all the elect in Christ.

Consequently, we must, most certainly, cleave to the Sub-lapsarian way in the Execution of all God's Counsels. For, the Grace of redeeming the elect, justifying them as fallen in Adam &c., comes in most definitely after the Decree of the Fall. For, it is only a fallen creature supposed that can be the proper object considered of Justifying Grace; yet all these Decrees and Settlements of it in Christ, were before the Foundation of the world openly existed, but everything in the Divine Order Secretly laid out. So that this Executive Decree of the Fall, and then Justifying of the elect in, by and through Christ, were to bring God's First Purposes of Everlasting love, settled in the secret Glory, and his ultimate Purposes of the open Glory, to pass, by intermediate things. For, justifying and saving elect sinners do come in between love from Everlasting in the Secret Glory of Christ and the Church, and love ultimately breaking out into the Everlasting again by the open Glory.

Thus, first and last things are to meet by and through the intermediate steps of Creation, the Fall, Redemption, Justification, the New Nature, Holiness of life &c., all in their Divine Order, and not one thing to be disjointed, and shut out of place. And all this to set out God's Everlasting Love to the elect in Christ to the utmost. For otherwise, Jehovah was able to have given us, if he had pleased, the open Glory, as soon as he had given us an open Existence. But now to bring God's first and ultimate Purposes together in a continued chain of Redemptive-Purpose, carried on by each Person of the Godhead, the links of which chain are various, some under-fall Intentions of God, some under-fall Settlements, others, under-fall Covenant, others, under-fall Executions, as Sin, Affliction, Sickness, Death; these all come in to serve God's first, absolute Thoughts and Purposes of an open Glory of Christ-Man and the Church together. Thus, through Sin, Suffering and Grace, it should be wrought up to a full open Glory in the issue, without any intervening Sin or Cloud, to stain or darken it to all Eternity; and that out of the Pattern and Purpose of the Absolute Secret-Glory in the thoughts of God from Everlasting.

It was then ordered in those Settlements of the Everlasting Marriage Union, that though {to try her} she should be left to commit adultery with Mammon, and marry the creature, as the Jewish Church afterwards committed adultery with the Gentile-idols, though that Church had been married to the Lord, Jer.3:14, by her Sinai's Church Covenant; who had also at last broke with the Lord, broke wedlock, played the harlot, Jer.3:1, married a stranger, Ezek.16:28, and cleaved to other gods; yet I say, though the spouse was left to marry another husband, Mammon, who was not her Maker; nevertheless, she should be called, and embrace the Call too, and return to her first Husband; and as a cause of returning to her first Husband, should know in the clear light of the Gospel, that then it was better with her than now, as he saith of Israel. Hos.2:7.

Why was the Fall Divinely Ordered and Ordained? To show it to be all of Grace, and to exclude boasting, Rom.3:27; not to exclude the righteous man, found in Christ, from making his boast in the Lord or declaring the work of God upon his soul, which is his privilege, and which the humble shall hear thereof, and be glad, Psal.34:2, while the proud and carnal shall stumble, and the self-righteous professor call it boasting, and think it such boasting too as is to be excluded. No, it is not to exclude Gospel-boasting, God designing his Grace to exclude boasting of works done in self-motion. Well, this Covenant with Christ so well ordered and sure had a subordinate Purpose or Counsel to Ordain the Fall. And why? To bring it about as a way and means in matter of the spouse's concern; and as an occasion to prove her Husband's love, and his utmost Faithfulness who was her Maker, joined with the utmost Mercy of God, and Power of the Most High to restore her; not to restore her to Adam, for she never fell from this Grace and Glory in Adam. My meaning is, she never fell from Grace and Glory {her Grace and Glory Standing, by virtue of her Eternal Union to Christ} when she fell from nature's law, that is, God the Creator's Law, the God of Nature's Law in Adam. Her grace and glory given her in Christ Jesus before the world began, II Tim.1:9, were never put out of her Husband's hands to Adam. Love, Faithfulness and Mercy do therefore all combine to restore her unto Christ, her Husband, out of Adam's ruins; or to bring her back from the ruins of the fall to Christ, that kept her portion for her, in whom she partook of all from Everlasting.

Lo! The difference between her and the rest in Adam! The non-elect had all their portion put in Adam's hands, and they lost all in him; but the elect had grace and glory kept in Christ's hands, and only their nature-condition or natural state put into Adam's; that now their Husband by that Grace reserved in store for them, recovers gradually her nature-losses by better things than these, Heb.12:24, or then Adam ever had in Eden. The spouse falling in and by Adam was falling in some tendency from Christ, and so far was falling {never fallen} from Grace and Glory too in him, but only as her Husband-Maker stretched out his hands and caught her before she fell to bottom! As the Greek verb used for taking on him the seed of Abraham, Heb.2:16, doth signify. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." {Hos.2:19-20}

And indeed under this Provisional Reserve for the elect, man's fall was Wisely and Indiscriminately Determined of God, together with all the Provisions of Mediation by ways and means in Christ's fulness, Col.1:19, fit to restore Wisdom's fallen spouse. And

it was ordered that upon her fall with the rest of mankind, though she was not absolutely so great a loser by the fall as they; they losing their all by it, but she having her main stock kept still in safer hands than Adam's! Nevertheless it was ordered to be impossible that she should be ever brought to God, I Pet.3:18, and so to Heaven to her Husband, till all the obstacles of her lapse were removed by Christ's Particular and Effectual Mediation. God's Everlasting Purposes were, that all his love should stop {not be broken off, for the Unchangeableness of love within God though incapable of variation, is nevertheless consistent with stopping the out-goings of love,} till Christ by his Mediation become God's Way unto us, for the same love to reach us on this side of the Fall; for by the Fall we lost his love Communicatively, or in stoppage of Communication; though by the Fall, we lost it not Provisionally. Christ was not to come and purchase the Father's love, but to purchase the Communications of it, to re-open all the loving expressions of that Grace; Grace of Ransom, Grace of Reconcilement of the elect to God, Grace of Renovation, Joy and Comfort, Grace of Access, and Access with boldness through the Mediator, Eph.3:12, being thus in Salvation the New and Living Way, Heb.10:20, to answer all the Executive Purposes of Grace, notwithstanding the Fall and Sin; and so open all the passages of love, which the Fall had stopped up.

It was an Unspeakable Scene of Glory laid! Nevertheless, before it opens, it is most fit the Glory should enter by the door of Grace. Glory was the utmost Purpose Settlement, and not immediately the open issue, though the secret issue of God's Ultimate Purpose in Christ. The thing is Absolute, and without change to God; howbeit to the end, Grace might still be Grace, and that it might appear no creature could be, or be happy of its self; executive Purposes of the Fall, ordered by Father, Son and Spirit, and Restoration of the Elect by Grace, have in their Executive-Means fully demonstrated {what was needful to be laid open} that the creature could not restore its self, when defaced, though it had the advantage of a nature-holiness, before that nature-mutilation entered through the Fall. God therefore to bring all to pass for Himself, doth by executive Purposes within himself, order such Means and Ways of Accomplishment, as are to make his first and his last orderly Councils of the Everlasting Love, meet, in the same Glory; to wit, of the Man Christ Jesus, and his spouse, the Church, as it was from Everlasting, like so many lines in one center. And now it is that the secret love of God, brought forth in the open Ways and Means of its Execution, remains according to the Everlasting Preparations he had made in Christ.

God has therefore appointed that all this ancient, presented scheme of Glory shall be suspended in the Execution and Existence openly, as a full Glory Comprehensively laid and collectively given to his Son Jesus Christ; and the Spouse wrapped under a veil of darkness, even till all her members distributively converting be collectively gathered into one Body and Spouse, which slow gathering her was ordered to last for many ages, even from the beginning to the end of this world! Till then I say, her universal Glory is suspended, and she is to pass through many changes in her time-state. She must find it a hard thing to believe, and a harder to believe into the fulness of Christ steadfastly, Col.1:19, and therein to see that ever there was such a Glory Settled, when begun in secret, in Christ Jesus from Everlasting, on her. Sin has wrought such havoc now, that it is a rare thing in this dark world to find Saints, Churches, or Ministers that believe it!

Nevertheless, the Son of God condescends to be the Sun of Righteousness that comes within the same eclipse, to be stained in his External Glory with the shadow of death, when he fell under our curse! Gal.3:13. The Lord Christ, the Mediator, condescends together with the Father in a humbling wonder, they ordained that the Mediator be emptied for the sake of his spouse, and the Glory-Man put on her dust! It is ordered she must be born, and left to sin and made to die; 'tis enacted that the Mediator must be born and die for her, and restore her! The Royal law passes by the votes of all the Three in Heaven! Accordingly, Adam is created as the first open human means, and it must be in God's image, or after the Nature-likeness of the Glory-Man, Gen.1:26-27; not the Grace-likeness, much less the Glory-likeness of the Mediator. No, for he was still to be reserved with God, as the Head of all Communicable Grace and Glory, to be the Church's life hid with God, Col.3:3, and to break out after nature was done and spent. He doth therefore in the preparatory works, according to these Supreme Laws of Settlement, display and break out a little at first, visibly, in the works of nature.

That Holy Thing, Lk.1:35, the Human Nature of Christ {or the Man of the unction, upon which the Holy Ghost was to descend, after he had formed that Holy Thing of the substance of the Virgin in her womb, the name Christ signifying Anointed, Psal.2:2} was the habitable part of God's Earth, which Wisdom-Mediator in the Redemption part of that Wisdom-Covenant looked down upon from Everlasting, and rejoiced in. The Son of God delighted in his Tabernacle, Jn.1:14, to be reared out of dust and ashes, Gen.2:7, and of the same clay, by the will of the Potter, Isa.64:8, of which his spouse came, in as much then as this was to come on, in the Preparations towards Glory, in a lineal descent of many Generations, Mt.1:1; Counsel therefore pitches upon a Man to be the first visible man, by whom, in nature, Christ and the Church should outwardly begin, among the world of creatures new made, and put into Order in the Creation.

Accordingly, as God had Predestinated, so he made the first visible man, to come in Eden, after the likeness, and in the Image of the invisible God, Col.1:15, which I have expounded out of the Colossians, as meant of the Lord's Christ; meant also by that Image spoken of in Genesis, in which image, after which likeness, God in the Tri-Unity of his Person consulted to make man; as it is declared, "let us make man in our image, after our likeness." Gen.1:26. The truth of the matter, as it lies in Jesus, Eph.4:21, is thus. This Mediatory Person, being made the Glory-man of God's Fellowship, Zech.13:7, in his Councils from Everlasting, is that Image and Likeness, subsisting by Covenant-union at that time in the Second Person of God, though not then subsisting by Incarnate Union, and actual Birth-union of the Flesh of Christ in the Son of God. He becomes absolutely, as the Man, the first Pattern of God's Workmanship in the Creation, and so the first likeness or image of God. For image and likeness of God must no other ways be understood than the Representation of God, and that Representation again the Image of the Invisible God, or the Covenant-Man subsisting in the Second Person of God by Covenant-Subsistence, as distinguished from a Fleshly Subsistence. Now according to this likeness subsisting in and abiding with God, in the Son, and with the Father, God the Spirit comes down with a Creating Power, and by the Pattern of the Covenant-man, and forms that noble creature, man, or Adam, whom he raised into being in the Garden of Eden, and out of whose natural loins he had ordered that the Natural Substance of that other Man, the Lord from Heaven, and of his bride too, the elect,

should be taken, in the work of Creation. The Creation and Marriage of Adam with Eve, taken out of his side in the next Chapter of Genesis, being intended as a shadow of the Mystery, as is clear by the Apostle Paul's arguing, Ephesians 5:23 and so unto Ephesians 5:32.

And thus we see even by what hath now appeared, and is opening, in the work of the Incarnation, and open Nativity of Christ, where the Holy Ghost's work by Pattern from the Father and Son, in the body and soul of Christ, came in, that the likeness our Lord had before the world began, Jn.17:24, was the Image of the Trinity, and Covenant-likeness in the Mediator, which was equally espoused by all the Glorious Three in One God, our image, our likeness, say these Glorious Persons speaking One unto another, and conversing among themselves. For they had all counseled thus, and thus, and thus of Christ, and had all a distinct Work therein, and were in Covenant Settlement about it.

I cannot but again observe, how it was first mentioned at the Creation of man, as a mighty secret. For man's reason would be presently apt to think upon hearing those words of the Trinity, "let us make man in our image, after our likeness," that it is God's Essence and Elohim were some Image and Likeness, not imagining the true secret Pattern, and original-likeness of all, the Man Christ Jesus. For it has been kept hid as Paul saith, "since the world began," Rom.16:25, and men have entertained quite other thoughts of it than the Covenant-Man to be meant by that Image and Likeness of the Elohim. Who could ever have imagined that the Holy Ghost had any such mysterious aim in the words and phrases of man's Creation? What! To reveal Christ before Adam! To reveal a thing meant by that same likeness, which the Father, the Son, the Spirit, all Three Persons had equally agreed should be set up in Union in the Son of God, the Son of the Father, even before the morning stars sang together, and earlier than all the sons of God that shouted for joy, Job 38:7, at the dawn and spring of the other open works! Who could ever have thought it? And that there had been a likeness which the Father had actually set up in the name of Wisdom, and loved before the Foundation of the world? Who could have seen it without the New Testament?

Thus, I am not satisfied with some preparatory observations upon this Mystery of the Creation, Jesus Christ, in Genesis; but have been further helped of the Lord to be confirmed therein, and so have suffered myself, in places where it hath more aptly fallen, to illustrate it more at large in the Creation of Adam; and how the Image of the Trinity in Adam and in Christ both agreed and differed, renewing my observation in regards to how it had been the Mystery kept secret; and in all have made a further use of it than the beginning hint thereof.

Now then, if the Holy Ghost be pleased to help the man to go to work this way with it in faith, he will see that Paul agrees with Moses; and that the Spirit of God in Moses had given the first hint unto the Apostle of the Gentiles, in Genesis, at the Creation. Yet teaches the said Apostle marvelously to improve it in that Colossian text which I have opened about the Creation of all things in Heaven and Earth by Christ, Col.1:16; even the making of all things by him and for him, as I have shown; and all hath been to set out a little of the Deep Mysteries of the Love of the Father, and the Love of Christ, under us, by the Love of the Father unto him, and the Love of the Spirit from them both; and all this conspicuously, or openly in the ways and means.

I write the more of these things, because I believe the love that God {in all the Tri-unity of his Person} has unto us, I Jn.4:16, and see it to be founded upon these Councils and Thoughts of his own Free Grace towards us. The mystery of it, notwithstanding all that Paul had revealed of it by the Holy Ghost, began to be so exceedingly withdrawn in the latter end of the Apostle John's time, that the same Apostle found it needful to leave the seals of faith upon the testimony thereof, when reason, pride and nature had agreed to vote the love of God from Everlasting, and all ways and means as subservient to open and enhance that everlasting love of God, out of the world!

Now if it was so in and among the good men {for the cheat lies always here; the good men I say} of those days, and in the times of strict Congregational churches; why should it be thought unlikely to be worse among the good men of our times, all through the good books, the brave commentaries, the holiest Churches, that have been written, made and gathered, since Universal Popery. Blessed be God, that when the number of Israel is as the sand, a remnant shall be saved. A remnant, Rom.9:27, of those you call Church-men, a remnant of the Presbyterians, a remnant of us Congregational, a remnant of the Baptists; and I believe but a remnant of all this sea-sand number {not to go farther} in our English-Israel! And oh! What a select company will the Congregation of the saved be in Heaven, where some of all these will be found picked out, and put together among the chosen of all the other nations and people and languages, where the Gospel has been efficaciously, by the empowerment of the Divine Spirit, sent forth.

There are two sorts of good men. One sort of good men we judge so, and blindly hope are so; another sort of them God judges so. Now God abides not by our judgment. All the good men God judges, such will be saved, but half the good men and ministers, and more, that we judge such, we may be everlastingly mistaken in! Oh! Let no man deceive himself.

The Apostle John hath admirably decided it, where the true goodness and the true holiness {not the counterfeit} lies, to wit, in an experienced belief and acquaintance of and with the love of God to ourselves, I Jn.4:16, "and we {says he} have known and believed the love that God hath to us." Love is unchangeable with God, and so it is love he hath, as one love past, present, and to come, agreeing with his name I AM. God is love and he that dwelleth in love, dwelleth in God, and God in him.

From what hath been distinguished, and laid down, it will be no difficult part to lay open the rest of the Creation-Mystery of man in Ways and Means; as to say, how man was created in God's Image, and after his Likeness, and how not. You see that image there in Genesis 1:26, being thus expounded to be meant of Jesus Christ, as the Covenant-Man, which Elohim had there in their eye, by which to make the created man, Adam, in the same image, after the same likeness, as by Pattern. It remains to lay open, how? For it is not every way in this Image, after this Likeness, that mankind began in the Earthly Paradise. Adam was made in Christ's natural image for Adam's natural self, and Adam's natural posterity in and by him; but he was not made in Christ's Evangelical Image, nor in his Transformingly Glorious Image for soul and body, II Cor.3:18, where in the Transcendency of the Image lay, and setting up Christ by God the Father's Covenant from everlasting, above Adam.

This Transcendency of the Spiritual Image in Christ above the Natural Image in Adam, nay, above the Nature-Image in Christ too, was absolutely for Christ's self and Christ's seed. See two texts for it, to be compared. The one in Ephesians 4:24, the other is Colossians 3:10, "and that ye put on the new man, which after God is created in righteousness and true holiness." Mind, says he, how the Holy Ghost comes with the very Image of Christ; or so that new man is to be expounded, when you are taught, and enabled to put on a better likeness and image in your souls than you had from the old man, in verse 22, "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."

That new man excels all natural prudence, temper and what otherwise we miscall good nature, {because fallen;} therefore that "you put on that new man, which after God," {after this Image of the invisible God which Father, Son and Spirit have adopted;} it is Christ; and these Three espouse that likeness, and call it in the propriety of adoption, their own image; "let us make man in our image;" and so it is after God {that the Evangelical Image} that he is created {as well as a natural had been} "in righteousness and true holiness," or rather, {as the original} in holiness of truth; i.e., holiness of Christ, who is the Truth, and the embodiment of all holiness. For all other holiness is either a shadow, such as Adam's that is vanished; or a lie, such as ours that we do not derive from Christ, as a piece of the New Creation. And that these excellent qualities and properties have no other communicableness than as Christ is the Subject in which they originally exist for communication, the other text has sufficiently made known, by expounding in that New Man as a draught of the very Evangelical Image of Christ; and have "put on the New Man, which is renewed in knowledge, after the image of him that created him." It is plain upon this foot of interpretation, that the New Man is Christ formed in the soul, Gal.4:19, according to the Grace-Part of the Wisdom-Pattern, or Christ, the Image of God, who was set up for us; the Evangelical Image being still communicable from Christ, when the natural image is lost in Adam.

In this way of Interpretation a clear answer falls to the old spiteful cavil against Everlasting Love-Union; yea, against Union before Faith; and that cavil raised from the ignorant gloss they make on Ephesians 2:1, "dead in trespasses and sins;" and Ephesians 2:3, "children of wrath," from the relation to Adam. The cavil is, how can any man be related to two Heads at the same time? How indeed in the same way? {As a man is related in his spirit, or soul-part, to the Father of Spirits, the Creator, and at the same time in his body-part is related to gross matter; so he may as well be related to two heads at the same time without any contradiction; because it is laid in distinct things; that is to say, in my Mystical Relation to the pure Glory-Christ, and in my natural relation to the old corrupt parent, Adam. The Mystical Relation is a Relation to Grace and Glory in Christ, from which I never fell, the natural relation is nature alone committed to Adam and lost, from which alone, in the common Fall, I fell too.} As it goes in their blind way of conceiving things, by giving up all to old Adam, and making him richer in their conceits than the old man ever was? But the answer will come too soon to them upon a right distinction, or rather, too unanswerable from the right state of the matter. Adam had but the Nature-part of the Covenant, whereas the Grace and Glory parts in the Everlasting Settlements, were never put into Adam's hands {as I have shown} but were kept fast in Christ's. And so as to the nature-parts, we are related to Adam, who had the

nature-part of the Covenant communicated to, and stamped upon him; and Adam's nature being corrupt, ours from him is so too; thus, by the loss of nature {nature-innocency, nature-holiness and nature-communion with God by creatures which Adam had and lost, and which we had, and lost in him} we are children of wrath by nature and then again; as to the Grace and Glory parts, we are related to Christ too at the same time, who never had these things transferred out of his hands. {Hence a man is perfect and imperfect, holy and unholy at the same time, on a different account, and yet no contradiction. A room is related to the owner and the lodger at the same time; a house to the landlord and the tenant; and yet nobody counts this inconsistent.} In a word, we are children of God in Christ by Love-Adoption, and stand so, according to the Relation of the Grace and Glory-parts of the Covenant kept in Christ; and yet we are children of wrath too, at the same time, by nature, in the nature-parts of the Covenant, as we are fallen in and by our Nature-head Adam, distributively {for otherwise, collectively, Christ is the Head of Nature, Grace and Glory, as I have shown;} it is this which makes it necessary that we be all recovered, and made the children of God again by faith, Gal.3:26, in a work of the Third Person, or the Holy Ghost, through the Second, as Mediator, to bring us up to the meetness for and possession of the Inheritance, Eph.1:11, settled on us as Everlasting Children; or Children of Christ from Everlasting, by adoption of the Father; {"having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Eph.1:5;} upon which first Adoption, our time-adoption by the Holy Ghost, when he gives us Faith is built. And this now solves your old knot. It is how in a different way, not how in the same way, we are related to two different Heads at one and the same time. 'Tis to the Distributive Nature-head by nature, 'tis to the Grace-head, and to the Glory-head by Grace and Glory, given us in Christ Jesus before the world began. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9}

And still in this way of interpreting, we bring it all through Christ, in the point of Nature, {as well as in Grace and Glory, which Adam-head had nothing to do with,} and thereby make it the easier to understand how Knowledge, Righteousness and Holiness of Truth, Eph.4:24, are the Image and Likeness of God; not of God's Nature, not God Essential, not God in any Communicable Attribute {which was afore laid open and disproved} as men have dangerously expounded it, in their way of shutting out Christ. But they are his Image, as he had first created them in Christ Jesus for Communication, and so were created communicable, or Creature Perfections in, by and through his Christ, whom he had set up, as the Wisdom and Grace-pattern of all his ways to creatures and children {thus thought on, and provided for} from everlasting!

The natural Image of Christ transcribed upon man in Genesis, which we have spoken of in the Colossians, and which could never have been known to be so Ancient in Christ, had it not been for the Gospel light of the New Testament, was the more common image of all mankind, in which our first parents were made in Paradise. Whereas, the Evangelical Image in Christ above the Natural Image, either in Christ, or Adam, was merely for Christ's self, and his seed, in him, and by him, and through him. In him, by Redemption-Covenant; by him, by Redemption Completed; and through him,

by Redemption Conveyed. And also, as the Spiritual, or Evangelical image is crowned, finally in glory. Again, Adam was made after Christ's Natural likeness, but was not made after Christ's Evangelical likeness, wherein the transcendency of Christ's Covenant-likeness still lay above Adam's created likeness, and above the Covenant, which Adam was made under for himself, and his natural posterity.

Thus, we see how the Natural Image, even in Colossians and Genesis, is God's Image. Also, how we are to understand those phrases in the Creation of man, "in our image, after our likeness," which the Elohim, or Persons in God do there attribute in some sense unto themselves. Our image, our likeness; because Father, Son and Spirit counseled alike, that this Natural Image and Likeness of Christ, as a Pattern to make Adam by, should have Covenant-subsistence from Everlasting in the Second Person; and this was {as has been shown} the setting Christ up, in the 8th of Proverbs; for I have proved it was not his Eternal Generation of the Substance of the Father; and although properly, the setting him up was the act of God the Father, yet the counsel for the act belonging to them all, Father, Son and Spirit, Three Persons and one God, and so, in executing the contrivance of ways and means it is the same. For, as they counseled alike, that this natural image and likeness of Christ, should have incarnate, and birth-subsistence, in the same union in time, so they equally counseled all measures, issues and fruits thereof, and join in the open existence of all these ways and means. So that it is the voice of the Trinity, let us make man in our image.

This natural Image in which, and natural Likeness after which Adam was created, was a fit name for the first revealed appellation and title given unto the Human Nature of Christ. Though now for the better understanding of these things, we are fain to take up names for this mystery of Christ, as he was then set up, out of the other names, which his Titles and Offices run in since, viz., Christ, Mediator, the Man, the Man of the Covenant, the Covenant-Man, and many such like; and all to make out his Ancient Titles of Nature intelligibly to our thoughts; such as image of God, likeness of God, Wisdom {often mentioned in the Proverbs by one of his regal types, and by one of the wisest of mere men; so to make out his Title of Existence} the Father's shape, which I have opened before concerning Christ, in the secret voice of the Father, or the Council-language of the Father to the other Persons speaking to, and conversing among themselves. {Likeness and Image with other Titles of Nature, also, secret Names to God, were fit Names of Christ when revealed, as existing before Adam in a way known only unto God.} He has secret Names that are not known openly; "what is his Name, and what is his Son's Name, if thou canst tell?" Prov.30:4. And all further sets out how the Father hath loved Christ, and how he hath loved us in Christ, as he hath loved him! And how Christ hath loved us, according as he has seen the Father love us {as those most deep and mysterious texts in John, which I have been opening, speak}! Accordingly, I have brought in other difficult texts to bear their testimony to one and the same glorious Truth. Ah! Our Beloved standeth behind our wall, and we have seen him not! Song.2:9.

And why are those phrases "in our image, after our likeness," used there in Genesis by the Father, Son and Spirit at the Creation of man, so fit to express the Human Nature of Christ in the natural image, in and after which likeness Adam was more exactly made by the Pattern and first draught, than any other created things in

Heaven or in Earth, that had been made by it, angels themselves not excepted? Why? The Holy Ghost hath given us an admirable reason for it. Why the Human Nature of Christ was most fitly there at the first Revelation of the Mystery of Jesus Christ in Genesis, called by the Persons, our image, our likeness; because the Human Nature of Christ, the Glory-Man, was not a Person {as Nestorius asserted the human nature to be} but a thing; a thing standing, or subsisting in the Person of the Son of God; and both these, the Son of God, and the Covenant-Man, or Human Nature, together in the Personal Union from Everlasting, by Glory-Covenant, made up the full Person of the Mediator. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Lk.1:35. Thus it is usual by a Communication of Properties to predicate, or speak of the whole Person by the properties and names of either Nature. That holy thing only, the Human Nature, the Man, and the like, do sometimes give the denomination of the other Nature of the Mediator, the Son of God.

So that this Image and Likeness, when it came there in Luke to a Conception in Mary's womb, and birth from her body, is now in the same Divine Subsistence, in the Son of God by Created Union, as that Image and Likeness had been in the Son of God in the Beginning with God, by Covenant-Union. "The same was in the beginning with God." Jn.1:2. And both these, the Image of God, or, the Likeness of God, that is to say, the Human Nature of Christ, born of the virgin, and the Son of God are both One and the Same Mediator, the Son given, and the child born, whose Name shall be called Wonderful, i.e. God-Man in One Person. Isa.9:6. Hence, says the Angel to his fleshly mother; "that holy thing, which shall be born of thee shall be called the Son of God;" because of the Hypostatical Union, or Personal Union of the Two Natures.

## Chapter 11

### **Of the opening of some other texts about the Human Nature of Christ by what has been laid down; and what has been laid down, further confirmed by these other texts.**

Thus, we have seen that God's Everlasting Love is built upon his Eternal Council, as this Council is built upon his Person. I might observe, that as his Typical Foundations were in the Holy Mountains, Psal.87:1; that is, as the three typical mountain-foundations of the Temple-Church, were, in the Land of Canaan, Mount-Moriah, Mount-Zion and Mount-Acra, standing in the solid globe of the Earth, near the center {for the Psalmist speaking of that Salvation which God had wrought for the elect at Jerusalem, calls it a Salvation wrought in the midst of the earth, Psal.74:12, in the center, for the most part, geographically; as Jerusalem is reckoned by some to stand; or centrally in the Land of Promise, Heb.11:9; or so, as that the other tribes were situated round about it. Take it in any of these ways, or all of them, as the Holy Ghost in Ezekiel 38:12, calls it, in the original, the NAVEL of the earth, or land;} so likewise God hath laid this Salvation of Christ-Man standing in God between the Father and the Holy Ghost, and the Salvation of the Church standing in God-Man, upon the Everlasting Mountains of Settlement within Himself, who is the Glorious Three-One God, the Father, the Son, and the Spirit.

Again, we have seen that it has been an Everlasting Love. That it hath been so, it is 'hath' and 'have' loved, Jn.15:9; "as the Father hath loved me, so have I loved you;" whereby it's plainly meant of the Glory-love Anciently towards Christ-Man, and Anciently towards his spouse, together with him. For as to other present Love dispensed, it had been incongruous to express it by a 'have' and 'hath,' as it must have been spoken by a 'doth.' Neither can any man tell me the secret fixed rise or bounds of that Love, as to say, when it began, or where the Beginning of that Everlasting in God's Way within himself commenced. It is incongruous to fix it anywhere for a beginning, but, or except, before the Open Beginning of Time. And then it must be only in the Beginning of God's way, and so the 'hath' and the 'have loved' will match with the Everlasting Settlements, and with the Covenant of his Love and Peace towards us, Isa.54:10, in and with Christ from Everlasting. The present Love of Christ at that time exercised was consistent with his Humiliation in the lowest Dispensation; for having a Baptism of Death to be baptized with, he breaks out with an "how am I straitened till it be accomplished?" Lk.12:50. Whereas, the former Everlasting Love, and the latter Everlasting Love, meeting, after all intermediate cloudings, is a Glorious Settlement, and shall be a Glorious Scene forever!

Besides, if Christ had not stood thus in the love of God, as the Man from Everlasting, and the Church from Everlasting with him, to what purpose had the Old Testament styled him actually the Man? "Awake, O sword, against my shepherd, and against the Man that is my fellow, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." {Zech.13:7} And relatively, as the Husband and Bridegroom to his spouse, described him so long before he was manifested in the Flesh? "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." {Isa.54:5} If he was not actually with God, the secret Man, the covenant Man, in those times of the Old Testament, why was it spoken, and so spoken in the Old Testament? Why sure, because the thing had been settled thus from Everlasting. The other notion of looking upon Christ to be but intentionally Christ, a Christ only in regards to the Divine Purpose, and not actually the Christ with God, doth vacate and empty all the style of the Song of Solomon; and readily gives an occasion to the scoffers. Psal.2:1. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." {Jude 4} Theodore of Mopsuestia, Castalio and Grotius, to fix it {Song of Solomon} only in the letter upon an Epithalamium, or Marriage-song, between King Solomon and Pharaoh's daughter; I Kings 3:1, and not upon the Marriage-song between Christ and the Church; whereas the former was no more than in some things a shadow of the latter.

What can we make of those texts which call him the Man, if we shut out his Hidden Being with God, before the open ways and means of his Open Being with men? Was he a Man at all in their sense, who deny he was a Man otherwise than intentionally to be a Man, till he existed by Incarnation in the virgin's womb? They think it enough, because it is Orthodox, to own that he was God without Beginning, and Man in and from the virgin's womb. But though this is Truth and Orthodox, it is not all the truth; for merely to hold the Two Natures, distinct, against Eutyches, who confounded them, and made the Person of Christ {of his Two Natures} but one Nature, as well as One Person; even as Nestorius before him had contrarily multiplied them, and made the Two Natures of Christ, Two Persons. It is sound to hold the Person of the Mediator, God-Man, to be One Person and Two Distinct Natures; but it is not sufficient, if we do not begin the Human Nature, as the Secret Glory-Man with the Father in the Son from Everlasting.

He was actually Man, to God, before his Incarnation in the womb, of the Substance of the Virgin. He was as Man with God by a Beginning from Everlasting, as

well as he was actually God before, without Beginning from Everlasting. He was Man secretly in the Covenant, before he was Incarnate secretly in his mother's womb. This was the condition of the Mediator to and with God in the Everlasting Covenant. The intermediate successions of things, and all the changes in the ways and means, were future, or to be, and in respect of the Man, and in respect of the Church, not in respect of God. For it was done in God, to God, and with God before; and yet the Divine Settlements and Laws of Heaven made it as necessary that it should be done in the Man, and to the Man successively, through time, as it was certainly done in God, to God, as with God upon the Man by Infallible Settlements, Constitution and Structure in his Secret Covenant, among the Persons of God before all time.

Accordingly, the Old Testament brings the first news of it out of the Secret Originals, from the Everlasting, before the copies of it could be disbursed in the new prints, Heb.1:2, of the Gospel. The Old Testament Discoveries are called "shadows of good things to come" to us, Heb.10:1; but could the shadow have a Being to men, before the body that cast it have a Being to God? Could the one be open under the Old Testament, and not the other secret before the Revelation? Suppose the sun be veiled all night by the body of the earth from this surface of the globe where we stand, yet when it rises the next morning in a clear sky, it figures the shadows according to the antecedent, intervening bodies from whence the shadows fall. As, if from the Body of a man, the Shadow is of a man; if from a house, tree, or mountain, then the shadow is proportional to that house, tree or mountain. And it is by analogy the same in the Sun of Righteousness. {"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Mal.4:2} For, look as the Man was before the shadow of the man, either before the Sun was risen, or, while the Sun was clouded or eclipsed; and so the mountain before the shadow of the mountain; the tree, the house before the shadow of the tree, or house; and so it is in the Secret Existence of Christ before the shadows of the Law; or, more properly, before the shadows of Christ were revealed in the Law-economy; he being the Body or Substance by which they are figured and proportioned consequently, though this is not to be directly seen, but as the Sun of Righteousness rises over them in the Gospel. The Human Nature of Christ, or, the Glory-Covenant-Man subsisting in the Second Person, the Son of God, is the body, and the things of the Old Testament, the Tabernacle, Temple, Ark in both, and the Holy Oracle, &c., were the shadows. These never had had a being in and of themselves, nor could have had, if there had not been a body of those shadows some way existing, and that was, the Body was secretly existing with God, and therefore the Shadows were openly existing with men.

See how his name runs in Zechariah, as I will quote one or two places. The first is Zechariah 6:11,12, "then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, thus speaketh the LORD of hosts, saying, Behold the Man whose name is The BRANCH." This was just after the Captivity, and was ordered to the first Jewish high priest Joshua son of Josedech, after the Revolution, or that Gracious Restoration from Babylon. God orders therewith several persons of the Captivity which were come from Babylon, Zech.6:10, to be taken by name; and when the prophet accordingly had gathered and assembled these men to see what he would further do, that they might be made spectators of the Mystery of our High Priest, the Man, whom God had secretly by him in Heaven already, to serve all the ends of Mediation and Ministration between God and the elect fallen in Adam, the prophet Zechariah is ordered to take the most costly materials he could procure, silver and gold, and make crowns, and set them upon the head of Joshua, by name. And then speak, saying, thus saith the Lord, "behold the Man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the

temple of the LORD. Even he, vs.13, shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

Here is plain proof of the Matter; and a Comparison of what was already Secretly done, with God, in the Human Nature of Christ, as the Body and Substance, from whence this shadow in the Prophet's time could only fall, and this Figure be taken; with what was to be openly done with and upon the Man, in the Future Order of Ways and Means. Behold THE MAN! What man? The Man Christ Jesus in his type Joshua; that high priest being the open shadow of the then Secret Body and Substance {to be the open Body and Substance} and open Anti-type to come of that shadow. For in the Hebrew, it is well known that Joshua is Jesus, the same Name; and both words coming from the same root. Heb.4:8. Here was the Body, the Substance, even the Man Jesus in Heaven, which cast that open shadow of the Law by this light of Revelation then shining on the Jews. Joshua the type, {as things were running on thus forwards,} could not have openly beheld the Man, if Jesus, the Anti-type set behind, had not with the Father secretly existed at the same time. {"Let us go down;" that is, Gen.11:7, I the Glory-Man and you two Angels, as a couple of my Servants to attend me; for so chapter 18, plainly expounds it.} As if I see a shadow at a distance, the body from whence it falls is certainly behind it, or between the place where it falls and the Sun, and open on the backside of that body to the sun that presents the whole scheme, as he shines behind it; and thus, so Christ the Anti-type, then at that time existed secretly, and stood behind, who in the Revolution should rise, as the Sun of Righteousness, Mal.4:2, and stand against it afterwards, the Anti-type on the other side.

Behold the Man! The Man to be beheld answerably to the Day in which he is revealed. The Man the Branch; because the Human Nature in its opening by Incarnation of the tribe of Judah was abstractly to be a Human Branch, but not a Human Person, and so is a text directly against the error of Nestorius<sup>2</sup>, and against the error of Eutyches<sup>3</sup> too, before noted, about 16 or 20 years after, who yet was favored by a plundering Synod that robbed the Mediator of one of his Natures; at least, that favored that thief and robber Eutyches, and so the receiver is {as we say} as bad as the thief.

Behold the Man, the Branch! Openly to be Incarnate, and openly to begin as God's David, the Man after God's own heart, I Sam.13:14, as was said of the other David, his type regal, in opposition to rejected Saul, I Sam.16:1, who was not so; and so was to be an open BRANCH out of the roots of Jesse, as the promises had already assured touching this Mediator's Human Nature, "and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, &c." Isa.11:1-2. "A Rod out of the stem," or body of Jesse, and a BRANCH; this was the Man-branch, the Human Nature of Christ, "shall grow out of his {Jesse's} roots;" or ancestors in the line of genealogy from Obed who begat Jesse, and Jesse who begat David; from Boaz, and so up from Judah, in the regal tribe, and thus the proper roots of Jesse in the royal line, from whence this Promised Branch, the Man, was openly to spring and grow out. Promised again before in Jeremiah, "Behold, the days come, saith the LORD, that I will

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<sup>2</sup> Nestorius {386 – 450} an Eastern pastor, made Bishop or Overseer of Constantinople, about the year 430; at which time others do set his condemnation in the Council of Alexandria. His opponents charged him with detaching Christ's Divinity and Humanity into two persons existing in one body, thereby denying the reality of the Incarnation.

<sup>3</sup> Eutyches {380 – 456} was a Presbyter at Constantinople. He first came to notice in 431 at the First Council of Ephesus, for his vehement opposition to the teachings of Nestorius; his condemnation of Nestorianism as heresy led him to an equally extreme, although opposite view, which precipitated his being denounced as a heretic himself.

raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, &c." Jer.23:5-6. The Righteous Branch was the Human Nature of Christ, and the King was the whole Person of the Mediator, God and Man in the Two Natures, and the One Person forever. And therefore in the Promise, a Righteous Branch, or the Human Nature is expressly distinguished from the King, or the whole Person considered in both Natures, and the Human Nature exalted in the Personal Union, when the Mediator opens his Mediatorial Reign. A Righteous Branch, and a King; I will raise unto David a Righteous Branch, and a King shall reign. Thus God had promised distinctly.

But see now in Zechariah how all this was then done in respect of God. For he saith to the prophet, "then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, thus speaketh the LORD of hosts, saying, Behold the Man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both, &c." Zech.6:11-13. "Behold the Man whose name is the BRANCH;" see him already crowned, and take notice that I have him in his Glory, in his Man-Glory by me! I but give thee, Joshua, that art bid to look, and to you, his fellows, whom I have called in to behold it, a Pattern of the Glory which this Man, the Branch, hath in Glory by me. And this before it was openly done in the letter. Here is the very Kingly Glory brought in that was to arise out of the Priestly Office, all done to God, in the Glorious, Kingly way before the throne! And yet the first open stroke of it, neither in the Priestly Office yet done, nor in the liberal Birth of the High-Priest yet openly brought about to men.

He makes crowns in the plural number, and sets them on the head of Joshua, and says, "behold the Man, the Branch!" The High-Priest ordinarily, or the High-Priest merely of the Jews, was to have but one Crown, and that was his priestly miter; but this High-Priest, the Man, the Branch, had crowns, and is presented, though as a Priest, yet above a Priest, upon his Throne; and all to show, how his secret present Glory, and the same Glory before the Foundation of the World too, of the Man with God, Jn.17:5, was the Pattern of his Future Glory, with the many open crowns upon his Head. This is just as he was afterwards represented in the vision to his beloved Apostle John, when he had gone into his open Glory in Heaven; and so you have it, as "his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself;" Rev.19:12, "as a flame of fire," clear Omniscience, being radically God in whom the Man stands; eyes that look every way around them, as a flame of fire that casts forth the rays of light upon every side; whereas eyes of mere flesh, such as we have, can discern the object only before us, not behind us, without turning round; nor before us, as a flame of fire that enlightens all before it alike, and an eye like it must see all before it alike; but we see contractedly in a point, because all the visible objects that flow in upon the eye are depicted in one point in the bottom of the retina, or curious coat of network belonging to the inner part of the eye; hence we see distinctly but just in one point before us. An eye like a flame of fire sees things in another manner. Christ's eyes here are represented as such, and what follows? That which I look for, "and on his head were many crowns;" Christ was not only a High-Priest over the house of God, but a Priest upon his throne, as also here in Zechariah, and so a King, an extraordinary Potentate, who has many crowns upon his Head.

Now the Consummation of all this is brought into the ancient Vision of Zechariah, before the Second Temple, or that done by Zerubbabel was finished. Yet, before it all, the Lord of Hosts, Zech.6:12, will lay down the draught, the scheme of it, and show unto his people how it had been already done to and with God. Hence it is plain that if we would run it up, and fix upon a 'when' it was so done secretly, we must take in, as I have done before, the Dates from Everlasting. His glory was to God before his Incarnation was to men; that is his Glory secret before his open birth. His Exaltation secretly before his open Life and Sufferings; and that not only to God Deceaded, but acted, as the true Foundation of its open and consummate action after. And though the opening of the vision is orderly, the Incarnation of the Man-Branch by Humiliation openly, in order to open Exaltation; yet all is so compact, and uniformly represented together, that the secret being of all was already with God before the open being of any of it had been to men. There's the order of the vision, the Man, the Branch, and the Glory that should openly follow to the Man, even then existing with God to God. His crowns, his many crowns, to show he was some ways actually at that time the Glory-Man already.

And because the Priestly Office, in Expiation by Sacrifice for Sin and for Transgression, might not seem to be represented enough in the heavenly vision, Psal.89:19, or sight of plain matters of fact, as to the Transactions of it thus laid open in a shadow, it is put in afterwards in another part of the same prophecy. For what saith the style of the Holy Ghost elsewhere, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the LORD of hosts; smite the Shepherd, and the sheep shall be scattered, &c." Zech.13:7. Here's the Priestly Office of the Lamb, Rev.5:6, described by Sacrifice. Christ is represented as slain, and laid open as a Victim. Here are the Sub-lapsarian, or under-fall ways and means {that which follows upon the 'Fall' of Man in Dispensations of fixed and pre-determined Displays of God's Purposes throughout Time} fixed with God, to effect the Supra-lapsarian, or upper over-fall {that which was fixed and pre-determined before the 'Fall' of Man, the 'Fall' – so-called, though more correctly, Sin being introduced into the world, which introduction of Sin itself being a Dispensation of God's Purpose before Time, to ultimately magnify his Grace in the complete Salvation of a people in Christ, by Christ and unto Christ's ultimate Glory} Glory, both of Christ and they that are Christ's; and all these things done secretly and to God, before they openly appear.

God's Shepherd; "awake O sword against my Shepherd." This is plainly as God's own Son stooped down to be in office for the sheep by mere grace and condescension. Now did he not begin to be in office, before he appeared to be in office? Did he not begin to condescend, before he was seen to stoop? Did he not condescend, before he descended into the lowest part of the earth? Did he not begin to be God's Shepherd, before the sheep saw him, and before he came into the world, or had footed it in this low wilderness to seek them? He had sheep before; and are the sheep older than the Shepherd? A shepherd and his flock do begin together. A shepherd is not a shepherd before he has his flock. He and they, as relate and correlate, do begin at once an instantaneous couple. So then all these things must have begun with God in the supra-lapsarian decrees, settlements, measures, ways and means, before anything of them could openly exist, or break out before men. My Shepherd; says God; mine by Constitution, before he is theirs in conversion. And mine again to found and secure their present interest in him to me, before he is theirs to come and claim their interest in him for themselves. He is mine, says God; and in being mine he's there's before the sheep see him, know him or can so distinguish him to be theirs, as that any poor sheep can bleat it out in a sight of deep corruption, and say of the Lord, he is my Shepherd, I shall not want; I say, before he can see this by propriety in the open evidence of believing.

Again, the awakening of God's Justice-sword against the Shepherd was not openly to be till after-time. Justice deals with him for our offenses when he came into the world; whereas, the Object of this awoken-sword of Justice, God's Shepherd, was long antecedent, and fixed in the Eternal Settlement of Grace, to its waking up and open smiting of the Shepherd. And this Shepherd was the Man pre-existing to his Incarnation; and this sword must awake too, says God, against the Man, my Fellow. Whence note that the Human Nature of Christ is an elder Man than Adam; for if Adam had been an elder man than Christ, Christ had not been fit to be God's Fellow; but Adam, if the elder of the two, had been more fit upon the merits of his Antiquity than he. But the Man, God's Fellow, is indeed elder than the whole Creation; and if all fulness of the Godhead dwelleth in him, Col.1:19, then all the fulness of every creature's age, and so the Man, is before every other man. Besides, how incongruous had it been, that the Human Nature should be elder in the Mystical Body, the Church, than in the Mystical Head of the Church, when yet it is upon the account of Christ's Human Nature that he became the Head thereof! The order therefore is that he is ordained first into the Human Nature, then the Church is Ordained to be like him, from him; then he is given to be the Head over all unto the Church, that in all things he might have the Preeminence, Col.1:18, as the Apostle saith, and as has been before observed out of the Colossians.

It is for this reason he was with the Ancient of Days. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool;" Dan.7:9, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before him;" vs.13, "and there was given him Dominion, and Glory, and a Kingdom, that all people, nations, and languages, should serve him; his dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed;" vs.14, "I beheld, and the same horn {the other little horn he had spoken of, verse 8, Anti-Christ, coming up among the 10 Horns or Governing Powers, which the Roman Empire, or the fourth beast in Daniel's vision, was divided in process of time into; I beheld, and the same horn, as little as it was in the very rise of the Roman Popes} made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan.7:21-22.

I must not stay to make so long a digression as to open all this depth of the Sacred Oracle in a particular and demonstrative state of the several matters. It will be enough to the matter in hand, to touch herein what concerns the Antiquity of the Human Nature of Christ, with God, in the current of Exposition, upon texts about that Antiquity, undertaken to be shown and opened in this chapter. Only I have transcribed the text at large, that we might have the more strength and cogency of proof, in relying on the coherence.

The ninth verse sums up the matters of these thrones, and the state of worldly powers to the end of time, and lays down the Ultimate Consummation of things first of all, as the manner of the Holy Ghost often is to pitch on some Ultimate Purposes of God, or matters God hath most remotely in his eye to be accomplished, and lay them down as a Foundation of the rest in the Beginning of his Work. And then next in this Oracle at large, he comes in with the various ways and means, or intermediate matters in the scene to bring up all things to that ultimate and full pitch of delivering up all things even by the Mediator into God's hands, when God shall be all in all, I Cor.15:24, and this I take to be the sum of the ninth verse.

The Thrones are the Empires and Governments of this world that will have a violent, and not a voluntary conclusion, when they cease to be. They are cast down, as

things that are good for nothing; and as things too that have been very harmful in their day; whereas, if God had seen they had been good for anything afterwards, they should have been taken down, as other things are to be which must still be changed for better; when the Fiery Throne comes every other throne will be burnt up besides. Dan.7:9. Crowns, thrones, robes and diamonds must be consumed and melt away in the Universal Conflagration. None then will be able to stand but the Lamb and his Throne, the Lamb and his company presented white and faultless, and without spot, Jude 24, to God.

The Ancient of Days is the Father, who gives his Son in the Human Nature all the Power of God, all the Power of Judgment or Government; Jn.5:22, and therefore he hath an Intermediate Spiritual Kingdom, Dan.7:14, by Laws, Ordinances, and People among the Gentiles, even to the utmost of the Elect in all nations, and in all ages; and he hath his Ultimate Glory-Kingdom of the Man in the thousand years, Rev.20:6, while he shall be seen by the raised saints sitting upon his Throne in Heaven, and they filling up his Place in their Glory-State in the New Earth, II Pet.3:13, in a distinct apartment by themselves; and teaching all the Churches on earth his own laws; Isa.2:2, the risen saints alone beholding the Lamb's Face in that New and Glorious Kingdom; Rev.22:3-4, and yet still this ultimate Kingdom of the Lamb is to be but an Intermediate Revolution, to the Eternal Kingdom of Pure and Unmixed Glory in the third Heaven, after the last judgment of all, I Cor.15:28, when God shall be all in all.

Now, as the Father is called the Ancient of Days, verse 9; and again, verse 13, so it is plain that the Mediator is called the Ancient of Days, further below, at verse 21, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." It must be the Father who is spoken of at first; because "one like the Son of Man" is brought to him, verse 13, "one like the Son of Man," for now coming in his open Glory, he is like him that was secretly so before. Here Christ is evidently distinguished from himself, as the Human Nature is considered both before the open Incarnation, and now after the open Exaltation, in this Gospel-Vision of the prophet. He is also distinguished from the Ancient of Days, as being one brought near before, and coming to the Ancient of Days. He therefore that came to the Ancient of Days, and that was brought before the Ancient of Days could not be in this verse the Ancient of Days himself; but another. Who was that? Christ, in the Human Nature Glorified, after his Sufferings, and now entering Gloriously into his open, personal rewards.

The Son of Man came, and they brought him. He came in the fulness of Mediatorial Obedience; there was nothing to stop his way to God, Jn.16:10; he ascends to his Father and to our Father, to his God, and our God, Jn.20:17; and he goes his way of himself, without any precarious help of men or angels. He came; and yet they, the angels brought him near before the Ancient of Days. How can that be? Very consistently; they brought him near before the Father in triumph, to attend his Glory; they did not bring him by assistance, as we need the assistance of the glorious angels to carry away our souls, and bring them near before the Lamb, when we depart, Lk.16:22; but they did bring him near before the Ancient of Days, as a mighty Entourage belonging to his Heavenly State, as he is the Lord of Hosts. Psal.24:10.

They brought him near before the Ancient of Days. The angels did it, as his Human Ascension into the Open Glory of his Reign, among them and above them, I Pet.3:22; and then it was that the other Glorious Seraphims within, the rest of the angels appointed to stay at home, and tarry for their Lord's Return and entrance into that Magnificent Palace of the third Heaven, II Cor.12:2; it is then I say, they joined in acclamations, and opened the Everlasting Gates, Psal.24:7; for the swift Cherubims in

that entourage of our Lord's Ascension, like harbingers of the Mighty Prince, Psal.89:19, demand the vigilant attendance of the rest, that all the bright, Psal.104:4, and heavenly host, Lk.2:13, be ready to receive him; who now comes up as the Prince of Peace, Isa.9:6, having completed his Conquests, and begun his Triumphs, over the world, death and hell! The voice cries, "lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory." Psal.24:9-10. Here now he is brought to the Ancient of Days, and here he bears the Glory! Consequently, this must needs distinguish the Son of Man Subsisting in the Second Person of God from the Ancient of Days, who in these 9<sup>th</sup> & 13<sup>th</sup> verses is the Father.

Nevertheless, we see {however he is distinguished} that he is described but as "like the Son of Man," and not declared to be the Son of Man. Dan.7:13. Now, as the saying goes, no like is the same; and 'tis true, as no like is the same in the same respect, but yet some like maybe the same in a different respect. It cannot be only the same likeness, yet it may be only the same Subject in which the likeness was. That is, one in open Vision resembling the Son of Man in his secret likeness, secret form, or impression. An Open Glory-Man, like the secret Glory-Man, whom the angels of God knew as their Lord and Master in the Covenant. {Gen.18:1-2 & vs.22, with Heb.13:2} He comes now to Daniel in the Vision of all this, and comes openly the Son of Man, to answer the impression of his secret Likeness, and come up fully to the secret Glory-Pattern; for you must remember that it was the Holy Ghost, who knew all this, and guided Daniel in the utterance, as well as revealed it to him in the Vision. And hence the style and language of his open Glory, answered to the original of it in Heaven, where he bore the Name and Dignity of Mediator, and had the glory of the Human Nature secretly, as now he hath openly. And then he could not be more fitly expressed than the Holy Ghost hath done it, and calling him the "like," like, Dan.7:13, the Son of Man. {Rev.1:13, 14:14}

Besides, the Mediator did sometimes appear in the Human Nature very distinctly as to the form of it to some of the Old Testament saints, under the similitude of one of the sons of men, Dan.10:16, and therein looked, in the Human Form, as the Son of Man. Thus, when he appeared in the company of two angels to Abraham, it was in the Human form, like a Master that had two servants to attend him; for the two angels wore their Master's livery, and appeared in the human form too; whence they are all put together, and called "three men" in Genesis 18:2; though the chapter doth most notably distinguish them in their several characters; him, in the Glory of his Divinity, the LORD; Gen.18:1, and them, in an Angelical Capacity of Ministration; so that one of those three was our Lord Jesus Christ, the Second Person of God in the Human Nature. So when God passed before Moses, and showed him his back-parts, Exod.33:23, they were the human parts of the Mediator, as I have shown before; and likewise in other instances of the Old Testament. Now this was {as some call it} a prelude {or the first displays} of his Incarnation, and being manifested, I Jn.3:8, afterwards in the Human Nature, he was openly and durably, even to some fixed abode, Jn.1:14, among men. This form of Man, under which he was wont to appear in those ancient times, was much spoken of, no doubt, by the old Church, and it might commonly go up and down among them, that he was wont to appear in the Human Form and Shape. Thus, Daniel recollecting what was usually known to pass current among the Jews, touching this Human Form of the Son of God's appearance, so he might very well describe him like the Son of Man; and therein conforming his language to the common idea every spiritual man had, and that ordinarily passed among them, of the Son of Man. And this clears off the objection started.

See an example of this from the Judges. "And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the Man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the Man, and said unto him, Art thou the Man that spakest unto the woman? And he said, I am. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, what is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD; and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward Heaven from off the altar, that the angel of the LORD ascended in the flame of the altar; and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, we shall surely die, because we have seen God. But his wife said unto him, if the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these." {Judges 13:10-11; 15-23}

Now, as Christ's Human Ascension into Heaven is very gloriously described in this vision, so he is further laid open in the Absolute Glory of his Divinity, notwithstanding this open existence of the Mediator in the visibility of the Glory-Man. And herein he is considered as one co-equal with God the Father of Glory. Accordingly, in Daniel 7:22, {where I am opening} he himself is called the Ancient of Days. "Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom." This is evidently spoken of the Mediator, for it is he who COMES, and gives the judgment to the saints. It is not the Father! But why is he so described like the Father in his Glory and Title? The reason is, he is God, as the Father is God. He is God in whom the Man stands; and therefore he is called by the same title, the Ancient of Days; that is, the Days {days, not day} of Eternity. Eternity in Scripture is never called a day, as I have proved.

And whereas before in that last verse, which calls the Father the Ancient of Days, Dan.7:9, it is said of the Father, whose garment was white as snow, and the hair of his head like the pure wool. It is not spoken of the Father identically, as if this belongs to the Person of the Father, or was a Description of his Person. No such matter; but it is spoken of the Father diversely and possessively, as I have before distinguished about the Father's shape, Jn.5:37; because the Father possessed Christ in the Beginning of his way; and because the Father is in Christ, Jn.14:11, and Christ is in the Father. Now as the Father possesses the Glory-Man, so he possesses all that is the Glory-Man's; he possesses the Human Nature of Christ, because it stands in God the Son, and therein possesses this Garment of Glory, Dan.7:9, and White Ancient Hair of the Lord Christ, because of the Human Nature to which they properly belong; as he possesses what the Glory-Man is, so he likewise possesses all which the Glory-Man properly hath; and thus it is all God's and the Father's by procession. That is to say, {for I would clear it in a word} as God the Son possesses the Man personally, which is the reason why the Fulness of the Godhead dwells in him bodily, Col.2:9, as the Apostle saith; so God the Father possesses the Man Christ Jesus relatively, that herein they are the Father's Garment, Head and Hair by relative possession, as they are the Son's by Personal

Propriety, because of the Human Nature of the Son in the Personal Union. And this takes off that difficulty. I shall now soon close the place in Daniel.

Well then, this likeness of the Son of Man that describes the Human Nature according to appearance, or, as seen by the prophet, is brought in towards the close of the vision with his full and open Glory, as the Glory-Man; and at verse 22 is styled the Ancient of Days, even as the Father had been twice styled so, verses 9, 13. And why so? But because when this part of the vision openly falls in its order, then shall the Son of Man come, not only in his own Glory, but also in his Father's Glory. Lk.9:26, Mt.16:27. No wonder therefore, that as he is to come in the Day of Judgment to set up his Glorious Kingdom, he doth appear accordingly in his Father's Glory, and doth here in the vision wear his Father's Title, being already set down in his Father's throne. Rev.3:21. Thus, the matters are laid together.

To conclude this place; we see how certainly, though secretly, the matters of the Ultimate Glory of Christ and his Church must always have lain in their Unchangeable Settlement with God. Nay, their secrecy has been only in respect of ourselves; otherwise, the matters have been always open unto him, whilst secret and unknown to us. We see, here is a scene of introduction of the Man to his throne by hosts of angels; even before He, the Father, bringeth in the first begotten into the world, or saith, "let all the angels of God worship him." Heb.1:6. That is, before he had done this openly to men, he had done the other secretly to men, and openly with Himself. What doth all this signify towards the point in hand, than that the things were actually done with and to God? It is not said, it shall be so; but it was so in the Vision, which secures the utmost of all that shall be. It was so, and therefore had been so from Everlasting; out of which Everlasting Pattern the vision came to Daniel, a man greatly beloved. Dan.10:11.19. It was so to Daniel before the New Testament; how much more to God from Everlasting before the time of Daniel; and so much for the text in Daniel opened as briefly as I could.

This Antiquity of the Glory-Man standing in God for the Salvation of the Church, doth help us to explain those texts of Scripture, in the proper intendment of them, which speak of the Father sending his Son, as in many places of John; and that of the Apostle, "when the fulness of time was come, God sent forth his Son, made of a woman," Gal.4:4, where it is restrained to his being made of a woman, which was done upon earth in respect of the Mystery of God's sending his Son; and sending his own Son in the likeness too of sinful flesh, as in Romans 8:3. It far better helps us to expound and solve the difficulties of God's Mission of Christ, than by going the other way of interpreting that mission; or by making that sending of Christ to be meant in a figurative and improper, not a literal and naked sense. I know how they go about commonly to solve the difficulty, but the Mystery of God's sending his Son is doubtless another thing; nor can that way, which those expositors go, reach it; because it does not bring it up to the Mystery of the Sent; and yet this ought to correspond and agree with the act, or the mystery of sending; and for want of this expositors do fall short.

For indeed, the Acts of the Father in Authorizing and Commissioning of Christ, as to what he was to be in the world, and to do there, {as for instance, authoritatively to will him to take man's nature, to do and suffer in it, and trust him with God's Great Designs, as Dr. Jacomb<sup>4</sup> opens the whole propriety of this mission in those acts only} are but part of what is sufficient for us to understand in this Mystery; because here is not his complete fitness to be sent, but only his complete fitness late-wards, to act when he is sent. Now so long as the complete fitness of the Son of God to be sent, by the

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<sup>4</sup> Thomas Jacomb 1622-1687, was an English ejected minister. Several Sermons or Commentary preached on the whole 8th Chapter of Romans, London, 1672.

Pattern of that completeness in an antecedent constituting him the Glory-Man in Heaven, is neglected and shut out, the Mystery is never fully in its parts opened {for I am not speaking of the measure of the parts.} It is the antecedent constituting of him as the Glory-Man, which is the only fit and full qualifying him to be sent, because it qualifies him to be sent of the Father, even from place to place, from Heaven as the Glory-Man {the result of his being the Covenant-Man} to earth, as the Man of Sorrows, Isa.53:3, in the world. He was fitted to be sent, as well as fitted to serve when sent. And this now is further, and I am sure clearer, than they go in the other manner of solution. And I am certain that after their manner of solution {though they are great and learned, and very gracious men, I am persuaded, who go to work the same way, denying the Mission of Christ to be attended with any local secession or mutation of place, as Dr. Jacomb's phrases are out of Augustine upon the Trinity, yet that way} it is a knot still, and ever will be; because it is a violent interpretation forced upon the plain words of Christ.

"I came forth from the Father, and am come into the world." Jn.16:28. If Christ had not been with the Father of glory, in glory, to wit, in the glory of his Heavenly State, and that in some capacity of going from that place of Heavenly Glory into another place, he could not have come into the world from the Father. Besides, the text is cogent itself; for, to proceed and come forth from the Father are plain locomotive {coming/going} phrases; and why must interpreters force the text by a violent interpretation to avoid the obvious one, Jn.6:38, that comes of its own accord from the Human Nature; for thus it is literally true, as it is literally spoken, that the Son of God in his Human Nature came forth from the Father into the world. Now it will remain forever a knot, if the Mystery of he that was sent, and that is God manifest in the Flesh, I Tim.3:16, be not as fairly expounded as the Mysterious Act of sending God so manifested in the Flesh of our Lord Jesus Christ.

But now, let us go on here to distinguish, as we have all along done about the Human Nature of Christ; between the Covenant-Man, and the Created Man; or, between the Human Nature of Christ, as it was above in the Covenant, before it was sent to be beneath in the creature, or formed in the virgin's womb; God then reputed Christ as he reputes him now, the Man with him in Glory before the Foundation of the World; and the difficulty of everything in it vanishes, except bringing men off from expounding the texts by human authorities, as the key of the Divine Oracles. And without doubt there the difficulty will crumble when all is said. However it be, the Mediator {I have no doubt} was properly sent from one place to another; from one place where the Human Nature subsisted in the Son of God by Covenant {and that place was in the Heavenly Glory above} to another place below, where it subsisted in the Son of God still by its open Creation from the womb. Now in no other strict sense can it be said that God sent his Son, with respect to the object sent distinct from the act of sending. The Scriptures have likewise given us the necessary latitude to take in both. I say, he could be sent in no other strict sense but thus; and unquestionably the Holy Ghost hath meant some strict sense in it, as he oftener does in abundance of cases than I can find men are willing to believe him. For, on the other hand, it is certain that an Infinite One, who fills all the limits of habitable place in Heaven and Earth, Jer.23:24, and is beyond the bounds of his own Creation {and such a One is the Son of God abstractly in his Essence and Godhead, as he is in the Father} can in no sense at all be sent, because of his Co-Equality and Co-Infinity. Yet still, if we believe the Scriptures, we are taught a way by them how the Son of God was properly sent, namely, in his Mediatorial Relation.

For, take the Human Nature subsisting in the Son of God by Covenant, before it subsisted in the Son of God by Creation, or proper formation in the womb, and so raise the Covenant-Man not only higher than the Virgin Mary, but above Adam, and before his

Creation, and all seminal creation in Adam; then it is plain, how the Son of God and Son of Man in One Mediator, may be properly sent and properly come, in respect of the Human Nature, even from one extreme or place unto another; or, from the Heavens where he had been, to the earth whither he came, and pitched his Tabernacle in open flesh. "And the Word was made flesh, and dwelt {tabernacled} among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Jn.1:14. The Son of God in his Man-Covenant is sent, as he is manifest in the flesh, I Tim.3:16; and as the Man now subsists by open creation in the Son of God, having subsisted or stood by secret Covenant in the same Son of God from Everlasting. It is not that the Son of God went from place to place when he was sent, but the Son of Man that stood in him; and then, by a Communication of Properties, it was the whole Person was sent; though strictly, it was only the Human Nature that went from place to place.

Even as the Person of the Holy Ghost, when he is sent from Heaven, and comes, it is as the Comforter, by Office, from the Father and the Mediator, the Father and Christ, who thus send him. Namely, when the Holy Ghost distinguishingly undertakes to be in us, and dwell in us forever. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Jn.14:17. How is it that when his Person will graciously work in us, and upon us, Phil.2:13; in us, as the distinguishing Worker, and that is his Person, as the Comforter; or the Holy Ghost by Covenant with the Father, and the Son; and upon us, as to the effects of his work, which he makes appear, graciously working over what the Father hath distinguishingly given, and what the Son, as Mediator, has distinguishingly purchased for one, and not another; for me, for thee, by Discrimination of Grace, and not for all the world, except it be within the use of the creatures, and bounds of nature, reason and humanity. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. The Spirit's mission is not as the Spirit is God, 'tis not abstractly God the Spirit; for, the Holy Ghost could not be sent or come from the Father thus, because as an Infinite Person, he doth, together with the Father and the Son, fill all places at once, and so as the Spirit is God, must not be said to go from one place to another, but it is as Comforter that he does so. He does not fill the entire world as a Comforter, but 'tis as God the Spirit he fills all the world; and 'tis upon the Essential Foundation, his Godhead, or, because he is God everywhere, that he can and does graciously comfort anywhere. And this clearly answers the cavil, how the Person of the Spirit can be given to be in one, and not in another, whereas he fills Heaven and Earth, and all persons and things in them at the same time. "Do not I fill Heaven and earth, saith the LORD." Jer.23:24. The solution to this doubt is clear, he is not given in his Person as God, or, as the Third Subsistence in the Godhead, but he is given in his Person, as the Comforter. He is not given in his Essence, but in his Office, as the immediate cause of our obtaining the Graces of the Spirit. "And hereby we know that he abideth in us, by the Spirit which he hath given us." I Jn.3:24. Here is his Person, in the Office of the Comforter. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." I Jn.4:13. There are the Graces of the Spirit; and both put together do make up the full distinction in the two branches thereof, as afore laid down. Now the Spirit is everywhere in his Person, but not everywhere in his Grace. Psal.139:7-8. He is everywhere the Spirit, but not everywhere the Comforter. He is with the wicked in his Omnipresence, but he is not with the wicked in his Office. His Comforting Presence, wheresoever and to whomsoever it is extended, is extended by Distinguishing

Grace and Good Pleasure; and is denied to strangers, and restrained by the Sovereignty of God's will and the methods of application, whilst he is bringing home his own grace unto the elect.

Thus, Christ was sent, because of the Distinguishing Grace in the Covenant of the Human Nature with the Son of God in whom it stood; and so it is because of that Grace bestowed in the Personal Union, or the two Natures in One Person, that sending can be properly spoken of the Son of God; because of the Covenant-Man that stood in him, Christ having stood thus in his Mediatorial Relation from Everlasting. And thus, because of the Personal Union, the whole Person of Christ by a Communication of Properties is often meant in Scripture, even whilst strictly the thing spoken of the Person do more separately belong to one of the Natures. As Luke in the Acts of the Apostles calls the blood of Christ the blood of God, Acts 20:28; and as Luke here in his Gospel tells us how the Messenger, or Angel, foretold his whole Person, as the Mediator, God and the Man, should be called from the human nature only, the Son of God. "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Lk.1:35. And thus properly the Son of God was sent into the world. The Man of the Covenant in local Heaven, subsisting federally in the Son of God, was sent into the world the Man of the open Incarnation, still subsisting in the Son of God locally in the world. Thus the Son of God was sent, and went from a place to a place by true motion, but according to his Man-Nature first above secretly in the Covenant, and next below openly in his Flesh on earth.

More particularly, this helps us to understand that text in Romans, "but the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into Heaven; that is, to bring Christ down from above," 10:6, Paul meant Christ was there in Heaven, in some sense locally in his own realm, before he came down locally hither to the Earth to be seen in our earthly realm; and this he proves by the language of the Righteousness of Faith in Deuteronomy in the times long before the New Testament; for, the Apostle speaks of it as of a language spoken a great while ago in that piece of Moses' Pentateuch, which makes out things by a comparison of Paul with Moses, and proves that our Incarnate Wonder, the Glory-Man secretly existed in the time of Moses; the place of the Scripture been fetched out of the last of the five books of Moses. I will give you the place in Deuteronomy, and show you the plain connection and sense by the light that shines over it from this place in Paul. In Deuteronomy, 30:11-12, says the LORD, there by Moses of Mount Sinai's Law, "this Commandment which I command thee this day, it is not hidden from thee, neither is it far off, it is not in Heaven, that thou shouldest say, who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it?" But, verse 14, "the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." It is not in Heaven. What is that? It is as if he should have said, Christ is yet there, who must fulfill this Commandment for eternal life, in the room and place of the elect, when he comes down from Heaven; but this Commandment itself, so far as concerns you to do the letter of it for temporal life and liberty in the land of Canaan, whither you are going, is not in Heaven, but here; 'tis come down already before Christ the WORD, Jn.1:1, is come down for the elect, who is to come down from Heaven hereafter, and undertake for them when the fulness of time, Gal.4:4, is come. It plainly therefore implies that he was through the Dispensation of the Law in Heaven as the Covenant-Man, and was to come down at opening of the Gospel-Time, as the created, and formed Man. Accordingly, in that place of the Romans, the Righteousness which is of faith speaketh, &c., as much as to say to the professors of Gospel-times, keep you unto the Doctrine of the Righteousness of Faith, now Christ, or since Christ is ascended as the created Man, and don't say, who shall bring him down in

his Glory, that we may see him as he is, at the right hand, and then we will believe him; for he is as nigh you by the Gospel; he is as much among you by the Holy Ghost, as the Commandment he came to fulfill, was nigh and among the old Israelites in the Wilderness, in the days of Moses. Thus it shows in the very allusion of Paul to Moses, and his application of it to Christ, how Christ was in Heaven by secret Covenant-Glory, whilst the Commandment to the Israelites was come down from Heaven on the earth; as he was now in Heaven by open Covenant-Glory, when the unbelievers of the Gospel would be ready to put off his Revelation in the Gospel, and vainly ask thus to see him {with their eyes} brought down again. This is the sense of those two places upon the comparison.

This distinction of the Covenant-Man in secret and open existence doth help us to understand that other text in John, which {for ought I know} has puzzled thousands of the Calvinists one way, as it hath bewildered as many of the Lutherans another way. The former undoubtedly are mistaken, in expounding the place of both the Natures of Christ, when but one is asserted by the Holy Ghost; and that is the Man. The latter are mistaken woefully, in stretching out the properties of the Incarnation to a fleshly ubiquity, and immensity parallel to the Godhead itself; to prove their consubstantiation, or flesh and blood of Christ together with the Bread and Wine under the elements in the Lord's Supper; but to the text.

The place is John 3:13, "and no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven." I am sure that the Socinians, those great masters of reason {I mean corrupt and natural reason, for they have known nothing of the evangelical reason of things} have wrong conceptions of it. Socinus<sup>5</sup> in his comments, tells us, that by the Son of Man's ascending into Heaven we must understand his tracing out the truth of heavenly things; and by his descending from Heaven his being perfectly taught in all those heavenly things; and by his being in Heaven, he expounds to us in his controversies, {the third part of his works and answers to Vujekus, a Jesuit, of Poland,} that he was in Heaven mentally by his cogitations, being always taken up in his mind and fixed in his soul there. But indeed, all this is no more than may be said of any of the eminent saints, who are taught of God in the same kind of things with this interpretation, that their conversation is in Heaven. Some of the modern Papists are almost at a loss, whether to interpret as the Calvinists, or as the Socinians. Estius {Estius Gulielmus, Papist theologian, 1542-1613} divides it, and goes both ways. And some of these do closely follow the ancients.

We are commonly taught to follow the tract of our Calvinistical writers, who expound this text by distinguishing the Divine and Human Nature, in the Person of the Mediator, that is to say, the Divine Nature of the Mediator, or the Son of God come down from Heaven, and taking our nature upon himself. Whereas, alas! The Divine Nature neither comes nor goes; the Divine Nature is Omnipresent, or is always of necessity everywhere. The Son of God, be sure, did not come down in this sense. "For do not I fill Heaven and earth saith the Lord?" Jer.23:24. And it is farther written of the Divine Omnipresence, and being more perfect than either to ascend or to descend, that God is universally everywhere by this Perfection. "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there, &c. If I take the wings of the morning, and dwell in the uttermost parts of the sea; {which is extended farther than the land, the earth being as so many islands scattered up and down within the vast circuit and outer compass of the waters; which makes the utmost parts of the sea to be beyond the utmost part of

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<sup>5</sup> Faustus Socinus, 1539 - 1604, was an Italian theologian and founder of the school of Christian thought known as Socinianism, which amongst other things, rejected the pre-existence of Christ and held that Jesus Christ did not exist until he was conceived by the Virgin Mary.

the land to all people on earth; yet} even there shall thy hand lead me, and thy right hand shall hold me." Psal.139:7-10.

So that the Divine Nature of Christ, being of the same Substance with the Father and the Holy Ghost, is co-equally Universal, and so absolutely perfect in the Divine Essence, that the Godhead neither comes nor goes, ascends nor descends, but is essentially everywhere alike, and at all times without any alteration or change. It is the Mediator and Comforter who come, and the Father comes no otherwise than by these, when he comes and makes his abode with us. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Jn.14:23.

This therefore will not help us, being remote from the words as the Holy Ghost has placed them in the text, to expound how the Son of Man had ascended into Heaven before he conversed with the Jews; how he had also come down from Heaven; and how he was nevertheless in Heaven too, in some sense at the same time of that conversing with the Jews; and all {as it is expressed in the words} as the Son of Man; and yet the Human Nature of Christ still freed from the gross conceits of the Lutheran ubiquity. {He could not be in his Human Nature Jacob's ladder, upon which the angels of God ascended and descended upon the Son of Man, if he had not had a Glory-existence with the Father in his Man-Covenant before the openings of his Incarnation. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it." Gen.28:12. "Verily, verily, I say unto you, hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man." Jn.1:51.} The distinction of Natures, by which we are usually taught to solve the difficulties in this text, will not here help us out. For in the text it is expressed that the Son of Man was in Heaven then, when the Son of Man seemed to be only upon the earth. Nor will it help us, to say by distinguishing the Natures, the Son of Man was then in Heaven as God, and upon earth as Man. Indeed, that he was so in its self by a distinction of Natures is evident from the Two Natures of his Person; but that he was in Heaven, so at that time cannot be the meaning of this text. The reason is, because he must be then at that time in Heaven in the same sense, in which he had ascended into Heaven before that time. "What and if ye shall see the Son of Man ascend up where he was before?" Jn.6:62. "The Son of Man, says he, came down from Heaven, even the Son of Man which is in Heaven;" and again, "no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven." Jn.3:13. Consequently, the Son of Man as Son of Man had ascended; and afterwards locally descended, and was come down; but was yet still in Heaven too, and all as Son of Man.

Now this can be made out no other way, than by distinguishing between the Man, and the same Man in the Second Person, or Son of God. You must distinguish between the Man in secret Life-Existence still with the Father by the Man-Covenant {and so the Man was in Heaven by Covenant-Subsistence in the Son of God there;} and the same Man in open Existence with men on earth by Creation-Subsistence in the Son of God there too. As to his secret Existence with the Father by Covenant, he had ascended up to Heaven in the Supra-lapsarian, or over-fall way, when he was set up by the Father from Everlasting, above all the Consideration of Man's Fall, and above all the Ways and Means of Restoration. This was his ascending up, and his first ascending up into Heaven. Then, as to his open Existence with men on earth by Creation and Formation in the virgin's womb, this was his coming down; this secret Man with God was now locally descended, and further descending into the lower parts of the earth, Eph.4:9, in the Sub-lapsarian, or under-fall way, into open Flesh, and was the open Man among men, in the under-fall ways and means of the Church's Restoration. Again, as to his secret

Existence by Covenant, this Son of Man was still in Heaven with his Father by the same Covenant. He was in Heaven secretly by that Covenant, when he was openly in the earth by Creation, as he should soon be in Heaven again every way openly. The local motion from Heaven to Earth from the place of secret to the place of open Manifestation was but shifting the place in respect of us men, not in respect of God to whom the motions of the Man made not any alteration. For as the darkness and the light are both alike to him, Psal.139:12, so the secret and the manifested places of Christ are both alike to him, and the Nature of his presence is to be always here, as well as in Heaven. All the difference is to creatures from the open Manifestations of Himself that are evermore restrained by his own Supreme Pleasure. He is to himself every where alike. Well, by distinguishing of the Man, to men, we solve it.

But alas! The common Exposition will not do, for it does not reach the Mystery. And for my own part, I believe Christ's own words as they stand, and dare not adhere to that interpretation which alters the form of sound words in the text, and so comes off with a perverting and straining them to mean what they do not say; and especially to a meaning which is against what they do say. Suppose, you admit their way, who admit nothing of his secret Covenant-Ascension, Psal.25:14, in being set up by and with the Father from Everlasting, as the Wisdom-Image of God in that secrecy, and now openly becoming the Son of Man. It is impossible then you should fairly see how he ever ascended in the kind already, as the Son of Man; or be then in Heaven as the Son of Man, when he spake unto the Jews. The bodily Ascension {to succeed after his Resurrection} was not yet come, and the Covenant-Ascension from Everlasting which was long past, men of the common persuasion on this text admit not, and therein both entangle themselves, and plainly overthrow the Doctrine which Christ hath declared in it. This Ascension cannot be said to be of the Divine Nature; for that ascends not at all, it is above it in Perfection. It can't be the bodily Ascension of the Humanity neither, for that was not yet come. What was it? For no man hath ascended up to Heaven, Jn.3:13, neither Enoch that was translated, that he should not see death, Heb.11:5, nor Elijah, that went up by a whirlwind into Heaven, II Kings 2:11; neither of these hath ascended up to Heaven, by setting them up from Everlasting in the Personal Union of the Natures God and Man. No man hath so ascended in the Supra-lapsarian, over-fall way, but he that came down from Heaven, after that Supra-lapsarian Glory, by Sub-lapsarian, or under-fall descending, in the ways and means; even the Son of Man who is in Heaven, to God, both in his Supra-lapsarian and Sub-lapsarian, or upper-fall and under-fall glories too. Thus, in all things he has the Preeminence, Col.1:18, to the very Ascensions of Enoch and Elijah.

The common Exposition I say will not do; but now take and apply these distinctions; the Son of Man had by the Settlements and Covenant of God ascended in the entire Human Nature; again, the Son of Man according to the Law of these Settlements, and that Covenant, was by Creation and Forming in the womb, come down from the Father out of Heaven, from God's Covenant. And lastly, the Son of Man whilst by Creation he was on earth, was yet still as the Son of Man in Heaven by the same Covenant; and all is reconciled, that you put no force upon the Holy Ghost's words; and yet thus you may speak them of the Mediator in this reconciling sense. For, and I have shown, the Son of God was properly in the Mediatorial sense sent, because the Human Nature in the very Conception and Nativity thereof subsisted by a Personal Union in the Son of God. Thus, after the same manner it must be understood of Christ in the Mediatorial Relation, that he had then in some sense already Mediatorially Ascended, even while the Son of Man was on earth. Take the sense together, of the Son of Man's been first in Heaven in order to come down on Earth, thus; as the Man Christ was taken up into God's Thoughts and possessed in the Beginning of all God's ways, Prov.8:22, so

he was then set up from Everlasting, vs.23, from that Everlasting in secret Covenant-Union, not in declared Covenant-Union, it being before the Foundation of the world; he was then set up in secret Covenant-Subsistence, not a Christ Manifested, I Jn.3:5,8; and in that Exaltation the Man stood in the Person of the Son of God, to God, and with God, and according to the will of God. And so might then be properly said upon this taking up into God's Thoughts, and setting up by God's will to have had a secret and Covenant-Ascension. Therein it lay; and therein he had ascended of Old, even as the Son of Man into Heaven; the Father having loved and exalted the Man of his Covenant in his own Son. And accordingly it was that he came down from Heaven; or, he came down according to that Covenant-likeness in which he had ascended by God's setting him up with him in the Son from Everlasting. Wherefore it follows, that in some human sense he must first be in the place from whence he came, Psal.40:7, when God sent his Son into the world.

The Holy Ghost hath given us a further proof of this in that noble Place, Psalms 80:17, where he calls him Son of Man and Son of God's right hand, because he had been set up for the Church before, and so served in God's Account, Purposes and Use of him for Old Testament Times, as well as ours. "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself." The Man of thy right hand in first and absolute, in secondary and sub-servient Purposes, in Supra-lapsarian, or over-fall Counsels; before the Son of Man. Aye, the Man first, and the Son of Man next. His upper-fall Absolute, Human Nature that could have served to great evidences of Love, if elect-man had never fallen; and then his Sub-lapsarian, or under-fall Human Nature, in the Counsels concerning him as Son of Man, born of Adam, descended of Abraham, came of David, and brought forth from Mary in Sub-lapsarian thoughts or under-fall Counsels in ways and means. A Man of Glory with God before a Man of Condescension to men. Take all together; and it will set this matter still in the due light.

"Son of Man;" and herein is the Human Nature in the Sub-lapsarian way, the Incarnation, as the state of the matters lay to God, and as revealed they should open one day to men. "Man of the right hand," before he is the Son of Man. There is the Supra-lapsarian Exaltation, or his upper-fall Ascension, the Ascension of Christ-Man to God, before the Incarnation-settlement of Christ-Man to break out unto the Church. And according to this Order of the Settlements, as well as Purposes of Settlement, {"who verily was foreordained before the foundation of the world, but was manifest in these last times for you," I Pet.1:20,} and Execution of the Settlements, as well as Purposes of Execution, {"for to do whatsoever thy hand and thy counsel determined before to be done," Acts 4:28,} the Holy Ghost lays things down; and the Revelation as orderly as the Institution. For the breaking of it out depended upon the setting it up in God's Eternal Councils and Pre-Determinations. And the discovery of it here was as early as that Old Testament Day in the Psalmist's time; which proves unto us, that the things are not only framed, but finished with God before they are begun with men. "The works were finished from the foundation of the world." Heb.4:3. "Madest strong for thyself," not will make strong; and yet outwardly it was all to be. It was not as if God should have said upon the making all other things, I will take more time for the Settlement and Ordering of this about Christ; I will do it hereafter, only I purpose it now, for I have decreed the matter already.

No, no, it is not thus, as her anti-Everlasting Union men would Fain make it, but a Decree of God, not any further act than the naked purpose it should be. Alas! Poor men, they must go and be emptied! They must undo all they have ever done, they know, if they admit {though the ground why they should is the clearest evidence} beyond Purposes and Proposals; and so rather than come down into the dust, they

preach the very Grace of God at this day, as if none of them had seen the Grace-Part of the Bible. They lay it all down upon a Suspension and Uncertainty, in Offers of spiritual things {conditioned upon man's willingness,} because the temporal things of the Land of Canaan were all proposed thus, Isa.1:19; so likewise in Conditions {while they show us very wicked conditions of their own, in thus handling the Word of God deceitfully;} and suspend the Grace of God till there be such and such Gospel-Performances, and I know not what other absurdities.

Well, the Holy Ghost will have none of this tarry-for-your-wills philosophy. No, it is finished, saith the LORD; and blessed be God this has been zealously preached by some since the opening of our liberties before the present Revolution.<sup>6</sup> {Opening our Liberty by King James II in 1687, a notable epoch of our Revelation Time.} And yet for the sake of this great voice out of the Temple of Heaven, from the throne, saying, "it is done," Rev.16:17, what voices have we had in the common prattle of the age? What thunders of Hell and Damnation have rattled from Dissenting Pulpits against Dr. Crisp's Works<sup>7</sup> reprinted? Wherein is substantially proved, that it is done; iniquity is laid upon Christ; and pardon fully settled and done in Christ; for thus he goes on from Isaiah 53:6, &c. What thunderings have there been these last 14 years to beat down this truth, ever since the first thunder-clap of this nature in Pinner's-Hall?<sup>8</sup> What lightnings in the Church? What discoveries after all these noises, which still increase as the voices and the thunders wear off? For, here in the Vial-Reformation it is quite otherwise than was before in the Trumpet-Reformation, Rev.11, there the lightnings were first, the voices next, and the thunderings last. Here it is almost in the opposite order; the voices are first, the thunderings next, and the lightnings last of all. In the Trumpet-Reformation, Rev.11, there it began with flashes, and an end was soon put to all the light; for it wore off, Hos.6:4, extinguished in the air of the voices, and vanished with the breath of a carnal controversy; and this helped on by the thunderings of the trumpet that closed all, and in those thunders the light and beauty of Religion altered. Whereas, here in the Vial-Reformation, principally designed for the effusions of the Spirit of God, and not mere noise preaching to awaken and jog men, it begins with losses, rises to thunderings, and completes the temple-part of the vial in lightnings, or daily discoveries of the Everlasting, despised Gospel; not stinting men's faith and preachings to the Confessions and Subscriptions, when lightnings follow and do not go before the thunderings.

And it is in a day to when Analogous Synchronisms fall on Great Babylon, in this 16<sup>th</sup> of the Revelation. I'll insist only upon one, though it is very obvious to make out a great many from the 18<sup>th</sup>, 19<sup>th</sup>, 20<sup>th</sup> & 21<sup>st</sup> verses of this chapter. I shall confine in this to the first words of the 19<sup>th</sup> verse, "and the great city was divided into three parts;" that is, was divided so now when the Voice of the Gospel ran with this message, "it is done," done in Christ, as the Pattern of doing it all over by Christ, and through him. Whereas, we always took it, that it was still to do, Salvation suspended absolutely until we conditionally believed. But here comes out a brave Antinomian Gospel, I Cor.1:21, which trumpets forth that the work is accomplished. Done! And what is happening in Babylon at this day, when Zion is thus divided about the main, the lots, the partition of the Blessings settled in the Everlasting will of the Most High? For the Lord hath not given out unto his people one lip and one language at this day. Why, they are all to pieces at

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<sup>6</sup> The Declaration for Liberty of Conscience was a proclamation made by James II of England and VII of Scotland in 1687. The Indulgence was issued in England on April 4, 1687. It was a first step at establishing freedom of religion in the British Isles.

<sup>7</sup> The Works of Tobias Crisp were re-published by his son in 1690, upon which much controversy arose.

<sup>8</sup> For an historical {though hostile and tainted} glimpse of these proceedings, see "Life of Doctor George Bull," written by Robert Nelson, Second Edition, 1714, pages 259-276.

Rome about Cardinal Portocarrero's<sup>9</sup> will; for it is God's will it should be thus at this notable conjecture. He having put it into the hearts of the Powers of Europe to fulfill his will; and to agree in religion, while they differ upon civil interest, which though it was begun in the Treaty of the Grand Alliance concluded at the Hague the 7<sup>th</sup> of September, 1701,<sup>10</sup> yet the Popish Princes have entered into it since that time.

"And the great city was divided into three parts," Rev.16:19, I do not with Interpreters take these three parts to be the three religions, Popish, Lutheran and Calvinist, for three reasons. 1. Because this interpretation does not make the parts to agree with the whole, neither before, nor after the Reformation. For Lutherans and Calvinists becoming such by breaking off from Rome, ceased to be parts of the Great City, in that divided state; and before they broke off they were all united, and so could not be three. 2. Great Babylon at this time comes up in "remembrance before God to give unto her the cup of the wine of the fierceness of his wrath," 16:19; but at that time of the Reformation, Babylon did not come up in remembrance before God to give under her this cup. For, she was then in her ease and pomp in a manner as before; and the poor Reformers rather, in their sufferings and blood, had a cup given them into their hands by the Babylonian, I say, the cup of blood and martyrdom. 3. Because a better interpretation falls at this day; and therefore I rather take the Exposition to be as God himself hath now decided it. The city is divided into three parts; that is, one part of Rome is for the house of Austria; the second part for the house of Bourbon; and the third part are Neuters, and all one city of Roman Catholics, and all to be found at this day in the one city of Rome. This interpretation now makes the three divided parts to be identical, all of one persuasion in Babylonian Religion, and so one great city; and yet carried into three factions in their civil contentions, and so three divided parts of one and the same great city. And it does not make it diverse, foreign, nor forced, as other way doth.

Well, I only bring in this, to show you what is contemporary in our Seventh Vial-Reformation, whilst that great Voice comes out of the Temple of Heaven, from the throne, the Lamb's throne, in his Church, saying it is done; and that whilst we have been quarreled at for maintaining it {as we shall through Grace more and more} as if we held damnable Antinomian Doctrines in this vial and spirit of doctrine that has been poured into the air, in these voices, saying, it is done, it is done! Well, let issues still be as the Lord pleases, for 'tis made strong; not will make strong, not is to be made strong; and this under the Old Testament; and now under the present Dispensation of time belonging to the New Testament, we see it more than ordinarily in the Temple of Heaven, and from the Throne, where we have had the greatest views of Him that sits upon it, as we have cried out in self-abhorrency and admirations of Grace, under all the opposition to what Christ hath accomplished, when he said, in regards to the redemption of all his elect, "it is finished." Jn.19:30. It is finished! The Son of man whom thou madest strong! Strong; that is, the Man hath stood in God; the Person subsisted in the Creator; and there lies the Wonder of Wonders in the Everlasting Love of God to a people in Christ! It is the mighty strength of Jehovah to save us when his thoughts and ways of old, even from Everlasting met in the Union-Settlements.

Let us view the next words, "let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself." Psal.80:17. The Church in

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<sup>9</sup> Fernández de Portocarrero, 1635-1709, Cardinal and Archbishop of Spain.

<sup>10</sup> The Grand Alliance was a European coalition, consisting of numerous European Nations, founded in 1686 as the League of Augsburg, and became known as the "Grand Alliance" after England and Scotland joined the League in 1689. It was originally formed in an attempt to halt Louis XIV of France's extensive influence. After the Treaty of Den Haag was signed on September 7, 1701, it went into a second phase as the Alliance of the War of Spanish Succession.

that Psalm is under troubles, and she cries out in her affliction with an eye to Christ. Oh; says she, Lord; if thou dost thus and thus with such worms as we, thou will soon bring us to nothing; if thou bringest these judgments upon us, and layest such sad strokes on our backs; {for the Psalm had been filled up with grievous complaints.} Alas; say the people there, if thou exactest payment to Divine Justice out of our insolvent stock, we must go to perpetual prisons, we must lie down irrecoverably under punishment! We can never answer this demand of thine. Oh! No. God's remedy must be our remedy, and his provision our payment. "Let thy hand be upon the Man of thy right hand." Let thine hand be upon the Man in secret glory, upon the Man exalted as responsible, and set up by Covenant to be at thy right hand already; as he is by open creation to be exalted to thy right hand forever! And what follows? Upon the Son of Man, says the Church, thou madest strong for thyself. Madest strong, but how so? Madest strong; it is thus, by giving him the Covenant-Subsistence and Covenant-Union in the Second Glorious Person. This made him strong; and this was God's making him strong for himself, for himself to issue in his own Glory through all the Sub-lapsarian or under-fall Accomplishments in Ways and Means. It is done by Exalting Christ in these Union-Settlements before his works of old. It was done before the Foundation of the World. And to believe on Christ thus, as he stands in God, is to take hold, Isa.27:5, of God's strength.

And now, I pray, let any man tell me, why Christ could not come forth into the world out of the Everlasting Duration before measured time, and as a Christ, the Christ of God, Lk.9:20, from the Everlasting Beginning of God's Way, as well as come a Christ, the Messiah, Dan.9:25, out of the Old Testament into the New? He was Jesus Christ revealed under the Old Testament, before he was manifested under the New. Why not Jesus Christ prepared under a Duration known to God before the Old Testament, that would have measured a longer space than Old and New Testament together? I see far greater absurdities in not believing this, than I can fore-lay together for the unbeliever against me in my admitting it. "Known unto God are all his works from the beginning of the world." {Acts 15:18} "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Isa.46:16}

Well, according to the place before opened in the Psalms, we may further plainly see how this Son of Man had ascended into Heaven {as I have brought texts to open it coincidentally upon this argument} of which Doctrine Christ is speaking to Nicodemus in John 3, that he had ascended; {"and no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven," vs.13,} and no doubt, but this was a stranger doctrine to Nicodemus, as Christ's other doctrine had been to him just before, of a man's been born again. {"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." vs.3} And I am afraid the Doctrine of the Father's loving of Christ, as Man, before the Foundation of the World, {"for thou lovedst me before the foundation of the world," Jn.17:24,} is as strange a Doctrine to many a man and teacher amongst ourselves, who are yet Masters in Israel. {"Art thou a master of Israel, and knowest not these things?" Jn.3:10.} However it be, the Son of Man, when he was first of all the Image of the invisible God, Col.1:15, and became the first draught and noble pattern of all his works, was the Covenant-man ascended. He was gone up to God's right hand in God's Settlements by Super-Creation-Grace! Yea, the Ascension of Christ in the very under-fall or Sub-lapsarian Way, Psal.20:42, is set out in the book of Psalms, Lk.20:42, as a thing done to God in the very times of the Old Testament. And lo; then {to speak of his time} the same Covenant-Man, as subsisting by Covenant from Everlasting, comes down by Creation-Grace from Heaven into Creation-Union in the Son of God, Jn.1:14;

and so the Man in the Son of God comes forth into the world for all Creation-Accomplishments. And thus it was true of the Son of Man in Christ's Day, that he was then as Son of Man in Heaven. For, take him in the other branch as a Covenant-Man, and he was still in Heaven federally, whilst as the Created Man he was at the time of this discourse on earth locally. He was always in Heaven with his Father, as the Covenant-Man, and that in his Covenant-Glory and Exaltation, according to the Everlasting Settlements. And so the Son of Man, says he, is in Heaven. But now {it is true} these could not have been in such a Covenant-Capacity, if the Foundation of it had not lain in the Son of God, thereby to effect such a personal Union; that wheresoever the Son of God is, as to his Essence, there the Son of Man subsisting, or standing in him, is likewise present as to his Covenant-Relation; because all power is given unto him of the Father in Heaven and earth, Mt.28:18; the Man Jesus consequently is everywhere by a Covenant Right, and by a Lawful Authority; the reason is, the Authority, as devolved, is lodged in the whole Person, and so can never be separated from the Two Natures. Upon this account he is Authoritatively everywhere Mediator, and is graciously among his people in all places, with his Presence by the Comforter, Jn.14:18, as himself is Mediator, and the Spirit their Guardian, and they not left comfortless, or orphans; and all this whilst his Glorious Presence is only in Heaven at the right hand of God. Mk.16:19. Likewise, by virtue of the same, whilst he acts towards us by the Comforter from the Father, Jn.15:26, he is, as the Apostle saith, "Christ formed in us," Gal.4:19, and "Christ in us the hope of glory," Col.1:27, as to the mighty effects of his saving presence with us.

Particularly therefore, as the Son of God in his Essence and Uncreated Glory was in Heaven, when Christ spake these words on earth; so the Son of Man, personally subsisting in the Son of God, was in Heaven too at the same time, in the Man-Covenant. At his open Incarnation he came down by Creation-work of the Holy Ghost, in the promised lines and genealogies of Human Race, through a descent of two and forty generations from Abraham, Mt.1:17, and twenty more from Adam, Luke, chapter 3; and all was already done, in the Purpose and Mind of God, before any of those generations opened to the world. And yet all was orderly done in the under-fall way of means, after all these Generations were settled, and the matters fixed with God, in Laws of the Everlasting Man-Covenant with his own Son. The stipulation of this Covenant is expressly asserted in Psalm 40. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." {40:7-8} "Then said I, lo I come." Lo! Here it was past in David's time, that Christ had said it to God; and not I will come, but I come; all things being always in the present tense to God, and in the future only to our imperfections. Thus it appears by the Covenant-language which Christ used to God about Redemption-work; and so much for the opening that difficult text, "and no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven." Jn.3:13. {A place I began with earlier in this chapter.}

It is upon the same foot that we are to understand in what sense Christ intercedes with his Father for that very Glory he had with the Father, when he ascended up to Heaven, Psal.68:18, in the Covenant-Glory and Exaltation; been made thus the Man of God's right hand from Everlasting. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jn.17:5. Now, if this glorious knowledge of Christ, Isa.22:23, and the love of the Father to him as the Man, is to be dropped or laid by out of our thoughts, it will be impossible to interpret this text, Jn.1:1,2 with Prov.8:22-23, also consistently. For, I do not see how the common interpretation can stand, as divines generally go to work upon it, in turning us over to the Son of God, as Second Person in the Essence of God, and leaving out all the Glory of

the Man in God's Covenant; and so speaking nothing of the Glorious Man Christ, as he stood in God, and was set up by the Father from Everlasting. Yet this is men's way, as they thus shut out the Mediator from Everlasting. Thus, like the Dogmatics {or Opiniators, never building upon Revealed Gospel according to God's Eternal Counsels, but as it falls in with men's opinions} and like the speculative Schoolmen, they fall in with too much Natural Religion in the Office of the Mediator, and remit us over to the Essence and Attributes of God, as our immediate object, without the face of Jesus Christ, II Cor.4:6, in the most Evangelical Mysteries. But who can this way open John 17:5, or vindicate what hath appeared in the common way thereon, without absurdity? Who can interpret it agreeably with the scope of intercession that shuts out the Glory of the Intercessor, Psal.118:16, as Mediator? And if the Glory of Christ be meant there as Mediator, it is the Glory of the Man in the personal Union; and if of the Man, it is plain it must be meant, as the Man Subsisted in the Second Person of God by Covenant before time, according to the Father's loving of Christ-Man in this Everlasting Covenant, with this Everlasting Love. Thus he was the Glory-Man of the Old Testament set above the Heavens.

To conclude; these things in their opening have sometimes fallen in one upon another. Hence it has been necessary to go still into more texts, and call in new help, before we come to a closing stroke upon the first texts proposed; and so to him that is not used to this way of opening the Scriptures by the Scriptures, {which yet is more Orthodox than to go by the doctrine of their Orthodox Universal Church they talk of,} there may seem a doubling of the same matters; because of other Expositions and Scripture enlargements still emerging forth, and which I have found necessary to interweave and bring in between. And indeed, doublings and triplings of the things in some of these chapters {from the 4<sup>th</sup> chapter to this 11<sup>th</sup> chapter} touching the Mysteries of the Love of God and Christ, Eph.3:18-19, have not been amiss; partly, because the Mysteries themselves are very great, and lie much out of the common road; and though old truths, yet too many will seem altogether new, Acts 19:2, being not derived from their Orthodox Universal Church Confessions; nor, it may be, from their Cleric or Doctor under whom they have situated themselves. Partly, because in the difficulty and importance of any Heavenly Subject, there is a natural proneness in men to slight it, if the matter be but once or twice hinted, or, if it be not inculcated, called over and over again, Acts 17:2, cleared up, argued and defended, as in the 6<sup>th</sup> of John, and other chapters of that Gospel towards the latter end, where we find seasonably repetitions of the same things. Lastly, this is an external means by which they may better be understood and observed, that I did not say one thing and mean another, as Blunderers try to come off. They may better this way be understood, than perhaps they would have been, if carelessly dropped, and in a word or two laid down without opening, without clearing and under-propping of the proofs still with more texts, to come up to his mind, who has uttered his voice, Rev.1:15, as the sound of many waters. And therefore it is not understood what he means distinctly, without comparing, I Cor.2:13, it in the Holy Writings, and taking pains with the Word of Life, I Jn.1:1, as he is transcribed in his Written Word. And this I do that I may show the reader what is the Mind of Christ, I Cor.2:16, so far as Christ hath shown me any part of his mind by his Holy Spirit; for, I can go no farther, II Cor.3:5, than I am led into these matters.

Yet we live in an ungodly age, wherein Dissenters have their profane mockers, Jude 13, that call this enthusiasm! And most certainly, these men are no more born of the Spirit than their other brethren are, who look upon all this sort of leading and teaching by the Holy Spirit of Christ in the Mysteries of the Gospel, I Cor.2:10-12, to be but trite. Now these very things, which our sensualists, Jude 19, having not the Spirit, but abundance of wit and starch to please them that will most please their own bellies,

Rom.16:18, take delight to ridicule and despise, are the very words which I take delight to confess, as Christ's own words, Mk.8:38, before men. And the same things they take pleasure in neglecting, as in the afore esteemed enthusiasm, nay, sometimes under an uneasy pinch of conscience forcing themselves to reproach and condemn the very words which I take pleasure in believing, practicing, vindicating, and growing more and more into an experience thereof, by the gracious power of the Spirit, in applying precious Gospel Truth, I Thes.1:5, on my own, and other men's souls. I have found it therefore pleasant to my soul, Prov.2:10, and needful besides, to insist upon truths in the larger way of opening the Scriptures; and this makes things to be seen more duly and dependently, when they fall in one upon another. Dropping a text and hinting a Scripture only, as our brother, Mr. John Hunt, hath generally done in his book, which through the leaves he hath entitled the Glory of Christ Unveiled, and in the title page the Saint's Treasury {as I have before observed,} has been diminishing the Glory, and failing in the Life and Marrow of all the work. Now, I was all too much guilty of this 14 years ago in my Gospel Feast,<sup>11</sup> and therefore surely it was too much to commit the fault over again, since the Lord hath shown me a more, I Cor.12:31, Excellent Way.

It must be very painful to any that have seen the King in his Beauty, Isa.33:17, to read Mr. Hunt's way of unveiling the Glory of Christ! Especially in those parts of his book where he openly professes the badges of Christ's Honour; as he doth in that Octavo for near thirty pages together, even from page 75 to page 102! He doth indeed rather clothe Christ with dishonor than unveil his Glory! The reason is, he gives the ground of the estimate, in each particular badge of Christ's Glory, from carnal conceptions, in beholding what glory sinful creatures have; or that Honour which he saith is highly esteemed among men, with too much neglect of the Glory which the Lord Christ hath received of the Father, Eph.1:17-22, even that {under-fall} Glory prior to man's drop into Sin. Therein forgetting, that all which is highly esteemed amongst men is an abomination, Lk.16:15, in the sight of God. And be sure it can be no less, to raise the consideration of his Son's Honour from the Honour of sinful dust! Whereas, this brother had advanced upon a subject in which it was his duty to seek the Honour, Jn.5:44, that cometh from God only. What hath carnal honors and carnal estimation to do with such a glorious subject? Do we think God hath clothed Christ thus? And yet Mr. John Hunt's speeches do tend to beget ill and unbecoming thoughts of the rise of Christ's Honour. A man would think in taking in the conceptions of this matter, as Mr. Hunt hath set it out, that Jesus Christ's Honour was only a higher Honour in degree, not an Honour perfectly of another kind than the Honour of the world, and therein he darkens counsel by words without knowledge, Job 38:2, of the Nature and Original of the Mediator's Glory, as the Scriptures have described it. The title of those pages continues, the Glory of Christ Unveiled; but really, whatever the Orthodox title is, the leaves, the matters are, the Glory of Christ Veiled.

To give us an account of Christ's Honour from the idea carnal men have of Honour in the badges of the world is abominable! It is a wild stalk to the Branch, Jer.33:15, of Righteousness! Christ is the Pattern of all their Honour, as he is Wisdom-Mediator; but their Honour is not the pattern of his; nor are we to conceive of Christ's Honour, as he is now made of God, I Cor.1:30, unto us Wisdom, Righteousness, Sanctification and Redemption-Mediator, by any ideas or schemes that can be suggested, or made of theirs. Consequently, abundance of things in these seven or eight last chapters since my close pursuit of Mr. Hunt's particular sayings {which close method I am to return to again, if the Lord will, in the pursuit of more of his particular expressions} are a very necessary and open answer to that part of his book where he

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<sup>11</sup> The Gospel-Feast Opened, or, the Great Supper of the Parable by Joseph Hussey. 1692.

disgraces Christ in the very badges of his Honour; and may serve as a Vindication of Christ from the mingled disparagements he hath cast upon the Lord in those linsey-woolsey badges. For, indeed he hath scraped the matters of them so together, and carnally interwoven all his threads in that garment he designed for Honour, that the very contexture is scandalous, and the ground-work, or foundation, upon which he has labored to maintain the idea of Christ's Honour is profane, and thus is a carnal valuation; for, he is wondrously pleased to build all his particulars and badges of Honour upon this, and lay them after this fashion. "Honour, says he, is that which is highly esteemed among men, pg.75, first badge of Honour so esteemed among men, pg.79, second badge of Honour so esteemed among men, pg.84, third badge of Honour so esteemed among men, &c., pg.87." Thus, everything which he could think of to illustrate the Glory of Christ, he will first erect upon men; thinking to advance Christ's Repute upon the measures of their esteem; and thus he runs on {in the rest of his particulars} building his house upon the sand, Mt.7:26, and all to bring up these wrong ideas and misconceptions of his point to the Honour of Christ which is not only absolutely heterogeneous, but openly disparaging.

## **Chapter 12**

### **Of the Love of the Father and Christ to the Church from John 15:9 and John 17:23, {where I began the whole Mystery} briefly closed up.**

Once more, now I come to shut up this Mysterious Love briefly, with a full and closing parallel, in the co-equal Demonstration of the Father's love and of Christ's love, in the Union of the Two Natures, "and hast loved them, as thou hast loved me," and again, "as the Father hath loved me, so have I loved you." So, as the Father hath loved me, "me" before the Foundation of the world, so hath the Father loved "you" before the Foundation of the world, Eph.1:4, too. Yea, and "so" have I, saith Christ, loved you. Oh! Marvelous depths in the love of Christ that surpasses, Eph.3:19, all knowledge! That passeth what the body of the saints can know, and which none but the Head himself can fully comprehend! That passeth too what the greatest part of the saints believe! That transcends what some of his own Thomas-like-disciples, Jn.20:25, from present measures of the light of the knowledge of Christ, will receive, who link their hands among us, by adding rebellion to their sin, Job 34:37, and saying we will not believe! This knowledge-passing love of Christ is a meet parallel with the love of the Father, where it all began; 'tis "hath loved" me and "have loved" you. I would lay these things a little together for the close of Love's Mystery, as God, the Comforter, Jn.16:7,14,15, hath opened them in the Holy Scriptures.

To sum up the matters; as the Father had predestinated that Christ should embrace his spouse, the spouse of God falls, dies, and is lost, as to help and recovery by herself, or by any others decreed to be above her by Creation; and as the Father predestinated him Mediator in the said Covenant-Capacity, to undertake for this ancient, fore-viewed spouse, now fallen into enmity, Rom.5:10, and alienation, Eph.4:18, from the life of God; and as the Father predestinated him to go through all manner of degrees of love for her; calling up all the gradual and successive changes presented in his eye and thoughts for the Covenant-Man to go through; as the Father had contrived and pitched upon this way of love to be in Personal Union with the Son; as he had proposed it to the Son to be Christ-Man, and come under the Operation and Unction, Heb.10:5, of the next Person to him, the Holy Ghost. As the Father had Predestinated and Covenanted with him, that he should condescendingly, patiently and perseveringly go through all degrees of his Sufferings, to the utmost extremity of his trial, in cruel

mockings, scourges, agony, crucifixion, dereliction, {or desertion,} death and burial; till by accomplishing all the several parts of his Office on Earth, he came back into his own country in Heaven, and there the Man took up his reward of and with the Father. Thus, as the Father predestinated, there should be errand enough for Christ to send his Son into the world! Errand enough and more business in making atonement for sin, and bringing in everlasting righteousness, Dan.9:24, than all the angels, Heb.1:5, in Heaven could have done, world without end! "But Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end." {Isa.45:17} That there should be ground in his low estate to plead, "Father, glorify me with thine own self, with the glory which I had with thee before the world was," Jn.17:5; and as the Father had predestinated, that God the Spirit too should come after Christ, and finish the Applicatory Office, as Comforter, till he, the Man, that came down from Heaven, Jn.3:13, became mystically a Perfect Man, Eph.4:13, in his body and members; and so a glorious Bridegroom personally unto his fore-viewed, predestinated, created, and after her Fall, restored spouse; even as was counseled between and among the Father, Son and Spirit in the Counsel of Peace, Zech.6:13; and so to present her faultless before the Presence of his Glory with exceeding joy, Jude 24, which you will say now was that great love, Eph.2:4, on the Father's part! Aye, great love! This was the Ancient, Primitive and Eternal Love of God! This was primo-primitive, or the First of Love's Primitive! This was the Dawn and the Spring of Grace in Everlasting Love! This was originally the Father's love. Yet I say, as this Predestinating Love of the Father appointed the Son to be the Man Christ Jesus, the first Pattern-piece of all his subsequent work, and then Predestinated the Church to be his spouse, to be drawn by and after the beautiful lineaments, Ezek.16:14, and exact Master-Piece, Christ, the Glorious Pattern of all God's Works and Ways in Nature, Grace and Glory; and as, upon these Predestinating and Covenanting Acts of God the Father, the Glory-Image, the Covenant-Man, the Image, and Man of God is assumed, taken and received into Covenant-Union in the Second Person, and so is personally One Mediator, I Tim.2:5, and forever to remain, God-Man; accordingly, to rise up into an equality with the Father's thus loving Christ, and into an equality with the Love of the Father towards the foreknown, fore-viewed, and mystically-secret, glorious spouse in this Covenant Head and Husband on the Father's Part.

The Son of God consents to be the Christ of God, and a branch of Jesse's roots, Isa.11:1, or ancestors. "Then said he, Lo, I come to do thy will, O God," Heb.10:9, "I delight to do thy will, O my God; yea, thy law is within my heart." Psal.40:8. And thus in Union with the Man consents to execute and perfect the whole Decree of God. He actually condescends, and undertakes what he had consented in Covenant Council and Grace Purpose. He, the Covenant-Man, in Union in the Son of God, comes out of his Father's bosom, at his Father's sending, to put away sin by the sacrifice of himself, Heb.9:26; he becomes the Incarnate Man, the Birth-Man, according to his Man-Covenant, in the spouse's fallen nature, and in her room and place, in this depth of his Love, he comes into the virgin's womb! And from thence into a world of sin and sorrow, and so through a manger, wilderness, hunger and thirst, persecutions by the enemies, angry desertions of his Father, stripes of men, the cross and the grave, before he received his own open crown, and openly paid for her Ransom! How great is the love of Christ!

Thus choosing all, and dying for her, in her stead he is made sin, feels God's wrath, pours out his soul unto death, and becomes her Sacrificed Surety; and according to this Infinite Love, God in this Union of the Man, carried her, and is made a curse, Gal.3:13, for her! Conquers death by dying and rising again, that death hath no more dominion, Rom.6:9, over him! He raises her up mystically and secretly with himself, and

clothes her with the Robe of Righteousness, Isa.61:10, in Glory with him the Man, according to the Glory-Settlements! That as the Father has given him a New Name, the Glory-Man {as in John} instead of Wisdom {as in Solomon,} so he will give his own new name to her. "I will write upon him my new name," Rev.3:12, that where he is in Open Glory, they shall be gathered and come unto him into a measure of the same manner of exhibited Grandeur with him.

Here is the Glory of the Union-Settlements, that as Christ stands in God openly, so she by standing openly in him, stands in God with him, or sits down after all victory below upon his Glory-Throne in the Church, as he hath overcome, and is set down upon his Father's throne! And thus the Supra-lapsarian decrees too, and all their fit accomplishments in the same way are swallowed up in bliss, as if it had been executed and consummated at the first Beginning of the Decree in God's way, and so commenced immediately the Supra-lapsarian Glory, without any intervening sin or cloud, an over-Fall, or Fall-preventing Glory, before the Open Dawnings of the morning Glory arose! The bringing it all through the under-fall way, is to bring it up again unto the other! Therefore Grace and Righteousness in the Subordinate Decrees do reign in One; Grace to give us Christ-Redeemer, and Righteous Justice to exact payment of Christ, and accept of him for our Ransom! "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." {Rom.5:21}

Now all these Executive Means and Preparations of the Open Glory are spoken of as done by Christ secretly, Psal.139:16; though our Anti-secret Justification-men will have no Justification at all before believing! Yet it is all done in Christ, before a stroke of it is done through him, or, it could never have been done through him to Eternity. If we look into the Old Testament, we shall see it was secretly done then; now the LORD accomplishing a thing, in pre-determined Grace and Purpose, is a doing it secretly, as to its appearance in time or as to our perception of a thing, though unto HIM who is altogether Infinite and Eternal, accomplished and certain; and as doing it through Christ is doing it clearly, as doing it with Christ is doing it openly. Nevertheless, as to the openness of the effects, and sensibleness of the joy thereof, in the Church's triumphant I will and my soul shall, it was yet, and is still to come under her, in the reunion of soul and body at the Resurrection.

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa.61:10. I will rejoice, my soul shall be joyful. This is spoken of the Church's glory-power and glory-will to rejoice, and be joyful in the open bridegroom-glory, and open vestures of the Church's bridal state, in the Glory-Kingdom of the Resurrection. This was future, as to an open existence unto her; and yet was past as to the secret existence of it to her, and as to the open being of it to God; for he hath clothed me; he hath covered me; and he has done it as a Bridegroom, who at the consummation of his open nuptials, being a great Prince, doth it in the open face of men.

This revealed Bridegroom, the Lord Jesus Christ, is to have his open bride, the Church. He is entered into his own open Glory-Union, openly to stand in God's own Son, that now God and Man are openly one Person in the Mediator; and next from thence arises the open glory-union of the several espoused members; at the latter days, Job 19:25, their Husband-Maker will cause them as openly to stand in Christ, as Christ stands in God. And thus by him to stand in God with him, and therewith to be one into them, as Christ prays for their final Glory-Union, even as the Father is in Christ, Jn.17:21,23, and as Christ is in the Father.

Here now it is that Christ's love rises up into an Equality and Comparison with God's love of her, in that he was pleased to do all this in Union for the Church. Indeed, Predestination in Christ and Redemption by him are co-equal Depths and Wonders of the Grace of God!

Besides, the Spirit's choosing, consenting, and coming home to the soul, and applying all, as also his being in her, and dwelling in her forever, as the Comforter, to root her into Christ, and ripen her into Glory, is an equal loving her of God with the love of the Spirit!

So that when the Second and Third Persons in Redemption and Advocacy, as well as Regeneration, and the Ultimate Measures of Sanctification, have finished all the Church's Glory, by bringing it up exactly to that amazing Pattern-Glory of the Predestination-Love of the Father, the Lord will open the mysteries of her Eternal Glory-Union, and then shall be openly brought to pass that mysterious saying in Christ's prayer that is written in the 17<sup>th</sup> of John, which hath puzzled so many divines to understand it, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," vs.21; yea, one into us, as the original in verse 23 expresses it, "I in them, and thou in me, that they may be made perfect in one," yea, says Christ, "and the glory which thou gavest me I have given them," vs.22; that is, in the Transaction and Settlements from Everlasting, "that they may be one," in the open glory of those Settlements, "even as we are one," in the Covenant and Foundation of them.

Oh! This is to be openly and clearly made out at the opening of the Glory-Day! This is to be effected by the same perfect and final marrying of all the members of the Mystical Body of Christ, in an open Union-Glory, into God and Christ, as was laid with God, upon the Foundation of Eternal Settlements! And then it follows, "that the world may believe that thou hast sent me," vs.21, that the world may believe? How is that? Not that the world may believe his mission of the Father to be saved thereby. For, at the fulfilling of this glorious, open scene, the number of God's elect by calling them will be accomplished, in his having brought in every one of their elect names by Effectual Grace, and having married them in the Open Union, to be disclosed before the world, upon that solemn day approaching! The meaning therefore is not, that the world may believe then and be saved, but that the world may believe then and be damned, who had no pleasure in the truth, but had pleasure in unrighteousness, II Thes.2:12; again, that the world may believe, and the Son of Man be justified in his course against the wicked, and that God who judgeth by him may be cleared. Psal.51:4. The world shall believe, and therein Christ receives Honour and Glory, in putting a peculiar disgrace and everlasting shame and contempt, upon all the Mockers and Despisers of Revealed Truth! "That the world may believe" there is such a glory for the saints in and with Christ, which they would not believe under the Preaching of the Gospel, had been reserved to this open day for them. They shall just see the opened Wonder of Distinguishing Grace and perish for despising it! "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." {Acts 13:41} They shall see, and then be struck blind, and cast into outer darkness, Mt.8:12, forever! Then the world, who now will not receive the Testimony, but are swallowed up with eye, hand and heart in other things, shall believe that God hath sent Christ, his Son, according to all the foregoing Glory-Scheme, and account given of these matters, which the Scriptures have set him forth by, as prepared to be sent, from Everlasting. "And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true." {Jn.3:32-33}

And to what end shall the world believe this? Why, to glorify the Justice and Severity of God in their own Righteous Condemnation. And as it is said of the Jews for rejecting the true Messiah, and embracing a counterfeit head and a wandering star, Jude 13, "and they shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward." {Isa.8:21} For, so did the Jews at their discomfiture by the Romans in the towns of Upper and Lower Bethoron<sup>12</sup> when they saw their false Messiah overthrown in Battle, and that they all were ruined by the cheat Bencosba;<sup>13</sup> then they cried out the "son of a lie, the son of a lie;" and looked upwards to God for another man to help them; believing how they had befooled themselves; though that conviction of the imposture did not end in faith on Jesus Christ neither. Likewise, so the world shall fret and be consumed, and look upwards to this Glory-Man, whom God hath appointed to judge the world in Righteousness, Acts 17:31; and think they were bewitched to give him no more respect, according to the counsel of his word; but set up every false creature-show of wisdom, power and holiness; yea, their own lusts above him! That the world may believe that the Father hath sent him, and see every matter done by him, Jn.5:22, whom he hath determined to inflict their torment and anguish, Mt.25:41, in and after the last Judgment, for mocking and despising the Gospel without the works of the Law, Rom.3:28, and setting up the idol of their own wisdom, righteousness, temper, trifles, and anything but the Power of Godliness. II Tim.3:5. Then the world shall believe that Christ was indeed of God the Wisdom-Wonder of Time and of Eternity! And shall be made to know that the elect had believed on him! Then at that day it shall be seen, Rev.1:7, when ministerial preaching is over, that the world had been all their lives opposing, reproaching, crossing and rejecting, or else neglecting and slighting the most Noble Wonder of the whole Creation! "Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high; even against the Holy One of Israel." {Isa.37:23}

I know of no other way of partaking of the Divine Nature, than by this open transformation beyond Adam, Mt.17:2, and conformation of our bodies and state in the Glorious Kingdom to the Glory-Image, to Christ in his glorious body and condition; though I have written a treatise upon these words in II Pet.1:4, "partakers of the Divine Nature," and therein examined 15 different opinions among the hundred and ten Expositors which I examined about the mystery intended by that phrase in Peter. "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." {Phil.3:20-21}

Thus, I have made out how a thing is done secretly in Christ by Settlement of the Father, as the Foundation and Pattern of doing the same things outwardly by Christ, by the worth and dignity of the Son; and then of doing the same things diversely through Christ, because of the Influence and Virtue of his Mediation, {hence the Righteousness of Christ imputed hath a virtue to transform the nature of the person to whom it is imputed, and in that transformation of nature the person receives the said Righteousness by Faith,} conveyed and brought home by God the Spirit, as the Comforter, from them both; namely, from the Father and the Mediator, and hereby have

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<sup>12</sup> Attacked in 70 A.D., by four Roman Legions under Roman General Titus.

<sup>13</sup> According to the History of the Jews, after the death of Christ, another Messiah appeared, named Barcosbas, or as some called him Bencosbas, who gained over the most enlightened man the Jews possessed at that period {namely Rabbi Akeeba, as we learn from the Talmud,} and succeeded in inducing the Jews to rebel against the Romans; which, amongst other things, resulted in their destruction by Vespasian, and his son Titus.

shown that the whole Trinity, Father, Son and Spirit to act distinctly in their Order, in, by, and through Christ. I say, I have thus in doctrine made it out, though I have eminently and more largely insisted on the Love of God and Christ to the Church. And I look upon this last paragraph to be, in the shortest way of expressing things, an abstract of the very Marrow of all the Gospel.

But now to retort all this long and weighty argument upon Mr. Hunt, of striving to express love in equal strains, wherein that brother had almost said what he should abhor to even think. Oh! How has Christ set out his love in the Canticles, every way answerable to all the high discoveries I have represented his love by in other portions of the Word; and was the spouse, as a spouse, the spouse of Christ, ever in a capacity loving him at this rate? She knew she could not, even when she had a glimpse of his love in that vehemency of love described, Song.8:6, for though they are her words, yet it is more agreeable to depart from interpreters and apply them to the love of Christ, "set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."

"Set me as a seal upon thine heart." Oh! It was a higher strain of love, and privilege to be so engraven, than it could be of love and duty to desire it! It was more for her to be set as a seal upon Christ's heart, than it was to ask it from her own heart, and with her lips together, "as a seal upon thine arm." "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." {Isa.49:16} It was a higher strain of love in Christ to seal the spouse upon his Arm, or Mediation-Power wherewith he was invested to embrace her, and so to present her name to God in the very Office she saw he was to bear in Heaven for her {namely, the Mediatory Relation he undertook to manage and pursue, as a High Priest and Advocate with the Father in all his pleas to God} than it could be a strain of love in her, to fall down at the Throne of Grace and beg it. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually." {Exo.28:29}

"For love is strong as death." Oh! Says she, "seal me," for I am sure thou wilt stick at nothing for me! Thy love is strong, and will not flinch for death; but is as strong as death. As strong as that death of piercing hands and feet, my Lord designs to die for me, for it was spoken according to the believing and expected views of it to open, Gal.3:8, under the Old Testament. So strong is his love to choose it! So strong is his love to feel it! So strong is his love to wade through it! But why is it not expressed stronger than death, if it be meant of Christ's love? I answer, because stronger than death was the fulness of power to conquer death; whereas here the scope is, to set out love to undertake, and taste, Heb.2:9, of Death. Now, love strong as death sets out the fulness of love to undertake it. Love strong as death to choose a strong death, the death of the Cross for us, Phil.2:8; and then it is Power of the lover still, and so stronger than Death to conquer what he undertook. And thus, one Attribute dost not entrench upon another.

"Jealousy is cruel as the grave," thou wilt be jealous, thou, my Lord, the Man, of the spouse's departure into Sin and the Grave, and hence leaving thy Heavenly Glory, to come down and take thy lodging with her in the grave! "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." {Heb.2:14-15} Oh! In faith I can then boldly say that I know but one dark night since the "morning stars sang together," Job 38:7, and that was when my Redeemer was put to bed! And that bed was his grave, when the stone was sealed, Mt.27:66, and the

watch of the sepulcher set about his grave site! Yet jealousy is cruel as the grave, the dark and wasting grave, that both shuts up and consumes our bodies into dust. He will yet come down, and die {says the Faith of the Old Testament Church in this text} and be buried, though God's Holy One, to secure the welfare of the spouse; and yet he shall not see corruption, Psal.16:10, or, be wasted in the cruel grave that dissolves everybody else, and devours all flesh committed to the dust beside. However jealousy, love-jealousy shall bring him down, to suffer Death and Burial in the grave too. Thus, as the High Priest touched with the feeling of our infirmities, Heb.4:15, the Lord Himself, I Thes.4:16, descends from Heaven with a shout, "that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." {Mt.8:17}

The coals thereof {the coals of jealousy} are coals of fire. As if she had said, "seal me; seal me;" for I know the fire of thy love will bring thee down hither! And lo! When thou comest into the world, I know already by the breathing of thy lips, Isa.11:4, that thou wilt do more than that for me! Thou wilt do more than seal me, for thou wilt die for me! Oh! Seal me for thine! For I know thou wilt not thrust me into this world alone! Seal me, as I cannot be safe without it! The devil courts me; the world sometimes flatters me; my own wicked heart betrays me; and is oftener worse than all else I sense upon me! Oh; seal me, seal me, and do not live in jealousy! I know 'tis coals and fire, coals of fire; for it would be a greater burden to thee to bear the loss of me, in my departing from the Lord my God, Heb.3:12, because I am thy spouse, one with thee in Eternity, and to be taken up into Glory to be so again with thee forever, than to go through death and the grave for me! A jealous thought of losing me from my constant duty, from my faithfulness and loyalty unto thee my Lord, breaking wedlock, Ezek.16:38, and marriage-covenant, as a wife, Jer.3:14, with thee in the dear relation, is a fire that will make thy love quickly break forth, to secure me more to thee from the power of sin than ever! For the Lord my God is a jealous God. Exod.20:5. Thus she goes on, and concludes of these coals of jealousy, that they are like fire, and thus pleads Covenant Wedlock Bonds to insure her security, and raise her banner unto her LORD. "We will rejoice in thy salvation, and in the name of our God we will set up our banners; the LORD fulfill all thy petitions." {Psal.20:5}

"Which hath a most vehement flame;" as it will break out as flame that kindles from the fire, and show the vehemency of the love of Christ unto me! Seal me therefore upon thine arm; for I know thou wilt not leave me, to cast me off forever! Lord, seal me, and seal me fast, that I may not loosen from my place, and drop to any others besides thee! "O LORD our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name." {Isa.26:13} For it is easier for thee to engrave and seal me on thy heart and arm, by showing me a token for good, Psal.86:17, than to do that which thou doest in the daily sacrifice, Dan.8:13, in order thereunto! And so to do that which thou art prepared in love to do and claim me as thy own, secured by the Everlasting Arms. "The eternal God is thy refuge, and underneath are the everlasting arms." {Deut.33:27}

Judge of it then by this vehemency of love in Christ, yea, by the superlative equality with the Father's Love, and then tell me, if it be not quite an open disparagement, "almost to say, there is no love lost between Christ and his Spouse?" See, if by all this in the preceding chapters it be safe to say, "I had almost said there is no love lost between Christ and the Spouse, when yet Christ loveth her, as the Father hath loved him?" And what a wonderful Glory-Love that is of the Father to Christ, I have somewhat largely, through Divine help, made appear. Now, it is clearly a defacing of the Love of Christ to bring it down thus from its glorious Heights, and bring it forth thus out of its Secret, Glory-Depths, and then match it with the worm, by comparing the love of

the creature to the Love of the Creator! For by that phrase of no love lost, we commonly mean comparison of love, or equality of love, so almost saying there is no love lost, must be almost saying the comparison, almost saying the equality of God's and the creature's love! And then come off with his excuse at last, to justify all this extravagance, by saying, "there is in some things a dark resemblance!" A poor dark shift to maintain his disparagement, rather than blot it out! As if saying there is in some things a dark resemblance in these two loves and these two lovers, were equivalent to almost saying no love lost; and so much for the eighth of the large sections.

I have gone, or rather have been carried {for I am unconcerned with the ignorant charge of enthusiasm by pretended learned men of any persuasion, who never knew the Bible} far beyond what I first designed; but then it is upon the Love of God and Christ; and who is there {made to understand it} that is not swallowed up in it, even so is sometimes to forget one's self? And indeed, what has been occasioned upon this Love since the fourth chapter of my Vindication {to which farther Vindication now I return and proceed with} will be found, if duly considered, a general answer to the far greater part {I may say all the doctrine amiss} in Mr. John Hunt's book. However, I must be abundantly cautious to be brief in most of the other particulars that follow, or I shall swell this volume beyond {not only the designed, but} all ordinary bounds.

## Chapter 13

### **How grossly Mr. Hunt has mistaken relation to the love of Christ.**

Here I enter upon his second disparagement of the love of Christ, by mistaking the grounds of Relation in the children of God to that love. The passage is this "know for thy comfort, if thou mournest for these infirmities, as Paul did, if thou prayest and strivest against them, and shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ, thou notwithstanding, he may hate thy failings, and yet dearly love thy person." {Page 142} This is the matter.

Now as plausibly as all this looks, I would show you, if the Lord please, that here lies a great disparagement of Christ. And first of all I may take notice {with a brief touch} how he hath disparaged the Hatred of Christ to sin, as well as the Love of Christ to the souls of his elect. "He may {says he} hate thy failings," whereas it is absolutely sure, he doth hate thy failings. With what a careless inconsistency doth this poor man's stock present us! For indeed, I am weary of miscalling it {as he hath done} the "Saints Treasury," for there is so little of Christ and so much of the creature in it; and blessed be God, the Saints Real Treasury hath none of these uncertainties and maybe's in Christ. 'Tis not there that he may, but he absolutely doth hate these failings. That's their mercy, for since he hates their sins, and loves their persons, they are sure to be troubled no more with their sinful failings in another world. Oh! No "Saints Treasury" whatsoever, but a poor creature-bundle of in-and-out religion, to call a book by so excellent a title, as Christ the Most Excellent {as his book goes by this title too} which yet exposes to the Saints view such Gibeonitish rotten rags, Josh.9:5, and old clouted shoes for pieces of the saints treasury, as that Christ may hate their failings, who most surely is of purer eyes than to behold iniquity, Hab.1:13, without detestation. Nay, the Human Nature itself, the Glory-Man standing now openly in God, cannot endure iniquity. Does not Christ hate all that filthiness of sin in which I come, and attempt to bow myself before him with? Yes. If he did not, I could have no encouragement to come before him with it for relief against it. Because, unless he did powerfully and holily, as God, hate

sin, he would not be the way and means to destroy it, but destroy the worshiper, when I come therewith to him in Confession, and lay it before him, how that which his soul loathed was yet Judicially laid upon him, Isa.53:6; in order to take it quite away in bearing our sins in his own body on the tree, by a Power equal to his Hatred. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." {I Pet.2:24-25}

But the Mystery of this I shall have occasion to state and argue, if the Lord is pleased to bring me on to those distinct chapters, in the proper joint of this Vindication of Christ, where it falls; I say, a Vindication of Christ in our very going to him with the filth of sin! A Vindication of him as to the Infiniteness of his Person, and so the Impossibility of his being defiled with our filth, when we are helped to come to Christ with the sense of our sin; and the necessary agreeableness of this to the Advocacy of Christ in Heaven, in the case of all that can be said of our sin on Earth; as well as the agreeableness of the Spirit's in-being, or the Holy Ghost's indwelling in the soul, by and amongst all this body of sin and death, Rom.7:23-24; though no doubt, but our Master Hunt thinks this is a Disparagement of Christ beyond any of his own; and indeed, to help him out, so did zealous Peter in the Prediction of his Sufferings, because of the disparagement all men would look upon this to be, "be it far from thee, Lord; this shall not be unto thee," Mt.16:22; but I may have room and place to show this other to be no disparagement, but a Vindication, and consistent with the Exaltation of Christ.

My work now is to demonstrate that part of the aforesaid passage to be Mr. John Hunt's second open disparagement of the love of Christ; and there it is, as our mismatching brother builds the souls relation to the love of Christ upon prayer, mourning for infirmities, shunning temptations, &c., but it ought to be no such matter; as the soul is built upon Christ, antecedently to his own praying, mourning, repenting, believing, &c., and it is the antecedency of my Relation, or being dear to Christ, which brings on the opening cause by influences of the Holy Ghost sent from Christ's Mediatorial summons, when I am ever graciously brought to pray, believe, confess and mourn for my corruptions, as Paul did by Grace, and not by self-holiness. Rom.7:18-19. The soul is not built upon prayer, nor mourning for what he miscalls infirmities. Dearness to Christ likewise is not built upon prayer, nor upon mourning for sin, nor upon striving against sin, and shunning all temptations, and occasions leading thereunto; as this blind teacher falsely suggests; but dearness to Christ is built upon Christ Himself, even as Christ is built upon God. I Cor.3:23. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." {I Pet.2:4-5} And indeed, to be dear to Christ is not absolutely to have Evidence of it, but Interest in it. Yea, if ever I come by evidence, it is by Faith, not by prayer. "Now faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1} However, as to Interest and Relation in and to the Love of Christ, it is not as I know it, but as God and Christ and the Comforter know it. Just as in reference to the blood Atonement of Christ; for note therein, that it is not as we by God given Faith view the blood, but as the Father Himself sees the blood, {"and when I see the blood, I will pass over you," Exo.12:13,} and is well pleased therein. "This is my beloved Son, in whom I am well pleased." {Mt.3:17} It is altogether passive, to be dear to Christ; 'tis not a thing to be procured by my active means, as to the Internal Part of this dearness, or dearness of interest in, and Relation unto Christ. Otherwise, as to the external part of it, in keeping off visible judgments, and keeping up visible communion in visible ordinances of Christ, we are to keep ourselves from idols, I Jn.5:21, and to

keep ourselves in the love of God, Jude 21; that is to say, to keep ourselves by outward acts in the Visible Dearness, as we stand outwardly distinguished from others; being commanded to be in Worship, and the matter and way of holiness, a people that shall dwell alone, Num.23:9, and shall not be reckoned among the nations. But still this visible dearness is antecedently built upon the Invisible.

To this purpose is that of John 14:21-24: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."

"He that hath my commandments, and keepeth them," saith Christ. "He that hath them" before he keeps them. He that hath them first, and then keeps them next. He that hath them from me, before he can, and before I expect he should keep them for me, or unto me. Now the having of the Commandments is a passive thing; it is a thing done upon me, and to me antecedently, and the keeping of the Commandments is an active thing; as it is a thing done by me afterwards. For these two must be in their own and proper order. We must first have them; how? Passively written in our hearts; and so have them in our souls, in our esteem, and approbation, and a sanctified judgment of them, before we can be brought to keep them, or observe them. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:27} "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." {I Jn.2:27} And yet after all this Indocinating Work of the Spirit in sealing the Truths of the Gospel upon our hearts, and bringing our lives into an dutiful adherence of the same; doth this make us dear to Christ, in the sense of making, or founding, or beginning our relation to Christ? No; for it is in the sense of promoting and carrying on our Communion with Christ, that praying, seeking, knocking, believing, mourning for Abomination, {for Paul indeed hated what Mr. Hunt merely calls our "infirmities;"} and striving, Heb.12:4, against sin, &c., proves it more remotely, not more immediately, even to ourselves, that we are dear to Christ.

For I must still, if I make a right judgment on myself within myself touching my state, go by the rules of God's Word; I must certainly know the Principle from whence my acts of believing, praying, mourning, striving, &c., arise, before I can conclude aright what I am from my acts; for I must know the Principle of my love in praying, &c., to be God's Spirit in me, before I judge by my praying, &c., that I am dear to Christ. And then if I know it by that Holy Principle {for the Spirit of God is both the Author and Principle, and from thence becomes the Evidence in Faith of every good thing in every good man} then I know it by that Principle, even before I can have occasion to go and put that into practice which my blind teacher attempts to bind upon my conscience.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6. He hath shined in our hearts unto the light; so it is in the original; not to give us the light; because the Spirit in his Indwelling is the Principle of our light, shining in our hearts, and the Efficacy of our light, shining so as to carry the soul home unto it in the Person of Christ; and neither leaving me in my old darkness, nor suffering me to drop short, and take up with any other objective light in Religion, on this side of Christ, the true and only Light. "The darkness is past, and the true light now shineth." {II

Jn.2:8} The testimony is internal, 'tis in our hearts, 'tis not written upon our knees. 'Tis in the face of Jesus Christ that we see it, not in the face of profession, not in a fair show, Gal.6:12, of the flesh. Our Anti-antinomian men dare not preach thus, as Paul preaches, about light shining in the heart, for fear of being thought Quakers and Enthusiasts, who hold the light within quite in another sense; and yet, poor wretches, Rev.3:17, they are as much deluded one way with their Pharisaical holiness, as the Quakers are another with their pseudo light within, which Quaker's light is nothing but the light of nature. And these two sorts of Quakers I contend against; the one who make the light without them in their dutiful performances, to be the immediate evidence of their Salvation; and the other who make the light within in a mere natural conscience obeyed in such acts and duties, to be the immediate evidence of their Salvation. Well, it is a remote evidence indeed to judge by praying, and other holy acts; and as it is remote, it is none of my first Evidence by which I know my state in Christ. Whereas, I have, and must have {in telling me words whereby I must be saved} an Immediate and Direct Evidence, to judge of my Condition in Christ, from {or by} clear Sights, Views and Discoveries of Christ, which with these holy acts of praying, mourning, &c., and often times without them, and always distinct from them, shine in our souls, unto the Light of the Knowledge {or comfortable Assurance of the Knowledge} of the Glory of God in the face of Jesus Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {II Cor.4:6} Oh; this Supernatural shining of the Spirit in illuminating our darkened minds! It is more worth than all the natural religion in the world. Oh; this Enthusiasm in the Praise of the Gospel, and the lifting up of the Person of Christ, without which men can't be saved! Oh; how I esteem this Law of God's Mouth, this breathing of his lips upon my heart, which now so many perverse, young clerics brand with Enthusiasm in reproach! {Some of their preachers among them have even reviled me to my face!} How do I esteem this Law far better than thousands of gold and silver! Psal.119:72. And though this immediate, internal evidence and light of the Glorious Gospel as it is in my heart, or shining in my heart, is that whereby I first know my own spiritual state and condition in Christ, yet it is none of that which had brought it about to be first so to God; for it was so to him upon antecedent and eternal Accounts that are quite different.

"My commandments;" he that hath my commandments, and keepeth them. They are such commandments as are Christ's propriety distinct from God's; and this is rarely attended to. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Jn.15:10. 'Tis not the Father's Commandments he inculcates, which are written in the light of nature, and published in at Mount Sinai, that Christ is speaking of here; as he had before indeed preached those Commandments of his Father, spiritually, in his Sermon upon the Mount, Matthew 5-7, when he preached to the Disciples, Mt.5:1, Lk.7:1, in the audience of the multitude. But now they are his own Commandments; he having received all power of the Father to initiate the Worship of the Gospel, and institute Laws of his own, such as he had, and such as he should further give them, more especially tending to his Worship and Government, the Lord Christ alone in all such things being her Head, our Judge, our Lawgiver, and our King, who will save us; which Laws when put into their minds, and written upon their hearts will distinguish the worshiper, by enjoying God's presence in the worship. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." {Heb.8:10}

Particularly, it was Christ's Commandment, Jn.14:1, "ye believe in God, believe also in me." Christ Commanded that they should believe in him, as they believed in God. Again, it was Christ's Commandment that in Prayer they should ask the Father in his

name, Christ's Name, Matthew 7:7 compared with John 14:13, "Ask in my name," there is Prayer, "and ye shall receive," there is answer. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jn.14:13. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col.3:17. There is the Gospel-Order, to pray in the name of the Mediator. "According to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him." Eph.3:11-12. Christ is the Way of our Praying, and the Ground of our Answers; and this way and ground both must be every one's interest and relation who prays and is answered, before, even before he prayeth. Now this was one of Christ's Commandments, I say, "ask and ye shall receive." Ask how? Receive how? Both in my name; for "hitherto have ye asked nothing in my name; ask, and ye shall receive," Jn.16:24; the Disciples had prayed, and yet they had not prayed; they had prayed as the Father's Law directed, to the true God; but again, that they had not prayed as the Mediator's Gospel instructed, to the true God {as the Father} in Christ's Name. "Ask therefore," says Christ, "in my Name, and you shall receive, that your joy may be full." This was expressly one of Christ's Commandments to pray in his Name. Pray for what? For the Spirit, as the Comforter, in the new born; for the Spirit in more gifts and light, whose coming down afterwards upon their souls was to prove the Efficacy of Christ's Name in his Advocacy, upon his Open Exaltation, after his departure from them.

It was therefore another of Christ's Commandments, that they should not after Christ's Departure scatter themselves; that is, upon his Ascending and Going from them into Heaven, they should not run every one his way to shift for himself, as men without hope, and giving up all for lost, when they did not just in a moment hear from Heaven, by the Comforter, what was become of Christ; as it was with them before Christ's Resurrection; no, nor go out to Preach the Gospel till they be thoroughly gifted and spirited with and by the Holy Ghost. "And ye are witnesses of these things. And, behold, {says Christ,} I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Lk.24:48-49; till the Spirit, who is the promise of my Father {whom I will send from Him unto you} comes, in my Name unto you. You are there to assemble at Jerusalem, and ask in my Name, and tarry for him to be in my room, till this Great Power of God comes, and gives you both the Authority and Influence for, and in all, that you shall further undertake to do for me in my Name. Thus we see whose Commandments they are that entitle us to Christ's Presence, they must be Christ's Laws, and not the moral Laws of nature that are written upon every man's Conscience. Rom.2:14-15. Mr. Hunt therefore makes poor work of it in the way he goes to comfort with Interest in Christ, Relation to Christ; or, in the way he cuts out to be dear to Christ, whilst all God's Ancient, and the Passive way of it is quite shut out. If thou prayest, says he; aye, but there are Three Persons in Heaven who look upon an abundance of praying, and see much general praying, and take notice of much of that praying which some minister directs to, and comfort souls with, to be no praying at all. Christ is not eyed; a man goes on with gifts, but he doth not go on in his soul with Christ. This is no praying to God, to God in Christ's Name; the Spirit, as the Comforter, the fruit of his Name in the soul, is not in the bottom of all this. And all, because the petitioner hath not Christ's Commandments, and yet the minister flatters him with his praying. Ah! Poor praying both in him and his minister, whilst the Spirit of God is shut out any one time, when that Article and Duty of prayer is brought in! Here he hath not Christ's Commandments, and so keeps them not. He is an inexperienced stranger to all this. Nevertheless, says Christ, it is he that hath my Commandments, and so keepeth them from the same Grace that wrote them.

"He it is that loveth me;" he that so keepeth them of and from Special Grace, he loves me from that Pattern-love in the love of the Father; from that Radical love out of which Influential love, or the Communicated Love Springs, which hath loved the soul into an Observation of the same love-statutes. As if Christ had said, this Influential love is built upon love that was secretly provided from Everlasting, and Openly in Time gave the same Influences of love, to create and excite the Obedience of my people's love. Thus will he love me, says Christ, in his Obedience, but he loves me therein out of my first love to him.

"And he that loveth me, shall be loved of my Father;" he shall be loved of my Father more openly in his Grace Experience by sweet Sensation and Communion-Power, through me the Mediator, by the Holy Ghost, in Evidence to the soul not to be denied. The Father will love him more sensibly than the Father has yet discovered to him.

"And I will love him;" I will love him more openly, more in View and Discovery, by extraordinary meltings of his soul, even to tears of joy in the open worship of God! I will love him more by my own Power, in conveying the everlasting springs of my Father's love afresh! I will love him into increased perceptions thereof, by my Father's Pattern in whom this Love began!

"And will manifest myself unto him;" so that the love is explained to be Manifestative, Experienced, Latter love, though built upon Settlement-love, the Ancient, Former love of all! I will go on with love, and pursue the gracious tract thereof; and so bring him out of clouds and darkness, Psal.97:2, in which he is wont to lie down afraid, shut up in his secret places! But now observe what a vast difference there is between being dear to Christ, which Mr. Hunt lays upon praying, and being under the manifestations of this dearness; which manifestation-love neither elected me in Christ to make me dear to Christ, nor regenerated me through Christ by the Spirit, the Comforter, to make me first to Christ; but builds me up for Christ, to make me the more open Workmanship of Christ, and one in professed Subjection, II Cor.9:13-14, under him. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." {Eph.2:10}

"Judas saith unto him, not Iscariot;" vs.22, Judas or Jude, Jude 1, the brother of James; as that Apostle distinguishes himself from the traitor, Judas Iscariot; so called from the death he suffered, that strangled him, Dr. Lightfoot thinks, and from whom John here distinguished him.

"Lord, how is it that thou wilt manifest thyself unto us, and not unto the world;" as much as to say, how shall we know this, and the world observe it not? Is it possible there can be any openness of the thing, and yet done out of their view and apprehension? For they did not yet know the opening of it to and upon the soul passively, by the Spirit, to their own inward Experience of the Consolation; and the shutting out that Manifestation actively from the world, that there should be nothing of God's Hand in it towards them; insomuch that the world should not experimentally and believingly know how he loved his own. It seemed a wonder to Judas Lebbaeus, and Thaddaeus, as their surnames are called, Matt.10:3, how this could be done, the separate Manifestation to the Apostles, and not the other, the conjoined Manifestation into the world.

How? Says he, why, mind the rule of Manifestation-love; "Jesus answered and said unto him, if a man love me he will keep my words;" vs.23, the world cannot know the penetrating efficacy of my affectionate words of endearment, as you do and shall know them, and the warm consolations that I have poured into you. Nay, they know not the very form and language of the abundance of the Counsel I have revealed and given unto you. Again, as they cannot judge of the Spring of your love to me, so they cannot believe, or discern, nor judge of the Spring of my love to you. Are you, through my

Grace which shall be sufficient for you, II Cor.12:9, glued to my Testimonies, Psal.119:31, inclined unto my Precepts, Psal.119:36, lying low, abhorring self, renouncing all confidence in the flesh, throwing up your own wisdom-doings, and cleave to my Pattern-Order; to my Person, my Office, my Words, my Works, my Ways, and my People. I have given Laws and Rules, says he, about the outward observation of these things both in Church and Conversation; and if a man love me, says Christ, as the fruit of God's love and my joint first-love to him, he will be given Grace to keep my words. He will be no enemy to the Government of Jesus Christ, he will strike at none of Christ's Church-laws, and Christ's Church-ordinances. He will keep my words in the face of the world, and do all which I bid my saints observe; and all by my the secret Springs, inward Inclinations and the powerful Promptings of my love which constrains and impels him forth in Gospel ways, and which the world sees not whence he doth it all, as uninspired men rather impute it unto humor, self-will, fancy, delusion, schism, faction, and I know not what else.

"And my Father will love him;" he will love him by open Manifestation to his soul; he will open that to his Experience which he never saw before; to his heart that which he could never believe was in the Heart of God for him. He will love him influentially through the Mediator, by the blessed Comforter. He will love him into more Instruction of the Knowledge of Electing love, to melt and humble him, to rejoice and settle him, who can rest upon nothing but Eternal Grace! He will love him into further conduct, through all the perils, through all cross and doubtful ways below.

"And we will come unto him;" we will come unto him in a way of Communion with the Persons of God. "Truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:3. We will come with more sensible Operations of the Presence of God by the mighty Comforter; and with more and greater Evidences of the pourings out of the Spirit of God, Isa.32:15, upon that soul; and so we will come in the Tri-Union of Father, Son and Spirit.

"And make our abode with him;" the Father through the Son by the Spirit will keep up the Communion of the Heavenly Life with the same blessed soul. He shall have more Assurance, more standing Peace, more abiding Comfort, more fixed and enduring Steadfastness; his Joys and Experience of the Love of God shall not, as other men's, vanish. This is the meaning of John 14:21-24, consistently with the Analogy of Faith, and the revealed Truths of the Gospel.

So that the Opening of this Text may obviate an Objection, and answer it to the next comer to the door, who sees {it may be} little more than the dust of Religion, and the stir that's made about it; and then thinks it a hard case, if all the dust swept out be not taken in again.

Let us more narrowly search and examine Mr. Hunt's way of comforting thy soul, that thou mayest be dear to Christ, if thou prayest, mournest for these infirmities, shunnest temptations and occasions, &c. How incongruous is this way of excelling still with the title of his book, Christ the Most Excellent; or, the Glory of Christ Unveiled? How is Christ the Most Excellent! Why, if prayer and mourning carry such a great stroke with them, that if I do so and so, I am dear to Christ, then it is prayer and mourning which are the most excellent. If these do but discover me dear to Christ, and God, distinct from Christ, makes me so, still it would make these more excellent than Christ; and so if praying discovers to me how dear I am to Christ, more than Christ discovers how dear I am to him, and more than the Spirit discovers how dear I am to Christ; why should it be Christ the Most Excellent? That which does the most in the Discovery is the most Excellent Discoverer; but by this writer, it should seem that prayer and mourning, and the like duties do most in the Discovery that I am dear to Christ; and so prayer and mourning must pull Christ down, and set up for better discoverers how dear I am to

Christ, than Christ himself is by his Spirit the Discoverer of that Mystery! Alas! There is no such thing! Prayer and mourning, and the like never discovered any such thing to men; I have found rather that Christ makes prayer dear to me, than that Prayer has made me dear to Christ. Strange! Our Northampton brother is quite beside the cushion! Poor man! And then he carries off the rest of his Title, the Glory of Christ Unveiled, but spoils the triumph, by making it the glory of praying unveiled; the glory of mourning for infirmities unveiled; or the glory of shunning temptations and occasions leading thereunto unveiled! And their glory indeed, if these could either make or discover me to be dear to Christ! And their glory indeed, if I must first look to these, as the Marks and Signs of my being dear to Christ! But let these things keep their place, and not be set up by every proud man as high as Christ! I would have prayer, and everything else of our love-obligation stand veiled, and be more modest in the Face of Christ, to whom all our righteousnesses are as filthy rags, Isa.64:6, when they are brought in, as Mr. Hunt here brings them, and must be thrown to the Apostle Paul's dunghill, as he has scraped them together! Put them in the most Evangelical fashion, and they must stand modest and humble before Christ the Lord our Righteousness. {Jer.23:6 with Jer.33:16} But if you bring them thus in their proud ruff, and where the plague of leprosy, corrupt natures plague-sores have run on them, there must be an utter abhorrency of them! Unclean, unclean! Lev.13:45. Away with them in this vile dress! "It is time for thee, LORD, to work; for they have made void thy law. Therefore, {because of the work of the LORD,} I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." {Psal.119:126-128}

Again, how doubtful is my creature-comforter. See what a weakness, what timorousness, what a faint-heartedness this man's comfortings do bring along with them. He dare not encourage the soul in any confidence towards God, I Jn.3:21, nor with a true heart, in full Assurance of faith, Heb.10:22, after all his fair show, Gal.6:12, in the flesh. 'Tis but a know for thy comfort with a may be at last, "but know for thy comfort, if thou mournest for these infirmities as Paul did, if thou prayest and strivest against them, and shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding." What sounding brass is here, and what a tinkling cymbal, I Cor.13:1, as the Apostle speaks, for want of Charity, or true love to souls in seeking to save them by Christ alone! For want also of the Ministerial Unction from him who can have compassion on the ignorant, Heb.5:2, and on them that are out of the way of sound comfort!

Now this 'maybe' must be either certain or uncertain. Thou mayest be dear to Christ is either thou mayest certainly be so, or thou mayest uncertainly be so, and with a perhaps it may be so. If thou mayest certainly be so, in case thou dost so and so, then this certainly again is either made by it, or discovered by it, he must plead; both which are false. It cannot be made by it, for mourning for infirmities, praying, striving against sin, &c., which are no basis of endearment to Christ; as there is no real endearment engendered in the heart of a believer, but that by Father, Son and Spirit in endearing and engaging the mind and affections unto heavenly, Jn.3:12, things. No other Agent but the LORD Himself is active in the making dear, who made all other things. It can't be discovered by it, because it is bringing in a discovery without a Discoverer; the Holy Spirit of God, whom Mr. Hunt has quite forgotten to exalt in this comfort, though that Spirit from the Father and the Mediator is the only true Comforter of anxious souls examining the ground of their settlement into Christ. If thou mayest be, soul, uncertainly dear to Christ in case thou doest the obedience characterized in Mr. Hunt's formula, then thou art evidently turned off upon the doubtful; and for want of the knowledge of Christ, and the Spirit, which he has un-righteously excluded, and

substituted his own authority in the room thereof, {know for thy comfort, for there is the minister's word for it; but not a syllable of the Lord's own Authority to take up the comfort, he, of himself, lays down,} thou hast nothing to rest on but this man's mere authority, and his 'maybe' for it; for as he lays down, "know for thy comfort, thou 'mayest' be dear to Christ."

Whereas, dearness to Christ is built upon God's Own Certainty, and not thus emptily to be turned over into probability of mine or thine, till the long run of trying me, how I'll prove, and what I'll do. And indeed, he does as fairly build his 'maybe' up on Mr. Baxter's Condition Gospel, as a man, in and of himself, may well do, who does not openly express it in the word 'condition.' "If" thou mournest, "if" thou prayest, and "if" thou shunnest evil, why then thou mayest be dear to Christ. That great man {whom just now I named} hath commonly expressed the practical part of his scheme in just such a Northampton style; neither is our man, Hunt, in all this far from the worst part of the Kidderminster<sup>14</sup> Divinity! Let the two schemes go into the one lump of Natural Religion, as I am sure that there are no revealed parts thereof.

For, what if the soul doth none of this? What did the spouse and the wise do sometimes? "I sleep" and they "slept;" Song.5:2, Mt.25:5; and if prayer must make me dear to Christ, or prove me dear to Christ, for it is a rare thing for any saint on earth to get above a dead, sluggish and sleepy prayer, if all the prayers he makes in the body were to be laid together! What are one or two sparkling and lively prayers in the Congregation to ten or twenty dead prayers that are made by them in the closet? What will a sleepy prayer do? Will this praying which brings with it no more evidence than no praying at all, make me dear to Christ? Oh! Sorry praying! Yes, "but my heart waketh;" Song.5:2; why, then I am ever the more convinced of sin, sin in praying, sin in taking God's Name lightly, after an old Adams serious fashion, into my mouth; my heart waketh, and therefore I see my prayings confused, wandering, distracted prayers! Oh! What will these indeed make me dear to Christ? Or discover me to be so? No, they make such a discovery, that when I look upon myself thus, and judge of myself thus, I look upon myself to be a dishonorable cheat. When I look upon myself thus, my very heart tells me that I am not what I should be. My heart reproaches me a thousand times for neglects, if ever I think to know anything for my comfort from duty and performances, as this man lays them down. And God is greater than my heart, and knoweth all things. I Jn.3:20.

The spouse goes on, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" {vs.3} And pray agree with me if this be not the spouse, who is here neither mourning for her 'infirmities,' {as Hunt will name them} nor praying, nor striving against them; but in downright language disputing it against Christ. Who is it that speaks this unbecoming language? For you tell me that "there is one thing necessary for me to observe in my preaching on this Song, {though Mr. Hunt has preached but upon half a verse of it, which he calls this Song;} and for you in reading or hearing it, if you would rightly understand it, or receive any true comfort from it, and that is carefully to observe who it is that speaks." Well, sure we must agree here, that it is the spouse, the creature, the saint, that here sinfully excuses her own omissions. Nevertheless, though Christ foresaw this, as God, yet he comes lovingly to her, and lays not her dearness to Himself upon praying, complying, &c., but upon her Antecedent Relation, and magnifies her absolute perfection in Himself notwithstanding. "Open to me, my sister, my love, my dove, my undefiled;" vs.2, here is love! Is it not the love of Christ that passeth knowledge? Eph.3:19. And yet we have got a Man, a

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<sup>14</sup> Baxter preached at Kidderminster.

Teacher, and a Companion in the Ministry that tells me, if I do so and so I may be dear to Christ. Strange! What do men make Christ to be!

What did David in a time of Apostasy do of all this? And that when he not only fell into grievous sins, who but lay under those very heinous sins insensibly? Some Duty-interpreters or Legalists that insist more upon duty than Christ in opening the Scriptures, think David continued two whole years together, according to II Samuel, the eleventh and twelfth chapters. Did he pray? No; for the prevalency of Sin in a man's soul will quickly stop praying. David here had ceased to be what he had professed to be a long time, {for omission of duty,} but his dearness to Christ ceased not. When prayers dearness to the son of Jesse ceased, and stopped a long while; and truly since you set up man's righteousness so much to God, let me take it down a little to the saint; to stop the glorying of man, the best of men, saints, and even Davids; yea, that David who was the type of Christ, and extraordinary advancer of the true worship of God, and therein a man as be left upon record, "after God's own heart;" I Sam.13:14, and yet a shameful example of sin, in murder and adultery! Who, notwithstanding all this vileness and abomination in himself, which the Holy God loathed, was then in Christ as dear to Christ, as ever he was, when he repented of this! For, Repentance does not change me in Christ, but changes me in myself. The Lord knows how to distinguish love to the person, in Christ, from vengeance to the provocation in Adam and in one's self. "Thou answeredst them, O LORD our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions." {Psal.99:8}

The truth is, that which Mr. Hunt goes about with, to comfort a soul by the matter in hand, is no more than Natural Religion, such as any man sees by the light of nature, and which I saw myself, under just such Preaching, when I was a child of six years old, though I could not word things so, as he does; yet I remember then to have had the very image and spirit of that doctrine; and I am sure it falls far short of the Truth of the Glorious Gospel, I Tim.1:11, in proving any one to be dear to Christ; and this I am helped of the Lord to prove by these five or six following arguments.

First Argument: To be dear to Christ is far above the reach of nature; above praying, mourning for the sin that dwells in me, &c., because to be dear to Christ is a Foundation-Grace, an underground work of God's Love; and so is to be discovered by other pieces of Grace of the same kind in the Superstructure; as Regeneration, &c., the knowledge of Christ, in opening of the Understanding to know him that is true, and to know, by the Unction we have received of the Holy One, I Jn.2:20, that we are in him that is true, even in the Son of God, Jesus Christ. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." {I Jn.5:20} For I know no other believing whereby my heart rests quietly upon God, and patiently waits for the Open Salvation of the Lord. "It is good that a man should both hope and quietly wait for the salvation of the LORD." {Lam.3:26} Now I come to know my dearness to Christ by what I see, feel, taste, and passively experience of God's Grace in Christ, being built upon his own Foundation; II Tim.2:19, {for the Superstructure is all of a piece with the Foundation;} I come not to know my own dearness to Christ by what I do, but what I lay upon the Foundation by Grace; because it is heterogeneous; 'tis the creature's act by Grace, 'tis not God's Act by Grace; but I must know God's Foundation by God's own Grace-Act of Superstructure, not by my Grace-act; though it be of the same Superstructure, and upon the same Foundation; {"for other foundation can no man lay than that is laid, which is Jesus Christ," I Cor.3:11,} for God gives me the seeing eye, Prov.20:12, to see it to be Himself, {"blessed are your eyes, for they see; and your ears, for they hear," Mt.13:16,} and not to take notice how it was mine own work to clear up my own Evidence, as the Apostle

argues, "now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." {I Cor.2:12}

Now, as the Foundation in every part of it hath an Antecedency to every part of the Superstructure, so the Superstructure in every part of it leans upon, and grows up into a holy building in the Lord {both of things and persons} even up from the Foundation; as appears by comparing these Scriptures, "rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving," Col.2:7, "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph.2:20-23. None of my acts can evidence dearness to Christ but such acts as arise from Principles of Foundation-Grace; and those acts being known by their Principles in the Light of the Holy Ghost. I know more by the Antecedent Principle that gives security to the acts; because in knowing by the Principle I know by the Teaching of the Holy Ghost, and can't be deceived; whereas in knowing by the acts of that Principle I know by the common sense of men only, which is a thousand times more apt to deceive me than men are aware of. {How men may often cheat themselves, when they speak of knowing their Justification by their Sanctification.} Still I plead, that if I know my dearness to Christ, it must be proved from other consistent Acts of God by the Work and Testimony of the Spirit, by a Superstructure of the same kind with the Foundation. I am to be first comforted {for here I am but answering Mr. Hunt's "know for thy comfort,"} by what I believe God knows of me, and not by what I know of myself. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." {II Tim.2:19} Now upon God's work I can take comfort in this, before I lift a finger in any one holy duty; and be sure that I did so, before ever I prayed to the purpose, or strove against sin, or mourned for what I found un-subdued, that I dare call the right striving and mourning, or the fruits of Salvation Faith, without which it is impossible to please God, Heb.11:6; or which any other can prove to be right striving, &c., before that same Power which raised up Jesus Christ from the dead, Eph.1:19-20, broke in upon my poor soul, and gave me the Life of Faith in one moment! And it is by that Power through Grace and Faith of the Son of God that loved me, and gave himself for me, Gal.2:20, that I live still. Therefore I know it comes in by believing, by the in-workings of the Spirit, teaching and disposing me to venture forth, and to cast my anchor were I see my Rock. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." {Heb.6:17-20} And oh! Without the work of God the Spirit, {that glorious Worker, who comforts me as he impels me forward,} I can't believe aright; for this sort of Faith being Quick and Influential is Satisfied with nothing short of Christ! Also secondarily, after Faith has received the Atonement, Rom.5:11; that is, the cognizance of Reconciliation by the Blood of Christ, and therein the Assurance that my dearness to God is antecedently founded and settled in Christ, I am set close and delightfully, all the days of my life, unto my calling, in these views of what Grace hath made me in Christ, {me a vile worm,} upon the Foundation of Eternal Grace! It is otherwise impossible to believe aright. Nature cannot reach it, nor know anything of it. Well, the love of God, Christ and the Spirit towards me, is a Fundamental Doctrine of the Gospel, and has a way to discover itself to my own soul before any of the visible Foundation-Grace in Obedience and Good Works is laid, or I have present time to think about them.

Now let me pray in these views, and see if I have not a thousand times brighter Discoveries that I am dear to Christ, because I find God's Work thus opening mine eyes, than I have, because I can tell you of my own work, opening my lips, and putting up words to God upon my knees. 'Tis not the act of Prayer, but the Discovery in Prayer, that I make or reckon to be my Evidence; for when I am helped to look so by Grace in praying to the Interceding Object of my Faith, then I go to Him with the Presence of the Comforter as my Interceding Principle; and here I receive my comfort, here I behold my dearness in the Views and Enjoyments of my Object, Christ, by the Principle of his blessed Spirit in me! 'Tis here that I forget to build upon praying, mourning, to make mention of praying, to conclude if I pray, I am dear; for I have the views of my dearness given me before and above the Praying! Christ and the Spirit engross all the Glory of the Duty, all the Fulness of the Duty, all the Evidences in the Duty, from whom I but graciously receive them, and not make them for myself. All my holy meltings and after-comings, under the Influences of this struck-at Antinomian-Gospel, {as 'tis the "foolishness of Preaching," I Cor.1:21,} I am made to resign up to God and Christ, and find nothing of my own to ascribe unto prayer, {"if thou prayest,"} as I see so much in God and Christ beyond it! And yet there are Dissenting wretches, Rev.3:17, in the gall of bitterness, Acts 8:23, and bond of iniquity {though they take the liberty of the Pulpit, because eloquent orators} who call this Enthusiasm! And indeed, no wonder; for if these things be so {as I am sure they are} then without a change by the Grace they mock, they themselves are undone to all Eternity; and so seem to be given up to make a Christ of their nature-holiness, and left to stumble at the Stumbling Stone forever, I Pet.2:8, both in and out of Pulpit!

Second Argument: To be dear to Christ is as absolutely the Love of Christ as it is the Love of the Father. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." {Rom.5:8} Not in that while we were yet qualified; not for us who at that Day in which we were called to be his disciples, and by Faith grasped hold upon that Hope, Col.1:5, laid up for us in Christ; but for us that were Enemies. Much less is it a dearness clogged and tacked together with creature-doings in its Original and Glorious Spring, from whence I am to fetch my belief of being dear to Christ before I pray, mourn, or go about any holy work. 'Tis absolute Love! As the elect Jews who crucified Christ were yet beloved of Christ at the very instant when they crucified him; for Christ saw both the Beginning and Issue of those things; as he knew what had passed in Heaven concerning them, and foresaw upon that Election-Love of their persons, how they should yet hear his voice, and follow him; Jn.10:27, and so looked above and beyond their malice, that in Determinate-Grace, he doth absolutely pray for them, and absolutely saw a gracious answer for them from the Love-original. Hence, "Father, forgive them for they know not what they do," Lk.23:34; as Luke testifies in his Gospel, and afterwards lays open the issue and fruit of it in his History of the Acts, where we meet with the conversion of so many of them. "Father, forgive them, {then,} for they know not what they do," is this; they have no understanding that they are putting One to death who loves them and is saving them! If they but knew what interest they have in me by Settlement of thee, Oh Father, they would not join with the rest therein, Rom.11:7, who are damning their own souls, and ruining their own Country and Commonwealth by it! Thus it was when they were enemies, here was the Love of God orchestrating them, Christ dying for them; and in the Acts afterwards we read of the Conversion of the same persons. Christ upon the Cross prayed not for uncertainties, but knew the sheep by name, even under the lion's nature, and the leopard's spots. He infallibly saw their cure at the height of their disease; and absolutely knew who were dear unto him, even of the men that crucified him, as well as of the women, Lk.23:27,28, who stood under weeping at the doing of it.

Third Argument: To be dear to Christ is to be loved by Christ. "I drew them with cords of a man, with bands of love." {Hos.11:4} Drawn to Christ, {not by force or compulsion, but by the Invincible Power of Irresistible Grace,} loved and drawn in his very Crucifixion, by the nails that fastened him on the tree, in his love, notwithstanding our sins, the twisted cords that bound him, as our Sacrifice unto God's Altar, which foretold our Conversion built upon Free Grace, though brought about by Strict and Severe Justice done to Jesus Christ! When God draws by Christ we find both a sweet and effectual motion in it. The Father here shows us by the Prophet what he did by Christ. I drew them, says he, with such motives and arguments as I took from the first Covenant-Man, Christ Jesus, the Pattern of all my ways and works; such cords as these being the most unbreakable bands, for they are {says he} my own Covenant-Engagements, being the impetus as to why I ever went forth in these Suretyship Arrangements with bands of love, Covenant-love; obligations by Free Promise and Oath to Christ. The Father loving His Son, and loving them in Him, and giving them, Jn.17:6, from Everlasting to him; and therefore, saith the LORD, I drew them; I ever eyed this Covenant-Bond when I drew them to me in the day I wrought upon them. Thus 'tis a Love is not confined, when I am pent up, but is free to give vent, and utterance, and scope unto itself. Sometimes it comes into the soul with a thought, a kindling power, a melting kindness, a sweet and irresistible impulse, a seal of loving kindness, which does not meddle with our duty of praying, mourning, striving, &c., but is so much above it, that if you come presently upon your knees, and perhaps very solemnly in the secret chambers blessing the Lord for it, you may, in your change of the communion-part, shifting your thought and meditation into closet-praying, Mt.6:6, feel it, as in a moment, wear off, as well as now and then continue; yet oftener to lose it than to keep it; for, I have found Prayer itself has often damped it, damped the life and strength of it in my own soul; for I have found that Meditation and Study have often raised me abundantly higher than prayer; and sometimes the injection of a thought, when I have neither done one, nor the other! So Free is Grace! I have known sometimes in Prayer that I have lost all that sweet Communion with God I have had but a few minutes before in heavenly Meditation! Yea, that Communion which hath not been a sudden thing, but more fixed and durable in my soul; that which Grace hath kept up a long time in holy Meditation, when I have been neither writing nor reading, but walking, and often waking in my bed; it has soon worn off in the very act of praying, when I have thought to go to work more solemnly, and utter words to God at a Throne of Grace! Heb.4:16. Now, if I had not a better way, even the New and Living way, Heb.10:20, a better way than praying, to know, whether I am dear to Christ, what would become of me in point of service? How should any man learn what to make of his soul-estate that should sit under my Ministry, when I was thus utterly at a loss to give a consistent account with the Doctrines of Salvation; as to how I am, or any other soul is, dear to Christ.

I am so far from praying to this end, that I may be dear to Christ, that I always through some measure of Grace or other {blessed be the Lord} believe I am dear to him, as the Principle Cause and Encouragement why I do pray unto Him, and do not rebel against the Law of Christ Commanding it. And though my comfort is often damped in the coldness of my duty, yet I conscientiously continue my course; why? To profess my subjection, II Cor.9:13, to the Lord, "he is thy Lord, and worship thou him." Psal.45:11. Therefore I prefer a cold prayer before none at all; as it is better to bring words that want a soul, than neglect to bring our bodies which have souls in them. "Take with you words, and turn to the LORD; say unto him, take away all iniquity, and receive us graciously; so will we render the calves of our lips." Hos.14:2. "Take with you words;" not any words neither; not repetitions and multiplicity of words, or words of man's prescribing, but of the Lord's directing and dictating; the taught words of the Holy

Ghost, God's own Promises in Christ, as he is Faithful that promised, Heb.10:23; which the Spirit inspires and suggests unto us, who otherwise know not how to pray, or what to pray for. This shows me that I am to conclude nothing of my state from Prayer, except it be Christ's Prayer for me; and indeed, as one sight of Christ's love is more worth than all the prayers of the Church of God! Yet secondly, I pray, to bless God for that Grace which was so free to me in my wilderness, Song.3:6, among briars and thorns, when I had thrown up all for the world, and the flesh, and the devil! I pray, to bring my thank-offering before him, that I was dear to Christ, before ever I put up one acceptable request to God in all my life! Now here is reason to pray, and pray constantly. Thirdly, because I know all believing prayer {because spiritual prayer} is built upon Christ's Intercession, and that Spirit given me from Christ will teach me to pray with an eye to all further discoveries of love, which the Advocate, I Jn.2:1, hath made way for unto my soul and condition. This is praying in faith according to what God has said shall come to pass, that "before they call, I will answer; and whilst they are yet speaking, I will hear." Isa.65:24. So that the love which makes me dear to Christ lays no such stress upon what I do, that if I mourn for my corruptions, as Paul did, pray and strive against them, &c., I may be dear to Christ notwithstanding. No, no, though Mr. Hunt in this passage, so contrary to sound doctrine, builds his "know for my comfort" for me hereupon, yet Christ does no such thing. The love of Christ in my being dear unto him is set down in more free and unreserved language, "who shall separate us from the love of Christ?" Rom.8:35. Who? As much as to say, the Scripture foresaw, Gal.3:8, that such untaught preachers {as this Methodist} would attempt to do it by their way of proving out both our interest and our evidence. But no matter, they will not, says the voice of the love of Christ, effect it. Who? Nor they, nor any else besides.

Fourth Argument: To be dear to Christ is preventing Grace in the very Settlements of Grace upon me in Christ Jesus, before it came down to the open work of Redemption by the Son, or Influential Application of the Holy Ghost; and therefore since it was so originally preventing of the Father, how much more does it influence my mourning for a law in my members, Rom.7:23, or praying and striving against sin. I am called according to those Settlements and Donations of Grace which first made me dear. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9. I do only name this text in this chapter of my Vindication, reserving the due opening it unto a further chapter, in tracing my author through the first article of Arminianism.

Fifth Argument: To be dear to Christ is without Change. His love is still unchangeable! "If we believe not, yet he abideth faithful; he cannot deny himself." II Tim.2:13. Faithful to Christ, if we are false to God; faithful to his Promise and Covenant, if we are unfaithful to our own engagements; he is still faithful to renew us again, Heb.6:6, unto believing, if we are frail or faulty, and from either cause do often believe not. Yea, he was faithful for us, and to us before we believed on him. For us, to send Christ Jesus to take away our sins, I Jn.3:5, and the obstacles that should lie in the way of our Effectual Calling; as also, to preserve us in Christ Jesus unto calling, till the set time of our calling came. "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1. To us; to send forth the Spirit of his Son into our hearts, Gal.4:6, that by Regeneration of our natures we might receive the Adoption openly, Gal.4:5, which had been settled upon us before the world began in the Relations of Children secretly in Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:5-6. And in all he shows it to be the Settlement of Unchangeable Grace to be dear to Jesus Christ.

"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."  
{Mal.3:6}

Sixth Argument: And last, to be dear to Christ is an Orderly Love. It is a Relation built upon dearness to God in God's love; upon an Everlasting Covenant, ordered in all things, and sure," II Sam.23:5; as it flows from the dearness to God in God's love, and then at length in the flowing down secures Obedience, Praying, Mourning, &c. Obedience flows from Christ's love, not Christ's love from our obedience. How then is it, that if we do as our teachers and ministers direct us, we may be dear to Christ? Most certainly, if ever we do so and so, it is because we are dear. We were dear long before we did it, as the true and only ground of our ever being brought to do it. Who but Christ's dear ones, and therefore his influenced ones, do ever at any time pray agreeably in accord to a Relation to Christ? Or mourn as a dove in the secret places of the stairs?

I would a little further examine the corrupt piece of this scheme before us, which others have put together in the argumentative frame and scheme itself for Mr. Hunt; for he has yet advanced no further than the natural part of it; and therefore I shall follow him into nature's field, and see how he will maintain his ground upon the easy part of old Adam. We recall his words, "know for thy comfort, if thou mournest for these infirmities as Paul did, if thou prayest and strivest against them, and shunest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding."

First: What will Mr. Hunt call mourning for these infirmities? Does he mean mourning in faith or in unbelief? If in unbelief; as to suppose that these infirmities are not pardoned, what evidence does my mourning bring me that I am dear to Christ? 'Tis less to pardon me {and shall not I believe it} when I am dear, than it was to make me dear, even whilst he would foreknow and foreview me to lapse, after that dearness, into a Condition that should need a pardon. Again, if in faith, why should he not rather in his scroll of comfort have urged the Faith of the Operation of God, Col.2:12, unto that mourning, than have insisted on the mourning separately, with shutting out the faith? Moreover, the Gospel rather strengthens me to rejoice, that my sinful nature is completely pardoned, Col.2:10, than suffers me to mourn in heaviness; the Gospel melts me with ease in my soul in this matter, not with anguish; because I have the oil of joy for mourning, and the garment of praise {for which I give thanks, it being the Righteousness of Christ instead of, or} for the spirit of heaviness, appointed to me. Isa.61:3. The Spirit of God is my Comforter in the very Act of his being my Convincer, because he is my Principle by whom I discover all my Free Pardon. 'Tis plain, Mr. Hunt's mourning must have no faith going along with it, except that Arminian Faith which apprehends the Pardon to be only after I have mourned. But now all Spiritual Pardon {or that which the Holy Ghost at last brings me from and through Christ in a saving way} is antecedently an Act of God in Christ Jesus, and whatever is an Act of God in Christ Jesus, is an Act older than my mourning, or believing. The poor soul can never mourn in the Faith of God's Elect, Tit.1:1, so long as he assents to such a piece of blind guidance regarding the Love of Christ; that is, if he believes these characters I am disproving.

Second: How oddly does he express it? Mourning for infirmities as Paul did. How impertinent and ignorant is this? Sure, if the man had not wanted to have had his eyes opened, as is said Balaam's were, Num.24:3, he would never have pitched upon this instance of Paul. For, was not Paul dear to Christ before Paul mourned for his Infirmities? Did not Christ appear to him in love, under all that terrible Conviction, and awakening sight by Glory-Terror, the Spirit of Christ darting into his soul in respect of Sin and Salvation, whilst he openly shined round about his body, and about them who journeyed, Acts 26:13, with him? And had he not that particular sight, and voice and feeling of the true Christ in Glory, and a Dispensation of Love {for Paul never called it by

the name of anger when he looked back, as he often did, upon it} from the Glory-Man, even before he had by it a sight of one real sin? For it was the only means of his Conviction of Sin {that sin which before he verily thought to be his duty, the sin of persecution} when he was going to Damascus, Acts 9:3, for was not Paul a chosen vessel dear to Christ? Was not Paul a chosen vessel in that ninth chapter, Acts 9:15, before ever he wrote his Epistle to the Romans? If he had not been so, he should have gone on, and never stopped in his course of sin till he had dropped into Hell. Paul was sensible of this, for the LORD says that he had separated him from his mother's womb, Gal.1:15; his Providence effected and directed his safe arrival in the world; that as he had protected him in the womb, so that he did not perish in it, which infants have done by various causes; so withal, he was not styled in the place of the breaking forth of children, Hos.13:13, he brought him into the world alive, and so was not still-born. "God separated me from my mother's womb, and called me by his Grace, to reveal his Son in me." These were some of the steps and gradations of his Antecedent Love before Paul knew him, that issued in his effectual Acquaintance with him, in order to which he had the first common nature-mercies.

Thus, says Paul, Gal.2:20, "the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave himself for me;" as much as to say, you Galatians, stand so much upon creature-love, and creature-doings. Come Galatians, says he, I must give you a little account of God's dealings with me, for I stood as much upon these creature-acts and circumstances, and doings of my own, to make me dear to the True and Living God, and discover myself to myself to be such, as any Galatian of you all; till God came to reveal his Son in me; and lo, then I was stunned and astounded into admiration! Then I came to have a taste and feeling of God's love by his Son; and was brought to see how particularly love ran out of Divine Affections, and was dispensed upon me. A love which flowed down from the heart of God to me wallowing in my blood! Polluted in my blood! "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." {Ezek.16:6} The Lord that called to me out of Heaven from the right hand of God, Acts 2:33, had first loved, and given himself for me. He had singled me out of the company, though I was the worst of all the gang! Did Paul ever sound his own repentance, broach his penitential tears, and try his own mournings {as Mr. Hunt does} to find out Christ's love? No; was not his crying out of this body of death, and evil that was present with him, Rom.7:21,24, in the 7th to the Romans, long after he was a converted man? Was it not after he had in his Experience Obtained Mercy? Was his persecuting of Christ and the Saints, I Tim.1:13, that law in his members, Rom.7:23, which Mr. Hunt calls the saints infirmities? And had Paul no dearness to Christ? Nay, had he no discovery of it, till he mourned for being sold under sin, 7:14, in that chapter? Or, will Mr. Hunt, to maintain the Arminian argument here {he was a chosen vessel subsequently, that is, say the Arminians, after Paul prayed, for they build it upon his praying; "and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth," Acts 9:11,} maintain also that that praying, "behold he prayeth," was the mourning for his infirmities? Was that praying such? Why then it should seem, his persecuting the saints, and being exceedingly mad against them, Acts 26:11, and compelling them to blaspheme, &c., were Paul's infirmities. Aye? But the same Apostle never durst mince his sins at that rate; but because of these things, calls himself a blasphemer, I Tim.1:13, and the chief, vs.15, of sinners. Again, it appears that Mr. Hunt's English authors, and the vulgar talk of professors {never studying the matter} hath mis-taught him to call our sins, our infirmities. It was never hard study that made him use this soft phrase, our infirmities. Paul never called his sins by such a cheap word as his infirmities; nor, has the Holy Ghost done it elsewhere by any other

Evangelical Writer. If Mr. Hunt be disposed forwardly to object that of Asaph, Psal.77:10, "and I said this is mine infirmity;" let him remember to distinguish between "I" said it, "I Asaph," and the Holy Ghost said it, which he hath nowhere said and called under that name. For however Asaph, the good man, softens it, mine infirmity, when he tells us what himself called it; yet we nowhere read, that Sin ever went by this name, when the Holy Ghost {as from Himself} expresses it, and does not put the penman to write what the penman called it. Mr. Hunt must also make this out to me, as to why the Evangelical Writers, Paul, if he saw things in his experience no brighter than Asaph had done, was resolved to glory, II Cor.12:9, in his infirmities? And why he took pleasure in his infirmities, vs.10, if his infirmities were his sins and corruptions? I say, let Mr. Hunt in his answer reconcile this to me, why Paul mourns for his corruptions, if these be his infirmities, in one text, and yet most gladly takes pleasure in them in another? And why he does both as a saint? Especially, let it be made out, that when Paul mourned for the sin that dwelled in him, he mourned for his infirmities; he took pleasure in his infirmities, as a Saint; but if his infirmities were his sins, and he ever called them so, I would fain know in what place or text, and how the Apostle could glory in the taking pleasure in his sins? Oh! Whether is it that a man's ignorance, and zeal not according to knowledge, Rom.10:2, will miscarry him?

Third: What will he call Praying? Everyone he bids to take comfort in Prayer is not upon Paul's Bottom, and then so what if he prays? Why then it will not be praying in the Holy Ghost, Jude 20; and if his soul, comforted with this Deluge, pray not in the Holy Ghost, what if his praying be presumed as spiritual supplications through all his course of pleading? Again, what if he prays as he is able, and is not comforted? What if all this be howling in unbelief under a sense of desolation, and yet void of a sight of Mercy? What will your comfort-praying do now, when you have shut out the Comforter that should relieve their soul, Lam.1:16, by not building all the Discovery of their dearness to Christ upon Christ Himself and Christ Alone? Again, what if the soul prays with the Spirit of Grace and Supplication? Zech.12:10. Was not that spirit antecedent in his Operations to Prayer? Did the Spirit not act before upon the soul in Regeneration and Sanctification, and in becoming a New Principle of Life and Light in the soul? Did not the Holy Ghost open the eyes to behold Jesus Christ Spiritually, before the soul could come to God in prayer by him, as a Mediator? Did he not first help the soul discerningly to pray to Christ, teach and instruct him in it, doctrinally, before the soul could utter one syllable aright? "How then shall they call on him in whom they have not believed?" Rom.10:14. Now, if the Holy Ghost did all this, in order to bring me to pray {for, I am speaking now of a way of discovering, whether I am dear to Christ, or no,} he wrought it with a sensation, a discerning, because he begins his work with Life; and sure a living soul must be some way or other privy to this. If virtue ever goes forth out of Christ into his soul, Mk.5:30, that soul will feel and discern otherwise, vs.29, than it ever felt or discerned in times past. Well then, pray, why should we not rather teach men to give God the glory? Your poor children being taught in the catechistical way would say that man's chief end is to glorify God. Why should we not instruct the Newborn to know their Dearness to God by pillars of Faith being built "upon the Foundation of the apostles and prophets," and chiefly upon Jesus Christ himself being the chief corner stone, Eph.2:20; accompanied by what they feel and discern of that which God doth upon them and in them, than teach them to be proud and mistaken, as to conclude their dearness to Jesus Christ from what they themselves do? It is consistent to prove my Relation to Christ, in point of evidence and discovery thereof, from God's giving me the Spirit of Prayer, or the Holy Ghost for Prayer, Rom.8:26, whose Presence I discern, whose work strengthens me in the holy way; this is homogeneal, and one thing agreeing with another. But to go to build up a relation to Christ upon the force of mere praying, by example as Paul did,

and not by the spirit of the example wherein Paul did it, is heterogeneous, and one thing very foreign to another. Praying in general is that which in itself both is and ought to be the duty of all mankind, as a natural act to the God of Nature; but praying in Special Grace and Supplications is that which is given to be the distinguishing privilege of none except such as are born from above; and their prayer then performed as a Spiritual Act to the God of Grace by and through Jesus Christ. As for that form of prayer usually pleaded {as here by Mr. Hunt} in the urged instance of Paul, Acts 9:11, "behold he prayeth," 'tis almost universally proclaimed by every serious preacher's tongue, and in the language of most professors; whereas, 'tis the spirit of prayer in that example, not the act of prayer, though Paul be brought in, which proves any one dear to the Lord Jesus, or discovers him to be so.

Fourth: What will he call striving against Infirmities, as I have shown his language is? Does the soul strive in Regeneracy or Unregeneracy? Is it through Christ or yet in Adam? If it be in Regeneracy and through Christ, then the dearness to him may be easily known by the Power and Light that goes along with it. If in Unregeneracy, then the striving can be no Discovery. In the former it is certain, in the latter nothing.

Fifth: What does he mean by shunning all temptations and occasions leading thereunto? Has your man or woman light to know a temptation? I look upon your Divinity Master Hunt, particularly in this passage, to be as notable a temptation, as ordinarily the soul meets with; but how few would know this to be a temptation, supposing one should come and tell them, upon your beating the way to it, their eternal state must be tried by it; and I am sure this would be a horrid temptation; and yet I can't perceive my trier himself believes anything which he has written to be a temptation. Therefore, we want light of the Spirit of Christ to know temptations, or we cannot see where they lie. How many Saturday's Studies are Lord's Day's Temptations to a great part of the Congregation, and yet I don't perceive preachers or people believe this. Why now, if they don't know temptations, and the worst sort of them, as I believe the worst sort of them we have in the Kingdom to be the many Temptation-Preachers; I mean such preachers as teach the people to judge of their state and spiritual condition by what the people do to God, not by what God does to the people, in opening their eyes and turning them from darkness to light, Acts 26:18; these I call Temptation-Preachers, and their sermons painful temptations indeed; and the Lord give forth his Spirit to the poor people to shun all these temptations, as well as others, and occasions leading thereunto; otherwise, if they do not know them, or believe them to be temptations, how are they like to shun them? It is hard to know the temptations of Satan from the strong and inward workings of one's own spirit. What a puzzling mark now then is this, to go and put poor souls upon discovering their own dearness to Christ by it?

To conclude: What! Try the love of Christ to me at this rate? In the oldness of the letter, not in the newness of the Spirit? Rom.7:6. Poor dead man! Disheartened soul indeed, yet set hard to work, though thou canst scarce yet stand on thy legs! Oh! The cruelty of thy preacher! Thou needest cordials from Jesus Christ to pluck up thy spirits, in thy dead and heartless frames! Thy preacher tells us of drowsy, indisposed souls, and so Mr. Hunt; but still he lays it upon thy creature-act to get rid of all. Says he, "if you would be living and lively souls, if you would be rid of your dullness and indisposition see that you make use of this sweet Rose of Sharon." Now though he runs on upon the heads of his matter, according to the form he has evidently stolen out of my book, called the Gospel Feast, yet that form has been notoriously altered for the worse in his enlargements; for where I had gone upon the passives {in those parts of the book which are sound} to lay open what the Gospel had done upon me, those very things he perverts into actives, and proposes how the creature must do them for the Gospel. Dear

soul! Believe not that preacher who lays either thy dearness to Christ or the Discovery of thy dearness to Christ upon the creature's act. How insufficient are we, till the Lord's strength is perfected in our weakness! II Cor.12:9. And that perfecting strength gives me the argument of my Relation to Christ, and not my own insufficiency; as the Apostle there argues of his creature-infirmities; though Mr. Hunt's character of them is as if they were his corrupt infirmities, as he miscalls, by softening the name of downright sins. Soul, thou knowest thou hast often made the dead call, Song.5:6, and there has been no answer; no Divine Breathings, no raisings out of thy clay-cottage of flesh to be above with Christ in Prayer, till the Holy Ghost has begun to make the Intercession in thee, Rom.8:26, by an instinctive and essential "inwrought prayer," as the word is in the Greek of James 5:16, for an effectual fervent prayer, to him that is above, making Intercession for thee. "But this Man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." {Heb.7:24-25} The Holy Ghost of God puts forth first Grace, and then fresh Grace, and in both creates Power, conveys Life, maintains Influences, affords rich Encouragements, and does all from the Love of God our Father, and the Lord Jesus Christ, in a dearness to Christ that's antecedent to his own work within us.

And thus I have answered Mr. Hunt's "mayest be dear to Christ," whether he means, {for he is such an incautious writer, it is hard to know in the plainest things what he means, blinding his reader with one ambiguity or another,} to make dear to Christ, or to manifest that I am made dear unto him; I have been fain to take him up on both sides of the question, because of his ambiguity, and not telling me his open meaning. Neither in the whole am I conscious to myself for speaking anything absolutely against "mourning for the disorders in and by corrupt nature we feel and discern, nor against praying, striving against sin, and shunning all temptations and occasions leading thereunto," but I have only rectified his ill state of the matter, and argued down the abuse of these things in his book.

I would just end this chapter by giving the reader a taste of Mr. Hunt's notable turns upon himself, in his open assaults upon his own comfort-way, and so robbing himself, of being dear to Christ, by his actives, agreeing with what I have more largely confuted him in.

Says he "the poorest beggar in rags, who has neither food to eat, nor clothes to wear, nor a house to lay his head in, yet if he has but Grace, if he is but holy, he is more dear to God than the most puissant prince that wants it."

Reader, mark it, here he goes upon the passives for comfort. 'Tis not what the poor beggar does, but what the poor beggar has in Christ; for 'tis he that has Grace that is dear to God, and he that is made holy. Here he was found; but alas! When he had galloped one and 30 pages further, he brings in quite another "know for thy comfort," consisting in "do and don't," all in actives, like him that is rich by what himself has accumulated, and brought together. Well, give me the poor beggar's comfort that has Grace, rather than the rich professor that sets out his duties to find grace. He that is holy in Christ, rather than he that would be dear to Christ from doing holily. In a word, I had rather have his poor man's way to find out whether I am dear to God, than his rich man's way to find whether I am dear to Christ.

Again, "then faith is strong indeed {says he} when we can steadfastly believe, though all things seem to make against us; and when that God in whom we trust, seems to threaten to destroy us." Very well; but now I would ask, what must feed this strong faith? Must it be what I can plead of mine own in mourning, praying, striving, &c., or else what I can, through Grace, in comfort of the Scriptures, Rom.15:4, plead of God's own for me, and taking hold of that word of Promise, "I have loved thee with an

everlasting love, therefore with loving kindness have I drawn thee?" Jer.31:3. And in taking hold of that word, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should {and not left to an uncertainty whether we would} be holy and without blame before him in love." Eph.1:3-4. And in taking hold of that, "and I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek.36:23-27. Here is Grace for doing, which proves I was dear to God before doing, whilst his Grace was only in Christ's hands for me, to bring me, and not to be dispensed to bring another to it. If faith be strong indeed, as Mr. Hunt says, and we steadfastly believe, it must have Christ the power of God, I Cor.1:24, to bring in the Promise, and to set the Promise home, or else all Faith is weak, and can take hold of nothing. 'Tis supported and fed, recovered and fetched again in the soul, when the Actings of it have been for a while extinguished; and the work is revived, as if it was the first work of God in the soul {the soul ever felt} when he hath been pleased effectually to make use of such a word, as, "if we believe not, he abideth faithful," II Tim.2:13; or, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed," Mal.3:6; or, that in Isaiah, "this people have I formed for myself; they shall show forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; {oh; what do all our triers, and taskers, and test-makers of an interest in Christ, and dearness to him, make of all these foul omissions; and yet the Spirit of God will heighten the Wonder of his Grace further, notwithstanding the aggravation of all this by the open sins of commission;} but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Isa.43:21-24. Here be no signs of being dear to Christ, unless you behold them in the Mystery of Godliness, I Tim.3:16; and yet here's an Absolute Pardon after all. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. Are they the review of our doings that follow in the train of Mr. Hunt's "know for thy comfort" {as I began this 13th chapter,} which feed the strong faith of which he now speaks of? And do we "steadfastly believe," as he also adds in this latter place I have quoted, upon any power short of the Gospel of Christ, "which is the Power of God unto salvation to every one that believes, to the Jew first, and also to the Gentile?" Rom.1:16. What method does God take to beget and buoy up faith, when all things seem to make against us? Is it if thou mournest for thy covetousness, and does acknowledge thy covetousness? If thou prayest and strivest against thy covetousness? If thou shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding? No; it is quite otherwise, "for the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly {turning still further off from me} in the way of his heart." Isa.57:17. What immediately follows? Not such Divinity as Mr. Hunt thinks to scare the soul into Christ by, as in another place, "Ah! Sure, {says he,} if you could just but look

in at Hell Gates, and there see the worm that knaws them, couldn't you there see them as a wild bull in a net, full of the fury of the Lord {a place in Isaiah 51:20, which speaks of wicked men on earth, but never of the damned in Hell} and the smoke of their torments ascending up for ever and ever, {another place in Revelation 14:11, which speaks only of the final state of the damned, and particularly of the antichristian party in Hell, which can never be the portion of God's children; and therefore is a piece of his own angry spirit, whilst he thinks hereby to scare some of the unconverted elect into Christ,} if you could there hear their doleful sobs and sighing, weeping and wailing, and gnashing of teeth, you would never {one would think} make light of Christ anymore. Why, sinners, this must be the portion of your cup if you get not into Christ;" and a little before, {more pitiful ignorant inconsistencies,} "if thou desirest not the company of saints, do you not dread the company of devils;" as if he that desires not the company of saints could be in that condition persuaded to come in to Christ, the Head of saints; and as if he who desires not the company of saints, would ever, by the mere devils-dread upon him, believe into Christ. Ah! Pity, pity! What does this poor creature make of the way of Faith? And again says he, "if you do not desire to hear the melodious songs and well-tuned voices of the former, are thou not afraid of the doleful shrieks of the latter?" Now I say, the Spirit of God takes no such measures when he has an elect soul in hand, to bring him into Christ; but Hell and Vengeance is written in Scripture, and revealed to the elect, not to fright them, as if this must be the portion of their cup, Psal.11:6, because it is the portion of the wicked, who are never granted or offered Mercy; but rather to fortify and embolden them against the wicked, when the Spirit of God uses such terror against the wicked, that the elect in their calling may be no ways hindered in coming into Christ by the contrary example of unbelievers, nor moved and discouraged by the wicked from the ways of Christ, when they see what mockings and persecutions, Heb.11:36, and loss of human favors and encouragements they are likely to undergo for living Godly in Christ Jesus, after they have believed on him. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim.3:12. 'Tis never made use of in the distinct work of Faith, but in common Conviction serving thereunto, that the elect should not be afraid of embracing Christ under the effectual work of the Holy Spirit, because of Unbelievers who stand out and oppose the Gospel-interest. Be not afraid of such wretches as the world of these, saith the Spirit in the language of his word; for Hell will be the portion of everyone that stands against the Lord Jesus Christ. "I, even I, am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die," Isa.51:12, and at last, for ought thou knowest, die in his sins, Jn.8:21, and be damned in his unbelief. Therefore, "fear none of those things which thou shalt suffer," Rev.2:10, from the wrath of man, and from the fury, Isa.51:13, of the oppressor. Consequently, when the Spirit reproves or convinces of sin, Jn.16:8, and God scourges his children in this life for their disobedience {though he lets the wicked go on} yet he will lay aside his very scourges from, as well as lay them on every son, Heb.12:6, whom he receives. And this was the case in Isaiah, "for the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart." 57:17. Why now it comes to this, instead of scourging this bewildered sheep, this fallen prodigal, these banished wanderers, the LORD saith, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him," Hos.14:14, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, the LORD is my God." Zech.13:9. Neither indeed is there word or blow like these Free-Grace Antagonists delight to dish out, to scare and push men to the brink, II Tim.2:24, to view a lake of fire burning with brimstone, Rev.19:20; but {saith the Lord,} "I have seen his ways, and will heal him; I

will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him." Isa.57:18-19.

Now these are the strong things which God makes use of to begin and carry on a strong faith in his children, and there are thousand places in the Scriptures which he makes use of to the same end. But now let any man that fears the Lord, Isa.50:10, be assured, that that Faith which feeds upon duties will be weak enough, especially in times of affliction, and under soul-awakenings. Is not God's strength both in our first and after-helps a more proper strength to take hold of for our consolation, Isa.27:5, when all things seem to make against us, and when that God in whom we trust, seems to threaten to destroy us, than to take hold of our mourning, praying, striving, shunning temptations and all occasions leading thereunto? How inconsistent then is Mr. Hunt between strong faith or steadfast believing under afflictive dispensations, and that Divine Power which is necessary both to beget and maintain faith, and secure steadfast believing?

Once more, "it is by your receiving of Christ {says he} that you become capable of doing that which is pleasing in God's sight." Is it so? Then why should not the soul have been first searched and examined under the passive work in what manner it had been enabled to receive Christ, than without any regard to that main and first experimental image of the Gospel on the passive side, been bid to "know for thy comfort, if thou doest so and so?" All other doings fall absolutely short of receiving Christ. The meaning is, "mourning for corruption, praying, striving against sin, shunning all temptations and occasions leading thereunto" is not receiving Christ. Receiving Christ is still another thing in that soul who has experienced every one of the things aforementioned.

To conclude; 'tis evident by what Mr. Hunt has now and then dropped and sprinkled up and down his own book, that I go upon very just grounds in my confutation of the rest.

## Chapter 14

### Of Mr. John Hunt's 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> Disparagements of Christ.

I am under a necessity of studying more brevity in many of the things that follow.

The tenth open disparagement of Christ in this writer I appear against, whilst vindicating the Excellency of Christ, is touching the matter of Christ's Sufferings on the Cross. This disparagement tells us, that in the article of his Crucifixion he was speechless, and only uttered some dying sobs and groans. The passages is this, "his mouth which was most sweet, and which had spoke as never man spoke {his enemies being judges} is now speechless, and only utters some dying sobs and groans."

I did fairly presume that this disparagement, especially as to the speechlessness of Christ's mouth, did not reach the utmost latitude of time in the article of his Crucifixion, so as to mean that Christ's mouth spake no words at all on the cross; till at the second reading, I took notice of more of his words in his beginning that connection thus, "let us take a more exact view of the blessed Jesus hanging in this dying condition." Here I saw the disparagement must be more extensive than I first apprehended. It is obvious to believe this writer could not but remember that Christ hung upon the cross three hours. Nay, I find his words a little before are these, "how many hours was he nailed to the tree?" 'Tis strange nothing occurred to his thoughts which Christ had graciously uttered in all that time. The time was long, it was three hours, as plainly appears by the Evangelists compared. The space of his crucifixion was

no less, as Mark saith, "it was the third hour, and they crucified him." Mk.15:25. Matthew and Luke relate it from the sixth hour to the ninth, Matt.27:44-46; Lk.23:44, which necessarily falls it upon three hours by an easy reconciliation, when all is put together. The third hour which the Evangelist Mark relates it in was the Roman hour; and good reason for it, not only because the Gentiles had a hand in the death of Christ, when the Romans and Jews were gathered together, Acts 4:27, in the crucifying of him, but Jerusalem {where it was done} and all the country of Judea {or the Jews country} belonged at that time unto the Romans, as a part of the Roman empire; and moreover, the fruit of Christ's death in converting many of the Gentile-Romans was in a short time to arrive, Rom.1:7, at Rome itself {from whence the word Roman derives} and to be dispersed over the several parts of the Roman empire. Thus, the Holy Ghost prepared and sanctified the vulgar computation, having his eye thereon upon the said grounds, and guiding one of the penman of the word accordingly. On these prospects {since different Evangelists were used in penning the several matters} it was very expedient in one of the computations to go by the Roman hour. The time of the crucifixion lasted by that account one Roman hour. This was the large hour, according to their computation; and to this Roman hour there is no doubt but Christ referred himself in each of those places, Mt.26:45, where he doth so punctually call the time of his sufferings on the cross, his hour. As much as to say, when it comes to the upshot, the Romans, the Gentiles, must have a hand in it, as well as the Jews. Also, in this phrase and sense of his hour, the beloved disciple hath spoken of him in other places. Jn.7:30, 8:20. Four of these large hours in the Roman computation made of twelve hours of Jewish compute, in measuring the space of an artificial day {consisting of 12 hours, as the natural day consist of 24 hours.} The third Roman hour therefore of their four hours in the day began at 12 o'clock, and ended at three in the afternoon, being three Jewish hours or, the same as we reckon the hour of the day now. This made it fall exactly with the two other Evangelists, Matthew and Luke, who fix it on the sixth and ninth hours; to wit, of the Jewish computation, or reckoning; for "are there not twelve hours in the day," as Christ said to his disciples. Jn.11:9. Why then, the sixth hour of those twelve must be twelve at noon, because it is said from the sixth hour there was darkness over all the land, Mt.27:45; therefore it must be from twelve o'clock at midday that both the Darkness and Crucifixion began; and 'tis added unto the ninth hour; this falls then upon three in the afternoon, when the darkness ended, and the life of Christ expired. Thus, all the account of the time is reconciled, and both Roman and Jewish accounts stand true.

Now, though Christ hung upon the cross a certain time expressed; it was an hour. His hour, of Roman reckoning, or three hours of Jewish; yet this brother leaves it under an uncertain date. "How many hours was he nailed to the tree?" However that be, {for he neither resolves it, if it be a question, nor corrects the interrogatory mispointing, if it be a mistake;} for who would have thought, since he had remembered and mentioned it was many hours, but it must have come into his mind too, how in all that time Christ uttered several speeches? For he is there taking the exact view of the blessed Jesus, as he tells us, in this dying condition, so many hours; and yet to give us no other account of his mouth upon the cross but "speechless," and only uttering some "dying sobs and groans," is a very surprising character. Therefore, I do him but justice {however he may resent it} to take notice of the latitude of this reproach. For although he undertook in the page I quote {his page 103} to go over and enumerate the several parts of Christ's body in his viewing him on the cross; his head, {and which was as great an oversight in Mr. Hunt to say,} his locks {in this dying condition, between 12 at noon and three in the afternoon} wet with the drops of the night; {as it was in his printer to style it his "looks," because that passage in the Song, "wet with the drops of the night," Song.5:2, must be taken of his life when he was free, and comes to the spouse, and

bids her let him in at the doors, when he had been upon a mountain, Lk.6:12, and continued all night in prayer to God. And not so misapplied to the time when he was bound to the horns of God's altar, Psal.118:27, and nailed on the tree. Then his eyes, his cheeks, his hands, his legs, his countenance, and his mouth; for he goes over that whole order according to the description of the Person of Christ in Song of Solomon 5:11-16. Though he opens nothing but what exposes his talent on the Canticles; howbeit, when he comes to this, "of his mouth is most sweet," instead of insisting on the sweetness which distilled from his mouth upon the cross {or, as his own phrase is, taking a more exact view of the blessed Jesus hanging in this dying condition} he first passes it all over in silence, and exposes nothing in this part of his view but a loose disparagement of the blessed Jesus; telling us very disgracefully, that his mouth which was most sweet, is now speechless.

The Evangelists recite several speeches he uttered in that hour, Lk.22:53, and the power of darkness. 1. Christ uttered an Intercession for his elect crucifiers then engaged in open enmity against him, "Father, forgive them, for they know not what they do," Lk.23:34, so that his mouth was not speechless, but continued to be most sweet in his dying condition. 2. Christ uttered that notable consolation on the cross he gave the believing malefactor, eyeing him as the Lord Jesus Christ, who "shall save his people from their sins," Mt.1:21, "verily I say unto thee, to day shalt thou be with me in paradise." Lk.23:43. Was his mouth speechless now, or rather, did it not manifestly, by such an open distillation of his love, continue, in this dying condition, most sweet? 3. He uttered those savory, and to us balmy words, Psal.22:1, of his severe dereliction, "my God, my God, why hast thou forsaken me," Matt.27:46, Mk.15:34, for each of them relate this saying of our Lord upon the cross. The sweetness of his mouth, though in the bitterness of his sorrows, wonderfully appeared by this expression, in that the elect should hereby see their remedy, by seeing their Eternal Surety, Heb.7:22, under the wrath of God {righteously forsaking Christ} in their room and stead. Because God and Christ intended that the elect in their own trouble, when their souls should be pressed down to Hell, should yet be raised with this relief of "looking unto Jesus," Heb.12:2, once forsaken on the behalf of his elect by his Father on the cross, not forsaken for Himself ultimately; but forsaken of God for me, and for thee, poor deserted souls, and so was deserted in Himself directly, because of his bearing our iniquities, Isa.53:11, that all our clouds and confusion may vanish by eyeing him, who, through his own All-Sufficiency, as the Sun of Righteousness, Mal.4:2, dispelled his own cloud {as a Representative Person} for us. And if he saved himself directly by abilities to wholly satisfy the Justice of God, he hath proved Himself able enough to save thee ultimately; and therein to show thee that his willingness, and will too to save thee ultimately, shall not be in vain. Now, Christ could have kept silence on the cross, and restrained these words in the fulness of his might, and "travailing in the greatness of his strength," Isa.63:1, without uttering a word of what himself had felt {though he had gone through the reproach of being speechless in his dying condition} had not the words to express his feeling, and so to make way to express his after-satisfactions, when his own Infinite Power had paid our soul-debts, been designed as a sweet and balmy distillation from his mouth ultimately to comfort both thee and me, and raise us out of our lowest derelictions. Was his mouth speechless now, or rather did it not openly continue most sweet, in uttering precious, needful words, in his dying condition? 4. He uttered the speech, "I thirst, that the Scripture might be fulfilled," Jn.19:28, and then when this was accomplished in the matter, he uttered the speech of consummation, the consummation of that dereliction-hour, the consummation of his soul-agony on the tree, as well as in the garden; and so the fulfilling of the Scripture, which foreshowed what he was to endure upon the cross; that every way it was the true speech of consummation, in the

consummate payment of our soul-debts, being that evangelical honey which dropped from his lips, saying, "it is finished." Jn.19:30. Only our body-debts were not yet discharged fully, he must to the grave, Psal.16:9, after all. Thus we see Christ was not speechless in the latitude of his dying condition.

Notwithstanding all this proof of the fact, 'tis sad I must tell you, whoever you are that know the Lord Jesus, the plain Truth of the Gospel in its sacred Report is outfaced; for if this brother had read his Bible when he took his exact view, and compared spiritual things with spiritual, I Cor.2:13, he could not but have seen the open truth of Christ, how his mouth, out of which in his Preaching the Gospel so many gracious words had proceeded, Lk.4:22, continued most sweet, even upon the cross, when he gave his life a "ransom for many." Mt.20:28. It's marvelous to me the brother had seen no more, than to let fly such a disparagement in the view of all this evidence. What remains now, {if I go on,} but to suppose his thoughts chiefly run off from the latitude of time in the Crucifixion to the strictness of it, at the closure of this Article in Christ's last pains on the Cross, and say the last minute of that time, albeit this is very odd, when he is taking an exact survey of the matter, as it lasted many hours? Let us see what will come of this. If Christ was speechless in this dying condition, and his mouth only uttered some dying sobs and groans {as the ill words of the view expresses it} then there must be allowed some small portion of time for it, before his actual Expiration; and if this be granted, what a calumny still remains of Christ, wherewith this new expositor of the second of the Canticles blackens Truth, who tells us, "my design is in course to go through this whole chapter." Let me examine his confidence therefore in the most plausible escape of his reproach.

Particularly, the Word of truth tells us of no sobs and groans at the time of our Lord's expiring. This was a bold stroke of his own unruly pen. Our Lord's mouth at dying was so far from speechless, that he uttered distinct words; his dereliction-words were but just before, it was about the ninth hour, Mt.27:46, Jesus cried, saying, "my God, my God, why hast thou forsaken me?" The ninth hour was the last part of the time. Again, it was near his Expiration that his mouth had uttered speech, and to fulfill the Scripture, Jn.19:28, had said, "I thirst." Now the whole connection of the matter shows his Death to have been at hand. For "straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink," Mt.27:48, and "when Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." Jn.19:30. So that everything finished and ended, Jesus uttered his voice and said "it is finished." He gives his own Testimony as to what the Scriptures had foretold of this dying condition of Himself upon the cross; and in the close of this condition continues his speech to the very last. And when all was wound up that was spoken of him in the Prophets under this hour, then, to show what a strength still he had remaining, "he bowed his head, and gave up the ghost." His mouth at dying was so far from speechless, that as Christ uttered distinct words, he cried them with a loud voice, and then spake again, dying with those sweet words in his mouth, "Father, into thine hands I commend my spirit." Lk.23:46. The whole verse runs thus, "and when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." "And when Jesus had cried with a loud voice." How? What, with some dying sobs and groans, speechless, as Mr. Hunt's reproach is of this matter? Oh! No. It was when he had cried with a loud voice in distinct words again, for so the connection runs in Matthew 27. Of his crying the latter time with a loud voice, verse 50, compared with his crying the former time about the ninth hour, verse 46, requires us to understand it. How did he cry with a loud voice, in verse 46? In words, the text tells us, "My God, My God, why hast thou forsaken me?" Therefore when he cried again with a loud voice, it must still be in words, either the desertion-words

again, or some other words. And then after this second crying with a loud voice, whatever the words were, Jesus immediately therefore said, "Father, into thine hands I commend my spirit." Lk.23:46. Now, here it plainly appears, Christ upon the cross was so far from dying speechless, that contrary to the weak expirings of other dying men, he extended his utterance, and cried with a loud voice, when he uttered the words preceding his soul-resignation. This second loud voice was most probably uttered again unto his Father, and then having his Father's satisfying answer, he gave up the Ghost with those last and recommendatory dying words, "Father, into thine hands I commend my spirit." Oh! How different is all the account which the pen of the Holy Ghost has given us in the Evangelists, Matthew, Mark, Luke and John, from the pen of this disparager.

Here are no dying sobs and groans! No speechlessness! Here be used no such suggested in-articulations! No; here are all distinct expressions distilled, from his blessed mouth, "if we take a more exact account of the blessed Jesus hanging in this dying condition" {as Mr. Hunt's words are in the place I am answering.} The closure was with a powerful voice, that the whole circle of his crucifying bystanders might observe and discern, by the evidence of the fact that he was no mere Man, though true Man, who was able after such a vast expense of blood and sufferings, to cry with a loud voice! Who was able to discover to all the multitude, Psal.109.30, in his expiring moments such an in-exhausted strength! Who had strength left him to summon the whole frame of nature, Mt.27:51-52, with his dying breath! Who with his last words {when he had his Father's smiles for us} unclothed the Sun of its preternatural mourning, and under the joy that was set before him, Heb.12:2, clothed it with light again, after an astonishing eclipse in that hour of blackness, the small moment in which the Church too was forsaken, Isa.54:7, that had covered the earth with a veil of darkness! As the Scriptures had foretold, Joel 2:2, with Joel 2:10, and Joel 3:15; where the Jews are called upon to behold both their sin and punishment in the signs, I Cor.1:22, of Heaven? This powerful voice of Christ, in his dying condition, was that voice which preceded the following signal he gave out his commission by, to death, as the Executioner, to fetch the dividing stroke! Then it was by his own Authority, as the Son of God, that death had leave to separate his Human Nature from its self, the soul from the body of Christ, as the Son of Man! And thus, his comforted soul went off into his Father's hands after all, from the beginning of his first trouble, Jn.12:27, in the approaching storm of his hour, and that first cup in the sorrows of the Garden, as well as this last draught of his gall and wormwood, in his cloudy dereliction on the Cross! He uttered loud words, and still knows what he says at the parting stroke which divided his refreshed Spirit from his mangled Body! Thus it was with Christ at his Death. And could he only utter some dying sobs and groans, though you search for them at the moment of his expiring, when as the Holy Ghost hath signified that he both cried with loud, and spake with distinct words, "Father, into thine hand I commend my Spirit?"

How inconsistent is it to be speechless, and yet to cry with a loud voice, both, in the same dying condition! What a contradiction to be speechless, and yet to utter his words so vehemently, as if, for the manner of them, it had been in his life-time? As suppose in the last day, that great day of the feast {the Feast of Tabernacles} when Jesus stood and cried, saying, "if any man thirst, let him come unto me, and drink." Jn.7:37. On the Cross he cried loud at expiring before the multitude, as in the last day of the Festival he cried loud unto them. By the way, observe how Jesus ended the Feast of Tabernacles, Jn.7:2, better than the Jews began it. For, if in the close of the First Day of the Feast {as the learned tell us} four of the younger priests were wont to have bottles in their hands that contain full 120 logs, or 7 gallons and one half, every log, Lev.14:10,12,15, containing the quantity of about half a pint of our measure; then still

Jesus out-did their abundance, as well as excellency in the Water of Life; for this young priest, over the House of God, Heb.10:21, {being at that Feast in the 7<sup>th</sup> of John, not much more than 30 years of age, Lk.3:23, according to the flesh} hath all the wine of his Kingdom at command, even the Spirit of God, and the graces of him to bestow; and what were the four young priest's belly-bottles of seven gallons and a half, to the belly, Jn.7:38, that should flow rivers of living water? For, this spake he of the Spirit, Jn.7:39, which they that believed on him should receive; and he stood and cried, saying, "if any man thirst, let him come unto me and drink." So I say, Jesus, in the last minute of his expiring on the Cross, as if he had never tasted the anguish of the piercing nails, Psal.22:16, or felt the Human Nature drawing on, or the blood, spirits, and pulse of the Man, yielding towards a dissolution, cried with a loud voice, and then commended his Spirit into his Father's hands! Lk.23:46. Now it is an open affront to Truth, and impious disparagement of Christ in his sufferings, to conceal all the speeches of his mouth, when he was in this dying condition on the cross, and in the room thereof substitute a lie of dying sobs and groans, which represent nothing else but the mere infirmities of other dying men, in the ordinary course of nature! Men die with sighs and groans under their bodily load, because they are but mere men; whereas, the Holy Ghost has represented the Death of Christ to be answerable to what he was above them all, God-Man forever!

Now though he had sighed at unstopping the ears of the deaf man, when he wrought such a miracle in his life-time, taking him aside from the multitude, Mk.7:33,34, and though he had sighed deeply, Mk.8:12, at the unbelief of the Pharisees, in requiring a sign contemptuously against all the open signs he gave; and though we read that he had groaned in the spirit at the grave of Lazarus, Jn.11:33, because of the unbelief of that Generation, which rendered it needful to work a new miracle, and raise a man from the dead to die again, and therein put Lazarus to double pains and groans when he must die twice, by dying again after raising him. And though nevertheless, it was expedient to raise him for very weighty reasons, yet such was the tenderness and compassion of this Man towards Lazarus, that being touched with the feeling of our infirmities, Heb.4:15, he compassionately groaned in going about the same piece of work. He groaned the text says. Who knows what he felt in addressing himself to that work? And yet it was necessary to be done, to convince the Jews that he who could raise another, could raise himself likewise, Jn.10:17-18, and would do it still with greater power, when the Jews were engaged in destroying that Temple, Jn.2:19, of his body. Howbeit, we never read that he used any such emotions for himself, when he died in our room. For whilst he was brought as a Lamb dumb before his shearer, so opened he not his mouth, Acts 8:32, {being guilty of all the crimes of his elect that were being charged to his account,} yet in this he was not speechless. He had the natural power of speech at that time, though the Son of Man kept silence. He held his tongue, and yet was not unable to use it. It cannot be argued he was speechless, because he restrained his words, nor had anything at that time, when he was examined before Pilate, Matt.27:13-14, and before Herod, Lk.23:8-9, under the questions put to him, whilst he answered to never a word, Mt.27:14, been done against him to exhaust nature in him; neither was Christ speechless at this other time, when dumb before those shearers, Is.53:7, {the soldiers} who stripped him of his own clothes, yet had not fastened, or nailed him to his Cross, which came on afterwards. I am at a loss therefore to devise for this preacher when Christ could only utter these sobs and groans, and not utter speech; and do wonder how a man can with grimace, and the pretext of other argument, publish such stuff! This phrase of uttering sobs, as he applies it to Christ, in his dying condition, is odious. It is an abominable slander to impute such a thing to Jesus Christ either in his Life, or at his Death, and abounds in the reproach.

What is this sobbing he pretends? We know it is a thing mostly incident to children; sometimes to the adult, but never to Christ. Children sob and cry when they are beaten, crossed, or in any displeasing way restrained from their wills. It is such an imperfection that in the act of their crying they cannot prevent a sudden snatching up of their breath, as if they were troubled with the hiccough; that if they attempt to utter words in that singultient or sobbing condition, their speech doth so vibrate and shake, 'tis a very hard thing to understand their words. Whereas, I have shown Christ's dying words were attended with no such imperfection, one way or another, but were most plain, articulate, distinct and intelligible, and were sounded out loud in that numerous assembly of the wicked that pierced his hands and his feet. "For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet." Psal.22:16. His mouth most sweet uttered many precious words; and as if no weakness had seized his scorched heart or affections {though his strength was dried up like a potsherd - a broken piece of ceramic material - to evince the reality of his Manhood, the extremity of his Sufferings, and the Nature of his Death, a Sacrifice, by fire which came down from Heaven upon him, and consumed this burnt-offering, II Chron.7:1, in the fire of God's wrath, as well as other causes; yet} is last expiring voice of the Evangelical Trumpet was most distinct and audible, for it gave no uncertain sound, I Cor.14:8, when he cried with a loud voice about the ninth hour. So that when I read the history of the Crucifixion in Four Evangelists, and yet not one of them mentioned the secret of his now pretended groans, nor a word of that Character of Him, expiring with dying sobs while he hung upon the tree, I Pet.2:24, I do justly expose it under the open brand of a vilifying the Lord of Glory! And do conclude that this surcharging stroke of the Book is consistent with no man who meddles with these matters, but what is a very loose and dissolute writer in his style and argument.

The Eleventh open Disparagement of Christ, which I find him guilty of, is again touching the Sufferings of Jesus Christ, in sharing that Description of them among his people, which his Word of Prophecy in the Holy Oracle has made peculiar to himself, as if their cross and his cross were prophesied together in one and the same text and words. Says he, "there is no Christian that truly believes in Jesus, but hath some cross to carry after his Lord;" {thus it is evident that Mr. Hunt speaks of his people's cross, the next words are these,} "they must with their Forerunner drink of the Brook by the way before they lift up the head."

Now, though we all, who know anything to purpose of Christ, do therewith know, that if we are faithful, we shall suffer for Christ; yet that our sufferings for him should be expressed in the words of any Prophecy of his own sufferings for us, we abhor the thought; and this is such a peculiar way of setting forth Roman Abomination, that he himself must account for it. There is none that will stand up for him upon this text; for though this mixture is a downright slice of Popery, yet it is so inartificially wrought up, that even a Roman Catholic would never meddle with it, because he hath spoiled the ingredients. The Papists are bold enough to confound Christ's Sufferings with their own; their own scratches, whippings and lacerations, with Christ's nailings and piercings; and are not only wont to mingle the Virgin's milk and St. Peter's tears with our Saviour's blood, but run their own cross too into Christ's! However it be I could never find they have done it in expressing that mixture of sufferings, by such an open mixture of these words of the Psalmist. They have more common sense, though not more honesty. Consequently, though he goes upon the exact principle of the Papists, {the error, but not the artifice of Popery,} yet ignorantly grounding, though boldly asserting, the open calumny of the Papist, I must do him the justice to free him from the cunning of the Papist, and excuse him from being acquainted with their method of doing it plausibly upon any one bottom of text which the Roman order bring.

Whoever applied the words of this text to the sufferings of the saints before? Were the saints intended or brought in to do or suffer in these matters? What an opposite text is this! A place that might even have beaten him off from so ill a use of it by the sound of the words! Sometimes Interpreters mislead the blind who rely on their conduct; but this text has been confined {as it ought} to the Sufferings of Christ alone, by all the Interpreters of the Christian side {which I have seen} of the sundry persuasions against the Jew. Neither have I ever read any illusion to this place in setting out the cross of Christians, {till I read Mr. Hunt's more bold than welcome way of borrowing,} I mention this of Interpreters, because it is now and then Mr. Hunt's phrase of protection, when it hath looked as if he knew not what to say on a text till he had first consulted them, to salve his own reputation, for it is a well-known 'fact' that Interpreters do generally understand. Now, why could he not have saved his reputation, and gone by Interpreters here {unless he had been able to give a manifest reason for not going by this rule} on Psal.110:7, and forborn his own mixing gloss? Because by drinking of the Brook in the way, &c., all Interpreters generally understand the sufferings and triumphs of Jesus Christ alone. This brother took the same depending course on Luke 15:22, "bring forth the best robe," by which Interpreters {says he} do generally understand the Robe of Christ's Righteousness. {Page 204} He has likewise taken the same way on Hebrews 10:26, "for if we sin willfully, &c.," for by sinning willfully {says he} Interpreters do generally understand rejecting of Christ. {Page 166} Again, 'tis a piece of his Confession in his infant's faith, "since I have been a student in Divinity, {says he,} I have been taught, both out of God's Word and from our most worthy authors." {Page 26} But now here upon Psalm 110:7, he crosses his being taught both out of God's Word and from our most worthy authors, and applying those words of drinking the Brook in the way to Christians, together with their Forerunner, when they are neither spoken of Christ as a Forerunner, nor of any other except Christ, who, in quite another sense, was a forerunner. Heb.6:20.

This 110<sup>th</sup> Psalm is so universally taken up in a direct speech of the Father to Christ about Christ himself {which speech the Church doth but repeat from the Father and the Spirit's dictates} that the people of Christ are mentioned in it but in one clause of the whole; viz., verse 3, "thy people shall be willing in the day of thy power," {and that speaks of their Conversion too, not of their cross and sufferings.} Now verse 3 is far enough from verse 7, where this clause of drinking of the Brook in the way, is used. The Psalm is otherwise filled up all with Christ's Person, Exaltation and Government he hath received of the Father, as the ultimate scope of proposed means in what the Father lays open of the Mystery of Godliness, I Tim.3:16, God-Man; and therefore is then filled up with his Gospel and the Victories of it by the Holy Ghost, the Influential and Meritorious Cause of all being founded both in the Efficacy and Perpetuity of his Priestly Office, as distinct from the Priesthood of Aaron's order, carried on through Messiah's Sufferings and Sacrifice, and from thence rising into Triumphs of his open rule in the Salvation of his Church, and the ruin of his and her Enemies; and this is the substance of the Psalm. But how a man can find room so directly to cross the intention of the Holy Ghost, and super-induce foreign matter of saint's crosses, I am able to give no other account for it in Mr. Hunt, than that ever since he has been a student in divinity {as his late phrase puts me in mind} he has been a poor raw divine, and has not known how to handle and open the last verse of the 110<sup>th</sup> Psalm; for if he had, he would never have spoiled it at one touch.

But to come a little into the words themselves. 1. The Holy Ghost hath applied it singularly, "he shall drink," "he shall judge," and he shall "lift up the head." Not they shall do so, for 'tis not rendered in the plural. Whence it is plain spoken of such a personal drinking, and personal triumphing, as is peculiar to Jesus Christ Personally; and

not a social drinking and triumphing, that the phrase will bear, to set out what is common to them both, Christ and Christians too, as Mr. Hunt promiscuously adapts the words. 2. This Brook was Kidron, or Cedron, the black and filthy water; yea, the Curse-Brook into which our iniquities were cast, II Chron.29:16, 30:14, when Christ drank the bitter, dreggy cup of God's Wrath, mingled with our sins, as I may show more distinctly in one of the chapters about stating the matter how, and opening the grounds why any poor souls come with the filth of their sins in their new-born state to Christ. Now over this Brook that ran in the way Christ passed, when he went the way of Suffering, into the Garden to drink the cup from his Father's hands, before he tasted of the Vinegar, Psal.69:21, which was given him in his thirst to drink upon the Cross. This mystical Kidron-draught was therefore designed in the Psalm a Brook-cup of which none could drink but Christ. It was peculiar to our Lord to drink of that stream that arose from such fountains as man's sin, and God's wrath, which made it both Kidron-filth and Kidron-curse. What have Mr. Hunt's Christians then {of which he speaks of} to do at Cedron, or who hath required this at their hand, to drink little or much of Christ's bitter draught at Kidron, it being his own cup in the Garden of Cedron? Besides, 3, this was "in" the way; though Mr. Hunt has carelessly perverted and expressed it "by" the way. An obvious difference! By the way is what I do not, in keeping my way, pass over; for, I may go along by a river, or brook, and yet not go over it. But if it runs in my way, crossing it from another point of the compass, I must go over it, or through it, if I go forwards. 4. His heedlessness of the distinction, running in the way, not running by the way in this text, as also of the promiscuous application of the whole verse after his fashion, take off a pregnant argument that Christians otherwise have in hand against the Jews, to prove Messiah is come; as indeed, all mixed Interpretations, by applying Prophecies of Christ to any other sense, gives the Jews the same advantage, when we bring those prophecies against them. Oh! They might object to what we assert in bringing the argument of Psalm 110:7, to prove the Messiah come, because all these Sufferings were fulfilled in Jesus of Nazareth? For, if all this text may be applied to the Christians, as well as any other ways, there is no cogency in the particular and specific application of it to Jesus of Nazareth, any more than to another suffering, {and then victorious,} Man, as Messiah. Thus it weakens us by plural application; whereas, the Holy Ghost hath mightily strengthened us by the singular evidence. It is plain this whole place, "he shall drink of the Brook in the way, therefore shall he triumph, and lift up the head," is spoken of none but Messiah, and of nothing but Messiah's sufferings, and the glory, I Pet.1:11, that shall follow. This must be held, if I keep my ground against the Jew. It's the unhappiness of the Jew, that when a text is plainly spoken of Christ, their Rabbis have invented one shift or other to turn it off from the Son of God to some mere man. Now let this brother learn in applying, as well as opening Scripture, to come nearer over with his cross to the Christian's side, lest by running half-way to the Jew he betrays the Head of the Christians. Let him not think I count him and deal with him in this as an enemy, and compare him with the Jew {for I know, poor man; that he is weak enough to misinterpret} I do not; but merely admonish him, II Thes.3:15; and though he may apprehend that there is no such danger of giving any advantage to the Jew, so long as he does not break off the Christian argument, but continues to apply the same words to Christ; yet let him remember that I have shown him that he weakens it by bending it the wrong way; and now I will add further to dissuade him from persisting in it, that an envious Jew will find it to be much the less labor, when he goes on with it, and gives it the perfect snap. And thus, as the matter of his gloss befriends the Papist, so the form of it unwarily exposes us to the Jew, and both ways is a mischievous assault upon the text.

I will add nothing else upon this disgrace, but a remark upon Mr. Hunt's further inconsistency with himself in his book {which indeed carries with it more self-contradictions, and is less of a piece with itself, than any book I have seen.} "Christ, {says he,} resolved to engage alone with all the black legions of that infernal lake, to the end that he might divide the spoil with the strong, Isaiah 53:12." Now, I would ask, if the 110<sup>th</sup> Psalm, and seventh verse be not as clearly meant of Christ's engaging alone, as the 53<sup>rd</sup> of Isaiah and the 12<sup>th</sup>? For, why should Christ engage alone to divide the spoil with the strong, and yet Christ not engage alone to triumph and lift up the Head? Why should he not drink alone of the Brook that runs in the way, {and no believers put into the same words with him,} as well as engage alone, and take the prey from the mighty, {and none joined in these latter words with him?} And yet the latter words too are the very words which Mr. Hunt uses at the same page. If both texts are meant of Christ alike, why are they applied so diversely? That in Isaiah to Christ alone, and the other in the Psalms to believers likewise? In short, if Christ resolved to engage alone in Isaiah 53:12, why must we not allow that parallel text, Psalms 110:7, to stand alone in Christ's engagement to make good his own resolve, and apply it no other ways? Let Mr. Hunt answer this in his next, when he wipes off the calumny.

The Twelfth Open Disparagement is of the Righteousness of Christ, both in what he did and suffered {for I am against the opinion of Piscator,<sup>15</sup> who thought the Passive Righteousness alone without the Active in conjunction is imputed to us.} Mr. Hunt's words are these, "thus you have heard how we may judge of our interest in Christ by our conformity to him, by doing what he commands, and by hating and forsaking what he forbids. But, reader is it thus with thee? Art thou willing to cut off a right hand, and to pluck out a right eye, at Christ's command? Canst thou say in sincerity to every idol of thy heart, get ye hence, what have I to do anymore with idols? Canst thou say, Christ is that one Lover thou hast espoused, and after him will I go? And art thou yielding thyself to the Lord in a humble and holy walk? Is the Law of God written in thy heart? And art thou conforming thereto in all things in thy life? If so, thou hast reason to take comfort as one that is interested in this lovely Jesus; but not else." {Page 141}

Oh pitiable Disciple Didymus, Jn.20:24, that was not with the other disciples when Jesus came! What Thomas have we here! "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jn.20:25. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." vs.29. This doctrine of the test is an utter overthrow to all pure, sheer Faith, in a sound Conversion to Christ, on Christ's Person and Righteousness, for the sake of what he is to me, and has done for me. The Divinity before transcribed out of this motley manual I answer, is matter more agreeably calculated for the meridian of Cracow,<sup>16</sup> which shuts out all the virtue of Christ's Righteousness and Blood, than it ought to be for the meridian of Northampton! It's that which gives me influential interest in this lovely Jesus, is that by which I am to judge of my settled interest; but it is the virtue of the Righteousness of Christ in the Free-Grace of God by the Holy Spirit that gives me my influential interest in this lovely Jesus; therefore it is by the virtue of the Righteousness of Christ Alone in the Free-Grace of God by the Holy Spirit, that I have reason to take comfort as one that hath settled interest in this lovely Jesus. And therefore in the trial of my interest I will make no such use of his test-divinity. Does Mr. Hunt lay Salvation, {for I know of no other Salvation than an interest in Christ, and the

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<sup>15</sup> Johannes Piscator, 1546 -1625, German Reformed theologian. "A Learned and Profitable Treatise of Man's Justification," 1599.

<sup>16</sup> Cracow, also known as Kraków, Poland, was the home of Faustus Socinus, founder of the heretical school of thought now known as Socinianism.

issues of it in Glory. Does he lay it, I say,} radically in Obedience to the Law of God, and place it in a holy, humble walk? And if it be not in this, I can't judge of it by this, for I am to judge of it where it is, not where it is not; why then this is just as the Socinians do indeed! He is and these things are so near the Socinian-party, that there is not one distinguishing word in the whole test but what might, since his open degeneracy from some of his own preceding pages, argue him a student in their New Law on Matthew 5<sup>th</sup>, 6<sup>th</sup>, & 7<sup>th</sup> chapters. I know that there is no falling from a State of Grace, and so if friend Hunt is an "Israelite indeed," Jn.1:47, then his standing is sure and certain in Christ; but that he is woefully degenerated in his principles, and presently fallen in all this from the Doctrine of Grace, Gal.5:4; I shall give my reader his own words for it, touching the Grace-Part he hath made use of against himself, for seeing is believing.

"By nature, {says he,} we have high thoughts of ourselves, and being ignorant of God's Righteousness, we go about to establish our own righteousness, Rom.10:3, we see no need of Christ, but think ourselves full and rich; and if conscience begins at any time to smite us, and to set our sins in order before us, the only plasters we use to heal this wound, is to reform our lives, and to make vows and promises of living better for the time to come; and thus we spend our carnal days. Ah, but when once the Spirit comes to work savingly in us, he demolishes this strong hold, leaves not one stone upon another of this Babel, though before we thought its height would reach unto Heaven. This Dagon falls now flat to the earth before the ark, and only the stump remains. He now plucks down these false props on which we leaned, and removes those pillars on which we so long had securely slept. Now when all confidence in the flesh fails, and the poor soul sees no help at hand, Lord, thinks the soul, what shall I do? What will become of me? Where shall I fly for help? But now the Spirit goes further {but now? He should have made true English of it, and have said, then the Spirit goes further} and shows the soul, that though there is no help to be had in itself, yet God has laid help upon one Mighty to save, and now points the soul to a crucified Jesus; see yonder thy help is to be had in that bleeding, dying sacrifice; he now shows the soul the infinite value of his blood, and that he is the Father's Free Gift to lost sinners; and that they may come to him without money, and without price; and that he that cometh to him he will in no wise cast out." Thus far Mr. Hunt in pages 132-133.

Here now is no judgment of interest in the lovely Jesus by signs of active conformity to him, much less so rigorously insisted on, that there is "not else" to take the comfort of this interest in, as he most disparagingly has turned it up in that page, against the Righteousness of Christ; but on the other hand now in this page, he brings us to remember the Father's Free Gift to lost sinners; and here is our passive endowment before any conformity to commands can take place. Here on pg.133, you have an acknowledgment how the Spirit points the soul to a crucified Jesus, with a "see yonder thy help is to be had in that Bleeding, Dying Sacrifice!" Though the Spirit of Christ points the soul to the Lord our Righteousness, Jer.23:6, in doing through his Life, as well as dying on the Cross; but on pg.141, {when he had forgotten both himself and the truth,} he tells us, 'tis "a conforming to the Law of God written in thy heart; and a conforming thereto in all things in thy life. If so, thou hast reason to take comfort as one that is interested in this lovely Jesus; but not else," says he. On pg.132, he shows us, that by nature we have high thoughts of ourselves, being ignorant of God's righteousness, and going about to establish our own; but on pg.141, he takes no notice at all of this, but makes the sign to be "yielding thyself to the Lord in a humble and holy walk," and that in the way of my trial, how to take comfort in Christ. In one place, abundance of our own righteousness to make the judgment by; in another, all instances of Free Grace to the same purpose.

In one, there is a test to judge of it by the Law of God; in the other, the trial only made out by the Free Gift of God. Law-conformity in one page, {which is by nature all the money and price we insist on,} in another page, coming to Christ without money and without price. Isa.55:11. In the one you must come with a great deal of cost, it must cost you a right hand cutting off, a right eye plucking out; in the other you may come without any cost at all, and him that so cometh to Christ he will in no wise cast out. Now 'tis strange, that when the soul comes thus naked to Christ, and Christ accepts it for nothing, and clothes it for nothing; I say, 'tis strange the soul {if we go this way to work in stating Justification} should see nothing, feel nothing, taste nothing of interest by all this in the lovely Jesus, till it stays out it's time for judging of interest by conformity to the Law of God, {which is a thing, too, quite of another nature, than the Free Gift, or the Righteousness of Christ.} Alas! The Righteousness of Christ, in the Applicatory Work of the Spirit, comes home to me with such Virtue by the Promise of the Father, Lk.24:49; that, blessed be God for Free Grace, I can judge {if spiritual senses, Heb.5:14, may be believed in spiritual things, as natural senses are in things natural} sweetly up on the spot my interest, by seeing Him in whom I have now believed on. I need not stay to take comfort, II Tim.1:12, till I have time to put in practice my preacher's set of directions; for he gives them all to a base end. Let me come in to the order of the Gospel after this, upon directions and rules of Christ for my holy way of cleaving to Ordinances and Worship, when I have experience how one limb of the body of death mortifies after another; and by the New Life received, how each piece of old Adam may be taken out, and separated from me without pain {for if the Spirit takes me in hand under the Apprehending Righteousness of Christ, it is done without pain;} and blessed be God, I know something of this. I can see something, I say; feel something; be assured of something, when I am brought to believe on Christ without the works of the Law, Rom.3:28; yea, to believe on him, though I am the chief of sinners, I Tim.1:15; I am no dead one, no senseless one in the Spirit's hand. Well, it is plain by comparing these two contrary descriptions that have been given us by the same writer, of the ground a soul must go upon, to judge of its interest in Christ, that this poor man must be very much in the dark himself! He knows not whither to go for his judgment; for sometimes he remits us to the Law, to conformity thereunto, {to judge this by,} at other times he sets before us the Gospel, and remits us to the Free Gift, insomuch that he is in and out. Neither do I see how poor souls can tell safely were to take him; for he brings in my obedience to the very same end and purpose of discovery in one page, that he brings in Christ's Righteousness to answer in another.

To give the reader therefore some help, in some short state of the matter, in a consistence, a harmony, according to the Word of God; a yea and yea, not a yea and a nay, in self-contradiction. For I would fain beat this brother out of conceit with his scribbling humor, which I verily believe will but make him work to repent when he is old, what no persuasions have been able to work on him to believe, while he is young, if the Lord hath indeed designed him for riper years and experience.

Let us, as wise and understanding what the will of the Lord is, Eph.5:17, look at a right Conversion to the Kingly Office of Christ. For all sound Christians of any standing, in Conversion to Christ, must less or more, at one time or another, be Convinced by the Holy Ghost of this, and to what distinct end from true Saving Conversion. This Conversion to the Kingly Office and Government {and to talk of your humble, holy walk without this, is no more than mere branches of moral virtue, that make useful to men, but not at all serviceable to Jesus Christ; I say, this Conversion to the Kingly Office and Government} of Christ can never be brought about in the Soul and Life before Conversion to the Priestly branch of the Mediator; though it is done by the Power of the King to dispense the Grace of God, in the Light of the Teaching Office, or what we call

the Prophetical Office of Christ, under the virtue of the healing in his Wings, Mal.4:2, or his Priestly Office in the Gospel, to which as our Object in the Person of Christ we must be first turned. For Conversion, or the Act of Turning, is always to do again, and be repeated, after every act of Departure from the Living God, Heb.3:12, though it be but a departure from him in our thoughts; although Regeneration was wrought at once in the same instant; and when we are brought to New Acts of Conversion, or turning again and again {I mean from self, from sin and creatures} to eye Him and receive Him, as our Gospel-Salvation, still the same, Mal.3:6, even amidst our continual departings, and the sins of each day, we must out of Regeneration, or the first Principle of our New Life, be turned, or influenced, excited and fresh drawn again from all to Christ; and to that in Christ which at our first Conversion of all we were turned to, {when turned right,} even his Priestly Office, the Office of Christ in the matters of his Righteousness and Blood, whether Sacrificed on the Cross, or pleaded in Advocacy on the Throne. In the light of this we discern his Teachings by the Holy Spirit; and in the Peace and Love of this shed abroad in our hearts by the Holy Ghost given unto us, Rom.5:5, we are prepared to turn to him as our King, and Husband under his own sweet and easy Laws suited to our New Relation in Christ by the Holy Ghost {for all newness comes in to us, and upon us, by time-workings of the Holy Ghost.}

Well then, till by fresh experience I sense his Blood and discern his Sacrifice, his once offering of Himself, I am sure, I can never yield afresh unto his Sceptre, as in my first experience when I felt and discerned them antecedently to my yielding and turning in a way of repentance. All Mr. Hunt's way now in his proposed state of trying your interest in Christ does but bewilder a poor soul! 'Tis the Blood of Christ, which the Spirit in his Work uses on me, which takes away the stony heart, Ezek.36:26, within me. I know nothing else but this matchless result of Free Grace which the Spirit brings home, and applies sweetly to dissolve it. Now at the dissolving of this stone by blood, the blood of Jesus Christ which cleanseth from all sin, I Jn.1:7, before I can find one law of Christ, Heb.8:10, written in my heart, I can better and more reasonably take comfort in what I discern of it in my new heart of flesh, than in any act of my own bowing that arises out of it; or what I may flatter myself in calling a conforming thereto in all things in my life. 'Tis his gracious yielding to me that is my all alone comfort, my yielding to Him is but my duty, and the fruit of that comfort. I am assured of this truth, and can say I truly experience it, I never yielded up my heart to Christ, till Christ yielded down his hand to my heart. I always found the spiritual part of the work impossible; nay, I could not spiritually put forth one act in it, till Grace initiated and engaged my mind and affections towards Christ. My heart was a heart of stone contrary to yielding, till his hand was a hand of love, in the time of love, Ezek.16:8, contrary to disobeying, and fully reached my heart. The Word is plain in Ezekiel 36:25-27, there is cleansing of my person before the softening of my nature; as a dirty stone may be washed before dissolving. The whole applicatory work of the Gospel begins with God's Effectual Calling us, at the first work of Influential Grace, and sprinkling clean water on us; that is, washing, which is pardoning us by the Spirit shed down upon us, I Cor.6:11, and this makes way for the rest; for then, after the washing, there comes the softening virtue, before any motion of the heart's yielding. 'Tis first of all, "I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This follows the cleansing part; and then lastly, here are the principles of yielding to the Kingly Office, "and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." All this now is done in a precise order, and not confusedly, as

it is wont to be preached, and especially as it is printed, and distractedly published in the book examined.

Furthermore, a holy and humble walk is durable, 'tis no transient act. Now, if a poor soul be put this way by his Preacher to discover or find out whether he be interested in the Lovely Jesus, he must take up a long time to discover it, for he cannot search, weigh and examine it {unless he takes up a notable piece of self upon trust} till he hath spent a good part of his life; yea, I may say all of his life in this way of trial and error. Because I find spiritual pride, if the Spirit discovers me to myself, where another finds humility; I see that to be pride, if I see by the Spirit, which another sees to be humility by the flesh. If the Spirit rips me every day, and upon every occasion, open, I can't say that I am humble, because still by the Spirit I have my eye, and ought to have it, upon the proud-part of my nature. Nevertheless, if I am humble, as the Lord himself {not I} will judge of me by his Grace, in making me in my self what I do not see myself to be; why, it is he alone that shall look on that humility, for I shall see nothing of it, to take the least comfort from it, but as it is in Himself, and I too in Himself, perfect in Christ. He'll show me more of my pride in myself, to keep myself humble, whilst he shows me my perfection in Christ to keep me looking to Him, and believing! Now then, if I must take up this comfort of my Interest in Christ by my holy, humble walk, I must stay so long, and go so far about, even in coming up to the top of the common professors mark, that my prayers will be hindered; because I can't yet see this way in which God and I am agreed; and this kills all praying, as is said of a man and his wife in the family, that if conjugal duties be omitted between them, and being heirs together of the Grace of Life, I Pet.3:7, their prayers, their joint-prayers in that family, will be hindered. And as my prayers will unavoidably stop this way, {I don't mean my chattering, Isa.38:14, and wording it, but my praying indeed,} so consequently, my praises too for what God hath wrought and done in a Gracious Measure upon my poor soul, by God the Comforter. These must all stop; for I can't with a loud voice return and glorify God, Lk.17:15, upon feeling that I am healed, as the Leper did; why? Because I must be beaten off of this. This is enthusiasm with most of our poor preaching wretches in city and country at this day that can't be reconciled to the Foolishness of Preaching, I Cor.1:21, for they are for making their wise-work of it! Nor, must I come to God with the sweetest errand I have in all my life to the Throne of Grace, Heb.4:16, to confess to him his Mercy just now to my poor soul on the spot, without the deeds of the Law, Rom.3:28, for this is branded as Antinomianism. Thus, my Preacher would hedge me out from God, and making God's Work and Christ's Work for me, Antinomianism; and the Spirit's Work in me, Enthusiasm; and bids me find some other way; let me go round about his bushes {poor thing} and stay for a practical discovery of my interest a great while hence, that I may prove it hereafter, {for with his leave I cannot before,} by my humble and holy walk! Well, thanks be unto God, II Cor.9:15, who hedges up none of my way, Hos.2:6, with these thorns, as he threatens there in Hosea; for I still find my ways to God in the Ancient and Everlasting, Jer.6:16, paths! And so I regard none of this Preacher's Self-Examination doctrine scrutinized; for I am for none of your humble pride, to find out my interest in Christ thereby; nor desire any of your proud humility, to take comfort from thence as one that is so interested in this lovely Jesus, but not else.

Once more, if I must go many miles round by the bow, before ever I can take comfort that I am interested in this Lovely Jesus, which comfort I know and feel the Gospel works in me on the spot; what differences are there in the argument of the Gospeler against the Jew to prove Messiah is come from God, and gone to God, Jn.13:3, in point of comfort, by the Doctrine of it infallibly stamped upon the heart by the power of the Holy Ghost, more than in the Argument of the Jew against the Gospeler that it is not so; if the Gospeler had not been able, upon a Naked View, or Discovery, and Seal of

the Spirit from the Word on the Heart, to take comfort on the spot immediately, but must, as the Jew, Rom.10:3, go about to take it up in a humble and holy walk, which must take up a great deal of time to prove? And, says the Jew, I will take comfort that way in a Humble, Holy, Ten-Commandment walk, as soon as you. Otherwise, says the Jew, if you take comfort in anything you see, say, by Faith, and not in Obedience itself you work out, your walk is proud. 'Tis a proud thing in you, says the Jew, to believe thus in Christ, as if he was God, Jn.14:1; for this is the Jew's Calumny, and the Stumbling, Rom.9:32, at the Stumbling-Stone. Aye, but now my heart being filled with Comfort at one look from Jesus of Nazareth that was Crucified without the Gates of Jerusalem, Heb.13:13, as God's own look to my soul, overwhelming me in a Moment, that I can tell you nothing of my Conversion, but what I see, hear and feel by Spiritual Senses; {"that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ," I Jn.1:1-3,} as Paul could tell nothing else to Agrippa, Acts 26, but what he had in the extraordinary way of his own case seen by spiritual senses; and all this Evidence made clear before there is any time to prove things to one's self, or to another man, by one's Humble and Holy Walk. Here's a vast difference in the strength of my argument {between my Evidence that Messiah is come, and is my Righteousness to God, Jer.23:6, because I have heard, seen and handled, I Jn.1:1, the Word of life, and have felt the effects thereof} from the Jew's argument, that his comfort must come in by the righteousness of a humble, holy walk, who gathers up all his evidences unto himself and yet feels nothing of God's Unlimited and Super-abounding Grace laying prostrate the soul at the feet of Christ. Besides, 'tis all my life's work to be Conforming to Christ. What a foreign way then have we got up here {in this Divinity of the practical test} for comfort of my interest in Christ, which is but in other words to take up my Justification by Christ from my own works! But if my comfort from Election through the Righteousness and Blood of Christ, in the After-Fall Dispensations of Grace towards me, as well as my Election to it in the same way through these means, be by Grace, then is it no more of works, Rom.11:6, otherwise Grace is no more Grace. But if it be of works, then is it no more Grace, otherwise work is no more work. My comfort comes not into my soul from God the same way as my practical loyalty to Christ goes out before the world; but I have another way to my own heart, even the New and Living way, Heb.10:20, to take in all my comfort from God, and come by that which I dare stand up and own to be from Him alone. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." {Heb.10:19-22}

My Querist now asks me, "is the Law of God written in thine heart?" I answer him, yes; but this is no more than a natural work in me, common with the work of the Law of God written in the hearts of the very heathen. The heathen have it too, and every natural man has it, as the Apostle tells us, Romans 2:14,15; so this is a poor thing for my comfort now, is it not? Why, if I have not Christ first, and know it first, without this, this Law of God written in my heart shall be a thousand times more my terror, in any time of trouble or judgment, if my conscience be not asleep, than it shall be my comfort. This is all against me! This is all on this side of Justice! Here's nothing for me on the score of Grace or Mercy! I am cast aside by this and undone forever! See now,

how far Mr. Hunt and I differ in our Experiences of the way of taking comfort. Again, the Gospel Promise is not about writing the law in the heart, as it was the Law of God written in the heart of Christ, who says, "I delight to do thy will, O my God; yea, thy law is within my heart," Psal.40:8, but about writing the Laws of Christ in the hearts of the justified, as the phrase in the singular number, in Jeremiah, is expounded by the Holy Ghost in the Hebrews. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, &c.," Jer.31:33, and it's corresponding Gospel Echo in the New Testament of Christ, "for this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people, &c.," Heb.8:10. The Gospel Promise, or, the Promise, "I will put my Law {singularly} in their inward parts, and write it in their hearts," is explained plurally, "I will put my Laws into their minds, and write them in their hearts," and so "Law" in the singular is made "Laws" plurally; distinct Laws from the Law of God by Moses. Consequently, not the Law of God to show us that they are not God's Law in a first Acceptation to secure Interest in Christ, but Christ's Laws in the second Acceptation, as means to carry on Communion in that Interest, even as I so distinguished it in the former chapter. These Laws of Christ {being Supernatural Religion, under a Continued and Further Work of the Holy Ghost, after Conversion to the Person and Righteousness of Christ} none but true believers "without the deeds of the Law," Rom.3:28, the Sinai-Law, or, without Conformity in the true Law-Sense do find written in their hearts. 'Tis not the Law of God at large, for that is Mr. Hunt's, and other men's gross mistake to call it the Law of God, as if it was so at large, and make no vital distinction. It is something Evangelical in the very Institution; for Christ's Laws are Gracious Laws of Government, Worship and Ordinances that serve the Gospel. These come in the very nature of them after the Gospel. They are not natural-moral, as Mount Sinai's law was. The Gospel Promise is first and foremost, and the Laws of Christ promised to be written in the heart are next; and these come after the Gospel to serve it. Now still my comfort comes in by the Gospel Portion which the Laws of Christ wait on, not by the Duty-Part which serves, and is to be all my life-time gathering up. Further, if I take right comfort, I must first know Christ set against the Sin of my Nature, before I ever know any good in my nature by any Spiritual Communication from Christ; and so take comfort in Christ, though I can't tell you, whether the Laws of Christ be written in my heart, or no. To know anything of it from Laws of Christ distinct from Gospel-Evidence requires abundance of spirituality and rooting into Christ, Col.2:7, and the very growth of Grace to discern the Reality of Grace. Whereas, the Spirit of God in Gospel-Evidence hath a way of discovering to me the Being of Grace {when any Grace is bestowed} without the immediate increase or fruits thereof; for these are proper to be brought forth in season, Psal.1:3, and not just when the graft is put into the Stock. I can discern Christ the first moment I have true comfort, as the immediate Cause of that comfort; but I can't discern the Laws of Christ written in my heart the first moment I am given "everlasting consolation and good hope through Grace," II The.2:17, and comforted in Christ.

However, says this Querist further, {after he hath set up the Law of God, and confounded it with the Laws of Christ, written in the heart,} "and art thou conforming thereto in all things in thy life?" No sir, my answer is already in the negative; for I have not conformed to the Law of God written in my heart in any one thing, as the Commandment means; so far am I from conforming thereto in all things in my life, that I have conformed in nothing. And yet, through God's Matchless Grace in Christ, I take comfort! Yeah, I take comfort exceedingly! I take comfort unutterably! I am not able to

set out in words the comfort I take, which is full of glory! "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Pet.1:8. And yet I am conformed to no one thing of this Law of God written in my heart, otherwise, than I am conformed thereunto in and by my Surety! God's being all in all to me in Glory to Eternity is effectually secured by Christ's becoming all in all to me in his Grace here. Art thou conforming thereunto in all things? What did the man mean, if not to sit out a Tuesday's Lecture at Salters' Hall,<sup>17</sup> in which lecture the Everlasting Antinomian-Gospel is excluded! And yet this poor, inconsistent man at Northampton hath other strokes too that are against the consent of that Tuesday's Pulpit. "Art thou conforming thereto in all things in thy life? If so, thou hast reason to take comfort, as one that is interested in this lovely Jesus; but not else," says he. Here's Christ struck out at one dash by the stroke of a hasty and inconsistent pen! Besides, if this conformity lie in all things, then no man can take comfort till he comes to die, and is assured without any hesitation that he has conformed to all the Law of God written in the heart, {for the words of this test are absolute conformity thereunto.} Now, until a man hath finished that which he derives his comfort from, he may not, that is, he cannot, take his comfort. {I am well assured all my comfort I take from Christ's Conformity to the Law of God, II Cor.5:21, written in his heart, arising out of his Suretyship Accomplishments, which if I were to meddle with would only spoil.} Moreover, it's impossible to be certain of the matter in hand, that I have conformed in all things; nay, I will put in the soft phrase, for I cannot know that I have sincerely desired in all things to conform; for I can't know this to my satisfaction when I come to die; as I can no more go to my sincere conformity, and my desired conformity to all God's Law written in my heart, than I can go to my universal conformity thereunto, and take up my comfort thence. So that by this scheme of projected consolation, it is

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<sup>17</sup> In the year 1672, when King Charles II issued a Declaration suspending the penal laws against Dissenters; numerous Congregations were soon formed; and, to illustrate the Harmony between Presbyterians and Independents on the leading Doctrines of Grace; as well as to support the Doctrines of the Reformation against the prevailing Errors of Popery, Arminianism, Socinianism, and Infidelity, a weekly lectureship {through the contributions of the principal merchants and tradesmen of their persuasion in London} was established, in which four Presbyterian and two Independent ministers officiated in rotation. Initial speakers included Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Collins, and Mr. Jenkyn; and so these weekly lectures were delivered in Pinners' Hall, an ancient building in Old Broad Street, London. Toward the close of the year 1694, an open rupture took place among the lecturers of Pinners' Hall, and another lecture was set up by a few Independents or Congregationalists, as they began now to be called, at Salters' Hall. The occasion of this breach was the re-publication of the Sermons of Tobias Crisp, {this was in 1690, by Crisp's son, Samuel,} a book whose distinctive tendency was to overthrow the religion of man, whilst maintaining clear Law/Gospel Distinctions and setting forth Christ's Pre-eminent Glory, which Gospel Truths thus simply set forth, essentially revived the spirit of the faithful, at a time when men whose limp {mere creedal} grasp of the Everlasting Gospel, began a down-grade towards Arminianism, as many who professed the truths known as the Doctrines of Grace were drifting away from their Foundational Pillars. In attempts to quench the light of Crisp's distinct setting forth of the Glory of Christ, and to diminish the Glory of Free Grace, Richard Baxter in a lecture on Jan.28th, 1690 at Pinners' Hall, and in his book, "Scripture Gospel Defended," immediately lashed out, and in his book principally succeeded in utterly distorting the views of Tobias Crisp; to which the son of Crisp swiftly came to his father's defense in a pamphlet of his own entitled, "Christ made Sin," {Samuel Crisp, London, 1691.} In the light of Baxter's death in 1691, a few of the Presbyterian ministers of London deputed Daniel Williams {a disciple of Richard Baxter} to send forth a reply to the book of Sermons by Crisp, which he did in the following year, in a book entitled, "Gospel Truth Stated and Vindicated" {1692.} {Williams not only attacked Crisp, but the Congregational Preacher Richard Davis, whom he accused of Antinomianism, when Davis visited London in 1692.} This book was met with much resistance, as the 'orthodoxy' of Williams was impeached, and charges of Neonomianism, Arminianism and Socinianism were hurled against him by Ministers such as the Congregationalist Stephen Lobb and by Isaac Chauncey, who was an Independent. In 1693, Chauncey, {who would become Williams' chief opponent} wrote {in defense of Crisp} his three-part "Neonomianism Unmasked," and soon thereafter Williams was prohibited from preaching in Pinners' Hall. Many accordingly withdrew and established their own Lecture at Salters' Hall, leaving the Independents in possession of the Pinners' Hall lectures.

impossible I should have any real consolation in all this life. And then it will fit hand-alley to a hairs-breadth, which drives you on to perform the so-called Conditions of the Covenant of Grace, {for this is the New-Law style,} and then you shall have comfort in Heaven, no matter whether you have it here. But I bless the Lord for this; for I know no Door that lets in comfort into my soul, but that which lets in salvation; and I know no Door that lets in Salvation which shuts out the comfort of Salvation, less or more. And as I am saved by Grace, I am comforted by Grace, and am spiritually refreshed no other way. Nevertheless, this same universal conformity to the Law written in my heart is made such an absolute test of interest in Christ, as well as comfort in my soul, that if all this plan and project of Mr. Hunt's own consolation be obeyed {which I am sure he never did nor will} then I may take comfort as one interested in his lovely Jesus, but not else!

Well, throw this man's {and all his abettors} Divinity, in point of this test, out-of-doors; and hear what "the Spirit saith unto the churches," Rev.2:7, as the Foundation and Encouragement of my confident opposition to this Interest-test before laid down. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." Isa.40:1-2. Here the Lord comforts his people upon their receiving Christ in his Person and Righteousness, which is the double, these two going always together in true Gospel-Faith. 'Tis receiving Christ, both as to what Christ is, and as to what Christ hath accomplished, even to death. As to what he is, God in our Nature manifest, as to what he has done a Surety-Righteousness in our stead accepted. The ground of her comfort lay all together in what she had received, and in that which God had finished for her; not at all in what she had done and conformed to. The Foundation of this comfort, and speaking comfortably unto her, is laid in no creature-conformity to the Law of God written in her own heart; but it's laid entirely in Christ. No, she was not to be comforted from required doings, nor to take it up from conforming to his Laws, though her debt lay in conformity thereunto. The Laws of Christ are later, and when they come, they are appointed to another end than that of comfort; her comfort was founded upon all that God did for her, apart and without her, in breaking off her Warfare, and accomplishing that for her which should no longer oblige, wherein she had always failed. God would put her no more to contend for the Sacrifices and Worship of the Old Testament, Psal.40:6, which she had almost in every age corrupted, Hos.6:6; she should cease her hard task of it to keep up Temple-Purity of instituted Church-Worship; she had turned aside, and turned back in the Day of Battle, Psal.78:9,57, and warped in the times of Apostasy; she had, instead of standing out vigorously to resist Idolaters and Corrupters of the ways of God, lost her ground in the Field of Battle! The carnal Jew revolted, and yet now her Warfare is accomplished! Jerusalem had contended coldly for the Truths of God; her weariness of the conflict for the very Worship of a Propheted Christ, Mal.1:13, her standing up for Types and Shadows of good things to come, Heb.10:1, was now completely over, and summed up in one Word of Grace, her Warfare is Accomplished. And though she had spoiled all her Law-Work, yet she should have an Evangelical Reward of Grace, and Experience of precious soul-comfort in receiving Christ and his Righteousness, as the better things intended by those Sacrifices and Worship. This was of the Lord's doing for her, not her own, to put an end to this Warfare. Again, she was to take comfort in this, that her iniquity was forgiven her, and her sins put away. This was still of the Lord's doing, Psal.118:22-23, as the open Foundation of it in the Corner-Stone discovered. And both these, the Accomplishing of her Warfare, and the Pardoning her Iniquity, were works of Grace without and apart from her, that God had accomplished for her; and all the work of God's Grace within her brought under Observation for the taking up her comfort, was

her being by the Holy Ghost enabled to receive and perceive the Gift of this Blessed Dispensation. She has received the Gift of God, the Lord's Christ at the Lord's hand; and upon this the voice cries, "comfort you, comfort you my people, saith your God."

Look further into Matthew 9:2, and there the word saith, "son, be of good cheer; thy sins be forgiven thee." Christ does not tell that man when his sins were forgiven him, but that they were forgiven him. This man {for ought we see} was so far from that faith too, which men are wont to call justifying and saving Faith, that by what the Holy Ghost has penned of the matter, we do not read he had the faith of miracles; or as for that matter any faith to be healed in his body of his palsy, by Christ's Word of power, Psal.107:20; for all that sort of faith which had preceded the cure is mentioned to have been only in the persons who brought him, and sought means how to lay the diseased man before Jesus {not to be easily come at for the crowd;} it was the Faith of his bringers which set them upon uncovering the roof where Jesus was, and that let him down through the tiling, Lk.5:18-19, in the midst of the throng before Jesus. We don't read of the man's own faith or desires; not so much as a cry, or a word spoken to be healed! We have no account that he besought his friends or neighbors to carry him in his bed to Jesus Christ; for though he could not go, he being so weakened with this paralysis {the distemper wherewith he lay afflicted} yet he might have asked to be carried forth. To be sure, in such cases the Holy Ghost is not behind hand, in declaring how the matters stood; he usually setting forth finer details and lesser circumstances than the faith of a healed person. For ought therefore which appears in any of the Evangelists this paralytic man was openly a wicked and profane wretch, guilty of very notorious sinning with his lips, as so many poor bed-ridden creatures have been, and yet withal, at this time of bringing him in the bed, restrained, and a poor creature awed, perhaps loath of himself to be brought; perhaps afraid such a Holy Man as Christ, when he was brought before him, would notably round him in the ear, for all his open wickedness, and put him to shame before the multitude, when they should bring such a guilty sinner, and set him down before the presence of the Just One! Acts 3:14. Therefore it does not seem as if the man himself had been very forward, when they brought him to Christ. However it be, Christ seeing "their" faith {it is said} who were looking for a Miracle; our Lord doth, as it were, say, you shall see a miracle for soul and body, wrought upon this poor, palsy-creature, before all the multitude, to go vastly beyond the expectations of your Faith, looking no farther unto me than for the cure of this man's body; for "he saith unto the sick of the palsy, son be of good cheer, thy sins are forgiven thee." Be of good cheer; for here is no taking comfort if thou conformist to the Law written in thy heart. But by this pattern, if the Lord speaks this word to my Conscience, {for he can speak what, when and to whom he will,} "be of good cheer, thy sins are forgiven thee;" I presently take comfort from a Word of Christ's mouth, though I can't tell whether there is a dram of Grace {that Grace which Mr. Hunt lays his whole test in} in my heart. Here is comfort upon what Christ speaks, not upon what I can appeal to him of good that I have done before him. And on this Argument alone it is easier to amass enough from the Scriptures to fill a volume, than to maintain the absurdities of the other side. And in a word, than it is to defend this last coherence of the disparaging stamp I have overthrown.

But lastly, as I begun this section by turning Mr. Hunt against himself, so his book is fruitful enough in self-contradictions, to show my reader I must end with it; and still give the clinching opposition to Hunt out of master John, and set one piece of his name against the rest. I shall call in two witnesses against him {enough to confirm the testimony I undertake} out of his pages 155 and 166.

One place tracked with these lines speaks thus. "As there is nothing in this lower world comparable to Christ, so the love of the Father doth in nothing so discover itself as in giving Christ to us. Here he opens his most tender bowels towards us."

"In this lower world;" mind, he does not say of this lower world; for, then he must plainly have meant the worldly things thereof, though in any of the outward mercies, and creature-comforts bestowed; but he goes further in his expression, and says "in this lower world." Why now, my humble and holy walk is in this lower world. When the laws of Christ are written in my heart, they are written in my heart in this lower world. Do I conform thereto in my life? It is in this lower world still. Well, says he, "there is nothing in this lower world comparable to Christ." Why then give me liberty to argue, there is nothing I have in this lower world, nothing I have, whether a humble, holy walk in it, or the Law of God written in my heart in this lower world comparable to Christ. There is nothing I have in my humble, holy walk in this world, or in the Law of God written in my heart in this world to take comfort from, comparable to Jesus Christ. Judge then, reader, when he lays the ground of my taking comfort as one interested in Christ, if my walk be humble and holy, if the Law of God be written in my heart, and when he expressly tells me in words in length, "not else," whether he does not contradict himself, by matching something I have in this world, nay preferring it, to take my comfort from, of interest in Christ, which is not Christ, to whom yet now he says all other things are not comparable. If Mr. Hunt will hold to his own proposition on one side, "there is nothing in this world comparable to Christ," it will truly follow he ought to hold likewise, there is nothing in this world, no mark, no sign {to take comfort from as interested in Christ} comparable to Christ Himself to take up the comfort of the same interest from; who himself by his Spirit from the written Word makes it out to me. He is a Sun that brings his own evidence of shining in my heart; a light that we need not light our own candles to. And then on the other hand, he must drop his other proposition of taking the comfort not from Christ, but from a humble, holy walk, and from the Law of God written in the heart. Or, if he will hold them both, he must give me liberty to tell him that he holds self-inconsistence, and hath nowhere in the Book reconciled his contradiction. Well, there is nothing in this lower world enjoyed, no, not my humble, holy walk, nor the Law of God written in my heart comparable to Christ Himself who gives me the Holy Spirit from the Father, to take comfort, as one interested in the Lovely Jesus. Again, there is nothing I do in this lower world to judge of my interest in Christ {as his other words are} comparable to Christ himself. My "doing what he commands, my hating and forsaking what he forbids, my cutting off a right-hand, and plucking out a right eye, at Christ's command," still there is not comparable to Christ himself, whereby I may judge of my own interest in him. "My saying in sincerity to every idol of my heart, get ye hence, what have I to do anymore with idols? Nay, my saying Christ is that one Lover I have espoused, and after him will I go," is not comparable to Christ himself and his espousing me, to judge of my interest in Christ by. Indeed, "my conforming to the law of God in all things in my life," is not comparable to Christ himself, to know how I may judge of my interest in Christ. Thus, Mr. Hunt displaces Christ to bring in duty, and marks of interest, where it is by Christ alone, and not by them I judge for myself; {another must judge for me this way, who can't see my own experience;} and yet he entitles his book, "Christ the most Excellent."

Moreover, if the Love of the Father does in nothing so discover itself as in giving Christ to us in this lower world, then I see nothing {I must profess to men} that we can take our comfort from, of being interested in Christ, and nothing in this world how to judge of our interest in Christ, like as we may take the comfort of it from the Love of the Father in giving Christ to us, by an act of the Third Person in God. Alas! The mischief is, that when we have such poor carnal professing, which is not spiritual enough to judge of

these things, either by a discovery of Christ to the soul; or, by an operation of Christ by the Spirit of God upon the soul, we have likewise such poor carnal preaching, as only flatters old Adam, and compliments fallen nature {and indeed all that Mr. Hunt lays down in his how to judge of an interest in Christ is no better;} hence you shall never have spiritual evidences rise after such carnal marks of profession; nor spiritual believing and growing in faith and holiness {which must throw down all the frame of the carnal} out of such dead preaching, as takes it for warrantable to displace Truths by the sound of the words.

Again, if in giving Christ to us, here the Father opens his most tender affections towards us; surely then, if I believe what I say, or write, I should both judge of my interest, and take my comfort as one interested, not from the Preacher's marks in my poor frames and performances; but from the Father's opening his most tender affections towards me, in bestowing of Christ by the Holy Spirit on me, as that which I first see my interest in, before I can prove anything to make a judgment by myself in Laws and Obedience. Consequently too, I cannot take all for gold that glitters; for I do plainly see multitudes of our preachers and professors who teach others, II Tim.2:2, also {and oh; that the Lord hath made them able;} have no clear work of Grace wrought upon them; and I fear a great many of these multitudes have no true Work of Grace; and so they make a commotion to sell off their dross for pure gold. Alas! I must have something to take comfort from in the views of my dis-conformity; and that is, as has been well expressed to my hand, the Father's opening his most tender affections towards me, as the ground of my faith, the cause of my strength, the beginning of my life, and therein and therewith my present comfort, before one act of my conforming to the King's Laws, or to Christ's Commands as King, in any point of Gospel Obedience. For to conform to Christ's Laws thus, is a spiritual act of my choice, in the spiritual view of my Object, under a spiritual free-inclination of my principle, by the spiritual conduct of my Rule from Christ; and my spiritual discerning the wise end why I do all. For, "if we live in the Spirit, let us also walk in the Spirit," Gal.5:25; and I am assured in these things, that my Antinomian-holiness {for I speak the language of the times, as Paul did, when he calls Gospel-Preaching the foolishness, I Cor.1:21, of preaching} which holiness the common professor tells me is a turn-off to licentiousness, or at least an encouragement so to do, {for this must be the consequence of it, says he,} will yet be found a stricter holiness in the Nature of it, a surer holiness in the Foundations of it, a more sensible holiness to the New Creature in the experience of it, and a far more consistent holiness in the Entire Mystery of it, with all the Revealed Doctrines of the Christian Religion, than my Adversary's holiness in his marks and signs the other way {whoever he is} can be. The Spirit of God brings me after this manner to conform to Christ, whenever I conform, and if there be not the things in it laid down about Spirituality, 'tis no conforming to Christ. Nevertheless, the same Spirit antecedently to it all is Himself bestowed on me, and for and through Christ is first put within me, before there is one of these conformities; and when he helps me to take my comfort, 'tis altogether in the views and absorption of my Object, and not the mere exercise and putting forth of my own acts towards it; for I am under the Conduct and Management of God the Comforter in my very comfort. He doth not leave me to take up my own comfort; nor when Himself takes it up for me, does he bear witness of Himself immediately, and of his own work in me, but he begins with bearing witness of Another, Jn.15:26, in whose Name he comes; and I am sure the Comforter never began my Consolation, where the school-master {that lashes and drives me too with blows and violence} has begun and prescribed it.

Thus I have argued out of one of the instances I spake of, to bring against himself, and have further confused him by turning on him his self-contradiction.

The other instance is this; says he, "God in much mercy has fixed on this way {Christ} to save sinners, that by believing we might have life, but with a resolve, that such as believe not shall not see life." Now is not this strange inconsistency {for I must dispatch it in a word} that I can have life by believing, which is the greater, and yet not judge of this life, not take comfort in this same life, by believing upon Christ, which judging and taking comfort in the life is far the less than believing? Must my comfort come in by my conformity to laws, when my life itself {the greater} comes in by believing upon the Object, who is above those Laws?

## Chapter 15

### **Of Mr. John Hunt's 13th Disparagement of Christ, concerning the Redeeming Efficacy of the Lord Jesus.**

The 13th Disgrace is this, "but know, he has already made Satisfaction for sin, yea, for as great sins as thine, yea, for thy sins, if thou hast a heart to come to him, and believe on him."

How would the Socinians triumph, if we had no better Champions to defend the Doctrine of Christ's Satisfaction properly, against the improprieties wherewith their Socinian fraternity and Arminian classis have loaded it! How would the Arminians insult the Defense of the Absolute Doctrine of its individuation, and particular Application to every one of the elect, if the state of the matter had been laid down by the Orthodox with such precautions in their books of Controversy! {I do not see how it can serve our Lord Jesus Christ in the Gospel to send abroad severed limbs of the new formed body of Socinianism and Arminianism prepared to pass at this Day up and down in the compromised and middle way?} If they had only defended Mr. Hunt's precarious Ransom, and had built an Individual Redemption on the hearts of them that come and believe on Christ! The truth is, as a proper Satisfaction was made to God by Christ, so that proper Satisfaction {or Atonement and complete Sacrifice} was an Infallible, Particular One, for all the sins of the elect, to include severally every "thine" and "mine" throughout all the sins of the whole Mystical Body given to Christ their Head, and settled in Him, by the secret and mystical Union from Everlasting. This is the Doctrine of the Scriptures. This state of it defended makes out the completest Defense against Socinians and Arminians, it being most opposite to them. Moreover, my encouragements in Christ, and the comfort I reap in that Doctrine, under and against all my sins, are raised thereon and received therefrom accordingly; and they are the necessary antecedents of my coming to Christ, when I have strength from the Holy Ghost to walk, if ever I come to Christ with mine eyes open.

My fundamental comfort in the Doctrine is founded upon this, that Christ's Satisfaction to God for the sins of all the elect is founded upon God's will, Heb.10:7, and Christ's Covenant-Mediation as my Surety, Heb.7:22 with Gal.2:20; the Responsibility of my Surety is founded on his Deity, as the Son of God, and the Qualifications of his Sacrifice; or the Offering to pay my debt is founded upon his Covenant, as Mediator, and particularly, the Man in God; and either way hath no precarious relation to my willingness, or unwillingness, to my heart, mind or will in the matter. "Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen,

whither ye went." "Not for your sakes do I this, saith the Lord GOD, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." Ezek.36:22,32. 'Tis suspended or advanced upon none of this creature-footing; and here is my first and fundamental comfort in the Doctrine of Christ's Satisfaction.

My Superstructure-Consolation, or next Comfort, is this, a Sight, a Discovery in the Spirit's first work in my soul, a discerning Faith that Christ's Satisfaction was made for me. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20. Therefore, through Grace I'll believe it was made for me, Gal.1:4, before my motion-faith; that is, before I come to Christ, I am experimentally encouraged to believe that Christ's Satisfaction was particularly for me. It was Satisfaction made to God for me, and therefore made to procure my motion, as well as my sight before that motion. To procure my heart, Rom.8:32, to come to Christ, and to take up my pardon with him, as mine own, by the Free Gift. Rom.5:16. For Christ procureth upon Advocacy, or the Throne-plea of his Crucifixion-Sacrifice, the Holy Spirit for my heart to take this comfort, II Cor.1:3-4, and then enable me to come to Christ for the confirming evidence of it by more Faith, after the convincing Evidence thereof by initial Faith in the Eye of the soul. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph.1:18. I take no comfort at all in it, that it is a Satisfaction made for my sins, but forever distrust it through the prevalency of Unbelief, Jn.20:17, if I suspend the belief of it to be for "my sins" until I have a heart to come; and that I must come before I am made to believe this Satisfaction was made for me! Oh! Away with your blind faith, Psal.38:10, upon acts of coming to you don't know whom, or what! And the Lord be pleased to give me Gospel-Faith, Jn.6:68-69, discerning faith upon Satisfaction made, and made for me, and made for my sins already; not to be made at this Day, before I set out of doors. And though I can't bring my heart to come, yet the Satisfaction which Christ has made, Rom.5:11, for my sins can and does bring me to come to the Glory of God by Christ. I am enabled to see the Prevalency of the Satisfaction made, and the Propriety of the Satisfaction settled, settled in the Lord's Covenant to be for me, and I see this by Gospel-light of God the Spirit, I Jn.4:13-14, if ever I come to Christ, I say, with mine eyes being opened; and not as the preachers do generally teach me to come to Christ blindfold; for they make no distinction in the acts of believing, as if all faith lay in one act, or, in the act of coming.

Away with all your precarious satisfactions, your precarious consolations! I look to what I see, the Effectual and Proper Satisfaction made by Christ for me, and by the Lord Jesus for all my sins, before I had a heart to come. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7. And when any man comes {"all that the Father giveth me shall come to me," Jn.6:37,} so as not to be cast out, it is by knowing, {"this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," Jn.17:3,} whom he comes to, {"ye worship ye know not what; we know what we worship," Jn.4:22,} and what he comes for, {"then Simon Peter answered him, Lord, to whom shall we go; thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God," Jn.6:69,} in a sight of his all absorbing Object Christ, by the Lord's own discovering work upon the comer's understanding; and then comes the heart as the immediate principle of the same motion. "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:45. "For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:13. Oh! What a confused pressing and talking is there

of faith amongst preachers, whilst few of them seem to know what it is! {"Ye offer polluted bread upon mine altar...and if ye offer the blind for sacrifice, is it not evil; and if ye offer the lame and sick, is it not evil; offer it now unto thy governor; will he be pleased with thee, or accept thy person; saith the LORD of hosts." Mal.1:7-8.} And many prove it to me, as they have never rightly discerned to preach upon that Subject, Jn.4:23, unto this day! {"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual; but the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:13-14.} I find abundant Encouragement to Assent to this Proposition as Faithful and True, that the Satisfaction of Christ made to God was for me, in order to procure a believing heart to come, even when I had no heart-motion to come, and rest my soul on Christ, because I have the Discoveries already which were procured by the same Satisfaction. I had sweet encouragement in mine eye; as I beheld, Jn.6:40, his Righteousness and Blood were for me in particular; and when I came in Motion-Faith adventuring it was because I had this Sight {"mine eyes have seen thy Salvation," Lk.2:30,} distinctly before I came {though others, to the injury both of Faith and the Faithful, make these twain, one.} For, when I came, I came to Christ upon a Certainty Discovered, Satisfaction was made for me; not to Christ upon any doubtful, Mk.11:23, supposition of the Satisfaction, Mic.7:18, which he had made for me; as to conceive he had made it for me, only if I had a heart to come. Alas! If I look to the coming, on the side of my act, before I discern the Satisfaction Christ has made for me, even for me, on the side of his Love, all that coming spiritually {and not in the presumptuous confidence of the flesh} will and must be doubtful, whether ever I shall attain it, yea or no. For what should ever bring me to it, Rom.7:18, if I do not see it is for me, before I am brought. Conversion to Christ is no blind motion, {"whose heart the Lord opened, that she attended unto the things which were spoken of Paul," Acts 16:14;} though conversion to all other objects, as conversion to parties, to churches, to professions, to duties, to ordinances, to preaching and hearing the word itself, is all, without Conversion to Christ, above and beyond them, blind enough. Rev.3:17. My heart never spiritually set out to Christ, Mt.4:16, upon a peradventure {though my preacher had given me abundance of these arbitrary and haphazard encouragements; instancing ignorantly in the natural, and so a foreign act, of the four leprous men before the Gate of Samaria, II Kings 7:3,4, who ventured without knowing anything upon the mercy of the Syrian Camp;} indeed, when I went no further than to come to Ordinances, and there stuck, thinking in my very soul that coming to them seriously was coming to Christ, I went then all upon the peradventures, I Kings 20:31, Gen.32:20, as others do; but when I was brought home to Christ, it was far otherwise! {"Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." Isa.45:24.} I did not come to Him upon any persuasive if's {if I come, Satisfaction to God is made for all my sins; if I bring my hand, Jesus Christ will bring my Pardon; no, when I came home to Christ, I did not come thus;} but I came upon positive drawings to the Object, God-Man, in Clear and Distinct Discoveries of his Person, Righteousness and Grace to my poor soul! Indeed I did find a Ransom! Job 33:24. I distinctly felt his Power after I beheld his fulness; I saw it to be for me before I had a heart, courage, strength, Psal.143:4, and will bestowed upon me to go and take it up. Again, Christ efficaciously drew me to himself, he clothed me with his Robe, melted my heart, and overcame me with his Beauty, in the very Discoveries of Himself, when he had opened himself unto me. The motion of my steps had never been, if the views and joy of my soul, Psal.4:7, looking unto Jesus, Heb.12:2, never had preceded. If these holy Discoveries had not taken off Uncertainties, Jn.20:20, I am sure,

there had been no Effectual Influence ever on my will, to bow me, and incline mine heart to Christ. The certainty of it in my views made me run, {"I will run the way of thy commandments, when thou shalt enlarge my heart," Psal.119:32,} as I gained more ground now in a single thought {"the Revelation of Jesus Christ, which God gave," Rev.1:1,} that I used to get under a whole set of motives and directions! "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa.40:31. Oh! Gospel-faith is no blind faith, {"look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa.2:11,} no melancholy faith, no roundabout faith! No proud faith to aspire, my heart should come to Christ's Satisfaction, before Christ's Satisfaction comes to my heart! {"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." Isa.2:11.} "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," Heb.3:12, and so to look about you to see and put something of the creature in your own hands; and like Jacob to the Lord of Egypt, "carry down the man a present," Gen.43:11, looking for him in some low performance, before you see full Satisfaction made, and all in Christ's hands for me! And as Gospel-Faith in the discerning act {"for with thee is the fountain of life; in thy light shall we see light," Psal.36:9,} has the view of its Object as distinct and certain, in order to further gospel-faith in coming; so I cannot experience that I am left to omit or delay my coming and believing on his name. Jn.20:31. If I see my Object certain it efficaciously draws my heart to him; I cannot often behold his smiles, but I must be changed, II Cor.5:17, in the whole frame of all I see by them. The sweetness of love in the Certainty of the Object overcomes all, Psal.110:3, thus showing himself, and I come by the same Grace which I perceive dwelleth in Him; and in Him on the behalf of his elect! But he always reveals his love, and displays his arm in the Light of God's countenance, even before I move forwards! The light shines and takes mine eye before I approach the same Object, and then am made at length to roll myself entirely on Christ, to rely and cleave, to trust and repose my entire confidence in him; "my Lord, my God!" Jn.20:28. "Blessed is the people that know the joyful sound; they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." {Psal.89:15-16}

Faith is a very Orderly Grace in the Spirit's Workmanship, though, as preachers for the most part ignorantly and carelessly lay it down, I Cor.3:10, it is a most disorderly and confused thing, without the Holy Ghost's Distinctions. There is a great deal of Old Adam's coming to Christ, Acts 8:13; I know {not only by the way of experiencing it, but that which I discern to be in others} by their Old Adam's way of preaching it, Acts 21:18-24, which {though propagated by zeal, yet} never rose out of the Discerning which the Holy Ghost works in all who are efficaciously brought to Christ, the New Adam. Faith there is of the wrong kind; 'tis but nature's blunder, fancy's dream, the creature's gospel; but nothing of the Holy Ghost's work, who begins it with an Opening the Eyes of the Understanding. {"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know, &c." Eph.1:18. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6.} I am led positively to know by the Holy Scriptures to whom this Satisfaction was made. Psal.40:6-8 - Heb.10:5-10. It was made to God who hath received it certainly, and discovers it in the same Certainty by the Pure Gospel, when his children are brought off from the Mixed Gospel. Gal.1:6-7. And these Preachers of the Mixed Gospel, II Cor.11:13, think because Duty is much neglected, and that there is more of a

need of Preaching Duty, {and so there is; but 'tis only among such as have genuine faith to receive it, and walk accordingly thereunto; yet they think,} they have nothing so much to do as to jump presently into preaching duty; but let a poor worm tell these ministers, that themselves have too little of the Practical Mysteries of Faith in Discerning and Coming to Christ broke into their own souls, Tit.3:5-7, to be yet ripe enough for the Duty-Portion of the Holy Scriptures or skillful enough in their proper Gospel-Application. The Pure Gospel, when it shines out of Darkness by the Holy Ghost in my heart shows me, that as Satisfaction was certainly made to God, so in that Certainty it was made for me, II Sam.7:18 with 23:5, and thus engages my heart to come. II Cor.4:6. "All that the Father giveth me shall come to me." Jn.6:37. "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:45. Whereas if my heart must be somehow cleansed first, before I can declare a Satisfaction on my behalf, under the Spirit's work begun in opening mine eyes, 'tis a mere labyrinth, a maze, and a bewildering me, and making nothing, Isa.53:3, of all which Christ has done for me; I am speaking still of a soul under the Holy Ghost's Discerning Work in opening the eyes of Understanding-Faith, Eph.1:18, to "the light of the knowledge of the glory of God" in the Person of Jesus Christ, II Cor.4:6; {so far am I from laying the foundation of nature's presumptuous claims on the one hand, or a real enthusiasm, I Jn.4:1 with II Cor.11:14, which cannot be accounted for by those who experience it, on the other.} Whereas in going the other way, by the heart to come to Christ, with no vital Discernings of Christ, Jer.33:3, before the heart comes, there's no way left for me to know, whether the Satisfaction Christ has made to God was made for me, or not? For, if it was uncertainly and indeterminately made to God for any sinner who hath no heart to come, and the Determination of it to any one must be known by the posture of that heart; 'tis a mere deception to think it must be so known to me, as it was never known to God, Acts 15:18, in the Order of the thing. My heart must be determined under the Satisfaction made, II Cor.5:18, not the Satisfaction made determined under my heart. For, if the Satisfaction itself does not determine it for me above and beyond my heart, I have poor encouragement to trust a deceitful heart, Jer.17:9, when it comes. What ground the more could I have to discern it, determinedly made for me, and taking notice, and finding I had a heart to come, if mine eye was inwards to mine heart, and not outwards to the Object of my heart? Isa.65:1. A man may have a heart from natural desires to possess that which is not to be had; neither can I have any evidence that the desires are Spiritual, and a true work of the Holy Ghost, because they come before Discernings of Christ, what he is in Himself, and what he hath, and possesses, certainly, by Settlement and Donation of the Father, for me; and so is a greater argument against me to keep me back from Christ, than any argument for me to move me to come unto him. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Mt.11:27. Such a blind heart rather argues I would come to that which is not, the Satisfaction of Christ for me, than do that which is, the Satisfaction of Christ for me. God forbid therefore, that I should go by man's heart, and not God's heart, as he determines and guides me by his Spirit and Word in this important matter. "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." Psal.79:9.

Again, when God gives me this heart to come to Christ, 'tis because he has provided Satisfaction for me; and here he does only renew the first Assurance or Earnest of my personal interest in the Satisfaction of Christ I had by discerning it, to embolden and authorize my Motion-Faith to Christ. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." II Cor.5:5. For, I

have already had the first Ground of Interest-Hope in the Objective Evidences, I Tim.1:15, of the Spirit's Testimony, or Revelation, working in me and upon me by and from the Word, viz., from the Doctrine of Satisfaction, or the Atonement in itself, Rom.5:11; or from some other Objective Word as it pleases the Holy Spirit to unveil the beauties of Christ to my enquiring mind and ravished heart; then the second ground of encouragement which was for me, is, that it is so powerfully revealed to and in me, Gal.1:16, so that I can no way disprove it to be for me, though I do not yet come to Christ, but still feel a hard heart, and a captive soul. {"Knowing, brethren beloved, your election of God; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thes.1:4-5.} This may be thy case; though peradventure, thou art the soul, who canst not yet come for thy bonds, Exod.2:23, and venture thy Self and Condition entirely upon Jesus Christ; thou art yet straitened with abundance of ensnaring self-matters, Lk.9:59, 61, and canst not get out of thy prison of self and these shackles of thy own imprisonment, to come to Jesus with that Gospel-Freedom, as both Lord and Christ, Acts 2:36, which thou seest other Saints have done. The Lord hath opened thine eyes to see thy full remedy, and thou hast tasted so much that the Lord is gracious, I Pet.2:3, as though thou dares not question but his Satisfaction was made for thee; and yet such hardness in thine heart still, as thou wantest, Mk.9:24, a coming power added unto thy seeing eye, to come and venture all that thou art and hast, Sin and Grace, upon Jesus Christ; that the One {sin, guilt and condemnation} cannot hurt or displease him if thou comest with it to him; and that the other {Grace in its perception} has lain dead and useless in thy soul, ever since thy first Awakenings, because you have set up Inherent Grace in thy thoughts, and bowed down in thy soul unto it; and then no wonder if thou are bowed down in thy soul for it! {"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer.2:13.} Thou hast bowed unto it, and honored Grace in thy soul, as if Grace was Christ; as if frames were Christ, Psal.36:9 with I Cor.1:30, as if dawns and stirrings and hopes begun were Christ; and thus, poor soul, thou hast been kept at home in self-graces, {in essence, working out thine own righteousness, Rom.8:4,} and wantest a heart, Hos.6:6, yet to come to Christ. Poor soul! What must I say unto thee? Mine errand is this. Hear what the Spirit saith unto them that mourn in Zion. "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Isa.61:1-3. Come poor soul, mind the next Discoveries; see, if the Spirit doth not show thee more in Christ than thou hast seen in meekness; more in Christ than thou hast seen in patience; more in Christ than thou hast seen in the law of love and kindness written upon any heart of flesh; {"for all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word," Isa.66:2;} see if there be not more in the "still small voice," I Kngs.19:12, passing by before thee, and proclaiming "the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth," Ex.34:6, when the Spirit shows you Christ's Glory, than thou hast seen all thy days, of Christ, by reflection, looking into thine heart, and poring on your graces. "Therefore I will look unto the LORD; I will wait for the God of my salvation; my God will hear me." Mic.7:7. Come then, poor soul, at the Lord's

Proclamations of thy release in Christ; yea, without thy money and without thy price, Isa.55:1, and freely give up all your charters, Isa.45:13, into Christ's, the Lord Christ's hands! And see, there is a more excellent way, I Cor.12:31, than making so much of, and trusting so much unto, inherent grace. Give it all up at one word, at one mighty lift of the Spirit of Jesus, Phil.1:19, into Christ's hands, and live upon Jesus Christ alone. {"How excellent is thy loving-kindness, O God; therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." Psal.36:7-9.} 'Tis the way too to have more Grace than ever; for thus, hast thou been kept at home in self-graces, and wantest a heart {till thou hast a heart for this} yet to come to Christ. How ignorant then is that notion of the Satisfaction of Christ made to God for all thy sins which reacheth not, Mt.9:28, the Doctrine of the Satisfaction of Christ made to God for all your sins, before thou comest to him, and by Motion-Faith believest on him? How ignorant is that conceit which teaches you to receive and take up his Satisfaction, as a mere speculative notion, if you come unto him. II Tim.2:1,13. For, it is most certain that Christ made Complete Satisfaction to God for all my sins, even before I came to Christ! Though mine unbelieving, treacherous and conceited preacher would never tell me so. Mine unbelieving preacher; for, he did not believe this a way to direct me out of the Discerning Faith, and so on by the Motion-Faith home to Jesus Christ Revealed; when yet I was by such a way converted. My treacherous preacher! {"For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Psal.55:12-14.} To betray me deeper into sin and snares, through the ignorance he kept me under, in the very way of instructing me. My conceited preacher! {"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom.2:19-20.} For he conceives still within himself, that if this Free Way of Grace comes out among the people, and the old bondage-faith {I call it old, because so much of old Adam is in it, before we put on the "new man, which is renewed in knowledge, after the image of Him that created him," Col.3:10, thus he seems concerned that if his old Legal-System} goes down, and his confused notion of coming to Christ be overthrown; then farewell all Faith, Neh.6:8, what need the sinner believe, if the Satisfaction be made to God by Christ for him, whether he believes, or whether he believes not! And farewell all holiness, and all duties of profession at this rate; for thus he conceits; now can there be a more conceited preacher than this? {"The proud have forged a lie against me; but I will keep thy precepts with my whole heart." Psal.119:69.} Let a wise and experienced soul, I Cor.10:15, judge by seeing him in his conceits, his farewells, and conceited way of taking leave of everything that's good, if we admit the Free Gospel, Rom.3:31 with Rom.6:15, whether this Preacher be not a individual enormously conceited? "But ye are forgers of lies, ye are all physicians of no value." Job 13:4.

Nevertheless, here I begin my comfort upon Objective Evidence; I begin to tell it you, as the Spirit Orderly began it in his first shining in, {"for thou wilt light my candle; the LORD my God will enlighten my darkness," Ps.18:28,} and fastening my eyes upon the Object, Christ. Here I have stays, and mighty underproppings that bear me up, {"the eternal God is thy refuge, and underneath are the everlasting arms," Deut.33:27,} while I view the same Discoveries. I have an Instantaneous Hope, Gen.45:27, in mine eye, a Christ, the Christ of God in all his Fitness, Heb.7:25, in all his Fulness, Col.2:9, and in all his Freeness, Eph.2:8, set before me! My heart is raised, and yet again mine

heart desponds! Mine eye hath hope, and yet mine heart is treacherous! Mine eye is full of encouragement, and yet mine heart {for I carry about me such a body of this death,} is fearful! I see the fairest-face, Psal.45:2, in Zion; the chiefest, Song.5:10, of ten-thousands! The first-born of paradise! Adam's Elder! Angel's Sovereign! The Eldest Glory-Son! And all the angels of God bowing before him! I see him brought down! I see his face marred and body mangled, Isa.52:14, on the cross! I see that it was for me, and yet my heart, oh, Psal.40:12, my heart! I know not how to come, to take, to hold the same fast. It wears off again, Hos.6:4, and I seem to be but where I was! I have most pure Discoveries, and yet my heart's unclean! Jer.4:14. I see thy Glory-Word, forever, O Lord, settled in Heaven, Psal.119:89, and yet my heart, Oh; my heart is wandering! Psal.56:8. I have better sights without me than ever, and yet my heart, Oh; my heart is worse within than ever! Psal.38:5. 'Tis a heart called to come, and yet it comes not. Whatever it may be in my non-coming, I dare not deny my begun comfort in Discerning. Lam.3:24. These views have not been without the voice of the Shepherd-Christ, Jn.10:27, heard and recognized! {"And I turned to see the voice that spake with me, and being turned, I saw, &c.," Rev.1:12.} Christ hath said to me, to my heart, "be of good cheer!" Mt.9:2. Here's now a Discerning Faith which lets in my comfort, though it be not yet blossomed into Motion-Faith, to make up that which the Scriptures do mean by coming to Jesus Christ. Jn.6:40. And this Discerning Faith is distinct from Coming, 'tis seeing the Son; and blessed be God, though I am often in my bonds, I can see the Son of God still!

Well, next is the Coming-Faith, or, the Antinomian Venture! To Christ, without the deeds of the Law! Rom.3:28. Motioning-Faith to Christ, under more of the Spirit's immediate work, Rom.8:3, with freedom-steps; as Discerning Faith was within myself, from Christ shining, II Cor.4:6, in by Free Encouragement. I would open it a little from some gracious experience, II Tim.1:12, for I know it is a Mystery; Isa.8:11, Prov.6:22, and I may say with Truth, I never knew what the Doctrine of Coming to Christ was; I could have no right thought, Isa.55:8-9, of it by all my conjectures of the Practical Way of performing it; coming, coming, coming to Christ did but make a sound, till the Holy Ghost inwardly taught it, I Jn.5:20, me by my own Experience, and then led me on in coming, and coming, I Pet.2:3-4, still to Christ oftener. Well then, it was thus with me, as I am going to set it forth. The gracious Spirit of God made me willing to drop all my cargo, Phil.3:7, on the spot, all my goods and treasure, Lk.12:19, laid up for many years. Laid up? Aye, laid up for Heaven, I thought, as often as I thought anything of it by the Common Faith. I was prevailed on to renounce and give up all my preparations! My qualifications! Tit.3:5. My hearing! The tears I had shed in the view of Hell-torments! My obeying! My preaching! Rom.2:19. My praying! Taking pains, &c., as to my own flesh, Jn.3:6, in these, the corruption of the creature, the wickedness of my own heart in all, Jer.17:9; all this would stick, Ezek.16:6, when the first dawns of Grace made the burden, of what was wicked, drop, that it should be no hindrance to motion, though self-defiled; and as to all that appeared materially good in the things afore recited, Grace strengthens me in the change to resign them up, Heb.11:26, and trust not one of them. {"Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa.6:5-7.} And so I stood stripped, while disburdened, of all things, which I had taken up once, in Profession, to save me without Christ, Rev.3:17-18; that in this naked condition when I came to Christ, {"and he, casting away his garment, rose, and came to Jesus," Mk.10:50,} I found that I came with Light and Joy in my soul, and the

burden of sin dropped off upon those Distinct Views of Grace and Glory in Christ that were granted me. {"Open to me the gates of righteousness; I will go into them, and I will praise the LORD; this gate of the LORD, into which the righteous shall enter." Psal.118:19-20.} Now this was the opening of my way, and fitting of my soul by Christ to come unto Himself. My first coming lay thus, in the posture and motions of my soul.

"My Lord, Job.7:20, I have nothing, my Lord, I am nothing. To thee I come, my dearest Lord, with nothing! I come to thee, naked, because I see my clothing provided, my riches gathered, my robe, and all, Isa.45:24, in thine Hand ready! Thy fitness, as God, as Man, answers my Condition; as God, thou hast taken off all discouragements, enlightened my darkness, and broke my bands in sunder! {"For thou wilt light my candle; the LORD my God will enlighten my darkness." Psal.18:28.} As Man, thou hast waited to receive me, and yet art God that waits. {"And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him." Isa.30:18.} Thy fulness hath not only broken in upon my heart, but hath broke up all my secret thoughts and ways before me, and has broken off all my old excuses! {"O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether." Psal.139:1-4.} Thy Infinite Mercy in coming down, in coming down for me to make the Satisfaction, and that so freely in thy love, before I sensed any need of Thee. Thy freeness, to do it for me, when so many thousands, Rom.9:27, were passed by! Thy freeness to me by Grace, when so many visibly brave and illustrious souls, Isa.10:16, pass their days in the Spring of nature, run their course {through man's prosperity} in nature's Summer, and yet like leaves, drop off in Autumn are cast into Hell in Winter, Isa.10:18, and never see one spiritual beam of Discovery from thee the Glory-Sun! {"For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land." Isa.10:23.} How free is thy Grace! 'Tis to me, and not another! {"I have loved you, saith the LORD. Yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother, saith the LORD; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal.1:2-3.} Thy discoveries of it to me, when I was fighting against thee in my carnal ways! Thy freeness, to loose my bonds, Psal.116:16, that now I am got from self and home, and come to thee the Gate of Mercy! To thee the Door of Life; who art proposed by the Father, Rom.3:25, to be believed on. Mine heart is false, but thou art Faithful and True! Rev.19:11. I venture upon the Fitness, Fulness, and Freeness of thine own true Grace, and dare not despond, Mk.5:36, Jn.11:40, notwithstanding the treachery of mine own heart!

Thou art all Life, which is set against my death! Thou art Immortality, II Tim.1:10, and I come to thee, whose Immortality is set against mine own body, Rom.7:24, of death! I come to thy Light against my own darkness; and yet I come with thy Word, thy Lantern at my feet, and the Morning Star, Rev.22:16, in view! {"Thy word is a lamp unto my feet, and a light unto my path." Psal.119:105.} Mine heart is darkness, yet thou hast made mine eye Light; and I venture to thee by thine own Light upon me, and about me! Since thou hast said unto my heart, be not fearful, but believing! Be not faithless, Jn.20:27, but believing! Lord, I come, I come to trust, I come to trust thee with all that pertains to my Life and Salvation! Though I have this body of death, Rom.7:24, yet I am come by thy Grace to cleave to thy Life! I have the basest nature, surely, in the world, but I come to the Lamb without a spot, I Pet.1:19, for me! I come to thy Beauty, and set thine Holiness for me, against all the accusations of Law and Conscience, Rom.8:2, in the place of my wreckage by sin! I am come to thy

Holiness to set it against the Sin and Abomination in my heart, and in all mine own ways! I come with the blackest heart and hands and feet to thee! I come with an Ethiopian's skin, Jer.13:23; lo, here be Adam's spots upon me! And yet I come with thy Spirit! I come above this Condition of corrupt nature, because thou once didst exchange Conditions with me, by thy Surety-Covenant! Thou hast taken all my sin, II Cor.5:21, and yet wast never sinful! It could not work its stain, I Pet.1:19, upon thee! And therefore still, whether I look to Saints or Angels for compare, Psal.89:6, thou hast the fairest Face in Heaven! And I have no other way, Acts 4:12, to come to God but thee! I have a crooked heart within me, but thy Spirit of Grace and Supplications in this happy moment has brought me straight to thee; and whilst my way appeared round about me, thou hast left it all, and made the straighter steps above me! {"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced." Zech.12:10.} I come to thee against a thousand heart reproaches, I Jn.3:20, and yet thine Perfect Righteousness I set against mine own hypocrisy! I have a fading heart, I Pet.1:24, in all my best complexions; the Grace-colors of the New Nature wear out, and wash off in the daily using, and yet I come to thee! {"Then Simon Peter answered him, Lord, to whom shall we go; thou hast the words of eternal life." Jn.6:68.} I come to thee in Distinct Views of Gospel Truth and Grace, and under safest conduct am continually being drawn to Thee; I come believing, knowing this Robe in thy hand shall be openly put upon my Person before the world, as thou didst secretly put it on my soul in the day I knew not what thou didst; and the nearer I approach in Faith to thy Light, the more I see reflexively that I am clothed, who thought myself naked. {"And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD." Ezek.16:14.} So, I am comely, through thy comeliness which thou hast put upon me; I am one with thee in thy Robe and no Spot is in me." {"Hear me speedily, O LORD; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee." Psal.143:7-8.}

And now, brethren, I do wish I could speak it to all the Church of God on Earth, as I speak it, and have spoken it, before the Head of the Church in Heaven! This is the Experimental Portion of my Venturing, Antinomian Faith {and some call it enthusiasm, cant, madness, &c.,} and yet in this I venture still; or, I should go down in Faith to be as dead as the times! Yea, if I had not set out in this Faith to Christ, I had never been a Believer; that is to say, a Comer to Christ, in the Motion-Faith, to this Day; but had lain soaking and rotting in my sins, wrapped up in all this Dead Divinity which overflows our Land!

Thus, when Christ shows me the vileness of my heart, as much in some proportion as there is in Hell {I think} yet I find comfort upon viewing the Doctrine of Christ's Complete Satisfaction, I Cor.15:3, and am refreshed to know that he has died for my sins; because herein he enables me to perceive and gaze upon his Fulness, the Fulness of his Blood, and the Abomination of my own sin beside; and it is a settled fixation, Isa.32:17 – Job 34:29, in my Heart to behold the Remedy in the Son of God provided, and set against my own corrupt affections; which Remedy I see doth vastly out-balance and surmount the destruction, damage and pain, I Cor.15:57, of all that which resides within my heart can do unto me. It revives me that though I look into this black heart of mine, and see not one dram of holiness, but behold filthiness and putrefying sores, Is.1:6, every time I search, to know how it is with me; yet 'tis an altogether Gracious Relief amidst all this wretchedness, Rom.7:24-25, that this Physician, Christ, is mine. But how do I know? By the Faith of seeing, Jn.1:36; because I

graciously see him stand before me; Christ having visited my soul, having opened my wounds, and made me to know my own deformity; and though I do not see that I am cured of sin, nor do yet feel what I so anxiously desire, {strength in my soul to come with all my heart unto Christ;} no rather, for whilst I look into my heart I go backwards, and sink too deep in that mire to leave my sins, Psal.69:2, and to come to him. Nevertheless, when I have Gospel-Views of Christ, and see the Human Nature in his Sufferings for my sins sink in the mire for me, I am relieved in searching my heart under all the views of sin in me. And yet I come not; though I can see it is for me; and yet my backward heart sinks, Psal.69:14, my heart does not come to Christ; I find it impossible to gain one inch of ground from my self. What then? I can see that these views refresh me, as I feel a Rock beneath the mire supporting my fainting spirit. The Lord being pleased to give me a sight of all my sin, that is, all manner of corruption in me, Rom.7:21-23; as I behold all the filthiness of Abomination in my ways amassed together in my heart; and I take notice, that the holier I strive to be in my duties, and the more I seek to come up to an acceptable pitch and height of holiness, {as I have apprehended holiness in many conceptions I have had of it,} yet the more filthy, under all these endeavors, do I amazingly behold my self, in my self, that I often think that holiness of Truth is impossible, Eph.4:24, and that surely I can never be holy, seeing myself so loathsome and abominable in the pure Light of these discoveries, that present my Nature and Condition to be entirely viewed in fallen Adam, and a fallen descendent in and from him! Oh, the ups and downs, the faint glimmerings and frequent withdrawals! The long and manifold Work of Christ upon the souls of many, wherein they have relief, supports, and views of that Satisfaction of Christ which was made for them, before they are given a heart to come! Ah! Is this work of God upon the soul, the soul's own coming to Christ? No, 'tis a far greater Work of Faith in-wrought, Col.2:12 – Phil.1:29, than the out-wrought part of Faith itself is in coming! My first act in Eyeing Christ, which also rises out of the Spirit's Antecedent Work, must be before my next sort of Act in coming to him from the Spirit's further work, though in both sort of acts it is Believing, and true Gospel-Faith. I view Christ, and am refreshed, though I do not yet, through the further Operations of Effectual Grace, come up to him, as the Quickening Spirit and Invigorating Gospel directs, and is prepared for me, to bring me to it in God's time. Nevertheless, though I am stopped in motion by my own heart, I am not therefore prevented of my Consolation by it; for, when the Lord breaks in, and shows me the reverse, that I have a Superior Excellency in Christ {which I never lost in Adam, because never committed to him} than I have in Adam. That I have more kept for me in Christ, Rom.5:15, than I have lost by Adam and myself! {"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:3-6.} Consequently, that I am more holy and beautiful in Christ, II Tim.2:1, notwithstanding all the holiness and beauty I have lost in Adam, than I am for this latter cause unholy and deformed in myself! What furtherance is this to coming in Motion-Faith, when I come upon Revelation-Certainty in Revelation-Grace and Discerning-Faith? It is facilitated, made more easy, by discerning; as on one hand, I discern I am sold under sin, Rom.7:14, from the Law of Sin and Death which takes me down from motion, as it did Paul; he doing the things he would not, Rom.7:15-16, and sinking deeper still into self, {as we always do, in doing the things we should not by the Rule, in doing the things we would not with the Principle,} and this is not coming to Christ, but keeping from Christ; even as gracious hearts do thousands and thousands of

times after their New Birth; so on the other hand, though under this spirit of Oppression I have views of my Object that supports me. 'Tis a bondage still before the Glorious Liberty, Rom.8:21; and yet the saint born in light lives to come to Christ, even by Grace, again and again after it. He that is New Born in the light doth not receive the spirit of bondage, a mark and a sign of Grace, as he took it up before; and as he or she new-born in the dark, and not brought forth to the Light, continues to take up this spirit of bondage for the mark still; indeed, for the highest evidence of Grace and Divine Favor. The truth is, the bondage comes upon me now and then forcibly, and takes me up, but still it is with the Holy Ghost's difference, I do not take that up, nor go and receive it again to fear, Rom.8:15; that is, to question my State, my Foundation in Christ, my Union in the Mediator. I do not take it up thus, though a dark child of God doth, and in the dark must, who thinks it is his duty to yield and consent to the bondage or be carried off; but the spiritual one sees more, cries out at the invasion, and looks, Lk.2:38, for Redemption. Therefore, though in the light I see that I am sold under sin, yet I have views which present an Infinite Virtue-Ransom too that hath purchased my Pardon, and hath proclaimed my Freedom. This Satisfaction Price being a most Certain Redemption in itself, and a Particular Redemption to me {upon evidences to be further by and by displayed} doth give me, under the Spirit's first opening work, instantaneous views of Peace; which I feel supports, and am secretly persuaded upon what I see and feel in reference to the safety of my standing in Christ, my Ransom-Surety. And though this loosens my chain, it does not entirely break my bonds; as this must be further, and more of the same Grace still. A hope there is set before me, Heb.6:18, of strong consolation in Christ; as I have my imminent Rock in view, but yet my feet stick in the miry clay, though I do not sink and perish, because my supporting Rock is under me. "I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God." Psal.40:1-3. Darkness does not hide the face of God, though weakness keeps back the heart of this poor worm! Oh! I am weak, I am so weak; I cannot come to my Rock, I cannot stir to Christ. As I did not by my own lighted candle behold him, so I find I do not by self-strength come unto him; and his Strength for Motion does not come as soon as his Light for Vision, and I know this is the case of many a poor soul; as it was with me, 'tis with them; and 'tis often with me, as 'tis with them still! Howbeit, in this Faith I lift up mine head, though I cannot get forwards; Christ who is my all, is still set before me. I conceive the Lord to be the Free Gift, Rom.5:16, for me; and this is the View that gives me the gracious hopes, the stays, the sweet encouragements of my safest interest in Christ. Ah! In these views I sometimes see, that if I had thousand times, ten thousand times more sin, if it had been possible that I have, yet my sin, my sins would not have reached as far as what the sins and spots of the thousandth part of the whole elect have been, distributed and shared among them whom he hath cleansed.

All my filthiness therefore, whatever it be inherently, is notwithstanding, in that fundamental cleansing once for all, mystically cleansed away in that Union-Relation in which I mystically stand in Christ, and by Christ to God, even whilst sin continues in me inherently, and I am now by virtue of this radical cleansing, complete, Col.2:10, and without spot in him. Sometimes I see this, and rejoice before I come, having the life of it in order to engage my coming, whether I actually come, or no. Sometimes I come upon apprehending, and in the very act of my coming, am maintained in my views to apprehend. A soul may see abundance of Christ in its first experiences; abundance of light and love by Faith, the Discerning Faith, and may believe on Christ by the eye of the soul, in order to come by Motion-Faith, with the foot of the soul {as I may say to the new creatures who know these things,} in a holy confidence, I Jn.3:21, to God-Man;

that soul sees it all, and the way clear, before he comes, and ventures to cast himself upon Jesus Christ alone. This is my Faith of Knowledge, even whilst I am often blocked up in my Faith of Motion unto Christ, and for a while am stopped in my access to God by him; because my views at first are but instantaneous and flashy, one thing or another shuts up my heart again, that strength does not come in with the light, and so having not presently a settled light, deficient in immediate strength, my heart cannot trust, nor get too far beyond its initial glimpses. Until that light abides in the Operation of the Holy Spirit in and with me, I am not brought quite out of my own darkness to come to Christ. For coming to Christ is a coming in the light, knowing that I am justified by Grace in the Free Imputation of the Righteousness of Christ unto me; 'tis not a believing that I am justified after I come; but it is a motion to Christ because my heart now believes that I am justified; it sees this, and the heart comes to Christ accordingly. My coming, if it be according to the Scriptures of Truth, is not a coming blindfold; I say, mine, in the light of the Gospel, is not coming in the dark, Isa.50:10; for if it be dark with me, I stay on my God, as I am helped, and do not venture in the dark to come, but wait both for my Light and Guide; and when both these approach, I come, being called out of darkness, I Pet.2:9, into marvelous light. Ay, says the preacher, here it is Presumption with a witness! Ay, say I, so there is, as he must apprehend it; and never do I expect to come to Heaven without abundance of that to carry me on thither, which this preacher calls Presumption. Well, to reconcile and clear it more, I look objectively on the Truth revealed in the written Word, and there I find that Christ died, and made Satisfaction point-blank for such a soul, for such a sinner as I, who had stood afar off, and had no heart to come. I look again Objectively and Subjectively together, on the Truth, Christ, and on my heart compared. Here I find by the purity of the Ransom-Blood of Christ, and the foulness of my own diseased heart; by the Freeness of the Gift, and the backwardness of my disposition {my convictive backwardness, which the Holy Ghost has laid me under} to come and take up this Ransom-Blood as mine. I find by the strength of the Quickening Arm that will work what and when the Lord will, that he will work more in me when he sees it meet; and I find by my own unbelief, having obtained help, Acts 26:22, to discern the true ground of it, till that Arm of the Lord, Isa.53:1, be Revealed to work this Imminent Faith, that 'tis I, 'tis I, 'tis I; by all signs this "lot" devolves to me, {"in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," Eph.1:11, the word "obtained" there in the Greek is an "inheritance by lot,"} let it fall how it will unto another; and by all tokens in my object, it must be a Satisfaction surely made on my behalf!

Yea, if I measure it out by heart-tokens too, though I have not in such or such a frame a heart to come; yet I see it is a Ransom-Cure for the hardest heart, and both a price and a plaster before I received my wound! And no heart was ever a harder heart than mine. Oh! Therefore 'tis to me, tis' to me! By this I am instructed in the Doctrine of Christ's Satisfaction made to God for me, that it does not suspend in it self, nor ought, as a doubt in my own soul, to suspend, till I come to Christ. For come or not come presently, Satisfaction is made for me, to make me come presently; the Satisfaction of Christ is not to make, though the Drawing of the Spirit and the Coming of the Soul are both yet to do. I discern in the first true Discovery of the very Doctrine that there is certainly enough in it, and encouragement enough in my own sure Interest known to God and Christ in the same certainty, that takes away all my Foundation-scruples, and bears me up till I do at large come willingly in the Day of Christ's Power. Psa.110:3. I find upon this Principle I am helped to more approaches of my soul to Jesus Christ Spiritually in a day, than I was wont to find or do carnally with the other Divinity in these seven years past; nay, than in all the time I had known anything of and in the

Religion of Christ; and plainly perceive now, that I never did since my Conversion to Christ, nor can so long as I even live under it, make one spiritual approach to Christ the other way. The Spirit in Quickening me always uses this New and Living way upon me, Heb.10:20, antecedaneously to all my Acts of Coming. Indeed, I was once, like other men loth it should go here, when I had but the jealous notion, which most have entertained; the fleshly consequences of this Doctrine; but now do see that jealousy to be as fleshly, and anti-spiritual, as any thought I ever entertained. Yea, never had submitted to the Truth to this day, if I had not felt the power. I Thes.1:5. I know, the Spirit in a souls first gospel-evidence, Gal.4:6, even at his first stroke, taking off much of the darkness, and in a moment gives the same comfort for kind, which more frequently renews, and in the sweetness of it more fixedly abides afterwards. Whatever it be, in begun Consolations springing from the Dawns of thine Object, thou canst neither yet lay hold, poor heart, of Christ nor comfort. No, I know you cannot lay hold of comfort, because you are not yet come up to take hold of Christ, Col.2:2, in whom that comfort is founded, from whom it flows, by whom it is conveyed. What then, soul, through Grace thou seest him, Jn.6:40, and in him you see {in the sight of Him that you discern} that your very first Comfort is darted in as a Sun-beam of Heaven into the inner chamber of thine heart. Thy Faith is yet but an embryo, the shape of it is not yet all perfected in the womb of thy heart, as a Faith to reach all the lively, designed proportions of it; 'tis an imperfect thing, for the coming, or motion of Faith is a more ripening Act than the sight of Faith. To see and believe is the first act, Jn.6:40, to come and believe is a further act, vs.44, and quite another, and a far stronger act. Here's the Brazen Serpent-Faith, Num.21:8,9, to eye mine Object, when sick and wounded, that I can't make an act of approach, {for the riper saints can't always do this, make approaches,} and yet must have healing on the spot, or I'm gone; and there is my Golden-Sceptre-Faith, not only after I am converted, but when by the same Holy Spirit who converted me, I am more emboldened, as Esther was towards King Ahasuerus, and know I am the King's beloved, by what has passed between us. It is then I approach and come to Jesus, by a higher, by a bolder act, and an act of Faith quite of another kind than discerning.

Mr. Hunt shows himself to go on more as Faith is set forth confusedly in books {of many writers} and to state his ill and dark notion of the sinners coming to Christ out of my Gospel-Feast, published fourteen years ago; when, as appears by my hints of coming to Christ, instead of the Pure Gospel, I wanted the Day-Light of the Gospel in some places to open the Mysteries of the Gospel; and particularly, the Great Mystery of the souls Motion-Faith in coming to Christ, as distinguished from Discerning Faith, {made out here to be in the soul upon the spot before it hath a heart to come.} The truth is, we were then generally angry with the Gospel through the Nation, and labored hard to put out the eyes of a Discerning Faith; and though it did not come to the general assault so early, as fourteen years ago; yet we were generally by the evil spirit stirred up at that time to darken counsel by words without knowledge, Job 38:2, and because more of the Light of Christ was come into the world {as there must more and more in every age, Prov.4:18, upon the path of the just, till that true Light returns, and comes again into the world in flaming fire,} we had loved darkness, rather than light, because our deeds were evil, Jn.3:19; publishing that for the Gospel, which, as to a great part of it, rose but little higher than the light of nature, and no higher than the corrupt part of man's reason, molding and misshaping Religion to hide the Gospel! And we saw, this had been always so contrary, in and out of the Pulpit {that if these things were so, or if suffered to go on, without zeal to suppress them, rather than pray and study for more light to explain them} we must ourselves in all our own Scheme and way of Preaching be overthrown! And corruption will never bewail corruption, or cover, or lessen it. In

short, we were generally agreed to run down the glorious Gospel, {wherein the Truth resides, and shines in the minds of poor souls to bring them out of darkness, and break, Psal.107:14, their bands asunder!} And we labored to do it, by loading it with the reproaches of Antinomianism, Crispianism, Davisism, and I know not what, which I am afraid the body of us have not been humbled for, II Cor.12:21, nor repented of to this day! And what a sad condition will Christ one day discover those men to be in, whom he shall judge according to their own Gospel of Repentance, and Universal, Sincere Obedience, as the Conditions of the Covenant of Grace! Now, I say, when I was likely to be ensnared by a vain conversation with these men, I Pet.5:18, and got so far myself under the influence of these muttering old hags that I was ashamed to own my perception of revealed and sealed Gospel Truth; then no wonder, if the Lord righteously left me to entangle my Motion-Faith, and shut up all my steps in darkness for a little while. I was unable to open the nature of the souls coming to Christ from any distinct Experience of that coming in my own soul out of the then fore-past Discernings. If I have therefore contributed anything in that book towards the misleading of Mr. Hunt, whom I can easily discern to have been tampering with it in his "Rose of Sharon," {give me leave only for distinctions sake to call a book by that excellent name of the text,} for I am herein the more abundantly obliged to contribute my utmost to relieve him; even to a faithful acknowledging of my own former labors to have been very inconsistent, short, and mistaken, and upon what accounts so! If my book, the "Gospel Feast," contributed towards Mr. Hunt's mistakes, I am the more bound to acknowledge my own mistakes in it; especially, when he hath so far improved my own mistakes, as to erect downright Disparagements of Christ upon some of them; and therefore, I have given a very plain and naked account of matters, as well as consistent with what I have elsewhere represented, and am farther to represent before the labors of this Vindication of Christ are finished. I have also distinctly unfolded {through the Lord's help} a little of the Mystery of Faith, I Tim.3:9, as it has been in my own Experience. There hath been the more need of these things likewise, because the Nature and Acts of Faith have been generally confounded, muddled, and little understood. Neither have I designed here to go over all the Acts of Faith; but have especially confined my explication to the gross error of Mr. Hunt about the Satisfaction of Christ made to God, for such or such a particular soul, grounded upon a heart to come to Christ, whereby as he destroys the true Nature of the Satisfaction, so he blinds the Nature and Acts of Faith, instead of opening them, under those admirable phrases of the Holy Ghost, the Believing on Christ, and the Coming to him. It appears plain to me, that he goes more by book-notions of naming Faith, and using the phrases of Coming and Believing, than by the true heart-life of explaining Faith, according to the Book of God. He hath not distinctly gathered up what falls upon soul-cases in the soul-travels of those that are under this work of God, Jn.6:29, to show us how himself hath believed, that any poor soul may trust him. It will be a great Mercy if the Lord shall be pleased to make him to be less a stranger to clear soul-work. For, if the Lord leaves any man to himself, such is the corruption of man's nature, that he is more likely to quarrel at Faith than open it. And what he himself shall do, time must discover. I do in these things leave him and all, as to resignation of events, under him who hath the key of David, he that openeth and no man shutteth, and shutteth, and no man openeth. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev.3:7.

Blessed be the Lord in whom all light dwelleth, who hath made the Difference, and enabled me to distinguish it in my own soul, as well as in these writings; and therefore in these writings, because within my own soul; for I have believed, II Cor.4:13, and therefore have I spoken. I have plainly seen the Beholding-Act of Faith,

distinct from the venturing, or Coming-Faith, and that the former is sometimes in the soul a long time before the latter. And I know moreover, that comfort is never rightly taken up from the heart, because of its Coming to Christ, but is taken up into the heart from the Object-Christ, because of the soul's discerning, under the Opening Work of God the Spirit. My brazen Serpent-Faith is eyeing my Object for ease and recovery as I am sick and stung; but my golden Sceptre-Faith is approaching my Object, as I am made strong by God the Spirit, being married to the same Lord, who holds his Grace forth of bestowing what I ask. Made strong by Grace, and married to the Lord, to approach him as my Husband; and that in the most hazardous circumstances of the Relation, that an approach can be made, upon the most important matters, to my Lord Husband. Now I say, soul-comfort in both these acts does not lie in a heart for either, but in Christ for both. I am not comforted because I am free to cast mine Eye, but I am comforted, because mine eye beholdeth the Satisfaction. 'Tis from the Satisfaction flowing to mine eye, not from mine eye flowing from mine heart, or my heart flowing to my eye. Again, I am not comforted, because I am free to come to my Lord and Husband, but because I see my Lord and Husband's Favor. Take Esther's faith in adventuring and coming in to the inner court to Ahasuerus, who had not her comfort in her heart she found to come, or go in unto the King to that inner court, without calling, which was not according to the Law; her heart long misgave her, and at length her heart gave her not relief; but the Golden Sceptre when she saw it! {"All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden Sceptre, that he may live." Est.4:11.} If her heart had, she had never uttered those heart-terrifying words, "so will I go in unto the king, which is not according to the law; and if I perish, I perish." {4:16} Ah! There could be no comfort in the dark, under the probability of perishing! She had not her comfort in her heart to come; but she had her comfort in her Object, when she saw the Sceptre held forth. Accordingly, in all my comfort, I take it from mine Object-Christ, and there 'tis a lively comfort, never from mine act, that would quickly be the way to loose life in my act, by losing my Object in consulting mine act before it. And 'tis the same thing to lay it upon the heart. He that lays Christ's Satisfaction or his own comfort-interest, in his heart to come to Christ, lays it upon the creature, not upon Christ Himself; and so proclaims and un-acquaintance with all Gospel-Mystery of it and spiritual interest in it. He must be a great stranger to Christ who puts me upon looking back to the qualifications of my heart, when I should be looking forwards with mine eye. The way is forwards which the Spirit takes to bring me to a true sight of my case, and as feeling that my heart is mended; that is, inclined, drawn, stirred sweetly up by what mine Eye beholds in Christ. Most certainly, to tell me, that Satisfaction is made for my sins, if I have a heart to come, argues, that that man hath never ventured much upon that Satisfaction in sight of the Object, but under the flattery of his heart. Alas! I have a hard heart! A thousand and a thousand times hardened! I am like metal, that if melted over the fire, am always hard when taken off again, and the fire be not still under! This I find daily! And what Disposition is there in this metal to run into the mold, if it be not again melted? My heart will not stir, and all your flattery will not make it. What then? God is greater than my heart, I Jn.3:20; as he draws and melts it when it pleases Him. He gives me Views, when he does not give me Motion. I can through Grace believe Christ has made Satisfaction for my sins in Particular, and this Faith of my discerning is the impetus of my Approaching to Jesus Christ in it. As Esther knew Ahasuerus to be her husband before she ventured into the king's presence; so if I come to Christ, it is because in my Views I have known the same. I did not come to Christ, till I believed this Doctrinally, and when I believe this Doctrinally, that Christ had made Complete

Satisfaction for my sins in Particular, I did upon that persuasion fiducially come unto him, and on him rest. And there my soul and burden lies still, and I find rest unto my soul. Mt.11:28. So that I have had comfort before coming, comfort in coming, comfort in staying with Christ after coming, and not coming back from Christ to my heart to dwell in self without Him! Comfort began in Views, comfort increased in Motion-Faith, or coming after looking unto Jesus, Heb.11:2, comfort stays by dependence on him, and all these Comforts are through him by the Holy Spirit, the Comforter.

And this Distinction of Faith in the seeing the Son and believing on Him, and coming to the Lord Christ and believing on Him, I mean coming Spiritually to his Person beyond coming visibly to the means, is a distinction that ought to be heedfully attended to. The matter is well illustrated by the Brazen Serpent, and the Golden Sceptre, the wounded Israelites and the Queen Esther. The stung Israelites in looking to the Object appointing for their healing, are considered as a company of poor diseased hospitallers that want their limbs, by reason of the raging contagion in the parts bitten; here the Brazen Serpent is brought unto them, and set up among them, even the Physician healing by his Blood and Balm on the tree; as the Physician comes to the hospital, and the Surgeon to the cripple, so the Brazen Serpent accordingly is brought in and lifted up among the bitten ones. {"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Jn.3:14-15.} This now in the Discerning Faith; whereas, Esther's approach to the golden Sceptre of Ahasuerus is quite another sort of act. She is his Queen, Est.2:17, and so by her Relation, in her royal apparel, now comes to him; he, the King, does not come to her. So Christ in the Coming-Faith of the loyal spouse hath given her a heart by his Spirit in his Blood to come to him with his Sceptre in the inner court, to come to his Sceptre as a Golden Sceptre. This is an act of Persuasion-Faith put forth by such as know their Relation, though sometimes too they may doubt of the success, Gen.18:23-24, of their errand.

Oh! I love to see things kept distinct and not muddled and entangled, as Mr. Hunt hath done, that shuts up poor souls in darkness for want of his own experience to give us any account, Job 26:2, as to how this work of Faith has been wrought in his own soul. {"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the LORD." Jer.23:28.} A man is but a Dogmatical Writer upon Faith, or Coming to Christ, till he comes to this. He speaks mere Opinion, not Faith, if he doth not speak the Faith of his own clear and distinct Experience; neither is that Man made fit to meddle, I Cor.2:14, with the Mysteries of the Gospel. {"Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour." Jer.23:30.} For this cause indeed there are very few to be found in the Churches of Christ, Gal.3:3, able to do it; if these should undertake to bring in Faith, they will either content themselves to mention it, or if they go about to explain it, they put us off with Natural Religion, and there's an end. {"And the burden of the LORD shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God." Jer.23:36.} Sometimes if a man is able upon long Experience to do something of it, he is unwilling. {"For I have no man likeminded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's." Phil.2:20-21.} It may be, his early scribbling hath prevented him, that now if he does anything to purpose, he must contradict himself. Acts 20:24. Oh! And if Christ may gain by it let me contradict a thousand selfs! Or, it may be, he is loath to give us any thing of his own Experience in it, because he judges it to be more taking, if not more establishing to go all by opinion, in the common votes, Acts 21:20-22, or else in the words of some extraordinary precedent, to sway me and defend himself by what

this, or that, or the other Doctor, or Great Man hath held; and if so, then a piece of the Gospel may go down glib. "That your faith should not stand in the wisdom of men, but in the power of God." I Cor.2:5.

But now lastly, to conclude this chapter; let Mr. Hunt be compared, and you shall see that for want of Spiritual Judgment, Heb.5:14, in laying down things by Principles of the Gospel, and being pinched with a kind of Necessity to go on and say something, he hath taken the old liberty of contradicting himself. His self-repugnancy in the matter is this, "when Christ was on the cross he made a Plenary Satisfaction to Divine Justice for all the sins of all the elect to the world's end." {Pg.43} Here 'tis absolute! But alas; when the man has run 162 pages further, he had forgotten his absolute proposition, and thinks to rob us, with a conditional one. "But know {says he} he hath already made Satisfaction for Sin, yea, for as great sins as thine; yea, for thy sins, if thou hast a heart to come, and believe on him." {Pg.201} In the first proposition he tells us it was a Plenary Satisfaction, that is, a Full Satisfaction; and so full for all the elect to the world's end, that there is not so much as a syllable here of my heart to come, and eke it out. But when the tables are turned, Mr. Hunt forgot what he wrote before, and then 'tis no longer Plenary Satisfaction, but only a Probable Satisfaction with an "if;" for if he did not forget himself, but thought the other passage might make him pass too much for an Antinomian and so designed another upon the same topic to redeem his credit, he deals then with Divinity, as your gamesters that load the dice, and handle the Word of God deceitfully, which the Apostle renounced among the other hidden things of dishonesty. II Cor.4:2. He likewise kept his yea and nay out of the same Pulpit and Epistle, II Cor.1:17-18; and never, like this brother, suffered his "yea" and his "nay" to go in couples under the same subject, but made them keep their places and divide. His next words that follow upon the Plenary Satisfaction are an absurd confusion, thus "that when they come by Grace {says he} to be enabled to believe in him, they might have that applied to them which before was purchased for them;" as if Grace enabled the elect to believe {as he makes the order of the words} antecedently to the Application of the Purchase. What preposterous Confusion is here! Putting of Principles within me by enabling me to believe, before the Application of the Materials for the same Principles. He should have said therefore, "that they might have that applied to them, when they come by Grace to be enabled to believe in him, which before was purchased for them." Then he had spoken distinctly and orderly, but as he lays it down, it is most preposterous and confused. Enabling to believe first and Application of the Purchase last.

## Chapter 16

### Of Mr. John Hunt's 14th and 15th Disparagements of Christ.

The 14th Disparagement of Christ is likewise a Disgrace of his Redeeming Efficacy, in mismatching Prayers and Tears with Christ's Sacrifice. It is set forth in his heterogeneal or foreign gloss upon the author's own observation, though he hath set it forth so in specious words, as may deceive the hearts of the simple, thus "and observe {says he,} it is said there remains no more sacrifice for sins; that is, when Christ, the great and only sacrifice, is refused, prayers and tears will avail nothing in this case."

I do confess, that in some cases, as Mr. Hunt seems to imply, that where Christ, the only Sacrifice, is refused, prayers and tears do avail notwithstanding. For under the Old Testament, at what times the True Worship of God was cast off, Hos.8:3, neglected, Isa.43:24, changed, Jer.2:11, or corrupted, Ezek.23:11; at those times and in those instances, Christ, the great, and only Sacrifice, was refused; as among the ten tribes,

when they followed the idols of Jeroboam, and in the Apostasy of her treacherous sister Judah, when she went and played the harlot also, Jer.3:8, that is, fell off to idolatry. Nevertheless, the Lord who foresaw this, had fixed it as a Positive and Absolute Rule of Providence among the body of that people, as long as they should continue in their country, that in some cases he would have a direct regard to the Prayers and Tears among them. {"And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." Mal.2:13.} See Exodus 22:22,23, "ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry." Relief in their oppression was a natural and common Mercy, which the Lord would vouchsafe in all times of their cry, and appeal to God, only as the Living and True God. {"But the LORD is the true God, he is the living God, and an Everlasting King." Jer.10:10.} How many wicked widows and wicked poor fatherless children might there be in Israel and Judah, in the times of common Apostasy! And yet God would look upon their cry, and revenge their oppressions, in the common Justice of his Providence. And we may falsely conclude that he goes by his own same Rule still, among the Gentiles, and especially where the greatest Light of the Gospel comes. The reason was and is the same; because though man in his common miseries and common mercies eyes not the Great and Only Sacrifice, yet God always did and always will respect that Sacrifice Alone, as the Ground of his regarding the Prayers and Tears of the oppressed, in bestowing on them the common mercies of Deliverance. God looks to Christ in all common grants, I say, even in all common Mercies granted, though the supplicant looks only to his prayers, and the penitent only to his tears, as the particular ground of obtaining from God the thing he wants. Though men don't eye Christ in their prayers and tears to God for what they ask or need, yet God always eyes Christ in bestowing everything he grants them, and that is only their outward mercies on all the world promiscuously, or, as the Nations, Languages and People are mingled one among another.

Now this which I have said plainly proved that Mr. Hunt has openly mismatched the Great and Only Sacrifice, and made a disparaging conjunction of prayers and tears therewith, in the great matters of God's Eternal Glory, and the Salvation of the elect by the Knowledge of Jesus Christ, and Faith in him, among all that are capable of receiving him by the Preaching of the Gospel; I mean, the adult elect in all nations, as distinguished from elect infants. What have prayers and tears to do in the proper matters of the great and only Sacrifice? The case is nothing here as it is in common mercies. In the matters of Salvation by Christ, the Spirit of God effectually calling by the Gospel preached, gives Grace to the creature, as his own child, to become a New Creature, openly, by Influences, through Christ, according to the Pattern of God's Fore-knowing and Fore-loving him so, secretly, in Christ, by his Grace from Everlasting; and so makes this New Creature see all his Salvation and help to be laid up in Christ, according to what I showed in the last chapter, "he that sees the Son and believes on him, hath everlasting life." Jn.6:40. Now then since the case is thus, and can never stand otherwise, I shall prove it to be a disparagement of Christ, to join prayers and tears in the matter of Salvation, as Mr. Hunt hath done, in the form I have represented his own words, with Christ, the Great and Only Sacrifice. It is a disparagement of Christ for these following reasons.

1. This very language in our ears naturally tends to carry off a man's thoughts, either in whole or in part, to prayers and tears; that is to say, to carry them off to these in the same end and efficacy with Christ. Such language finds it easy; we being all prone naturally without it, to run off our thoughts with our praying and weeping to the same design, and mix them in one common end with the Death of Christ. It has a tendency in

the very conjunction of words, in such a frame as the proposition condemned puts them, to set men a looking after God's grants upon the same kind of footing, granting for prayers and tears, as when he grants for Christ! And therewith secretly suggesting, that God gives out Salvation upon prayers and tears, together with his granting it upon Christ's Sacrifice! Which is utterly false; and supposes that the Father conjoinedly eyed prayers and tears with his eyeing Christ for the Spiritual Blessings and Eternal Life to men! And this is as the Papists too affirm, who built Heaven and Salvation in their belief partly upon Christ, and partly upon prayers and tears. Mind his form, and see if it does not tend naturally and obviously to mislead us; as I will set out the misconduct of it by some illustration. His form of wording it is this "when Christ the great and only sacrifice is refused, prayers and tears will avail nothing in this case." Now to show how naturally this tends to mislead us, take an illustration or two in the same form; when the three first miles from High-gate towards London are refused by the traveler, the last mile through Islington will avail nothing to bring him into town. Who does not see here that the fourth mile at last is a piece of the same way with the three first miles? So in the debt of one hundred pounds, when ninety nine pounds, the near part of the debt-sum, is refused payment, the hundredth pound, or the last twenty shillings, will avail nothing in this case; as who does not see that the last pound is money of the same value with all the other ninety nine? Why, so when a man tells me, "when Christ the great and only sacrifice is refused, prayers and tears will avail nothing in this case," who is there in whom it does not naturally tend to beget a false apprehension, that when Christ, the chief part of the way, Jn.14:6, when Christ, the main part of the sum, is refused, prayers and tears, the rest of the way; prayers and tears, the residue of the sum, will avail nothing? Now if any man replies, I take him wrong, he did not mean thus; I answer, let him mean what he will in reserve, he hath corrupted the text, and laid the thing down very wrong in Exposition; for which cause if it be taken up obviously, as we are all prone to understand and take it up by nature, we must take it up by the illustration, as he hath laid it down in the gloss, and there he hath made it a very great disgrace of the fulness of the Redemption that is in Jesus Christ, as it tends so naturally to carry off our thoughts from Christ to ourselves, in the matter of this Great and Only Sacrifice. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom.3:24-26.

2. When Christ, the Great and Only Sacrifice, is refused, you must suppose it to be refused, either by the elect, known only to God, or by the non-elect, known only to God; if it be refused by the non-elect, pray, what will the consideration in the gloss avail towards the, Rom.11:7, non-elect? Are these ever likely to believe in Christ and be saved, by telling them the danger of refusing the great sacrifice? Or, will God change his thoughts of them and towards them? {"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6.} Will he give them, Rom.9:15, this Faith and Salvation by his Son? {"Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:25-27.} On the other hand, if you suppose that Sacrifice to be refused by the elect for a time, I Pet.2:10, as the Apostle plainly supposes it; then 'tis an open disparagement of the Redeeming Efficacy of Christ, to join the non-availment of the prayers and tears of the elect with the

refusal of the Great and Only Sacrifice; when yet I know there is a virtue and efficacy in the naked Sacrifice without the prayers and tears of the elect, that will cure their refusal, and work them over to an after-acceptance thereof. "The LORD shall send the rod of thy strength out of Zion...thy people shall be willing in the day of thy power." Psal.110:3. Who were ever more hardened against this Great and Only Sacrifice than the Jews that crucified Christ? Peter tells them that they had taken, crucified and slain him with wicked hands, Acts 2:23, yet there were of the same number, they that gladly received the Word, who met with comfort from Jesus Christ upon the spot; and the same day the Lord added to the Church such as should be saved. Acts 2:41,47. Again, he tells us that they "denied the Holy One and the Just, and desired a murderer to be granted" to them, "and killed the Prince of Life." Acts 3:14-15. Now "there were dwelling at Jerusalem, Jews, devout men, out of every nation under Heaven," Acts 2:5, and out of this Collection of the Jewish Nation gathered together from all the distant parts of other tongues and languages, this great Conversion was effected. Accordingly, at another time the number of the men which heard the Word and believed was five thousand, Acts 4:4, here was a fruitful womb of the morning in the beginning of the Gospel-day, upon the first motions of the Sun of Righteousness, Mal.4:2, which arose there in the East upon Mount Zion, at and after the Day of Pentecost; to all which ready and effectual Conversions, founded in the Efficacy of this Great and Only Sacrifice, the same Promise, "thy people shall be willing in the day of thy Power," hath, and bears a plain Relation. Though they were thousands who had stood it out till the Day of Calling them; yet the same persons individually were all made a willing people, out of Election, and through the Virtue of Redemption applied by God the Spirit to them; they being to a man of them, so far as Effectually called, Effectually drawn home to Christ by his own Effectual Sacrifice, in the hand of God the Comforter. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee; for, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa.60:1-3.

3. It is calculated more for Popery and Arminianism than the Gospel, to lay it thus together, "where Christ the great and only sacrifice, is refused, prayers and tears will avail nothing in this case;" as if it was left to the will of man for prayers and tears to bring to the sacrifice of Christ, and not laid upon Christ our Sacrifice brought home unto the will, to change and overcome it. Popery and Arminianism bring in this consideration as the forlorn hope; {"and he said, Ye have taken away my gods which I made," Jdg.18:24,} so his prayers and tears here are brought in as the forlorn hope, that if these are baffled and disappointed, then all is so. The very form of compiling it is a sign that he makes more of these than he should do in this case; as much as to say, though prayers and tears will not avail me, when the great and only Sacrifice is refused, yet they may avail me by some virtue in them, to bring me to accept this great and only Sacrifice. Thus, he seems to lay that Efficacy upon praying and repenting, towards the Sacrifice, which he plainly withholds from the Sacrifice itself towards these duties. This is an Open Disparagement of Christ. These low things to Christ, prayers and tears, ought not to be mentioned with Christ, "evidently set forth crucified among us." Gal.3:1. Nor doubtless would they be so, if we were, as we should be, brought to a fiducial Act of receiving him, and experienced the matter right in the Gospel-way of believing on him, before we venture to talk so openly of these things. Furthermore, 'tis this very notion, so natural to the hearts of men, which has founded that perilous doctrine of the imputation of prayers and tears and every good work, Gal.5:4, together with all acts of faith, and every thing else, to justify us in the eyes of the Lord. Oh! This neglect of the influences of the Great and Only Sacrifice hath done a world of mischief in Divinity, darkening the

Honour of God's Glory, and eclipsing the comforts of the elect, which are secured not by prayers and tears, but by the Person and Righteousness of Jesus Christ alone!

4. Lastly, and mainly, 'tis a disparagement of the Lord Christ, because it is a plain wresting the text; 'tis a going in this matter quite off from the Wisdom and Design of the Holy Ghost, in the Force of his Argument to these Hebrews. For when the Holy Spirit speaketh of refusing the Sacrifice, Christ, he doth not aggravate the misery of the refusers, by aggravating it with the non-availment of Prayers and Tears conjoined with the refused Sacrifice; as to say, these can't avail in this case, for that had been foreign to the argument. But the Holy Ghost aggravates it homogeneally, that nothing of the same kind remains; that is, no such sacrifice remains, "there remaineth no more sacrifice for sins." Heb.10:26. It must be remembered that the Apostle wrote to the Hebrews; that these were Jewish professors of Christ, who at length where many of them wavering, and began to think they had made a false step in forsaking Moses to embrace Messiah. Hence some of them seemed ready for absolute Apostasy, others seemed ready to compound the matter, and ignorantly join Judaism with Christianity; and both were destructive of the True and Evangelical Sacrifice. Now is not the sin and case of these Hebrews, that they set up prayers and tears for sin, or to take away sin, against Christ, but they exalted one sort of sacrifices, Heb.10:4, properly so-called, to take away sin, against another sacrifice, properly so-called to take away sin. They set up the sacrifices of beasts for sins, against the One Sacrifice of Christ for sins, Heb.9:29, and were doubting of the Sufficiency of the Christian Religion, because it admitted not of the reiterated sacrificing of beasts, slain at the Temple of Jerusalem, but allowed only the One Proper Sacrifice of the Lamb of God, never to be offered up again for sin. "Behold the Lamb of God, which taketh away the sin of the world." Jn.1:29. Prayers and Tears were never thought by Jew or Gentile to be proper sacrifices. The Apostle Paul to the Hebrews had been speaking of the bloody sacrifices of the Law, or the shedding of blood which the Law required for Remission. Heb.9:22. They had both of them {Jew and Gentile} known that slain beasts were literal and bloody sacrifices for remission of sins, Acts 7:42, and the main scope of the Apostle in this Epistle, when he had advanced in it so far as the Worship of the Gospel, was to prove the fair abrogation of these Bloody Sacrifices for Sin, and that the typical worship of the Law was done away by the Death of Messiah, the true Gospel-Sacrifice; and that an Evangelical, Spiritual Worship was introduced, adequate to and consistent with the Resurrection and Glory of this One Sacrifice for Sins, in the Sprinkling of the Blood of Jesus Christ, upon the heart and conscience of every believing worshiper. {"Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:24 – "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Pet.1:2.} Mr. Hunt therefore in his glossing this Text, and bringing in prayers and tears not availing, instead of no other sacrifice remaining, when the Great and Only Sacrifice, Christ, is refused, hath corrupted the text, and run quite off the design of the Holy Ghost, whose scope is plainly to show, that when Jesus Christ, the Great Propitiation and Only Sacrifice for Sin, is refused, there is left no other Atonement to obtain the pardon of it; because all Pardon through Christ is by the Spirit who deals influentially, at bestowing it, upon the Gospel-Virtue of this Alone Sacrifice. The Scripture saith not, as Mr. Hunt of Prayers and Tears, other sacrifice will avail nothing; for that would have tacitly insinuated other sacrifices had remained for sin, though comparatively ineffectual to obtain the Forgiveness of sins, Acts 26:18, as the Sacrifice of Christ had obtained it; and thus open room would have been left for Mr. Hunt's insinuated Sacrifice-prayers and Sacrifice-tears {for he too much implies them in the force of his proposition} to have been Propitiatory, or Atoning Oblations, as the legal Sacrifices in their day were, though I may say

comparatively of less availment in the Expiation. Aye, but to cut off the expectation of the soul from all future atonements, though never such partial, half, or quarter-atonements, super-induced, or brought over, upon the One Atoning Blood of Messiah, the Sacrifice-Blood of Christ, he expounds himself without difficulty, "there remaineth no more sacrifice for sin." Thus the Holy Ghost, and why should we corrupt his own interpretation? Mr. Hunt in his gloss perverts the Holy Ghost's "remaineth not" into an "availeth not," a dangerous innovation! If the man's eyes had been open; perverting the True Sacrifice of Christ, and leaving other sacrifices to succeed in the same intent, and so avail in conjunction with, though they avail not severed from, Christ the Great and Only Sacrifice on the Cross. To be sure, the Holy Ghost had his eye upon what was entirely canceled in the Expiations of the Law, by the Complete Sacrifice of the Gospel; and not any eye upon prayers and tears, which though they may be offered up to God in the Name of Christ, and by the Spirit of our God in the way of subjection, among the new born; yet are therein nothing of the scope of the Holy Ghost, or his penman, in this place. And however a man might have been inclined, or seen it needful to divert to the matter of prayers and tears in application of a text, or a practical accommodating it under distinct heads of matter, therein showing it is as dangerous to substitute these in the room of Christ's Sacrifice, as it was for these Hebrews to forsake Christ's Sacrifice, and go back to the sacrifices of the Law, or confound them by jumbling both together; though Mr. Hunt does not take pains enough to go fairly to work upon this abused text; yet nevertheless, to enlarge a man's thoughts into new matter, as prayers and tears, in the explication of a text, which is quite of another nature, and when a man designs too to sum up all his gloss upon the words in one short sentence with a "that is," {as he does,} is very unaccountable to any man's understanding who walks by the rules of the Word and its Explication.

"There remaineth no more sacrifice for sins." No more Law-Sacrifice for sins, no more Gospel-Sacrifice for sins either, if we refuse or reject the Lord Jesus Christ. There remaineth no more Sacrifice of the Gospel, because there is no other Messiah than Jesus of Nazareth, the Son of God, to be the Gospel-Sacrifice, so that same Messiah sacrificed is to be offered up no more. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.

Again, there remains no more sacrifice of the Law, because the sacrifices of the Law, which typified Christ, have all lawfully ceased in this most Perfect Sacrifice, and can be no more renewed forever. Therefore, says he, upon rejecting Messiah's Sacrifice, there remaineth no more sacrifice for sins; but, says he, there remaineth a fearful looking for of judgment and fiery indignation which shall devour the Adversaries. The direct meaning of the Apostle is this, that the Unbelieving Jews, thinking to mend themselves by going back to Judaism, should be mistaken; they should pay dear for this Relinquishment of Christ, the Gospel-Sacrifice; for, instead of meeting with opportunity to go on with the abrogated sacrifices in the Temple at Jerusalem, as their forefathers had been wont to do, when they continued to be the Legal Sacrifices, they would but go and mingle themselves with the adversaries, who should be utterly ruined in the calamities of that Provoking Nation. The visible Judgment of the Righteous Lord, {"the righteous LORD loveth righteousness," Psal.11:7;} should even swallow up their Temple, Country, and Commonwealth, and openly destroy the Jews, even in this world. And how that hath come to pass, has been known to all the earth. {"And all flesh shall see that I the LORD have kindled it; it shall not be quenched." Ezek.20:48.} The Apostle spake thus to the Hebrews, as hoping it would be a means to fix the elect, and re-settle the wavering of that number, and make them prize the Mercy of the Gospel more, and not be afraid of them that upbraided them for their steadfastness, by setting forth the sad condition of the adversaries, which would issue finally upon none but the non-elect; and

being encouraged to believe this Epistle would be mightily blessed, as a means to prevent an open relapse {whatever might be the present, corrupt inclination} of the elect number, if not to Convert some of the then Uncalled-Elect of the Jewish Nation, who might read the same, because of its superscription to the Hebrew people. Now as the Apostle had predicted of the Adversaries, so it came to pass. There was Fiery Indignation that devoured them; they were swallowed up in a gulp of fire. This was more visibly and literally executed upon such of the Jews as presumed to continue Sacrificing in the Temple, against all belief of the One Offering, Heb.10:10, of Jesus Christ before them; their blood, as Christ had also foretold, was mingled with their Sacrifices, and the horrible siege of Jerusalem by Titus Vespasian, when there was such a mighty slaughter made of them upon the very pavements of the Temple, at the destruction of that City by the Romans in 70 AD; and the fiery indignation, foretold by the Apostle Paul to these Hebrews, came upon them literally, in firing their Temple, and burning that House of Sacrifice over their heads for going on to kill the ox, whilst yet the sacrificer of the ox, were the Jews that slew the Man, the Man Christ Jesus, I Tim.2:5, as the Prophet hath clearly foreshowed of the Hebrew people, at the time of God's rejecting them after Christ. {"Thus saith the LORD, the Heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." Isa.66:1-4.} The same fire which burned the Temple devoured the very Adversaries of our Dear Lord Jesus, at their devotions in it. Oh! It was that Day of the Lord which did burn as an Oven, whilst all the proud scoffers of Jesus Christ, "being ignorant of God's righteousness, and going about to establish their own righteousness," had not submitted themselves to the Righteousness of God, Rom.10:3; yea, with those proud, all that did wickedly, not only refusing Christ, but blaspheming him, were, to a very great number of them, got into the idolized Temple for shelter and sanctuary from the Romans in their storming of Jerusalem, whilst the Man was a hiding place, Isa.32:2, to the elect of God, who had seasonably retreated upon his own warning, Lk.21:20, given them. {"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal.4:1-2.} The rest were blinded as before, Rom.11:7, and so were but run from the sword to a flame of devouring fire. {"Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD." Ezek.13:13-16.} These soon found the Temple to be a Fiery Oven

in the time of God's Anger, even as was foretold by the Psalmist, "thou shalt make them as a fiery oven in the time of thine anger; the LORD shall swallow them up in his wrath, and the fire shall devour them." Psalms 21:9. This particular threatening against the Jews in that Psalm is purposely penned by the Holy Ghost there among the personal Victories and Triumphs of the Lord Christ, to set out his Righteous Vengeance, even the Vengeance of his Temple in this devouring fire, upon his personal enemies, Isa.66:6, the Jews, who crucified him, in revenging his despised blood upon their children, on whom the wretched parents had imprecated the dismal curse, Mt.27:25, even whilst Jesus, that he might sanctify the people of God with his own blood, suffered without the gate! Heb.13:12. And whilst the burning Temple was thus a Fiery Oven, the Jews in it were as a handful of stubble thrust in to be devoured in the flames, both parents and their children! Mal.4:1. That, as the Prophet shows us, it did neither leave root nor branch, as many of them as were burnt in this Oven, to get out from the fiery Temple, and a fiery Law, Deut.33:2, alive. And as that Temple had been a type of the Human Nature of Christ, so at that time when it was thus clothed with devouring fire that burnt up the Adversaries, it was a very terrible and solemn Emblem of the Second Coming of Christ in his Human Nature burning with Indignation against the wicked, "when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thes.1:7-9. Now says the Apostle to these Hebrews, what would you get by relapsing into the old bosom of your Temple, if God doth not prevent it by giving you the True and Establishing Faith in Christ? What will the sacrifices of the Law advantage you, when God shall reckon with the Adversaries for despising of Christ, and shall burn the willful Sacrificers with their empty sacrifices together, and fire down the House of their vain oblations too, Isa.1:13, and pile them all up in one Monument of his kindled wrath together? What will then become of all the Jewish Expectations in setting Moses up against Messiah? What Apostates, what Temporizers, what Compounders {or Mixers of Christ and Moses} will then escape, whose zeal for the Law shall but hurry them on faster to be devoured in this Fiery Indignation? The more haste they make, in a blind Zeal and Devotion, to Sacrifice in their Temple, the more guiltily will they be consumed in the same Sinai-House on fire. Heb.12:18 – Exod.19:18. Now all this quickly after, came to pass upon that miserable, infatuated and Sottish people; as the Scriptures of the Old Testament had plainly enough foretold the Jews; and as the New Testament Epoch-Annals of Time, together with the different pens of Historians, have made the truth of devouring the adversaries this way to appear. {"For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer.4:22.} And indeed the Execution of these threatenings have been obvious; as it is plainly beheld in comparing the prophecies and events together. {"Therefore thus saith the Lord GOD; as the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord GOD." Ezk.15:6-8.} This is the naked scope of that place in the Hebrews. Our new Glossator therefore must, no doubt, have been tampering with one Interpreter, or another, that hath very notoriously misled him from the design of the place, about the sacrifices, into his mismatched and disparaging gloss of prayers and tears not availing, instead of the Holy Ghost's no more sacrifice remaining; all sacrifices being necessarily destroyed with the Destruction of the Jewish Temple; and so much for this.

His 15th Disparagement of Christ is his building the soul upon self-pleas, and shutting out the Advocacy of Jesus Christ the Righteous with the Father, I Jn.2:1; yet still it must be remembered, all this neglect of Christ, and make-much of so many things below him, runs on in a book he hath forced into quite another strain in the Title. For, in the title of every left-hand page, after the first, it is Christ the Most Excellent; and in every right-hand page, it is the Glory of Christ Unveiled. This title is almost continually affronted by the book! And now once more disgraced by confronting creature-pleas, where we would in a sameness with the Title have found the Doctrine and Efficacy of Christ's own Advocacy in Heaven, to wit, his Intercession at the right hand of God, Rom.8:34; and where the very superscription should have led the author of the book, if he had believed it, to have treated of the Advocacy of the Mediator, under such broad day light, as Christ the Most Excellent; or, the Glory of Christ Unveiled; and not have brought in such foreign pleas as he does; and then magnify these urged pleadings when he hath done.

Mr. Hunt's words are these following. "Christ is gone to receive a kingdom, with a promise after some time to return; meanwhile he gives the soul a charge to watch against sin, and to shun all temptations; the poor believer does so, but by-and-by temptations beset the soul, and sin lies at the door ready to get in upon every occasion; the believing soul being sensible thereof, and fearing he should be overcome, seeing himself surrounded on every side, begins to make most pitiful moan, and earnestly, and with many tears, sends up strong cries for help. Saith the poor soul, I can go nowhere, do nothing, but I am in danger of being overcome by sin; if I am but employed in my trade, in buying or selling, and there meet with a temptation to lie or to deal unjustly; LORD HELP! If I see or hear sin committed by others, instead of reproofing for it, and being vexed and grieved for it, my wicked heart is ready to be pleased with it; LORD HELP! If I hear myself but reviled by others, though for Jesus sake, instead of rejoicing that I am counted worthy to suffer shame for his name, I am tempted to revile again, or else study to be revenged upon them; and instead of forgiving them, am ready to rejoice at any evil that befalls them; LORD HELP! If I find Providence smiling upon me, and worldly wealth increasing, instead of loving God the more for his goodness, and improving my spare-time for his glory, and in his service, I am ready to be too much in love with these things, and to grow fat and cold in my love to God, and in the performance of his service; sweet JESUS HELP! On the other hand saith the soul, if I want but such things as I see others enjoy; if I am poor, and others rich, instead of being thankful for what I have, and being contented in my present state; instead of believing all things shall work together for good, and that God will never leave me, nor forsake me, I am ready at once to envy others, and to have such thoughts of God as I ought not to have; Son of David, HELP! If God lay but his heavy hand upon me in some affliction, as pain, or sickness, though in love to my soul, yet instead of being patient under his rod, as knowing he hath afflicted me less than mine iniquities have deserved, I am like a heifer unaccustomed to the yoke, and ready to faint when tried; LORD HELP! If I excel but others in grace or parts, though I have nothing but what I have received, yet instead of being thankful to God who made me to differ, I am ready to disdain others, and to have high-swelling thoughts of myself; sweet JESUS HELP! If I go to an Ordinance, and there hear a sermon powerfully preached, enough to break a heart of stone, yet I sometimes come away cold and dead, and forget almost all within a few hours, and remain an unprofitable hearer; LORD HELP! If worldly concerns crowd in, I am ready to omit some duties, or to be hasty in the performance of them, and to make the greater concerns give way to the lesser; LORD HELP! If I see {saith the soul} a dark cloud gathering over the Church, and that I am like to be called to a suffering condition, I am ready through unbelief to be at my wits, for fear I should never hold out; Son of

David HELP! And yet after all these cries for help, the poor soul is overtaken by sin; but will Christ cast off such a soul? No, surely; for though such pleas would avail nothing under the Law, yet much under the Gospel, which takes notice of what is good, but overlooks what is evil." Thus far Mr. Hunt, pages 143-145.

Before I speak of the Disparagement of Christ in his closing statement, where he lays such stress upon all these pleas, short of the Glory of God, Rom.3:23, in eying the Advocacy of Jesus Christ with the Father, I shall make some brief remarks upon the general current of the whole speech; or observations upon this model and form of Mr. Hunt's pleas.

The relief he gives a poor soul against sin is no Cure. "Christ is gone to receive a kingdom, with a promise after some time to return; mean while he gives the soul a charge to watch against sin, and to shun, all temptations." Now, it is not the Kingdom which Christ is gone to receive that is a relief to the soul set against all his urgent cry, "Lord help; Lord help &c." 'Tis more a discouragement and a terror to my soul than any relief, that I am here first of all in my object set down with Christ, as a King. I have rebelled, says the soul, against this King, and if I have not my Pardon clear, I am a dead man in Law! What can I plead? How can I maintain my own cause with the King, whose name is the Lord of Hosts? Jer.46:18. Besides, I want clothing, I want to be endowed with riches {sure, thinks the soul} from this very King! When he went, says the poor soul, he left me no tokens of his favor, as a King; and will the King mind me a beggar? If there had been something of the Priest in this, that he had sprinkled me with his Blood, I had hope; if he had gone away as my Husband, I could have been bold, and have sent my cries after him! {As Christ's Priesthood and Sufferings were the means to accomplish his Glory and Throne; and as he first laid down his Life, or shed his Blood, and then assumed his Kingdom; so our order is to take hold of his Blood, and then distinctly of his Sceptre.} But I durst not be so bold with the King, who is none of my Husband! If he had left me his Love when he went away, as the seal of my own Relation by mere Grace unto him, I could have had help enough from him in my pleas with him, as he is a King. But alas! As the matter stands, my preacher hath set me to work quite at the wrong end! Besides, this King is at a great distance; he is gone, my preacher tells me; for here is not a word of him in his Office, as Mediator, and so present, making Intercession in me by his Gracious Spirit, and lifting up my soul towards his own Intercession for me. He is gone; aye, says the soul, that's my trouble! Again, he will return when he has received his Kingdom. There is no relief against sin in this. Ah! Will he return? And how am I like to be provided to receive him? Oh! This is still my burden, he'll come, he'll surely come, before I am provided! My sin is not cured by calling out for distant help; I must be able to set the Lord always before me, Psal.16:8, that is, always able to see him nigh and present with me, if I hear his answers; for as the matter stands under this distance, I call, Lord help! Lord help! Lord help! As my preacher hath done it for me, but I can hear no Answer! Either this King doth not regard me, or I am so far from him, now he is gone, that I can't hear one kind word return. Ah! Poor soul! No wonder, the reason is, thou hast forgotten his Advocacy! And Jesus Christ, though he be thy Husband, always keeps up the Honour of his Blood to send down every Answer in. He is gone to be a Priest upon his Throne, and therein is still present in all the Believing Pleas rising out of his Blood, and in every Answer that comes swimming down in it. {"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech.6:13.} It is his Blood that is the Atonement for thy sin, and his blood is the cure of it, in the hand of his own Mighty Spirit from the Father. {"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."}

Lev.17:11.} 'Tis the Holy Ghost, whom Christ's own pleas send down into thy soul, sets the soul to plead below, agreeably to what Christ pleads above; and thereby the Answer is secured, if ever Help comes. There is not the least thing, which the fore-mentioned plea takes hold of, of an Evidence, that that pleader had the Blood of Christ in his eye, as the only Relief against Sin, when the Spirit uses it upon the heart, whilst his zeal spurred him on to draw up that ignorant plea-form. What, doth he make the charge which Christ gives the soul to watch against sin, and to shun all temptations, a cure of sin, and a relief against it? Alas! Christ does not cure sin, nor prevent it, by a Kingly Charge {such is the inward and universal corruption of our natures;} but by his Blood and Spirit that makes way for all Obedience to the Charge. He sanctifies us, as he is a Priest, and then bids us look to his Word, as he is a King. There is nothing in all the form afore laid down of those Lord-helps fit to set against the tide of natural corruptions, or to take away the strong current of them!

2. This plea-form, instead of searching out Sin and curing it, daubs it over, and skins the wound without healing it. It denies the fact of sin, making as if a readiness to the Sin was no Sin; for Mr. Hunt's Law-pleading is only help against it, no Gospel-Pardon of it by the Spirit through the Blood of Christ, which is done in time, upon the Foundation of all Pardon granted before time in Christ, by Grace. Now this is contrary to the Spirituality of the Law, whereby in the Sight of God, looking upon anyone according to Nature in and through Old Adam, readiness to sin is the very heart-fact. Yet he goes on in his mincing-plea thus. "Sin lies ready to get in upon every occasion. My wicked heart is ready to be pleased with sin. I am ready to rejoice at any evil that befalls them who revile me. I am ready to be too much in love with these things {of the world,} and to grow flat and cold in my love to God, and in the performance of his service. I am ready to envy others, and to have such thoughts of God as I ought not to have. I am ready to faint when tried. I am ready to disdain others, and to have high, swelling thoughts of myself. I am ready to omit some duties, or be hasty in the performance of them, and to make the greater concerns give way to the lesser. I am ready to be at my wits end, for fear I should not hold out." Thus, he owns not the fact in any one of these; but comes on easy, and brings it all off with the mince; "I am ready to this, and I am ready to that, &c." {Readiness to do all this, &c., yet to do Nothing of it is strange. Rom.7:20.} I, but if a soul was convinced thoroughly, as the Spirit convinces of indwelling Sin, I should see this readiness to the sin to be the Sin of that kind, already committed in my heart, or the Duty already omitted in my heart, that Duty of the same kind, whatever it be. Paul, measuring himself by the Spirituality of the Law, acknowledged the fact, what he did in the eye of the Law, and the Duty, which he omitted, and does not put off this Confession of the Sin of his nature so slightly, as owning only a readiness to commit evil, and omit good; but he absolutely owns the fact. "For the good that I would I do not; but the evil which I would not, that I do." Rom.7:19. Besides, a natural conscience may run over all those things which Mr. Hunt reckons up, and for the most part does so, where the Holy Ghost may be the Author of the Conviction by the Law to terrify the Conscience, and yet never the Principle of the Conviction by the Gospel, to wash the Conscience. {Note: The Holy Ghost, because of his condescending Obligations in the Everlasting Covenant to apply the Ransom, never terrifies the Elect in Wrath, but in Experience to their due Conviction.} All these general cries look to me no more than the frights and horror of a guilty conscience in the un-renewed; and for my own part, I can see nothing but Natural Grace in it all, no Spiritual, Distinct and Supernatural work. We are mighty prone of ourselves to value ourselves upon our cries. Mr. Hunt need not blow the trumpet to them, and set them out thus in brave colors; for they are all nothing to him upon whom Christ lifteth up an Ensign; in whose Name, and not their own humble-proud pleas, the Gentiles are called to trust;

and they are too much in a man's own conceit, without being prompted, and led into the cheat from the pulpit and officious press. {"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Isa.11:10. "And again, Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Rom.15:12.} Why must I be set in the way of stocking myself thus with pleadings all upon natural discoveries? Here's nothing of Supernatural Conviction.

3. The whole form of the Plea hath nothing to do with Christ in his Gospel-Fulness. Here is the poor believer set up doing, but not one word of Exalting Christ in his Receivings for it. Christ gives a soul a charge, says he, to watch against sin, and to shun all temptations; and says he, the poor believer does so. But by what Means, by what Strength, by what Influences and Fresh Supplies, by what Grace does he do this, I must not be allowed to know one syllable of it in all this Plea. However, as I learn by the form of the plea, this poor believer, {he tells me of,} is but a natural believer, such as in time of Temptation falls away, Lk.8:13, as Christ tells us of the stony ground hearers. For neither his Faith, nor his Pleas; no, nor his Christ, so far as I can see by the sequel, secures him. For after all his cries, his tears and his moans for help, {for he puts in all,} his reiterations, Lord help! Lord help! Lord help! Sweet Jesus help! Son of David help! Lord help! Sweet Jesus help! Lord help! Lord help! Son of David help! Vainly repeating, Mt.6:7, the help ten times over; instead of an Answer to the Prayer of Faith, James 5:15, you have a frustration, a disappointment not only of the Prayer, the Cries, the pitiful Moan, but of the Prayer-Maker {which deeply argues the hypocrisy, Gal.4:21, both of his cries and prayers} after all these cries for help {says he} the poor soul is overtaken by sin.

Does he Exalt Christ now in succoring? No. Does he exalt Christ's saving unto the uttermost all that come unto God by him? Heb.7:25. No. Aye, but if his believer had been right, from Election unto the New Birth, he should of told him how that Christ took up his pleas, filled his answers, as well as have told him how Christ will not at last cast off his person; for the former is included in his saving to the Uttermost, as well as the latter is open, as if expressed in so many words therein. The Lord will hear and answer in such a day of soul-trouble, as his form of crying for help would make you think the soul was in. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psal.50:15. Aye, but in Mr. Hunt's project, where all the Gospel-Fulness of Christ is excluded, there is a day of trouble and no deliverance; there is a being overtaken with sin {and Mr. Hunt does not tell us one word of recovery out of that sin neither} instead of a Glorifying the Lord Christ for this Deliverance from the Temptation, and from the Sin which had been the subject of its moan, in its pretended day of sorrows. For true natural sorrow for sin can but pretend to be, whilst it is not, the right spiritual sorrow, which is no enemy to the Joy of the Lord, Neh.8:10, which is our Strength. In the Fountain opened, Zech.13:1, there are supplies; but in this wide mouth opened, where there is no Evidence of an eye, or an heart open towards the Fountain, there is no pleading upon the Fulness of Christ; and therefore yet it seems to be a mouth {nature} opens wide, because contrary to the promise, grace never fills it; but is confessedly by the pen, if not the mouth of my author, a mouth that shuts up praying with iniquity; the last word you hear of it in our form-plea is Sin, and not Prayer. If you trace the plea, you shall find in it much Creature-Emptiness, and nothing of Christ's Gospel-Fulness.

I would ask any man truly taught of God, and led into the Knowledge of Christ and himself too, whether he does not see more of the Creature, in Creature-discerning {for he runs on upon Natural, Providential and Common Discernings} than he can find of Christ's Teachings {for though he began with the King, he hath quite shut out both the Priest and Prophet} either to live by Faith upon Christ, Heb.10:38, or to pray in Faith

unto him? Is there one quarter so much in all the pleas said of Christ, as there is of religious Self? Now, if all these mischiefs be ever redressed in self, 'tis Christ, not a man's own dead, natural-pleas which must do it. Again, if the soul be Spiritual, under any true work of Christ by his Spirit in the Gospel, is it not strange, that such a Heavenly Soul should not be led throughout, to fasten upon any one argument, from the Fulness, Col.1:19, treasured up in Jesus Christ? What, no fulness in Christ's Blood to eye, nor plead? Strange, that soul-tears and strong cries {as he lays down in the vehemency of the plea} must take up all!

Alas! What is the soul's most pitiful moan to Christ's Intercession in Heaven, aye, or to his strong crying and tears, when he offered up Prayers and Supplications in the days of his flesh? Heb.5:7. Where is that preacher's own living upon Christ the most Excellent, who frightens a poor soul with the danger of being overcome by sin? Is not Christ as able, is not Christ as willing, is not Christ as present, don't I feel it so, if I am raised into any sweet Experience, if I have any Quickened Communion with him in the True Gospel, and am enabled by Grace to venture upon throwing off your Mixed Gospel, to keep me graciously {or any other true believer} from being overcome with sin, whithersoever I lawfully go, and in whatsoever I lawfully do {for Mr. Hunt seems to confine his instances where the matter of things is lawful} as the same Christ was able, willing and present to keep his disciples at sea from being drowned in the storm? Mt.8:26. Where is that man's Faith, Joy and Confidence in God through Christ, who can't trust the Lord in one place he comes, nor in one step he takes? What, was none of Christ's Sufficiency in this case fit, or thought on to be pleaded? 'Tis poor crying to God without it. What poor sort of believer is it the plea has singled out for these cries?

Can I suppose that that Believer who has to do with Christ as the Pearl of Price, having been giving Grace to part, Phil.3:7, with all his Church-Riches for him, his natural praying, his natural reading, his natural hearing of sermons and lectures; it may be, his writing and repeating them in the family, what things were gain to him, those he counted loss for Christ, is yet the man who in his trade in buying and selling, is not got above that sensual temptation to lie or to deal unjustly? Certainly, there is such an influence and pleasure upon and in that soul from Christ, who deals in this one Pearl of Great Price, Mt.13:46, that such gross temptations shall not by and by beset the soul. I am assured that the thorn in Paul's flesh, II Cor.12:7, is always of quite another nature. It makes me therefore shrewdly suspect Mr. Hunt's fair believer is but one washed over with his fair colors in Divinity.

Again, am I a Believer who deals with Christ, as the Wisdom of God, Lk.11:49, in the Office of his Teachings, if I see or hear sin committed by others, who no ways regardeth to distinguish of the time, place, sinner or circumstance, whether I am called to reprove it, or no? There is a great deal of Sin committed by others {for he makes no distinction, as the Word doth, between a stranger to God, Mt.7:6, and a brother, I Jn.5:16, to the believer} which God will have men go on hardened in to their own Destruction. So that if he would plead for his Believer, let it not be for a blind one, lest we have an Unbeliever for a Believer, and a dead child laid in the bosom of the mother for the living child! I Kings 3:20. If he will plead, let it not be in a blind way. He should rather have pleaded before his believer out of Christ's Mediation to instruct and guide him with his eye. {"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Psal.32:8} "But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them; and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprove; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, thus saith the

Lord GOD; He that heareth, let him hear; and he that forbear, let him forbear; for they are a rebellious house." Ezek.3:25-27.

But above all, what Believer am I into Christ's Fulness of Influential Sanctification {which I always distinguish from men's Notional Sanctification) if, as he supposes of his believer, "instead of reprovng for sin, and being vexed and grieved for it, I have a wicked heart ready to be pleased with it." Alas! He should have pleaded for the Fountain set open, Zech.13:1, to wash in for sin and for uncleanness to have washed this wicked heart. He should have pleaded for a clean heart, Psal.51:10, for Christ to dwell in, before he had opened his mouth in pleading the backwardness of his believer to reprove sin, if he saw or heard it committed by others. Oh! Poor believer, hope poor pleader for him!

Was his believing soul {upon whom he puts the case} "if he heard himself but reviled by others, though for Jesus sake, instead of rejoicing that he was counted worthy to suffer shame for his name, tempted to revile again?" And does our pleader see nothing to plead for his reviled Believer in the Dignity of this Name of Jesus, Exalted, Phil.2:10, above every name? What, nothing in the Heavenly Sweetness of this Name? Nothing as an ointment poured forth to refresh the spirits of his believer, if his believer be indeed one among the Virgins, and Followers of this worthy Name of Christ? For, because Christ's Name is as an ointment poured forth, Song.1:3, therefore do the virgins love him. What, nothing from the Glory-Life of this Jesus at the right hand of God, Col.3:1, to have won the heart of his poor reviled believer! What, nothing of the main plea! Could he make no other plea for him than the syllables, and leave out the fulness of the Name of Jesus? Had he forgotten the Love of Christ towards his own; and a name written in Heaven with the Lamb? Where was the thought of Christ's Promise to be fulfilled in the Glory-Kingdom, "I will write upon him the name of my God," Rev.3:12, which will wipe off all the stains and reproaches of Christ, Heb.11:26, forever? Could he see no room for the name of his believer in the engravings of the breastplate of judgment, Exod.28:11, upon the heart of our Great High Priest in Heaven, Heb.4:14, who is entered, Heb.6:20, into Heaven for us? {And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually." Exod.28:29-30.} What, nothing of the Believer's Interest, his Union, his Possessions in and with Christ! Had he none of such like arguments, Job 23:4, to fill his mouth withal, when yet he hath undertook to plead under a Title, Christ the Most Excellent? Did he forget quite to plead Christ? It seems so; for otherwise, his believer in the plea-form, when reviled by others, should have seen upon what Foundation to rejoice, that he is counted worthy to suffer shame for the Name of Christ, Acts 5:41; and upon what Foundation, and by what Influences he doth so rejoice; finding the Temptations do not stick, when he is tempted to revile again.

Alas! 'Tis his poor lean Preaching, as appears by his drawing up of soul-pleas, that keeps his believer {if he be one} so low in Grace, and so high in Corruptions, as that he can't follow Christ, go on and pass through the midst of them, Jn.8:59, when they throw stones at him, but he must stoop to his revenge, and be ready to throw stones again. Is there not the Holy Spirit, an Argument to have been suggested, and put into the mouth of these pleas, appointed unto the Believer, and given him to mortify the deeds of the body? {"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom.8:13-14.} Such as "reviling, studying to

be revenged upon them, and instead of his forgiving them, being ready to rejoice at any evil that befalls them?" And yet this Holy Spirit and Spiritual Fulness in Christ is all shut out, whilst a bare Confession of the readiness of the soul to commit these things which are so gross is insisted on, and taken into the room thereof.

He goes on, "if I find Providence smiling upon me, and worldly wealth increasing, instead of loving God the more for his goodness, and improving my spare time for his Glory, and in his Service, I am ready to be too much in love with these things, and to grow flat and cold in my love to God, and in the performance of his Service; Sweet Jesus help!" Where is the fulness of Christ still that should have been pleaded in the room of this soul-leanness? Where is the Blood and Righteousness of Christ set forth, and the Effectual Purging work of the Holy Spirit? Where is the face of God that should have been seen by a true believer instead of this plea? Is not the face of God in Christ smiling on me, through the sprinklings of his Blood, able {and do not I find it so} to sanctify Providence smiling upon me? It should then have been pleaded for his poor believer, who "instead of loving God the more for his goodness, upon the increase of worldly wealth, is ready to be too much in love with these things." For, does not Christ's fulness in the heart and that alone, teach me to do more than love God for his common goodness in worldly wealth increasing? So likewise, is not he who sanctifies my heart able {from what he hath done} to keep me, and order my steps in his Word, and teach me as how to improve my spare time for his Glory, and in his Service? {"Order my steps in thy word; and let not any iniquity have dominion over me." Psalm.119:133.} Why was none of this pleaded for this poor believer? Why does the plea run all upon the Malady, and not one word upon the Nature, Fitness, Fulness and Freeness of the Remedy? What is it more than Natural Religion spiced with the Notion of Christianity, to cry, Sweet Jesus help! Is this the way to glorify God for Christ the Most Excellent? Or, is this blind plea any part of the Glory of Christ Unveiled? {"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24-25.}

The next plea is, "on the other hand, saith the soul, if I want but such things as I see others enjoy; if I am poor, and others rich, instead of being thankful for what I have, and being contented in my present state; instead of believing all things shall work together for good, and that God will never leave me, nor forsake me, I am ready at once to envy others, and to have such thoughts of God as I ought not to have; Son of David help!" Is not a possessing Christ, {the believer's in possession, for he possesses all things in Christ, his permanent Possession, "therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." I Cor.3:21-23.} if I am a true believer, though I am poor, and want many things {at least, have not such things} as I see others enjoy, a fitter argument to be pleaded with God, that he would from thence make me by his Spirit thankful for what I do have, and to be contented in my present state, than any Confession otherwise of the contrary fault is able to make me so? 'Tis not a naked belief of my sins, but a Faith wrought of God in my Supplies Treasured up in Christ, and there laid ready for me, upon the foot of Everlasting Grace, which is the Effectual, Fervent and Availing Prayer, James 5:16, of the Righteous Man. For, can I believe that the Lord will hear my prayer, if I ask for what I do not believe he has ready in his hand for me in Christ, to be granted upon the Foundation of God, at my own asking? {"The foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and, let every one that nameth the name of Christ depart from iniquity." II Tim.2:19.} To which purpose I have the Spirit given me, as a Spirit of Grace and Supplications, Zech.12:10, in order both to my own plea,

and my Redeemer's grant, built upon his Intercession, and opened at my own. Is not Communion in the soul with Christ's Treasures better able to make me believe all things shall work together for good, and that God will never leave me, nor forsake me; than it is likely to avail me to regard and eye only the plea of my sore.

He hath another plea, "if God lay but his heavy hand upon me in some affliction, as pain, or sickness, though in Love to my soul, yet instead of being patient under his rod, as knowing he hath afflicted me less than mine iniquities have deserved, I am like a heifer unaccustomed to the yoke, and ready to faint when tried; Lord help!" Ah! Poor man! How came he to be forgotten here, who hath told me, that beneath are the Everlasting Arms? Deut.33:27. His Believer pleads like an unbeliever, that sees, nor feels anything of these Arms, but thinks to put his own shoulder to, and at the first crush is sunk into Hell, if it be, as he says, "God's heavy hand upon him." And all this sinking in one's spirit, even to Hell apprehendedly, among God's children, proceedeth from lack of Faith and Experience of Faith in these Everlasting Arms. He should have put his Believer to have pleaded for the Spiritual Presence of Christ in affliction, as pain, or sickness; and to be led more into the Mysteries of God's Counsel, that he might have seen in the Gospel, that it was in love to his soul, as the Lord had brought him up from the pit of corruption, and cast all his sins behind his back. Isa.38:17.

He ought to have had regards in his pleas, under God's girding the believer with strength out of Christ's Ability, God having laid help upon one that is Mighty, Psal.89:19; and out of Christ's Abundance, he being able to make all Grace abound, II Cor.9:8, to make one patient under his rod. {"It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy Salvation; and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip." Psal.18:32-36.} He should have pleaded how Christ was the Man that had seen affliction by the rod of God's Wrath, as my Surety, and then in the Sufferings of that mighty Person, God-Man, I should have seen the Foundation of what he adds; and not have spent empty words in the formality, whether the pleader believed what he said or no; when he adds, "as knowing he hath afflicted me less than mine iniquities have deserved." 'Tis nothing but a Gospel-Sight of Christ's Sufferings for me that is a true ground in receiving God's Chastening's Fatherly; and so his Affections laid upon me to be less than mine iniquities have deserved. He ought to have pleaded for this poor believer, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, nor is weary, and not to have given way to his own succumbing plea thus, "I am ready to faint when tried." {"Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa.40:28-31.}

Besides, it is no part of Gospel-Wisdom to abuse the Holy Ghost, as he hath done, and yoke a strong heifer {in plow or cart} with a poor believer that is ready to faint. "I am like a heifer unaccustomed to the yoke, and ready to faint {says he} when tried." An un-thought of match indeed, until Mr. Hunt first saw this couple in a yoke!

My pleader isn't done yet, "if I excel {says he} others in grace or parts, though I have nothing but what I have received, yet instead of being thankful to God that hath made me to differ, I am ready to disdain others, and to have high swelling thoughts of myself; sweet Jesus help!" Oh! He should rather, in a view of all our Dependency upon

the Fulness of Jesus Christ, from whence originate all our springs of Grace and Truth, have pleaded it of Him, that he is the Mystery of God, in whom are hid all the treasures of Wisdom and Knowledge, Col.2:3; and have pleaded it of the poor believer, as to all that he seems to excel others in, even as that one cried, when he was axing a beam, and the ax head fell into the water; who cried and said, "Alas, master; for it was borrowed." II Kings 6:5.

The next zeal of my pleader stands thus, "if I go to an Ordinance, and there hear a Sermon powerfully preached, enough to break a heart of stone, yet I sometimes come away cold and dead, and forget almost all within a few hours, and remain an unprofitable hearer; Lord help!" Here the cry is, "if I go to an ordinance," but no plea for the Lord of the Ordinance to come and bless me therein. Here's a cry, I have been at the Sermon! I have been among the people! I have heard a powerful discourse! But where's the cry after Wisdom under the Word? Anything of a good man's is ready to go down with abundance that complain they want memory to bring it up again; but the Lord give them judgment. "Yea, saith Wisdom, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God." Prov.2:3-5. God the Spirit puts a child of God upon this. 'Tis knowledge that is promised, not memory; an understanding heart, and not a strong head-piece. The more ineffectual I have found an Ordinance of Christ to my soul, the more I am instructed thereby to plead with the Lord of the Ordinance for his own Presence. A Sermon powerfully preached may be a powerful deceit, and if you examine what is mostly called so, it is nothing but powerful nature, for, enough says he, speaking of his soul-plea, to break a heart of stone! Aye, it may break the rock in pieces, and yet not melt one piece of that rock, or dissolve a heart of stone! {"Is not my word like as a fire, saith the LORD; and like a hammer that breaketh the rock in pieces?" Jer.23:29.}

Alas! He has raked up poor pleas in Prayer as well, and has shut out all the Foundation-pleas of the Gospel in pleading through him that should not have been forgotten! "For through him we both have access by one Spirit unto the Father." Eph.2:18. 'Tis no wonder now, if such a poor ignorant believer, and such a dark pleader {as I have laid open} comes away cold and dead from his Preacher, and forgets almost all within a few hours! For my own part, I do rather suspect that after this rate of going on, he does not retain one argument of the Powerful Preaching a quarter of an hour, but forgets almost all but the powerful sound as soon as he is out of doors! What light hath Christ given him, as he gives those whom he awakes from the dead, Eph.5:14, after their first spiritual sleeping, under all this powerful preaching? There must be an understanding given him to know him that is true, and to know that this hearer is in him that is true, even in his Son {God's Son} Jesus Christ, I Jn.5:20; or, till then he is like to remain an unprofitable hearer, as long as he goes to sermons. I'll warrant this same soul will prove a poor thing in his experience, so long as he goes by {his preachers thought of} memory, and shuts out True Gospel-Experience. He'll be empty enough, if his highest attainments be his complaints about losing the sound of his Preacher, when he is got home, provided he can't look back to remember any seal of the Holy Ghost, at Worship.

We have not all our pleas up yet, for he adds, "if worldly concerns crowd in, I am ready to omit some duties, or to be hasty in the performance of them, and to make the greater concerns give way to the lesser; Lord help!" Oh! That the Lord may help this pleader to discern that he has omitted some duties, and chief duties which should have come into these pleadings; the duty of pleading Christ's fitness, the duty of pleading Christ's fulness, the duty of pleading Christ's freeness to all whom the Father hath given him, Jn.6:37; the duty of pleading his Person, and Office, his Righteousness and Blood,

his Spirit to take these of Christ's in Light and Promises, and all of the Mysteries of the Word, and show them to his poor believer. Jn.16:14-15. It is a poor plea to go to God with this cry, Lord help! Upon the omitting some duties, and never pleading my neglect of so great Salvation, Heb.2:3, in omitting Christ. 'Tis hypocrisy to plead hasty in the performance of them, but never plead lingering to rely more upon the Surety-Performer of them, for us, to the Satisfaction of Justice; to secure also our own performance of them under a Work of God the Spirit, to our professed Subjection, II Cor.9:13, in the Government of Christ, Isa.9:6-7, unto the Gospel of Christ. Mr. Hunt has in these things very notoriously {as I have all along through his pleas shown} make the greater concerns give way to the lesser. It is rare to find out a more clamorous inversion than in this plea, wherein I have laid open how he shuts out the greater concerns, and takes in the lesser.

His last plea is, "if I see {saith the soul} a dark cloud gathering over the Church, and that I am like to be called to a suffering condition, I am ready through unbelief to be at my wits end, for fear I should never hold out; Son of David, help!" Aye, no wonder it is so with any soul, who goes about to live in the Abstracted Confessions of Self, and that hath no more of the Light of Christ, nor converseth any more with the Priesthood, Righteousness and Blood of Christ by the Spirit of Jesus, than the plea afore laid down doth. Oh! It is the sum total of the acknowledgment, Jer.3:13, of all my transgressions, Lev.16:21, and all my sins, to believe on Jesus Christ. For, when I have been helped to cast them up severally in my thoughts, if the sum of them at last be not all issued into Believing the Lord Jesus Christ, Acts 16:31, the account is all made up wrong. And then more directly to this last thing in the plea, if I do not see more fulness in the Infinite Son of God, as the Surety-Man in the Personal Union, to confess Mercy from the first spring of Grace; and so issued out in the Communication of it to be Grace to help me in the time of need, Heb.4:16, above Sin, above all Sin, above all Commissions, above all Omissions, than I do see in any, in all sin, or sins, 'tis most certain, I do not behold enough in the Son of God to bear me out under Sufferings for his Name's sake.

Thus, I have gone through his plea, and now address to what is worst of all in it, having made the way open and fair to it, that the reader might not think I abuse the author, or mistake him; and must lay open the Disparagement of Christ, which is after all topped upon these pleadings to advance the plea, and set it all up for Acceptance with the Lord, as if it was Christ.

His words are these, "and yet after all these cries for help, the poor soul is overtaken by sin; but will Christ cast off such a soul? No surely; for though such pleas would avail nothing under the Law, yet much under the Gospel, which takes notice of what is good, but overlooks what is evil."

What a poor thing is all this chain of plea-work, to bear up a soul without any Safe Confidence in the Lord that he shall not be cast off? "Will Christ cast off such a soul," says he? And then he answers it with a "no surely," built upon his own plea-work. What a reed is this to lean on, instead of the Rock to build on? Paul lays the Foundation of not casting off the soul, and raiseth up the Superstructure of Consolation in the matter on that One Foundation, quite another way, "I say then, hath God cast away his people? God forbid." Rom.11:1. And what people does he mean? What people of God? Were they his people that were to come and try out their state by their own pleas? Give me leave here to put in my "no surely," built upon the Holy Ghost's own Exposition, verse 2, "God hath not cast away his people which he foreknew." You see he lays it upon God's own Foreknowledge; upon his Love from Everlasting; in foreknowing them under all the changes of Nature, Grace and Glory, which he designed them to pass through. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:11. For

which cause, God makes all his Providences in the openings of the several Matters and Occurrences of Human Life from the open Beginning to the End, to fall out accordingly. The Apostle gives this, first of all, in the matter of his own case, verse 1, and latter part; as a proof of the doctrine he had laid down, "for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." I am an Israelite, and at this day know my self to be such; and that has been from a Preservation of Divine Providence, more in common with all the seed of Jacob, and so it proves myself, says he, to be of the seed of Abraham in the line of the Promise, and the Genealogy of Messiah from Abraham, Heb.2:16, to whom the Assurance of Christ, born according to the Flesh, Rom.1:3, was given. But then moreover, says he, my Preservation in the course of Providence, in the loins of my Ancestors of the tribe of Benjamin, the last of Jacob's, or Israel's twelve sons, was more than an ordinary instance of God's not casting away his people whom he foreknew. {"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:29-30.} For our tribe, says Paul, the tribe of which I am descended, was in a manner all cut off for their wickedness, their sodomy, men with men working that which is unseemly, Rom.1:27, like the heathen; and then standing upon their Vindication, and pleading for the guilty, Judges 20:13, refusing to give them up to deserved punishment for their crimes, carried it a while with an outward flaunt of bravery and success, verse 14, won two battles, verses 21,25, of their brethren, but paid dear for both in the issue, verse 35; for the third battle determined the day against themselves; and then it was that the number of eighteen thousand, verse 44, of them were mowed down by the sword, and thereby opportunity was given to glean five thousand more of them, verse 45, and then to cut off two thousand more, verse 45, upon the pursuit; "so that all which fell that day of Benjamin were twenty and five thousand men," verse 46; almost all the males of that tribe extinct; yet God for seeing his elect to come still out of the loins of that smitten tribe, in Mercy preserved a Remnant of them, even six-hundred men to get off, verse 47, and escape by flight to the rock Rimmon; but indeed, it was under the True Rock, Christ, that they found a Providential Sanctuary.

Hence their brethren send peaceably to them, and they are not cut off, but spared on the Lord's side for the elect's sake. Judges 21:13. I am of this hazarded tribe of Benjamin, says Paul, and therefore, do know it by Experience, that God has not cast off his people whom he foreknew; for if he had, then there had not been those six hundred men spared upon the Provocation given both to God, and the other tribes; and then what had become of me, I must never have had a being, and from thence a well-being in Christ. Aye, "but God hath not cast off his people whom he foreknew." Ah! Paul saw it lay there. He doth not lay it upon his pleas. Nevertheless, he had prayed; yea, the Lord had taken notice of it, "behold he prayeth." Acts 9:11. Well, well, says Paul, be it so, I dare not, like the Pharisee, stand in this case to set out my pleadings, and tell you how my Gospel-pleas have availed, that Christ hath not cast me off. Ah! No, I look beyond it all, or else now, at this Day, that I am alive and able to look back, I had had comfort or safety little enough in my own Eternal State, had it not from Everlasting been laid upon this bottom, that God fore-knew and fore-loved me among his people, and ordered all things accordingly down through the Tribe of Benjamin, that both my first and second Birth might prosper. I tell you, says he, I am a Benjamite! I was once openly {to an eye of reason} upon the visible brink of Everlasting Extinction, and of being prevented to come into Nature, Grace and Glory! But lo! God foreknew me, me, and others of the same tribe; and therefore though in the morning Benjamin ravened as a wolf, Gen.49:27, and two-hundred {of their six-hundred number left} caught two-

hundred virgins in their dances before the Lord, or the Lord's Tabernacle, and Law-worship at Shiloh, at a yearly Feast, Judges 21:19-23, to force these virgins, fury-like, to be made the wives of this Tribe, as Brutes fall upon other creatures, the stronger upon the weaker, and master them, to preserve this one Tribe alive from being extinguished, and their whole race gone, and one Tribe lacking in Israel, Judges 21:3; yet in the Evening he divides the spoil; that is, as if the Apostle had said; now when the tribes are shutting up in darkness, and the main body of the Jews are going forth to be in a night, a long winter's night, wandering through all the world; yet now in the evening of their day preceding, Benjamin divides the spoil, who in the morning ravened as a wolf, Gen.49:27, to get the prey, and save his tribe alive, by devouring the prey, and turning those virgins they caught for wives to be conjugally one flesh with them, that the fathers of those virgins, Judges 21:22, when they came to complain of these stolen and forced matches of Benjamin, and should think to meet with redress in Israel, could not be able to recover their own daughters again, they being wholly {in a metaphorical sense} swallowed up, as the prey of the Tribe of Benjamin.

Now says he, by this means, Benjamin, that was so nigh extinction, is seen with the other tribes at last; Benjamin continues all day, as well as the other tribes, till evening; yet all his booty in the morning had not been worth the telling, had it not been to set out that God hath not "cast away his people whom he foreknew," but hath reserved Benjamin throughout the Hebrew-Day, that now in the Evening he divides the spoil! Oh! Says this Apostle, now it is, that when so many of the tribes are shared and differently parceled out, some divided one way, some broken off another, some divided to the Roman Conquests, others divided to varied factions, and standing it out upon their own defense; yet some are divided into Christ's lot, and parceled out by Free Grace! Some of them are going forth into the world, whilst others are departed to the devil! Still I am one of the elect tribe divided out to Christ! One of little Benjamin, Psal.68:27, saved alive in, by, through and for Christ! In him, because it began with the election, {"according as he hath chosen us in Him before the foundation of the world," Eph.1:4;} by him, because it went on to redemption, {"these were redeemed from among men, being the first-fruits unto God and to the Lamb," Rev.14:4;} through him, because it came down to sanctification, {"for by one offering he hath perfected forever them that are sanctified," Heb.10:14;} and for him, because it now appears in fruit, {"being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," Phil.1:12,} and breaks out in service, {"how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb.9:14.} Ah! As to ourselves, we don't know what our ancestors have been; no, not in the fourth, fifth and six Generations from ourselves! Nor, if called by Grace, how preserved by Divine Providence; though all this Mystery will be open to us hereafter in the Glory-Kingdom, after the Resurrection of the Body; nevertheless, this we may know at this day, they were preserved for our sakes. "God hath not cast away as people whom he foreknew," but we are alive, and are brought in to Christ at this Day. Well, as Paul insisted upon his first Argument to prove God's own were not cast off, and that from his own single case of the Tribe of Benjamin, out of the two tribes and a half; so he goes on to prove it from a mixed instance, Rom.11:2-4, in the case of others of Old among the Ten Tribes, as the case fell out in the time of Ahab's Idolatry, and the Universal Apostasy, I Kings 19:14, of that Kingdom, made up of the same tribes; and accommodates it to an Election of Grace out of their tribes at that Day. "Even so then at this present time also there is a remnant according to the election of grace." Rom.11:5. But I dismiss this Consideration, having said enough to clear the Apostle's main drift in what I have urged and opened. On the whole, we see Paul laid the availment of his being not cast off upon Divine Grace, not

upon any human means or pleas. Certainly, Mr. Hunt's pleas were as good in Paul's time, as they are now; yet Paul would use none of them in this weighty matter of determining the not casting off of souls. He pleads from the people under Grace, "God hath not cast away his people whom he foreknew;" he argues not from the pleas of that people, "we are so and so, or have done so and so, Lord help!" To conclude, Christ will not cast off! For there are some that will plead more than Mr. Hunt has pleaded for them, who yet will be cast off by Christ, as they who have prophesied in Christ's name, Mt.7:22, {however, Mr. Hunt rips up the people's sins in his pleas, but forgot to lay open the sins of the Preacher; and I know not why we should thus spare ourselves;} and again, that in Christ's Name they had done many wonderful works; and then will Christ profess unto them, "I never knew you, depart from me ye that work iniquity." {verse 23} And surely, Paul's arguments for God's not casting off his people are as good now as they were then; so why should we not therefore lay the Security of the soul upon the Lord Security? For, when we are brought to lay it upon the Lord's Security, we are nearer brought to lay it too, afterwards, upon the Lord's Evidences of that Security.

Our plea-worker tells us these pleas avail much under the Gospel. How can that be? They are not the pleas of the Advocate. No, nor the Gospel-Pleas that are put into our mouths by the Gospel, in case of sin, {"the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us," Rom.8:26;} as the Advocacy of Christ, in the Virtue of his Blood and Efficacy of his Sacrifice, is set forth in the Gospel, as the very Substance and Model of our plea; {that blessed Antinomianism, which in these matters, is so far above all Natural religion!} "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." I Jn.2:1-2. Christ is always a Sacrifice sweet in God's nostrils, even when we have lost our smell! "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph.5:2. "For we are unto God a sweet savor of Christ." II Cor.2:15.

The Gospel is much for Gospel-pleas as they stand in Christ's Fitness, Fulness and Freeness, to answer all Cases and Necessities of the Elect, as ever the Law was for the Law-pleas to satisfy God's Justice, and salve the Law's own dignity, by the Righteousness of our Surety, when made under it. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the Law, that we might receive the Adoption of sons." Gal.4:4-5. Now what is there of the Gospel-Plea in all Mr. Hunt's plea to avail? For, what Supernatural or Spiritual Matter is there in the matter of the plea? {Above Nature, as proceeding from Grace, Rom.8:37 - Rom.5:20.} What is there that goes above and beyond the Nature-Convictions of an un-renewed Conscience? I see nothing to make it appear that the Holy Ghost hath wrought anything in it Spiritually by the Gospel. The reason is, because, he helps a Natural Man to plead, according to the gifts of nature; and helps the believer, to whom he hath given Grace, to plead according to the Gift by Grace. The Spirit's mere Assistance in Prayer is a natural concurring to the substance of men's acts in their plea, without an antecedent changing them by New Creation; whereas the Spirit's own Intercession, Rom.8:26, in our Prayer, putting us upon Spiritual Praying, to fall in with the Matter of Christ's Advocacy, or Intercession in Heaven, is laid in the Spirit's Creating Work, or making a New Creature, II Cor.5:17, antecedaneously to that Intercession, together with Assistance, by his own Presence in the heart to sanctify it, as the Immediate Cause and Foundation thereof.

To what distinct Person in God is the plea directed? Is it to God-Man or the Father? If to the Father, why not in Christ's name? {"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."}

Col.3:17. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph.5:10.} And so why not to him, as a Distinct Person? For this is part of the Supernatural or Spiritual Work of Prayer. If it be directed in the heart to Christ, then how comes all that is in Christ to be shut out of a plea unto Christ? And so much for my answer to his plea-part, as concisely as I could. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." II Thes.2:16-17.

## Chapter 17

### **Of Mr. John Hunt's Four Last Disparagements of Christ; his Three Open Disparagements of Christ's Worth and Fulness; and his One Disparagement of Christ's Possessions.**

I shall begin this Chapter with his 16th Disparagement, the words of which are these, "there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the Vileness and Odiousness of Sin."

I observe that he does not say, as often spoken of the Vileness and Odiousness of Sin, as the Scriptures sets forth the Glory and Excellency of Christ, but as "much" spoken. Now it need not be wondered that he durst disparage Christ so much in his pleas of things for Help from Christ, by pleas short of Christ's Fulness, Isa.28:28, whereas he has treated the Fulness of Christ here, as to what is spoken of him in the Scriptures, not only with Neglect, as there, neglectful disgrace, but with a very Dogmatical, Positive, and Bold affront. I hope to disprove his Assertion briefly with a few Arguments.

In general, the Scripture do speak very much of the Vileness and Odiousness of Sin; but yet they do not speak as much of it, as they speak of Christ; they do set forth the aboundings of Sin beyond all we have in our nature-selves, to deal with it, or subdue it; but they nowhere set forth the aboundings of it, II Cor.12:9, above or beyond Christ. Let me enter into this proof by these steps.

1. The Scripture do not speak as much of the Vileness and Odiousness of Sin at its Entrance from the Beginning, as they do speak or set forth the Glory and Excellency of Christ from the Beginning. Adam's Original Sin is not set forth, as Christ's original Glory is declared in the Holy Scriptures.

2. The Scripture do not leave it doubtful, in the account they give us of the Progress of Sin, which is the Greater? Sin's Vileness and Odiousness, or Christ's Glory and Excellency? Therefore they do not set forth the Vileness and Odiousness of Sin, as much as they set forth the Excellency and Glory of Christ; for then I should doubt which of these two was the greater; and by this means as the object of my doubt would be inconsistent with the Object of my Faith in saving me; so the nature of my doubt would be utterly repugnant to the nature of my Faith in Apprehending; nay, in discerning Christ who saves me by Himself, to God, in the Powerful Office of his Blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Pet.1:18-21.

3. The Scriptures have sufficiently provided us wherewith to make a determinate Judgment quite of another nature; even in this, that they do set forth the Glory and

Excellency of Christ much more, I Jn.1:7, than they do set forth the Vileness and Odiousness of Sin. The Scripture do set forth what will over-balance it on Christ's side, in respect of the Glory and Excellency of his Person and Sacrifice, and that greater, than it sets forth sins Vileness and Odiousness on the other side. There was a glorious Fulness and Excellency of his Sacrifice of the Human Nature in Union with the Son of God, when he gave Himself for our sins, Gal.1:4; whereas sin's Vileness and Odiousness in the human nature is only in union in the nature of men, the creature, never the Creator-Redeemer Himself.

4. The Scriptures show us how Christ is an ocean that Covers, Drowns, Overcomes and Takes Away Sin forever. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah 7:18-20. The Sea buries all that is thrown into it; and so does the Ocean of God's Grace and Mercies prepared for us, gathered together into Christ's blood. Whereas, if Christ was not set forth in his Glory and Excellency, as spoken of in the Scriptures, greater than the Vileness and Odiousness of Sin, we could not see how his blood could wash away Sin; at least, not contract a sinful tincture in the very act of cleaning us from it. {"Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rev.1:5.} For 'tis natural and necessary, that stains and foulness should go out of one thing into another by mixtures, or adhesion, where there may as much be said of that which defileth, as there is of that which cleanseth. His notion must strike at full Pardon and Purification in Christ, and so deny it in the Complete, Col.2:10, Gospel-way, if it be held up. 'Tis most certain, if Christ was not set forth Greater in the Scriptures than Sin is set forth in those writings, we could have no Foundation to believe that Christ was able to take away Sin by the Sacrifice of himself, Heb.9:26, and so by his Blood bring the soul, and present it unto God without spot. There must be more of the Power and Greatness of Christ spoken against Sin's Vileness and Odiousness than there is of the Power and Greatness of Sin's Vileness and Odiousness against Christ; because what is spoken of Christ in the Scriptures is above Sin, and more than Sin, but what is spoken of Sin's Vileness and Odiousness, is not above Christ, and more than Christ. Nay, if there were but as much spoken in the Scriptures of the Abomination in Sin, as there is of the Glory and Excellency of Christ, then we might ascribe as much to Sin from corrupt nature, as we could ascribe to Christ from Free Grace; but the Scripture by no means allows us to ascribe as much to Sin from corrupt nature, as we must ascribe to Christ from Free Grace; therefore the assertion I oppose is false. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through Righteousness unto eternal life by Jesus Christ our Lord." Rom.5:20-21. The Scripture here directly brings in a "much more" on the side of Christ {for the scope of the chapter is to set out Christ's Aboundings and Open Predominance to Sin, after the entrance of it by the Law, for where there is no law, there is no transgression;} the Scripture does not bring in a "much more" on the side of Sin.

5. To what has been said, I add, the Scriptures do really make nothing of Sin, where they set forth the Fulness of Christ against it; but they never do so of Christ where they set forth the Fulness of Sin against Christ. To evidence this apart; the Scripture do make nothing of Sin, when they say of the Spouse, "thou art all fair, my love, there is no spot in thee;" Song.4:7; when they say by the mouth of David, "purge

me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psal.51:7. Clean from what? Washed from what? He tells us just before, that it was from the Vileness and Odiousness of Sin, verse 5, for he had said, "behold, I was shapen in iniquity; and in sin did my mother conceive me." Yet when washed in the Fountain of Christ's Overflowing Blood, though his nature was all over a spiritual leprosy, {for he alludes in it to the ceremonial cleansing of the Leper that typified this far purer, and more cleansing Mystery, Heb.9:19, of the blood and hyssop,} the Scripture pronounces him clean, the Odiousness of Sin is gone, and whiter is he than the snow! {"And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev.7:13-14.} The Vileness of it is completely done away; as no black or discoloring remains, but all is gone in a thing made whiter than the snow; so no Sin, no Spot, no Vileness, no Odiousness of Sin remains in the soul which is cleansed by the blood of Christ from all, I Jn.1:9, unrighteousness. {"Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa.1:18.} Now if the Scriptures in setting forth the Fulness of Christ against Sin do make nothing of Sin to a faultlessness; but cancel, annihilate, remove and completely destroy it by Christ, Jude 24, even to a Glorious Church, not having spot, or wrinkle, or any such thing, Eph.5:27, but holy, and without blemish; and brought unto the King in raiment of needlework, Psal.45:14, and her clothing of wrought gold, verse 13, through the Efficacy of Jesus Christ in her and upon her; then 'tis a Disgrace of Christ, who hath such an Effectual Power and Dominion over all Sin, according to the Scriptures, by his dying for our sins, and rising again from the dead, I Cor.15:3-4, to assert, so differently from the Scriptures, "that there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the Vileness and Odiousness of Sin." This is a Vile Scandal! Thus we have seen the Fulness of Christ set against the Fulness Sin as to render Sin annihilated. On the other hand, the Scriptures do make much of Christ, and never annihilate him, when they set the Fulness of all the Sin, which ever entered into the world, Rom.5:12, upon fallen Man against Christ; yet this Fulness of Sin doth not destroy and take away all benefit of Christ from the world, as the Fulness of Christ takes away all Sin from the elect. The whole world lies in wickedness, I Jn.5:19, as the Apostle John saith, and so it hath done from the beginning, from the beginning of a sinful people that have defiled the earth to this Day. Take all the sins and abominations, from the first Sin to the end of the World, and there you have all the Human Fulness of Sin. Set this against Christ, and yet this hath not done away Christ from the world in thousands of benefits they have received to this day, and shall, on to the end of the world, from him! {"And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen.8:21-22.} Whereas, on the other hand, the Fulness of Christ set against Sin in the Mystical Body, the Church, takes away finally the very being of Sin from her! All the sins of the world are less than Christ's Fulness; and Christ's Fulness can be done away by no Sin. Whilst he is a Ransom-Saviour of the body, {"the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Mt.20:28,} a Propitiation-Saviour {"he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," I Jn.2:2,} for the whole body of the elect, {"Christ is the head of the church; and he is the Saviour of the

body," Eph.5:23,} all and every one; he is a Provisional-Saviour, the providing Saviour, of all men, I Tim.4:10; for the earth is "the Lord's and the Fulness thereof." I Cor.10:26. Of all the non-elect he is the Provisional Saviour, in all the good things they have; and as to a Provisional Saviour too, in food and raiment, preserving the fruits of the earth &c., {for the Father hath put all into Christ's hands,} he is the Saviour "especially of them that believe," in bestowing the creatures upon his own; mixing with them the blessing, sanctifying the use, and taking off the curse, for which they are eminently to return thanks, even for common mercies, where the rest are left but to say Grace. Hence it is eminently to be understood in this sense, "a little that a righteous man hath is better than the riches of many wicked." Psal.37:16. {Had it not been for Christ, an Esau could not have had the dew of Heaven, and the fatness of the Earth; nor a Saul, a Kingdom; nor a Judas, Apostolic Gifts, &c.} Thus we see that Christ's Fulness is not destroyed by Sin, as Sin is by Christ's Fulness. Consequently, the Scriptures do abundantly set forth Christ, and speak of him more than they speak of the abundance of Sin. 'Tis to out-face the Oracles of Truth to say they speak as much of one, as they do of the other.

6. Lastly, this notion of his tends to destroy much of our Faith concerning the Nature of the Infinite God; and therefore ought by no means to be fathered upon the Holy Scriptures. Christ, as the Son of God, is an Infinite Person, an Infinite Subsistence, an Infinite Relation of the Godhead. But is Sin an Infinite Subsistence, an Infinite Person or an Infinite Being? No. Sin is not Infinite, without bounds set, in men or devils. Only Christ is so! Now if this Infinite Mediator be manifested to take away our sins, do not the Scriptures speak more of the Infinite Redeemer than they speak of Sin? {"And ye know that he was manifested to take away our sins; and in him is no sin." I Jn.3:5.} Alas! If they did not, what ground of Faith and Comfort, Rom.15:4, would they yield us, as to the Sufficiency and All-Sufficiency of an Infinite Person? What would the Infinite Person be to me in saving me from my sins, {"and she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins," Mt.1:21,} if the Scriptures did lay me down in as much in Sin, as to balance the Account God hath given me of his Son, both as to his Infinite Person, and the Everlasting Covenant and Contract God hath made with him for the elect? For though he be an Infinite Person, he hath by the Covenant paid but a limited Ransom. "As for thee also, by the blood of thy Covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech.9:11. 'Tis not infiniteness of Worth in Christ, abstractly considered from the Covenant, but Infiniteness of worth joined with Harmony and Consent in the Will of God with the Infinite Person of his Son, do bind the price paid and the purity bestowed, in extending these to the proper Objects among the fallen race of Mankind.

Thus, I have shown how Mr. Hunt's last mischievous expression about Christ tends to put the poor Soul to a stand, and a doubt, whether Sin or Christ be the greater; and so disparages Christ, whilst he says that which tends to make a cypher of him; and I am sure then whilst a cypher, he disfigures him. And yet still this is the writer who has complimented his reader with Christ the Most Excellent; but in this last Disgrace of the Fulness of Christ makes no more of the King's Robe, than some foul rag to scrub an oven with. Such conceptions do his words, of the Scriptures setting forth "as much of Sin as they do of Christ," lead the thoughts of the mind unto. For, if there be as much Odiousness in Sin, as Glory and Virtue in the Robe of Christ's Imputed Righteousness on the elect, to give them Faith and a New Heart, Ezek.36:26, {for the Spirit of God comes into the soul by virtue of the Righteousness Imputed to and upon every one that believes, Rom.3:22,} than that Odiousness has as much power to alter the robe to a rag, and make it unclean upon me, as that Robe has to alter and remove the same Odiousness. But if there be not as much Vileness and Odiousness in Sin, as virtue in the

Righteousness of Christ, wherein much of the Glory and Excellency of Christ consists, why should any man tell me the Scripture speaks as much of my shame, as of Christ's Glory? Or say, "that there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the Vileness and Odiousness of Sin?"

'Tis in this, as in other cases he has used random expressions to contradict himself. "Grace and Holiness, says he, is in Christ essentially, so is it not in us creatures, whether angels or men." Now what he says of Grace and Holiness must necessarily prove the Scriptures do set forth the Glory and Excellency of Christ transcendently, that there is not as much spoken of the Vileness and Odiousness of Sin. "Sin is not in us creatures essentially," then if Grace be in Christ Essentially, and Sin is not in us essentially, himself hath cleared the Scriptures now, that they speak more of the Glory and Excellency of Christ than they do of the Vileness and Odiousness of Sin. For they do speak Grace and Holiness essentially of Christ, and that is more said of the Glory of Christ, than it is said of the Odiousness of Sin. Aye, that is nowhere in Scripture said to belong to the essence of a creature. But the contrary, for God made everything good that he made. Thus Mr. Hunt contradicts himself.

Again, in another place he pleads a good cause, {page 105,} which Christ suffered in, and this he makes to be his seventh badge of Christ's Honour, as appears in a chain of connection from page 102 through the same particular. I must add says he, "he suffered all this in a good cause," page 105. Now, if he makes it a badge of Christ's Honour that his Cause was good in his Sufferings, why should he make it a disgrace when his cause is good in the Office itself to which he was anointed to? Christ is the Name he bears from his Unction, in the Office of the Mediator. The Vileness and Odiousness of Sin is the creature's bad cause, but Grace and Holiness in Christ's Human Nature, the Dignity of his Person, the Merit of his Righteousness, the Treasures and Value of his Blood, are Christ's own good cause which Mr. Hunt hath sometimes transcendently confessed. Now do the Scriptures set forth the bad cause, in the Vileness and Odiousness of Sin, as they set forth the good cause, in the Glory and Excellency of Christ? Let him look to this, and cohere better in his discourse.

Once more, speaking of Christ, he said, "it was Infinite love and condescension to take any notice of us." {Page 159} Well then, the Infiniteness of Christ's Love is more than can be said of Sin. There is no infiniteness in the Vileness of Sin, and no infiniteness in the Odiousness of Sin. That is, bounds are set {"he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth," Prov.8:29,} to all our Corruptions, so far they go in Odiousness, and Vileness, but no further, Job 38:11; not so far as Grace and Holiness and Love, in Christ; for if they did, Christ had not conquered, nor we in him, and all manner of sins, circumstances and aggravations of sinning, as well as in all manner and circumstances of affliction, been more than Conquerors, and on this Foundation in himself, are so through him that loved us. {"Nay, in all these things we are more than conquerors through him that loved us," Rom.8:37, "now thanks be unto God, which always causeth us to triumph in Christ." II Cor.2:14.} Thus now again, in this Infiniteness of Love and Condescension of Christ, there is more acknowledged by our author examined to be spoken in the Scriptures {if he hath spoken in his acknowledgments what he believes to be according to them} of the Glory and Excellency of Christ, than is spoken and set forth in the Scriptures concerning the Vileness and Odiousness of Sin. Therefore he contradicts himself, when he tells us, "there is as much spoken to set forth the Vileness and Odiousness of Sin, as is spoken to set forth the Glory and Excellency of Christ."

His 17<sup>th</sup> Disparagement continues upon the same head with the former, disgracing the Worth and Fulness of the Lord Jesus Christ. His undue words are pinned down at page 207, thus; "if praise is due to God for anything more than other it is for Christ." Thus he makes an "if" of it.

When this Proposition is examined, sometimes it looks like a doubtful "if" and stumbles his reader that way. As Gamaliel sets it forth doubtfully, "if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, &c." Acts 5:38-39. The doubt with them there in that Counsel against the Apostles, was, whether the Apostle's Doctrine of Christ and their Miracles, were Truth or an Imposture? Whether they were the counsel and work of men, or the Counsel and Work of God? This was the doubt. Now all that Gamaliel was certain of in the matter was this, the counsel and work of men would come to nought; the Counsel and Work of God cannot be overthrown. How does Gamaliel propose it now, to answer both his doubtfulness and his certainty? Why in part doubtfully with an "if" in the state of the proposition, and in part certainly with a consequence in the close of the Proposition. If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it. In the very same manner is the Proposition I am discussing, or shaking off from the Excellency and Glory of Christ. "If praise is due to God for anything more than other it is for Christ." Now I say, this sometimes looks like a doubt. And the doubt of the proposition is, whether praise be due to God for anything more than other? And so in general the form of the Proposition including everything, takes in this particular along with it, whether praise be due to God for Christ more than any other thing? For all the certainty this Proposition will allow us to gather out of it is this, that if praise be due to God for anything more than other it is for Christ. And so the very certainty of it Christ-wards must come off precariously.

Secondly, at best it looks but like a supposition "if" in the room and place of a positive proposition. And what a disgrace is it to bring down Christ from his positive Glory and Excellency to supposition of any other thing! See an instance of this supposition "if" in Scripture, as the Spirit of God hath congruously adapted it {I will say one instance for all} to matters where the supposition fits, and runs even among the things themselves, to the Honour of Christ, and not unto his Disgrace. The place of Scripture under mine eye is Philippians 4:8, "if there be any virtue, and if there be any praise, think on these things." He had said, "finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," then out of these things forms his exhortation with a supposition "if," "if there be any virtue, and if there be any praise, think on these things." Now observe; the Apostle does not put his "if's" in the room of what is positive, but in their own place of what can be but only supposed. The positives are, whatsoever things are true, whatsoever things are honest, just, pure, lovely and of good report. That is, whatsoever things are in themselves so, and so therein lies the positive. Now there may be no necessity for me to think on any of these things in their universality of instances; a thousand truths, things that are true in speech, true in Providence, or the like, these may have no such virtue, praise or commendableness in them fitted to my case and circumstances, as to bring me under any obligation to apply my thoughts to them. And so in a thousand things that are honest, just, pure &c., it may be the same. The Apostle therefore brings in his "if," not in what was positive {the things afore laid which will fall out somewhere or other} but in what only could be supposed, if the Virtue and Praise of these things lie at my door, and are united to my proper case and circumstances, that I ought to appear in or apply my thoughts to any of the matters aforesaid; if it be so, says he, "think on these things," according to the prescribed model, "of whatsoever things are true &c."

But now it falls out quite otherwise in the matter of praise to God which Mr. Hunt has laid down with his supposition "if," {taken at best hand,} "if praise is due to God for any thing more than other it is for Christ." To make a Supposition that Praise is due to God for one thing more than another, in a matter that must be positively acknowledged, is quite beside the Scripture Precedent I have just now examined it by. What can be more positive, plain and clear than this, that as praise is due to God for everything we receive at his hands, so praise is due to God for some things he bestows more than for others; more praise is due to him for the Gospel, than for trade; more praise is due to him for the health of the body, than for a meal's meat, or a suit of apparel. Thus, to make a supposition so general and indeterminate as to reach anything, like this instance, "if praise is due to God for anything more than other it is for Christ," is certainly to misplace it in the room of this positive proposition that Praise is due to God for Christ more than any other thing, and so in the transcendency of Praise to God for all things we receive at his hands, as Christ alone is the way of conveying them, whether they be blessings in Heavenly or blessings in Earthly matters, it is to be determined to be mostly due for Christ alone. See God's Word.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom.8:32. The ground and pattern here of these gifts, or bestowments, directs us into the very Nature and Preference of our praises to God for Mercies, according to the Ground and Nature of what he does bestow. As his own Son is bestowed First, and bestowed Principally, and all other things upon this Foundation of God's Free Grace in bestowing Christ, are freely given us into the same Grand Endowment with him; so it is plain, that for this First and Principal Gift, Christ, Isa.42:6, the very Substance, Life and Cause of all our Covenant-Mercies {I say, our Covenant-Mercies} in Nature, Grace and Glory, Praise is positively due to God more than for any other thing, and an "if" spoils it.

"He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." Deut.10:21. Mark it, here were great and terrible things done before Israel, as an occasion for Israel's Praise. Next, Moses tells this people, "thine eyes have seen" these great and terrible things; and this made the occasion of that people's Praise to God the more obvious; nevertheless, he tells them the subject of their praise still transcends all those great and terrible things themselves which their eyes had seen; and that is God in Christ; he is thy praise, and he is thy God, and there thy praises are due to God for Himself, beyond all thy praises to him for other things. The case is not the same in the Gospel, God gives himself in Christ, we see many other things he does, many other blessings he bestows, but none rise up into an equality with Himself bestowed upon us in the Lord Jesus Christ. 'Tis by Christ we have God in his Covenant, know him by his Spirit, find him in his Gospel. Now if by Christ all these things flow in upon us, he is our Praise, even the God from whom, and the Rock through whom they come. And if he be the Matter of our praise, as well as the Object, Psal.68:4, of our Praise, he ought to be the particular argument of our praise, even when we are praising of God for Mercies that are not Christ; consequently, praises are due to God for Christ more than for any of the other Mercies, that are the Covenant-Blessings in and with him.

"Thanks be unto God for his unspeakable gift." II Cor.9:15. Oh! Says Paul, I have been by some arguments stirring you up, "O ye Corinthians," II Cor.6:11, to a bountiful alms, touching the Ministering to the saints, II Cor.9:1, and I bless the Lord, I have been able to make use of your forwardness, verse 2, which you have showed in this Service a year ago, and boast of it to them of Achaia; for your zeal in this matter hath provoked many, and made them willing to follow your Example. But all this, says he, comes from Christ; ye have given your money, this is worth thank you. Yea, praise is

due to God for this, "working in you to will and to do of his good pleasure," Phil.2:13; for this comes, every penny of it, along with Christ. Oh! Thanks be unto God, says he, "for his unspeakable gift." Christ is a Gift that can't be equaled, in all the variety of his creatures, and a sum bestowed beyond what we can tell over.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." II Pet.2:9. The Holy Ghost pitches upon the praises of him who is the Caller, not the praises of the Call; and so teacheth us that Praise is due to God more for Christ calling us, than for the call itself out of darkness. Consequently, that praise is due to God more for Christ than any other Mercies. The reason is, a call out of Darkness is as great a Mercy as any under the Pardon of Sin, II Tim.1:9; and yet when God comes to be praised even for Effectual Calling, it must be by showing forth the praises of Him who has called you. Praise therefore must be due to God for Christ above all our under-fall bestowments; they that are even able to bring gold and incense must look beyond their offering, and "show forth the praises of the Lord." Isa.60:6.

"Being filled with the fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil.1:11. Now as Praise and Glory rises out of the Fruits of Righteousness among the saints by Jesus Christ, which redounds to God, Christ being the Author of those fruits, Jn.15:5, and his Spirit the Indwelling Principle, I Cor.3:16, Rom.8:11, Eph.5:9, of them in the saints; so God is to be praised more for Jesus Christ, from whom come the Principle and Fruits, than he is to be praised for the fruits themselves they bring forth. This is still more agreeable with Christ the Most Excellent, when we state it categorically, and say that Praise is due to God for Christ more than any other thing; than when we state it, as Mr. Hunt has done, hypothetically, to say, "if praise is due to God for anything more than other, it is for Christ."

Now, inasmuch as I have shown that Mr. Hunt's state of it makes the proposition to be, at the least, in its self doubtful, whether the saints are bound to praise God more for Christ, or Graces, for Christ, or Creatures, as the Proposition itself is abstracted {for so all sound propositions will stand true by themselves abstracted} and as I have by proof out of the Holy Spirit of Christ in the Scriptures shown the necessity of making the state of the question absolute, and therein rescued it both from doubt and hypothesis, I shall dismiss it with two or three turns upon this divided man for contradicting himself. He contradicts himself by the force of a reason which he renders for his ill laid proposition, in the next words. "If praise is due to God for anything more than other it is for Christ, since, says he, he is so incomparably excellent." {Page 207} His argument fights against his proposition. The argument is absolute; Christ is Incomparably Excellent. The proposition it serves is supposed, at best, if not doubtful, if praise is due to God for anything more than other it is for Christ. Doth he in his argument set Christ in Excellency above compare, {incomparably excellent,} and yet in words immediately preceding does he suppose praises due to God for Christ upon a comparison, and allow no better word than an "if" to bring in his "more" for Christ than other things? This makes his last words to fall foul upon his first, they box the author on the ear, and give his own unthinking brain the reprimand. His more praise due to God for Christ being supposedly stated with an "if," as his own absolute and flat repulse for it in one reason grounding the debt of Praise to God for Christ; to wit, he is incomparably excellent.

Again, his words in another place are these, "as there is nothing {says he} in this lower world comparable to Christ, so the love of the Father does in nothing so discover itself as in giving Christ to us." {Page 155} How un-heedfully hath he knocked down this excellent proposition in about some two or three and fifty pages run off after, by this blow, "if praise is due to God for anything more than other it is for Christ?" {Page 207}

In the former we have open certainty, in the latter the reader is left to stumble on it, and beholds a doubt made. In his first inference, the gift of Christ is absolute; in his first exhortation to Saints, praise due to God for Christ more than other things is staved off upon a low supposition.

He has his third contradiction laid down by himself against the 17<sup>th</sup> of his own disparagements of Christ, and that in several very excellent expressions laid together. "Such was the Father's love, that for our sakes it pleased him to bruise his Son. Isaiah 53:10. O boundless love! O bottomless ocean! That God should give his Son, his own Son, his only Son, his dearly beloved Son, his dutiful Son, and that was so incomparably excellent and glorious, and that to such unworthy dust and ashes as we are." {Page 158} How inconsistent now is it after all these brave words spoken of the Son of God to set him down at last with this disgrace, "if praise is due to God for anything more than other it is for Christ!" It is pity the man undertook to write upon these matters till the Lord had given him clearer eyesight, and a better hold-fast in point of judgment, to have looked to himself, that he lost not, II Jn.1:8, those things which he had wrought. For to speak so very dividedly of the same Christ, can be nothing else, but when the Glory of Christ has been unveiled, to go and veil him over again.

The 18<sup>th</sup> disparagement of Christ is likewise touching his worth in these words, "no less mysterious is it to the unbelieving world, that the many thousands of Israel should be nourished out of the dead Lion of the tribe of Judah." {Page 62}

I am doubly obliged to refute this expression. As it is a calumny, and as I vehemently suspect myself being the occasion of misleading him into the use of it, by an ill passage in my first book, entitled, the Gospel Feast. The offensive period is this. "We may say of the Lion of the tribe of Judah, as Sampson did of that young Lion, Judges 14:5, that roared against him by the vineyards of Timnath, out of the eater, verse 14, came forth meat, and out of the strong came forth sweetness." {Page 128} My own expression is wrong in alluding to a dead Lion, and implying a dead Lion; inasmuch as that Lion was slain before those words, "out of the eater came forth meat, and out of the strong came forth sweetness," could have their proper application. The passage, I say, as brought up and applied to Christ is naught; Mr. Hunt manifestly varies I confess from my form in the expression, perhaps thinking to mend it; however, he hath made it worse. For, as my applying it to Christ hath plainly inferred the Dead Lion, his variation has openly expressed the Dead Lion, and called the Lion of the Tribe of Judah, in so many words, the Dead Lion. I have reason not only from the coincidence of matter in the two expressions, his and mine, to judge he had in this been ensnared by the said book to wander in his fancy; but especially, because I can elsewhere prove {almost to a demonstration} his tampering in that kind, by several open parallels of heads and form of matter, which I may lay before the reader in a distinct section near the end of this Vindication of the Excellency of Christ. Whatever it be, the passage is scandalous, and I shall examine it gradually.

'Tis strange {if we abate what has been above suggested} how the Dead Lion could be thought on in a close pursuit of the subject on the Canticles. Nevertheless, it was thought on and among several pages together too, which insist upon Gospel-Nourishment, where the treatise hath very openly abused the text, "I am the Rose of Sharon." Here is, without contradiction, a straining the metaphor to the utmost, which had given us his hand for it, to make us believe we were not to expect. What can wander farther than a comparison of the Living Rose of Sharon to the Dead Lion of Sampson? For, let us both remember the Lion of the Tribe of Judah was no dead Lion, as I shall prove by-and-by. There can be nothing but my own disparagement of Christ in that passage of the Gospel Feast, which I can think of, could fasten upon his mind the vicious tincture.

The Rose of Sharon is a Representation of Christ not as slain, but as alive. Christ, as he died for our Iniquities, is set forth in the fittest Representations of it, by things appointed in the Law to prefigure and shadow out his Sacrifice, especially the Lamb slain. Rev.13:8. And in the extreme sufferings of the Human Nature {still in union in the Son of God, which founded the communication of properties, and made it to be the Sufferings and Death of the whole Person, God-Man} his strength was dried up like a potsherd, as the prediction of his Sufferings hath declared, Psal.22:15, and 'tis added, "thou hast brought me into the dust of death." Behold, here was withering, and drying up the radical force of the Human Nature in the dust of Death, or the Grave; all the Creature-sufficiency of the Man Christ Jesus, if we look to the Man abstractly, exhausted; that we might look still more to the Fulness of his Person God-Man, both Priest and Propitiation-Sacrifice in one Gospel-Mystery of the Person, through the Union of the Two Natures. For, otherwise we see, all that he had in the same kind and image {or Humanity of Soul and Body} with our selves, was not of itself wherewithal to help us. But Infinite Love, Infinite Wisdom, Infinite Power in God himself was All-Sufficient derivatively upon us, to save us unto the utmost, Heb.7:25, in coming unto God by Christ; because self-sufficient originally in the Glorious Undertaking. The Man for Sacrifice assumed into open Union, in the Person of the Son of God, was upheld, though substantially the same Created Nature with our own, and so, notwithstanding the humiliation infirmities of that Nature, persevered in the same Personal Union. This is a brief account of him, as a Lamb slain, which the Law provided; a Mystery of Grace far enough removed from the notion of a Dead Lion. By all it appears, it must not be understood in the Canticles, Christ as dead, when he saith, "I am the Rose of Sharon." It must therefore be Christ as alive again, or, being brought again from the dead, Heb.13:20, and seated in his Glory-State in Heaven to pursue all the ends of his Efficacious Death towards the Church, every way here befitting the condition of the spouse, as a spouse; and so 'tis the Mystery of his Glory-Love in Communion, the fruit of his Death, as a Sacrifice; but not the Death in any of its own Nature, which is there shadowed forth in the verse of Solomon, his Regal not his Priestly type, under that expression of his match with the Spouse-Lily, "I am the Rose of Sharon," as the other had married Pharaoh's daughter. I Kings 3:1. "I am the Rose of Sharon," says Christ there Mystically; as much as to say, I have Excellency enough in my Person now in Heaven to adorn thee, and refresh thee abundantly as my Spouse, the Spouse-Lily in Communion with me, the Bridegroom-Rose. I am wherewith, and I have wherewith to ravish thy senses, and make it a sweet and happy thing to enjoy me, risen from the Dead, and "be with me where I am." Jn.17:24. 'Tis therefore a disgrace of the Glory-Bridegroom to depart from his own metaphor, and then slander him in another, by calling him the Dead Lion of the Tribe of Judah.

The Lord Christ is never at all compared in the Scriptures to a Dead Lion, but in those words expressly of the Vision unto John, he is a living Lion {and in what respects he is a Lion at all must be by-and-by shown;} for Lion is not taken separately from the Prediction in Genesis of being so, but falls into the vision correspondently in the Revelation; though to John he appeared not under any such resemblance, but as a Lamb Slain, Rev.5:6, declaring what he was to the Church in the benefit of his Priesthood, a Lamb slain, Rev.5:12; and so he stood upon Mount Zion, Rev.14:1, with his Sacrifice-Blood of Expiation, and declaring Himself in his Relation to the world in the terror of his Kingdom, the Lion of the Tribe of Judah. Rev.5:5. So that the meaning of the Expression in the Holy Word is, the Lord is risen against his Enemies to be very terrible to the disobedient, throughout all the Earth. He is the Lion of the Tribe of Judah in the Righteousness of his Wrath for despising the Righteousness of his Obedience, as a Lamb slain, Imputed to be the Justifying Righteousness of the Church. Hence he is a Lion in

Vindictive Righteousness, or, a Revelation of the Righteous Judgment of God. Rom.2:5. And why again? Because the world would never regard him politically, {"for all people will walk everyone in the name of his god, and we will walk in the name of the LORD our God for ever and ever," Mic.4:5;} no, not so much as in the common measures of Prudence, to avoid his temporal strokes for invading his Regal Office in the Church. {"We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev.11:17-18.} The world would never endure, through a contrariety of principle, the showing of Christ's love unto his own, under the most amiable discoveries, {"if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," Jn.15:19;} but rather presume they were his own, even against his own Love-Authority over his own in the House of God. The world hath wickedly counted it a piece of cruelty and tyranny in the Lord God to keep up his own just Authority, {"but them that are without God judgeth; therefore put away from among yourselves that wicked person," I Cor.5:13,} in planting his Gospel and Government Spiritually about it as a defense, {"and the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense," Isa.4:5,} in Church-Laws and all Ordinances by Himself, for the Edification of his own elect, upon the Foundation of his own Will and Grace. The world cannot forbear encroaching upon the prerogatives of the King of Saints, {"and they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," Rev.15:3,} as the alone Head of that Body of which he is the Saviour. {"Christ is the Head of the church; and he is the Saviour of the body." Eph.5:23} He hath made his spouse to be in all things subject to Himself as her Husband, {"the church is subject unto Christ," Eph.5:24,} and how incongruous is it for the wife, as subject in all things to Christ, to make her own Church-Laws that concern her Husband? {"And in all things that I have said unto you be circumspect; and make no mention of the name of other gods, neither let it be heard out of thy mouth." Exod.23:13.} Especially, when her Maker is her husband, {"for thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called," Isa.54:5,} and she believes the Second Commandment, that the Lord her God is a jealous God! {"For thou shalt worship no other god; for the LORD, whose name is Jealous, is a jealous God." Exod.34:14. "Thou shalt not bow down thyself unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Deut.5:9-10.} This power therefore in the Ordinances, as she durst not usurp Divine Authority, so neither dares consent to in the usurpations of others, {"I, even I, am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the LORD thy maker," Isa.51:12;} for which Steadfastness and Perseverance in her loyalty to Christ, she has in most ages under the reign of antichrist been barbarously persecuted by the world. {"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." Jn.16:2-3.} No wonder then, if he, the Man, the Man Christ Jesus, I Tim.2:5,

whom God the Father hath appointed to judge the world in Righteousness, Acts 17:31, be in his Risen State a Lion, and ready upon his Judicial Throne to execute, according to the Day of Vengeance, Isa.63:4, in his heart; though these wretches think or say what they dare, being given up to think as ill of him under their Plagues, Rev.16:21, when the Judgment of Babylon is come, as they will. {"For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense." Isa.59:17-18.} Thus, it is only in Christ's Risen and Exalted State, in the terrible part of it to his enemies, destroying them, and as a Lion breaking all their bones, Ezek.32:27-28, that he is represented and set forth by the Holy Ghost, according to this Terror in Judah, as the Lion of that Tribe. It signifies his reigning fiercely over his implacable enemies, Jews, Pagans and Anti-Christians, crushing them to pieces, and getting the mastery over them by subduing them, for the Defense and Propagation of his Church, and the opening of the Reign of the Lord God among his own. {"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." Rev.19:6.} This, as the Lion of the Tribe, he hath brought on gradually, in his Open Government of the World, under the Irresistible Scenes of his Providence, Prov.8:15, by terrible and bloody revolutions. {"Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his; and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." Dan.2:20-22.} And thus his Name stands, the Name by which he is known in his Opening the Book of Providence and Events. See now if ye can find him as a Dead Lion in Revelation 5:5, to Saints, or Sinners. "Behold the Lion of the Tribe of Judah has prevailed to open the book." This I find to be the only place of Scripture where he is so named. And in this one place it is evident to be Christ's Life and Reign spoken of, not his Death to be held forth. For opening the Book, or his prevailing to open it, through the Efficacy of his Throne-Intercession with the Father, is a manifest action of the Life, not of the Death, or time of the Death of Christ.

This disparagement of Christ, calling him a Dead Lion out of which thousands are nourished, is going quite beside the scope of the Revelation-Text, Lion of the tribe of Judah; Lion there is put for a Branch of the Government he hath obtained of the Father against his Enemies; not Lion put for nourishment to his people; nourishment being from his Sacrifice, as a Lamb, and not a Lion. 'Tis therefore diverting into the past fancy of my own pate in the book called the Gospel Feast; as if Sampson's Dead Lion out of which he took the honey, had been a type of Christ; which is utterly repugnant to the nature of the thing. 1. Because the honey in the carcass of the Lion was a foreign thing from the carcass of the Lion; not rising out of the Substance of the Lion, but gathered by the industry of another animal, the Bee; whereas all nourishment that arises to faith out of Christ Crucified, Gal.3:1, is from the Substance and Efficacy of his own Sacrifice, without adding anything to it from or by any other creature. 2. Because Sampson was the type, not Sampson's Lion; and the reason of that again is, because all creatures slain that were types must be of the instituted kind for Sacrifice; whereas a Lion is a creature which was never instituted for the Sacrifices, and this destroys no other Sacrifice-Type of Christ, but establishes the same. Samson's Lion therefore had nothing to do with Christ. Besides, mind, when the Holy Ghost uses the metaphor, Lion {there in the Revelation} applying it to Christ, he expressly describes what Lion, not Sampson's dead one, in the carcass of which he found the swarm of bees and the honey, Judges

14:8, but Judah's Living One {metaphorically again resembled} the Lion of the Tribe of Judah. Not the Lion of Sampson's tribe, who was of Dan; not the slain Lion, not the dead Lion; that Lion was in the vineyards of Timnath which were in Dan; but the Lion of Judah in another Tribe. How then was that Lion of the other tribes, to wit, of Judah, described in Jacob's prophecy? You may see in Genesis 49:9, "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Here Christ is compared to a Living Lion only, not to a dead one. And the character well agrees with Christ against his enemies; for, look, as a Lion is not afraid of dogs, or other fierce beasts which may be suffered to stand by him, or come near him, but the Lion will choose to lie down near other fierce creatures, which a weaker creature of another kind from these fierce beasts durst not, as the Lion doth; for the Lion can master them at pleasure, as wolves and tigers; and so for a while he spares them; also, when the Lion is lain down no man shall put him to rise up before the Lion is willing; thus Christ is so terrible and strong to subdue all his enemies, that let what adversaries and wicked men soever dare bark, snarl, threaten, look big and angry in his Presence, he will nevertheless lie down in Zion, which is his rest, Psal.132:14, and have Communion there with his people, and that, it may be, a good while before he will destroy his Enemies; and he will bear with them, and forbear them, that all their provocations shall not rouse him up before the set time. All this now in that phrase of "Lion of the Tribe of Judah" there in Revelation 5:5, argues Christ to be compared to Judah's Lion that was alive, not Sampson's that lay dead by the vineyards of Timnath. To conclude it, the Holy Ghost hath fastened such a reproach upon a Dead Lion, and made such a comparison of a dead Lion, that the dead Lion must never be applied to Christ. The place is Ecclesiastes 9:4, "for a living dog is better than a dead Lion." It is a scandalous reflection therefore upon the worth of Jesus Christ, and a reproach to that worthy Name, to affirm that the many thousands of Israel are nourished out of the Dead Lion of the Tribe of Judah.

His 19<sup>th</sup> and last disparagement of Christ, appertaining to this class, is this, "beyond Christ's possession there is nothing but Terra Incognita, an Unknown Land." {Page 88} This is a disparagement of Christ's Possessions in the bringing in of a nothing beyond them with his exceptive, "but Terra Incognita, an Unknown Land." Terra Incognita is acknowledged by geographers to be land, though unknown to them, and therefore they don't describe it in our maps and charts. But beyond Christ's Possessions there is no land, as well as no land known to us. For though we don't know all Christ's Possessions, yet we do know that there is no land beyond them. Mr. Hunt owns it too in the form to be land, only unknown land. However witty he might think this expression to be in his geographical talent; yet it is very unworthy in point of Application to Christ. For if it be land, though unknown land, as Terra Incognita on this globe is owned to be such, about the South Pole, and Northern Parts of America, then the land he speaks of was created by Christ, for God made all things by him, as his Son, Jn.1:3; and if so, then it is no unknown land, but Christ possesses it, as he is God, and fills it, as known; for "known unto God are all his works from the beginning of the world." Acts 15:18. The truth of the matter to wipe off the reproach is this, that beyond Christ's Possession there is nothing made, but all things which are made are put into his hands by the Father, as Christ is Mediator. This is safest.

I have now finished my answers to his 19 Disparagements of the Lord Christ.

## Chapter 18

### **Of Mr. John Hunt's Five Reflections more upon the Person of Christ. Namely, Three Reflections upon his Godhead, one upon his Hypostatical {or Personal} Union, and the Last upon the Glory of his Person, as second Adam.**

If any think I have multiplied disparagements upon the book enough to dismiss it, I must reply, No; for I have not yet finished my Vindication of Christ, but to make the reading less burdensome than it might have been, if all had been put upon the same common heads together, I shall therefore go over the grand matters in Christ again. The Excellency of Christ must still be Vindicated from Mr. John Hunt's 27 Reflections more, five of which I only single out for this chapter. And indeed, having a numerous parcel of his errors yet to lay open out of a small Octavo-Treatise of no more than 217 pages, I cannot go, except now and then, beyond brevity, and only touch a great deal, for fear of swelling this book into Folio Prolixity.

I shall begin this second Class or Division of his Errors about Christ, with three eclipsings of his Godhead. The first is Mr. Hunt's second badge of Christ's Honour, confusing and mixing the Honors of Christ, which the Scriptures carefully keep distinct, and unmixed. His words are these, "I must add {says he} that he also excels the angels in this respect, Hebrews 1:4, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Mind, by inheritance; ye know among men some have their titles conferred upon them; but the former are most honorable; so Christ having a more excellent name than they, and having it by inheritance too, he must needs be more honorable than they. Christ is styled the Mighty God, in Isaiah 9:6, which is a little too high for the highest of them to pretend to." {Page 86}

1. It is plain that he brings all these expressions quoted in the two aforesaid texts, to go no farther into the Person of the Son of God than his conferred titles, which are all distinct from the Godhead of Christ. I say, all conferred titles are distinct from the Godhead of Christ. His titles which are bestowed of the Father, and so they belong to the Man Christ Jesus in the Personal Union, which are not the Substance of his Divinity. Whereas, the Mighty God in Isaiah 9:6, is the Substance of his Divinity; and Hebrews 1:4, is the Dignity, Name and Inheritance of his Person, only as Mediator. Thus he confounds things in the Person of Christ.

2. It is plain that he insists upon what Christ is made, to wit, his Dignity by Office, his Name by Mediation, his Inheritance as Messiah, in Hebrews 1:4, before he insists upon the Substance of his Divinity, the Mighty God, there in Isaiah 9:6.

3. 'Tis plain, that when he hath brought in the main of all, the Mighty God, which is the Substance of the Godhead of Christ, he wipes off the Glory of the Prophet's style with this reflection, "a little too high for the angels to pretend to." What a reflection is this upon the Infinite Godhead of the Son to make little of it? His very subordinate Glory to his Divinity, or his Dignity of Mediation he hath obtained by Inheritance in the Mediatory Relation in the all of Hebrews 1:4, deserved not this character; yet he bestows this character out of Isaiah 9:6.

4. In the whole description that he hath given of Christ out of these two texts coupled, he agrees with Socinus. Let the capable reader, who doubts it, see the Second Volume of Socinus, his Works, {page 599,} in the last edition of the Polish Fraternity. It is a grand piece of Socinianism {for Socinus in the place mentioned couples those two texts, Isa.9:6 & Heb.1:4, as Mr. Hunt hath done, upon his argument of denying the Divinity of Christ,} though everybody that has read Mr. Hunt {I perceive} hath not seen this apparently. When Isaiah 9:6 speaks of the Divine Nature of Christ, in some of the

language of it distinctly, as he is the Second Person in God, it is as the Substance of his Person, one with the Father's Substance, and his Infinite Relation to the Father subsisting co-equally in the Godhead, was given by the Father, with his own consent in the Covenant of Mediation, to be the child born. Nevertheless, Mr. Hunt, Socinus-like, appropriates it to what Christ is made by inheritance in the text of Paul, touching his Constituted Dignity by Mediation above the angels. The Socinians try to enervate his Godhead by confounding the Scriptures which speak of the Son of God, and mingled such things as belong to his Godhead with the Office of his Mediation.

'Tis the Socinians notion that he is a made-God, and so nothing but a mere Man, and called God, and the Mighty God, as magistrates are called gods; and they bring this text, Hebrews 1:4, to overthrow the force of Isaiah 9:6. Now, as the same Person is made above the angels in Hebrews 1:4, so he is there declared to be only what he is by Constitution; so this Person is set forth Isaiah 9:6, in that expression of his being the Mighty God, above which he is made or constituted. God is what he is in his Original Being; made so much better than the Angels, is what he is secondarily in his Office. He is made, by that Inheritance he hath in Hebrews 1:4, "he has obtained a more excellent name than the angels;" therefore the Inheritance there is not his natural and primitive Inheritance, as God abstractly, but his conferred Inheritance, only as Mediator. The Socinian hackers in their conjunction of Isaiah 9:6, in the separate Expressions of the Godhead with Hebrews 1:4, will have Christ to be but in every respect {throughout all expressions of Scripture they speak of Christ, one as well as another} "made," and from no text will allow him to inherit all things by Nature, as God, but to inherit all things by grant, as a mere Man. Thus our non-read brother hath dropped into the tent of Socinus, without even knowing the man, and in the dark hath made most woeful work of it. He, whose expression strikes at the Deity of Christ, a point wherein the Socinians first grand error against the Person of Christ is detected, seems very agreeable with the same men, in his other expression that cast the slur on the Satisfaction of Christ, which I vindicated in Chapter 15, that "his Satisfaction was made for me, if I have a heart to come." For, if he be the Mighty God made, which this author seems to insinuate on the open comparison of his tack, {as he is certainly a "made-one" so much better than the angels in Hebrews 1:4,} then it is very consistent for me to have a heart to come to Christ, antecedently to the Satisfaction made for me, both in God's eye appointing Christ to it, and in mine own eye also, under the Spirit's work, discerning it. For, unless Christ be the Mighty God in another sense than he is made so much better than the angels, even the Mighty God Essentially and Principally to all else in his Person, and therein necessarily, as the Father is Necessary; it is sure, his Satisfaction otherwise could not be mighty enough to influence my heart towards it, but must necessarily be suspended from me till my heart stood right to it. It's vain to hold, he made Satisfaction properly, absolutely and particularly upon the foot of Socinus, in his made-deity for the Son of God. It must then be more agreeable, with the Socinians, to deny his Satisfaction at all, if his Divinity in Isaiah 9:6, be no other than what he is declared to be there by the Apostle in Hebrews 1:4. Oh! It is dangerous to bring Isaiah 9:6, the Mighty God, and therewith join a different text, wherein this Mighty God hath nothing better than the angels, but what he is made better than the angels in, and has no other Inheritance in the Creation radically, than what he has obtained in it Mediatorially. In a word, as the Spirit of God in Isaiah sets out the Godhead of Christ in that expression, the Mighty God, so he sets forth the Man in Hebrews 1:4, standing in the Mighty God, Isaiah 9:6, or in Union in the Second Person. And thus as the Two Natures are considered together, the Person of the Mediator is made so much better than the angels, as he hath by Inheritance obtained a more excellent Name than they; and this reconciles the two texts which Mr. Hunt confounds by corrupting one.

If this brother had not fallen into his incogitant Socinianism, and other unworthy positions of the Godhead of Christ in his book, I should have looked upon him to have understood the Person of Christ far better than he does, though he hath said so very little of his Person at all. Whereas, now if I find him drop a better expression in the point, I am forced to tell my reader again of him, that he contradicts himself, which he is so accustomed to do throughout the same manual. Compare an elder passage of his book with this Socinianism; for speaking of Christ elsewhere, he has these words, "had he been only Man, he could never have finished the work of Redemption." Finished the work? Why, if he had been only Man could he ever have undertaken the work? Would God have sent him? But he goes on, "so if he is represented to us by pictures, as a creature, and indeed he can be no otherwise." Here he should have added, to complete the sense of those words again, by pictures only. His next words are, "we can never judge of him under that Representation to be a meet Object of our Faith; for until we come to conceive of him as the Mighty God, we can never savingly rely on him as the Prince of Peace," {Page 74} Here he does not confound the Mighty God and the Prince of Peace, but distinguishes the Godhead from the Office in the Person of Christ. Prince of Peace, as the Office, and so he is made of God, as in Hebrews 1:4, and this distinct from the Mighty God abstractly, which must support Faith, and all saving reliance upon Jesus Christ. Thus, in the two places he is palpably self-repugnant, and destroys the same doctrine within 14 pages.

His Second Reflection upon the Godhead of Christ is this, "how low did this High and Mighty One stoop to reach us? Was it a thing possible, it would make us think that at once that he had forgotten his own Glory and Excellency, and our poverty and ignominy." {Page 161}

As far as the supposition "was it a thing possible" is expressed of our selves, {as if it was not a thing possible for us to think; because he says, was it a thing possible, it would make us think,} so far it is a reflection upon the Godhead of Christ; because it tends to Spiritual pride in matching our thoughts with God's thoughts, for it suggests a raising them up to some perfection with his own thoughts of himself and us. Now, though it is not a thing possible for the Son of God to forget his own Glory, the Glory of his Deity, and Excellency of Nature, the Godhead; yet 'tis a thing possible for us to think he may forget his own Glory and Excellency, and our Poverty and Ignominy. What, are we stronger or better in our selves than other men, that this piece of Old Adam should not be possible to us? There are many of the children of Adam, from such a conceit of argument, as Christ's forgetting of his own Deity, {if he ever had been God - think they - to stoop and become Man} take occasion from thence to deny that ever he was God, and from this very conceived topic strenuously disbelieve that it was God that was made Flesh. {"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of Grace and truth." Jn.1:14.} Had we been left in their room we had done the like. If we had been under the strong prejudices of their Temptations, what is it we should not have thought or done, which they have thought and done? And such is our liableness still, as we are, without Preventing Grace, that I do not see at all it is impossible for us, to pore on it with our own Reason, and then under that reason forsaken, to think that sure if the Son of God was God, he must forget his own Glory to become Man; for there is abundance of Pride and Blasphemy in our unscriptural Reason! And if ever God had ripped up a man, and laid the creature open to himself, he will be enabled to see it. For to make it not possible so to think of the Son of God, in reference to ourselves, because it is not a thing possible he should think so of himself, is partly to equalize our own thoughts in the matter with God's own thoughts. But God tells us of himself, "for my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the

earth, so are my ways higher than your ways, and my thoughts than your thoughts." {Isa.55:8-9} Here he gives the reason of it on both sides; and this transcendency of God's thoughts above ours, both of Himself and us, his own Glory and Excellency, and our Poverty and Ignominy, does hold infallibly true in all his Secret Counsels and Divine Operations within Himself, and in all the open workings of them towards man, and every other creature.

2. The conjunction of objects in the suggested forgetting, strengthened by that phrase, "at once," {"at once," says he, forgetting his own Glory and Excellency, and our Poverty and Ignominy} insinuates, as if it had been as much for God to have forgotten our Poverty and Ignominy, as to have forgotten his own Glory and Excellency.

3. They are ill coupled, upon the account of the Godhead of Christ. Because, Christ in his Godhead abstractly was free to have remembered his own Glory and Excellency, and to have forgotten us, i.e. not have heeded us, but have heeded only the abstracted Glory of the Divinity, and have continued the Son of God without becoming Christ at all; but his Glory and Excellency, as Christ, interwoven with love, are sweetly matched in the Covenant-Relation with our Poverty and Ignominy.

4. Bring the voluntary obligation of Christ's Glory and Excellency to God's Covenant, and then there is no foot he could imagine upon which to raise such an outcry at the Godhead of Christ; and all for the Accomplishment of God's Supreme Will, in carrying on what God had begun in Christ, and Christ had undertaken from the Father in the same Covenant. It was a settled Transaction. No need then to utter such foreign and disgracing words of implied Disbelief of any such Covenant and Agreement between the Father and the Son, as upon this Foundation of God's Covenant to bring in a mere harangue against open revealed Truths, as in this loose expression of his, "was it a thing possible, it would make us think that at once he had forgotten his own Glory and Excellency, and our Poverty and Ignominy;" when as the Everlasting Covenant hath so laid it, as not a thing taken up Yesterday into Counsel, but of Old had established it, that it was impossible in time it should not have been, in the Matter, or Mystery before us {the low stooping of this High and Mighty One to reach us} in the Word made Flesh. Jn.1:14. For, as it was Covenanted, and all the measures of Suretyship stipulated, and the hands struck and the Covenant Promise sure between Jehovah and Christ, the thing could not be otherwise, than as the opening of things in Christ's Incarnation, Sufferings, Death and Burial hath laid them forth; and that, I say, according to the Settlement of the same things in Christ's Covenant, before the Foundation of the World. Unspeakable Grace!

This is my Answer to his second reflection on the Godhead of Christ. A few words upon his third and last reflection on the Godhead of Christ, and I may forthwith pass unto the next sort without delay. His words are these, "as Christ was God, so the Virgin that bare him was first formed by him, and in that respect was more properly her Lord than her Son." {Pages 127}

More properly? Why, as our Lord Christ formed the Virgin, the mother of his own Human Nature, Isa.49:1, he was in that respect of his Godhead, together with the Father, the Absolute Creator, Mal.2:10, of the Virgin-Mother, and therein was Absolutely, not "more properly," her Lord. It is in the Absoluteness of the Godhead of Christ, that there the true Honour of his Godhead lies. This writer ought not in that respect of his Godhead to have said, Christ was more properly her Lord than her Son. The "more properly" carries in it the more of a reflection. Job 42:3. The reason is, because as to the Glory of the Lord Christ's Creatorship, wherein lies that argument touched on of his forming her, Christ was necessarily Mary's Lord. The Lord was not at all, as the Lord, her Son. Again, he was only her Lord {above and beyond all propriety of Relation to her in Sonship} as he was God, and the Virgin formed by him; and only, as

she bare him in the Human Nature, was he her Son, and by the Fifth Commandment subject to her, Lk.2:51; in which respect he was probably also her Son in the Positive Degree, without the more properly her Lord in a Comparative Degree, Isa.40:18, scandalously applied to his Godhead; inasmuch as we have nothing to do here with Comparison in the Godhead-Honour of Jesus Christ, for that transcends all Comparison, together with the Relation of Christ to Mary, according to the Flesh. "For who in the Heaven can be compared unto the LORD? Who among the sons of the mighty can be likened unto the LORD?" Psal.89:6. Howbeit, the most scandalous part of all the reflection, if I may not call it worse, {for I will leave my reader to think of the name of it, when he has read a few lines on} which he casts on the Godhead of Christ, is, that "in that respect he was more properly her Lord than her Son;" as if he had been properly her Son too in that respect, as Christ was God, only more properly her Lord. For it must be understood just in this Author's Divinity, to make sense of the proposition he hath laid down in his grammar. And pray, what is this, he was in that respect, as God, more properly her Lord, Exod.20:7, than he was in that respect properly her Son? Who is it here that does not see the more properly her Lord, and the properly her Son, are both spoken of the Godhead of Christ, in relation to her who bore only his Human Nature? To shut this up, what name would ye give that error which ascribes the Godhead of Christ to the Virgin Mary, though in the positive or lowest degree of comparison, and has only this to come off within the next degree, "that in that respect, as Christ was God, he was more properly her Lord than her son?" And so much for my Vindication of Christ's Excellency from those three reflections that Mr. Hunt has cast upon the Godhead of Christ.

His next Aspersion of Christ I shall touch, under the second number, is another error, eclipsing Christ's Hypostatical Union; 'tis done by him in these words, "so that {says he} forasmuch as his Sufferings were far greater than Job's, and of another kind, and yet his Confidence more firm, hence we have reason to conclude, that neither Faithful Abraham, nor Holy Job, had such strong Faith as Christ." {Page 117} Here he concludes from Creature-Considerations, and not, as he ought, from the Fulness of Union, the Union of the Natures, in the Person of Christ. The conclusion from creature-considerations in the Faith of Abraham and Job is an Eclipsing of Christ in the true Reason and Ground of his confidence above either Job or Abraham; for it ought to have been drawn from the Personal Union as the ground alone why more Faith and Confidence was found in Christ, than in those, rather than have been lain down merely in the matter of their Faith and Confidence, under different measures, and the true Personal Cause of that Difference totally eclipsed. I say, the Conclusion should have been drawn from the personal ground alone, rather than have been eclipsed; though there is a Federal Ground of it too, suited to the first ground thereof in the personal Union, that ought not to have been laid aside; and a mere low comparison taken up in the room of it from Abraham and Job. To examine his mistake briefly according to this which hath been laid down, Mr. Hunt owns the Sufferings of Christ to have been of another kind; what other kind can that be, except that which is proper to the Personal Union of the Natures? He owns more confidence in Christ than in Abraham or Job. What firmer foundation for confidence had Christ within himself than the same personal Union? As what firmer Foundation with him than the Father's Covenant? Why should Mr. Hunt then lay all the stress of his conclusion according to human reason, in the sensible evidences of the matter that fell under common observation; and not upon the true personal ground of this firm confidence which Christ had? To wit, the Personal Union, and so to allow us to draw our conclusion, that neither faithful Abraham, nor holy Job, had such strong Faith as Christ? This casts a disparagement upon the Son of God, by eclipsing the Glory of his Personal Union. There's nothing taken notice of indeed, as this

Only Begotten of the Father was full of Grace and Truth. Jn.1:14. Full of Grace in the Mystery of the Hypostatical or Personal Union, which rendered it impossible to be otherwise than for Christ to have a stronger Faith than Abraham or Job. The Glory of this Mystery ought to have been maintained, as to the true ground of the Faith and Confidence of Christ above other faithful and holy men. It was this fulness of Union-Grace; whilst the Father sent him by open Condescension into his humbled state of Birth-Flesh. And he was full of truth too. Truth, how? Not only in opposition to shadows, by fulfilling the Substance set forth and prefigured by the old types, which were no more than shadows of good things to come, Heb.10:1, but full of Truth in all the Redemption-Promises, which the Father had made to Christ for his Execution of the Office of Mediatorship. {Isa.42:1-4 with verses 6 & 7; Isa.49:5-6; Heb.10:9; Isa.53:10-12; Heb.5:5; Psal.89:19-21 with verses 26 & 27; Jn.6:38; Isa.49:8; Psalm 110:1-7; and abundances of other places.} God had both heard and succoured Christ, II Cor.6:2, in a manner that Abraham was never heard, nor Job ever succoured. The Lord God had opened his ear, Isa.50:5, by a Federal Contract in the Personal Union, as the Foundation-Causes of his Mediatorial Faith; neither of which sort of Faith, nor Circumcision of the ear had ever belonged to Abraham or to Job. It was a work which the Father gave him to do, Jn.17:4, in the Mediatorial Covenant, as Christ was a full and responsible Surety-Person in himself, and his Covenant, far above Abraham and Job, as the grand reasons and account to be given of this Transcendent Faith, which Christ had above all the Faith of holy, tried men beside him.

His fifth reflection laid out for this chapter is one eclipsing of the Glory of Christ's Person, as Second Adam, in these words, "we have lost that Spiritual life which did consist in the rectitude of the soul." {Page 26} We have lost it? When? Doubtless, he means in the Fall of Adam. But this is a gross error to call the life Adam had, and we in him, Spiritual Life. It is a gross conceit, because it conceives the matter under the thick scales of a mind, Acts 9:18, not enlightened to behold the Truth in this point. We have lost indeed all that Adam had, which was beautiful and adorned with God's Image in Creation; but we have not lost anything which Adam never had. Adam never had a Spiritual life, therefore we could not have lost it; for this notion of a Spiritual life in Adam confounds the Doctrine of the Apostle about the Two Adams. "The first man is of the earth, earthy; the second Man is the Lord from Heaven." I Cor.15:47. The first man, Adam, in and by whom we have lost all that we have lost, is, in his best estate, and paradisiacal glory, described to be no better than an Earthy Man. Not earthly, and sinfully inclined in his very Creation-State before he fell, to love the world, or the things of the earth, I Jn.2:15, as he did in his fallen state, and as we from him do by Nature in ours; but earthy, all the excellences of his soul, his spirit, were not great enough to raise him above the condition and relation of the earth, the matter of his body, in the Holy Ghost's account.

The life of Adam was an upright life in the Constitution and Rectitude of his soul, yet an Earthy Life, we see, because an Earthy Man. His life was an innocent life in the walk and carriage of the man, and yet an Earthy Man's life, and so an earthly life, because an Earthy Man. His life was a holy life, and yet an earthy life, still because an Earthy Man. Once more, his life was a life of Communion with God, and yet an earthy life, because an Earthy Man. It was not a Spiritual life, for the water cannot rise above the Fountain. Take all in Adam together, and yet, I say, it was not a Spiritual Life. Adam was upright, but he was not spiritually upright; he was innocent, but he was not spiritually innocent; he was holy, but he was not spiritually holy; he had Communion with God, but not Spiritual Communion with God; he had Communion with God in the creatures which fell short, exceeding short, of Communion with God in his Son Jesus Christ, who is the Lord from Heaven, nor did the Law of works require this qualification

of Spiritual. It commanded him, not to eat of the tree which was in the midst of the garden, Gen.3:3; not to eat of the fruit of it. Now not to eat was the Forbearance of a Natural Act, and the Perseverance in a Natural Obedience. Thus, when he ate of it, and transgressed the Law, it was a Natural Disobedience. Here was nothing of Spiritual in all this.

2. That life in Adam, which he lived before he fell, could not be a Spiritual life, because a Spiritual life is an Evangelical life; and surely, he could not live an Evangelical life, before the Gospel was preached, but the Gospel was not preached, until after Adam fell, therefore, when Adam fell, and we in him, we could not lose in and by him a life he never had, as the Natural head of mankind, and that is this same Spiritual life.

3. Spiritual life is a higher Blessing than the natural rectitude of the soul. The life which did consist in the rectitude of the soul was the life of the spirit of man, and because innocently natural was the Moral life in his soul, but still fell short of a Spiritual life. It was the life of his spirit, yet not his Spiritual life. I will illustrate it by this comparison, since Life and Immortality, II Tim.1:10, is brought to light by the Gospel. Take our Union to Christ, and we may say there is in that Union, a Union of persons, as the Union of Christ's Person by Grace to our persons, and the Union of our persons to Christ by Grace, which Grace in giving us the Holy Spirit works us over in that Union to a spiritual clasp and closure, as it works in us faith whereby we cleave to Christ, as the fruit and issue of that Grace; yet now, in the Union of Christ's Person to our persons, and reciprocally of ours to his, where, through the Presence of the Holy Spirit, there is the utmost taking him, and closing with Jesus Christ, there is no Personal Union. Union of persons, as to be one mystically, does not make it a personal Union, because that is the property of the two natures in the Person of Christ. Accordingly, to accommodate this, the rectitude of the soul in Paradise, which indeed was the life of the spirit of Adam, and the life we have lost in and by him, does not make the life of the spirit of Adam to be Adam's Spiritual life.

4. All the elect seed of Christ have the Spiritual life after their Restoration by the Spirit in the Heavenly Birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jn.3:6. Now, they have not any Spiritual life, like unto any life in Adam. Spiritual life in the Scripture-language comes into the soul by giving the Holy Ghost, but this Gift is through the Lord from Heaven, who is the Second Adam, not the first; therefore we lost not a Spiritual life when we lost the original rectitude of the soul.

5. And lastly, it is a very great Reflection upon Christ, as to what himself is to us in the New Life, in the Gospel, by the Holy Ghost; as if he did not out-do Natural Adam in the kind of Life, as well as in the measure of Life. As if a Spiritual life could be lost in Nature-Adam; and as if the Spiritual Adam did not alter the life he gives, nor vary one jot from the Life of the other Adam in his own Gracious Communications. Besides, why should any man under the Gospel cast such a blemish upon the Holy Ghost whom Christ sends from the Father to work Spiritual life in us? "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Jn.15:26. Sure, it is a very great reflection upon him that works the works of the New Creation, to advance his Workmanship in the first Creation {under a co-equality of expression} into a co-equality with his Evangelical works upon the soul in the Second Creation; as far as it advances the first works into Spiritual, so far it diminishes the second sort of works, because the highest you can say of these, is, that they are Spiritual, for there the glory of them lies; and so far as it diminishes, so far it blemishes them; and so far as it diminishes them, it veils the glory of Christ.

## Chapter 19

### Of Mr. John Hunt's Five Reflections upon the Glory and Excellency of Christ's Righteousness.

The Sixth Reflection he hath thrown upon Christ falls upon the Righteousness of Christ, which opens the Application of the Pardoning Grace of God. Mr. Hunt's words in the matter are these, "so that {says he} there is no just cause for thee to fear thy sins are too great to be pardoned by Christ, if they are not too dear to be parted with for him." {Page 201}

'Tis plain here, that he makes some just cause to fear a compounding {of what is certainly divided} in the case before us, that sins are too great to be pardoned where they are too great to be parted with. As if God's Pardon through the Righteousness of Christ was wont to be at a stand-still, and could not go on, because it meets with sins in the elect too great to be parted with. Ye see this Divine at the bottom is as sound in the use things as a pear is wider at the top. What just cause is there to fear that the sins of any of the elect of God will be found in the day of Mighty Grace too great to be parted with? Indeed, none can reflect upon the Righteousness of Christ imputed {I say imputed; for we are got into a sleepy age where men generally go no farther than the Righteousness of Christ offered} but they must withal {Grace is so coherent in the golden chain} cast their slur upon Election too. Here is the Divinity of this new-law test again, that great sins to be pardoned are made to depend upon great sins to be parted with. Now the question is, {and let my test take which side of the question nature chooses,} whether of these two greats {Sin or Grace, "but where sin abounded, grace did much more abound," Rom.5:20,} is superior towards a chosen vessel of Mercy, Acts 9:15, the great pardoning him upon the Mediatorial Obedience and Sacrifice which Christ hath yielded, and once offered up to God upon the Tree, I Pet.2:24, in the room and stead of this chosen vessel; or his great sins, so great that they must be supposed too dear to be parted with? Now, whilst nature chooses the religious nature-part, and determines in a non-Pardon on the side of the great sins against the Righteousness of Christ, my soul is still helped of the Lord to choose the religious Grace-part, and to determine it to be in and by Christ a full Gospel-Pardon on the side of Christ's Righteousness, and the Free Grace of God imputing it, against all my great sins; {which, if I look into two things, my old Adam's heart, and this preacher's old Adam's divinity, are my sins too great to be parted with; and yet;} there let the Great Righteousness of Christ, and the Great Pardon of my God predominantly contend against all the other predominancy of my great sins that have made me see by experiment that they are too dear to me parted with by or through all the religious pieces of old Adam put together! "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom.5:17. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.

Come all ye religious cheats, whoever ye are, that deceive your own souls, and other men's; bring out all your rank insinuations against the Righteousness of Christ, and the Pardoning Grace of God, after the Gospel has been preached so many years in England, before any of our present day were born, and tell me, was that Gospel perfected, Prov.4:18, to come up to the Scripture-Pattern in Two Ages? Hath it not required more time to build up God's Temple since the darkness and smoke, the dust and ruins of the Papal Interest among us? And are we got no farther in this Generation,

as to the point of the Remission of our Sins, Lk.1:77, than to blaze it abroad from mere sparks, Isa.50:11, of our own kindling, {never taken off the Altar, Psal.118:27, where God's own Sacrifice provided was bound and laid on,} to condition the Forgiveness of sins upon our willingness to part with them, in saying that "there is no just cause for thee to fear thy sins are too great to be pardoned by Christ, if they are not too dear {for there lies their greatness in this argument, their dear greatness, or their great dearness} to be parted with for him?" Are we got no farther into the Greatness of Pardoning Grace at this Day, than to be at a stand with it upon the greatness of our sins, too dear to be parted with for Christ? What do we make of the Great God all this while? What do we make of the Great Ransom Price, I Cor.6:20, that was not too dear to be parted with? And will we now at last go about to make people believe this must stop Christ's Kingdom, in finding out and bringing in the elect, if these elect ones have sins too dear to be parted with for Christ? What stuff is this! What confusion and turning things topsy-turvy!

Thus ye see, I take in the "greats" and "dears" of both sides. If I am great and dear in God's Account, {greatly beloved and dearly embraced in Christ,} not only as to Pardon but Adoption, I say, if this be the case, my case or thy case; then we are too great and dear to God for God to part with us for dirt, who hath bought us with a Price! {"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your Faith and hope might be in God." I Pet.1:18-21.} And as God is greater than ourselves, 'tis not our sins too dear for us to part with, that must go and frustrate the Eternal Purpose of God, Gal.2:21, of his Covenant-Faithfulness in Redemption; that God must part with us, because we have sins too dear to part with for Him. No; for the LORD has his Effectual Way at last to make us all agreed to cut off root and branch every sin, Heb.12:1, and to part with them, as dear as they are, and use us in his Service to confess Conquering Grace in Christ, {"nay, in all these things we are more than conquerors through him that loved us," Rom.8:37.} {"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor.7:1.} Let another cast it upon the Prevalency or Sweetness of great sins too dear to be parted with for Christ; I dare not but lay the final Prevalency over Sin upon the Absoluteness of the Spirit's Effectual Work, according to his own Gracious Covenant-Obligation to the other Persons, the Father and Christ, to come down upon and into every one of the elect in a Special way of Grace, applying God's Grace in a harmony with what the Father and the Son have done therein; and so make it to be Grace Experimentally in my soul, reigning through Righteousness unto eternal life. {"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.} Thus, I take and lay all these great and dear things of both sides, in my Examination of the matter, and lay them one against another, to show my readers which is the greater. Accordingly, you see here is great upon great, and one dear thing weighed against another dear thing. Moreover, I love to take up the Great Things of Christ and his Gospel upon the Certainties which the Holy Ghost hath laid them down by in the Word, and weigh them against other Certainties, even all my certain Sins and Corruptions; and then I don't know among all the elect of God, I profess to men, where to find sins too great either to be pardoned or to be parted with. I am clearly for issuing of things upon Gospel-Principles, and not upon Conditional yeas and nays, ifs and buts; for I am for going upon Fundamental Efficacies and Assurances, and not making all the

main things of the Gospel Doubtful. {"But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." II Cor.1:18-20.} 'Tis sad, when a man hath spoken any thing that God will own, that that man should in a breath eat his own words again, as {I must show anon upon this head} Mr. Hunt hath done, and will not for a dozen lines together stand to his own testimony, when he hath spoken on the side of Full and Free Grace.

'Tis sad to be ashamed of the Gospel of Christ, Rom.1:16, and just zip the matter up, that when I run away with it to the next man to find out who would stand by me, I may come off among some of the Ministers, and rake up my encouragements from this sickly Vogue of the Times; whether it is the Voice of God from his own work in my heart, or no; for if it be, and that 'tis clearly my Message from God's Word, the Lord himself having called me to it; what then hath another man to do to judge that over again for me, which the Spirit of God doth from his Word, and in his Work on the Understanding and Heart, hath determined for me already? Suppose it now to be altogether of God, in a way wherein I have acknowledged him, and he hath directed my paths, Prov.3:6, and I have not leaned unto my own understanding, Prov.3:5, why should I not see it most reasonable to trust him with it, with all my heart? And if he hath enabled me to trust in him, why should I call for my trust again out of his hands, and refer it to this or that or the other Minister, against my own positive Commission, Jer.23:28, from God's Word? It is a strange confidence in the flesh, Phil.3:4, that I think it not enough to trust the Lord with his own Counsel, but I'll ride about, {as Mr. Hunt hath done in these matters,} make interest, report stories, bespeak friends, and deal at last with the Truths of the Gospel by the voice and the poll, {the popular vote,} as if I was acting the free-holder in my Country, and making everything ready to choose Parliament-Men. Why do I refer that which God hath made out to me from his Word to be right? For, let it be never so right, as it may happen, it is ten thousand to one; but under my Experiment, God will leave the next good man, I Kings 13:18, the next minister {for I will make that which is counted the best of it} to contradict me, to dissuade me, to disappoint me; and why? To try my spirit, whether I will believe God or man, be set down by God, or man, after all? Here's God hath said this to me, and I durst venture my soul on it; yet I will be riding about, trying experiments; for I must first hear what my neighbor says, I'll ride over yonder to such a minister, for he's a godly man, and I'll hear what he says; and all in a matter too where God does not bid me ask his Counsel; and yet such is my folly that I'll do it, when either Himself hath decided it, or myself hath been resolved to go on; let my counselor, my neighbor, or my godly minister say what he will. Doth not such a man show now that he hath sins too dear to be parted with for Christ? No, he will not sit down with Christ's Instruction, but will put them to the popular vote; and if that course be taken, then he is fain to blend and dash his papers, Mt.22:16, with now and then a taking stroke, such as this now before me {which condemns him that uses it, and yet he does not see it} "thy sins are not too great to be pardoned by Christ, if they be not so dear to be parted with for him;" or else there had been some cause to fear, that such passages as, "Christ's coming into the world to finish Transgression; and he hath finished this Work; he died the just for the unjust; he was made sin &c.," would have looked {though it be all God's Word} a little too Antinomian-like; and therefore he will give it one of his own hand-alley dashes in the next words; "thy sins are not too great to be pardoned, if not too dear to be parted with." Aye, now this does pretty well; such sparkling dashes are the most prosperous ones in the trade of voice-gathering, to make up a settlement, and this way of expressing it by irony, I Kings 18:27, is better than the practice.

This is a way now wherein men discover they are much Ashamed of the Gospel of Christ. Oh! But how shall I know it to be the Gospel of Christ, if another man, a good man be not agreed in it, especially, if the Ministers constantly blow upon it? Know it, says Paul? Know it by the Power of God, an in-wrought Power in your own souls that brought you to all your right Grace-Faith in Christ. This is the way to know it, "for it is the power of God unto salvation to every one that believeth," Rom.1:16, "for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," I Thes.1:5, therefore do I discerningly perceive {am I convinced by spiritual sight and affection too} that it was the sheer Power of God unto Salvation that makes me believe the Truth of the Glorious Gospel of Christ, I Tim.1:11, against natural principles, against common persuasions, against my own righteousness, above my own frames at other times, above my own enlargements, above all the ordinances in their own common nature; yea, even above the Scriptures, which without Christ are a killing letter in my hands, II Cor.3:6, in a task of so many chapters a day, or such a portion of them to be read in a constant round, {without examining the Scriptures, Jn.5:39,} morning and evening? Do I discern this, I say, and feel this, in a matter where I go much alone? Other men's sins therein are too great to be parted with? They won't be beaten off their old way for Christ way. Which side now shall I believe about this one point? Which are the sins too dear to be parted with, and which are not? Shall I shut my own eyes in all the light God hath by Sovereign Grace allotted me, and determine the Matters of God upon the votes of the people? Away with them, for they will not deal with me by Gospel-Arguments and giving me any Account how God brought them to Christ. Or shall I believe the Lord of Glory, who hath in abundance of things we have been apt to take up for Religion and Truth, spoken against us all; and discovered that there are many things we have mistaken for Grace, which really after all the demonstrations of humility and modesty, are deadly Pride, and become the very sins which indeed are too dear with us to be parted with, for Christ? The Lord makes nothing of it to give it against your good men, as he did against those three good men in the case of Job, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. Job 42:7-9. The Lord hath spoken against me too, in everything where I have not hearkened unto the voice of his Word and Spirit in Conjunction; for 'tis sad to see how men generally divide these, and look to the Word without the Spirit, or the Spirit without the Word.

Now if I believe God, if I experience his Power going forth with his Word in my soul, and find this power loosening my heart from my sins, whenever, or upon what case soever, this Power comes into act in my soul; why now, I can confess and sit down thereby, and be assured, though all men, for my trial, were to stand by and contradict me, that there is no Gospel-Believing one moment, without a touch upon the heart from Heaven by this Power. It is a dead Faith {if Nature do prevail to heave it up at all} when Divine Power is not Sovereignly Dispensed and Asserted to set Faith into Motion. Again, I see and can through the same Grace find it thus in my own soul, that there is no Non-Believing, where the Power of God unto Salvation comes. Here are no too great sins to be parted with where the Power of the Most High is put forth, which is the bringing in, and the only means of bringing in, every one that believeth. And these are to be found nowhere but amongst the elect. Oh! I hate to mince the Gospel, as if the Gospel freighted me, and we were got into a Doctrine fit to scare men out of their wits! When I know, as I know the sweetness of my food by a hungry appetite, that the Revelation of the Grace of Christ is the sweetest Doctrine under the sun; and is that which hath put its sweetness into all the rest of the Doctrines of the Everlasting Gospel. Rev.14:6. What, shall I believe Election, an Election of select number of Adam's race into a number of believers, and yet raise a doubt upon the Righteousness of Christ imputed to every one that believeth, that my sins are not too great to be pardoned, only if they are not too

great to be parted with? How dare I come and flutter it over thus with creature performances? As if the creature was above God and his Grace; and God and his Grace must stand by, in anticipation to see whether or not an Elect Vessel of Mercy will barter or exchange his sins for the Righteousness of Christ; and that in the day of Christ's power too? {"Thy people shall be willing in the day of thy power." Psal.110:3.} Yes, it should seem so by this toxic admixture of Truth with Error! Oh! Contradicting spirit of this preacher that sets the matter out with a vulgar face, as if God and Christ could do nothing by the Holy Spirit to purpose, till they find worm-creature free to part with his sins and agree with God about the Pardon. {"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb.13:20-21.} Come, come, O my soul, believe him not, {"O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united, &c." Gen.49:6,} this is this preacher's lie wherewith he hath been wont to make the heart of the righteous sad, whom the Lord hath not made sad, and has strengthened the hands of the wicked {by a mixed Gospel} that he should not return {by the pure Gospel} from his wicked way, by promising him Life upon conditions, qualifications, if's, and I know not what else; and not suffering the Justified to rest upon the Righteousness of God alone, though he be Jehovah our Righteousness, Jer.23:6; to rest upon him for Wisdom, Righteousness, Sanctification, Redemption, I Cor.1:30, and All, as well as Pardoning Grace. {"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life; therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the LORD." Ezek.13:22-23.} Besides, how unfruitful are these sort of preachers in a Day when the Gospel is risen more upon England, for the Lord will not make use of the same sort of men in every Age, and in every Day of Grace alike! For my own part, when I make inquiry how the Work of God goes on, I can hear of no body that parts with their sins among the blockaders of Free Grace and Righteousness, Interest, Pardon and Acceptation with their 'ifs' and 'ands.' But I take notice that these preachers are sure to hold their sins of self-righteousness fast; for I can discern that their sins are too dear to part with for Christ, and that these good-men-preachers are in a worse condition, and a far greater sinners by propagating spiritual wickedness in high places, Eph.6:12, than their poor hearers, whom they charge to part with their sins and come to Christ! Oh! What a dreadful disappointment will it be, when such a great company of our zealous Reformation Preachers against profaneness and corporal wickedness, shall be found Enemies of the Cross of Christ! Phil.3:8. And that their spiritual sins in warm Sermons and sharp Exhortations {I mean all their soul-ruining way of Preaching, whilst they represent the Mighty Gospel as a bugbear to the people} are sins too dear to be parted with for Christ. This is the heart-life of their Anti-Antinomian Doctrine, and their Anti-Union Gospel, "thy sins are not too great to be pardoned by Christ, if they are not too great to be parted with for Christ." I observe these men believe all they believe in the dark, and will have nothing, no, not so much as a candle with them in the dark to make any thing of God's work upon the soul clear. They will not so much as hear of a Relation to Christ without the soul, before the soul doth come, for fear of the Antinomian-Venture; and yet when they preach their best, they forget themselves, and set forth the soul's coming to Christ confusedly {and inconsistently with their own principles} by Esther's coming into the King Ahasuerus in the inner court, Esther 4:11,16, which was not according to the Law.

To issue it, this is the Doctrine, through Grace, I abide by with my soul, and venture into Eternity with, that 'tis the Great Pardon applied in the Virtue of the Righteousness and Blood-shed of Jesus Christ which determines my parting with the great sins, otherwise too dear to corrupt nature to be departed with for Christ; and not this wild notion that parting with the great sins and the dear and darling corruptions is that which determines the Great and Full Pardon. 'Tis the Greater that must influence the less, not the less that influences the Greater. 'Tis not so much for me to part with my sins, as for God to Pardon them. When I, as a wicked wretch, in my thoughts and ways, am helped in the New Creation to part with them through the Virtue of Real Pardon, the Pardon still opens, and I see what I saw not, more and more of the Glory thereof, breaking up into my views in a Pardon more abundantly, according to Isaiah 55:7, "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." God accounts every man a wicked man that is not brought off from a Mixed Gospel. {"Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompense." Jer.51:6.} For so long as he stands or seeks to stand in his own Righteousness, together with a notion of Christ's Righteousness mixed, he is a wicked person, and is in his own way, not God's way of saving him; he is an unrighteous man, that has thoughts of Religion and Salvation and Preaching and Catechizing, that must every one be changed, {though yet he finds his sinful thoughts in these ways of his righteousness too dear, his righteousnesses being his very sins, to be parted with for Christ.} Nevertheless, if the Gospel-way of Pardon he strikes at, changes his own way and thoughts, it must be by a pre-occupation of his heart with the real virtue {not the notion} of Christ's Righteousness imputed to his person; for the Spirit falls with it into the heart, whilst this Righteousness comes upon the whole man from Christ by Real Imputation, and all done openly to Faith of the Spirit's Operation in that Revelation Time by Divine Quickening, as beams of Gospel Light follow the rising of the sun immediately, and all according to the Secret Pattern of the same works of Grace wrought, as the Father had viewed the elect in and by Jesus Christ before the Foundation of the World. Christ in his Gospel-Righteousness hath a power to change the heart and nature by the Spirit, as well as Justify and Absolve the whole person by Authority from Condemnation.

The unrighteous man in his way and thoughts of Pardon strikes at Christ, if he steps in with his Pardon before the soul is ready for it in Conditions fulfilled {sins not too dear to be parted with} and Qualifications attained. His notion is, if I believe first and come to Christ for my Pardon, I may have it. Aye, but this poor Notionalist is yet in prison, {and who but the Spirit of Christ can make him believe that, so long as he finds he has liberty to ascend the pulpit?} Nevertheless, when the Pardon comes home, and is issued out to begin his first Spiritual Convictions about it, it will come and find him in Prison, a stronger Prison than New-Gate, shut up under the Works of the Law, Gal.3:23, and there demonstratively will convince him, he never did or could come to his Pardon, but his Pardon arrived, and shined into him; viz., in the openings of things according to the Everlasting Settlements of them before time, through Redemption-Operations which came in between their Settlements and Application. Aye, but till God come in by his Mighty Power thus, he will continue to strike at the Gospel, and all in a zeal to maintain what he calls Justification. What do ye think the wicked man in his way, and the unrighteous man in his thoughts will give Justification the preference to Faith? No, he will set Faith, as the elder, {as a prerequisite,} before Justification. Faith which he acts before Justification that God acts.

Objection: Why do you allow yourself to call such as do this, wicked and unrighteous? Most of our worthy divines have done this; and so is it fit to call, or

account these wicked and unrighteous? I answer, the Text spares none, whose way and thoughts are not God's way and thoughts, as the 8<sup>th</sup> and 9<sup>th</sup> verses do expound the 7<sup>th</sup>. {Isa.55:7-9} It must be laid upon God's way and thoughts, and not upon the worthy divines, if ever God own it. Besides, a man, many a man at this rate, may slip by in the crowd who is a wicked man to God, that hath all along passed for a good man to men; so there is many an Unrighteous Man to God who is a Righteous Man to men. And lastly, the best of men, so long as sin dwells in them, have abundance of wickedness in them, and unrighteousness in their thoughts towards God, and there is nothing takes it off that we ought to esteem them righteous for, towards God, except the Righteousness of Christ alone. And for confirmation of this, I have taken notice, even among your worthy divines, that when they have come to die, God has so effectually convinced, and touched some of their hearts upon this point, as it has caused them to renounce their own way and thoughts therein, having seen abundantly beyond it, as the Foundation of their parting with those sins, which before had been too dear to part with for Christ. They would not hear of that upon a death-bed, which they had zealously pressed as the main of all at other times. Oh! Says a poor creature under a little natural Christianity, or the Gospel molded and fashioned by men after the common ideas of nature in them that receive its notions; you must believe first and come to Christ for Pardon, and then when you have closed with him upon Gospel-offers, {and be sure to do it now, before your day of Grace is past,} then God begins to Pardon and Justify you and not before; here's now the unrighteous man's way and thoughts to be forsaken. And turn to the Lord, says he, and ye shall obtain Pardon; aye, but God says in the turning to the Lord Christ, to Jehovah our Righteousness, God will more abundantly Pardon. {"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:6.} He will lead into that Pardon that hath not only begun with me to make me forsake my way and thoughts, but opens so increasingly upon my thoughts {swallowed up in God's thoughts of the matter} that now I am led into Pardon more abundantly, and then beaten off from all my old dead thoughts of the way of obtaining it. The Gospel is that Pardon in the Application of it, that it comes first without Faith in a strong virtue into my heart for Faith; and then in the virtue of it brings me the Spirit to discern and receive it, and come to Christ, with Christ, out of the Virtue of this Righteousness upon me. Now so long as in the Judgment of God's Word, a man is wicked in his way, and unrighteous in his thoughts, this man does not only run on in his notion, and keeps his way and thoughts, but if there be opportunity and occasion given to show his Zeal, then he lays you open to what he verily thinks with himself he ought to do. {"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9.} Oh! Says he, we must not bear with these Antinomians! Here's a way of Justification indeed! This is such a presumptuous coming to Christ, that 'tis the ready way for the soul to be turned off and not pardoned at all. Hold, hold, brother-zealous, {for whatever you are to God, I'll brother you, according to what you appear in your best to men,} you are mistaken. This text, "and let him turn to the Lord, and he will have mercy upon him, and to our God, for he will abundantly Pardon," must be opened in the light of all other texts, where the Foundation of Pardon in God is laid firmly within himself; as to say, individually to a man all known to God, Acts 15:8, who every one of these persons are for. Accordingly, this text being but Superstructure, must be carried according to the gradual openings of the whole Mystery in all the Futurities {the Purpose of Grace within the LORD himself} and successive advances of those Acts accomplished in God, and then down again afresh from God by the First Patterns proceeding down to our Knowledge and Experience thereof, by Application of the Holy Ghost, as his Superstructure through Christ upon God's Foundation. {"Nevertheless the foundation of

God standeth sure, having this seal, the Lord knoweth them that are his." II Tim.2:19. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph.2:19-22.} So then, let him turn to the Lord in the virtue of what hath already made him forsake his own way and thoughts; and let him turn to the Lord upon the Truth and Certainty of the contrary Evidence of the things to what he hath thought, as they lie in Christ, and to our God under these Evangelical Discoveries {for the best of them in Isaiah's time had but stood upon legal points} for he will {in the openings of things, even in Demonstration of the Spirit and of Power, I Cor.2:4,} abundantly Pardon. The other way in which I took up my notions of Pardon, the other thoughts in which I conceived of Pardoning Grace, made it a dead, distant thing in the Apprehensions of my soul; for Pardon lay all then rolled up, and I could see nothing, and yet the Scripture insists so much upon seeing the Son, Jn.6:40, &c. Pardon that way never opened, never enlarged itself, never filled my soul or engaged my mind with fresh and glorious thoughts, never raised up my soul into wonderful Truths, nor came near any Gospel Conceptions of the Abundant Entrance into the Everlasting Kingdom of our Lord and Saviour Jesus Christ. {"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." I Pet.2:9.} Aye, but now under these Unveilings of Grace in the Foundation of God I am amazed! Now it is I have an abundant Pardon! Oh! How it grows upon my thoughts, whilst it can be never increased in itself! Now I see the Glory, Influences, Life and Encouragements of it grow upon my poor heart, every day, and I am led in more into the Gospel of Jesus Christ! Oh! This is the life of my soul! Now strike at this all you of the other side of the hedge, and my heart shall rejoice still in God my Saviour, for he hath remembered me in my low estate, having long humbled me for my pride in way and thoughts of setting up your way and thoughts of Righteousness and Pardon {"thy sins are not too great to be pardoned by Christ, if they are not too dear to be parted with for him."} Alas! When I part with my sins, it hath been through the Virtue of my Antecedent Pardon.

In parting with my Sins under his Mighty Pardoning Grace that took off the Condemnation before I believed, I did but the duty I was bound to, Lk.17:10, but when he pardoned them, he did so upon such a Glorious Foundation within himself, originally {according to the Rise and Order of the After-Fall Dispensations of Unconditional Grace,} as took the start of my Believing, even in the very Order of the Holy Ghost's applying; and then in the Eternal Original {or the Before-Fall Decrees of Absolute and Total Grace} how free was the LORD in Himself, and not bound to connect such a chain of matchless wonders in the varieties of his Proposed and Settled Grace for me! {"Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:30.} Therefore this Greater on the side of Grace, must and will Influence and Compel me to part with my Sins; as it is both impossible to effect, and preposterous to suppose it, that the less should influence the Greater; that is to say, my parting with my Sins influence his Pardon of my Sins. And I am also sure, where the Influence precedes; there the Pardon precedes my act. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers; hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more." Jn.8:10-11. She had not parted with her sins, for she had been just then taken in adultery in the

very act, 8:4, yet Christ condemned her not, but bid her go, and, upon that Declaration of Pardon and Non-Condempnation, mend, and sin no more.

Let me now further argue the inconsistency of the supposition, "if thy sins are not too dear to be parted with for Christ," out of Mr. Hunt's own unwilling orthodoxy. I will produce now a separate part of his coherence, and then tell me upon a review of the matter, whether he does not make a woeful medley of it all, when he afterwards compounds his way and thoughts, and dashes the Gospel with his own Invention?

The Gospel he uses is this, "God hath from Heaven proclaimed him his Son, in whom he is well pleased, Matthew 3:17." {Page 201} Now, is God well pleased with his chosen in Christ, for it is "in" whom, not "with" whom, that the Word is spoken? What room then can be found for this remote and reflecting Supposition I am removing from the Righteousness of Christ in Pardoning? He goes on, "the great end of Christ's coming into the world was to finish transgression, and to make an end of sins, and to make Reconciliation for Iniquity, Daniel 9:24, and he has finished this work." {Page 201} Still if sin be finished, and an end of sins made, and this by Christ's making Reconciliation for iniquity, what can be a more disparaging dash, and what can be clearer proof of this Mixed Gospel, than this at the tail of it, quite out of all Scripture-Language and the tendency of it, "so that there is no just cause to fear thy sins are too great to be pardoned by Christ, if they are not too dear to be parted with for him?" Is this now all of a piece? Is his "so that," or conclusive divinity, either gold, or silver, or precious stone upon the One Foundation? I Cor.3:11-13. He proceeds, "Christ died a bloody sacrifice, the just for the unjust; he was made sin for us that knew no sin." {Page 201} Here again is none of the wild supposition-form, "there is no cause to fear, he died a bloody sacrifice, if thy sins be not too dear to be parted with for Christ." Then here it is positively that Christ died the just for the unjust; and that is Christ died in the room of the Sinner and Unjust, according to the energy of the Greek preposition. And what now; must it all vanish in an hypothesis? Must there be no such thing as either Commutation {Substitution} of persons, or Efficacy in it to effect Pardon, if the sinner and unjust hath sins too dear {for so he hath a long while, after his Pardon is effected and kept in Christ's hands, sins too dear} to part with for Christ? What stuff is this? How does this expose the Doctrine of Christ's Righteousness to be mocked at by Socinians. It's a thousand pities we have men in the Ministry pretending to quote History and the Latin sentences, who not only know very little of the faculties, but especially never studied that useful and necessary part of giving attendance unto reading, I Tim.4:13, the Anti-Socinian Controversies. On page 107, his words are these, "a man's wisdom maketh his face to shine," Eccles.8:1; "that is, says he, it is an excellent ornament, and makes him admired by others. Where shall we find that person that would not be thought wise? The greatest fool will be provoked to anger if ye tell him so; and as all are ambitious {he adds} to be esteemed wise, so what pains do some take in studying such things as will truly render them so?" "Again, says he, when men have dived deep into nature's secrets, and have more especially made some good progress in the knowledge of Divine Mysteries, what an ornament is it." Thus Mr. Hunt, page 107; and thus, there is a warrant and ground enough from his own gloss upon Ecclesiastes 8:1, and the observations he lays thereon together, to pity his neglects of the Anti-Socinian writings. What an ornament is it, says he, to make some good progress in the Knowledge of Divine Mysteries? Aye, but through mere un-acquaintance with the answers of other men to Socinus and his followers {under a plain defect of judgment in his own thoughts without such assistance} he hath obliged us the more frequently to run over his wretched perverting of the Truth; otherwise we would have been so indulgent to Orthodoxy, as to have dispensed with his lack of Ornament.

Having thus cleared the Righteousness of Christ from aspersion in this sixth Reflection, a very few words will suffice for the rest of my Vindication thereof in this chapter depending, I mean proportionately.

His seventh Reflection upon the Righteousness of Christ is this, "we may judge of our Interest in Christ by doing, &c." {Page 141}

I shall call over nothing which hath been already answered in judging of our Interest in Christ by the like Argument largely insisted on elsewhere; but to these few abstracted words of our Author shall only set down his own answer, with some remarks upon the Contradiction.

"Oh! The sad mistakes, says he, some make; for some think, with Simon, to buy the Gifts of God with money, Acts 8:18, and go to Rome for Pardon; others, under no less dangerous mistake, think to work it out with the hard labor of their own hands." {Page 45} If we must judge of our Interest in Christ by doing, who would not judge they must work it out then, with the hard labor of their own hands?

Observe here in the first place, to go about to work out a Pardon one's self, is acknowledged to be no less a dangerous mistake, than going to Rome for Pardon. Working out the one in a man's thoughts with the hard labor of his own hands, is equivalent to the working out the other with the hard labor of the feet. 2. Observe, he who judges of his Interest in Christ by any means, judges of his Interest in Christ's Righteousness too, and Pardon, by the same means; because Christ and the Benefits of Christ, do go together. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom.8:32. 3. He who judges of his Interest in Christ by doing, judges of his Interest in the Righteousness of Christ and Pardon, for the Cause before laid down. 4. He who judges of his Interest in Christ, and his Righteousness and Pardon by doing, judges of it by what has been the hard labor of his own hands. 5. He that judges of it by the hard labor of his own hands, judges of it by what is acknowledged no less dangerous than going to Rome for Pardon. 6. Mr. Hunt hath laid down these Divided Rules of Judgment on both sides of him; doing what Christ Commands, as the Evidence of our Interest, by one Rule; and setting out the labor of our own hands towards the Interest itself, by going to Rome for Pardon, as another Rule. 7. When both ends of the Matter are put together, and Mr. Hunt placed in the midst between them each, they have no other expedient left towards an Accommodation, than himself in the center of the Union, to make peace between the two extremes of the Contradiction. 8. Lastly, I observe with remorse, that he has shut out all the Spirit's Evidence and Work in the soul to know these things by, and has brought in the Flesh, which is as unfit to guide our Judgment of Interest in the Spiritual Matters of the Gospel, as going to Rome for Pardon is unfit to secure an Interest in the Remission of our Sins, and obtain it. We can no more by our own doings judge for God's Spirit, and take his work into our hands {the only Evidence of the Judgment} to clear our Interest in Christ and his Righteousness, then the Pope's Indulgences can do the work of God and the Mediator, to bestow that Interest.

He goes on, "give over this foolish building in time, lest to thy shame men laugh at thee ever long, saying this man began to build, but was not able to finish, since it is only for the sake of Christ's Righteousness imputed to us, that God pardons any soul." {Page 45}

What can be sounder to give us Interest in Pardon, than Christ's Righteousness imputed to us; and what can be un-sounder to give us Evidence of Pardon than shutting out the virtue of that Righteousness through Christ, by the work of the Spirit applying it on the heart, to bring us unto obedience, through Sanctification of the Spirit, I Pet.1:2, and sprinkling of the Blood of Jesus Christ? How reflecting is it upon the Righteousness of Christ imputed, to fall presently upon abstracted Obedience, in doing what Christ

commands, as our Evidence of Interest in this Righteousness, without any due regard, or a notice taken of the Virtue of the same Righteousness, unto the Gift of the Holy Ghost for it? For, our Evidences must as certainly lie in the virtue of the Righteousness of Christ imputed, as our Pardon lie there.

His eighth Reflection upon the Righteousness of Christ comes on next, in a place where he is speaking of Inherent Righteousness, by the instance of Paul, "he would not {says our author} have that his only garment, lest the shame of his nakedness should appear." {Page 17}

It can never be proved that Paul hath called his Inherent Righteousness a garment at all; for he never speaks of putting on Inherent Righteousness as a garment, but as the New Man, Col.3:10 with Eph.4:24, after the image of God. Inherent Righteousness is an image or new creature, the hidden man of the heart, I Pet.3:4, and this is a distinct thing from putting on Righteousness as a garment. Putting on Christ, Gal.3:27 with Rom.13:14, is putting on both under the work of God's Spirit, when we are made by gracious acts of our own to put on Christ outwardly in our Profession, answerably to Christ's own putting on his Righteousness upon us, in our Condition. The Righteousness of Christ is put upon us, as our garment to God; and in the virtue of this we are graciously brought in holy walking to put on Christ, Gal.3:27, in the exercise of such and such outward graces, from the Spirit as our Inward Principle; which outward graces are our garments in the face of men, that cover and adorn us in our Profession of the Gospel, as we live among them. Neither of these sort of garments are our Inherent Righteousness. This is no garment that covers and adorns us in the sight of God or Men. Inherent Righteousness, though an ornament in the sight of God, I Pet.3:4, as all spiritual beauty in the saints is, through the virtue, the transforming virtue of the Righteousness of Christ; yet is no garment in the sight of God, in which the justified are found; so God will have no garment, Isa.61:3, upon them but the Righteousness of Christ. Again, Inherent Righteousness, though 'tis the principle of open good works and of a becoming conversation in the sight of men, Tit.3:8, I Pet.2:12, yet Inherent Righteousness is not the garment of the saints in the sight of men; because a garment is an open thing upon me but Inherent Righteousness is a sacred thing within me. Therefore, as I have one garment alone in which I lie open to the sight of God, though many ornaments; so I have distinct garments, or more garments than one, as I lie open to the sight of men, which are neither Imputed Righteousness, the garment alone in which I lie open to God {that is, openly clothed, whilst all my shame is hid, as taken away, and cast behind his back, Isa.38:17, in a Gospel-sense} nor Inherent Righteousness which is hid from men. My several garments to men are open things, distinct from Inherent Righteousness. My garments to men are things I am seen in among them. 'Tis not my inward Sanctification, which they cannot see, and which is neither my garment to God, nor my garments to men. But 'tis my outward Sanctification working among men from my Inward Principle through the Spirit of God which creates and maintains it, quite hidden from the view of all the world.

Accordingly, saith the Holy Ghost by John, under the pouring out of the Sixth Vial, Rev.16:15, "blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." It is his "garments," not his garment; and so it is all his garments; and these are all of them outer, for garments are no Inherent things. In regards to these garments of the believer: 1. His garment, singly, even the Righteousness of Christ. This is an outer thing, and so properly a spiritual garment between Christ and me in which I am found in the sight of God. {"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Isa.61:10.} 2. His garments, plurally, of outward Sanctification. Thus, all his garments are meant. His garment of the Righteousness of Christ, in the Doctrine of the free and full Imputation of it to and upon all them that believe, Rom.3:22, {for their believing comes out of the virtue of it imputed, and not the Imputation of it out of the virtue of their believing.} Whereas, if this Doctrine be let go, and the soul of the believer doth not watch about it to keep it from all Doctrinal Mixtures, but give way to them that would throw this garment of his out of place and use, this Believer will quickly walk naked; he will so discover himself that men will see his shame and scandal upon him. This is that which must give life and virtue to all he openly hath and doth in Profession. Therefore, if I let go this, wherein all the Virtue comes to endue me with Principles by the Holy Spirit, {descending into my heart in this Righteousness} to enable me to put on my outer garments, and clothe myself outwardly, both in the face of the Church of God, and in the face of the world, I am presently left of God for my sin to be naked, both before the saints and before the world too. For, all the opening of my gifts and performances, which men take notice of, will be proportional to the Flourishing or Decay of my soul in the Doctrine of the Righteousness of Christ Imputed. {"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom.4:6-8.} My decay, for instance, in the regards due to this Doctrine will leave me naked to the saints; my gifts will wither, my performances grow carnal and formal, that the saints who are spiritual, and kept up tight in the Doctrine will presently see my Shame. It will expose and leave me also naked to the world, in other respects, for I may for Conviction of my Sin be left to fall into that which the world cries shame upon, as immoralities, injustice, open wickedness, &c. Every man here may justly reproach me for being a Libertine, Hypocrite, Deceiver, &c. Thus I walk naked, and they see my shame, though they cannot see the bottom of the cause. Now, notwithstanding all that I am to God, in the Righteousness of his Son, that I may not be an empty professor to men, and scandalous, but a credit and an honour to the Holy Gospel in the very face of the world; I shall, if I am under the virtue of Christ's Righteousness {my garment to God} watch, as to the outer parts of my Sanctification {my garments to men} having the Image and Principle of true Gospel-Sanctification, Gal.5:16, or Inherent Righteousness within. {The fruit of my garment open to God, which is the Righteousness of Christ upon me.} Thus the Exercise of morality, justice, temperance, love, patience, meekness, bounty to the poor, &c., are so many several garments of my outer Sanctification, because of my Inner Principle. I put on to men, according to Christ's Commands, being for the honour of our Lord Christ and his Gospel, the open garments of praise, virtue, honour and a good repute among men. {"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, &c." Col.3:12.} And the lack of these is my shame; for even so for I am beheld to degenerate into the contrary vices, and live in spiritual nakedness in the face of men. Thus, we see how all this differs from Inherent Righteousness, and whilst that within me is only {and so distinctly} my Principle, New Image, &c., it is the outer parts of Sanctification which are my garments. A man can be clothed spiritually but two ways, to God, to men; and both these I have opened. To God, by the Righteousness of Christ alone Imputed, and thus my clothing, or garment, is upon me, and not within me. What is within me is a new creature, II Cor.5:17, what is upon me is my true garment. Again, to men, by external Sanctification, it is only a garment to men when it is openly worn where men are able to see it. This is the State of the Case.

Now in a word to apply it; to make Inherent Righteousness a garment is manifestly a reflection upon the Righteousness of Christ imputed. None but God can see

what is within me; if I make what is within me then a garment, it is a garment not only out of all place, {garments being designed to be only without one, and upon one,} but must be injurious in the use this garment is put, to the Righteousness of Christ Imputed; for if it be put for a Garment, it must be put for a Covering, as a garment necessarily covers where it comes. To men it cannot cover, because what is Inherent is out of their sight. And if you make it a covering for me to God, who alone sees what is inherent, you do unavoidably put it to the same use which the Righteousness of Christ imputed to me, and found of God upon me, is put; and then if this be not a reflection cast upon the Righteousness of Christ, I don't know what is so. Let our author in the title look to it in his setting forth Paul about Inherent Righteousness, as if that had been one of Paul's garments, as well as the Righteousness of Christ imputed to him, as appears by the said authors unworthy Reflection upon Christ in that of Paul, "he would not have that his only garment, lest the shame of his nakedness should appear." Thus, he speaks of Righteousness in Paul.

In the raising of Inherent Righteousness thus into the use of a garment which is to clothe and cover {and because it lies off from the eyes of Man, and only naked and open before the eyes of Him with whom we have to do, Heb.4:13, must be a garment, if it be one, open to God, to clothe us with that which covers sin, Psal.32:1, and hides it from the Eye of his Justice; and then in this corrupt notion of it} he has notably again struck himself down by the Doctrine of Imputed Righteousness. Says he, "Paul saw all his doings, {and a great part of his doings were inherent acts of Sanctification, faith, love, reverence, joy, &c.,} would avail him nothing in point of Justification." {Page 46} Why then they would not serve to make a garment for him in the Eye of God; for my garment in the Eye of God is my wedding-garment, and that justifies me. He goes on, "had some one of us the righteousness of all the saints on earth, if that was all, we could no more answer the demands of Justice, then he that wanted the wedding garment could answer that question, friend, how camest thou in hither not having a wedding garment, Matt.22:12, and it is said that he was speechless; and so shall we, if we are not clothed with the wedding garment, which he wanted." {Page 46} By all this it appears, how he contradicts himself, when he raises Inherent Righteousness into clothing and into a garment; for I can stand in no garment before God but the wedding-garment. He hath made no Righteousness my garment, but my Wedding-Garment-Righteousness. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa.61:10.

He overthrows likewise his own advanced notion of Inherent Righteousness, by giving imputed Righteousness all the glory {and therefore the garment-glory, the covering-glory of it} in another place. "Hast thou been made to glory {says he} in nothing but the cross of Christ, as Paul was, Gal.6:14, and to say, I will make mention of thy Righteousness, and of thine only." Psal.71:16. {Page 135}

Here is no elevation of Inherent Righteousness into anything, which in the least is able to make a Garment of, or serve as a Covering. One would think now in point of garment, or a believers clothing in the sight of God, our author gave it all away to the Righteousness of Christ imputed; and what, must inherit Righteousness nevertheless in another place be a garment too, distinctly? And will he not hold to it to have the Righteousness of Christ to be his only garment to God? {Inherent Righteousness being no garment at all to God, nor men, as I have proved, though divers of our Divines have led one another into this mistake, so our brother Hunt is not alone herein.}

His Ninth Reflection upon Christ is likewise touching his Righteousness in these words, "Christ within a little while will clear off all debts." {Page 179} What debts can

the Lord Christ be in to us? {For, so says he, "Christ is a Good Pay-Master."} Examine the matter by sifting it far short of the bran, and you will find it Popish. To clear off all debts is to make up what is behind in payment. Arrearage sets out the obligation of paying a debt, or the residue of a sum due which is behind hand, and the remainder of that which ought to be paid. How disagreeable now is this language and claim to the Nature of Grace and the Free Gift to us for the Righteousness of Christ alone? Is such language fittest for the Church or the Army? Or can men make it Janus-like<sup>18</sup>, with two faces, to look both ways? Does he mean Heaven by all debts? The Apostle tells us that "the gift of God is eternal life through Jesus Christ our Lord." Rom.6:23. Does he mean the reward of our services? Why, that is of Grace too, not of debt. Rom.4:4. Our Lord Christ tells us enough to take off all thoughts of his being in debts with us, "so likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." Lk.17:10. He does not bid his Disciples say, "Master, within a little while thou wilt clear off all debts;" but say, "we are unprofitable servants." And again, Job 35:7, "if thou be righteous, what givest thou him, or what receiveth he of thine hand?" What debts then has he to clear off? "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the Heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort; for all things come of thee, and of thine own have we given thee." I Chron.29:11-14.

His Tenth Reflection upon Christ is likewise of the same bran, of making us amends. "O what a shame is it, says he, for us, and a Dishonor to Christ, when we turn our back before the Enemy? How do we hereby undervalue Christ, and give the world occasion to think, that his Glorious Person we talk so much of, and seem to glory so much in, is not able to requite a few days suffering for him, and that that Glory that shall be revealed, that Inheritance and Kingdom above which Christ hath promised for them that suffer for him, and are faithful unto death, are not all worthy to be compared with these light afflictions, nor able to make us amends for them?" {Page 209}

What pity it is in this Excellent Matter about the Glorious Person of Christ, the Inheritance of the saints, Col.1:12, and the Kingdom of Christ to come, wherein the saints shall reign with him; that the Glory and Blessedness of the saints in the Eternal State to come, should not have been expressed rather, by God's wiping away all tears from their eyes, and that there shall be no more death, neither sorrow, nor crying, Rev.21:4, neither shall there be any more pain; and rather, by the Glory which shall be revealed in us, Rom.8:18, and pleasures at God's right hand, Psal.16:11, by entering into our Master's joy, Mt.25:21, and our bodies fashioned like unto his Glorious Body, Phil.3:21, and we caught up in the clouds, I Thes.4:17, to meet the Lord in the air, and so shall we ever be with the Lord. It is a pity I say, it had not been rather expressed thus, than by those ill words of requiring and making us amends.

As to Christ's requiting a few days suffering for him, I can see no foundation for such a phrase in all God's Word; but oppositely, that God's Act of requiting is a Vindictive Act upon the Instruments of Evil. "Hear thou from Heaven, {saith Solomon,} and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head." II Chron.6:23. Thus Judges 1:7, "as I have done, {saith tyrannical

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<sup>18</sup> In the ancient Roman religion and myth, Janus is the god of beginnings and transitions, and thereby of gates, doors, doorways, passages and endings. He is usually depicted as having two faces, since he looks to the future and to the past. The Romans named the month of January in his honour.

Adonibezek,} so God hath requited me." Again, when the Holy Ghost is threatening Babylon in the Old Testament, his words are to be taken still in the Vindictive Sense, when he adds, "because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken; for the LORD God of recompenses shall surely requite." Jer.51:56. And we know how it was spoken to a wicked branch of the house of Ahab, who had shed blood that began with the blood of Naboth; for which saith the text, "surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD." II Kings 9:26. So, Psalms 10:13-14, "wherefore doth the wicked contemn God; he hath said in his heart, Thou wilt not require it. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand."

And even when David uses it of God's act that once, II Samuel 16:12, "it may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day." 1. It is expressed as a peradventure, not a certainty, "it may be the Lord will," says David. 2. That which David aimed at must be a turning the matter still into some vindictive act against the Enemies of David, and his Throne, and so was but reflexively, and at secondhand, requiting good; still direct and first-hand requiting {in the Scripture} is requiting evil, where the desert lies. 3. The text in Samuel speaks of no more than what is Providential; 'tis said, "this day," and so does not reach to a warranty of expression in setting out the State of Blessedness in the world to come. 4. David speaks it there evidently in his own dejected spirit, at the time of Shimei's cursing him, when David's sins and God's threatening came up fresh in his own remembrance. 5. It is never used in all the Bible for a requiting of good, much less in the sense Mr. Hunt hath used it, when the Holy Ghost speaks a Revelation, distinctly from a Report; or when he opens the certainty of events in doctrine {to which belongs the saints future blessedness} a part from all history of fact, as there in Samuel. 6. And lastly, 'tis the only place that proves God's act of requiting the good, even as to a Providential Probability, and in this life; and in all but according to human apprehensions too. Besides, no other text gives Mr. Hunt any advantage in the very sound, but this; and yet he tops against God's Grace and Christ's Righteousness a requiting with Heaven in the other life.

As to Christ's making us amends, 'tis Nature's Divinity, none of Christ's. To make amends, if you put it into other language, is to pay, as a guest pays his host; so much for so much. "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Lk.10:35. God gives all, and pays nothing in his own Free Rewards. Such words, as requiting and making amends, when applied to the Gift of Heaven, naturally tend to lessen men's thoughts of receiving Heaven upon the foot of God's Grace and Christ's Righteousness, and to exalt a conceit of the worth of our own performances, though either their modesty or custom may excuse it, and tell us they do not mean, or intend merit. However, they do not express what God means, nor what the force of original words in these matters, the Free Gift, and Gift, import, far wide enough from God's requiting, and the making amends. The Righteousness of Christ, through which the Gift comes to us, suffers by these means.

Let us see, if he be consistent again with himself, in using this phrase of making amends elsewhere. Speaking of the sad mistakes of some, he tells us of them, "if God will Pardon what is past, they hope to be able some time or other to make him amends. But {says he very well} take heed of this soul-damning mistake, to think there is virtue enough in their prayers or tears, or in any works of Righteousness which you have done, or can do, to purchase Pardon for the least sin." {Page 45} Observe here, that making amends is set out by virtue of purchasing; none can purchase of God but Christ. Well

then, when God gives for Christ's sake, does he make amends in the Gift to him who suffers for him {because doing and suffering in this case are alike} since it lay not in the power of the person who receives a gift to purchase it? Now that he should bring up such a phrase in the glorious matters of Heaven upon Christ's Donations {or bestowments of eternal life upon the glorified} when he had well beaten down the conceit of making God amends, as a soul-damning mistake, doth no ways agree in one piece of Orthodoxy. Doth God make us amends in giving Heaven for Christ, and giving Christ for our wherewithal, in service to him and sufferings for him, when we are, in all we do and suffer, no ways capable to secure his Glory in the Cause of our Fall? Neither was it enough {it seems} for Mr. Hunt to corrupt the Doctrine of bestowing Heaven upon the saints in his ill way of phrasing it once, but he must be at it again, in another place of his book, where his words are these, "O how will the first view of this Glorious Person make thee amends for all the labor, sorrow, and sufferings that ever thou didst undergo for him all thy days!" {Page 215} And so much for this chapter.

## Chapter 20

### **Of Mr. John Hunt's Seven Reflections on the Sufferings, Righteousness and Redeeming Efficacy of the Lord Jesus Christ.**

His Eleventh Reflection upon Christ on the matter of his Surety-Sufferings, even whilst he is admiring them, and seeming to raise his value of them. "And as if {says he} to suffer so much from men, and to die, had not been a Sufficient Demonstration of his Condescension and Love to us, he gets yet lower, and engages to be a Surety for us, and bears the Wrath of God due for the Sins of the Elect." {Page 160}

Under what abstracted notions doth Mr. Hunt propose the Sufferings and Death of Christ? Abstracted I say? For if you abstract his Suretyship for us, and his bearing the wrath of God due for the sins of the elect, what could the Death of Christ be supposed by him to come in upon? If you abstract his Suretyship from his Sufferings and Dying, you must abstract too his Sufferings and Death as the Price of God's Covenant about it; and what then remains of the true Sacrifice for Sins? Heb.10:26. What an open gap then is here made towards an Invasion of the Truth, for the entrance of that horrid, Socinian cavil, against the Doctrine of the Propitiation, that Christ's Death, as an example, was a Sufficient Demonstration of his Condescension and Love unto us! Now, as the Death of Christ {wherein all his Sufferings were completed} could come into being nowhere else, but according to the Pre-Determinate Counsels of God in that death, in purposes of Grace of ways and means to effect God's Absolute end, {according to those Counsels, I say, about it, which were before the Creation opened,} so if his Sufferings and Death had come in this Pre-Determinate way, and not come too in the way of Suretyship, they could have been no sufficient Demonstration of Christ's Condescension and Love to us in God's Covenant; because they had wanted Efficacy to pay our debt, according to the Surety-Stipulations of the same Covenant. That could never have made up a sufficient demonstration of the matter which had fallen short of the original stipulation, and Surety-Engagement of Christ to God for us. Nothing but the means of Effectual Grace had been a full Display, or a sufficient Demonstration of Christ's Condescending Love, according to God's Counsel and God's Covenant. The whole matter must be carried according to God's own will and Christ's Suretyship Engagement on the behalf of his elect; so that he who supposes Non-Suretyship, at the same time supposes an Exclusion of God's will, and the introduction of Ineffectual Grace. Christ's non-Suretyship for all

which is necessary to bring the fallen elect to Glory {and yet without this Mr. Hunt proposes the sufficient demonstration of Christ's love} had been Ineffectual Grace, just such as this rash and ungrounded brother, so often, Socinian-like, makes it, and then tops the creature and creature-acts in the room of Christ's Surety-Sufficiency; as if his Suretyship was not the Essence of his Mediatorial Constitution, but the mere adjunct.

What a scandal is this brought upon Christ in his Surety-Covenant! As if he engaged in a posthumous bond to be our Surety, after all other consideration of his dying. This separation of the Sufferings and Death of Christ in our thoughts from his Suretyship is quite beside the scope of the Holy Writings; destroys the consideration of God's Covenant in its proper place; evacuates Christ's Propitiatory Death; annuls the Glory of his Priestly Office, by destroying the very Foundation of his Advocacy in Heaven in the true and orderly matters of his Blood; and all by this wild relaxation or loosening the Substitutive Portion of Christ's Bond, which directly and formally lay in the Laws of a Surety-Covenant, Heb.7:22, not shortening Christ's obligation, in the Everlasting Covenant, from the Payment of our Debt, but to come down from Heaven in his Love-Bonds, as our True and Appointed Substitute, and so both do and die in the room and place of all the elect of God. This is as opposite to the treachery of this Article in the cause of Christ's blood, as it stands against all the Socinian-tenants, their fraternity have advanced to overthrow the same article. How could that of Christ's undertaking to suffer and die for the elect of God be a sufficient demonstration of his condescending love, which had been short of Substitution? How could that which was not in the room of the elect of God be Sufficient for them? Or, how could that be Sufficient which was utterly Insufficient to answer the end thereof without it? The All-Sufficiency lay in the Responsibility of the Person, conjunctively with the Covenant-Obligations of Suretyship in that one Responsible Person's Undertaking. The thing which this writer makes to be last, even Christ's Suretyship {after the proposals of his Sufferings and Death for otherwise he knows not what,} he goes, says Mr. Hunt, "yet lower, and engages to be a Surety for us, and bears the wrath of God due for the sins of the elect, was first in the Father's Commandment, and in Christ's Covenant." Jn.10:18, Psal.40:8. And albeit, he does not {in this} with the Socinians deny the Satisfaction of Christ, yet he weakens his own grant of it, by deferring all Considerations of it to the last, and permitting that which gives the Socinians occasion to insist so much upon the subordinate design of Christ's death as an example, against all due regards to the supreme end thereof in Atonement and Expiation. What can we suppose Christ should have died for at all, had it not been to take away Sin by the Sacrifice of himself? Heb.9:26. And how that could have been thought on without God's Designing Christ, and Christ's own Voluntary Agreement to the Covenant of Suretyship, to be and die in the Room and Place of the elect, as well as in the Nature of the seed of Abraham. Let Mr. Hunt be more cautious in determining, than he has been wary in stating it.

God's Word gives us a better thought thereof, "even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt.20:28. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph.5:2. And was this a thing now of a latter consideration, when the nature of his Death is set forth in God's Word, neither as a Martyrdom, nor an Example, but a Sacrifice and a Ransom? This abominable gloss of his upon Christ's Death, putting the consideration of Christ's Suretyship after the proposal of a sufficient Demonstration of the Condescension and Love of Christ in the Death of Christ without it, tends to weaken all those texts of Scripture which say it was for our sins, as the Impulsive Cause of Christ's death. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of

God and our Father." Gal.1:4. "Christ died for our sins according to the Scriptures." I Cor.15:3. Now, was it sufficient to demonstrate his Condescension to die for us, and not to die for our sins, according to the will of God, and our Father? And how could he die for our sins, Gal.1:4, and not die in the Room, Place and Stead of us sinners? 2. His wild supposition enervates all those texts of Scripture which insist upon his Substitution, or the appointing Christ to die in our room, by saying it was for us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom.8:32. In the room and place of us all. "I am the good shepherd; the good shepherd giveth his life for the sheep," Jn.10:11, for the sheep, in their room and stead; so verse 15, "I lay down my life for the sheep." Not only, as the Socinians will admit, for the benefit of the sheep, but in the very Place and Stead of those sheep. Again, I Peter 3:18, "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "For when we were yet without strength, in due time Christ died for the ungodly." Rom.5:6. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8. For the ungodly, and for us is in the Room and Place of the ungodly, and in the Room and Place of us. 'Tis the same in Titus 2:14, "who gave himself for us," with I Pet.2:21, "Christ also suffered for us, leaving us an example, that ye should follow his steps;" where the Suretyship of Christ is first, and the Example of Christ last. To propose therefore, a sufficient demonstration of the Condescending love of Christ, before he comes to the engaging as a Surety for us, according to God's will and Covenant, wherein the main sufficiency of the Engagements, next to the Responsibility of the Surety-Person, lay, is an astonishing piece of this authors Orthodoxy and anti-Socinianism.

His Twelfth Reflection is an enhancing and raising the price of our own righteousness, above the price of Christ's Fulness to enable the soul to receive him in the Day of Grace. His words are these, "so now Christ is preached to you, as one in whom all fulness dwells, as one that is able to supply all your wants; but if you refuse him, this day will soon be over, and then no buying, no, not with Money or Price." {Page 23}

'Tis dismal blindness to run on and reflect, after this inconsistent manner, upon the fulness of him that filleth all in all, Eph.1:23, I mean the Mystical fulness of Christ. That fulness is the Mystical Church, or the elect of God, the Body of Christ. Dare any man that believes Gospel-Election fright the elect with their refusal, and think to bring them into God and Christ by a lie, Job 13:7, told them of the Day of Grace soon over? As if Christ would as soon part with the members of his Body, mystically planted in him by Settlement-Grace before the world was, as these idle words of unstudied preachers, or words they utter without labor in thinking, {as the original of Matthew 12:36 imports, "but I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment,"} tend to make them believe? No, no, God in Christ and the Holy Spirit have far other means to bring home the elect than poor Mr. Hunt has taken up in this scarecrow. When did Christ or his Apostles ever preach Eternal Salvation to the elect by any argument of this import? Therefore this argument {and all others of this nature} sets forth the temporal benefits under the Gospel, which the non-elect sin away. God hath fore-appointed the very shortening of their lives, and the abridging of many temporal mercies, as a Vindictive Acquittal of their Persecutions, and other Open Sins against the Gospel, as Divine Judgment from their not receiving the Gospel into their hearts. 'Tis sad, when men incogitantly utter a matter of the Sanctuary, before they have weighed it at the Sanctuary on the Fundamental Balance. As if Jerusalem's temporal calamity foretold by Christ, Lk.13:34-35, to come upon the non-elect citizens and countrymen of our Lord, ought to be leveled at the Everlasting Destruction of the elect for mis-improving and neglecting the Day of Grace! Foolish builder to daub thus

with untempered mortar! If he had but read the Arminian Controversies, he would have seen all the woof of his argument, akin to this single thread, and as fairly unraveled by the whole set of the Anti-Arminian writers.

'Tis a more dismal blindness to run on and reflect at this rate upon the personal fulness of Jesus Christ. That fulness which is in Christ by treasure of the Father's Grace, is enough for all the elect to be brought in and receive Christ, before their Day of Grace can possibly pass away. Heaven and earth shall pass away, but Christ's words shall not pass away, Mt.24:35, who has said, "all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jn.6:37. So when he speaks so inconsistently regarding Election, and shows no regard to the Influences of Jesus Christ's Righteousness in the hand of the Spirit, he comes on at last to a downright reflection upon the Value of the Righteousness of Christ, by enhancing the price of our own, beyond all due bounds, upon the Supposition of refusing him, and the "Day of Grace soon over," in these words, "and then no buying, no, not with money or price."

This naturally tends to beget some thoughts of transcending worth in our own doings, above the Righteousness of Christ. The saucy language too plainly speaks this, no buying, no not with my own righteousness. For 'tis my own righteousness, excellencies and moral qualifications which are the money and price, in opposition to which Christ is bestowed freely upon the poor creature, who is made to see by the Holy Ghost that he hath none of these. "No buying, no, not with money or price?" Who sees not, but my righteousness, by this, must be supposed to have a purchasing virtue; only in this case it happens, I have slipped my time, and the commodity is not to be had? It must certainly be so, for if he will suppose Christ by his Righteousness and Blood hath not absolutely bought Eternal Life for me, on the account of my temporal alienation by nature through Sin's Entrance, Eph.2:1; I say, if he will not suppose it, then there should have been the full stop; for it is vanity to tell me that "now it is too late," if before it was not my Special Season. And in these cases wherever there is a Special Season, Effectual Grace steps in and prevents the refusal, and the too late, and the Day of Grace to a chosen vessel, Acts 9:15, over, and yet that vessel not brought in. I say this is infallibly prevented, let my spiritual liars tell me what their spiritual delusion dictates. Isa.66:4. If the Lord had not intended me for Christ's fulness, Mr. Hunt should have put the full stop at Christ's fulness, and not have flattered me with a comma, and the danger of a refusal, as if the Staff of Authority was in my hands, and the Key of David, Rev.3:7, at my creature-disposal! Oh! Worm Pride! Humble Wickedness! Proud Humility! Puritanical Uncleaness! No, rather than put the stop at Christ's fulness according to God's will, and let me know it was not to be had beyond the bounds of God's will; he'll rather set up a New Market with my own righteousness in not refusing, and by mine own diligence not slipping the Day of Grace, and tempt me by a mere creature trick to look to it in time, without any regard to the Spirit's Obligation to God and Christ, and sink to prevail and bring me in by a headstrong argument that has neither the reason of Law nor Gospel in it; that if it be not secured now, it will not be done afterwards with money nor price. {"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." Rom.11:7-8. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16.} Oh! How this tends to draw out the mind of man to hanker after that in obtaining Christ, as having a natural efficacy of our own in it, to work wonders towards it which the Scriptures take no notice of! These say without money and without price. It is not said in God's Word, "with," nor "for" money. It is never brought in thus! But he says, no, not with money. Whereby he evidently enhances the money still, only acknowledges the

commodity is not to be had. As if I should say, such a thing {whatever it be} is a rare thing, and if it be not bought such a Day, it will never be had, no not for Gold. Let any one now tell me, whether I undervalue gold when I say thus, or, rather, whether I do not in such a speech put the higher value upon gold, and speak more of it than I do of all other coin? Just thus hath Mr. Hunt exalted our own righteousness above the Righteousness of Christ in this last scandalous reflection!

His Thirteenth Reflection falls next upon the Redeeming Efficacy of Jesus Christ, together with a poor blind Popish notion of desires after Heaven without any love to Christ. His words follow, "therefore {says he} if thou hast no love to him, yet if thou hast any desire after Heaven and Happiness, give up thyself speedily to him, since it is impossible, without doing the one, that thou shouldest partake of the other. {Page 197}

What a Mad Exhortation is here! What infatuated Counsel is this to one alienated by nature, and under the present power of that alienation, to "give up thyself speedily to Him that thou hast no love to;" when yet the very Foundation and Influences of that surrender are nothing else but love! The Exhortation is a piece of the foolish builder without a Foundation; for it is not built upon Christ to change the sinner's act, but is built upon the sinner's act, as if it was within his power to change Christ, and cause him forthwith to surrender up Heaven and Happiness upon this mad article of giving up one's self to Christ without any love to him, but only love to an imaginary Heaven and Happiness separated from Christ himself! Alas! The enmity in the heart and nature must be slain, before any can give up themselves to Christ. Aye, that piece of enmity, the true spirit of old Adam, before any poor creature can give up himself to Christ must die. Old Adam, corrupt nature, has no kindness for Jesus Christ; and therefore Christ's blood must slay it, and work love in the room of it, or else, he who thinks to give up himself to Jesus Christ will always find that he cannot, so long as corrupt nature hangs in the way. Is this setting out Christ as the Most Excellent? Is this representing him amiably as the desire of the new born, to represent him only as a Person that old Adam's image has no love to? What thrusting of Christ is here into a corner of Heaven by himself! Abominable doings! What an empty bringing forth is there in this passage of Heaven and Happiness, as in a vain show to the eye of the soul, apart from Christ! Oh! The scandal of putting up this stuff in the Saint's Treasury, as he calls his book at large! What stuff? Why, this saucy Reflection upon Christ, "if thou hast no love to him, yet if thou hast any desire after Heaven and Happiness, give up thyself speedily to him?"

Now I come to the other branch of the reflection, and that is upon the Righteousness of Christ. Here he works foully, and lays the Partaking of Heaven and Happiness upon Faith, or giving up one's self speedily to Christ. He exalts Faith where he should exalt Christ. He puts Faith where he should put Christ. Here he makes more of Faith than he makes of Christ. He will give Faith a notable encomium, but now his pen is silent in the praises of Christ. And how does he set up Faith? "It is impossible, says he, without doing the one, that is, without giving up thyself speedily to Christ, that thou shouldest partake of the other, that is, partake of Heaven and Happiness." Here he sets Faith up as a Creature-Righteousness to obtain Heaven and Happiness. The reason is, he shuts out the whole of Christ's Righteousness, and hath here nothing to say upon that Article. He wholly excludes Christ's Righteousness in all the Merit, Influence, and Cause of that Participation of Heaven and Happiness. And so here is more of the true genius of the Conditional Doctrine, which in essence is, if I do my part, God will do his! Such "great swelling words of vanity," II Pet.2:18; which instead of bringing the Glory unto God due unto his Name, hardens such poor wretches as take up the hopes of Heaven upon their prayers and their endeavors; for 'tis all of one and the same piece of old Adam. The tendency of Mr. Hunt's motive to this exhortation {for if ye analyze his expression it must fall into these two parts} encourages any one that believes this sorry

Doctrine to take in Christ into Salvation only as a Partner with the Creature. It cannot be denied of this Error of his I am exposing, as to its Offense against Christ's Righteousness, that the author of it doth therein lay more stress upon the Creature-Act {of giving up one's self speedily to Christ} towards partaking of Heaven and Happiness, than he doth upon the Virtue of the Blood of Christ for that act, or for Heaven either. Christ's Righteousness is again laid aside by him as a dead thing; and indeed, when our Experiences in Grace can no more tell than they do, how the Righteousness of Christ hath brought about our actions, it is no wonder, that we turn it over thus to be exposed and reasoned down by the world, as a thing merely useless; though still men dare not but retain the sound, notwithstanding it is an open proof how far they are Degenerated from the Faith of their Ancestors and Predecessors; for, I can never believe, if preceding ages had the same Principles with the Arminians, Neonomians, &c., of this Age, that they would ever have chosen so inconsistently to express the same Faith in a language and form of expression that overthrows it. And therefore if men will not believe themselves are degenerated, they do therewith prove their Ancestors were a company of Fools, and knew not how to express their own thoughts {Orthodox, or not Orthodox in this is not the point, but} significantly; but Articles of Faith, Janus-like, {two-faced} must look upon King James the First's Declaration against Arminians, and the Remonstrants of the Synod at Dort, with two faces. I mention this, as Mr. Hunt hath given occasion to the men of the world from his own Anti-Gospel to reason down our Faith; though at the same time when they are reasoning it down, I interpose the preceding consideration to embarrass the Disputer of the World. I Cor.1:20.

The very point I am examining in Mr. Hunt at his 197<sup>th</sup> & 198<sup>th</sup> pages, he hath condemned, as usually, in himself, at page 204. The first place he hath is this, "when God, says he, saves any soul, he will do it in such a way as shall most magnify the Riches of his Free Grace; and therefore does it not upon the account of anything done by us, or any worthiness in us, for so to do would eclipse the Glory of his Grace; but he doth it purely and alone upon the Account of the Worthiness of Christ." Page 204.

Mind, "when God saves any soul, he will do it in such a way, as shall most magnify the Riches of his Free Grace." But now, suppose God saved a soul that "had no Love to Christ, in the giving up himself unto him," when as his own Love and Free Grace is able to work this Love to Christ, in order to the soul's giving up himself to Christ; {but, I say, suppose God did not save him this way,} would this way of saving a soul, without the Power of God's love, be thought such a way as did most Magnify the Riches of his Free Grace? Yet this very way Mr. Hunt hath proposed it yonder, against the present state of the matter here. Again, now he tells us that "God does it not upon the account of any thing done by us, or any worthiness in us, for so to do would eclipse the Glory of his Grace;" yet there he bids the soul, "if thou hast no love to Christ, if thou hast any desire after Heaven and Happiness, give up thyself speedily to him, since it is impossible without doing the one, that thou shouldest partake of the other." Doth not he eclipse the Glory of God's Grace and Christ's Righteousness now, or the Worthiness of Christ, who proposes to the soul the giving up of himself speedily to Christ, upon bare desires after Heaven and Happiness, with no love to Christ?

Once more, saith Mr. Hunt in another place, "there is such a virtue in Christ, this sweet Rose of Sharon, that never any missed of cure to whom it was applied." {Page 69} Now what a Contradiction is it to this Proposition of the Gospel, to propose a soul's giving up himself to Christ without love to him! Doth the Rose of Sharon heal and cure the nature of the soul where it is applied? What room then can there be to suppose the giving up one's self to Christ without love to him? What inconsistency is this! Again, is there such a virtue in Christ to heal all whom his Righteousness or Worthiness is applied to? Why then, doth it not cure the soul of that abominable pride in the reflection cast

upon the Righteousness of Christ, of depending upon the Partaking of Heaven and Happiness from an act of giving up itself speedily to Christ, and at the same time not mentioning one word of Christ's Righteousness or Worthiness, towards Efficacy, either in his Person or Obedience, for such a gracious act of surrender? Oh! What experience or views can such poor dead ministers declare for themselves, or show to any poor souls, laying open, how they did ever give up themselves to Jesus Christ, and after what manner they have desired Heaven and Happiness? Oh! Why are they not faithful and honest, to show us their own soul-plunges? And when, how, and where Free Grace hath brought them off? And woe is unto them, if it hath been done in the flattering hypocrisy of their own hearts, and not in true love to Christ from the virtue of his own Righteousness applied. For if any man give up himself to Christ in the way Mr. Hunt hath proposed it, with desires after Heaven and Happiness, and no love to Christ, his surrender is wickedness; and "if any man love not the Lord Jesus Christ, let him be Anathema Maranatha." I Cor.16:22.

His Fourteenth Reflection is cast likewise upon the Efficacy of Redeeming Grace, in these words, "the way {says he} to have God remove any cross from us is to be patient under it." {Page 119} How this reflects upon the Grace of God in the Virtue of the Righteousness of Christ! Sure he had forgotten all the Excelling Virtue of the Rose of Sharon, he had been professing to advance in an earlier section. There he lay all upon the virtue of Christ, here he lays all upon the virtue of Patience. Strange contradiction! Besides, what will he call patience? He says that "Job was not free from impatience entirely." Was the cross ever removed from any? Were they as patient as Job when it was done? Were they more patient? For Job was not free from impatience entirely. Was the cross ever removed from them by the way of their patience? Mr. Hunt had done it consistently here, if he had given us an account, as to how the cross has been removed in any one instance from himself by the way of his patience. For my own part, I have never had any cross removed from me but by the way of the Lord's Mercy, Goodness and Free Grace against all my own Impatience. The way to have God remove any cross from us is to be patient under it? How? 'Tis a duty indeed, and a good rule in the way, but 'tis not the way. Christ is the way of all spiritual good things. How can Christ be the most Excellent, and yet another way more excellent than he? How is the Glory of Christ unveiled, when Christ is not so much as named in it, but is pleased to stand by, and see the Glory of patience unveiled? For that patience which is supposed the way for God to remove any cross from us, is a thing which, if you can find any such thing with God, as God looks on to be the way, and not Christ alone God's way in doing it, is a thing supposed therewith to be a way above Christ. Thus, he glorifies Christ in the trimming of his Title, and disgraces him in the body of this stuff. He advances him in the brim of the paper, but forgets to lay him in the bottom of the argument.

His Fifteenth Reflection is a further disgrace upon the Redeeming Efficacy of Christ. He hath interwoven it thus, "to what hath been spoken, let me add, is our distemper spiritual giddiness? He can cure that by that virtue that is in him. Alas, till we are in Christ we all reel to and fro like a drunken man, &c., how many may we see in this giddy age running from one party to another, from one opinion to another, &c., 'tis for want of being established in Christ; 'tis a sad sign of a Christ-less soul, &c., the believing soul finds an establishing virtue in Christ, &c., or is our distemper hardness of heart? There is virtue in Christ to mollify that." {Page 68}

Thus, he shuts it up without Remedy to any but the believing soul. He can cure the one, says he, but it should seem by Mr. Hunt, that he does not cure the other. Christ's curing Power here is made to be upon the finding of Faith; "it is the believing soul, says he, finds an establishing virtue in Christ;" he does not lay it upon the Spirit's working of Faith; whereas, the Lord Christ really gives the Faith of the patient as the

main part of the cure by the Physician. Who could believe on the Lord Jesus Christ, except with that Faith which will rise up in judgment against them for all their other matters, if it was not given them to believe, Phil.1:29, on his Name? It is to our hardness likewise, who are believers, he attributes the mollifying Virtue in Christ; as if their hardness, even of the Election of Grace, who yet have not received Faith, were unavoidably left incurable, and no means of Grace appointed out to soften them. It is the Redeeming Efficacy of Christ as a Covenant-Ransom for the elect that takes away the spiritual giddiness of all whom the Father hath given to his Son, and which removes the hardness of heart from such, and none but such as are chosen; on which previous Grace their very believing depends absolutely. Moreover, the healing Virtue that is in Jesus Christ, is not only a Power that can cure, but is a Power that does so, and cures the soul into the very making of him a believer, ensuing the very Faith whereby he sees the Son and believes on him. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Jn.6:40.

His Sixteenth Reflection disparages the Righteousness of Christ, and casts the slur upon the Efficacious cry of the blood of sprinkling, in these seven words, "Christ's blood cries as loud as Abel's." {Page 67}

As loud? Oh! Undervaluing of the loudest Cry of Blood that was ever uttered! What an advancing of creatures doth Mr. Hunt almost continually make and join with Christ? Here is Abel brought in as Christ, and Christ brought in but as Abel. What reason or foundation had he in the text, Hebrews 12:24, to make such a deliberate understatement of it? To depart from the voice and cry of the text, and make less of it than the Holy Ghost had made to his hands? The Scripture speaks of the Blood of Christ in the comparative degree transcendently, "better things than the blood of Abel;" so how dare then any man diminish the Testimony of God, and bring it down to the positive degree, and ascribe but as good things as the blood of Abel? {Whether by the blood of Abel, he meant his sacrifices of blood he offered up to God, Gen.4:4, that typified and shadowed but the blood of Christ to come? Or his own human blood which Cain spilt in murder, and speaketh to good things as Justice, &c., on the Murderer?} How dare any strike off the transcendency; and substitute or put, in the room thereof, an equality. To say of Christ, that his blood cries as loud as Abel's, is as if the Scripture had said of the blood of Christ, as good as Abel's {in the positive, and have struck off the transcendency.} Now whereas the Spirit of God has said of the blood of Christ, which speaketh better things than the blood of Abel, he ought to have kept close to the rule of compassion, and rather have said, which crieth louder than the blood of Abel; though indeed 'tis speaketh.

Nevertheless, see his own inconsistency in the comparison of another place of his book. 'Tis when he speaks of the Wisdom of Christ, and the wisdom of man; mind how he there overthrows his speech of the blood of Abel and the blood of Christ. "The difference between the former {says he} being but between finite and finite, but the difference between the latter is between infinite and finite, between which there is no comparison to be made." {Page 108} Now 'tis the very same in the blood of Abel and the Blood of Christ, as between finite and Infinite; and yet he hath carried the matter as between finite and finite. And upon the balance of an equality, without any regard to the transcendent voice or cry in the blood of Christ, above that other voice or cry in the blood of Abel. It is a Popish error to join blood and martyrdom with the cross of Jesus. Mr. Hunt sets up creature-sufferings, as well as creature-doings too near the place of Christ; and loves dearly to be inconsistent upon the matter too in creating and degrading the same thing.

His Seventeenth Reflection upon Christ carries it off from the Efficacy of Christ's Righteousness and Blood to Faith. Seventh motive "to believe in Christ, {says he,} is this, he is not only able, but willing, to save such as come to him." {Page 201}

First: To divide Christ's being able from Christ's being willing to save, when his ability includes his willingness towards all the elect, is so wide from the Scripture-Account of Christ's Mediatory Office, as it tends to make souls believe that he is able when he is not willing; and so vainly rely upon his abilities, whilst they dare not trust his willingness, for lack of qualifications. Secondly: His ability to save does not consist absolutely in his being God, but Mediator. His ability lies where he hath received a Commission to save to the uttermost all that come unto God by him, Heb.7:25, in Obedience to his Father, which the Scriptures do first bring us up to in the Mediator. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:37-40. Christ's will to save lies under the Father's Gift, Jn.6:37, "all that the Father giveth {giveth influentially in the very act to enable them; giveth} me shall come unto me." So that Christ's ability and willingness in the matter must always be taken up by us in our thoughts together; because Christ saves in his Mediatory Office from and under the Father; so then where Christ is able Mediatorially, that ability is partly his very willingness to save. Thirdly: In the Scriptures, Christ's ability to save is orderly expressed, not confusedly, as Mr. Hunt hath done, till he hath run it into scandal, as I may show by and by. The order of the Scripture's expressing things is thus: A coming to Christ in the Father's giving to Christ, and again a coming to God by Christ; which two are very distinct things. Now, Christ's ability to save them that come is not put with coming to Christ, but put with coming to God by Christ. The reason is obvious and manifest, for Christ's Power to save lies not abstractly in his being God, but in his Mediatorial Representation, and so, in the Commandment to save, Psal.71:3, which he hath received of the Father; and therefore mind this distinction, that the Scripture in John 6:37, does not say that he is able to save them that come to him; for if Faith stopped at Christ, and did not go beyond him to God, he would not be able {should not his Righteousness carry them beyond himself, ultimately to God, I say} to save them. But the Scripture in Hebrews 7:25, saith upon the Efficacy of his Righteousness, Blood and Priesthood towards God, as well as the Efficacy of them towards Faith, he is able to save them that come unto God by him. The reason is as afore, he hath a Commandment to save all that come to God by him, under the Authority of his Father. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.11:27. Thus we see plainly that coming to Christ, and coming to God by Christ are two things in Scripture. Fourthly: As coming to Christ is the motion-part of Gospel-Faith, so coming to God by Christ is to be understood, as Motion-Faith is especially used in the Worship of the Gospel; and that under the Virtue of the sprinkling, Heb.10:22, of the blood of Christ eyed in all those choice acts by the Gospel-Worshiper. Coming to Christ is venturing one's self and eternal state in Christ's hands, and coming to God by him is the fruit of that venture; that though God is the Great and Holy God, a Just God and a Terrible, Deut.10:17; yet I may have Communion with him in and by Christ, and this, by the Spirit, is a seal and proof that he is able to save them that come unto God by him. For, suppose that I am brought under very Awakening Thoughts of God's Majesty, Holiness and Justice, even so as to tremble at Worship and Ordinances; for so I shall, if I lay aside Christ; and shall

not dare to venture so far as God, only find freedom to leave my soul in Christ's hands, and there rest without going farther. Why now this of Christ in his Mediatorial Office, who is able to save all that come unto God by him, takes off the doubt and painful dread, directing my safe practice farther in coming than to Christ, even encouraging, strengthening and drawing on my coming to God by him. So that under the virtue of Christ's Priestly Office we come to God himself ultimately by Christ in all Worship, through a sight of Christ's Presence with God for us, and a taste of this fulness to introduce us, and so maintain still for us and upon us all that is in Salvation to the utmost. "For through him we both have access by one Spirit unto the Father." Eph.2:18. Fifthly: These things neglected, Mr. Hunt, Arminian-like, hath jumped immediately upon Christ's Power of Saving, as if that Power might be thought to tarry for and depend upon our coming to him. Whereas, his ability to save the elect is both antecedent to, and influential upon the elect's coming. 'Tis a Power to make them come, to make them willing to come, and not a Power deferred till they come, or unconcerned at the secret, all-sufficient ability to come. Christ's Power in reference to Believing is a Power for coming, a Power in coming, and a Power after coming. Therefore let me oppositely to his Arminian Doctrine put in this piece of accounted Antinomianism, which is that, Christ is able and therein willing to save such of the elect as do not yet come unto him; and that Ability and Willingness of saving them is equally therewithal an Ability to secure their coming to Christ, in God's time, which it may be shall not be effective till many years hence. So that here is the Reflection upon the Influential Virtue of Christ omitted towards a willingness upon the act of coming, and running it over immediately to the Saving, whilst it leaves the soul utterly un-provided, and in the dark; turning it off without the blood of Christ or the Spirit of our God, to look out and shift for its self in the point of Believing, and provide for its own coming to Christ by Faith.

Yet, see again how he contradicts himself elsewhere, "one great end of the saints calling is, that they should show forth the virtues of Christ." Again, "I dare boldly affirm, there's the same virtue in his blood now, that there was when it ran fresh out of his bleeding sides on the cross." {Page 67} Well then, what, is there such virtue when I have believed, and no such virtue to bring me to believe on Christ? A virtue to save me when I venture, and no virtue to incline and put me on a venturing act? What an inconsistency is it! Pray, how do the saints answer one great end of their calling, if they do not show forth the virtue of Christ to bring them to believe on his Name? What an inconsistent character of the virtue of Christ is it, that Mr. Hunt owns Christ's virtue to give down himself, and yet by and by carries it, in the matter of Believing, Coming and Venturing, as if all the virtue lay inherently in Faith to give up yourself? In one, he gives it to Christ for Faith, or to Christ to help me to Christ by Faith, {which is Orthodox,} in the other, he gives it to Faith, as if it was to help Christ to save me, and that Christ did not himself by his Blood, Righteousness and Spirit overrule that Faith, and Secure it.

## Chapter 21

**Of Mr. John Hunt's Ten Last Reflections of the Seven and Twenty upon Christ, viz., one upon his Justice, one upon his Covenant-Power, two upon his Government, four upon the Glory of his Honour, one upon his Loveliness, and the Last Reflection of the Ten upon Christ's Fulness; and all in a few Hints.**

His Eighteenth Reflection upon Christ is one upon his Justice, in this affront, "he scorns any should reward us like Him." {Page 178} As if the Lord Christ did not in all his Rewards go by the certain Rules of Righteousness in his Word, but was put upon new

measures by the Corruptions of proud and haughty men. 1. The Object of scorn is some contempt of what is apprehended mean and sordid; and though here it is his Glory to scorn the scorers, {"surely he scorneth the scorers; but he giveth grace unto the lowly," Prov.3:34,} yet here to make what Christ contemns as sordidly mean, {below the glorious recompense, Heb.11:26,} to be the motive of his Sure Rewards, is very injurious to the Glorious Justice of Christ's Righteous Dispensations from the Father. 2. The common Proverb ordinarily applied to a man of scorning that another man should do like him, is demeaning Christ, and making him sink below his own Glory and Exaltation at the right hand of God. Col.3:1. As Christ's own personal rewards are given to himself by the Father, according to the measures of Unspotted Righteousness and Justice, so likewise his social rewards or companion-recompenses, to and upon his members, who shall be brought into his Open Glory-Kingdom, shall be all given in the Merit of the Lord Christ's Obedience, and therein rewarded by the Glory to be revealed in the saints, Rom.8:18, for all the gracious works they have wrought through and under the influences of the Lord's Own Mighty Righteousness upon them, after Application by the Spirit of our God. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." {I Cor.6:11} 3. Scorn is founded in Pride. A plain instance whereof is found in Esther 3:6, for there it is said of Haman, that "he thought scorn to lay hands on Mordecai alone." His pride suggested to him that a little mean-spirited man might do so, but the great Haman thought it beneath the grandeur of his post, and a reflection upon the high favor conferred on him by Ahasuerus to stoop so low, as the executing his designs upon a single man alone, and not to make the whole nation of the Jews feel his high and proud resentment. Besides, bring it up to an Indignation against vice, and the plain English of "I scorn to do such a thing" is equivalent to saying that I will not do it, for I am too proud. There are many men who scorn to do an ill action; they will not fuddle, or cheat, or scoff at the Power of Godliness, and yet 'tis not Grace in them, but pride is the true cause thereof. Pride and Scorn are closely met, and yet are not always together on the same occasions. Now what a base reflection is it, to fetch anything out of so vile a Consideration, as man's pride, to apply it to Jesus Christ? And yet this is the arrogant language-scorn of our author, which he here, against all show of reason, suggests. 4. Lastly, the Holy Scripture never applies the Reward of Christ and his Righteous Administrations after this fashion; for there is neither sound nor scope agrees thereto in the Holy Writings, but I dwell not on it.

The Nineteenth Reflection upon the Lord is one eclipsing of his Covenant-Power, making as if the devil, or else a man's self were the motive of Christ's exerting it; the calumny is worded thus, "he {Christ} thinks scorn that it should be once said, that the devil, or thou thyself, should ever have made thee so miserable, that it is not in his Power for to make thee happy." {Page 70} Still you see that he lays it upon the unworthy supposition of Christ's thinking scorn. Proverbial baseness tintured his thoughts, and then viciously discolored what distilled from his pen. The motive of Exerting Christ's Power to make thee happy is not lest it should be once said, that the devil or thou thyself have made thee more miserable, than {as is blasphemously countenanced to be said} is in his Power to make thee happy. No, for all Christ's Power is exerted by Covenant from the Father {as I have shown} not from scorn to be outdone by the devil, or a man's self; moreover, in this last affront he takes the liberty to contradict himself with his usual inconsistency. When he hath laid down a thing in his own way for a Truth, he'll not abide by it afterward; he would be the more now to be commended for his present self-contradiction, if in all at page 90, he had laid down an untruth, and afterwards departed from himself. Says he here of Christ on page 70, "he thinks scorn that it should be once said, that the devil, or thou thyself, should ever have

made thee so miserable, that it is not in his power for to make thee happy;" and though now he magnifies Christ more than either sin, or the devil, yea, than both put together; yet he had forgotten this, for a little later he speaks then as much of sin, as he speaks of Christ, and does not magnify Christ beyond it, in the expression I have before examined, "there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the vileness and odiousness of sin." Here it is plain, he contradicts himself, though in a very odd form, and tells you, Christ scorns it.

His Twentieth Reflection upon Christ the most excellent, "had his Kingdom {says he} been endless, and the extent of his Government boundless, yet if he had not ruled in Righteousness, he would have been worthy of the less Honour." {Page 94} Abominable! To make such an impossible supposition, and all to bring in such a nasty conclusion concerning Christ Himself. And yet this is the squeamish man who tells us that "the sinner may be yet too filthy to come to Christ by Faith." {As I may now quickly come to show you.} "Had he not ruled in Righteousness {says he} he would have been worthy of the less Honour." What an eclipsing is this of the Glory of Christ's Government! How does this Supposition become any man that is treating of Christ the Most Excellent? As if an endless Kingdom, and a boundless extent of Government, which can fall upon no other man, except the Man Christ Jesus, I Tim.2:5, standing in the Second Person of God, could be imagined or supposed to be in the hands of One who ruled otherwise than in Righteousness. He vilely supposeth the Lord Christ unrighteous in his Government! A horrid reflection to suppose it! And all merely to maintain the other disgraceful humor of concluding thence, "he would then have been worthy of less Honour." Here in too he scandalously makes Unrighteousness, which Christ hates, Psal.45:7 with Heb.1:9, to compound the matter still with God for some degrees of Honour; and tells you, that this Unrighteousness which he supposeth doth but lessen his Honour, which alas; necessarily {upon the supposition} supposeth an entire exclusion of the very being of his Honour; because, as there is no Unrighteousness with God, Psal.92:15, so it is the Spirit's work in the Gospel, to convince of judgment, or the Righteousness of Christ's Government in Administration, as well as the Righteousness of Christ's Obedience Mediatorially finished when he was below in the world; the reason is, he went to his Father upon it, and his disciples themselves saw him no more in it. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." Jn.16:7-11. He who whilst he is putting on badges of Christ's Honour, plucks them off again upon this supposition of Unrighteousness in his Government, and thereupon deserving less honour, deals not with Christ as the Most Excellent, and subsisting in the Perfect God, but with Christ, as if he had been but King William; who although that brave Prince governed righteously, yet it was not impossible for him to have governed otherwise; because King William was but a man, whereas it is impossible Christ should have governed otherwise, because he is God-Man. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isa.9:6-7.

His One and Twentieth Reflection is an eclipsing likewise of Christ that falls upon the Glory of his Government, and that in these words, "Christ then ye see is the sole

Monarch of the world, he is a Universal Governor both in Church and State, and so exceeds all in this respect. 1. Over his Church, and here he hath a larger Dominion than any creature on earth, the Pope himself not exempted." {Page 93} Look ye there! I thought that he who now and then would be for a Promotion of Cardinals {to agree with some flourishes of Popery which have been laid open in this writer} would in time speak something not altogether derogatory to, nor inconsistent with the setting up of the Pope of Rome. I am sure, he who now and then slides in a red hat into the Conclave, will never under such a predisposition knock down the Triple Crown. The Pope himself not exempted? Why the Pope himself will own this; go and ask Clement the Eleventh himself. What blow is this against Rome? Furthermore, he had introduced this with the text to prove the Universal Sovereignty in Heaven and earth, "and Jesus came and spake unto them, saying, all power is given unto me in Heaven and in earth," Mt.28:18, and then closes it with Eph.1:22, "and hath put all things under his feet, and gave him to be the head over all things to the church," a text of the same Universal Extent. So that this very passage of Christ's having a larger Dominion than any creature on earth, the Pope himself not exempted, implies by its dependence upon a connection of texts about the Universal Sovereignty, that the Pope is above angels, &c. It obviously seems thus, I say, by the very connection of his argument {though he contractedly recedes from the extent thereof in those intermediate, adhering words, "a larger dominion than any creature on earth,"} that in the form of expression he had studied out the most supreme creature in Heaven and Earth; and then what a formal degrading of the glorious Angels is here introduced by this universal means! For, when the Scripture sets up the Exaltation of Christ, the Angels themselves are not exempted. The Rose of Sharon is above them. He is made {says the Apostle, speaking of his Mediatorial Dignity} "so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb.1:4. 'Tis not so mean as to say, he is made so much better than the Pope, as he hath by Inheritance obtained a more excellent name than he. No, the Angels are preferred to the whole creation, that still the rise of Christ's Honour even above the Angels might be rendered more Conspicuous. So, I Pet.3:22, "who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Aye, but Mr. Hunt, when he is unveiling the Glory of Christ, elevates the Headship of Christ only above the creatures on earth, and thinks he sets up Christ too at a wonderful rate, when he raises him above the Vatican, and sets out the Son of God's Excellency with this disparagement, "the Pope himself not exempted."

His Two and Twentieth Reflection, cast upon Christ, doth Eclipse the Glory of his Honour, as he is God's own, and only begotten Son, in these words, "nay yet further {says he} he is called God's only begotten Son, John 3:16, God so loved the world that he gave his only begotten Son, &c.;" mind, that whereas the Scriptures saith, "God gave his only begotten Son;" Mr. Hunt, Socinian-like minces it, and takes off all the edge of the argument we are wont to use against the blasphemous Socinians, by allowing us no more of the argument than this, he is called God's only begotten Son. {To say of him, who is God's Son, no more than this, that he is "called" so, is not to cut off occasion from the Socinian, who in all matters of the Deity of Christ desires occasion; to allude to Paul's words in II Cor.11:12.} A notable champion for the Doctrine of God's "Natural Son by Eternal Generation," as his words are there below in the same page. But the Doctrine of the Son's Filiation, or the Honour of his Sonship, would quickly fall to the ground, if everybody was to treat it at this rate. He goes on reflecting upon the Honour of the Son of God thus, "but because an own Son, and an only Son, may prove undutiful, and so stain his honour, saith God, Matt.3:17, "this is my beloved Son, in whom I am well pleased." {Page 82} What sad division is this in construction, to divide own Son and

only Son, in whom God is well pleased, from beloved Son, in whom God is well pleased! As if God's own Son, and God's only Son to be well pleased in, was not as much as his Beloved Son to be well pleased in. Why, 'tis all one to God; for take Christ under any of his Titles and Relations whatsoever, there is nothing can be suggested {if he had thought on it} worse than the said reflection upon Christ, to stain his Honour. For though a man's own son, and his only son, may prove undutiful, yet does it follow that God's Own Son, and his Only Son may prove undutiful, more than his Beloved Son may prove so? What an ugly reflection is this! I marvel he did not see it. "Own Son" too is a phrase that comes up nearer to express the Son of God's Nature than "Beloved Son" doth. Yet our lavish author gives all away from the first, and settles all his argument and dependence on the last. When, in this matter, the poise or balance of the argument equally lies on both sides. And yet though he has torn the matter thus asunder, he cannot forbear trumpeting at his own conceit, that he has wonderfully set forth the Honour of Christ in this. "Now put these together; says he, he is – his Son – his own Son – his only Son; and now judge if he is not honorable." {Page 82} Whereas, indeed, as he has put, and put these away, joined and disjoined, united and severed the same pairs, by tying up the matter to a creature-instance {where the thing made be so shuffled, and then dissolved again} he hath left his reader to judge {if he be one of any judgment} whether Christ this way, instead of giving him honour, {though that was not enough neither to come up to his title, Christ the Most Excellent,} is not disgraced more?

His Three and Twentieth Reflection eclipses the Glory of Christ's honour too, in the point of imitating him, set forth by a scandalous imitation of the persons of this world, to a fault. It is in his Fifth Inference. His words are these, "is Christ such a Glorious and Excellent Person as you have heard? How worthy is he to be imitated? We find, says he, by daily experience how ready persons are to imitate great men; and the more noble, the more honorable, and wise, any are in the opinion of the world, the more striving there is to imitate such, even to a fault. How are the modes and fashions of a court observed and imitated? How much more is Christ to be followed?" {Page 174} To a fault! A fault with a witness! To bring in the following of Christ, and that with a "much more" too, under what he had indiscreetly piled together, to tumble down into a fault! Mr. Hunt does not propose here the following of persons, great or wise, in their virtues, for that would be no fault; so it must be then in their vices; and with the vice of imitation, "if it be even to a fault." Yet he proposes an imitation of Christ by the same pattern, the same vice-pattern, or vicious exemplar; and to go on upon considerations by the same measures of instance, as men are great, or wise, and honorable in the opinion of the world. Here's like to be a rare Imitation of Christ, is there not? What will come of it, if the imitators do no better discern the nature, rules, measures and reasons of their following Christ, than the doctor of this inference hath discerned to propose them? He forgot to render the matter honorably in a spiritual sense, and free of all scandal in the proposals, when the matter of the reflection is set in a due light to judge by. He mistook his topics in the Gospel, when he took up such common-places of Imitation in the things of God, as where there is a following of men even to a fault, and an imitating of Christ "much more," as if the man meant more by a degree of the same kind with imitating the modes and fashions of a Court; for he makes no distinction in his comparison; but huddles it as close, as if it was matter all of one piece.

His Four and Twentieth Reflection is an Eclipsing of Christ in the Glory of his Honour. How? By carnal measures of it according to human estimation. Here he very much withers the Beauty of the Rose of Sharon, and corrupts the doctrine of the Gospel into a worldly medley, throughout divers of his explications, wherein he ought to have kept close to God's Word, and not to have wandered into the world, and have left

himself and his reader in the wilderness where the Rose of Sharon is not. The disgrace he has cast upon Christ's Honour is in these words, very often repeated. "Honour is that which is highly esteemed among men and as honour is highly esteemed; so Christ is honorable." {Page 75} "I shall therefore {says he} more particularly consider what those things are which render men honorable in the esteem of the world, and show you how they all meet as so many badges of honour in the Person of our Lord Jesus Christ." {Page 78} "First badge of honour so esteemed among men." {Page 79} "Second badge of honour so esteemed among men." {Page 84} "Third badge of honour so esteemed among men." {Page 87, &c.}

By all it appears, that what is esteemed as honour among men, he lays down as the rise of the highest honors that belong to Jesus Christ. I could not but take some notice before of his injustice to Christ upon these proceedings where the observation fell in very seasonally among these papers; to wit, in the close of the 12th chapter, at the end of those Scriptures there opened, towards an Unveiling of the Glory of Christ. It was brought in there inclusively, and answered in the place of quotation at that chapter; whither I refer the reader for his satisfaction. Nevertheless, being not registered there in the number {for the numeral order could not then be so distinctly observed, as now, and} therefore was reserved as a defect to be supplied here; for which cause I need no more than just place it to the account, and remark it, because of the brevity I study. Otherwise, there is argument enough to insist upon all the several parcels of the esteem, under each particular head he has laid together, and reckoned up to pass among men; and therein to have shown. 1. His confusion and running things together which ought to have been kept far asunder. 2. His alienation of the argument in other things, and insisting so much upon foreign matter, which hath nothing to do with the Glory or Honour of Christ. 3. The reasons why all he has raked together in those 30 pages {from page 75 to page 102} are wrong measures of procedure, and not adjusted to the unveiling of the Glory of Christ, which he undertook. 4. Lastly, {which is most material to observe of all,} his intolerable reflection in his first badge of honour, to fetch the Honour of Christ, as he is in the bosom of the Father, and he brings in John 1:18, for it. From descent, thereby abominably corrupting the doctrine of the Eternal Generation of the Son of God, as he is coequal with the Father; and from the great families of the earth, to set forth this descent, and so running out of the line of David, in the very Genealogy and Ancestors of the Man Christ; together with a total exclusion of the True Honour of the Man, has by the Hypostatical or Personal Union, the Human Nature standing in the Second Person of God. But I dismiss these matters to the comparison and private examination of the judicious reader himself, who may bring both our books together.

His Fifth and Twentieth Reflection is cast upon the Honour of Christ's Exaltation above every name that can be named, not only in this world, but also in that which is to come. Eph.1:21. His words are these plausible ones, "that we might at last come to lie in Abraham's bosom." {Page 162} As if Christ, when he spake these words {fitting them so admirably in their distinction, to set forth a state of Blessedness in a place of Separation from the Human Nature of Christ, and so were timed to his Humiliation upon the Earth} meant they should be understood of Heaven in the strict sense, when Christ's Human Nature was openly absent {all happiness lying in an Experience of Christ's Presence.} Christ intended not in this expression, under the Parable of the Rich Man and Beggar, Lk.16:19-31, to describe the blessedness of the saints above, according to the Light of the Gospel, it being then no proper time for it; but as the Jews were able to receive the word, and understand things consistently with the prevailing opinion that the greatest happiness of the future state lay in being gathered to Abraham, and the soul welcomed by Abraham when it left the body. So now, inasmuch as Christ was yet on

Earth, and not returned to take his Kingdom, and receive the souls of his own departed there to himself, Jn.17:24, to be where the Human Nature was to go into Open Glory, he lets the common notion of the Jews pass, and in the Parable improves it, according to the time, by making out the whole truth of it, during his own State of Humiliation. But 'tis to be with Christ now, Phil.1:23, as it was, in Christ's Absence, to be with Abraham then. And to think otherwise, merely because we find this is spoken in the History of the Evangelists, is therein to go back to Judaism, and so far relinquish the Glorious Gospel, I Tim.1:11, which has brought Life and Immortality to light, II Tim.1:10, by the Resurrection of Jesus Christ from the dead. I Pet.1:3. Accordingly, we are now to think and speak of the Glory of Heaven, not as Abraham is the Most Excellent, but as Christ is the Most Excellent; and then it must be as the descriptions are given of it in John 14, upon Christ's going to prepare a place, Jn.14:3, therefore Abraham's bosom would not do; what though Abraham's soul had been there? Christ's Human Nature crucified had not been openly there; and so the place by his own entrance after the Death of the Cross comes to be fitted and prepared, for another manner of happiness, Heb.9:15, upon the admission into Heaven, then there was before it. The style does not run now to lie in Abraham's bosom. No, it is quite another thing. A far more glorious thing at last; and so shall we ever be with the Lord. I Thes.4:17.

His Sixth and Twentieth Reflection is an eclipsing of the Loveliness of Jesus Christ. "He is altogether lovely {says he} and that perhaps is more than can be said of any of the sons or daughters of men." {Page 109} As if all that he will allow to Christ must come off with this precarious grant, perhaps it is more than can be said of any of the sons or daughters of men! Sure, when one text expressly tells me, "he is fairer than the children of men," Psalm.45:2, and another saith, "he is altogether lovely," Song.5:6, who is there that shall doubt, whether this be not more than can be said of any of the sons and daughters of men? To break in upon the Holy Ghost himself with a perhaps, he has ascribed more to Christ than can be ascribed to men, in a whole coherence and chain of matter where the Holy Ghost is setting out the Excellency of Christ, and hath ascertained it beyond all peradventures, is an impudent reflection upon Christ the Most Excellent!

His Seventh and Twentieth Reflection is thrown upon the fulness of Jesus Christ, in these words, "that Christ should be our fulness is not so strange, {as if it did not please the Father that the Church should be the Fulness of Christ, Eph.3:19,} because it hath pleased the Father that in him should all fulness dwell, but that we that are so poor and empty should be the fulness of him is matter of admiration indeed." {Page 160} As poor and empty, we are none of his fulness; but as filled from Himself. And then how vainly doth he make strange of it! As if we who are so poor and empty in our selves, yet when filled with all the fulness of God, were not still his own fulness by Communicative Reflectiveness through Jesus Christ. Admiration indeed; as if the other was not admiration indeed, viz., Christ our fulness; and that as the fulness of the Godhead dwelleth in him bodily, Col.2:9, to be a full treasury of Nature, Grace and Glory, for our daily and everlasting supplies! Again, admiration indeed is admiration in truth; to apply this then so discriminately to the latter, argues as if the former was no matter of admiration in truth! When yet the Apostle sets forth the whole Mystery of Godliness, I Tim.3:16, in the former wonder, of making Christ to be our fulness. This observation therefore which he makes is an odious reflection upon the Fulness of Christ. And thus the Lord has carried me through Six and Forty of his Disparaging's of Jesus Christ, whom I have Vindicated against all these reproaches.

## Chapter 22

### **Of the Excellency of Christ, Vindicated from Mr. John Hunt's Notion of a Sinner's being too filthy to go to Christ by Faith.**

The words of our author are these, "thou mayest {says he} be too filthy to go to Christ by Faith in the State and Condition thou art now in." {Page 40} As he hath dropped this Expression, so he hath wound it up into the whole appendix of his Infant's Faith, whither I must retire, to examine his State of the matter in that label. I shall there, after all his noise, meet but with two arguments to dissolve; then I may propose the true State of the case in other answers; and in the next chapter open my own arguments for it out of God's Word, Rom.15:4, and therein show it to be consistent with his Holiness, and Necessary to his Sacrifice in bearing our Sins. In a third chapter I may propose something from Mr. Hunt's own notion of Unbelief, and his notion of an Infinite Person, to justify my own State of the matter, and overthrow his Opposition. Lastly, close it with some Objections against Christ's bearing the filth of Sin, and elect Sinners going to Christ in Pollution, answered and removed, in the 24<sup>th</sup> chapter.

Before I come to speak of the filth of Sin, I must be fain to stop over and over at all his passes, till the matter is brought down again from himself in another Discourse to the same point in his book. In examining this cause, it will be necessary to call in the most material things, which this writer has urged against it, in the appendix of his Infant's Faith, and therein show my reader what strength he hath brought forth to serve the interests of the Gospel of Christ by it, and to lay open that strength to be his own weakness, before I do adventure to lay down some of the arguments for it, which the Holy Scriptures do so copiously set forth.

He hath drawn up the State of the question in these words, "a question briefly handled concerning what State or Condition the soul is in, in the very act of Coming unto Christ." {Appendix to Infant's Faith, Page 103} For the reader must not wonder at the incogitancy of the man, in running two Distinct Treatises, having no relation in the argument one unto another, into one continuation of pages; when withal we shall find our Author force in two subjects which himself has decided to be both of weighty concernment, in a small Octavo volume, to the no small prejudice of his two confessed weighty concernments; the one is Infant's Faith and a right to Baptism, the other is the question before laid down; yet both, crammed into no more room than 156 of the narrowest pages; where the bed is also shorter than that either of the arguments can stretch themselves upon it. Whatever it be, we must now take the pages as they lie, and therefore let not the reader think I forget or abuse our Author, Zech.8:16, when I quote the title page of his Question, with this odd formality of page 103, where a man would scarce have thoughts of this new device of numbering the title-page, unless he had been at a loss to find out the true length of his Argument, and to supply the defect, and would make it up by the continuation of the page.

It is far greater odds in the Impertinence {if I may be thought too harsh to call it Profaneness} that when he had acknowledged the matter of this Question, a Deep Mystery, and so weighty a point, {for I give you his words, Rom.16:18;} neither had contended himself with this, but had saluted it with a studious reverence, this turning point of Christianity, this Foundation-stone of all the building {as it seems he was not come up to the Improvements of his Second Book, II Pet.3:16, in the title, Christ the Most Excellent, in his} Infant's Faith, page 109. He should nevertheless, after all, as with a breath, blow all down again into a nicety. For this deep Mystery too he calls a nicety. "It must needs {says he} be difficult for any, or at least for most to judge of such Deep Mysteries and Niceties upon a transient Hearing." {Page 108, of the same

appendix to Infant's Faith.} Now what kind of thing a "nicety" is, whether it be a deep Mystery of the Gospel, or no, his Cole's English Dictionary will tell him.

He hath so imperfectly represented and miserably misstated the State of his Question by ambiguity, Job 33:3, in his phrase of the what State, {at first,} not distinguishing between a State of Unregeneracy, inconsistent with having the Spirit of God, {because in having the Spirit of God the Unregeneracy ceases,} and a State of the soul in Corruption, consistent with having the Spirit of God and Grace; that as a man conscious of having omitted something material in the first wording it, he presently labors under new intricacies in disentangling himself, and therein again puzzles himself and the reader forwards and backwards as to what the Question is not, after he had stated what it was, and then with new labor what it was, after a needless commotion, Tit.1:10, in showing us what it was not. Thus the State of his Answers stand to the aforesaid State of the Question. He had confirmed it to be this, "that Sinners reeking {as he so describes them} in their lusts, must come to Christ as they are." And he takes it for granted that it was even so; for he lays down four Reasons of his Opposing it in the Solution under that form. "Because {says he} I have been judged erroneous by some {who have been too empty of Knowledge, or full of Prejudice} who have heard me Oppose this Doctrine. {Page 107} "Second Reason for moving me to clear this point, is because 'tis so weighty a Doctrine, and even the turning Point of Christianity, the Foundation Stone of all the building." {Page 109} Here he hath jostled out the True Cornerstone, Isa.28:16, to put in this Question for his Foundation Stone. I should be glad if he meant only the Foundation Stone of all the Babel he was building. "Third Reason {says he} because the error I oppose, not only passes for a truth with many, but for such a truth as doth most Magnify the Grace of God, and so is like to do the more harm." {Page 110} Fourth, "because this doctrine I oppose, suiting so with our Corrupt Nature; is like to infect the more." {Page 111} Well, how far these reasons are distinct or coincident, I shall not divert to inquire, but rather propose the query thus, who would not think now the coast was clear, and that we might come full upon the point especially, since he feeds us with hopes in his next words, "I shall not stay you any longer {says he} at the threshold, but now lead ye into the point before us." {Page 111} Well sir, then be as good as your word, and let's see immediately how we are to go into this point, when led on in your hand. Alas! Here's no such matter, but instead of bringing us into the merits of the cause, he doth, as some lawyers serve the judge, tire us with a long preamble. Besides, he falls previously upon a New State of the matter, after crying "I have sinned" for bringing in his Dust and Controversy into the green-sod, where he seems to confess there was none before he scattered his handfuls into the air. "But, says he, that our differences may not seem greater than they really are, I shall lay down some things, as cautions to prevent mistakes." And, then very readily in his way of pertinence, loads two or three pages with his resolve of what we are not inquiring after. Says he, "the Inquiry is not concerning the State and Condition which Christ finds the soul in, when he first comes to take hold on us by his Spirit in order to regenerate us." {Page 112} "Nor are we inquiring by what Power the soul is enabled to come to Christ." {Page 113} "Nor are we {he adds} inquiring what Virtue there is in this Act {a pretty Inquiry to suppose} of coming in Order to our Justification or Glorification." {Page 114} "But positively {aye, now 'tis time we were got into something} the inquiry is, whether there is such a thing as a change wrought in the soul in order to our coming to Christ? Or, whether we must come as we are, in a Natural and unregenerate State, reeking in the filth of Sin, and power, and dominion of our lusts; or whether the drunkard, swearer &c., can or ought, without any change to come in those lusts to Christ? So that the question is, whether a sinner can or ought to come to Christ in his Sins?" {Page 114} What a piece of Dilatory Confusion is here! And besides, I cannot get

him home to the point yet! For this cautious brother hath not made network enough; nor yet guarded all his imaginary avenues in the large dominions of his point, to prosper his tone and cry; not stopped up all his crevices to keep out the air. He will give us another bout of it; for "before {says he} I affirm or deny, I must further explain, if possible, what we mean by coming, and what by coming in our Sins, lest my Opposers, when not able to stand their ground, should slip out at some back door." {Page 115} Why truly, since the coasts are so guarded, we can neither slip backwards, nor forwards, the best of it will be to make what we may of a halt, or pause, and look over the unreasonable sallies of what has passed too freely already.

And first, I find by this Explication of our Question, the form of it was so empty on page 105, {his Title Page to the Question resolved,} that there it was little more than Rattle. "What State or Condition, &c.," whereas those ambiguous words, ought there to have been explained, in their first Design, with some of these that are now brought in, "changed or unchanged;" for there lies much of the Essence of the Question, and then the Platform had been more smooth and obvious; for I do loathe to see a mist and blind in the Title Page. "A question briefly handled concerning what State or Condition the soul is in, changed or unchanged, gracious or devoid of Grace, in the very act of coming unto Christ." And then we had had no more work to do than to see the State of the Case handled according to the State of the Question proposed, though handled ambiguously still, for want of giving it the fullest Distinctions.

Next, this Explication of the State of his Question being therefore so dubious in managing it, it seems to be calculated against the Doctrine of Assurance, doubting whether we are, or whether we are not regenerate? "The inquiry is, says he, whether there is such a thing as a change wrought in the soul, in order to our coming to Christ? Or, whether we must come as we are, in a Natural and unregenerate State?" 'Tis strange to me that Mr. Hunt should undertake to write upon these Matters, before he knew better what to make of his own State; and then undertake to write with so much confidence of being in the right, and yet word a thing under such different and dubious states, as men are wont, who don't think what they say, to utter consistence. Our coming to Christ? And whether we must come as we are? And all in the explication of a Question he had not decided, whether meant of our first coming to Christ, or our continual comings to Christ. However, he seems to let us guess he meant a believer's after-coming to Christ, because he uses such precaution, as that he who comes must not be a sinner {the "too filthy to go to Christ by Faith," is put in to stop him, so that he does not move without a warrant.} But he must halt himself, and be inherently the saint first, though he be made willing in the day of Christ's Power, Psal.110:3, which is a distinct thing from Saintship. Methinks, it might have been otherwise worded, if it had been otherwise intended, than to have said "we" {believers, you must suppose} in our coming; and so spoken of the "us" who through Grace are come already. He hath been elsewhere somewhat liberal in the allowances of his pen to usward. "For {says he} though the best of Saints have Sin, yet the least of Saints is not a Sinner." {Page 115} "Again, says he, if you mean such as have only the reminders of Sin in them; so such may come, {thank you, Sir, for that leave, and for the reason that follows,} or none must come." {Page 133} Now besides the difficulty of a reason, how Sinners must not come in their Sins to Christ will consist with our coming in our Sins to Christ, who have the reminders of Sin; {especially being so very odd to understand, when I have given you one or two of his reasons against coming to Christ at all in Sins; I say, besides this difficulty;} one would have thought that the Distinction which he makes, {out of the State of the Question, when it was more fitting to use "in" it, and not confound "we" and "our" with the soul that yet never came at all, but hath its first Coming to Christ or Going to Christ, yet to occur; the distinction I say,} between who are Saints, and who

are Sinners, should not have been worn out at first using, and just in one Explication. What, must he forget himself so far, as to confound Saints and Sinners {in the jumble} and, as when Satan desired to have Peter to sift him as wheat, Lk.22:31, Peter's Corruption would have been seen at top, and Peter's Grace hid in a secret corner; so must the Saints accordingly here be lost in the crowd of Sinners? Ought Mr. Hunt to make everybody alike all of the sudden, in their Conversion and Non-Conversion, in saying that our coming to Christ, and whether we must come as we are in a Natural and Unconverted State?

Again, "reeking in the filth of Sin and power and dominion of our lusts;" this is now of the Saints plainly, as well as Sinners. We are all here by his own concession reeking in the filth of Sin; and I wish I could hold him to this witness which is true, as we are all so at certain times; 'tis certain, in and of and to ourselves, so far as Adam's image continues, under the Imperfections of Inherent Sanctification, in the best of men. And whether we must come to Christ in our Sins; or no, reeking, {for I shall make bold to hold him to it,} we must have patience to hear afterwards. Lastly, by way of Observation upon what has passed, mind, how he explains this same "reeking" and confounds it with another sort of men popped up in an instant, under the absolute Dominion of their Sin, in these words, "whether the drunkard, swearer, &c.," can or ought "without any change" to come in these Sins to Christ? This he takes to be a further Clarification of his Question. What is plainer in this matter than that the question is to be meant of all men alike, Saints and Sinners, though, like the air in the intervals of frosty weather, he now and then gives a little? He soothes us up, as if we might come in the remainders of our Sin, or none else can come to Christ at all; yet there's no thorough thaw of it, to resolve the Principles in his frozen and stubborn question {inserted in his Title Page} into the original truth, that the saints may indeed do so; for he will by and by take that from the very Saints too he gave them.

Well, now can we pass on? Why he seems to promise us fair weather again. "By coming in Sin {says he} I understand it for one utterly devoid of any Principle of Grace, one in the gall of bitterness, and bond of iniquity, and not one that only falls into Sin; so then in the most plain terms the question lies thus, whether a person utterly devoid of all Grace, and under the Power and Dominion of Sin, can or ought to believe in Christ in that State before any change be wrought in him; and this is what some affirm and I deny." {Page 115} Pray Man; keep to this in the denial, when you absolutely "deny it of such Sinners to be their Duty to come in their Sins." {Page 125} For as to that part of the State, if you would hold it there, we should soon run it to a point. For I know none but Arminians in the Free-will point allow it, and therefore I'll give your zeal that. One distinction carries it; for the Free-Grace part and the Free-will part of this Question; and reader, as to the Free-will part, he and I seem both to be agreed upon this Conclusion, that none devoid of Grace can come in their Sins to Christ. Though I must examine his way of making this out too, both by Illustration and Argument; for we had sooner come to a point, if his odd way of management had not given ground for the multiplying of thoughts.

Command then; let us go with him into his illustration and proof. "I shall endeavor {he adds} to illustrate it thus, 'tis one thing for it to be the Duty of an unchanged person to come, another for that person to come unchanged." {Page 125} So then, he that cannot stand, when his Adversary gives him ground must fall. He hath yielded so much of the point, that it may be the Duty of an unchanged person to come, only not his Duty to come unchanged; and he lusters it thus in the next words, "it is the Duty of Sinners to keep the Law, but not to keep it in their Sins." {Page 126} Pray, how is it their Duty to keep the Law? Is it their Duty to keep the Law as Christ has kept it for them? If it be, then Christ hath not paid their debt. And if it be not, this man hath not at

all distinguished in the case. However, suppose for trial's sake, I should grant him what he lays down, even to contradiction, {as there is enough of it in both parts of these Assertions; and I wonder that himself did not see it in the latter branch of his apothegm, of keeping the Law in one's Sins,} that it is the Duty of Sinners to keep the Law {without any distinction of keeping it} as Christ has kept it. Why then I argue very uneasily against him on the case; for if it be so much the Duty of Sinners to come to Christ, as it is for a sinner to keep the Law, then it is their Duty for them to come as saints, or Sinners; and if it be their Duty to come as saints, then it cannot be their Duty to come, as he says it is their Duty to come, as Sinners; and if they do, Sinners {as he says they must} then they must come in their Sins, for their Sins make them Sinners. I see no medium! So that he virtually carries this point in the affirmative, that they come in their Sins unchanged {the same corruptions still abide in them} after all his bustle and negative flourish, pretending the contrary in these words, "and this I deny."

Now in this stretch of his in concession, which I have proved upon his way of illustrating, I will assure him once for all, that such a reputed Antinomian as his antagonist, neither does, nor dares stretch so far with him into Libertinism. He admits not a Sinner's Coming to Christ, nor his Duty to do so, after this Ungodly, as well as Impossible form of it proposed. 'Tis Ungodly in the form to suppose my coming to Christ without any work of God upon me, and Impossible in the Immediate Act, till Grace begins the Change, which change nevertheless doth not take away that Filthiness and Corruption of Nature, during this Life; and yet that which it takes away Evangelically in the Mystery, I take up again by nature, and bring with me, when I come to Christ Confessedly by Faith. I dare not say, it is the unchanged person's Immediate Duty to come to Christ; for he must be renewed first influentially through Christ, out of his Mystical Renewings in Christ that have been already, as he stands before the Throne, and before the Lamb. Otherwise, to talk of an Immediate and Dutiful Obligation to believe, before any Direct and Marked Communication of the Life and Grace of the Object to be believed into, which is the only appointed means of engaging the Sinner thus moved upon to Freely come to Christ, is to plead for a "profane" coming to Christ with the filth of Sin, and not for a "gracious" coming to him with the filth thereof. I will not plead for the coming to Christ after the concessions in this Appendix, because of the Open Libertinism and Unlawfulness thereof, so for as his concession grants the possibility thereof; which can be no otherwise than in the Profaneness, Presumptiveness and Unregeneracy of an Unchanged Person. Besides, take his illustration of it, and distinguish again upon the case, about a non-elect man's Duty to keep the Law, and all the lustre in his Illustration vanishes, because it is that man's Duty to keep the Law, even though he cannot keep it. 1. For none hath kept it for him to pay his Debt, and Cancel his own Personal Obligation. 2. 'Tis his legal Covenant he always lives under; and so he is bound thereunto accordingly. Now 'tis not such a man's Duty {only known unto the Lord, though we don't know who belong to Christ} to believe in Christ. And again, take the elect, and there it is no man's immediate Duty {I don't say 'tis not his Duty, but it is not his immediate Duty} before he is renewed in Faith, that is, New Born of the Spirit, and hath the change of Life from Death wrought, to engage his heart in coming to Christ. It is his immediate privilege at Effectual Renovation in the Call of Grace to receive on him Christ's Image, and only then begins his Duty to come to Christ under a Principle of Gospel Light and Life, and then 'tis his Accompanying Duty in the same Believing, being under the bestowed Power of that New Creation-Life to lay {in New Adam's strength under the Spirit's empowerment} the remaining pieces of his Old Adam's image at Christ's feet in Self-Abhorrency; and I may show anon that this is that which we may understand as Coming to Christ in our Sins. I do therefore deny his Distinction {that it is the Duty of an unchanged person to come, but not the Duty of that

person to come unchanged} because the limits of it are not good, nor can be made out. This man has not done with it yet, but runs on in his zeal still.

Nevertheless, his repetition which he adds of the matter doth not mend it. "Though it is, says he, undoubtedly, the Duty of Sinners to come to Christ, or believe in him, yet it is not so much as their Duty to come in their Sins to Christ; {no, nor does his ignorant explication of the matter mend it;} it is his Duty to come from Sin to Christ; but for any to come in their Sins to Christ, denotes they must bring their Sins to Christ; which is as impossible as to bring the East and West into one point. What Communion has light with darkness? Christ is well pleased to see a soul come from Sin, but it is impossible for a soul to come in Sin. Nor is it his Duty so to come." {Page 128}

Thus, we see how he wanders too and again in the state and re-state of his Question {besides divers other foreign things intermingled than what I transcribe, which I bring not forth to be seen, but pass by} before I can get him into his Arguments. I must stand again to examine this, which he had before acknowledged; namely, that "such as have only the remainders of Sin in them may come, or none must come to Christ." {Page 133} Well now, according to this Acknowledgment, if these come to Jesus Christ at all, there is a Necessity for it that they do also come in that Remainder of their Sin. Only he is very cautious at his distinctions that Sinners must come, but they must not come in their Sins. Why, if they did not come in their Sins, it would be impossible that they should come as Sinners, for they would cease to be Sinners, if they could come, and yet cease to come in their Sins. Therefore all the remote and impertinent instances he gives to reconcile this matter {that Sinners must come, but they must not come in their Sins} will never bring it up to a non-contradiction. Besides, he forgets that the whole body of Sin is all one with the remainders of Sin to the Infinite Person of Jesus Christ, transacting with the Father by the Blood of his Covenant, Zech.9:11, for and towards the elect, upon the account of his having been made Sin, II Cor.5:21, for them. Moreover, the remainders of Sin are as odious to the Holy God, and to his Holy Child Jesus, Acts 4:30, as the entire body of this Death. Rom.7:24. Nevertheless, he has so nice distinctions in the matter. "Such as have only the remainders of Sin may come; only Sinners may not come." Again, "I distinguish, says he, between a sinner opposed to Perfection, and a sinner opposed to Sincerity." {Page 116} Well, be it so. Paul, when he wrote to an Evangelist, tells us there in that Epistle to his son Timothy, I Tim.1:2, that he was the chief of Sinners. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save Sinners, of whom I am chief." I Tim.1:15. The Apostle there makes no such distinction of a sinner opposed to Perfection and Sincerity. That same metal is a foreign coin which Mr. Hunt hath scraped up in dealing with his good men and worthy authors. The matter of it can never be maintained by proof in God's Word; but a Sinner is always according to what we are by Nature from Adam, all through our lives; and a saint what we are by Grace in and through Jesus Christ, according to the New Nature. This Scripture will justify, but not the other. "I am the chief of Sinners," says Paul, of himself after his Conversion. Not I was, but I am so; and he is so far from opposing this either to a Perfection of Grace, or a Sincerity of Grace, according to these distinctions in which our author triumphs, that he makes it to agree with his having been before a blasphemer, and a persecutor, and injurious. {vs.13}

Mr. Hunt goes on, "it is his Duty to come from Sin." Here is quite a new State of the Case of coming to Christ, popped off with a coming from Sin. However it be, the Answer still is clear, in coming he does come from Sin in the act, and he cannot come from Sin in the fault and spot after the fact, so long as he is related to nature in this world; and then what's all this to which we have been diverted by, to the true State of the Question? Yet hear him on, "for any to come to Christ, says he, in their Sins denotes they must bring their Sins to Christ." Well now, let this pass for the true State of the

case he'll stand by. For here's seemingly the Ultimate State of his Question so many pages after the first stating it in his Title-page. This is now the State he proposes and rejects from an impossibility of extremes, in the next words, which is as impossible as to bring the East and West into one point. And what hath he said more in this matter, than a Jew or a Socinian, against all the Iniquities of the elect made to meet upon Christ? Isa.53:6. He forgets that East and West were never brought to meet in one point. But Christ and our Sins have met in one point on the Tree. I Pet.2:24. He bore them in their Curse, Weight, Guilt and Pollution; the Lord made them to meet thus upon Christ in the Chastisement of our peace upon him. Isa.53:5.

Why then must not, cannot the soul bring them to Christ Confessedly, when it feels them in their Sinful Operation, and bring them Confessedly by the Lord's Strength in all their apprehended Guilt and Pollution, by an Operation of the Holy Ghost, or strength superior to all the strength of Indwelling Sin? Rom.7:17. I, but says he again, very pertinently as he thinks, "what Communion has light with darkness?" What indeed? But what is this to the purpose? As if when Christ bore our Sins, he must have Communion with our Sins; for if the Father brought our Sins to him, and laid our Sins upon him, our darkness upon his Light, and yet Christ had no Communion with our Sins; that is, he had no delight in our Sins; {for by Communion we understand delight, love, and the going forth of the soul towards the Object beloved, and this is the Communion Christ hath in his Fellowship with the saints.} Why then it follows not, that if we bring our Sins to Christ, he must have Communion with our Sins. Alas! The man uttered this in his distemper, whilst he had Communion with his own Darkness. As for Christ, if he bore our Sins judicially {or by an Imputation of them to Christ in the Righteous Judgment of God} and yet had no Communion with our Sins, sure, we may bring our Sins Confessedly before Christ, for that is going with our Sins to him, and yet Christ have no Communion with our Sins. But whilst he has Communion with us, he casts our Sins behind his back. Isa.38:17. Coming to Christ with our Sins, or in the Apprehended Pollution of our Adam-Nature, is a putting him in remembrance, as the Word says, how these very Sins that we bring to Christ confessedly, were once laid upon him judicially. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa.43:25-26. Thus, I say, we come before him, or to him in our filthiness laid open, and so in our Sins confessedly, and in this Grace of access through the Spirit, Eph.2:18, Christ hath Communion with us, and his blood still by fresh supplies of Application in the very Communion with us, cleanses us from all unrighteousness, I Jn.1:9; even to a sight of our Absolute Perfection as we stand in Him, and yet consistent with our Daily Pollution, so far as our natures derive from, and relate unto Old Adam. And therefore I salute him with a reverse {or turning his own saying backwards} that Christ is well pleased to see a soul come Confessedly unto him, and lie down before him in the strength of his Omnipotent Grace, acknowledging the very Pollution of his Sins upon his own nature-self, now by Grace in the dust before the Lord, and there depending on the Mediator, for fresh, experimental sprinklings of his blood against his Sins, to wash them off again sensibly. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." I Pet.1:2. And it is impossible for a soul to come to Christ, and not come thus, in and with his Sins and Uncleanesses upon him in his own eyes; for the virtue of Christ's Righteousness sometimes stops influentially to me, as to my nature, though it never ceases in its virtue to God for me, touching my State and Condition to Eternity. God sees me in Christ still without spot. Rev.14:5. Yet I often can look no higher influentially than to see myself in and under the sensible Operations of Old Adam. Nevertheless, sometimes under Mighty

Grace, I can see myself in Christ, what God sees me to be in Christ without spot. As a man looks upon the Sun-beams in the Sun, and they are glorious; but he looks again upon the same beams darted down through a cup of red wine, and he sees the same beams discolored; not bright, of the color of the Sun, but with an infusion of red, partaking of the color of the liquor; so the light again in the air is clear, but the same light conveyed through a piece of green glass is dis-amiable; not of the true color of light in the proper medium, not bright and glorious, but of the vicious tincture of the glass. Thus, if I look upon my Condition in Christ, my Grace and Holiness I have mystically in Himself, I see myself every way complete, Col.2:10; but if I look upon Grace and Holiness itself derived from Christ upon me; as soon as that but comes to shine through my nature, it is quite another thing in me, then it is in Christ. Grace itself is discolored, and much of my filthiness in my very graces every day appears to me. My help therefore is in the name of the Lord, Psal.124:8, and I am sensibly relieved in and to myself, by looking unto Jesus under the Spirit's Operation. Thus I and my Grace in Christ have no spot, but in me it is mixed with much Corruption, in which I daily come to Christ by Faith.

It was time for him a great while ago to introduce his Arguments; but it was well for the Cause that he did not, though for himself scarce better late than never. Whatever it be, now he advances into proof, "which I shall prove, says he, from these following arguments." {Page 128} And by the way these following arguments are but two; and after he had made such a solemn entrance, as this point before us, this Deep Mystery, this turning Point of Christianity, this Foundation-Stone, as was noted before; and had entered four solemn reasons for the standing him in hand {as he phrases it} to be on the defense of the truth, and to vindicate it, {even before he took the side of his question, either to affirm or deny, so hasty is he in his Defense,} "since he had truth on his side." I did expect all this bounce must have ended in some farther execution than two Arguments. But what are they?

First Argument. "That which no man was ever able to do, is not so much as our Duty to do. But no man {says he} was ever able to come to Christ in his Sins, therefore 'tis not so much as our Duty so to do." {Page 128}

"Ever able to do." It is well his major {our first proposition in the syllogism} was so cautiously guarded. For he had carefully enough exposed it, three or four pages before, when he dropped these words in haste, "it is the Duty of Sinners to keep the Law." {Page 126} There he runs on as fast as heels could carry him, and never considered a Sinner's obligation to it, either by his ability or his non-ability, but leaves you to take it up just thus, "it is the Duty of Sinners to keep the Law." But now that which no man was ever able to do, is not so much as our Duty to do. Here you see a necessity {by putting John against Hunt} to deny either his major on page 128, or his illustration on pages 125, 126. And do which ye will; that is, his cautious major {which is true} overthrows the careless form of his illustration. Or if his illustration be sufficiently expressed, {which is false,} then out of the ill form of the illustration, you may deny the major, as overthrown thereby. For it is impossible that both should be right, and need no variation in the form. Nevertheless, though he himself denies himself, yet now under his present caution I grant him his first proposition. For the argument strikes at the Free-will part of the Question in the affirmative, it touches not the Free-Grace part of the same question in its affirmative; and so even let the major go. But hold the next; let's examine on the side of the minor {or second of his propositions in the argument.} "But no man {says he} was ever able to come to Christ in his Sins." I deny this minor Proposition, and confront it with this opposite, that some men have been able through a Work of Grace upon their souls to come to Christ in their Sins. Why, but he puts you in mind of the proof of his negative, that they never were able, thus.

"That we {here is the mischief-making "we" again,} who are in a Fallen and unregenerate State cannot come to Christ, while such, I hope I have sufficiently proved." {Page 129} I'll grant it, as to unregenerate men, and the "we" too, when in Unregeneracy; but there is a snake in the grass. This same "we" under the notion of unregenerate men, brings in the New-Born along with it, by his sly way of tying the knot, and makes no difference, but that "we" who are indeed raised by Grace to a Spiritual Power of going from self to Christ, and going from self in the slime and filthiness of Sin, and that in a way of Confession, upon the Foundation of an Antecedent Evangelical Transaction, raised, I say, thus out of our fallen State, cannot come to Christ in the filthiness of our nature, with Mighty Grace, neither.

This seems to be couched and driven at by him; that the "we" who are in a Fallen and unregenerate State, must include himself, together with all Saints, according to his own meaning, and this falls hard upon the Doctrine of Assurance, even as to himself; and what he should meddle for in these matters that lacks Assurance, as to whether he be regenerate? But to include himself with a "we" who are in an unregenerate State, I do not understand, nor can he make out. I rather suspect this "we" to be a mere engine to screw in all alike, Saints either with him, or us, or elsewhere, as many as are passed from Death unto Life, I Jn.3:14; and so bring the matter down to what I hinted at in the beginning, as to what he aimed at {though he knew not well how to come off upon it about the remainders of Sin} to advance; that none can, or ought to come to Christ in their Sins. For he fancies it the greatest contradiction that can be, for a regenerate person, forsooth, to be a Sinner, because he is a Saint; whereas the contradiction only is in fancying him to be so in the same respects, and from the same Cause and Principles. Well farther, I do grant him, that the Sinner unchanged in his will, {for I love to be more distinct, than the distinguishing Appendix which I am attempting to lay open,} "neither can, nor ought, while unchanged in his will to come in his Sins to Christ;" and yet I cannot but a little pause upon the coarseness of his phrase in the farther illustration, a little after, where he says that, "for though God has sent many Sinners to Hell for not coming to Christ, yet I am confident he never sent one soul to Hell for not coming to Christ in his Sins." {Page 130} No, it was the soul's Duty not to Sin against God, and God sent the non-elect, non-cleansed sinner to Hell for his Sin against God; there being no choosing of him in Christ, nor any influencing him to the Faith of God's elect. Tit.1:1. And so under the influences of nature being left to Sin against God without application of the Pardoning Remedy, and for that Sin the Righteous Lord, Psal.11:7, condemns him, and executes the Sentence for Sin. But God sends none to Hell of that race of Sinners but such as originally were not chosen in Christ to be saved from their Sins. Mt.1:21. And among other Sins for not Believing the Doctrine of the Gospel, in one truth or another, after it is revealed; and among other neglected truths not Believing this, {which their divines destroy doubly so many souls by, in making them guilty of,} that Sinners must not come to Christ in their Sins. For by this means it emboldens the non-elect to fight against this Gospel, and with Mr. Hunt diminish Christ in this speculative scheme, that a Sinner may be "too filthy to go to him by Faith;" and so where this Sin falls upon the non-elect, it doubly increases their Condemnation. I will therefore propose a reverse to Mr. Hunt, and tell him, that now since this part of the Light is come into the world, Jn.3:19, {and the several Truths of the Gospel have had their day, rise, progress and succession, as well as opposition,} "yet men love darkness rather than light because their deeds are evil;" and abundance of what men have preached and printed, as they have taken it up one from another, must be contradicted; and that, without abundance of Grace, good men's pride will never submit to; hence it is obvious they have preached and printed many of the non-elect into the greater condemnation; and now 'tis brought to this pass, that notwithstanding Mr. Hunt's flattery, 'tis likely enough that God

will send many non-elect Sinners to Hell for their opposing, under the Light of the Gospel, this Truth of it, that the elect born again ought to come to Christ in the very filthiness of their Sins.

His Second Argument runs thus. "He that ought to come to Christ in a sinful State ought to continue in him in the same State, but no man can continue in Christ in a sinful State. Therefore no man ought to come in a sinful and un-renewed State to Christ. The former part of my argument is clear from Col.2:6, as you have therefore received Christ Jesus the Lord; so walk ye in him; but none that receive Christ can or ought to continue in Sin, II Cor.5:17, therefore if any man is in Christ, he is a new creature; so Rom.8:10, if Christ be in you, the body is dead because of Sin, &c. So that of necessity the Opinion that I am confuting must be false, or the Word of God not true."

Thus Mr. Hunt in his Appendix to Infant's Faith, Pages 130-131. Here he quite alters the terms of the former argument. Before, it was that no man was ever able to come to Christ in his Sins. Here it is that none was ever able to come to Christ in a Sinful State. I say, there, it was in his Sins; here it is in a Sinful State. This is the first and only thing I have met with nevertheless, which comes up to the State of the Question, a Question briefly handled concerning what State and Condition the soul is in, in the very act of coming unto Christ. And so 'tis, whether the soul must come to Christ in a Sinful State or No? Now, as he denies it; some affirm, says he, and I deny it, so he forcibly throws himself off upon our Antinomian side {for in this matter of the Gospel we are against Substituting any part of the Law} in the points even of Union and Justification before Faith; and then he is come on high indeed, and an Antinomian to purpose, as the times reckon. For if the sinner must not come to Christ in a sinful State, he must come {if he comes at all} after the State is altered. If he comes after his State is altered from sinful, he is justified by that which altered his State before he came to Christ; and that is precisely what we contend for. The State is altered completely, and so the Guilt of the whole elect person is absolutely removed in the Union and Justification antecedently to coming. We are in the Union, and then under the Spirit's Work in that Union, which is Faith, by that Faith discernibly and receivingly Justified {with influences of the Spirit of God at that time} from all things for which we could not be justified by the Law of Moses, Acts 13:39, when yet the nature is not so completely altered. The reason is obvious, as our State is in Christ, but our Nature is within our selves. Our State in Christ is not Sinful, whilst our natures in ourselves are so. And this dissolves all the ill intent of his Argument. For 'tis by Nature in ourselves that we are children of wrath even as others, Eph.2:3; not by State in ourselves, much less by our State in Christ. So that upon this Distinction of State differenced from Nature, it is evident the soul comes to Christ in a justified State, yet with a filthy nature. As to the soul's first coming to Christ in a justified State, Mr. Hunt in this Argument hath decided it. To which grant of his I add, the soul in coming to Christ, and venturing on him, brings the filthiness of its present nature to Christ, even whilst it is absolved from all Condemnation, as to its Eternal State, and there in that very act of the souls coming to Christ, and flinging it's self {committing it's self freely} into the Ocean of Christ's Blood, finds a full virtue of cleansing in that Infinite Ransom-Love! So that here, Col.2:6, "as I have received Christ Jesus the Lord," for my cleansing me from all Sin, I Jn.1:7, so I walk in Him by the same Grace accordingly, and do it in a whole continued Life of Faith. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:20. Where is boasting then? It is excluded! Rom.3:27. "So that of necessity, says he, the opinion I am confuting must be false, or the Word of God not true!" Oh! "Let not him that girdeth on his harness boast himself as he that putteth

it off." I Kings 20:11. Thus he having driven his nail with two blows of Argument, clinches it with three terrible Questions of the other side, and Answers.

"Question: Must not Sinners be invited to come to Christ? Is not the Gospel sent to Sinners? Answer: Though the Gospel is sent to Sinners, yet not to encourage them in Sin; and though Sinners must be invited to come, which work of inviting I hope, while I live, I shall be employed in, yet sure I am, though Sinners must be invited to come, yet not to come in their Sins, as aforesaid; and such as do so invite them, I am sure have no Commission in God's Word so to do. I know a text, which invites such as labor, and who are heavy laden, to come, Matt.11:28, which certainly implies a change. I know another text that invites the thirsty to come, which still implies a change. I know a text, which saith, wash ye, make ye clean, come now, Isa.1:17-18, denoting such a work must be wrought in us before we come, though not by our Power. I know a text, which saith, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return, Isa.55:7, denoting a necessity of a change in heart and life, when we return, but I know no text that either invites or commands Sinners to come to Christ in their Sins; and let the Patrons of that opinion produce but one such text, and I shall acknowledge my ignorance, and do promise for ever to be silent, and vindicate this point no more." {Page 131}

To examine this which I have laid together in order. Question: "Must not Sinners be invited to come to Christ? Is not the Gospel sent to Sinners?" By the way, here are twin-questions, and these he very learnedly calls One Question. As if the Inviting of Sinners to come to Christ, and Sending the Gospel to Sinners where both one and the same thing. Are they not two distinct acts performed by two distinct Agents? Is it not God who sends us his Gospel, though this brother's order of proposing things is to put the Mission of the Gospel last, and the Invitation of Sinners to the Gospel first. Are they not his ministers who in preaching the Gospel Invite Sinners to come? If they are not, why doth he in his Answer tell us, "which work of Inviting, I hope, while I live, I shall be employed in?" But let me look into his own Answers. He begins, "though the Gospel is sent to Sinners, yet not to encourage them in Sin." When I come into the 24<sup>th</sup> chapter {of this book} I may turn this Answer into an Objection, and there return the proper answer to it, after I have defended the Doctrine to be laid down in our next chapter, as a reverse of his Answer. I shall therefore now only refer it thither, as to its own place. He goes on, "sure I am, though Sinners must be Invited to come, yet not to come in their Sins, as aforesaid." Accordingly, I refer to my aforesaid answer. He continues, "and such as do so invite them, I am sure have no Commission in God's Word so to do." 'Tis absolutely necessary to mind our Commission from Christ in all Revealed Truths that we bring; and let him look to it, that he hath one for what he brings, and by making out the same in God's Word {which he presently falls upon} show us that he hath received his Commission. Hear him, "I know a text, which invites such as labor, and are heavy laden, to come, Matt.11:28, which certainly implies a change." He knows the text it seems as only how to quote it, chapter and verse, and that's all. How far did he know this text to be to his purpose? Doth this text express, whether Sinners, are to be invited to come to Christ in their Sins, or out of their Sins? As it does not express they must come in their Sins, so it does not express that they must come out of their Sins. What does he advance by this? He hath merely stumbled upon this text, was never led into it, nor hath seen, that instead of its being nothing for him, 'tis very much against him. Therefore as he can make nothing to his case from what is expressed, see how he will do it in what is implied; "which certainly implies a change," says he. Yea, say I, and a very great change too from his point and matter in hand, "that Sinners must not be invited to come to Christ in their Sins." By the phrase "in their Sins" he means, in their spots and filthinesses. "Thou mayest, saith he, yet be too filthy to come to Christ by Faith."

Let us look into this text, and first let him give me assurance that the labor here was a sinful labor at that time, though a burdensome one, to be heavy laden in the labor. They labored in the burdensome worship of the Temple, and Sacrifices of the Law of Moses, as likewise in their journeyings three times a year with all their males, Exod.23:17, to appear there at Jerusalem, before the Lord, from all Places and Quarters throughout the land. These were very long journeys for many of them to take from their own home. Could this be done without labor? Was it a sinful labor to be kept up at that time? No, but the contrary; as appears, Mt.23:2-3, "the Scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." And again, says Christ unto his disciples, "go ye up unto this feast." Jn.7:8. This was far greater labor than the Worship of the Gospel. Therefore, says Christ, upon the prospect of its change, "come unto me, all ye that labour and are heavy laden;" come under me with your legs, with your bodies, the whole nation of you, and hear me give Instruction among you for the alteration of all this labor, in a very little time, into Evangelical Performances, and admit my Gospel and Worship to be set up among you, in the room of this Economy and Present Dispensation; and ye shall all fare the better for it in your bodies, and I will give your minds rest beside, upon the spot, before the toil be taken off your bodies, as many of you as shall believe and receive what I say, when ye come unto me with your legs, and follow me with your bodies. In one word, all this burdensome Worship, together with the heavy yoke, Acts 15:10, of Circumcision, shall go down, and I have another Worship for you, a Gospel-Worship, in mine eye, which shall be mixed with so much of my Presence by the Spirit whom the Father will send in my Name, Jn.14:26, and who shall carry out all mine own sheep among you, into a taste of mine and my Father's love, that you shall quickly, upon the inclining of your ear, Psal.45:10, forget all the toil, Gen.41:51, of your father's house. Now, the whole scope of the Prophecies in the Old Testament, and all Christ's three years and a half's ministry in the Evangelists, and the Apostle's Doctrine and Worship speaks this Interpretation. And if a whole volume were spoken to justify it, perhaps by men resolved to carry it along in blind zeal, and forsake all with the conduct of their good men {for I know good men are of another mind, though they never told us for what reasons} would not believe a word of it. But to the text; did not these who labored, whom Christ invited to come unto him, abound {think ye} with their Sins? Now consider, it lay in their natural power to come to Christ there, to his Human Nature, with their legs; but it lay not in their power, supposing you mean by the text, that they lay under soul-burdens and must come in a Spiritual Sense, and that too before the Spirit was given, Jn.7:39, {for men never consider this, but run on by the sound of words, and there comes all the mischief.} 'Tis not here to come to Christ, as coming to Christ is sometimes taken; but whatever it be, let Mr. Hunt take which side he pleases, {and I know he'll stand by his worthy authors,} I am for the Truth, let it fall for, or against me, otherwise as it may. If he takes it in the common way, {many take up a thing because men generally fall in with it,} he must take it still with the same disadvantage to his cause. For then here is Exhortation or Invitation to such as labor, to come with the qualification, {which he prescribes,} of coming to Christ "without" their Sins. But for all that I can see 'tis an Invitation to them to come in their Filthinesses and Corruptions, and if these be not their Sins, I don't know what are. For the change, "I will give you rest," was to be after their Spirit induced motion, or coming to Christ; so that the change was not antecedent to their coming, as to lay aside their filthiness and corruptions of nature, and then come to Christ. Well, then the coast is clear, and I may conclude with his own triumph, "I know a text," which invites such as labor, and within the Compass of that body of laborers, especially the elect, who therewithal are heavy laden, to come to Christ in their Sins in the very Condition Christ then saw them, justified in himself, yet in their nature-filthiness, dust

and burdens; namely this same Matt.11:28, {for I shall not need to go further for texts than go to what Mr. Hunt hath brought to my hand.} He adds, "I know a text that invites the thirsty to come, which still implies a change;" but here he does not name this text. I will therefore help him out, and suppose it for him to be, either in John 7:37, "if any man thirst, let him come unto me and drink;" a text which I have opened already in Chapter 14; or else in Isaiah 55:1, "Ho every one that thirsteth, come ye to the waters," where in both places 'tis evident that sinners are not forbid to come in their Sins; but invited to come as they are, thirsty, though ever so defiled. Therefore, I know of two additional texts that invite Sinners to come to Christ in their filthinesses, and withal, in the spots and sins which their discerning Faith hath discovered to be in their old Adam's Nature. He goes on bravely. "I know a text, says he, wash ye, make ye clean, come now, Isa.1:16-18, denoting such a work must be wrought in us before we come, though not by our power." Look ye {he might have said, for he must have been sleepy and so not improve it} here is express washing first, washing off filthiness, and then an Invitation to come is next. Aye, 'tis well observed, so there is, and yet this is one of the strongest texts he has brought to make directly against him. "Wash ye, says the Lord, make ye clean." Who does he speak to there in the beginning of Isaiah, at the Prophet's entrance upon all the Evangelical Prophecies? Is it not the Jews? And was it not to make the ground of future Gospel Prophecies the more cogent? As if he had said, hear me first, at my beginning upon these very great Subjects. I am to speak of the Gospel and foreshow the Glorious Gospel to come; for be assured, the Law-State, Sacrifices and Types, as also the divers Washings of the Law, will not do. See what a deal of moral defilement you have got. Come, wash ye and make your selves ceremonially clean, in the washing of your clothes, and the bathing of your selves in Water, Lev.15:5; and come now, {see what all this signifies to the main part of your cleansing, and wherein it is defective,} let us reason together; for do you think this has washed out your Sin? {"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD." Lev.2:22.} Your spirit is filthy still; your natures unclean still, even after all your tribes have bathed their flesh in water, Lev.15:13, and look like a flock of sheep which go up from the washing. Song.6:6. Come, come, says he, don't dispute it; it must be the Cleansing Virtue of the Gospel, the blood of Christ, and not the cleansing of the Law that makes you clean at last. And says the Most High, "let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa.1:18. Now I cannot but wonder at the shuffling off that main Cleansing of all here spoken of in the 18<sup>th</sup> verse, {after the Ceremonial Cleansing at the 16<sup>th</sup> verse, which he insists on is over, and,} which follows the Invitation, "Come." This marrow of all he deceitfully, II Cor.4:2, shuts out, names not the words, nor insists upon one syllable, as before. For he must see plainly, in the very evidence and face of the words, that the Cleansing here was to be after the Invitation, "come now, and let us reason together, though your Sins be as scarlet &c.," {and you have found no virtue in the Washings of the Law to make you better, notwithstanding I have bid you often enough to turn from your sinful ways, &c.} This is plain enough both in the Face and Force of the words. Well then, to follow him in what is good, when I shun him in what is evil. "I know a text, which says, wash ye, make ye clean, come now," Isa.1:16-18, which makes no account, nor esteems ought, of the putting away the filth of the flesh, I Pet.3:21, in Legal and Ceremonial washing; but looks upon all the defilement of the soul in itself, as from Adam; and yet invites it to come in that filthiness to Christ, to have all whiter than snow in his blood. He enlarges, "I know a text which says, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return, Isaiah 55:7, denoting a necessity of a change in heart and life, when we return." So here is another text against him; for,

as I have before distinguished, {and he appeals to distinctions; for says he, "I do not expect all should reach this who are not used to distinctions,"} between the Act and the Filthiness of the nature, that the sinner comes not to Christ in the act of Sin, but forsakes it and the way of it in his act of coming to Christ, yet comes in the filthiness of nature still, even when he ceases to do the evil. So 'tis here in the command to, "let the wicked forsake his way;" for a man can never come in his own way to Christ, it must be in God's way to Christ; "and the unrighteous man his thoughts;" for it must be according to God's Thoughts, not our sinful, dark and vague thoughts about God and Christ, and Pardon and Happiness, that we take up these things by Faith, as they lie in Christ Jesus. Nevertheless still, here is coming upon loosening the will, and giving the soul, motion, in all its guilt and defilement, influentially, in, to, and upon the man, in and from Adam, even whilst it is secretly otherwise as hidden in Christ, between God and Christ, according to the Everlasting Covenant-Settlements; and the Influence of that Mercy and Pardoning Grace to reach home to the very sinner, is afterwards, even after the Invitation, and in the coming, coming through the Holy Ghost's hands and swimming so gloriously in the Blood of Christ, under New Testament Discoveries, called Abundant Pardon. Isa.55:7. "And to our God, for he will abundantly pardon;" so that here we have another text {which is his last} still against his own side of the Question. He flourishes after this, and declares that he knows of "no text that either invites or commands Sinners to come to Christ in their Sins." 'Tis clear that he must know of no text, unless it had been so worded, because in these texts {so plain for it} he saw nothing, or pretends to have seen nothing. But pray, what method did he take to prove infant's right? Did he do it by any text that expressly named infants? Are rather {as we Paedo-Baptists are all satisfied to do it} in a way where the truth from a text may be fairly and consistently argued? Then why in proving one point of the Gospel, as well as another, should we not be all of one piece? What need I look for a text that must speak in so many words, {sinners are invited or commanded to come to Jesus Christ in their Sins,} when the very Analogy of Faith, and the vitals of the Christian Religion have been brought in almost throughout all this book, and prove the same matter secondarily, by comparing the Pre-Fall and After-Fall way; the one as to persons, as elect in Christ, the other as to ways and means after the Fall, to secure the Application of the Divine Favor to these elect through all their changes. He concludes like the questioning champion that he is, "and let the patrons of that Opinion produce but one such text." One such text? I have not room for a hundred I could bring, but here's now already a patron of the opinion that has produced all the same texts for it against the anti-patron. His last stroke is very humble, "and I shall acknowledge my ignorance;" and pray, meek Sir, may it please your zeal, when you write next, to acknowledge your ignorance which has so often detected itself, and let not pride keep it up against Reason and Conscience. And though you promise for ever to be silent, and vindicate this point no more; yet if the Lord helps you, Vindicate Christ more in your next, than you have done either in this Appendix, or in this book; and don't give way to Impertinence, that will but make your own account the heavier.

Question Number 2, "but must not Sinners come to Christ as Sinners? I answer, says he if by these words, as Sinners, you mean such as are utterly devoid of any Principle of Grace, {for that is the inquiry,} then I hope I have sufficiently proved that such cannot so come. But if you mean such as only have the Remainders of Sin in them; so such may come, or none must come; but I have shown you how the remainder of Sin in the regenerate doth not properly denominate them Sinners; nor is this anything to the point in hand, for I am discoursing of the Power of Sin in an unregenerate soul; he that is born of God sinneth not; that is, not with Delight and Approbation; therefore it savors of most gross ignorance, thus to style Saints Sinners, because not perfectly free

from Sins, when God himself makes such a vast difference between them. So that these things being laid down, my answer is that we are not to come to Christ as Sinners in the sense of aforesaid." {Pages 133, 134.}

Now observe how strangely he shuffles about! "Sinners utterly devoid of any principle of Grace; these cannot come as Sinners." This is but his Evasion. For a little before he had brought it down, according to his usual custom of self-contradiction, upon the regenerate too, or upon such as have Principles of Grace, as I have shown plain enough. By this evasion he would make you believe, contrary to the plain accounts which the Scriptures give us of these matters, as if a Sinner's Coming to Christ was never performed but once, just at the first Summons of Grace, whereas, there is a coming everyday by Grace under the Spirit's Work, bringing corrupt nature often, which the Spirit convinces of, to Christ. And yet, poor man! Because he had lost himself, he would lose the reader too in his turn-offs into by-ways. "I am discoursing, says he, of the Power of Sin in an unregenerate soul." What is this to the purpose, all along when he is pinched and hard put to it, to shuffle it off upon the Arminian, and pretend he only all along meant that none could come as Sinners, under the Impotence of Unregeneracy, when 'tis plain by his to-and-about conduct he hath made it a general case? This is evident, by the State of his Question. "In what State must the soul be judged to be in the very act of Coming unto Christ?" He does not say the regenerate or unregenerate soul in the State of the question; but the soul, which takes in the whole extent of the comers; and so, in relation to all that come unto Christ in the Faith of God's elect, Tit.1:1, is a general term comprehending everyone that really comes, and therein falls upon the regenerate {as I perceive, notwithstanding the shuffle, he ultimately designed it should.} This is likewise evident by his Arguments to confirm his own explication of the terms of the Question, as well as he could, done in Universal Language, "no man was ever able to come to Christ in his Sins," and his conclusion touching the regenerate; {notwithstanding his vain pretense of Discoursing of the Power of Sin in an unregenerate soul;} therefore 'tis not so much as our Duty so to do. Here, 'tis plain, that he speaks against the Spirit-Born Sinner Coming to Christ as a Sinner. How can any man that is thus in-and-out teach knowledge clearly? Job 33:3. How grievously distorted is he in the quill! To be sure his pen, if not his pate, wanted mending. His only relief to come off at this pinch, and make way for his Escape is by entering on another absurd Contradiction, that the remainder of Sin in them that come to Christ does not properly denominate them Sinners. And what is his proof? Why, he that is born of God sinneth not. You may see how much his proof {in this abused text} is to the Purpose, by his Interpretation, though I am bound to do him justice, as it is the common interpretation of his worthy authors. However examine it, whether he and his Interpreters on this place have not been woefully misled? For I shall rather make bold to give both of them the lie in their comment, that sit by silent, whilst I hear them; as both have agreed to tempt the Spirit of the Lord, Acts 5:9, and give the Holy Ghost a lie in the text. The Spirit saith absolutely and positively that "he that is born of God sinneth not." {I Jn.3:9 & 5:18} The common interpretation saith {as Mr. Hunt makes use of it} that he sinneth not with Delight and Approbation. I, but the agreeable Exposition which frees it from this Corruption of the text must be that he sinneth not at all; as this brings it up nearer the text which saith that he sinneth not, than the other reaches it, which is a mere darkening of "counsel by words without knowledge." Job 38:2.

'Tis undoubtedly true and without Exception in that one case, and in that one alone, of which the Holy Ghost speaketh, that he that is born of God sinneth not at all. But now bring it down to the usual thought that he sinneth not with Delight and Approbation, and you will find it to be a bold Calumny thrown upon the Holy Ghost, who hath penned the Sins of the New-born, and shown them to have been committed both

with Delight and Approbation. Did not David look from the roof of the king's house upon Bathsheba, and send for her, and commit adultery with her, with Delight? II Sam.11:2-4. Did he not murder Uriah with Approbation of Joab's fact? II Sam.11:14-15. What can be plainer, when he wrote a formal letter to that General to contrive it, and used other feigned compliments with him to excuse it when the thing was done? II Sam.11:25. Did not Job approve of the cursing of his day, and delight in his wishes he had never been? Job 3:3. Had not Jonah an approbation of his sinful flight to Tarshish, and a delight in the gourd, contrary to God's hand that smote it? Jonah 1:3-9. Was not Solomon pleased with his Idolatries, when his wives turned away his heart, that his heart was departed from God, and cleaved to women and abominations? I Kings 11:4-5. And so it is likewise in many other cases. To reconcile it therefore in a hint, for I cannot stay to open it at large, with all the coherent Argument in that Epistle, also to do justice to the text, and expose the nakedness of all such Expositors who have hacked this text to pieces. The meaning is, he that is born of God sinneth not the Devil's Sin, or that Sin which is Unpardonable, and being a particular Sin which is only appropriated to the Devil's Children to commit, {in the same Epistle,} he calls the Sin unto death, I Jn.5:16-17, or the Sin never to be forgiven. The very Coherence both in I John 5:18 & I John 3:9 have so doubly linked this Interpretation with the texts that I wonder at the impudence of those Interpreters who dare break the chain. The upshot of all he will admit, and which he most harps upon, is this; that it savors of most Gross Ignorance, thus to style Saints Sinners, because not perfectly free from Sins. Alas! For the man! 'Tis pity he has not kept in the words, "gross ignorance," when he has exposed so much of his own. Does not the Scripture style Saints Sinners? Where's then the gross ignorance? Are not God's elect, even after their Conversion to Christ, Sinners still, and that properly too, in one respect, even as they are Saints in another? If not so, why does the Apostle retain that name after his Conversion, and still apply it to himself? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim.1:15. The Apostle does not put it off from himself at that time, to say I was chief, but falls under it as to what he was then on the spot, I am chief. Paul, a sinner; and not only a sinner, but a chief sinner. In these matters the Spirit of God still taught him consistently with his being a Saint and an Apostle in other respects, to go by that name. Mr. Hunt had done well to have taken off this before he had concluded it such gross ignorance. Again, the Apostle in another place, Gal.2:17, shows this, that in our Coming to Christ to take up the Justification conferred, which is a seeking to be justified evidently by the Reflection and Lustre that Christ's Righteousness casts on us in our Act of Coming to him; inasmuch as what he had called a being Justified by the Faith of Christ in the former verse, Gal.2:16, he now expounds {to prevent mistakes} a being Justified by Christ. And so he sets out the very act of coming unto Christ, even among the saints in one respect, as Sinners in another. The place under my eye is found in Galatians 2:17, "but if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." If thus whilst we seek; and in which lies the act of coming, to be justified Evidently by the reflection, I say, and lustre of Jesus Christ Crucified, Gal.3:1, in which we discern true Justification in having that Righteousness upon us, and discern it in the light of Christ shining in our own souls, and in that act of seeking to be so justified we are found Sinners, then we come, it is plain, to Jesus Christ as Sinners; as the Sinners we are experimentally found to be, and that by a thorough Conviction upon the Law's entering, and Sin abounding, Rom.5:20, whilst the work of God's Spirit lays it open. And what has he got by all this against our coming to Christ under our pollutions, as Sinners? Yet his triumph-stroke is this, "so that these things being laid down, my answer is, we are not to come as Sinners in the sense aforesaid." In the sense aforesaid? What nonsense is

this, we that are regenerate ought not to come in an unregenerate State! For that {in his way of shuffling} he has pretended to be the sense aforesaid. So that his conclusion of the matter of the question is, to make you believe he has decided it according to that State; and so much for his second question.

Question Number 3, "but must we not bring our Sins and lay them on Christ?" If not, where must we lay them? Here now he comes to clinch the nail home. See a little further in a notable closer blow, says he, "now I grant God the Father did once in a way of Sovereignty lay all the Sins of all the elect on Christ, imputing the Guilt of all the Sins to Christ, Isa.53:6, and the Lord hath laid on him the iniquity of us all." {Page 134} Well, I am glad to find the man Orthodox so far as this concession passeth, that Guilt was laid on Christ, yet it was not by mere Sovereignty, but by Contract. Sin was laid upon Christ, Guilt was laid upon Christ; and this he acknowledges. 'Tis well thus far, but let us go on. "But, says he, though God imputed the Guilt of Sin to Christ, to the end that he might make satisfaction to Justice, yet God himself did not lay the filth of Sin upon Christ; and that is the point in hand. Hence he is said to be without spot. Heb.9:14 & I Pet.1:19. He was a Sin-offering indeed, but not a sinful offering. If Christ had no spot, then no filth; for that will make spots where it is, or else it would not be filth." {Page 135} Look ye, for now the man has uncovered the bottom of his heart. I said afore what his turn-screw would come to at last, and now I see by his way of turning it! Not only that an unregenerate soul could not, and ought not to come to Christ with the filth of Sin; but now he speaks out, that the elect of God must not, when changed by God the Spirit into a Principle and Power of coming to wash in the Pool of Siloam, Jn.9:7, or make use of the waters of our true Shiloh, yet dare to come with the filth of Sin thither. And because he thought to make sure work of it with one stroke, corrupts Isaiah 53:6, by telling us God the Father did not lay the filth of Sin upon Christ, in laying on him the iniquities of us all. Let me in a few words examine his self-confidence. The point in hand, he tells us, is, that God did not lay the filth of Sin upon Christ. Then let him keep to the point, and see what he'll get by it by and by. "Hence, says he, he is said to be without spot." Hence? So his argument is that Christ was said to be without spot, because God did not lay the filth of Sin upon Christ. I utterly deny it! 'Tis not "from hence" it is said, that Christ was without spot; for God did lay the filth of Sin upon Christ. But therefore it is said that "he offered up Himself to God without spot," Heb.9:14, because in the very laying our spots upon him, he, being an Infinite Person, as God, could not take spot in the very Humanity, {in the matter of his offering,} but bore our Sins away, {as the Greek word in I Pet.2:24, signifies,} Guilt and Filth, according to the Eternal Perimeters of God's Covenant of Grace in Christ; that however, under the Exceptions of that Covenant, restrictions and limitations, the Filth of Sin was to be with us, for Supreme, Wise and Holy ends in this life; yet neither Guilt nor Pollution of Sin should stick eternally, or follow us into the next Life. Now this Infiniteness of Christ's Person to take the spots of our Sins, and not to be spotted with them, Mr. Hunt denies, in the warmth of his spirit against some of his neighbors, which are far clever in the point than he himself, for ought appears by any cogency in his shuffling about without any clear direction. 'Tis evident that he diminishes the Infiniteness of Christ's Person in the matter, and so diminishes him in this Article, because his words are, that Christ was a sin offering, but not a sinful offering; as if filth laid on Christ would have made him a sinful offering. Why, if Christ had not been an Infinite Person, then Sin laid on him would have made him sinful. The types upon which Sin was laid were unclean, Lev.16:21-26, because finite; but the Antitype upon which Sin was laid, was evermore pure, because an Infinite Person, and not in the least to be altered by our impurities. Again, if Christ was infinitely able to be made Sin, and yet not sinful, why not infinitely able then to be charged with our Pollutions, and yet not spotted

in the Imputation? The rule of Observation {that "filth will make spots where it is"} laid down to the contrary in this quibble is applicable only to finite persons, and so absolutely falls short of the Infiniteness of the Person of our Sin Bearing Substitute. Aye, so it will {"filth will make spots where it is"} in Men or Angels, but not in God-Man, when it was laid upon the Mediator. The Father carried it over to an Infinite Person, the Son of God; and as the One Infiniteness is the same in the Son as in the Father, so the Son could be no more defiled under the Imputation, than the Father could be defiled by the act of Imputing it. Besides, the Socinians are wont to ask us, how could Guilt be imputed to Christ, and Christ not an unjust one, under the Imputation? And they ground their query upon a denial of the Infiniteness of his Person; and we answer it by the Infinite Accountability and Responsibility of our Engaging Surety. How can Mr. Hunt otherwise answer it? Now the same answer will serve both, the Socinians and Mr. Hunt too, who in his unguarded papers has often given them a great deal of ground. Our own Answer is impartially firm, that as he was, and continued to be the Just One, Acts 3:14, though he bare our Sins and Guilt, and in the act of bearing them was a Righteous Person, because of his Infiniteness in Ability to lie under the Imputation of them, whilst in his Sufferings, without the contraction; so he was and continued to be without spot, the Holy One, {for Justice and Holiness are not to be separated in the matter, as appears, Acts 3:14,} though he bare our Sins, {our filthinesses,} and in the Act of bearing them, was an Undeified Person, because of his Infiniteness to lie under the Imputation of the Pollution without contradiction of the least stain. The reason is the same on both sides; and Pollution is no more a companion for his Infinite Holiness, than Guilt is for his Infinite Justice to subdue. Though all our particulars were carried over to him, he incurred no blemish, but being an Infinite Person his valuable Ransom purchased our own Pardon that committed them; accordingly, though all our spots were carried over to him, he in the sheer Holiness of his Infinite Person contracted them not in the Inestimable Blood that was shed to wash our Sins away. Thus I see no Difficulty at all in one, more than in the other; and 'tis by Faith of the Operation of God, Col.2:12, that I firmly believe the full Mystery of the Imputation in each of the branches thereof, Guilt and Pollution; and that Satisfaction was completely made to God's Holiness in Christ's bearing our Pollutions, as well as Satisfaction was made to God's Justice in Christ's bearing our Guilt upon him; and thus Iniquity was laid upon Christ not by mere Sovereignty but by Divine Contract, according to the Eternal Law of Holiness and Justice; as it pleased the Father as a Righteous Legislator, and not merely as an Absolute Sovereign to bruise Christ. This was therefore another of Mr. Hunt's errors.

He goes on, "but though God did once lay Sin on Christ in the sense aforesaid, yet now it is impossible that Sin should be laid upon him by us; and those who presume to pretend such a thing, do evidently declare they look upon him not to have completed his work." {Page 135} Now laid upon him by us? Aye, then by us; for if we had been alive in the Day of Christ's Sufferings, it had been impossible at that time that Sins should have been laid upon him by us, in the sense of Imputation, as God laid them {and could do it alone} on Christ Judicially. We do lay them on Christ Judicially, for they were once laid on him judicially. That is, when we come before him with our Pollutions, or in our Filthinesses, we do by Faith and Holy Confession in trust "put him in remembrance," {of this Gracious Promise of Free Remission of Sins in Christ,} Isa.43:26, as the Word bids us; that is to say, making mention of them, after it hath been in our poor souls for some time through our own Unbelief, as if God had forgotten us, how these pollutions of ours were once laid upon Christ by an Act of the Father Judicially. So that the Foundation of our doing so, is his completing of his own work which the Father had given him to do. And in our act we do but with a fiducial heart confessedly declare it, which is our laying Sin upon Christ reflexively, and not directly.

He continues the same mistaken aggravations, grounded upon his Zeal and not upon the Argument. "And though {says he} the Scripture affirms, that by one offering he has forever perfected them that are sanctified, Heb.10:14, yet those persons are for laying Sin upon him again {and that in such a manner as God himself never did} and so do what in them lies to crucify the Lord afresh, and to put him to open shame." {Page 136} Laying Sin upon Christ in such a manner as God himself never laid it, is never the worst, but the better for that. It is a very unhappy that this man is given so much over to self-contradiction. How is the laying of Sin upon Christ in another manner than God laid it, opposite to the One Offering whereby he hath forever perfected them that are sanctified? If it be not laying of Sin by Imputation on Christ, but a fiducial putting him in remembrance that Iniquity was once judicially laid on him by Imputation, how is it laying of Sins upon Christ again? If it be transacting with respect to what is past, how is it a perfect repetition of the same thing? This brother in a sense makes haste to be rich, and so falls into a snare. He had better have thoroughly understood how we take it, when we maintain the Doctrine of laying the filth of Sin upon Christ, and our coming to him as defiled Sinners, before he had undertook to write against it. "He that answereth a matter {saith Solomon} before he heareth it, it is folly and shame unto him." Prov.18:13. Again, the aggravation of a matter can be nothing, when the ground of the Application of that matter falls. Therefore the doing what in them lies to crucify the Lord afresh, and put him to an open shame, is but noise without execution in this case, because in this misappropriation the sacred text is quite abused in being so busy with it where it is quite misunderstood. 'Tis spoken of Apostasy from Christ, and a total relinquishment of the Christian Religion, not of anything what he supposes by an indecent transacting towards Christ. He had forgot the Holy Ghost's Distinction, that it was crucified to themselves, not crucified to himself; as this spurious wresting of the text bears off the sense. It shows moreover, how our doctor hath read very little upon texts in the Arminian Controversies, as he hath plentifully discovered himself in the anti-Socinian cause to be an ignoramus of little more than a day's standing. Surely, if he had known the Arminian Controversies, while he is here pleading against the Arminian way of coming to Christ, he would never thus have fashioned upon one of the Arminians senses of that text, which is crucifying of Christ to himself; but yet the Arminians too are men of more brain and thought than to apply it in any other case but falling away. He is not yet made aware of their unified way of reasoning, and so runs along in his own strength.

"And, says he, to render all he hath done as imperfect, and so virtually overthrow the very foundation of our Salvation, since if Sin be laid upon him again, he must suffer for it again; since Sin was never laid upon Christ to any other end than to satisfy the Justice of God for it. And as this was the end, so either Christ hath fully satisfied justice, or not; if he has, then no more Sin can be laid upon him, unless he must pay the debt twice, which is not consistent with Justice; but if they say Christ hath not, then they declare their cursed heresy." {Page 136} These matters have been answered already; and so here is no new argument, but the old mistakes brought over again, his substance being spent, and now he's all shadow. I have answered him too before, and so this is only as a man full of talk. I have shown how that nothing which Christ hath done is rendered hereby imperfect, but the Foundation of all is actually made use of and built on, and therefore not virtually overthrown; since if Sin be thus fiducially and confessedly laid on Christ, by acknowledging God's mercy to our selves in his past laying Iniquity upon Him by judicial Imputation, and so pleading this with an eye to Christ for fresh supplies and communications out of his once bearing our Sins, 'tis an honoring the Satisfaction of Christ, as to the Design and Virtue of it, both in reference to Justice as to bearing Guilt, and Holiness {which Mr. Hunt has left us no allowance for} as to bearing

Filth, to make way for the Gift of God's Spirit to us; and so is no paying the debt twice, or going about to repeat Christ's Satisfaction.

Now he has some new matter for us, "and as for those, says he, who are so confident that their filthy lusts must of necessity lie on Christ or them, I would ask them this question, where will those Sins lie at judgment? For it is expressly said, Heb.9:28, that Christ shall appear the second time without Sin unto salvation. Then since he will not bear them, they are like to return to them again." {Page 137} What a vile notion has he taken up of laying Sins upon Christ! As if doing it fiducially in a Confessed Declaration of our views and belief of that holy transaction, once by Imputation of our Sins by the Father to him, made a change in Christ now, by our putting of Him in remembrance. Alas! It is no such laying of Sins upon Christ as he thus feigns, whilst it runs into the formal sense of Imputation for Christ again to bear them. This was his own device, because he undertook to ventilate and discuss a matter he never understood, and so destroys the Truth by proposing a Fancy. Sins were never laid on Christ in the proper sense of laying them on, but once, and then it was by Imputation, and that the Father's act alone, to Christ; and at that time the Lord Christ made Reconciliation for Iniquity, and brought in Everlasting Righteousness, {"seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy," Dan.9:24,} so bearing our Sins {ours of the ransomed elect} that he bore them away. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." I Pet.2:24-25. Consequently, they cannot be found at Judgment, though still they were both born, and born away, by God's Covenant, consistently with all the limits and exceptions of the First Federal Transactions, viz., that the Sin that dwells in us, Rom.7:20, together with afflictions, pain, sickness and death appointed to us, shall not be taken away from us in this world, but only in the world to come; and so here was scope enough for the issues of the two Relations, to Christ by preventing Grace, and to Adam by lapsed nature, in this life. Accordingly, though Christ bore our Sins and took our Sins away, it was by the Federal Boundary set thereunto by God's Sovereign and Immutable will, Heb.10:7, which exempted the Remainder of Sin in our natures though born again, and so left room to denominate us upon the same account Sinners, as to Pollution in this present life, for the Glory of God the Spirit in our daily Sanctification, though not to remain on our persons, after this Infusion of Quickening Grace, to Condemnation in the present life neither.

As for his concluding words, they are both abominable, and likewise self-contradictory, "and then since Christ will not bear them, says he, they are like to return to them again." Here he hath abominably owned the laying of Sins upon Christ in a gross and impossible sense, distinct from all Relation to God's one and only Imputation of them; only seeks to come off with this torrent, that Christ will not bear them; whereas, Sins cannot be so laid on him; but, says he, return them back again. The returning them back again argues that Mr. Hunt hath granted that these filthinesses were once by the sinner put upon Christ in some gross and impossible sense; because returning back again is to a point, place or person to whom or what they were once separated from. How wicked and absurd is this conceit of his about Sins, both in the egress and regress of these filthy lusts! He passes to another head of the matter, "but because, says he, there are some few texts which seem to some to favor the point I have been confuting, I shall cite them, and see how far they will prove the point." {Page 137}

Now here I looked for three or four texts at least to be at hand, and yet he hath produced but two. To wit, Isaiah 42:18 & Romans 4:5. I shall give him no disturbance upon the sense of these texts, for inasmuch as I see nothing intolerable in his matter by which he has given to be the Exposition of these places, and that the true Doctrine of coming to Christ, by that Motion Faith after we are regenerate of the Spirit, I say the coming in our remaining and discovered pollutions, {by "remaining" pollution, I always mean, as the Apostle does, "sin that dwelleth in us," having its remaining and abode in us, as long as we stay in this world,} depends not upon precarious and non-appertaining allegations; but is supported with very solid and prevailing arguments, and now to the purpose, against Mr. Hunt's Appendix in his Infant's Faith, and against that passage in his book, "thou mayest be too filthy to go to Christ by Faith," I shall proceed.

"Thus, I have at large, says he, cleared this Scripture, {Rom.4:5,} and have answered all such Questions as I know proper to the present point; and doubt not, after all, but this Doctrine of Sinners coming in their reeking lusts to Christ will appear to be erroneous to all, but such as are under the power of their lusts, and no more pass current for a Doctrine of Free Grace, as it has done." {Page 142} Oh! What a weariness is it to open the Scriptures! "I have at large cleared this Scripture." He is so little used to it, that his four infant-pages in the Appendix, which scarce make a single page of this quarto, are brought off thus, like a man out of breath at one spurt of unaccustomed labor. Further, what discoveries have we got in his following words, "and have answered all such questions as I know proper to the present point." 'Tis plain by this, that he invented things in his Questions to make the Doctrine of the Gospel, in going to Christ with pollutions, odious. For here he owns, that nobody else but himself held things as he hath stated and re-stated, tossed and mixed them, without any order or coherence, as well as independently from any just cause. The more shame to this man! 'Tis a self-contradiction too; for before, as I have proved, that he pretended the Questions were put by other folk. "If by these words, as Sinners, you mean such as are utterly devoid of any principle of Grace, &c." And again, "but if you mean such as only have the remainders of Sin in them, &c." {Page 133} Here 'tis "you mean" and "you mean" in regards to the question. And yet at last he confesses that it is his own made-meaning. "I have answered all such questions as I know proper to the present point." It is plainly the questions here that he makes to be the object of his own knowledge; whereas, if he had not invented the questions, but fairly received them from other men, he should have said, I have answered all such questions as pass, not all such as I know proper. How can we be the same in this, without self-contradiction? Again, you see what it is which he strikes at, the Doctrine of a Sinner's coming in his reeking lusts to Christ for Pardon. Whatever it be, lusts reeking have no influence upon Christ to reach or change him. Besides, corruption is not the more Corruption to God for what he calls reeking; nor lusts the more lusts for this term's sake which he gives them. If he means lusts are worse just after the act of Sin committed, he will find the contrary in Scripture, Jn.8:4-11, that the longer they are lain in, let him fancy the reeking to be over, the more they increase upon the soul, and defile an unwashed heart and conscience. Nevertheless, if reeking be thought to alter the property of lusts in man's eye, lust is always the same filthiness in God's Omniscient Eye. Does he vainly think the reeking wears off in time without the Remedy? He is mistaken. For are there not always the ill steams in filthiness? Is there not an inseparable evaporation in soot and nastiness? David says that he was like a bottle in the smoke, Psal.119:83, and will not that have a strong scent, whatever 'tis taken from the chimney into hands? And this of David is not said when he was under the power of his lusts, but in the exercise of Grace, when he did not forget God Statutes. And yet if he was so filthy in measure then, how filthy when he did forget them, and wallowed in uncleanness? And yet none of all these aggravations ought

to discourage Sinners from presently coming to Jesus Christ in all their filthy lusts; nor does anything that Mr. Hunt has written to the contrary {in all his mistaken windings and turnings} make it appear to be erroneous to all but such as are under the power of their lusts, whatsoever his vain confidence is in the strength of this vagabond Composition, {for his own continuing the pages hath given me authority to name it all Confusion;} but still it passes current for a Doctrine of Free Grace, but the Lord grant that it do so no longer. Amen.

Let us once more see his talent of arguing, when he tosses the dilemma, "it will appear, quotes he, to any Understanding reader to be grand Arminianism, and a setting up of Free Will, if we consider that the soul in coming to Christ moves from a gracious principle, or a natural principle; if from a gracious principle, then the soul doth not come reeking in his Sin to Christ. For, says he, it's a grand contradiction to say a sinner is a gracious person; but if they say the soul moves from a natural principle, this is as grand Free Will, as ever Arminius himself delivered." {Page 142}

Who could have thought this man so tender of setting up Arminianism? For certainly in these papers, if the Lord pleases, I may discover he has set up more Free Will than ever he has pulled down. 'Tis not talking against Arminius which proves a man Orthodox in the points of Grace. But to his argument, "if we consider that the soul in coming to Christ moves from a gracious principle, then the soul doth not come reeking in his Sin to Christ; for it's a contradiction to say a sinner is a gracious person." Yes, yes, we have considered and proved that the soul in coming to Christ in its pollutions moves from a Gracious Principle, namely, the New Birth. But the New Birth doth not make us clean. A child that is first born into this world doth not enter into it clean, and so is everyone that is born of the Spirit, Jn.3:8, born, and not presently washed. "Thus saith the Lord GOD unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live...Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." Ezek.16:3-9. I have also proved it to be no contradiction, {and he who is so often self-contradictious, should be cautious of hinting to us other men's contradictions till he has purged off his own,} to say a Sinner in a different relation is a Gracious Person. The contradiction had been to have predicated contraries of the same subject in the same way and manner. And because he has been all along in this matter so happy in his illustrations, I would adventure to give him one home to this point. It is no contradiction to say, a certain very bad writer and speller of English is yet a good Scholar in the School of Christ. Sin by Adam can no more deprive me of my Grace by Christ, than Mr. Hunt's usual way to spell reeking with an "w" {wreeking} can prove him Ignorant of the Mind of Christ. I Cor.2:16. Now in relation to my Sin by Adam, I am a sinner, as in relation to my Grace experienced through Jesus Christ, I am nevertheless at the same time, in this different way of Relation, a Gracious Person too. Moreover, the gracious person in respect of Christ and the Grace of God quickening him, doth by virtue of that Grace come to Christ, notwithstanding his other polluted relation, in respect of the body of this death, Rom.7:24; and so far as the polluted relation, or relation to sinful

nature, which is Pollution, remains, so for I remain all my days after the New Birth, a poor sinner. Neither can I come to Christ, believing on his Name, Jn.1:12, but all that Sin dwelling in me, Rom.7:20, is brought along with me. Let poor Mr. Hunt now think of the matter as he can, for I know of no saint on this side of Heaven, but he daily comes a Sinner to Jesus Christ, if he comes daily to him. Don't let him flatter the saints to make them think of themselves in their Nature-Relation to old Adam better than they are. They come to Christ with both, pollutions and derived graces too. With pollutions, and spread them before the Lord for more influential Sanctification, with graces in begun Sanctification, but above all with the Spirit of Grace, to carry on their Communion with Jesus Christ. Sin and Corruption in Saints do make them as really, though not so specifically {for I can't hit upon a clearer word to express it} Sinners, as any drunkard or swearer in the World are Sinners. They are therefore as truly filthy in that body of death, or in their corrupt nature related to old Adam, as they were truly filthy, though not so measurably filthy, before their first washing. The old Adam-part never alters the Relation so long as it keeps its being, and that is as long as the children of God are in the world. Oh! What work is there and must be from God the Spirit, as Comforter, to come and act upon the Foundation of God the Father and God the Son! It is God that worketh in us through God, from God. {Gen.19:24, the LORD, from the LORD.} Well, now the way is made clear to affirm, in opposition of Contrariety to our decontaminated Author, that it is the Obligation of these Sinners {of whom Mr. Hunt's allowed reckoning is, that they are nothing but Saints} to come with all the filth of their Sin to Christ; aye, to come to Christ, though they are reeking {as he phrases it} with the Pollution of their Sin, yea with the whole Adam-part. For now under a Work of God the Spirit they are quickened from the Dead, and quickened by, as well as co-quickened, or mystically quickened together with Christ for that end. And yet they come not to Christ with their Sins that Christ might have Communion with their Sins, as Mr. Hunt so ignorantly and vainly enough supposes, nor to encourage them in Sin, as the answer to the first-made question, and impertinently started, suggests; but influentially to convey Pardon of the Sin, Purgation of the faculty, communication with the Person.

He follows these strokes with a mask of tenderness, "I cannot, says he, but pity such deluded souls as receive the Doctrine I am confuting for a Doctrine of Free Grace, who are ever learning, and never able to come to the knowledge of the truth. It's a sore judgment to be given over to believe a lie, and to be left to feed on a stone instead of bread, and not to be able to discern between a fish to nourish us, and a scorpion to sting us." {Page 147} 1. 'Tis evident that he is so unstable you know not how to take him. If his affections therefore to the deluded have been no more Compassionate to pity them, than his Arguments firm and cogent to reduce them, I apprehend it has been rather an anger than a pity. To be sure, it hath been rather an incoherent striking at Free Grace, than a confutation of prevailing error, through the whole Appendix. 2. As a further taste of his Incoherence, let me instance how unfitly he manages the Scripture-style. For as Paul to Timothy upbraids such as were "ever learning and never able to come to the knowledge of the truth," II Tim.3:7, he professeth redundantly, by a kind of work of supererogation, to pity them. Paul speaks of them as persons wholly shut out of the Spirit's Office, {the reason why they were not able to come to the knowledge of the Truth;} and we have no Foundation in the Word of God to pity these, but ought to upbraid them, according to the Example the Holy Ghost hath set us in this instance of silly women laden with sins, verse 6; and therefore being all their days left to be unprofitable hearers, were the fittest auditory for those teachers who had not only shut out the Fundamentals from their Ministry, but were also reprobate, verse 8, concerning the Faith. 3. His observation is next, "it is a sore judgment to be given over to believe a lie;" to which I will add affirmatively, so it is; and reduplicatively, it is another sore

judgment to have eyes to see, and yet not to see. Mt.13:14. 4. His blunder takes the turn, "be left to feed on a stone instead of bread;" as I have never read the phrase of feeding on a stone before. For nothing can be fed on but that which is edible, or may be eaten. Our Lord said, Matt.7:9, "or what man is there of you, whom if his son ask bread, will he give him a stone?" This lies very wide from Mr. Hunt's instant conceit of feeding on a stone.

He expresses his hope as well as his pity, "I cannot, says he, but hope many that differ from me in this point are dear to God, {holding this notion out of ignorance or blind zeal,} and that they are upon a good Foundation, yet I am verily persuaded this Doctrine which they defend, will be found in the Great Day to be but as hay, wood, stubble; or, if possible, some more combustible matter." {Page 150} Truly I would say much the same of Mr. Hunt; for I would like to believe his Foundation to be Christ, according to the best of the Light the Lord hath been pleased to give him; but it is plain his ignorance is laid open again, in quoting or using this very passage of the Apostle, as if he could mend it, whereas he has evidently marred it. He suggests as if the Apostle designed to instance absolutely in the most combustible matters, and then is trying if he cannot carry it beyond the Apostle. "If possible, says he, at the Great Day this doctrine they defend will be found to be more combustible matter." Alas! The Apostle knew well enough there were absolutely more combustible things than wood, hay, and stubble; and if a man took the Apostle to have spoken in the absolute sense, he must needs think that his own wit would correct him; he need not then mince it, if he goes thus to work, and say, "if possible," for 'tis "certain" in an absolute sense, that flax, tow, feathers, hair, &c., are all more combustible than wood, hay and stubble. But Paul's design in the Corinthians was to instance in relative combustibles, such as belonged to a building, {of which the Apostle discourses;} and as wood is used in building, so the roofs and covering of slight houses are thatch, or hay and stubble, to which the Apostle metaphorically alludes in expressing Superstructure-Doctrines that do not suit the only Foundation, Christ. Now this being plain, what need has Mr. Hunt to depart from the Wisdom of the Holy Ghost to suggest his own dissatisfaction with the Scripture-Sufficiency? As if the Apostle's metaphors had not been apt and full enough to determine this matter, but he must come and try to amend them with a more combustible?

He hath a notable stroke afterwards, "I would have them consider, says he, whether this Doctrine they defend, does not exclude the Spirit of God from having any hand in the application of the benefits purchased by Christ to the soul." {Page 154} I am glad to find God the Comforter brought in at last, for we have heard of Grace, Free Grace, a Change wrought in the soul, a Change wrought in the person, the spiritual motion of the soul to Christ; and very often we have had coming to Christ, Believing on him, a change, and a changed State; a great change too; also, by the strength of God's Grace to leave the Sins they are now in, &c., and such like phrases, and yet the Holy Ghost not so much as named, which is one sort of shutting him out of his own work, until this passage struck in and gave Honour to God the Spirit. Now, I pray, how can all these great things be done of which he speaks of without the Distinct Operation of the Third Person in God? And yet he had passed over this glorious Article of the Gospel, only just now thinks he has got his adversary at some advantage, and so brings in the Holy Ghost by the by; but never before minded to acknowledge him in his proper work, as he had acknowledged God and Christ. This is very un-becoming; and rather argued that he put into this harbor in stress of weather, than took up his own residence there.

To conclude, with remarking some of his own carriage at beginning this Appendix, or the label hung on to his Infant's Faith, I do not see what occasion he had to boast himself at girding on his harness, as if he had been putting it off, and had won the battle? I Kings 20:11. It seems to be too great a piece of confidence in him, and I

fear that he will not stand to his word, when he says, "I am willing to expose my sentiments, that so I may either silence my opposers, or they may shame me." {Page 108} And again, "since I have delivered my sentiments {not my Faith} on this point, it stands me in hand to vindicate it, since I have truth on my side; for otherwise I should rather take shame to myself." {Page 107} Why, sure he must think he had the truth on his side in writing all that treatise through the whole 156 pages; and yet when the former part of it lay under an assault from Dr. Russell's Reply, I could never hear, notwithstanding how it stands him in hand to vindicate it, that he took up that cause against him that threw the gauntlet; nor against Mr. Smith who hath replied upon him briskly. Where is his zeal now for truth? Alas! The man hath been cold, he was indisposed and in one of his chill fits, soon after his flushings. The man had clad himself with his winter-freeze before October, and lest he should be put to defend his book indeed, he provides against stormy weather, and laps himself up under this covering, "as I did not intend, says he, in writing this to enter the list with any in a public debate, or to provoke any to make a reply, {wary writer,} so if contrary to my expectation, {he should have said, contrary to my desire,} if any of the common disputants of our age {nay, if common ones which scare him, I don't know but when he heard of Dr. Russell and Mr. Smith about to take him to task, it might, as we say, half scare him out of his wits,} shall think good to answer it, I design to take no further notice of it, than to read it." No? Oh! I don't love this cowardice in Christ's Cause! If it was not Christ's Cause, why did he take it up? If it was, why did he tamely resign it, when he had made a rattle as to how it stands him in hand to vindicate it? Why, not as good at the quill, as at the tip of the tongue? For he tells us, what effect his conferences have had, "I am, says he, so far from recanting anything that I have delivered on this point, {notwithstanding all the calumnies of mine adversaries, whose eyes the God of this world hath in part blinded,} that I hope I shall be able to defend it to my last breath; and I am the more encouraged to defend this truth, that no man can, or ought to come to Christ in his Sins, by the good success I have had in many private conferences about it; for I never yet conversed with any that opposed it, but either I have convinced them {"I?" Oh! Did the Spirit of God hear this?} of their error, and brought them to embrace the truth they once despised, or at least so stopped their mouths, that they have been able no longer to be gainsayers." {Page 109} Who would have looked for such an incoherent management as has been laid open in the process of that Appendix, after such a ruffling dash at preparing for the onset? I wish he would mend it, by his own sponge in blotting out the haughty, and pen his reverse in a more humble language, conformable to those requests on page 144, of his book, though he need not repeat them so often, Lord help! Lord help, &c.

I shall shut up this prolonged chapter with some account of the nature of this practical part of the Gospel, and of my own experimental going to Christ with the filth of Sin. An elect vessel of God having the heart changed by the Spirit of Christ ought to go, and accordingly, by the Operation of the Holy Ghost does go to Christ with all the filth, all the offensiveness, and every reeking lust he ever finds in his own heart and way. Herein he transacts with Christ, confessedly and fiducially, in the use, and under the virtue of his One Sacrifice, about his once bearing our Sins, {"so Christ was once offered to bear the sins of many," Heb.9:28,} for Purgation and Conveying of his Holy Spirit, by his lying under their Pollution, as well as in that Act for Pardon for his lying under their Guilt. This elect and chosen vessel transacting thus by the Faith of the Operation of God, {"buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God," Col.2:12,} towards Christ, comes in that lively change made in the soul, in the Day of the Lord's power; then he comes, I say, and with the most humble admirations of these Riches of Grace, {"that in the ages to come he might show the

exceeding riches of his grace in his kindness toward us through Christ Jesus," Eph.2:7,} and as one of the peculiar people of the Most High, called out of darkness into his marvelous light, {"ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," I Pet.2:9,} in the joy of Faith, {"having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith," Phil.1:25,} saying, "Lord, all this filthiness and uncleanness in my heart and life, of which thy Holy Spirit has convinced me, to be inherently in my own nature, the Sin that dwelleth in me, Rom.7:20, as by nature related to the First Adam, {first by Open Appearance,} was by Judicial Imputation of the Father, {"the LORD hath laid on him the iniquity of us all," Isa.53:6,} once laid upon thee, the holy Jesus, that through thy precious blood shed I might receive the purifying; and thou by the Infiniteness of thy own self bearing away all my Sins, Guilt and Filth, with Power of Ransom, and rinsing me in the Glorious Laver, Exod.30:18-21, I am made clean mystically in thee, in the Infinite Fountain of the blood of thee, the God-Man, and in this once mystical cleansing of me forever, I stand mystically in thee my Head, without fault before the throne of God, {"and in their mouth was found no guile; for they are without fault before the throne of God," Rev.14:5,} and though personally in my self {as is very consistent with the former} I am now spotted as to time, and by nature black and uncomely, yet under the strengthening virtue of thy Redeeming Blood, I wait for the hope of Righteousness by Faith, {"we through the Spirit wait for the hope of righteousness by faith," Gal.5:5,} to be hereafter personally without spot, and blameless, {"that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Eph.5:27,} with thee the Lamb forever, to rise up to my Mystical Perfection now." It is in the substance of this Faith that I go to God daily. In this Faith by the Mighty Spirit I perform all the acts of my Ministry. In this Faith I daily die to Sin. In this Faith I live above the world. In this Faith I am careful to maintain good works. {"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Tit.3:8.} In this Faith I have peace. In this Faith I have Communion, and sometimes joy unspeakable and full of glory. {"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Pet.1:8.} In one word, in this Faith I delight in the Second Coming of my Lord, {"so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb.9:28,} and breathe to see him upon the Solemn Throne, with many crowns upon his Head, {"his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself," Rev.19:12; } in judgment, when all Christ's work designed both for me and others, and in us together, together with mine and their labors for him under his own Grace, shall be completely finished. Now let another good man dare say as much from his own Experience on the contrary side, in opposing the State of this Doctrine. Thus, as through God's Good Spirit I am set for the Defense of the Gospel, {"I am set for the defense of the Gospel," Phil.1:27,} so by Him I firmly contend for the same, as a piece of our most holy Faith once delivered to the saints, {"it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," Jude 1:3;} for 'tis not any man's notion of the filthiness of the argument, or the defective way of managing it, that can in the least dissolve the holiness of the Article.

## Chapter 23

### **Twenty Arguments to prove that thou canst not be too Filthy to go to Christ by Faith in the State and Condition thou art now in.**

Thus, having in the preceding chapter made way by the overthrow of Mr. Hunt's Appendix, or label hung on to his Infant's Faith {the title of the Appendix} against coming to Christ in the filth of Sin, I now enter upon the arguments that I shall draw together in Opposition to the 47<sup>th</sup> Error of his book; "thou mayest be too filthy {says he} to go to Christ by Faith in the State and Condition thou art now in." {Page 40} If this be not Novel Divinity to the Scriptures, though the contrary is Novel Divinity to the times, I know not what is?

Argument #1: He that can't be too guilty in his person, to come, or go to Christ by Faith, can't be too filthy in his nature, to go of Faith unto him. But the elect of God are not too guilty in their persons to go to Christ by Faith; therefore they are not too filthy in their natures to go by Faith unto him. And again, he that is too filthy to go to Christ by Faith is too guilty to go to Christ by Faith likewise. For Guilt and Pollution go in couples, so far as the elect are related in their nature-part to Adam. This evidently appears in the type of the two goats, Leviticus 16, provided both for the Guilt and Uncleanness of the people too. For, after the goat of the Sin-offering for the people, upon which the Lord's lot fell, was offered up for a Sin-offering, verses 9,15, and Atonement made with it, verse 16, because of the uncleanness of the children of Israel, 'tis expressly said thereof, verse 21, that "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness;" what was this but coming with the guilt and filth of Sin both, included in that phrase, "their sins," and separately called "iniquities and uncleanness"? Who was it a coming to in the Mystery and Intendment of that type, but Christ? Heb.9:9-14. Atonement was to be made for their uncleanness, and their transgressions in all their sins, verse 16, both being coupled and laid together in that provisional Sacrifice looking unto Jesus, Heb.12:2, the Author and Finisher of our faith. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa.45:22. So that as guiltiness and filthiness in Sin go by couples, and ample provision is made in bestowing Christ against both, the elect are quickened to this end that they should immediately look towards Christ with both uncleanness and transgressions, and then go to him with both, fiducially and confessedly, putting him in remembrance, Isa.43:26, upon faiths viewing him, that both of these have been laid upon him; and if I can't act thus in respect of the filth of Sin, I can't act thus neither in respect of the guilt of Sin. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa.43:25-26. For we see how they go together, and how the matter is still to be taken up through Christ for time, according to the Settlement-Patterns of the Grace of God in Christ before Faith or time either; because I love to eye the language of one text in the light of other texts, consistently.

Argument #2: All Sin is Abomination in the Sight of God. Guilt of Sin or Filth of Sin, let men distinguish it as they are wont, under this form, 'tis utter Abomination still, as a hateful thing in God's eye. If there be never so little of it that men think remains, when they diminish it into the remainders of Sin, {which the Scriptures make out to be the abode and indwelling of Sin,} that same pollution is abominable, and that same iniquity, whatever low measure flesh and blood may reduce it to in the Estimation, is

abominable defilement in the Pure Eye of God. And is there any child of God in the world which can go to God without Sin in the relation of his nature-part to Adam? Again, can any Sin be clean? Is it not contrary to the nature of Sin to be so? Can the stains which the last sins committed, it may be the greatest and blackest offenses of the number, have left behind them in the soul, be found a clean thing? And the heart in which they have lodged, be influentially clean by communication of Grace, before the time which that Communicating Grace, according to the Mystery of Grace, enables the heart practically to deal with Christ? So that if the soul goes at all, it goes with its abominations to the Son of God manifested to take away our sins. I Jn.3:5. How does a man go to the water but dirty? Whether he hath much or little dirt upon him, 'tis filth and dirt still; and to the water he goes with that defilement. And is it not too with all the pollution he hath? And if they are torrid defilements must he stay till they cool upon his fingers? No; let him hasten suddenly and wash, for the sooner the better. Is it not dirt that a man carries to the basin, with confidence the water will fetch it out? And then why not spiritually go to Christ in the Fountain of his Blood with our great and many abominations? Why not with many, why not with all our filth, as well as all our moral fineness? The LORD hates all abomination alike! Sin is Sin, that which is brought out of an unclean thing is unclean too; {"that which is born of the flesh is flesh," Jn.3:6, and "the flesh profiteth nothing," Jn.6:63,} an ulcer is an ulcer, though covered with a silken patch that's embroidered on the outside; a scab is a scab, let it be on the face or hands. Leprosy infected the man, though it was at first but a bright rising spot, and the man must be shut up for it, and none but the High-Priest, a type of the holiest man to be in the world, or one of his sons, must see him. Lev.13:1-3. Yea, he goes to the priest with it before he's shut up.

Argument #3: None were ever forbid to come to Christ, because of filthiness; that is, to come to him in Faith, which must be distinguished from coming to him in other Ordinances; and therefore I boldly conclude upon the evidences of Supernatural Truth revealed, that there are none too filthy to come to Christ by Faith. "All that the Father giveth me shall come to me; and him that cometh to me {but what if he comes in his filth? If he does, the text excludes none that so comes to Christ. Him that cometh unto me, says he,} I will in no wise cast out." Jn.6:37. If in no wise, why then it must be in this case he will not among other cases, though a man come unto him in the filth of Sin. I will suppose a man had no other objection, and it is enough, if he does not look on it in the light of the Glorious Gospel, II Cor.4:4, to object and say, oh! I am unclean! I am filthy! How shall I come to him of pure eyes? Hab.1:13. Yet if the Holy Ghost give him Faith, or in the work of the New Life put him upon coming after all, and the soul ventures with this filth sticking in his conscience, here's nevertheless an "I will in no wise cast out."

Argument #4: None are shut up by Impotency after Faith is given them, though uncleanness be discovered; therefore none that have Faith given them to go to Christ with the filth of Sin are too filthy to go by Faith unto him. After pollution was discovered in the Law-leper he was shut up ordinarily, or for the most part; yet nevertheless, though he must not go abroad because of defiling others, still when shut up, the High Priest would come into the leper's house, though the leper did in some sense, come unto the priest, after the priest was come unto him. He did show himself unto the priest, Mk.1:44, join in the interview, and consent to all the priest did, or spake, about his leprosy. Whereas according to this New Divinity {new to the Scriptures} thou mayest be too filthy to come to Christ in the State and Condition thou art now in, though not too filthy for Christ to come to thee, which he adds, {why then I say,} as soon as the priest was come, the leper instead of moving where he was shut up, and stirring to show himself to the priest, must rather seek to withdraw into another room, or try to hide in

some obscure hole; he should it seems have run back, and got away from the priest; the leprous man ought diligently, if this scheme I am opposing had been true, to have striven what he could to hide himself, and all because too filthy in his present state and condition to come so near the priest. Oh! Says he, I'll stay, and get clean some other ways, and will then come forth to the priest, and be seen after. Thus, it is a way that overturns all that Institution of God in the spirituality of it about the leper, and his plague of leprosy, at once. For, as the Gospel-leper must come and show himself to the High Priest of our Profession, Heb.3:1, as Christ said in the Gospel to the other leper, "go and show thy self unto the priest," Mt.8:4, so he, the leper, in a spiritual sense, is not shut up at all after Faith is given him, as the Apostle distinguishes. But, says he, "but before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal.3:23. The shutting up was under the Law-State in which there was not such an enlargement of the soul, and an opening of the way for it to go to Christ by Faith, as under the Gospel. So that 'tis in Unbelief men are shut up, and restrained from going to Christ with their filthinesses, as Mr. Hunt all along in the matter of his opinion about going to Christ in filth hath pleaded the cause of Unbelief, in opposition to the Faith of the Gospel. 'Tis not in an absolute matter of uncleanness or filth of Sin they are shut up. 'Tis want of strength shuts them up, not want of holiness. Life and pollution are consistent with motion, but unbelief, or spiritual death and pollution are inconsistent with it. Life in Faith wrought is one thing, this opens our spiritual graves, as the voice of Life did for Lazarus; and pollution attending that life with grave-clothes, or sepulcher-apparel, Jn.11:44, is another thing, which goes along with the Motion of Life at Christ's call. I am able to come polluted, but not to come when shut up in Unregeneracy. So that if the Lord gives me Faith to come to Christ with the filth of Sin, or go unto him compassed with pollutions, 'tis not uncleanness shuts me up; for having Liberty and Boldness through the Spirit, II Cor.3:17, I go unto Christ with the same pollutions laid open.

Argument #5: Motion Faith is a Power to go to Jesus Christ under defilement, as discerning Faith views the encouragements so to do. There is no State and Condition a sinner can be in, but if the Holy Ghost gives him Faith {for it is his own mighty work} he may go by that Faith in the same Condition to Christ with all his filth immediately, and all his guilt too. There is nothing can so befall me in this world, no Sin, or temptation, no guilt, or pollution, no preacher or doctrine in the world to the contrary notwithstanding, as that I ought not to go immediately by Faith, and lay hold of Jesus Christ. "Be not afraid, only believe," Mk.5:36, is the word. Have not I as much reason to fear defilements to keep me off from Jesus Christ, as that ruler of the Synagogue had cause to fear some prevention or other of the cure of his little daughter by Jesus of Nazareth? Mk.5:35-43. And what if I have far more cause than he when I look to men, and their Orthodox Universal Church? Yet there's enough in that one word of Christ for it, "be not afraid, only believe," if he sets it home upon the heart, though I conferred not with flesh and blood, Gal.1:16, and contradicted all the Commentaries in the world. Christ secretly heartened the ruler to believe, and he felt a power to venture and commit it to Jesus, notwithstanding thousands of the Jews, if they had been consulted, would have been found to be all strongly of another mind, and bent another way. Motion-Faith goes by the Power of God, not the principles of nature, or the persuasions of other men. If I see my grounds, and feel my under-girding strength, then Sin does not fright me, nor the disputer of this world trouble me; for I see a holiness in Christ engaged on my side that outdoes all my own Pollutions.

Argument #6: Nothing where that Power comes ought to stop the new-born from coming to Christ with the sensible acknowledgement of Sin, and the filth thereof upon him. As the new-born alone are the persons who receive that Power employed mightily

on their behalf, so they should take no discouragement from what the devil and their own hearts, and the busy preachers of an old Adam-holiness, throw jointly in their way; and therefore no discouragement or delay from the filthiness of Sin itself. Oh! Shall I not be emboldened, even whilst I write or read these lines under the Workmanship of the Holy Ghost to flee to Christ without any haste? Notwithstanding all the filthiness of my provocations, to go to him by Faith, let my State and Condition be as defiled as Sin can make it! 'Tis but by nature still I am so, as I am quite another thing by Grace at the same time in Christ Jesus. As I said a little before, I say here again, there is a vast difference between Life and Pollution. A man, or woman, can't go to Christ without the Life-Quickening Power of the Spirit of Grace. Now his Faith is his life, and the Power of it is the Spirit of God, creating, raising, enlarging that Life and Motion above all Unbelief and Inactivity, the very slugs of our carnal part; accordingly, he may always go to Christ by Faith, with the most sensible defilement that can stick unto him, out of the actual use of the Infinite Virtue-Blood of God-Man. Faith, or the Living Motion of the soul to Christ hath evermore welcome. The Spirit introduces it to a free access notwithstanding all defilements. "In whom we have boldness and access with confidence by the faith of him." Eph.3:12. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2. "For through him we both have access by one Spirit unto the Father." Eph.2:18. Soul, thy Faith is thy life, if the Holy Ghost, as Comforter, from the Glory-Man be at the bottom of it. And then again he renews his witnesses, and on experience of thy life, thou mayest go, and must go, and so thou dost go, with all thy defilements to Christ, though they are never so many filthy streams between him and thy awakened Conscience. The necessary reason of this Motion-Faith in the new-born against all discouragements, is this, Christ is the Cleansing Means. Besides, suppose Christ secretly sanctifies thee {as he certainly does before thou comest} but discovers it not, why, thou must go nevertheless without any inherent holiness thou canst yet discern, or feel; it may be in often weak and feeble goings, thy legs buckling under thee, thy hands trembling with a poor, shaking, palsy-Faith, Mk.9:24, and thy heart faint within thee. Now, if thou canst not discern, nor feel inherent holiness; but, on the contrary, thou findest abundance of Sin stirring in thee, through the Commandment that revives it, Rom.7:9, how canst thou believe thou hast any holiness at all, and so be encouraged {if antecedent holiness must be thy encouragement inherently, whether from Christ or from thyself} to come to Christ at all, but as thou comest by sheer Faith quite upon other grounds than any holiness at all within thee?

Argument #7: The blood of Christ hath the same cleansing virtue conveyed the first moment of Application, as after the most prolonged delays of going unto Christ. A man tries I cannot tell how many experiments, fasting, praying, hearing, reading, &c., to get some qualifications, opposite to the filth and guilt of Sin, to go to Christ with; well, he thinks all this is brave, but if ever a man be clean it must be by the blood of Christ at last. I Cor.6:11. And if the Spirit applies that blood, let a man set out never so unclean in his own, or other men's eyes, upon the spot, that blood cleanses him as effectually {as to his consciousness of his Justification by the Blood and Righteousness of Christ} the first moment it touches the heart, as if it tarried, and came after all the other qualifications, and holiness in religion, which men naturally by Common Grace seek after. For, as if all these are first used, a man is not one jot the cleaner, but natural religion, if it soaks, Lk.6:45, into a man's principles for any part of his righteousness to God, is the deeper grained and more filthily tintured than another man; for he hath added the mere art of religion to nature to give himself the deep-die color; and if ever he be cleansed, and Sin done at any time away, it must be by the blood of God-Man upon him; so if that blood be applied by the Holy Ghost to work true Faith, and bring the

soul staggering under the power of Sin to Christ, that is, just after acts of Sin are committed, and the aforesaid dangerous experiments of self-cleaning practiced, that Virtue-Blood by its own Power Efficaciously Applied touching the heart cleanses it in a moment, and does that which Methuselah's age spent in devotion, hearing, reading, and other exercises of religion could never do. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. If these are but instrumental under the Spirit's Agency to help us to a view, or taste or feeling of the same glorious blood, 'tis all, as far as they are Ordinances of Christ, they were ever appointed to. And whether God the Spirit uses that blood upon our hearts sooner or later, 'tis all one as to the Virtue-Nature thereof. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I Jn.1:9. There is equal virtue in that blood to cleanse us from all unrighteousness {though as linen in the wearing we stain again} when it is applied, the first moment, as if it came after a course of purging all our days, by washing us with nitre, Jer.2:22, and taking us much soap, which is but a way, after the religious experiment is over, to have our iniquity marked before the Lord. Therefore a sinner cannot come too soon to that Transcendent Blood by Faith. Only the mischief is, that there be a thousand discouragements the soul creates to its self to prolong the work for many a days; which is an instantaneous work in the Operation, though a longer time in the frequent {and often not so frequent} renewals of this Applicatory Power is necessary to train us up under settling Evidences of our washing and standing in Christ. And such mingle-mangle preaching as proceeds from today's Law-Gospel Pulpits have truly spoiled the open Evidences of many a birth in the place of the breaking forth of children, Hos.13:13; and that which they labor so much to stop under the delay, as if the Efficacy of the Blood of Christ dispatched things as slowly as we, they should rather have told us, is done of a sudden for poor sinners, when God touches their hearts by outpouring of Grace and Quickening Authority. Therefore, soul, mind the reverse, as that thou canst not be too filthy to go to Christ by Faith in the state and condition thou art now in.

Argument #8: A being too filthy in the State and Condition the soul may be in coming to Christ, is contrary to the Promise and Methods of God's Grace toward such as have been dealt with by a Work of Grace, about their defilements. For, says God, "then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you." Ezek.36:25. Here are a people that were not to take discouragement because they were filthy, long filthy, soaked in filthiness; for nevertheless, under the first moments of Abundant Grace poured out, they were to come filthy in the eye of flesh and blood, filthy in the un-abolished power of returning again to filthiness, and that same coming too was to come believingly with the spirit of Faith, II Cor.4:13, and the present motion-power to Christ, discerning reflexively that God had made them clean; and that notwithstanding the inherent continuance of a body of death, Rom.7:24, and the nature-part, derived and descended from old Adam, yet all fleshly jealousies, carnal surmises, natural, or malicious and infected upbraidings of men, or devils, that they were too filthy to come so soon to Christ; together with all the thoughts of being yet too unclean to receive and take up Christ for their personal Surety-Redeemer, suggesting and imagining, surely we can't be clean, surely we can't be clean, now as we are, these must every one vanish. I give you my Grace, saith the LORD, and what have you to do to question, to dally, or to delay? I pronounce you clean through Christ by the Settlement-Pattern of what you are and were before in Christ, and you are clean through Christ, according to that Settlement-Pattern in him; and that now,

influentially clean upon the spot, by conveyance of the cleansing virtue of his sacred blood. Again, if anything entangles the soul and the poor heart doubts, surely, I am not clean, I Sam.20:26, surely, I am not clean; why, then he will make new experiments of his Grace, such as the soul has not been used to heretofore, new wonders; and open all the mass treasures, that rich ocean of the precious blood of Christ at once; and that for Sin, and this very thing in Sin that troubles thee, and about which the doubt arises, uncleanness. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for Sin and for uncleanness." Zech.13:1. Does not this set forth souls going to Christ with all their filthiness openly sticking as to their Nature-selves, whatever they are secretly in their Mystical-selves? Besides, why should any go to wash in a fountain who is not openly defiled? Well, let the Spirit of God discover what defilement soever in the nature, in the faculties, in the heart or life of God's children, to this Fountain opened they go as poor, open, polluted sinners, and carry out all the defilement thither, and by Faith wash it off in Christ's most Pure and Precious Blood.

Argument #9: Waters of Repentance, supposing men shed tears for Sin before they go to Christ, do wash none of their spots or filth away; therefore thou art not too filthy to go to Christ by Faith in the state {the unclean and polluted state} that thou art now in, poor sinning soul. If you go to the Lord Jesus Christ by Faith after Repentance {and that can be but a natural Repentance, arising out of self-love and horror, for, going before Gospel-Faith is conferred it cannot be that Repentance which Christ is exalted to give, Acts 5:31, nor the Repentance that God grants upon it, Acts 11:18; and so if ye go to Christ by Living Faith after rotten Repentance, though it be from the bottom of an old Adam's heart, and what old Adam's children call unfeigned and sincere Repentance} you must still go unclean to fetch something from him to wash off that false Repentance; for remember it dropped from thine eyes and flowed from thy heart before Faith; blood must cleanse away those tears; tears which, without coming to the blood of Christ, make the face foul with weeping, Job 16:16, and through coming to that blood the former tears are not taken in for any sign of spiritual goodness, nor reckoned with the true Repentance that follows on that blood, so far are they from being taken into the Righteousness of God and joined with Christ. Rom.3:22. God looks more at his Son's blood, than he values those ashes that you throw upon yourselves, and which make you look odious {to allude to that foul way of condoling and repenting, Job.42:6, when sinners mourned and repented in the times of the Old Testament, casting dust upon their heads, Josh.7:6, and repenting in sackcloth and ashes. Job 2:12.} God looks exclusively at the pure color of him that is white and ruddy, Song.5:10, {"this is my beloved Son, in whom I am well pleased," Mt.3:17,} and rejects the sinner's attempts towards any self-reformation or self-induced contrition one acts towards himself; much less will he look pleased to regard the counterfeit, to spiritual ends, in all that other repentance men act before they come to Christ. "He appoints unto them that mourn in Zion, {and be sure in that mourning there's some fault and foulness, some filth therein, displeasing to the Holy God, or God in his holiness would never have to remove it} to give unto them beauty for ashes," Isa.61:3, or the Pure Righteousness of his Son as placed upon them, as well as pure holiness from his Son by his Holy Spirit in them, in the room of their bedaubed doings. Oh then! How is it that we daily come, even after daily defilements enthrall our hearts and minds, and even whilst the dirt sticks to our fingers, and the besmearing drops have made a path of uncleanness on our foreheads, that in and of ourselves {taking that to us which is truly and properly of our own} we may be ashamed to look up, Ezra 9:6, to God! Yet God has appointed that in this sad pickle we look not on ourselves to be too filthy to go unto his Son notwithstanding!

Argument #10: He hath aggravated his obstacle unto coming, even into absurdity, "too filthy to go to Christ by Faith!" Whereas it is by Faith in the blood of

Christ that the heart is purified by his cleansing hand. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference {speaking of Jew and Gentile} between us and them, purifying their hearts by faith." Acts 15:8-9. Christ purifies the heart with his own blood; and if so, the heart by the Faith of God's own Operation must lay hold of that blood, as the blood of Christ lies provided in the Gospel. If the heart by Faith lays hold of Christ's blood in the time of impurity, then the soul comes impure, he comes filthy; on the other hand, if the man by his Faith cannot lay hold of the remedy in Christ's blood, till his own filthiness is gone, or done away before, then it is not purifying by Faith, as Faith in the acts there {by connection to its Object} is described, which is a purifying Faith, as the blood of Christ is spiritually eyed and used in an act of the soul's approach unto him; nor, if it were done away by other means, would it be a purifying by Faith in that blood {as is there laid open in Romans 3:24-26,} of Christ for cleansing, "being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." "Whom God hath set forth through Faith in his blood;" now joined and set together in that verse, and it's plain that Christ is set forth for Propitiation and Purification in his blood, even as I showed in the first argument, as to how guilt and filth, or pollution, do go together.

Argument #11: The woman taken in adultery in the very act was defiled with the filth of Sin; but this woman so taken and brought to Christ, was not condemned by Christ when she came and stood before him, but was dismissed with a Sentence of non-condemnation, and a gracious caution to go and Sin no more; as you have the history of the matter in the 8<sup>th</sup> of John. I know some have striven to expunge this history of the adulteress out of the Authentic Canon of Holy Scripture. Grotius stiffly adheres to the same conjecture that weakens its authority, believing that that narrative was not originally found either in the Hebrew Gospel of Matthew, nor in the Greek copy of John; but being commonly observed to have been spoken by the Apostles in their ordinary discourses, and so hath been thought to have been taken up from them traditionally, as it was delivered by word of mouth. It is also said to have been affirmed by Papias of Hierapolis, one of the Apostle John's disciples, that he used to hear his tutor speak of a certain woman taken in adultery, and that from hence it did pass as a sort of Apocrypha in an ancient writing called the Gospel according to the Hebrews, and was received upon the mere Authority of the Church, and so came at last to be transcribed into some copies of the last part of the 7<sup>th</sup> of John, and into others of the first eleven verses of this eight chapter, as the order of it now stands in our Bibles. Also, to give the more countenance to this conjecture, they have denied that this history is extant in the Syriack Copy of the Bible. But that renowned prelate of Armagh, Archbishop Usher, hath disproved the matter, as it has been generally received about the Syriack Version. And how, but by taking on him a very industrious and chargeable trial, in transacting with some of the Turkey-Merchants in the Levant, to buy up all the old Syriack books they could light on in those parts of the world? Among which number bought up and sent over to that learned Inquisitor of the truth, there was found by the special Providence of God a faithful copy of this place in the Syriack, that presented itself among the rest of the Syrian Manuscripts. Accordingly, he furnished that Oriental Critic, Louis de Dieu, of the Reformed Churches in France, with a copy of the Syriack fragment out of his own noble library. This copy De Dieu inserts in his comments upon the Evangelists, {pages 443-444} with his own Latin translation. {Page 445}

To argue the authentic nature of this history concerning the adulteress, and prove it inspired by the Holy Ghost, and so a part of the Sacred Canon; I will only produce two things against the Zealots for nature-holiness, who are loath to admit the truth of fact, thinking Christ would not treat a woman with so much candor who was convicted of so black a deed. 1. The tenderness of Christ's carriage towards this woman does very well agree with his favorable censure of the harlots, in comparison of his severe censure of the Pharisees, that the publicans and the harlots did go into the Kingdom of God before them. Mt.21:31. 2. It is of the same Gospel-strain with Old Testament Promises and Encouragements to the most polluted sinners; as for instance the Jewish Church there, under her most idolatrous whoredoms, in Jeremiah 3:1, "if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers, {thus, her filthy idolatries are set forth by the worst of adulteries;} yet return again to me, saith the LORD." Thou art not too filthy in the very State and Condition in which thou art in to come and return, though when thou returnest, thou comest with all thy filth to Christ. But to the next argument.

Argument #12: David's filthiness in the matter of Bathsheba was a grievous pollution, and yet under that contamination he was not too filthy in the State and Condition of his soul {in all those aggravations} to come to Christ by Faith. A clear argument that pollution ought to be no obstacle to Christ. How unclean was David! What moral filthiness had he contracted! And yet whom did he repair to but Christ, of whom Mr. Hunt saith, a man may be too filthy to go by Faith unto him? And what was it in Christ but the blood of Christ, a pure stream of love against his own defiled streams of lust that David in his filth did go unto? "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, the LORD also hath put away thy Sin; thou shalt not die." II Sam.12:13. This was typified by his purging with hyssop, Psal.51:7, according to the law of the leper. Lev.14:4-6. The Gospel-purgation {represented therein} comforted his injured soul, and made him under his Pollutions look to the Lord Jesus for purity of heart, as well as cleanness of his hands in God's eye-sight, I Sam.18:24; for though his hands were clean in the matter of Saul, that he did not put forth his hands against the Lord's anointed, I Sam.24:6; yet they were deeply died with Uriah's blood, as well as unclean in defiling Uriah's bed. Now, was David's Sin ever put away without Christ? And was not Christ a full and present remedy for his filthiness and blood-guiltiness, Psal.51:14, besides?

Argument #13: They that fled for refuge to the Hope that was set before them were defiled, as well as guilty sinners. They were typed out by the malefactors in the Law that had slain a man unawares; and though such manslaughter left not that deep and scarlet-dye as premeditated murders, which are said more especially to proceed out of the heart, and defile a man, Mt.15:20; yet they could not but carry a great pollution along with them; for guilt, as I have shown, does not go alone, but leaves a spot behind in all sorts of Sins and Transgressions. {"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev.16:16.} Now as there was a typical running to the six cities of refuge, Numb.35:6, appointed for the man slayer, Josh.20:2-3, under the stain as well as guilt of his manslaughter, so in the Gospel, shadowed forth by this Institution of their judicial Law, here was Motion-Faith to Christ, the swiftest motion, hastening in upon the speedy run of Faith, "who have fled for refuge, says the Apostle, to lay hold upon the hope set before us." Heb.6:18. Now as the man slayer when he had killed another person never stayed to parlay, or consider, whether the friends of the slain man might not put it up, nor weigh it in his thoughts,

whether they were mild or passionate, whether ready to forgive the trespass, or of a revengeful disposition? No, no; for such slow consultations and dilatory thoughts might have exposed him to be overtaken by the avenger of blood whilst his heart was still hot. Deut.19:6. Therefore he betook himself to the speedy course of mercy, and ran along with all the celerity and haste he could, till he arrived in one of the six refuge-cities; and so here again, it is set out by flying for refuge, without staying to consult whether these poor creatures were not too filthy to go to Christ by Faith? No, they ran in immediately to their Refuge and never laid any such obstacle in their own, or other men's way. These believers in the sight of a necessary cleansing did hasten in without dispute and without delay. For indeed, the heart of the Avenger of blood was hot, Mt.21:40-41, and it was but a short time, and he would overtake the Jews, and run over all the men of that generation, and deal with them for their slaying of the Son of God; though it was unawares, Acts 3:17, to them that they had slain the Son of God, whilst they had intended only to put to death a man. Aye, but now here's the Avenger of blood upon their heels for it, Lk.11:51, and let the elect now hasten, Acts 2:39, let them run for it in all their filth; let them not so much as stay to put on clean linen, but run along with the utmost speed to Christ, the only Refuge for sinners, and those who flee to him are saved with an everlasting salvation; and thus ye have the scope of that verse in Hebrews 6:18.

Argument #14: Next, I argue from the case of the Jailer. Here was a defiled mind and conscience in the jailer, Acts 16, as well as a guilty fear, when the foundations of his prison shook, Acts 16:26-29, and yet when the Apostle had found some notable stirrings in him that fell short of a Gospel-work, kept him still under all his old pollution of Heart and Life, hoping this might be the instant in which the Holy Ghost was Creating in him the New Birth, and giving him a gracious Power to act Faith on Christ, notwithstanding all the terror and guilt in that man's Conscience, which the Holy Ghost had not presently removed; he bids him take the encouragement of the Gospel, and doth not do as our mixed preachers would have done, which is, to keep him a fortnight or a month upon the rack for trial, and in the meanwhile feed him with the bread of affliction, and with water of affliction, I Kings 22:27, and pursue him close with their application-marks, to see whether his terrors were sound, and whether it was time to lay on the healing medicine, Jer.30:13, and bind up his broken bones. No. Paul was a rare Antinomian, as he would exalt Christ for a poor sinner presently. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31, though now what thou sayest seems to be but as a man crying out in a fright. The Apostle goes to work like an expeditious workman, takes the shortcut for it, and knew that if the Holy Ghost were in the bottom of it, it would be done without delay. He durst not tell this Jailer in the nasty prison {where his soul was filthier than the place} that he was too filthy in the state and condition he was in to go to Christ by Faith that moment. But he preaches the plenteous salvation and cleansing virtue of the blood of Christ, Psal.130:7, and the Jailer soon felt it, and took these two, the Lord's Prisoners, upon it, Paul and Silas, the same hour of the night, and washed their stripes, Acts 16:33, when he felt his own wounds healed by the blood and stripes of the Man Christ Jesus, whom these two had preached to him, and the Holy Ghost applied.

Argument #15: Matthew called from the Receipt of Custom was called in his Pollutions to go to Christ, as the matter is represented, Matt.9:9, "and as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him." Could this man be clean? Was he a holy man? No, rather, had he not abundance of filth when Christ called him? Had he not been unacquainted with Christ, even in all his life, to that very moment? What was he at his call? Was he not a Publican? Among the names of the twelve Apostles we have him so described by his own pen, Matt.10:3, "and Matthew the

publican," an Officer that gathered the Roman tax, or public revenue of the Emperor, and so called a Publican. How unclean were such? Publicans and harlots are joined together, and publicans and sinners make up one list. Matt.21:32; Matt.9:10-11. They were not clean enough for the Pharisees to eat with. "The Pharisees said unto his disciples, why eateth your master with publicans and sinners?" Matt.9:11. And yet this Publican in all his filth, was not too filthy to go to Christ by Faith, even in that filthy State and Condition he was then in at the receipt of custom. He sat at that money-office, and there seemed to be his delight, his very soul fitting with his body. How immersed! How over head and ears in pollutions was that man? How polluted must his natural and unrenewed heart be at the daily sight of all that money? How covetous and earthly must his heart and spirit be? Yet a Secret Power touches his will, even before he had an opportunity to know anything of that which we call Sanctification and Holiness. You see he was turned by the Power of a Call, before his actual cleansing through Faith dipping in the blood of Christ. Yet he doth not argue against going to and after Christ upon the spot, by throwing any obstacle in his way from the notion that he was too filthy to go to Christ, though he might have fetched in heart and hands and all, to prove his great defilements. No, no, he is not too filthy to go to Christ immediately in the pickle Christ found him. Christ gives him but strength to come, and then lets him use that strength to come to Christ for holiness. Christ called him as unholy as he was, not finding him a saint, but to make him so in due time. "And he came, and followed him." Thus we have another argument against delays of coming to Christ from the "too filthy" scheme, in the unclean and filthy condition which the living voice of Irresistible Grace calls the poor sinner.

Argument #16: The stung Israelites did in their pollution look towards the Brazen Serpent for a cure of their poison; so by Faith sinners ought, though in their pollutions, to look up to Jesus, and with their souls fasten on him, the first moment the Spirit of God opens him to their souls eye. Could the Israelites be stung by the fiery serpents and be not polluted? Why, they were poisoned, and yet in all their poison they must look to the brazen serpent. Aye, and as this was an Institution fitted to the soul's having to do with Christ in pollutions by a Discerning Faith, because the Israelites in their stung condition were too weak and wounded to move out of their place in which the fiery serpents bit them, and so could but look to the serpent of brass on the pole; accordingly, it fundamentally proves a lawfulness in Motion-Faith, or Coming to Christ, to have to do with him in our pollutions, where strength of Faith is given to come unto him, since looking and coming to Christ are both to the same end, under different abilities of the New-Born, and the different capacities of them that belong to Christ. Well, we see how they looked to the brazen serpent. And what is the type more perfect than Christ? Is a Believer's looking to Christ by Faith, Heb.12:2, in his blood under their pollution to be obstructed by a caveat of their being too filthy, inasmuch as whilst they look upon Him that hung upon the cross for them, they behold the true anti-type of that wilderness-institution? "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa.45:22. The Gospel answers the figure by opening the true design thereof. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Jn.3:14. Now Moses lifted up the serpent in the wilderness to be looked on by the stung Israelites under the contagion of their wounds; "even so must the Son of Man be lifted up," crucified to be viewed, discerned and received into our souls by Faith, under all the filthiness of that sink of Sin which our souls have been wallowing in; and at all times when we contract new filthiness, we must still come unto his blood in the lively motions of our Faith, wrought by the Holy Ghost, and believe into that blood which gets us clean. And again, it follows for our encouragement, verse 15, "that whosoever believeth {and this is coming to Christ, so to

close with him as to take up all with him} in him should not perish, but have eternal life." We are to take all God bestows with Christ not only for time, Rom.8:32, but for eternity.

Argument #17: Joshua the high priest came, stood, and worshiped before the Lord in his uncleanness, having filthy garments on him, Zech.3:3-4, "now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him." He stood before the Angel, but that Angel being the Lord Jesus Christ, the Angel and Messenger of the Covenant, he stood before the Lord too. {"Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts." Mal.3:1. "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Gen.48:16.} For 'tis plain that he whom he stood before, even the Angel, verse 3, "answered and spake unto those that stood before him, saying, Take away the filthy garments from him," and that he who so spake was the Lord, appears by the following words of him that so spake, concerning Joshua. And unto him he said, "behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." And what Angel could do that but the Angel of the Covenant? And who is the Angel of the Father's covenant beside the Lord Jesus Christ? {"And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you." Judges 2:1.} And how doth he notwithstanding this sad plight and woeful pickle that Joshua was in, take away the polluted garments, and his filthy scent from him! Who then can be too filthy to go by Faith to Christ? Without doubt, this Joshua was a good man. Joshua and Zorobabel, the godly priest and the godly prince? A brave couple! Yet this brave priest, all clothed with the typical righteousness, comes to Christ in the very Office of his Ministration, filthy; yet not too filthy to come to him in his office into the very Oracle, {Exod.30:10 with Lev.16:2, 32 and Heb.9:7,} in the Inner Court of the temple, as the high priest was bound to do, and so stands before God; but could have no acceptation with God, because of his filthy garments, but in and through the Mediator that discovered his pollutions, and ordered his filthy garments to be taken away; and says unto him, "I have caused thy iniquity to pass away, and I will clothe thee with change of raiment." Thus he came hither into his very ministration too to Christ, waits upon Christ and stands before him. For, as to the Old Law, by which service Joshua attended, Christ the Angel of the Covenant gave the Law and spake to Moses in the mount, {"this is he, that was in the church in the wilderness with the Angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us," Acts 7:38,} and to the Jewish fathers, when they received the lively oracles. God transacted all towards them by this Angel, {this Uncreated One, the Angel of God's presence, that was with the Israelites at Sinai, and in the wilderness; who saved, redeemed, bore, and carried them all the days of old, whom they rebelled against and tempted in the wilderness,} sent him before them, and brought them into the land of Canaan under his own Conduct and Protection. {"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." Exod.23:20-23.} Joshua, this Joshua the high priest, not the other that had brought their forefathers into the land of promise, was

filthy, and yet not too filthy to come to Christ, and perform the typical service due to this Mediator. His garments were his Righteousnesses in the ministration; all the High Priest's glorious attire, the holy garments typically, the breastplate and ephod, the robe, and the brodered coat, the mitre and the girdle, all composed of very curious and costly materials, with very great artifice and contrivance, made of gold, and blue, and purple, and scarlet, and fine linen, with cunning work. Exod.28:2-6. Oh! Splendid things! Enough to take with flesh and blood? Yet contrived, instituted and given forth by God through the Mediator, Jesus Christ, to Moses. However, all these holy garments could not heal the high priest's nature, nor dry up his spiritual plague of leprosy. Sinful nature, like a plague-sore, though otherwise Joshua was a good man, and in the main sanctified by the Holy Ghost, would still run through these brave clothes, and pollute and infest his garments in the sight of God, though nothing of it was seen and took notice of by the eye of man. The corruption of nature breaking forth into acts did spoil the office, pollute the work, and set God's holy mouth a protesting against him and it, in all the composition of that garment-holiness and bravery which the eye of the carnal Jew beheld. Now, says the angel upon this to Joshua, I have a change of raiment for thee that will not take infection but remove it. And so I have caused thine iniquity to pass away. 'Tis I must be high priest openly in thy stead, and all thy holy garments {corrupted into filthy garments by the ministration} taken away, Judaism canceled, Temple-Glory and Levitical Services done away, because of the Gospel set up in a most Pure, Influential and Everlasting Righteousness, Dan.9:24, by my own {says this Angel} High-Priestly Obedience to God for all the elect, and established to be the Righteousness alone to God, and into my Church, says he, openly introduced. That's the 17<sup>th</sup> argument explained.

Argument #18: The Church's righteousnesses are filthy rags, and if thus, how filthy then is her Adam-nature that pollutes all her services, and this after she comes to Christ! Therefore what poor notions have we got of saintship, and holiness, and Churches, when we look home to ourselves, and make our own saintship an object to take comfort in! Alas! Says the Church better taught, "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa.64:6. As when the body hath a running sore, it issues forth and defiles the garment, especially when our garments are next to the sore, and nothing comes between; so corrupt and unclean nature defiles all duties that touch it, Job 14:4, and that it issues forth upon; especially when we go to make a plaster for this running sore of our performances, and stick on our righteousnesses to them {as the Church now in this place was made sensible she had done} instead of washing our wounds in the blood of Christ, that otherwise putrefy, stink and are corrupt, as David in the 38<sup>th</sup> Psalm says of himself. "For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee." Surely this makes all our righteousnesses filthy rags that must be burnt, Mal.3:2, or thrown out to the dunghill; because we have stuck them on upon unclean nature and trusted to them. {"In that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit

of judgment, and by the spirit of burning." Isa.4:2-4.} Now by our righteousnesses naturally unclean from ourselves, we see how unclean that we must be; and yet must we not come to Christ, notwithstanding our uncleanness? Yes, and believe too, that while we are so unclean in one respect, as our nature stands related to Adam in this world, we are also without spot to God in another respect, as we are absolutely related to Christ over and after Adam. We stand unchangeably related to Christ, as the Eternal State and Condition of our persons and natures is to open and appear forever with Him in another world. Col.3:4. Hence in the Exaltings of Grace under Assurance, we are saved by Grace, Eph.2:8, and in the very cloudy pillar we have Hope, Rom.8:24, good hope through Grace, when we want Assurance, and in the worst of times can wait for the hope of Righteousness, Gal.5:5, by Faith. In all our filthy relation unto nature, we must come to Christ, and come to Christ boldly, Heb.4:16, with a holy confidence in his blood, of our pure relation unto Grace. That even when I am excessive filthy, and can't find a quarter so much holiness in my heart as I find filth and pollution in my nature-acts, uncleanness in my soul, and deformity in my Adam's-dress; yea, when I am rendered in Mr. Hunt's sensual language of blind and unclean religion, "too filthy to go to Christ by Faith," I am then on the spot to believe, and do believe and rise up, as Christ's love, and God's fair one, and come away! Song.2:10.

Argument #19: 'Tis his straining the metaphor so hard, as limiting Christ to the imperfections of an ordinary Rose, that has quite shut out the Priest, as the Scriptures have abundantly revealed him in other texts, though it speaks of him as the Communion Bridegroom and Kingly Husband in this text, and of Christ properly under no other relation that in his risen and reigning state, when he says, "I am the Rose of Sharon." Besides, Mr. Hunt seems herein to have seen no more in this Rose of Sharon, than in another rose commonly taken into hand; and thus, as the poor man thought another rose would be dirty, if a dirty hand received it; he saw no farther I fear, than this into the Mystery of receiving Christ by Faith, and our handling the Word of Life, I Jn.1:1, thinking that foul hands would defile Christ in the meddling with him. Aye, but it is not so in the Mediator, who by reason of absolute Perfection hath a fulness that cannot be shadowed out unto us. There is that in regards to our Redemption by Christ which rises far above metaphor. The Infinite Nature in the Person of Christ, as it preserved his Humanity from the contagion on earth, and gave efficacy to the righteous blood of Christ, {dying on the cross a sacrifice for all the sins of the elect,} that bore away by his Infinite Virtue our defilements, when carried over to him in his being smitten of God and afflicted, Isa.53:4; so he ever living to transact for us in this Infinite Virtue to God, having his cleansing blood, with which he is entered into Heaven to plead, Heb.9:12, can never be defiled with those defilements, with which in some respect, viz., {as our natures are related to Adam,} we do at all times receive him, Sin sticking to us in our approaching unto Him. The merit of Christ's Infinite Sacrifice never wastes or spends away its virtue; and therein as he still bears away our guilt, as fast as we come and confessedly lay it upon him, saying, this was once laid to thy charge; and by this infinite virtue of the Ransom-Blood he carries it clean away into the land of forgetfulness, Psal.88:12, confess we never so much our daily trespasses over the head of this Glorious-Scape-Goat; made Sin for us, who yet knew no Sin. {"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev.16:21-22. "For he hath made him to be Sin for us, who knew no Sin; that we might be made the righteousness of God in him." II Cor.5:21.} Why so, as to the filth or pollution of Sin, {for, however men in the language

of the schools divide them, they are in the Word and in the Nature of the thing inseparably connected,} he bears all away, that neither guilt, nor pollution, can ever follow us, {I am speaking of the children of God,} in the trace of his blood into Heaven; no, nor, whilst we are here, make us cease to be complete in him. Col.2:10. "Thou art all fair, my love, there is no spot in thee." Song.4:7. And blessed be God, being continually made sensible of my pollutions, I so far live daily in the power of this Faith, of going in the pollution of my Sin to Christ, that this is the life of my soul to God.

Argument #20: God laid all our Pollutions upon Christ Judicially; and shall we be afraid, or beaten off, under a mask of false zeal opposing it, to go and lay our Pollutions on him confessedly? If God had not done thus, there had been no Provision made in a way of Righteousness, consistent with the Justice of God's proceedings for Exalting the Glory of his gracious Name, to communicate his own holy Nature to us, in sending his Holy Spirit who is God's Nature, to be in us and among us, in and among all our offensiveness. {"To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus," Rom.3:26, which out of the Pattern of Justification will yield a good argument for Sanctification too.} For my own part, I can't imagine how this argument for God's laying the filth of the sins of the elect upon Christ on earth, can be answered consistently with the veracity of God in the Scriptures, that say both these things; namely, that God has laid on him the iniquity of us all, Isa.53:6, and that the Spirit of God dwelleth in you, I Cor.3:16; and for my own part, I see it no more incongruous for the children of God, who are poor sinners every one of them, to plead by Confession Sin's Filth being laid upon Christ on earth, for its Abolishment by Virtue-Power, than to look to his Advocacy set up in Heaven as a Remedy with God for its gradual abolishment, by communication of that virtue, "if any man Sin," as the Word says, I Jn.2:1, "we have an Advocate with the Father, Jesus Christ the righteous." For I am sure, if any man Sin, he sins filthily as much as guiltily. Besides, the Imputation of our guilt to Christ is as much blackened and aggravated by the Socinians for an abominable and intolerable Doctrine, as the Imputation of the filth of Sin can be aggravated as an intolerable doctrine by any other Zealots among us. And I will undertake to make the answers of our Anti-Socinians, made ready to my hand against one, stand good, with equal strength and cogency, against the other, and who will not have it that the filth of Sin was imputed unto Christ; that is, laid on him. So that between the Socinians and many of our own brethren, good men, we shall have no Sin imputed to Christ at all; and if so, I see nothing in a Non-Conformist, but a name to live and be dead, Rev.3:1, as is said of the Church of Sardis.

Let me Discourse a little, for the preservation of this point of Truth, that God laid the Defilement and Pollutions of our sins upon the Undefined Sacrifice, from those words, Psalms 110:7, "he shall drink of the brook in the way." The Father tells the Church in the Psalmist's time how it should be in Christ's time. It was one article of his sufferings which his Father {"the LORD said unto my Lord," verse 1,} had laid down for him in the Settlement, and made with him beforehand. What was that Brook but the torment of God's wrath filled up with our sins and blackness, that ran along into his soul with that consuming wrath of God against all Sin and Uncleaness? 'Tis set out there by the Brook of Kidron, as it is called, {"and all the country wept with a loud voice, and all the people passed over; the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness," II Sam.15:23,} over which {the Holy Ghost takes notice} King David passed, {a type of our blessed Saviour Christ,} when he fled from Absalom. Behold there a poor and weak father! In flight from his own son, and so getting over Kidron as fast as he could to be out of his sons reach! But lo! Here a mighty Son, the Everlasting Father, Isa.9:6, in his own Father's business, Lk.2:49, and the hour of his darkness come, Lk.22:53; yet he does not run for it from his Father, but

runs over the Stream of Cedron, {in perfect obedience to Eternal Settlement Council,} in passing over this Brook of Kidron in the way, {for Kidron and Cedron are the same.} "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." Jn.18:1. {Though Cedron and Kidron are one in name, they are different in the sounding.} As King David with all the people passed over Kidron, so Christ, preparing the Foundation and Settlements of his Mediatory Throne in this work he was going now about, passes over Cedron with his disciples in his way, the Way of Suffering unto the Garden, where King David and all the people had wept as they passed over, II Sam.15:23; but lo! Here transcendent sorrows, Christ weeps not tears, but sweats under his Agony great drops of blood. Lk.22:44. It made him sweat for it, and sweat great drops of blood that began to carry off the stain of our sins, as he drunk from his cup, from the filthy Brook of Kidron.<sup>19</sup>

Moreover, this same Cedron, or Brook of Kidron, runneth in the Valley of Moriah, at the bottom of the Temple Hill at Jerusalem. Into this Brook continually ran all the filthiness and dung of the sacrifices for Sin and for Uncleaness; the filth of the excrementitious ashes and unclean parts of the Jewish offerings carried out into an unclean place, were washed down thither, after they were brought away from the priest's Court of the Temple; and disposed of as the Law required. {"And the bullock for the Sin offering, and the goat for the Sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." Lev.16:27. "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp; it is a Sin offering." Exod.29:14.} And as the uncleaness of the Sacrifices were washed into Kidron, so the very Sins and Idolatries of the people; yea, their worst sins, were cast in thither. "And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron." II Kings 23:12. So likewise, II Chron.30:14, in the Reformation made by Hezekiah, "and the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleaness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron." Likewise for idolatrous uncleaness, II Chron.15:16, "and also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron." All these places show how unclean this Brook was by reason of uncleaness cast into it, and the cursed idols brought and burnt therein.

Well, over this unclean Brook Christ passed in his way to fulfill all Righteousness, when he went into the Garden with his disciples, and there his pure soul loathed our iniquities put into his bitter cup, represented by a draught of this black and nasty Kidron Curse-Brook, for Christ was made a curse for us. Gal.3:13. He was also amazed, sore heavy, and exceeding sorrowful even unto death. Matt.26:38. Why? Because such massive Contradictions to his Holy Nature, as our defilements, were then being carried over to him. And though it was impossible that he should be defiled with them, being an Infinite Person, as God, and so the Man too of purer eyes than to behold iniquity without

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<sup>19</sup> Kidron: The meaning of that word is black; it was a black rivulet, or as we would say black-water; and I remember to have seen such a Black River, or stream, for the color of it, in Hampshire, which is called by the inhabitants of the place, Black Water, that at some seasons of the year, from the tincture of the neighboring heath, I have beheld almost as black as water discolored with ink. I give ye this a little to set out this Brook Kidron.

abhorrence, Hab.1:13, yet he was still as a conquering Man, able enough to save us to the uttermost, as the Man stood in the Second Person of God, yet under the drinking of this black and bitter cup, astonished. The words are more emphatical in the Greek, as Turretin, {Francis Turretin: 1623-1687,} and others of our divines usually observe against the Socinians, than in common Translations. Now it was not pain or torture abstractly in the bitter draught, but pollution, the dregs of our sins, Sin being the only impure thing in God's account, and so the spot of Sin, the filth and pollutions of Sin were Imputed to him by his Father, Isa.53:6, and put upon Christ's account, and mingled with his worm-wood-cup that it made his Holy Soul to tremble! No, I will be bold to say, that nothing but the Father's laying of Sin upon Christ in all its formidable colors and abominable filthinesses, could have made Jesus Christ amazed! {"And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch." Mk.14:33-34.} Oh! This was the wine of our astonishment! Psal.60:3. That as we had drunk in iniquity like water {for though we were not then born to our selves, yet we were born to be a bitter weight to him! Not born naturally, but born mystically with a bitter feeling to our Head that bare and represented us; because we were then to Him all that we have been since, or shall be, to ourselves. Aye, therefore as we had drunk in iniquity like water,} and so a corrupt Nature and Principle in ourselves nourished by it, as a man or beast, is nourished by the water he drinks in, Job 15:16, to take this off now from being an eternal stain upon, and the bitterness of the second death unto ourselves, towards which a sinful nature inclines, iniquity, our iniquities must pass through the Righteous and Holy Soul of Christ, consistently with the Personal Union of the Two Natures in the Undertaker, and the Federal Law of our Condescending Surety. And so the very Pollution of our Sins must put him unto grievous pain, distinctly from the Operation of God's wrath for the guilt of them; and that upon the account of his abhorrency of the filthiness and loathsomeness that is in all Sin, and having no Principle in his holy soul, Jn.14:30, to mingle with it, or receive it with the least delight; but with an Absolute and Unspeakable Detestation of what he drank down in his mingled cup of our Sins and God's Wrath in Punishment; Sin being more nauseous and odious to his pure and righteous soul than stinking water out of the town-ditch can be to any of our nice and dainty pallets. Aye, and far more a Punishment to his Holy and Righteous soul, than the extension of his body, and the nailing him to the tree of the cross, could be a torment to his flesh and bones. Oh! Amazing love of our Redeemer! What heart is not melted when the Holy Ghost shows us this manner of his love! And yet all that I have said, cannot be saying so much of it, as the Holy Ghost hath said, in his saying, that Christ was made Sin for us, II Cor.5:21, which makes me amazed at the audaciousness of some interpreters, who give the Holy Ghost the lie, removing the old landmarks, and saying, it was but a Sacrifice for Sin. Oh! It was the bitterness and loathsomeness itself of Sin come into his soul, yet without infecting it, but tormenting him in a way proper to Pollution, and the dregs of his Sin-Cup. {"O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Mt.26:42.} It was for this Cause that he fell under deep amazement; yea, they were these bitter ingredients of our Sin, guilt and filth mingled, that were the inexpressible part of his sufferings, issuing in that moment of dereliction and the blackest astonishment he endured on the cross! "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?" Mt.27:46.

Again, it was for this cause, he will imprecate the bitter curse upon the traitor, the man Judas, that brought him to it; and this he doth in words fitted to this drinking of the Brook in the way, Psalms 109:17-18, "as he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with

cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones." "As he loved cursing;" that is, as he loved for gain to see Christ taken and crucified, and for 30 pieces of silver, Zech.11:12, to be made a curse according to the Law, thus hanging on a tree; so let it come unto him; let him die the same open, accursed death, by hanging, and may the cause he betrayed, and the curse he incurred, righteously fall into his own lap; which came to pass according to this Prophetic Implication. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matt.27:3-5. Again, verse 18, "as he clothed himself with cursing;" that is, as by the price of innocent blood, Judas brought in the enemy upon our Lord into the very Garden, Matt.26:47, where Christ began to feel the curse of God upon him, Judas now for money had betrayed him, and brought down more of that curse to reach the body of Christ in the approaching Crucifixion, and so to make up Christ's waters of a full cup mingled out unto him, each storm, that in the Garden, where Judas was to come and lay him open, and that upon the Cross, came on presently, one stroke falling after the other. But what cared Judas, before he thoroughly considered it, for he thought now he should have some good clothes bought with the price of that money received of the chief priests, Matt.26:14-16, for betraying of the Son of Man. He had wore out his old ones in his Master's Service, and Judas thought now {it should seem} he had an opportunity to be brave and fine in his new clothes; and though the wretch never bought them, conscience stepping in through God's wrath on this Traitor between his receiving the money, and therewith clothed himself presently in his own conceit; the Holy Ghost knowing this Traitor's heart, accordingly takes notice of it as if it had been openly done to men. "He clothed himself with cursing;" I, but says the imprecation-language, as he loved cursing, let him have enough of the Curse. What? Betray Christ to the tree? To be hanged on the tree? Why, he knew in the Law, that he that was hanged was accursed of God. {"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; for he that is hanged is accursed of God." Deut.21:23.} Now Christ feeling, or having felt already in the Garden what this Curse was, in his soul, how severe and grievous, prays against the traitor's person answerably to his tasting of this bitter curse, when he began with it, and drank of Kidron, the Brook of Blackness, the Curse-Brook {because of the accursed things, the sins and abominations of the people that had been cast into it, II Kings 23:12, II Chron.15:16, therefore the Curse-Brook} that runneth in the way. I say, he prays against Judas answerably to this, "let it come {let the Curse come} into his bowels like water, and like oil into his bones." And so it did to the height of desperation, and to that prodigious effect of the waters of jealousy, after he had traitorously turned thus aside from Christ, that his bowels swelling with the Curse, Num.5:21-24, the Imprecation wrought the same effects intended. For, under a complication of pain, anguish and struggling, the rope, or whatever he used in his own execution, brake, and falling headlong, he burst asunder in the midst, and all his bowels gushed out, as Peter, standing up in the midst of the disciples, tells the first Christian Church at Jerusalem, consisting of about one hundred and twenty names. Acts 1:15-20. Oh! When the Curse falls upon a man's self, it breaks him all to pieces! There was none but Jesus Christ could hold together under it; and yet he kept whole through this terrible night in the Garden. Oh! There it was it began, that Christ tasted the Bitterness of our Sin at this rate!

Ah! Then what had become of us upon this Transaction, the Father's laying of Sin, and therein the loathsomeness of our Sin upon Christ, had he been only a Holy

Man, and not the Holy God too? Why, if he had not been God, he must have been absolutely changed upon this Transaction, and the very filth of Sin has defiled him. But being God, this was impossible, by reason of the integrate Union of the Two Natures, or the Man in God, to be in the least spotted with our defiling sins. "That as Sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21. Oh! Herein is the Mystery of Amazing Righteousness and Grace! Righteousness to Christ, and Grace to us in and through him! That being God in the same Substance of his Father, he should stoop so low as into the Man, in the personal union, and therein be openly touched with the feeling of our infirmities. Heb.4:15. He was tempted by Satan under this, "yet without Sin." He himself had foretold it, "the prince of this world cometh, and hath nothing in me." Jn.14:30. No Sin in Christ, none in his Nature, but when Sin was found on him, it seems, under the Father's act of Imputation, Satan made a great bustle and stir about it, though no Sin was found in him. For this was the Jews hour against him, and the Devil's too; "your hour, says he, and the power of darkness." Lk.22:53. So that he was tempted in this point, touching the filth of Sin, when Sin was laid upon Christ, "since he was tempted in all points like unto us, yet without Sin," Heb.4:15, without Sin of his own personally, whilst all this was made his own mystically by an act of Divine Imputation. Yet, says Christ, when Satan comes, he hath nothing in me, my nature, my very humanity is inherently pure and holy under all this Imputation, and not one jot altered. So that Christ being more than man, {for, he was the Man in God, and both, God and the Man, were One Person, hence,} Sin could not fasten a spot upon this Spotless One, Christ. It could not fasten with all the Devil's art upon the Son of God become Man!

Christ was our Ark in which we were hid and covered, when the storms of God's Wrath fell upon him. For, as when the windows of Heaven were opened, Gen.7:11, and it rained down in cataracts and spouts, floods of rain, in that Universal Deluge of Noah's time, all that fell so violently upon the top of the Ark was born off, and none of it fell on Noah, nor on those who were with him in the Ark; so when the storms of God's Indignation rained down Wrath upon Christ in the time of his Sufferings, we were hid, and in that Shelter have been hid, that those storms do not come into our souls. Now as Christ was our Ark, he must touch our pitch. Gen.6:14. Nevertheless, being God-Man, he was not, he could not be defiled with it. The literal Ark indeed, Noah's Ark, a type of Christ, could not be pitched within and without with pitch, a bituminous substance, as "caphar" there in Genesis signifies, but that Ark of Noah must be defiled with the pitch; whereas this Holy Ark of God had our sins upon soul and body, and yet by reason of the Glorious Perfection, strength and fulness of the Divine Nature in which the Man was personally united, was able to touch our pitch, and not be defiled therewith.

He was Christ the Most Excellent, and such a High Priest as was absolutely above contagion, and could not catch our plagues when he came among us, and himself bare our sicknesses. Mt.8:17. This perfect Qualification of our Most High Physician is the solid Foundation of his coming to us in our filthiness, that he is beyond all capacity of infection, and this he demonstrated when himself bare our filthiness. And however men may think Christ can come to us without defilement, only that we can't come to him therewith, nor in any sense lay Sin on Christ without defiling him, arguing therein more like unbelievers, not led into the knowledge of Christ's Person, Psal.50:21, than Ministers of Christ; nevertheless, if the matter was as they fancy without this Foundation, Christ could no more come to us without taking some of the defilement of us, than we go to him, and not transmit a part of the pollution, or infection to him. This coming of Christ unto us in our Filth was shadowed out by the Priest's coming and looking on the leper, Lev.13:1-59, shut up under the Law. And our coming to Christ in Pollution can no more convey that Pollution over to Christ, than the leper, that came in

the Gospel to Christ to be touched, could defile the Son of Man with his leprosy. Accordingly, as Christ touched the leper, and was not unclean, so he bore our sins, without becoming sinful, and unclean. {"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:11. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb.9:28.} In Matthew 8:2,3, it is said, "and, behold, there came a leper and worshipped him," the poor leprous man came along in his leprosy, and came to Christ in his filth, "saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed;" touched him with his leprosy upon him; the leprosy was a filthy disease, that if another than Christ had but touched the man infected, he had presently contracted an uncleanness by the express letter of the Law in that case provided, as in other cases of uncleanness, so as to wash himself, and bathe his flesh in water, and be unclean until the even, Num.19:7, where the same ingredients to make the water of separation, a purification for Sin, verse 9, are mentioned as in Lev.14:4-6, for the leprosy itself, except the two birds {there used in Leviticus} for the cleaning of the leper. But yet for all this we do not read that Christ was unclean after he had touched this leper in the Gospel, and healing him. So, "himself bore our sicknesses," Matt.8:17, and is not Pollution a sickness of the soul, as much as any other disease can be a sickness of the body? The Father goes with the filth of Sin to Christ, and yet he could not be defiled by the Imputation of its very defilements to him, such is the Perfection of his Person.

To illustrate this by a Comparison, though all comparisons fall short. Suppose a drop of ink or poison, falls upon a fiery globe of brass, could that ink or poison leave any sullyng mark behind it? Though that pollution was dropped upon the fiery globe, the ball would touch it, but receive no stain by that contact, because of the fire which consumed it in the distillation; the resisting vehemency of the fiery element in so strong a metal as brass, even whilst that ink or poison touched the burning brass, would in a moment conquer the infused drop, and prevent all adhesion of a stain. Why so now, take all the deluge of corruption that has flowed down upon the elect of God from Adam, and shall do so to the last man; yet all this sea of filthiness to us, is but in comparison with his Infinite Power to subdue Sin, a drop of ink or poison to a fiery ball or globe, as large as the whole universe; {"and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev.1:15. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa.4:4,} such a mighty Nature and Power had Christ in him to resist the Infection and Stain of Sin, {"and ye know that he was manifested to take away our sins; and in him is no sin." I Jn.3:5,} not contracting it, whilst he bore our sins in his own body on the tree. I Pet.2:24. Whatever it be, I know that this similitude is imperfect to set out the matter, in the deep Mystery of this gold tried in the fire, Rev.3:18, or the Person of Christ in his sufferings, the greatest of which was the Father's Imputation of our Sin unto him; yet in all that fire of God's wrath which seized him, the Divine Nature did unspeakably sustain the Humanity, or upheld the Son of Man. Neither doth the aforesaid illustration, though enough to stop the mouth of cavil, unbelief and corrupt reasonings against the contrary, nevertheless set it out so evangelically and sweetly as Faith transcendently receives the point. For, in the representations of it that are made to Faith, Faith sees how it was accomplished, and how Sin was put away. For Christ was tempted in all points, like as we are, Heb.4:15; now one point is, that we are tempted with the pollution of our sins, some in one way and some in another, almost to question whether we have true Grace, because of so much filth and strong corruption. Yet when

Christ was tempted as we are in this point {though after what manner that temptation of Christ wrought in this point I know not} he was however without Sin, without Sin entering, contracted, or leaving any stain upon him, that his Nature and Act of bearing our sins, and drinking of this same Brook in the way, Psal.110:7, could be never rendered sinful by them. No the emphasis of all his merit and reward in lifting up his head so high above water, though floods had compassed him, and he stood in our mire, Psal.69:2, lay in this action, that he thus mystically took away the pollution of our natures, and made way by it for Communion with God in our very nature to eternity. He shall drink of the Brook in the Way; therefore shall he triumph and lift up the head. Ah! Then, to conclude; should not poor burdened sinners {otherwise than as a sight of Christ relieves them} that tremble at their own pollutions, whilst they look with a separate eye upon them {till under a refreshing work of God the Comforter} come by Faith with all their inherent filth to this CLEANSING BLOOD of Christ, and so wait upon God with a pure conscience?

## Chapter 24

### **Of some objections made to this Doctrine, with the Answers; and the Doctrine defended out of more of Mr. John Hunt's own Inconsistencies with himself.**

First Objection: "Does not this put the Lord of Glory again to an open shame? Is it not an open disparagement of Christ to go with the filth of Sin to Christ?"

Answer 1: How can this be when the filth of Sin has no Relation to him in his Glory above, but in his shame which he despised below? 'Tis not as he bore Sin, or with any Supposition that he now bears it, on the Throne, but with a remembrance that he once bore it in the Garden and on the Tree. 'Tis no direct act of going to Christ with our filth, that is to say to carry Sin up to Christ and there lay it on Christ; but a reflex act {for I fear it is impossible when I have to do with these men who raise the objection, to make them understand what I mean, without this distinction of the schools in form, which otherwise I very unwillingly take up, though the distinction is very rational, and not blind, as many of them in Divinity are. It is therefore, I say, a reflex act} looking back to what was done, while we look forwards to Him with our believing pleas upon whom it was done by the Father, who once transacted it. The object of this act is not Christ as exalted, but as crucified. Now it is no shame to the Person in Glory, but an honoring of the Mediator, to go to him in the true Design of his Sufferings and Shame, as he once appeared out of his Glory in Heaven, when he went over Cedron into the Garden, and came back to the Sepulchral Golgotha where he buried our sins mystically; and this we plead when we experience them influentially, that we might be dead to Sin, and live to righteousness. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." I Pet.2:24.

Answer 2: The same objection, if there be any weight in it, will fall out against the Lord's Supper, for therein is a constant remembrance of his Death, do this, says Christ "in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Cor.11:25-26. But what then? Does it always put Jesus Christ again to an open shame to come to him in that Ordinance by looking on his Death, and then going to him as Crucified, and as our sins were laid upon him, Is.53:6, as the Institution of the ordinance requires? Accordingly, 'tis the nature of Faith, out of that Ordinance, if the Faith be genuine, that we know whom we believe, and for

what reasons we believe on Christ, to go to him by that Faith, as he once hung at Golgotha, as the Syriac word is in Matthew 27:33, or Calvary, as the same place and mountain of his crucifixion is rendered in Latin, Luke 23:33.

Answer 3: Though in our nature-selves we are polluted, yet Faith given in by the Spirit of Christ according to our Grace-relation and Glory-relation, elevates the soul to an act that enters into Christ, or into that within the veil, Heb.6:19, following him into Heaven without any pollutions, but soaring in pure Faith to Jesus, in whom we are perfect in our Heavenly standing; for no unclean thing shall enter therein. {As is said of the New Jerusalem that is to come down from God out of Heaven, in Rev.21:27.} So with the first look of Faith, as we look on our nature-selves and see the Adam part, and that there we are defiled creatures; nevertheless though filthy, yet not discouraged thereby to magnify it into a falsehood, that we are too filthy to go to Christ by Faith; but being enabled of the Holy Ghost to plead Christ's blood in the next act of discerning, we then in another act ascend pure to Christ, so far as we indeed ascend and enter into Heaven to him with our spirits, coming up in that Faith out of his Blood in none of our nature-filth, but in the Grace and Glory relations to himself, and so are like a flock of sheep that cometh up from the washing, and do go in to him with a holy boldness, in whom our Relation to the Heavenlies consist, as we sit together with him in Glory, Eph.2:6, having not so much as the least spot upon ourselves, but are there without fault, Rev.14:5, before the throne of God.

Second Objection: "This Doctrine suits with corrupt nature, emboldens men in their sins, and is the high-way to make the Gospel encourage men in their sins; for if men once believe this, they will not care how filthy they are. Why, say they, do you tell us of our filth, it was laid all upon Christ, and there done away, was it not? Abominable! Is not this strange Doctrine? Without doubt it must be a sort of spur to licentiousness. This Doctrine of laying the filth of Sin upon Christ, and going with it in one's filth unto him, must be a very plain and open encouragement unto Sin, or we don't know what is so. I can't bear this Antinomianism, or Libertinism, says one! Alas! What will become of us! Whither are men running!"

This I take to be the heart-life of the Objection, and it is thought this can never be answered. Without doubt by him, whose objection it is it can't.

Answer 1: This is no more than the common slander against a great deal more of the Doctrines of the Gospel by other adversaries. The Papists slander the Doctrine of Assurance in the same manner. The Arminians slander the Doctrine of Election in the same manner. The Socinians slander the Doctrine of Christ's Propitiation and Atonement for Sin after the same manner. {According to Socinus, if men meddled with Christ's Blood, Righteousness and Atonement he made thereby, they should be hinderers of a good life.} The Papists urge against Assurance, that if a man be once assured that he shall go to Heaven, why, he may run into all outrages, murder upon the highway, &c. Now will these anti-Antinomians {for I do not say Neonomians, because I am not considering so much what they build, as what they labor to destroy. Will they} deny the Doctrine of Assurance, because the Roman Catholics loaded it so extravagantly against the first Reformers? The Arminians clamor against Election thus, that it's a licentious Doctrine; for, if a man be elected, he need not fear being saved at last, though now he lives just as his lusts would carry him abroad. And will you let go Election upon this noise? Election of persons before the Foundation of the world? Neither is there any more reason for all the noise of one side to do the one, than there is for the noise of the other side to do the other. The Socinians among other arguments for denying the Atonement of Christ, or what we call the Satisfaction of Christ to God's Justice, do it from this consideration, that it is a licentious Doctrine; for if Christ say these, has paid the Atoning Price to God for all the certain number of our sins against him, then go on and Sin

merrily {a man's heart will say} for the reckoning is paid for. Now shall this clamor at the Doctrine of Christ make any of our anti-antinomian objectors deny the Atoning Price or Satisfaction of Christ to the Justice of God for all the sins of the elect? Though I believe they secretly give this point up, by their throwing it out of all their Sermons, to maintain that apple of their eye, Conditional Doctrine, their foundation of all the Salvation the creature is to look at; though after all, let me tell them that the true Apple of God's eye is dearer to him than is this apple of theirs.

Answer 2: It is not man's natural proneness to turn any part of the Grace of God into licentiousness, nor his practical abuses of that Grace that ought to blemish any Doctrine of the Gospel, nor can they annul one of them. What Doctrine of it is there that may not be, that has not been abused, in one kind or another, and through the flesh made an occasion unto Sin? What then? Does it frustrate the Grace of God? Gal.2:21. God forbid, as the Apostle says. Gluttony and drunkenness are crying and scandalous sins, they are also an abuse of the good things of God, corn and wine, &c., but now shall any lay the fault of this abuse upon corn and wine, and blame the Constitution of God's Pleasure and Goodness in the matters of seed-time and harvest, Gen.8:22, who has ordered and promised these shall not cease? The matter lies much as one in the case before us. For as corn and wine are not to be blamed because of men's gluttony and drunkenness, nor ought God to be censured for the Constitution of their season and plenty; so neither upon the abuse of spirituals, as I should say with the Scriptures, the corn of Heaven, Psal.78:24, is Grace to be blamed? Assurance-Grace? Election-Grace? Atonement-Grace? Transacting-Grace, in the Father's carrying over our sins to Christ, and laying the filth of Sin upon him? Are any of these to be cried out against because man abuses them?

Answer 3: The Holy Ghost keeps the saints, 'tis his Office, 'tis his Interest in Communion with the other Persons in God to restrain, as well as to sanctify them; 'tis his daily work, felt and experienced, where the Holy Ghost is, and dwells. {If God the Spirit hath done the work in a man's heart, the objection is answered in that man whether he sees it or not.} God's Gracious Spirit is the Preserver of the saints from those evil things, which men suggest as the consequence of the former Doctrine. Besides, the Spirit is as Infinite a Person to prevent the saints abusing this Doctrine, yea, to help them to improve this Doctrine to all the proper ends thereof, just as the Lord Christ is an Infinite Person to bear our sins. The Work and Office of the Holy Ghost is a renewing of the soul, {"not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," Tit.3:5-6,} and in the new nature these old things, II Cor.5:17, do pass away. The Gentiles are sanctified by the Holy Ghost, {"that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost," Rom.15:16;} and whilst they do abound in hope, {"now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," Rom.15:13,} and if so, then hope to be saved, through the power of the Holy Ghost, and not through the prevalency of an opinion. A man's comfort dies in him when the Holy Ghost withdraws from him; for it was in the comfort of the Holy Ghost that the Church was edified, {"walking in the fear of the Lord, and in the comfort of the Holy Ghost," Acts 9:31,} as through the Spirit lust is mortified, Rom.8:13; but the Spirit will never meddle to do it under a mixed and false Gospel. For, if once men out of their own zeal will undertake to do it by their own way of mixture, the Holy Ghost will leave them to that way, and then they'll fail, and he call them {if they belong to Christ} to a strict account for the failure afterwards, and show them, that all that Mortification, which they think is wrought off, is

still to do. So it is by walking in the Spirit, that the lust of the flesh is not fulfilled. Gal.5:16. Thus the Holy Ghost influentially keeps the saints under the whole Doctrine of the Gospel, and there is no reason in all this clamorous and noisy objection. Only that generation of men, who take on them to do the Spirit's work with their own medley-Doctrine will speak evil of the things they do not understand, II Pet.2:12, notions without experience do all the mischief, experience of any Truth neither receives nor does harm.

Answer 4: If this Doctrine be understood and received in the Teachings and Operations of God's Spirit, Sin will be loathed the more for this. For as the Spirit himself loathes Sin, so he works a similar nature in conformity to Christ, which is a nature that loathes it too. And what can more tend to make us loathe the pollutions of Sin, than a nature wrought in us by the Holy Ghost, which worketh by love towards Christ, Gal.5:6, in seeing the filth of our Iniquities once laid upon him? It tends by Experience to put that from me by influential purification, which by experience was loathsome unto Christ by federal Imputation. We want to be more under the life of the Spirit, and we should in his Light discern that there was a world of poison even in our own spirit's good meanings, to set forth the Transcendent Excellencies of Christ, when as the Spirit will show us when he comes to work, that we were in truth afraid of such Transcendent Excellencies.

Answer 5: The objection is all from Hell originally, but Satan is too wise to go immediately and blow it through profane men, as then it would spoil his ends, and he lose his aim; the devil will do it therefore speciously through the religious man, the low Church-man and the Dissenter {with both of whom I firmly agree in matters of the present Government under the Queen's Majesty, against the common enemy.} Satan's aim is to give the Gospel an ill name, and so he stirs up men of the best repute against it, and then he knows abundance of professors will be afraid of it; thus it was with me some time prior to my Conversion, I was under the same temptation most good men are, afraid of the Gospel, afraid of that which makes us good, so blind are we by nature, and so contentedly by nature do we live in this part of Egyptian Darkness.

Answer 6: Antinomianism and Libertarianism are vulgarly confounded, but ought not to be so. Though why this Doctrine should be called Antinomianism, I cannot tell; but we must now take it as it passes. However, I distinguish between an Antinomian and a Libertine. An Antinomian is one against the Law of God. This is one at large, let him answer for himself. A Gospel-Antinomian {such a one as I profess to be} is one against the Law put into Christ's place, so as where men should preach Christ, and feed upon Christ, and live upon Christ by the Spirit, there they preach Law-acts, feed upon Law-compulsions in their defiled consciences, and live upon Law-requirements, and thus shut out both the Mediator and Comforter, in all the Mysteries of their Person, Office and Operation. And 'tis as much as you can expect now and then to hear them name either; for they think that naming of Christ is preaching Christ, whereas I know it to be no such thing. Now in the sense of the Gospel-Antinomian, I am, through Grace abounding, a strict Antinomian, and am dead to the Law, as the Apostle says. Rom.7:4. There is in some Orthodox sense by which a man may, and in which he must be an Antinomian. But now on the other hand a Libertine is one that walks loosely from principles of corrupt nature, led by false notions of Grace, and one that emboldens his own heart to Sin from the aboundings of Grace. This person is abominable; and this principle I watch against; this person is not born from above, Jn.3:3,7, this Principle, or Libertinism, I deprecate, abhor, renounce, profess and protest against, so far as I have learned Christ. Eph.4:20. There are cases wherein I must be an Antinomian, and through Grace I will as long as I live; but there are no cases, no not one single case, wherein I ought for Ten Thousand Worlds, to be a Libertine. It is the Devil's policy to make use of the indiscreet zeal of many to confound these two, and make them both one, on purpose to beat men off from

the glorious Gospel. But through Grace, nor men, nor devils, by their craft or scandals, by their wickedness or their wiles, shall be permitted to do this finally unto me. For whilst Grace teaches me to abhor the Libertine, to repent of and watch against all licentiousness of the heart or thoughts, the same Grace steadfastly teaches me to be, to live and to die, and to glory in nothing "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal.6:14. To conclude, he who truly feels the effectual working of God's Power in his soul, he never is, nor can be a Libertine, if that be any other man's meaning of an Antinomian.

Answer 7: Christ, the Lord Christ, hath instituted a remedy against Licentiousness in Church-order. The more a Doctrine looks to flesh to be a Doctrine of the flesh, the more it shows the necessity of the Lord Christ's Institutions in Church-order. If men set up a Church and shake the strictest orders, the Holy Ghost is not bound to execute them, because they do not come from the Supreme Authority; but if Christ sets up a Church, and institutes his own Ordinances, makes his own Laws for holiness and obedient walking, the Holy Ghost hath bound himself in the Everlasting Covenant, Heb.13:20, to the Father and the Son, as Incarnate and Mediator, to teach, sanctify, preserve, and, in the main, keep a Church of Christ in good order. {"I will build my church; and the gates of hell shall not prevail against it." Mt.16:18.} Though, for wise and holy ends, he may order that all the exceptive clauses in that Covenant to fall out one after another, partly to humble such as begin to Sin in their hearts, and prevent what they are also prone unto; and partly to make all the more watchful over themselves and others with a Godly jealousy, II Cor.11:2; but principally, in Churches of Christ, to discriminate Churches, by giving opportunity to put the Law and Government of Christ in Execution; and thereby both exalt the Gospel in its holiness and strength, that it fits men to go through all this destruction of the flesh, I Cor.5:5, and condemn the world; whilst the sound part of a Church of Christ in these matters are as so many preachers of Gospel-Righteousness, II Pet.2:5, like Noah to the old world {for righteousness would have kept off the flood} and therein, I say, do condemn the world of unrighteousness. {"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb.11:7.} For, when a Church is brought into the Order of Christ by the Power of the Holy Ghost, the Holy Ghost follows Christ's laws, and in particular backs that very Ordinance which is for the destruction of the flesh, I Cor.5:5, with his Power in the Conscience {and proportionately any church-reproofs duly administered} to discriminate who does, and who does not belong to his Charge and Special Office from the Mediator, {"there must be also heresies among you, that they which are approved may be made manifest among you," I Cor.11:19, "they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us," I Jn.2:19,} particularly when that hallowed Ordinance of the Lord's Supper has been duly administered in the great Name of our Lord Jesus Christ against any ungodly walker, in putting away from among ourselves that wicked person. I Cor.5:13. For, if this Doctrine, that the filth of our sins was laid upon Christ, hath any tendency in it, through corrupt nature, to lay open and expose the unsound part of a Church, by giving them boldness in sinning, then turn such out to the world among open sinners where Satan's seat is. Rev.2:13. Thus, the Church of Christ walking as well by the fruits of this Doctrine upon the unsound, {"behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against," Lk.2:34,} occasioning the licentiousness of the ungodly, and 'tis fit the Church should have doctrines for trial, the sleepy world hath none, as well as walking according to the Godly nature of it upon themselves, in the strict use of

Christ's Church-laws, will bring more Glory to Christ, II Cor.10:3-7, and further exalt his Transcendent Excellencies, both by his Doctrine and Rules, than the scandals of a few in that Church that's watched over, can reach to be a disgrace of the Doctrine in the eye of the world. When scandals arise, I know they will raise enemies enough, and weak Saints enough, to throw them upon this Doctrine, but what then? I must never mix the Gospel, nor blend the Truth for this, but give faithful reproofs to Sin, II Tim.4:2, distinct from Preaching the Gospel, especially to the Sins of those who make the greatest profession of the Gospel. {"Them that sin rebuke before all, that others also may fear." I Tim.5:20.} Otherwise, I confess, that temptations arising from Scandal in the Church of Christ do sometimes lie very hard upon the Godly part thereof. I have been often tempted to stifle and bury these papers, rather than expose them, lest they should in Time to come be more upbraided for the sake of those sins in professors of the pure Gospel, or unmixed Gospel, which blind men reproach as an Antinomian Gospel, I Cor.1:21, every time scandalous sins break out in the profession of these Antinomian Saints and Churches. Nevertheless, "it is impossible but that offences will come; but woe unto him, through whom they come!" {Lk.17:1} And it hath been with me as it was with Jeremiah; for "then I said, I will not make mention of him, {I will stifle this particular Message and Doctrine of Christ,} nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Either these things are the Truth of God, or are no truths at all. That they are the Truths of God have been evidenced by divers arguments in the foregoing chapters; and if Truths of God's Son's Gospel, then better all manner of shame, envy and reproach light on me, and better all the scandals in the world follow, than the truth of God, though another shall call it "my lie," Rom.3:7, be suppressed, because I and a few of us are ashamed of it, forsooth. "But whosoever, says Christ, shall be ashamed of me, and of my words, {and what is that but the whole of his Person and Gospel, which men of unclean principles pervert, or timorous disciples, who are scared at the Reproach of Christ, are ashamed of, lest uncleanness should thereby be patronized,} in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy angels." Mk.8:38. Moreover, the Lord is pleased to suffer these things sometimes, because so many professors of the Gospel despise his own Instituted Remedy to purge Churches, I Cor.3:17; neither will so much as come into Churches themselves; nor be accountable for their actions to any, Psal.141:5; for these I can plead no farther than as God the Spirit's work {the internal remedy against scandals} goes on in their hearts; which if they are found under, the only remedy, God dwelling in them, {"we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him," I Jn.4:16,} they shall be kept from some scandals, though for want of his other purging in and by the benefit of the particular reproofs of the word in the separate Government of the Church apart from preaching in the mixed congregations, they will never be so fruitful in their lives, Jn.15:2; and besides, if scandals fall among them, they can have no such answerable opportunities, I Cor.5:12, being out of the Government of the Assembly of Christ, to give Glory to God before men, as they might have by standing in a relation to the Church of Christ, when they should be cast out of it for Disorder, I Cor.5:3-5 with II Cor.2:6-8, and then taken in again upon Repentance; for there are two church-doors, one to take in such as visibly testify, and lay open, {"for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom.10:10, "come and hear, all ye that fear God, and I will declare what he hath done for my soul," Psal.66:16,} God's work on their souls {and how Ministers and Churches can answer it to Christ to take in otherwise, though they can bravely answer it to themselves, let them look to it and prepare themselves for, in their other preparings

for Death that they are wont to talk so much of,} and there is another Church-door {blessed be God} to turn out the disorderly. And however secret these things are, as they may be done among ourselves now; yet know that Christ, when he comes to Judgment, will faithfully lay them open before the world, to justify the righteous, in what they did by his own Spirit and Grace in their hearts as the Dynamic Principle, for the bestowment of his Grace in his glorious Thousand Year or New Jerusalem Kingdom, Rev.20:6, in the New Heavens, Rev.21:2, where Christ is to be, and the New Earth, II Pet.3:13, where the saints are to be, in this open visible world, Job 19:25, at the Latter Day, or the Day of Judgment; and to condemn the rest, who, under a show of pretense turned away their ears from the Truth, II Tim.4:4, in exchange for a compromise. And whereas a hundred thousand purges, according to Christ's Laws, ought to have been made, since they had professed Christ's Name, he will openly revenge it, Psal.50:21, Amos 8:7, that they had never made one. Well then, since Provision is made in a Church of Christ, by Christ Himself, both for the sound and unsound parts of the whole; the sound part in giving the Holy Ghost into their hearts to sanctify them against the Poison of this Objection, that if Sin was laid upon Christ, and particularly, the filth of Sin, then men will secretly love it the more, however for other reasons they may be outwardly restrained. And then again for the unsound part by Church-ordinances of watch, reprove, separating from among ourselves, &c., let the saints then tell me from their own Experience, whether the Spirit of Christ doth not help them to mortify Sin, by means of that very Doctrine, whatever it be, which another time their own spirit shall be ready to make use of to commit more Sin? So that I conclude the Objection from scandal with a reverse to that strange position of Mr. Hunt that I have bent my thoughts and pen against, encouraging the poor sinner to believe, because he can never be too filthy to go to Christ by Faith. Too weak he may indeed be, because he may yet lack a Work of the Spirit in Power for that Faith, Eph.1:19; but too polluted he cannot be, because he {every elect sinner} cannot lack a Saviour in the case of that Filth.

The next thing in the Chapter, for conclusion of the whole matter about the Filth of Sin is to make some more turns upon Mr. Hunt, to establish this Doctrine out of other matter which he has given us in his book. And whilst it will stand with what I have vindicated, it will appear inconsistent with what he has uttered in his obstacle-passage that I have overthrown and removed.

First: Mr. Hunt in his very next page takes the liberty to contradict himself whilst he is pressing the same argument to go to Christ, "thou that art yet in thy blood beg of him to wash thee. Plead hard that gracious promise, Ezekiel 36:25, then will I sprinkle clean water upon you; and ye shall be clean from all your filthiness, &c." {Page 94} Now if the soul pleads hard that promise, he doth it either before or after washing. Take which you will. If it be after washing, then it is not so much a promise to be pleaded, as a promise performed; and there he contradicts himself in making this to be one in his blood, which is his pollution, and without a distinction {as he gives none} inconsistent with the promise performed in cleansing him. Again, if it be before cleansing, then the soul must come, it should seem by his own pressing, filthy, to plead that promise of cleansing. He plainly makes the cleansing to be the object of Faith after pleading the promise; and then pleading the promise must be going to Christ before or believing on his Name before, and if this be going to Christ to plead the promise before the soul is cleansed, it must then, according to himself, be in filth at coming; and so there he contradicts himself in his position before laid down, that "thou mayest be too filthy to go to Christ by Faith in the state and condition thou art now in;" and yet again he stuck not to make that filthy supposition, of Christ's not ruling in Righteousness. For says he, "if he had not ruled in Righteousness, he would have been worthy of the less Honour." {Page 94}

Secondly: "We were besmeared, says he, in our blood in the day that we were born, Ezekiel 16:5, our bodies did not then stand more in need of washing than our souls; and since this is all our conditions, it highly concerns us to enquire how we may be made clean." {Page 39} What's this for? Why to prove there is a "too filthy" for the soul to go to Christ, but not a "too filthy" for Christ to come to us. How? Let's examine it and see, and see what he'll get by it, for either we are {Antinomian-wise} cleansed in Regeneration, by the washing of the Holy Ghost before we believe, by Christ's Approaches to us, and so in the Sight of God through Christ, as to our Grace-Portion in Christ we are clean before Faith; or {Arminian-wise} we are not clean till after we exercise Faith. If we are cleansed before, then the mystical cleaning and gift of the Holy Ghost too depend not on the antecedency of our going to Christ by Faith, as he is wont to lay it on Faith, and presses sinners to believe, and then they will have all, and without believing nothing at all, but hell is their portion. {Page 199} And there nothing is made of Regeneration and Washing of the Holy Ghost towards Motion-Faith, but to get "an interest in Christ." So he lays it all out in creature-acts in his Exhortation to Sinners, and shows that sinners have nothing before they "give up themselves to Christ" - "consent to receive Christ" - "get an interest in Christ" - "give themselves up speedily to Christ" - "flee to Christ" - "come to him" - "believe in Christ" - "come to Christ, and receive him, &c." Thus he goes on and on, as if all Regeneration followed these acts, and not as if Regeneration was a state that infallibly produced them; so likewise, he intermingles such frights and threats with his Exhortations as can be executed upon none that pass under Regeneration. "If ye die out of Christ you will find yourselves miserably mistaken." Why, if born again, how can they die out of Christ? If not born again, then how can they perform the acts which he exhorts them to? "A damned soul may as soon come out of Hell, as ye get now Heaven." Now can men be regenerated out of Christ? Or shall the regenerate die without Faith? There are many such threatenings, instead of exhortations scrambled throughout the volume, though he ought to have kept his abuses of Terror and Exhortation apart. By all this it appears he makes no more of the Cleansing in Regeneration than he does of the Life thereof; therefore when he had said, "unless we are washed with the washing of regeneration, we shall never enter into the Kingdom of God," he hath by his After-Exhortations, mingled all with such despairing threats of the Life and Washing too of this Regeneration, foully contradicting himself in that way of Dilemma, and is lamentably in-and-out without any distinction again. Then on the other hand he puts Regeneration and Washing after believing, then upon believing before, he hath left sinners to go besmeared in their blood, and if so {Antinomian-wise again} the Sinner according to this preposterous state is not too filthy to go to Christ by Faith. For that place in Ezekiel sets out as great a Filth of Sin in an elect soul as I meet with in the Word of God. Thus in one place by immediate pressing of creature-acts without any notice of Regeneration-Washing, but coming up in his Exhortation to unwashed sinners immediately to go to Christ, argues against his own notions that sinners are too filthy to go to Christ by Faith in the State and Condition they are now in. And likewise this very besmearing in our blood, continuing on us from the day we were born, that our bodies then did not stand more in need of washing than our souls, argues a not too filthy to go to Christ by Faith, as well as a not too filthy for Christ to come to us. For, says he, "this is all our conditions," and then puts the creature thus defiled, as he is, to act towards Christ, by "inquiring how we may be made clean," which is not Christ's coming to us, but our antecedent inquiry-motion towards him. Thus he contradicts himself again.

Thirdly: I shall turn the Argument upon him from his own aggravations of the Sin of Unbelief. "And may we judge, says he, of the greatness of the Sin of Unbelief, by the dignity of the Person whom we slight, and offend hereby, as we must needs look upon this Sin to be exceeding and above measure sinful, for as for the evil of unbelief, men

see nothing of that, nor are they concerned about it; but O, when the Spirit of God comes to discover this Sin unto his soul, how great does it appear, John 16:8,9, for here is no Sin mentioned but Unbelief." {Page 165} Now pray what is it but the greatness of the Sin of Unbelief, in the face of so much light as in the preceding chapters on the argument, that has been cast upon this Truth, that makes our author reject Christ in the matter, and neglect, Heb.2:3, so great Salvation? The more of the dignity we see in the Person of Christ, the more it calls for our Faith to believe him Condescending and Stooping down into all the state of being made Sin for us, II Cor.5:21; therefore all the Filth of our Iniquities were Federally carried over to Christ by a judicial act of the Father's Imputing our Trespasses unto him. I say, this calls for our Faith. Oh! The Sin of unbelief! For, that the Filth of Sin should be laid upon Christ is a point that more especially calls for our Faith to believe him once under it, inasmuch as our reason cannot comprehend it. If there be truth then in what Mr. Hunt hath said of Unbelief, then it falls against himself for his own unbelief of this Mysterious Article of the Gospel; that Christ in love towards our persons, by his Father's Covenant, should bear our Filth, {and that is our Sin, for Filth cannot be separated from Sin,} as the Foundation of our going to Christ fiducially and confessedly, upon the view of what we are inherently, in our Adam's Relation by Nature, after the mystical cleansing, and there be enabled to see and say that all this filth was once laid upon thee. Oh, "Lamb of God that takest away the Sin of the world," Jn.1:29, that world {as standing in Relation to Christ} whose Sin is mystically taken away, and no other world besides. And yet men slight and reject Christ under this Relation of his shame; why then in Faith let us use the words that Mr. Hunt hath spoken in unbelief, "we must needs look upon this Sin to exceeding and above measure sinful;" and again, "as for the evil of unbelief" in this great article that Christ bore our filth by Imputation in the Garden and on the Cross, and that we in the view of all our time-filth by nature {so taken away as not to be our eternal filth, after the soul is separated from the body} which time-pollutions of our nature and acts were laid to Christ's account; I say, as for the evil of Unbelief appertaining to this article, Mr. Hunt sees nothing of that, nor is he concerned about it. "O, when the Spirit of God comes to discover this Sin unto his soul, how great does it appear, John 16:8,9, for here is no Sin mentioned but Unbelief." Thus you see how he falls upon himself. "Therefore Saul took a sword, and fell upon it." I Sam.31:4.

Fourthly: Lastly, I shall close the matter with a word more of retortion, or turning the argument upon himself from his illustration of an Infinite Person, which he applies too to Christ. 'Tis in the point of Christ's Infinite Wisdom thus, "was it possible {he argues} that the wisdom of Solomon, and all the wisdom of all the wise men that have been, now are, or ever shall be in this world, was to meet in one man, yet the wisdom of that man would not so far exceed the wisdom of a babe, as the Wisdom of Christ would exceed the wisdom of that man; the difference between the former, being but between finite and finite, but the difference between the latter is between Infinite and finite, between which there is no comparison to be made." {Page 108} Judge now, if the Holiness of Christ hath the same allowance yielded, as this author here very well yields when he argues for the Wisdom of Christ {and if Christ had not been Infinite in holiness, he had not been opposite enough to, nor therein able enough under our Sin, against an Infinite God, to take it away by Mystical Purgation} whether or not, our defilements could not be carried over to him, and yet this Infinite Holy One not possibly defiled with our sins, in bearing them in his own Flesh on the tree? Nor suffer our spots to mingle with that Holy Flesh in Union with an Infinite Holiness, and in an Infinite Indignation to Sin?

## Chapter 25

### Of Mr. John Hunt's Three Extravagant Sayings in his Book.

Having done with his Error, or Diminishings of Christ, under the preceding article, I pass to his Extravagancies and Speeches in his book, where he speaks like a man almost distracted or bereft of sense. Three passages of this nature I single out. The first is concerning the Father's Transactions towards Christ in his Sufferings, on which he hath these words, "that he would make His Son Miserable for a while." {Page 157} To disprove and dissolve this Extravagance by some arguments.

Argument #1: He who is miserable, though but for a moment, is an Object of Mercy in that very moment. But what an extravagancy is it to affirm, that Christ who was in the Glory of his Person the Son of God, and therein so much above creatures should be an object of mercy, though he hung upon the cross!

Argument #2: Christ was by his own Covenant with the Father the object of fury, wrath, and curse, and that which would have borne down the whole Creation before it. But all this is contrary to his being the Object of Mercy.

Argument #3: In all his praying that our Lord made unto the Father, it appears that he was exceedingly afflicted, bruised, and smitten of God, Isa.53:4, but never that he was, in any or all of this, miserable for a while. The 22<sup>nd</sup> and 69<sup>th</sup> Psalms are purposely penned to set out the posture of his soul, and how he prayed in his Sufferings for Himself, for the elect, and against the reprobate. I will only single out the petitions that he put up to God on his own behalf, these instances being right to the purpose. In Psalms 22:11, "be not far from me; for trouble is near; for there is none to help;" and Psalms 22:19, "be not thou far from me, O LORD; O my strength, haste thee to help me;" but never, as when a mere creature prays, "have mercy upon me." So, in Psalms 69:1, "save me, O God; for the waters are come in unto my soul;" again, verse 2, "I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me;" that Holy One submitting to come into the place of our standing, which is the miry clay, in the likeness of sinful flesh, to be charged with our sins; so, verse 16, "hear me, O LORD," verse 17, "hide not thy face from thy Servant," verse 17, "draw nigh unto my soul, and redeem it," verse 18. But not once, "Lord, have mercy upon me." Why so? Because though his sorrows were to the utmost, and never anyone stricken as he was struck, yet he was not miserable, which he should have said too if he had been miserable. Now, 'tis remarkable, that in these places, which prophetically describe the posture of his holy soul under his sharpest sufferings, we meet with nothing of his imploring help, under the title and name of Mercy; and so consequently, he was not miserable for a while.

Argument #4: If he had been at all miserable, Rev.3:17, he had not been a meet sacrifice in the offering of himself up to God; for to be miserable is to be so stricken through, as to perish and fail for want of personal abilities under the stroke, and for a while to be corrupt. Whereas passively all through the trial Christ was a Lamb without blemish and without spot. I Pet.1:19.

Argument #5: He had not been an adequate Price and Ransom for us, if he had fallen into misery, Eccl.8:6, and had not continued, by reason of the Union of the Man in God, or the Divine and Human Natures hypostatically united {that is, because of the personal union of the Two Natures in the Person of Christ} infinitely able to withstand all; and, by suffering the penalty of the broken Law of Works, satisfy the Justice of God to the utmost, and endure it all without misery, even when he entered into poverty, shame, and lay under his agony, the Cross and the Dereliction.

Argument #6: It is inconsistent with the Union of the Divine Nature, or of the Son of God with the Humanity of Christ, to suffer it in the sharpest throws of his trial to sink into Misery. The reason is, because this had been more than for the Humanity to sink into death, and so could not possibly be any article of our Ransom. Therefore, God did not make his Son miserable for a while.

Argument #7: Lastly, 'tis the Nature of misery to be personally impotent. I Cor.15:19. If Christ had been miserable for a while, he must necessarily have been weak as long as his misery lasted. For they are weak creatures only in the total of their being, and every way depending, who need Mercy. Tit.3:5, Lam.3:22. Now what an extravagancy is this to carry over to Christ! To make Christ weak, or impotent, is to make him to have needed under that weakness and supposed impotency, another Redeemer for himself. And what an abominable extravagance would the supposition of such a thing be from any man's principle? And yet the extravagance I strike at supposeth it. For that is it which makes a person miserable, when he falls into a calamity out of which he cannot redeem himself, much less another from.

His Second Extravagance is applying to Christ an illustration that concludes with these words, "sure if he should not carry it so to him, he would discover himself more cruel and unmerciful than the thieves." He had been proposing a scandalous, extravagant platform of extorting, I Sam.2:16, and forcing out the Free Mercy of our Lord Jesus Christ towards the Miserable. 'Tis such a plan too, as, methinks in the very chain and coherence of the argument, as well as sound of the extravagance, should be confessedly odious. I will lay it open thus, as his words are these, when he is setting forth the efficacy of a man's duties. "I shall illustrate the point in hand thus, says he, a master goes a journey, and designing to be absent some time, he calls his servant, and commits the care of his goods unto him, and gives him a strict charge to watch; the servant does so; but by and by the house is beset with thieves; the servant cries out with all his might, good neighbors help, or I shall be overcome; but finding no help come, he resolves to encounter with them himself, and to make the most vigorous resistance he can in his own strength, and does so; but they being many to one, the house is broke open, the master receives much damage; his goods are ransacked, and the servant lies groaning and bleeding of the wounds he hath received, and almost ready to give up the ghost; but at last the master returns, who finds his house broke open, his goods gone, and his servant sorely wounded; who tells him a mournful story in that how he cried for help, but finding none, did the utmost he could to secure his master's house and himself; but being overpowered by the enemies, he received these wounds. Now can we suppose, says he, this master to lay any more upon this servant? How cruel would he be to beat such a servant, or turn him out of his service on this account? Nay, have we not cause to believe that any master in such a case {especially a good man} would take care to bind up his wounds gently, and be at any charge for his cure? Have we not ground to believe that instead of correcting his servant he would highly commend him, and say, well done good and faithful servant? Would he not judge him still fit to be in the family, though he was overcome, since he did his utmost to preserve his master's goods and himself from these wounds? Sure if he should not carry it so to him he would discover himself more cruel and unmerciful than the thieves." Thus far Mr. Hunt, pages 142,143, but he goes on into extravagance, applying it, under this form, to Christ. "To apply this now to our present case, Christ is gone to receive a kingdom, &c," Page 143, so that in upshot and natural significance of words under the coherence of his own argument he forces it to be thus in all respects with Christ, Psal.89:6, towards any of his own servants doing to their utmost for him under the like circumstances that come up to the circumstances of the illustration; or if he can't force it out of Christ thus, he'll fall foul, Isa.37:23, upon him under the rigor of this conclusion;

"sure if he should not carry it so to him, he would discover himself more cruel and unmerciful than the thieves." Why, let me tell this 'brother' of the extravagance thus, for there are a great many in false zeal go as far {to all outward appearance; for this is but an outward appearance-illustration} as this servant, and they go as far too in the name of Christ, and what men apprehend to be the house, Jer.7:4, the Church of God, even as this servant in defense of his master's house and goods against the aforesaid thieves; whom yet Christ will certainly reject and punish, and most justly too; there will be no cruelty and un-mercifulness in it; for this is but like his own common way of calumny against Christ, I Sam.2:29, and all to set up the dear creature, upon the foot of works, and not of Grace. See this illustrated in Matthew 7:22-23, "many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Look, here are Preachers and Professors who verily believed they were Christ's Servants, and they had their own good word for it, II Cor.10:18, {as many nowadays in our pulpits have,} and called themselves, I Cor.4:19, so. These thought Christ had committed the care of his goods unto them, and looked upon it, as if the Lord had given them the strict charge to watch as his servants. Acts 20:28-31. Again, they thought they had done so, that they had watched, that they had seen the house beset, that they had done their utmost, I Sam.15:13,20, to oppose the thieves, men and devils, and with success too, as it seemed in their eyes, had saved the goods, and turned the thieves out of doors.

And yet the Master of the house, Lk.13:25, the Righteous Master of the house returning, neither thanks nor owns them, "I never knew you, depart from me." What an extravagant project hath he laid down here for Mercy towards a Miserable in an Illustration! What wretched work is here! Enough to make a man that knows and believes the Gospel blush! {"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan.5:22-23.} Weigh it over, for is not a servant's laboring what he can to resist thieves but a Natural Act? What is this to a Spiritual Act? Jn.3:6. Does not the servant naturally from natural principles of fear and self-preservation put forth himself to defend himself and his Master's house and goods? Again, does not his Master from another natural principle of gratitude reward this servant at his return? But where's the man that can say in truth he hath deserved it at Christ's hands, in point of faithfulness even in natural acts, as that servant truly deserved anything at his Master's hands. {"So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." Lk.17:10.} Is there not a man of you all, ye open-mouths, that will boast or flatter himself or another, that either of you have done fairly upon the square in natural acts for Christ, as this natural servant in the illustration is said to have done for his Master? Did Mr. Hunt ever put forth himself in his natural acts thus for Christ? Psal.16:2 with Rom.4:4-5. Hath he acted naturally to try his natural fidelity in resistance, as this poor wounded servant did for his absent master? I no ways believe it, nor anything that will rise up in a parallel to it, because I have no grounds for it. And so I say the same of myself, and every other good man, between God and Men. We all have sinned, and come short of the glory of God, Rom.3:23, in this very respect, that in all Resistance of Sin, put it all together, that ever we made against sin in our entire lives, we have resisted nothing naturally {for his illustration is in the case of a natural resistance} in

comparison of what we might have done, and this falls far short still of what we ought to have done {if you do but as he, to set Christ's Suretyship aside.} Ay, but now come to super-naturals {for you must come thither if you come up to the true point} and then is not this extravagant to apply to Christ, who is a supernatural Master, and his servants by Grace of the Holy Ghost in Supernatural Service, and in Supernatural Obligations to their Master, Christ? And yet, to parallel the illustration, they look not at the Spirit, depend not on the Spirit, plead not the Spirit, but run out all their heat and zeal in mere natural service performed; for the form of illustration can carry it no higher, and in that fall short too; then forcibly conclude Christ must be kind to them, save them, reward them, not turn them out of house, or else presently be threatened by a brave servant to be laid open for un-mercifulness, "sure if he did not so carry it to him, he would discover himself more cruel and unmerciful than the thieves." There is a natural expediency, not to say necessity that lies between a natural master and his servant; but is there any natural obligation between Christ and his servants? Are not all rewards of sheer and sovereign Grace, and fastened upon Grace between Christ and men? {"Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous; or is it gain to him, that thou makest thy ways perfect?" Job 22:2-3.} So that thus far here is the Popery of it in the sandy foundation of men's natural acts, which towards God and Christ are their works, Job 9:2-3 with Psal.143:2; and God would not be cruel if he gave them nothing, nor will Christ be cruel, though he turn many out of place and service who perhaps outwardly, upon the foot of nature, have done far more in zeal to Christ, and what men apprehend their Master's house, than either Mr. Hunt, or I. If I am therefore smiled upon and saved, it is by mere Grace, II Tim.1:9, as if I had been converted upon the Cross, and had done nothing of what the Ministers talk of, and press men to do, if they be saved. But then besides, here's madness and extravagance to suppose cruelty and un-mercifulness in a man, and then go and apply it to the Man Christ! What a supposition is this minted out of his own brain to fasten upon Him who is over all, Rom.9:5, God blessed forever! Strange! That a man, a minister too, should lay a thing of this moment upon such rotten stress, as the natural fidelity of a servant to his natural master, and the natural gratitude of that master towards his faithful servant. To suppose it, I say, of him that is Perfect is an extravagant thought. A master may be ungrateful to a deserving servant; but first hath Christ any deserving servants? Lk.17:10 with Rom.11:35. And next, can Christ be ungrateful to forget his own? Yet here is a bold stroke that says "cruel and unmerciful." Why, this is just like the world's railing at Election, and telling us, that if God chooses some and passes by others, he is cruel. Hear what the Holy Ghost saith in another case which will reach it, "can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa.49:15-16. So a master may forget, the master in the foregoing, specious illustration, may forget, and act quite contrary to Mr. Hunt's fair show of kindness and respect. Yes indeed, a mere man may forget all that's praiseworthy, and commit what every man may censure. But now shall the Foundation upon which Christ acts towards God's elect, be destroyed, Psal.11:3, by laying all his Babel-conjecture upon this sandy foundation of good nature in a man towards his servant that has labored what he can to save his house from being robbed? Away with this Similitude! Christ's Carriage in this matter depends upon his Father's Covenant that Mercy shall be built up forever. {"I will sing of the mercies of the LORD forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a Covenant with my chosen, I have sworn unto David my servant." Psal.89:1-3.} If you

take away this, 'tis not the best service in the world to Christ will do your business. When the mother of Zebedee's children came to Christ, with her sons, worshiping him, and desiring a certain thing of him, which was to grant that her two sons would sit, the one on Christ's right hand, and the other on the left, in Christ's Kingdom, Mt.20:20-23, Christ stands here to his Father's Preeminence and Covenant, when he tells her that it "is not mine to give, but it shall be given to them for whom it is prepared of my Father."

2. Christ receives, rewards, encourages, does all, according to the ends and designation of his Mediatorial Office. 3. The whole strain of the illustration, when brought into application to Christ, strikes at the Responsibility and Perfection of the Person, for a master may forget, but Christ cannot forget. 'Tis abominable to suppose he can, and then to aggravate it out of an illustration, wherein if a man does so, he is more cruel and unmerciful than thieves that break into an house, and abuse the honest servant they overcome. 4. The efficacy of Christ's Blood and Righteousness by the Spirit of Christ in a way of Free Grace is what we are to look to in Christ's carriage, and not tie it up after the example of an honest man to his servant. The Holy Ghost in his Applicatory Office hath abundantly made Provision for the honour of Christ, according to the Revelation of the Gospel, and not according to the Popish and Extravagant illustration {before described} about human obedience to the Law written in the heart, of which Mr. Hunt had been speaking in the page preceding. But alas! I find all these glorious matters of the Gospel are made nothing of, nor once brought into this reckoning! That it is a horrid extravagance, to bring in that which is so perversely foreign to the case!

His third and last extravagance speaks these words. "Can we once think that when Christ comes to judge the world at the last day, that he will sentence that soul to Hell, to be forever separated from him, who bore so dear a love to him, that he could have almost have leaped into Hell, if there he could but have enjoyed more intimacy with him?" {Page 137}

Here is both Extravagance and Arminianism! Why could not a sound part have sufficed without an Arminian flaw? And again, why not a sober part have sufficed without the extravagant? Why Arminianism! Was it not enough to have said that when Christ comes to judge the world at the Last Day, he will not sentence that soul to Hell, to be forever separated from him, to whom himself bore so dear a love, as to lay down his life for him, in his Room and Stead? For this is the meritoriously procuring cause of all the soul's love to Christ. Why must he lodge the security of the soul's Eternal Condition upon the soul's dear love to Christ, when there was the Father's own dear love unto the soul, and Christ's and the Spirit's dear love unto him, as the only basis to lodge it on? And then to Arminianism, why Extravagance? Why should this preacher choose rather to flatter souls with extravagant nonsense, than comfort them with the Saving Truths of the Gospel? Why were not the great things of the Gospel here brought forth in season, rather than this account of almost leaping into Hell? Now to examine and refute it.

1. What a wild supposition is this of a soul's enjoying more Intimacy with Christ in Hell, than he was capable of enjoying here on Earth! 2. What a random supposition is the enjoying of more intimacy with Christ in Hell, than he did in the Ordinances! 3. What a crazy supposition is this; for if there were more of Christ to be enjoyed in Hell than in the Ordinances of Christ in the Church, Hell could not be Hell. 4. How mad is this supposition of enjoying more intimacy with Christ by a soul's almost having leapt into God's hatred, if there in God's hatred he should have enjoyed more of Christ's love! Because 'tis plain that leaping into Hell is leaping into God's hatred. And what a contradiction is it to leap into God's hatred, under a supposition of enjoying thereby the more of Christ's love! Almost to leap into Hell would be almost to leap into God's Vengeance. And can a man's heart endure, or can his hands be strong, in the Day that

God shall deal with him? Ezek.22:14. 6. 'Tis almost to leap into a personal obligation, and hell-bonds to pay one's own debt to the utmost farthing. And what a supposition-way has he found out in this to enjoy more of Christ! 'Tis akin to the worst of soul-murder to choose to leap into Hell upon any account whatever. 8. To leap almost into Hell is to leap almost into Damnation. What an extravagant supposal then is it to talk of enjoying more of Christ that way, the nature of which consists in an unalterable and everlasting separation from him! 9. How would he propose to leap out of Hell again? For who could leap thither without falling? And as the tree falls so it lies. Eccles.11:3. 10. 'Tis a Sin against God's Prerogative in disposing the future states of men; for did he consider who it is that opens the gates of that prison, and hath the keys of Hell and Death? {"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev.1:18.} 11. Did not all this argue a trivial thought of Hell? For when the Scriptures do set forth sinners going down into the Congregation of Rephaim, as the Hebrew reads it, ghosts or giants, Prov.21:16, do they speak after this sort of levity, to make a leap or a sally of it? 12. How would he keep off from the Popish notion of satisfaction by lying in the flames of purgatory? A doctrine foretold by the Holy Ghost to arise in the latter times, among such men as should have their consciences seared with a hot iron? I Tim.4:1-2. 13. Does it not put a distressed sinner upon measures of over-valuing his own Sufferings? 14. Is it consistent with the beating down of a man's own righteousness to propose a way of one's own leaping into a further Enjoyment of Christ? 15. Is it advancing Christ? No; for 'tis undervaluing his Sufferings and Accomplishments. For did not he descend? Should we need to choose almost to descend too? Eph.4:9-10. 16. Lastly, is it not an injurious point to Free Grace? As if the Gospel-Salvation was so hard to come by, and it ceased to be the Gift of God. Rom.6:23. So much for his Disparagements and Reflections upon Christ in these latter Extravagancies. Next, I may come to vindicate the Grace of God from his plenteous and gross Arminianism.

## Chapter 26

**Of Arminianism in General, because Mr. Hunt's Royston friends do at the writing of these papers Justify him from Arminianism in his book, his works having various passages in them against Free-will; as if the whole Work of Arminianism lay there.**

It will be needful to premise something briefly in general appertaining to the Remonstrants Arminianism at Dordt, touching the Five Points, from their first grand leader in the Low Countries, Arminius. {Note: Arminius died before the Synod at Dordt began.} These men did openly maintain the Controversies, called the Quinquarticular Points, in the Years 1618 and 1619. After a Synodal Stating and Publishing the matters in Debate with them among the Orthodox, fifteen of the Followers of Arminius remonstrated or pretended to show over again the plausible equity of their Cause, and were from thence called Remonstrants; Episcopius of South-Holland, and Professor of Divinity in the University of Leiden, being their chief speaker; as since Limborch hath been their most strenuous Defender, whose Works keep up the Academical vogue at this Day. The substance of the matter was summed up in Five Articles.

First: The Arminians openly denied the Election of Persons before the Foundation of the world, allowing no Election of persons at all for an Eternal State of blessedness, antecedently to qualifications; or, as they phrase it in their Manifesto, without regard

first had to any Obedience or Disobedience according to God's Good Pleasure. And this all the Fifteen subscribed to as a separate Article.

Secondly: They openly maintained Universal Redemption, or the Redemption of all the individuals of mankind in the world, asserting not only a sufficient Redemption for all and singular, but a Redemption paid down for all and singular, and that none is exempted from it by the Decree of God, or the Death of Christ.

Thirdly: They openly agreed that Man's Free-will had a Power, by such Common Grace as God had bestowed upon every man, to be saved if he would; the meaning is, that all men now in their fallen state have a power to do all that God requireth of them; and this stock of doings and performances {of what lies in every man's power to do} they do call at this day the working out of Man's Salvation.

Fourthly: They openly remonstrated that the Grace of God is never so Prevailing on a man's heart, without doing violence to the will, but his Free-will may still oppose and frustrate it, if he so pleases.

Fifth: They openly held the Final Apostasy of the saints, and framed this last Article against the Doctrine of the Final Perseverance of Believers.

These were the Quinquarticular Points which the Arminians remonstrated upon against the others; and the four last they subscribed again with the same number of their names; and the same matters do Arminians, sprinkled up and down everywhere among us in the Reformed Churches, hold at this day.

The Truth is that Arminianism in all its deadly principles is a grand part of the Corruption of man's nature in all of us, to a man, as we grow up and mature in the way of life; and though even now and then amongst professors of Grace, {oft notionally cultivated and refined,} some would attempt to weed out Arminianism; yet, its dominant roots will prevail and interpose themselves throughout, like chaff amidst wheat, destined to be one day awfully separated. {"A little leaven leaveneth the whole lump." Gal.5:9.} Such cropping off the tops of Arminianism was easier formerly, because the Common opinion of the times in a far greater number of the Reformed Churches favored the suppression of it; but now Human Nature is grown again rampant, and this venomous plant almost Universal, since the weeding's over. To be sure, as to my own part, till I felt God's work graciously and most sweetly wrought upon this heart of mine, thereby slaying the enmity, {"because the carnal mind is enmity against God," Rom.8:7, "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph.2:16,} I found all these points of the Arminians, as naturally growing up with my Pride to stand up on mine own wooden legs, and with the swellings of my heart that then arose against God, as I have found it as easy a thing as to breathe air. This was my old nature; for "can the Ethiopian change his skin, or the leopard his spots? Then, saith the LORD, may ye also do good, that are accustomed to do evil." Jer.13:23. Nay, after God had converted me to his Son, I have seen since, upon review, Secret Arminianism, not then discerned by myself, sifted with art and labor into divers of my own Sermons. It is hereupon that the first book I published 13 years ago {"Gospel Feast"} hath had in the Application-part, &c., divers Exceptions of my own, of that nature against it. Besides, most of my Preaching since has been a satisfying and plenteous answer to the errors in that first essay; so that through Renewing Grace and Gospel Light received, I can experience in these matters that to be amiss which all the Arminians experience, and which therein they find not to be amiss. I have experienced at one time or another, what the Arminians experience, only the Arminians cannot experience, while such, {in a state of unregeneracy,} what I have experienced from the Lord. Oh! The Particularity, Efficacy, and Unchangeableness of Grace I have found, since the first Saving work of God the Spirit on my heart! What Power, Life and Communion hath been often felt through God's Rich and Special Bestowments since! What

conveyances in these points have increased unto more Faith and Understanding, through the Riches of his Grace! {"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph.1:7 & 2:7.} When the Holy Ghost speaks of Grace, he means Supernatural Grace, and that Grace is ten thousand times above the Arminians fabricated concept of Common Grace. And as it is in kind, so it is in Operation far above and beyond their Common Grace; for 'tis Common Grace which they always mean when they talk so much of the Grace of God. Well, I have believed, and therefore have I spoken, II Cor.4:13; and blessed be God, there are thousands in these Nations, {not having to go further,} that have been gifted Grace to experience Supernatural, Effectual, Free, Special and Particular Grace, upon the Foundation of God's Electing Love, choosing their persons in Christ before the Foundation of the World. {"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph.1:4-5.} 'Tis this same Doctrine in the hands of the Spirit of Grace that hath quickened me to every good word and work, II Thes.2:17; without which Doctrine of Eternal Grace I am nothing, and can do nothing, spiritually good and acceptable, I Tim.2:3, in the Sight of God through Jesus Christ. And this I have testified to the praise of the Glory of God's Grace, Eph.1:6, against the Flood of Open Arminianism come in upon this poor, perishing nation. Oh! That the Lord would be pleased for his elect's sake, to pour down his Mighty Spirit, Isa.32:15, from on High upon men of all persuasions, till this unclean spirit is passed out of the Land. "And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land." Zech.13:2.

Now as Sin is Sin and Abomination, wherever 'tis found, so this luxuriant spreading of Sin and Abomination, called Arminianism, ought to be resisted through the Grace of our Lord Jesus Christ, which any of us receive, whether the said Arminianism be a remainder of this corrupt nature in ourselves, and so we ought under the workings of Influential Grace to fight against it at home in our own hearts; or, whether it break forth among the Professors of Godliness in word or writings; and if so, we should be zealously affected, Gal.4:18, in a good matter {for God's Effectual Grace is not a mere Opinion, but our Life} and should fight against Arminianism; not the party, but the Detestable Error, contending earnestly "for the Faith which was once delivered to the saints." Jude 1:3. Again, the more secretly this Poison and Drug of Arminianism is infused into specious labors, and not commonly discerned under the promising Titles of some books, the more conscientiously should it be laid open by such as God hath delivered from those Snares and Dangerous Obstructions of their Ministry, whilst that veil hung upon their minds. I bless God therefore under the sprinklings of the Blood of Jesus Christ, {"elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," I Pet.1:2,} that I come to the Examination of this book, called, "Christ the Most Excellent," in the Arminian points thereof, to lay them open and remove them in some farther animadversions. My way will be to reduce them to some One or Other of the five foregoing articles that make up the Face of Arminianism Open and Unmasked.

Accordingly, I do meet with several matters of this nature that must be reduced to the first, second, third and fourth articles thereof. I must begin with some passages that strike at the Doctrine of Election; passages I say that strike; for I verily believe, the man intended not to strike thereat. Poor man! He might be far from knowing what he did, having read very little in these Controversies. To me it seems not much; certainly,

not enough to see that every Man is by Nature an Arminian {learning only makes the natural man a polished man} if the books of the Remonstrants be read, and diligently compared with the rotten book of our hearts. {"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14.} For if nothing be written upon those fleshly tables of our hearts, II Cor.3:3, but what has been written by so-called Common Grace, I am sure, corrupt nature has made such alterations of that Common Grace, published such strange novel editions of it, and subscribed all with names of mankind, to give this Common Grace an Easy Imprimatur, that I dare not believe, or trust one line of it for Life and Happiness; especially when the fair copy of it in the best morality falls infinitely short of the Glorious Original, the Sovereign and Special Grace of God, in the book of the Generation of Jesus Christ. Matt.1:1. It must now be Secret Arminianism got in among ourselves, which I have to do with; for I do not remember he once useth any expression in the Explicate found that bears at all upon the Election-Point; for, he has not so much as the word "election," nor "elect," nor "choosing in Christ," nor "chosen of God," or any such Scripture-phrase, that I could discern, in all this book. No, not any such phrase for Electing-Grace or against it in so many words. If therefore I prove nevertheless Arminianism against the article of Election, I must discover it to be of the secret and refined Composition. And then every good man not being able to discern it, some or other might be apt to drink in the belief of it, without knowing of any Poison in the Cup. Besides there are men professing godliness, who may read a book with more love to the man than Understanding of the Matter, and that love a good man better than perhaps they love some of God's Sacred Truth. It is needful therefore to undeceive the honest, thinking, well-minded man, or woman, let the Reader happen to be either.

Now then to this point reductively; for in opening other matters this way is taken. Men who have expounded the Ten Commandments have always used this reductive liberty in their Expositions. Their method hath been to reduce this and that Sin, this and that Duty, to this or that Commandment; though that Sin hath not been explicitly forbidden in the words of the Negative Precept, nor that Duty explicitly commanded in the words of the Positive Law, and it will be fitting enough {and why should any reject an agreeableness} to take the like liberty of drawing up each passage of the Arminian taint, to its own proper head and article in that mixed scheme of Doctrines dispersed throughout this volume. For it is a book wherein the author has made Truth and Error {to grow fast together} both of one piece. The reason is, because in Arminianism men Sin against every one of the Commandments. They Sin against the First Commandment, when they make a divinity of man's power to use God's Grace; they deify the creature's workmanship into a man's own original choice of himself for happiness, not allowing God's Sovereignty and Antecedent Choice, before creature obedience or disobedience; and so contrary to the First Commandment "have other gods before him," to his very Face.

In Arminianism men Sin against the Second Commandment in bowing down to this supreme Idol of man's power, which they have carved out of their own imaginations, adorned by reason, reading, disputes, corruptions of a man's own heart and ways, and then set up, using it as a piece of religious adoration that will help a man to set out for Heaven, and if used well will in due time bring him thither, as if it was the very same thing to go to Heaven, as to go to London or Amsterdam! How men bow down to the Grand Idol, Free-will, whilst they use their utmost natural Powers to bring God over to their sides by exalting the creature in those very things where the Lord alone should be exalted; and where by true Saints the Lord alone is exalted at this Day, according to the Promise, without any regard to Free-will. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone

shall be exalted in that day;" "and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day." Isa.2:11,17. "The Lord alone shall be exalted in that day." 'Tis twice mentioned, in that day, when? He tells us, verse 11, when the "lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down;" and verse 18, when the LORD utterly shall abolish all idols. I argue therefore, if it must be thus, when he pulled down Pagan Idolatry, Rev.6:15-17; how much more so, when the LORD is pulling down Anti-Christian and Arminian idolatries, as that which "opposeth and exalteth" itself above all that is called god, or that is worshipped, II Thes.2:4, and such who declare in their hearts that they will {by the exercise of their free-will} "ascend into Heaven," and thus exalt their powers above God, in essence declaring that, "I will be like the Most High," Isa.14:13-14, and thus opening their mouths "in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven," Rev.13:6; but nevertheless, the LORD "that sitteth in the heavens shall laugh;" as it is the LORD himself that hath them in derision." Psal.2:4. How abominable is the will of man in his encroachments upon the Christian Religion! How much more should men cease from these, and cease to plead for these idolatries in the hearts and spirits of such as profess his Holy Name? Especially, when after hammering in the shop of men's hearts and thoughts they are set up in the Pulpits and Congregations? 'Tis as the prophet says, just as the more gross and stupid idols are laid aside, that mow in a more refined sense, the workman melteth a graven image, Isa.40:19, and forms a god, Isa.44:10, "that is profitable for nothing." The Preacher in the fire of his zeal to promote the Popular Salvation melts the natural affections, and warms the natural hearts of his auditors with something, which naturally on the spot alters the form of many of their common thoughts, as they resolve to be sober and be drunk no more; they resolve and vow to end within themselves, and in everything to mend their evil ways. By this means of the workman they have a graven image of natural Religion just cast in their hearts by new melting; and this natural image of the Religion of Man, be it moral Reformation {which consists altogether in Natural, Common, Old Testament-acts} or let it be any other religious image of Free-will; for in all natural Religion and natural Acts of the Christian Religion too, every man or woman does that which is right in their own eyes, Prov.21:2, in following their natural and common power of acting; and all the while there's nothing of this set out for Heaven, nor ever reaches thither, even whilst a man's hands and eyes in blind Devotion, Notional and Dogmatical Faith are lifted up towards Heaven. Now I say, this image of a man's natural power, new melted into natural acts of devout conformity and sincere compliance to the shell of the Christian Faith is an image that every man by nature is prone to fall down and worship; to make a god and a Christ of this Grand Idol! To fall down before it, and say unto it in a man's own heart and principles, deliver me, for thou art my god! {"And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god." Isa.44:17.} Thou art my Saviour! And there is no other God nor Saviour will help, or come nigh me, till thou, Free-will, and my own good endeavors and prayers begin to set in motion my approaches unto the LORD. Oh! If ever I am saved it must be by this doing and working and striving and endeavoring what in me lies; by doing all I can towards my Salvation, and then there's no doubt but God will have mercy on me, and my Saviour will love me. Thus I have set forth the very heartbeat of Arminianism, and that which every cunning workman now in the Pulpit aims at, the melting of this graven image, and the working it up into popular and universal reception. Well, the prophet {there in Isaiah 40:19} goes on, and "the workman melteth a graven image, and the goldsmith spreadeth it over with gold," the University-Doctor goes farther and polishes it, as he comes forth in this Day of Linen/Woolen admixtures,

Lev.19:19, and helps Arminianism take root. He sets it out in a pretty dress and with refined language, the modes and manners of the time; and he that won't polish it with gold-leaf and language, does it by laying on gold out of the wedge, and calling all this same image, "Grace," for this makes it {the venom of Arminianism} go down easy with others, when the embellishing thereof with their natural marks and signs, are called marks of Grace, signs of an interest in Christ, and the very evidences of Salvation; and then who {of the thoughtful people} would not bow down to this grand idol, when they see it covered over with all this gold, through the cunning artifice of our goldsmiths whereby they lie in wait to deceive, Eph.4:14; and, says the prophet, they "spreadeth it over with gold, and casteth silver chains." Some of these Arminian Doctors link all the natural doctrine of morality so plausibly with their own natural interests and the times, that he whose silver-chain can't reach and secure to himself and his idol, profitable advancement, yet can reach the general applause and compliment, even the good word of mankind. {"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them; and the people gave a shout, saying, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts 12:21-23.} Others of these Arminian refiners cast their silver chains in another form, and to other ends. They make new and specious contrivances to keep souls in bondage, and in love with their doubts and fears, under the image-way of refined and natural Religion, that they must not seek to get off; and if they do, then presently they are Libertines. Here now are your workmen that first carved out this image more roughly, and did not set Arminianism out, so to advantage to take with all, farther than the affectionate strains of the Preacher went, in the meltings of the image. And here likewise are your goldsmiths, your working polishers, that both by good words and fair speeches deceive the hearts of the simple, Rom.16:18, and make good earnings of it for their bellies. These also, by the most specious colors of Truth and Appearances of it to the eye, in setting out the fair show in the flesh, Gal.6:12, their marks, signs and evidences of Grace, do chain up the hearers in their silver-fetters, till they have wrought in them a sort of delight in and well pleasedness with their own bondage; so as nothing but God's own mighty Spirit in the soul can enable these men to discern the cheat, and deliver them from thence, who have been thus in the Arminian fetters hampered. Thus in Arminianism men make a graven image, bow down unto it, and therein break the Second Commandment.

Furthermore, in Arminianism men break the Third Commandment; for, speaking so much of Grace, Grace, and denying the Infallible Appointments of God to give Free Grace, they take the Name of the Lord in vain, Exod.20:7, in professing to believe in the Lord, the Father, and at the same time denying the Operations of the Father in Salvation before the creature's obedience, when yet the very Operations of the Son and Spirit to carry on that Salvation depend upon the Antecedent Operations of the Father, in the same Matters of Salvation. They also take the Name of the Lord in vain, in professing their belief of Universal Redemption wrought by the Lord, the Son of God, whilst withal they make that Redemption to be universally doubtful to every soul under Heaven, and will not allow it to be absolutely certain to any man on earth, under a pretense of violencing the will of Man; and so rather choose to take the Name of the Lord in vain, every time they call him a Redeemer, than risk to bring the name of their idol-self, free-will, into reproach. Again, they take the Name of the Lord their God, Creator, in vain, whilst they profess to believe Sanctification, the work of God the Spirit, and talk of his Operations in the Grace of God, and yet mean all the while Common Grace, Ineffectual Grace, a spurious notion of grace that the lusts of men shall be too strong for. Grace which hath not a Supreme Power, but a concurring power, an assisting power to sanctify

man's nature; and therein slighting or denying Effectual Grace altogether, they take the Name of the Lord our God in vain. Besides, when they pray for such and such spiritual mercies, they will allow no Efficacy to the LORD to whom they pray to, to work the petitions Supremely they desire of him; and to work the request Effectually in their hearts they put up unto him. If God the Spirit will work under them, after them, or together with them, they'll own him, but not until then; and so if the Lord works out of their due time, and beside their way, they will have nothing to do with Him. Thus, they do but flatter the LORD with their lips, lie unto him with their tongues, Psal.78:36, and take his Name in vain continuously.

Again, in Arminianism men break the Fourth Commandment, whilst they teach the Doctrine of Non-Perseverance; for their Doctrine of the Non-Perseverance of Divine Grace unto the saints suits with the notion of a non-continuance of the Day of Sacred Rest among them; and so propagates their notion of abrogating the Sabbath with the legal types, and denying us any particular Lord's Day, {being a textbook similitude of a believer's rest in Christ; that is, in ceasing from his own works by a vital recognition that the whole of our Salvation resides in Christ.} In Arminianism men break the Fifth Commandment, further than it has any relation to the fathers, &c., of our flesh, for 'tis plain they honour not God their Creation-Father, who hath entitled himself under this relation to be the Father of spirits, Heb.12:9, in that they will not allow this Father the Glory of his Divine Operations to adopt or beget his own children spiritually, in any antecedency to their own filial duty and obedience; nor will they honour him who, in Isaiah 54:5, is called the Husband-Maker, in allowing him to choose his own spouse antecedently to her own choice of Him. {"For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isa.54:5.}

In Arminianism men break the Sixth Commandment; for, they murder souls in taking away their eternal life from the true Foundation. 'Tis true, God raises and saves his own elect, even after such soul murder, but this does not excuse them, as they break the Sixth Commandment nevertheless. And whereas, I know they'll reply, no 'tis the Doctrine, {say they,} of Reprobation that is the soul-murdering doctrine that denies eternal life to mankind in general. Hence I answer, that's a thoughtless mistake, for, as men may kill beasts without murder, when they may not kill men in the superior image; so the reprobate, or such as the Lord hath purposed to destroy by leaving them under their Free-will, are not to be considered in the sense of the Holy Scripture, as men, but as beasts, serpents, dogs, swine, though absolutely such, in their kind, are known only to God, not to us. They are all the time "we and they" in this world, as our countrymen, neighbors, kindred, &c., but now, as it is lawful to kill what we know to be beasts, vermin, &c., so 'tis lawful to hold a Doctrine that will damn what God knows are beasts, serpents, dogs and swine, and save only such whom God foreknew and appointed to be his own children.

Likewise, in Arminianism men break the Seventh Commandment, for, they depart from God's will alone in Grace, and commit Adultery with the work of their own hands. In Arminianism they likewise break the Eighth Commandment, when they steal from God, and bestow it on the creature, robbing God, to enrich themselves and empower man. They rob God of his Sovereignty; they rob him of the Precedency, or at least of the Antecedency of his Grace to and before any works of nature. They rob him of the Co-equality of Glory belonging to his Person, in depending more upon One Person in God for Salvation than on Another. They rob God of his Glory in the works of application, shutting out the Operations of the Holy Ghost, and introducing a creature-free-will in his room; insisting altogether upon natural acts and withholding that Glory that is due unto God, Psal.29:2, by a non-discriminating of his own Spiritual Operations, before, in,

under and beyond all natural acts; to sanctify and elevate them into a new species, or distinct sort of acts, peculiar only to the New-Born. In Arminianism men break the Ninth Commandment, as they bear false witness against God, and say that his Sovereignty is cruelty, and his Particular Mercy, Injustice. They bear false witness against their neighbor, and say that all the Supernatural Religion of God's children is delusion, cant, enthusiasm, fanaticism, libertinism and damnable doctrines that these hold. Lastly, in Arminianism men break the Tenth Commandment of the Law of God, for they covet to have God's Prerogative in their own hands; and many of them covet their neighbor's gifts, their neighbor's excellencies, their neighbor's peace upon their own principles. They covet their neighbor's serenity and Assurance of Salvation in the high-road of nature, and would fain go to Heaven with their backs turned upon it; I don't say, in the broad way, Matt.7:13, of profaneness which is men's broad way in the Interpretation, but in the broad way of Religion, going both to Church and Meetings, which is God's broad way in the text. They covet their neighbor's Inheritance and Interest in God and Christ when they come to die, without any desires of interest in and participation of their neighbor's principles, through any special Gift of God unto them.

Thus, I have briefly gone over some account of the State of Arminianism in general, or semi-Pelagianism, that is Pelagius half over, against whom Augustine in his day defended the Grace of God. And I have had mine eye upon Arminianism, as the universal image and drug of Profession, in all the Christian parties of the world, as such, devoid of the Powerful and Healing Principles of the Gospel through the Operation of Father, Son and Spirit. And now having hinted this in general, I must next address myself, under the Lord's further help, to lay open Mr. John Hunt's several passages of Arminianism under distinct heads, reducible to the foregoing articles in the Dordrechtan or Dordt-System.

## Chapter 27

### **Of the Mystery of the Elect in Christ Jesus before the Foundation of the World, as to the Settlements of Grace from Everlasting, not destroyed by the Fall.**

The first passage of Arminianism in the book, which in these Animadversions I reduce to the article of Election, is this "when God comes to adopt us, and take us into his family, he finds us belonging to the family of hell, and very near akin to the devil." {Page 83}

Adoption is indeed a fruit of Election; for, in Election we are considered as creatures of God to be the Vessels of Mercy in purpose, {"that he might make known the riches of his Glory on the vessels of Mercy, which he had afore prepared unto Glory," Rom.9:23,} before we are considered in Adoption, strangers and enemies, Col.1:21, in our minds to God, {to be of further Grace} the children of God by Regeneration, and so distinguished in Calling from what we were before, under the ruins of the Fall {which comes in after Election} children of wrath, Eph.2:3, even as others, and this is a very wide difference {as I may show by and by} from our once belonging to the "family of hell" and from our once being very "near akin to the devil." Now, Election pitching upon creatures to be vessels of Mercy, and Adoption pitching upon children of wrath to be children of God, are consistent in the order of things, and the wise Economy of our Salvation. {What the Father doth for thee in Christ-towards or God-wards, adopting thee in the Secret Acts of Love between Jehovah and Christ, is One Thing; and what the Father doth for thee through Christ-towards thyself, or thee-wards, in the more open Acts of Love between Christ and thyself by the Holy Ghost is evidently another thing.} They are both of one piece of sheer Grace, which the Scriptures make out; but on the

other side, here's the fine-spun Arminianism against Election, that "when God comes to adopt us, and take us into his family, he finds us belonging to the family of hell, and very near akin to the devil." This is a gross error and very anti-Scriptural, after all the concession is made which the Scripture allows us to speak. The Scripture teaches us to acknowledge, that "the Lord finds us poor and miserable, undeserving, ill-deserving creatures, defiled with sin, and rebellious against himself," as Mr. John Hunt well expresses it, on the same page; but what of all this? Still this does not make the Elect before their Conversion to have belonged to the family of hell, and near akin to the devil.

First Reason: An Unconverted State is certainly a time in which the Elect through Corrupt Nature belong to the first open Man, {Adam,} but is no proof to argue from thence, that the Elect in an Unconverted State do belong to the "family of hell." The Elect must have been related so indeed after the Fall, if Free and Sovereign Grace antecedently to the Fall had not limited, excepted, overruled it; and in the Settlement-Covenant with Christ before the Foundation of the world, Jn.17:5, made the Secret Difference, as may after be explained if reader, thou hast but a little patience. The wretched effects of Man's Fall do show that the Elect belonged in their Natural Relation to Adam, {"as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom.5:12,} but it shows not that they belonged in that natural Relation to the devil. It convinces me that they were of kin to our First Parents, but were never of kin, nor near it, to the Serpent that beguiled them. Adam knew that he was naked, poor and miserable, when he fell, and therein he made all his posterity like himself, poor and miserable likewise, and therewith true Adam's Children, but what then? You must not say that all of them therefore are by nature {Gen.3:15, "thy seed,"} the devil's children. For when Adam fell, he fell neither as to his Person, nor as to all his Posterity in him, into the same black Relation to Hell with the devils, as some of his posterity in him fell. All fell, but all fell not alike. The Elect of God fell as certainly in Adam, as the rest, all being alike Adam's natural seed, yet they fell Discriminately in the Secret Eye of God. They all fell into the same Openly Poor and Miserable Condition, but not all into the same Secret Condition; nor at all into the same Relation, farther than the corrupt Relation of their nature-part, Eph.2:3, to Adam. All fell towards Hell, but not all to it. All fell by the devil's craft, but all fell not to be integrally of the Devil's company, or constitutively, to be one moment of the devil's number.

And blessed be the Lord, I find so much Evidence of this Doctrine in the Scriptures, and so much comfort of this Doctrine in my own soul, that I can through Grace meditate upon the reverse, or that which is written upon the backside of this Doctrine, I mean the Terror of it, and yet whilst mine heart stands in awe, Psal.4:4, not afraid, according to that Gracious Promise made unto the Church, Isaiah 33:18, with verse 17, "thine heart shall meditate terror," "thine eyes shall see the King in his beauty; they shall behold the land that is very far off." 'Tis not the black Doctrine of Calvin, as hath been represented, but the beautiful Doctrine of Christ, as hath been experienced! The non-Elect fell so as they were never restored to this day, but the Elect, {notwithstanding their Fall at the same time, and in the same natural head,} fell within the bounds of Effectual Restoration. {"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath

fitted to destruction; and that he might make known the riches of his Glory on the vessels of mercy, which he had afore prepared unto Glory." Rom.9:11, with verses 15,18,21-23.}

Now to make out the Ground and Reasons of this, that all the children of Adam who fell alike in their Open Condition to be poor and miserable, yet fell not alike in their Secret Condition, {as "vessels of mercy, which he had afore prepared unto Glory," Rom.9:23,} nor at all in their Relation, farther than in their nature-part to Adam. Consequently, that they fell not into the black Relation to the "family of Hell," nor to be in any ways near akin to the devil, I shall with Divine help make it out by the Supreme Settlements, and therein the Supreme Headship of Christ to the Elect, in the Gracious Branch of that Headship, to wit, Mystical and Transcendent above Adam's Nature-Headship. The Headship of Adam was subordinate and natural, {"the first man is of the Earth, earthy;" I Cor.15:47;} the Headship of Christ {"the second Man is the Lord from Heaven," I Cor.15:47} is Supreme, Mystical and Transcendent. Christ's Headship also, as Supreme and Transcendent was First in Constitution, Gen.1:26, though Last in Revelation and Outward Execution. {"The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." I Cor.15:45-46.} Adam was the first Open Man, as he was the first in God's visible raising and uniting the open actual Principles of his Composition, that Christ might be the Open Second Man, under that Open Consideration of our Nature fallen, to set forth God's Glory to the creature immediately; yet Christ was the Secret First Man {as before I have largely proved; and so I do but here make use of some of those former truths in overthrowing the anti-Election Error before me.} Christ was the First Man in the Primo-Primitive, or Original Design and Secret Constitution of the Father, to set forth God's Glory to the creature ultimately and fully. {"Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col.1:15-17.} For "the LORD hath made all things for himself," Prov.16:4, and this brings in Christ Comprehensively in the vast fulness of God's Everlasting Thoughts to usward, {"many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered," Psal.40:5;} that there was room in God's vast Thoughts, and in his Election of the Man Christ Jesus, to stand in the Second Person of God, to have made him immediately, without Subordinate Purposes of the Fall of those creatures chosen in Him, to have been our Head of Confirmation, and so have made the Fall as impossible to the Elect, as Confirming Grace by Jesus Christ hath made it impossible to the Elect angels! I Tim.5:21. Nevertheless, Sin's Entrance was Ordained to be the means of bringing Christ into the world, as the Mediator of Redemption, and that to the Elect, as to what they were involved in by their Adam's Relation in the Garden; and upon the Father's Comprehensive Provision of Christ, a Supreme, Mystical and Transcendent Head, {"for it pleased the Father that in him should all fulness dwell," Col.1:19,} Christ enters federally and freely, {"mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a Covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever," Psal.89:2-4;} and every way fully into this World to be the Saviour of the Elect Body fallen. This effectually recovers them, in the Supreme, Mystical and Transcendent Union, from all obstacles in the way of God's love unto them, that they are after brought unto Influential Grace, notwithstanding their sinful similitude of Adam's Transgression in the Fall, {"death

reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come," Rom.5:14;} and this done experimentally by Vital Union in the Work of the Spirit, Eph.5:25-26, and unto Conjugal Embraces in the way of bringing us up to the Absolute Pattern of Adoptive Holiness, that we should be holy before the Father as accepted in the Beloved. {"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the Glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:3-6.} This is to show how Adam as the First Man without reference to Christ, and yet how Christ the Second Man in this one respect, was nevertheless the First Man of all in another respect, before Adam. {"And he is before all things, and by him all things consist." Col.1:17.} Christ was a Mystical and Representative Head of Nature, Grace and Glory unto the Elect before Adam was a Natural and Representative Head unto them. Christ was a Transcendent Head, {"and hath put all things under his feet, and gave him to be the Head over all things to the church," Eph.1:22,} over and above what Adam was in being their actual Head too.

Christ must in some sense be first Head, because there is a Glory radically belonging to the Mediator above and before the Natural Glory in Adam, the Glory of the first Natural Man, as appears from, Jn.17:5, "and now, O Father, glorify thou me with thine own self with the Glory which I had with thee before the world was." This could not be meant of the Essential Glory, Isa.6:6, but of the Mediatorial Glory, Psal.8:5; not the Glory of Christ as the Second Person in the Godhead, and so the Glory of the Son equal with the Glory of the Father, Jn.10:30, but the Glory of Christ as Constituted Head and Mediator in the Settlements of Grace before time began. The reason is, because the Essential Glory was never intercepted from the Second Person. {"Thou, O LORD, remainest forever; thy throne from generation to generation." Lam.5:19. "Thou, Lord, in the beginning hast laid the foundation of the Earth; and the heavens are the works of thine hands." Heb.1:10.} Christ had it before he prayed, and when he prayed; he had it Always, Necessarily, Inseparably and Everlastingly; the Deity can never change; and so he could not pray for that which, as abstractly considered, was his Basic and Essential due, being the Second Person of God or the Second Person in the Godhead. {"For I am the LORD, I change not." Mal.3:6. "Jesus Christ the same yesterday, and today, and forever." Heb.13:8} He must pray for this same Glory then Mediatorially, as Christ, as Head, as God-Man. Christ was absolutely our First Head by Grace, Adam was but a lower Head by Providence and Nature, in whom we fell, whilst Christ stood, and all his elect seed in Him.

Now to magnify Grace, {because it had not been so great an Act of Love and Grace in the Perfect and Supreme God to merely raise a creature into being, and glorify him directly; for then the creature should have had something to boast of, and to stand upon, beyond a creature raised out of Misery,} God would therefore ordain, after his Predestinating us to the Adoption of Children by Jesus Christ unto himself, Eph.1:5, upon the bottom of Election-Union in Christ Jesus, that these creatures should Fall, and out of this miserable Fall arise by Grace the happiest creatures that ever came into God's Thoughts. {Election or choosing makes Election-Union; whereas Predestination is an Act that essentially purposes Election-Union.} For look what Son he had predestinating, his own Son, to be, the Man Christ Jesus, and so a true Man, a Son, and Heir of all things, Heb.1:2, in that new predestinated Relation unto God; so before the Predestination-Glory of the Man and all the Elect in him, God orders the Creation of these Children in a lower Head and Heir, {Adam,} and in that Head and Paradisiacal Heir

ordained, for wise ends, their Fall. That for this Great Love wherewith he loved them, Eph.2:4, he might come in with his Wonderful-Creating Grace through their first Head, having freely chosen them in from Everlasting, even when God possessed Christ in the beginning of his way, Prov.8:22, before his works of old. And for this same great love's sake, for the magnifying of the Infinite Riches of his Grace, Eph.1:7, he ordained to Fall in with this Wonderful-Creating Grace of Primo-Primitive Restoration, {or restoration not to Adam's Eden-likeness, which was but primitive; but to his Son's likeness, the first primitive, Col.3:10, as ordained the Man from Everlasting;} and so ordaining Christ to die for us, and rise again into his Glory, ordained that we should be quickened together with him, even when we were dead in sins, Eph.2:5; which came to pass in the Resurrection of Christ as a Representative Surety on the behalf of all for whom he Died.

Now to accommodate it to the matter in hand, and show from thence how all fell, and again how all did not Fall alike in Adam, as it is according to the different Relation, Jn.10:14,26, of the Elect and non-Elect to Christ's Headship. I say therefore, in the different Relation of the Elect to Christ the Greater Head in Nature, Grace and Glory, from the Relation of the non-Elect to his Greater Headship but in nature alone, comes in the Discrimination of the Fall in these two numbers, or two parties of mankind, the Elect and the "Rest" as the Holy Ghost calls them. "The election hath obtained it, and the rest were blinded." Rom.11:7. The Elect are related to everything in Christ's Headship, Eph.5:30, Nature, II Tim.1:9, Grace and Glory, Rom.9:23; as to say, to his Creation-Monarchy, Eph.1:22, or Rectoral-Government, Isa.9:7; to his Covenant of Redemption, Isa.42:6, or Grace; to a Mystical Glory-Union in his Person, Jn.17:23-24, and to an Eternal Cohabitation, I Thes.4:17, with the LORD. Mystical and Transcendent Union in Christ above Adam is the Effectual Security by God the Spirit of the Experimental Time-Union by Grace, {Faith union to Christ,} which is neither before time, nor before the time of Faith; to wit, the Influential or Vital and Conjugal Unions afterwards; though too I must add, for the Glory of the Holy Ghost, that on the Spirit's part in the order of nature, his work too {he being God} in this Union is most certainly before Faith; for all Union on God's part is before the Faith of the Elect. {"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:10.} The Federal Union in the Settlement of the Father's part is before Faith, the Mystical Union in Consent at the Presentation on the Son's part, the Influential and the Conjugal unions on the Holy Ghost's Part in bringing the Church to Christ, or their wherewithal to enable them for all Acts of their Motion-Faith to Christ, all is effected on God's Part before Faith itself on the Elect creature's part. The first of the two unions on the Spirit's part is Influential, or Vital, in conveying the life of Jesus Christ into the soul, whilst the Spirit unites in time by Transaction, Col.1:13, and Insition, that is, grafting me in, before I can unite to cleave to Jesus Christ, who is the Root and Fatness of the olive-tree, Rom.11:17; Christ sends and gives the Spirit to me from his Father, for this engrafting or uniting work.

Let us take the Scriptures now for the other things laid down about Christ's Headship. First of all, Christ's Universal or Monarchical Headship is set out in the place I have opened formerly, viz., Col.1:15-17, Christ is the First-born of every creature, and therefore in his Constitutive, Mediatorial Headship was a First-born in the Covenant-Settlements before the days of Adam. "For by him" {who is the First-born} were all things created, that are in Heaven, and that are in Earth, visible and invisible;" Christ being originally as to his substance a Concreating Person in the Deity; that is, a Person who had antecedently to the Man the true Nature of God, and therein originally a Creation-Power that was equal with the Father and the Holy Ghost. Thus now being God and Man in One Person, Rom.9:5, as settled by and reputed of the Father, he becomes capable, even when the Man, of sustaining the Glory of this Monarchical Headship and

Universal Dominion devolved upon him as Mediator; inasmuch as, "whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." It is unto this Monarchical and Supreme Headship that all creatures, and therefore all the posterity of Adam by nature, stand related.

Upon this Supreme Constitution of the Monarchy of Christ he will be the Judge both of quick and dead, for God hath appointed a Day in the which he will judge the world in righteousness by that Man whom he hath ordained, &c., Acts 17:31; now, if he were a Foreign Judge, as to say, one of another rank than creatures, then the world must have been tried by that Foreign Judge; that is, by the terrible Majesty of God out of Christ, Heb.10:27, the which is altogether foreign to man's nature. "For our God is a consuming fire." Heb.12:29. But 'tis to be done by Christ in the Day God hath appointed; and so the Headship of the Mediator reaches to the judging of the world in righteousness, Mt.25:32; namely, as God doth it by the Man in the Day to come appointed; for the Son of God, as Christ, being made a little lower than the angels, Heb.2:9, and made Man in the rank of creatures so thus now the Constitution of this Judge, the Settlement of this Monarchical Head, will reach towards all men in the world, Rom.14:9, both low and high, rich and poor together. Psal.49:2.

Well then in the Fall of Adam, the bare Monarchical Headship of Christ was no Security and Privilege immediately to any of Adam's posterity, had it been separately from Grace and Glory, made the only discriminating Relation of all the sons and daughters of Adam to Christ. His appointment then to judge the world in righteousness had been absolutely the matter of terror, if separately from Grace and Glory God had made it known. But as the Elect were transcendently related to these Two Headships in Christ above their Fallen Relation in nature unto Adam, he is their Redeemer before their Judge. {With men tis otherwise, as a malefactor may be a dead man in Law in his prison, or at the place of Execution, and yet a pardoned man in the Sheriff's pocket; and then after, the Pardon delivered or declared to prevent his turning off.} To the rest, his being appointed Judge in the same nature with Adam, to examine the Transgressions of the Law of God, and especially the contempt of the Gospel of God's Revelation of Grace to save the Elect, is dreadfully to punish both the one and the other in that fallen Nature.

Accordingly, in this consideration of the Monarchical Nature-Relation all fell alike, and equally obnoxious unto Punishment. All fell from the Monarch of Heaven; but however we may separate matters in our thoughts, yet in point of fact the Elect could never be separated from the Mystical and Transcendent Headship of Christ, nor for that cause therein Fall in Adam as the rest, who were related only as creatures to this Supreme and Monarchical Headship, but not as Elect creatures to the Mystical and Transcendent branches of it. Some fell never to be saved, but fell in to be of the number of the damned. Others, by reason of their Relation to the Redemption-Covenant by Electing Grace in their Mystical and Transcendent Union, even the results of a Federal Union which God had Constituted, Heb.2:13, between Head and Members, Shepherd and sheep, Everlasting Father and children, God and a people for God; that is to say, chosen in Christ, Eph.1:4, they fell only towards the family of hell, not to it, as the rest, to be branches of it, and akin to the devil. No, blessed be God, yea, forever blessed be God for Free Grace! The Redemption-Covenant with the Mediator from Everlasting is still a Preservation of the Elect in Christ, Jude 1:1, when they were gone in Adam. He that founded and settled the Covenant with Christ, gave unto the Elect in him a Federal and Mystical Union, not to be broken as long as the Lord Christ stood, nor depended at all upon the Covenant after made with Adam. Christ himself entered into a Federal Obligation with the Father to secure the Elect in, under and after their Fall in Adam.

Isa.42:6. This Federal Obligation of their Mystical, Transcendent Head limited their Fall, that it could be extended no further than their Nature-Relation to Adam, and not to their Grace and Glory-Relations to Himself. Also, in that Federal Obligation Christ stood for their Redemption, as the Spirit stood for their Regeneration, from their Fall in Nature-Adam, to raise them above the obstacles that stood in the way of God's Communion-Love, Eph.2:12-13, in the Conveyances of Grace, and the foretastes of Glory here. And hereby though they fell, yet on this account they could not Fall but with a Secret Discrimination. {"That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Rom.9:23.} Accordingly, in the Federal and Mystical Union they were preserved for the Influential and Conjugal unions, which the family of hell, and they who are near akin to the devil were never capable of.

Hence, when the Apostle is setting out these two companies excellently in Jude, he tells us that the Elect were preserved in Christ Jesus; then that must be in this Mystical and Transcendent Union, above all open Nature-Relation to Adam, and secured in a Secret Union and Relation to Christ; for it is in Christ Jesus, and then called, Jude 1:1, and so God and Christ had the Elect in their perpetual eye, even at and under the Fall in Eden, according to Eternal Purposes and Settlements, still as a Mystical Church, to bring matters up into a figure of the Glorious Church, Eph.5:27, just as Christ had beheld her when she was presented by the Father to Himself out of the depths of Electing Love! And so from that glimpse of how God would have her prepared and adorned, Rev.21:2, love moved his heart to become her Husband; and as God's Presentation of her unto Himself engaged his heart, so he knit himself unto her, undertook to redeem and raise her from a world of Sin and Strangers, as she was decreed to be left as one {never abandoned or left to her own devices, but "as one" seemingly left to herself} choosing her own destruction, and fall into and among a world of Sin, for the heightening and illustrating the Riches of the Glory of God's Grace! "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:11-12. Aye, he would undertake to bring her up and out of all Sin and Tribulation; and prepare and present her, after all her precarious Scenes and Changes, to Himself, and then to God and his Father, without spot or wrinkle, or defilement. For though the Scriptures set it out sweetly and plenteously, how Christ died for our sins, I Cor.15:3, and under many blessed relations to the Elect, yet the Consummate and Perspective Relation of all is declared to be as a Husband, Eph.5:23,25, to his Church. She had been viewed by him as a Church, which God had taken by Electing Love out of all his creatures in the depths of his thoughts for him; and he was resolved, according to his Father's Articles, to die for her in her Fallen State, and then gloriously restore her to the primitive Designs of God. Christ loved the Church and gave himself for it. Eph.5:25. It was a Church in his holy eye spotted and abominably filthy in falling into sin, that he would sanctify and cleanse. I say, he had the Elect in his eye as a Church, and then in that Relation fallen that he might sanctify and cleanse it, as a Church, "with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph.5:26-27. Oh! This is marvelous light indeed! And that God hath called me {a poor worm} by his Grace out of darkness into this marvelous light! {"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." I Pet.2:9-10.} By all this it is plain to me that Christ loved the Church as he was a Husband to her; he loved her as he was by an act of Choice, Settlement and

Donation of the Father a Conjugal Head appointed for her; and upon this bottom, mystically commencing her Head in that space which was before the foundation of the world, Eph.1:4, he undertook to be the Saviour of the body, the vast body of all the Elect, and to bring this conjugal body up through her various changes, when all the members shall be perfectly joined together in that glorious body of Christ.

Ah! Poor Confessions of Faith in the confessions imposed on Churches by learned men! And is not that an unreasonable way of confession which another must always make for me? I must then stand to their courtesy to own Election-Grace. {"According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph.3:11.} Nay, if I pin upon their sleeve, or girdle, I must have nothing to do with it. The Strasbourg Confession of Faith, {in that city of the Lower Alsatian in Germany, which was the town where the Roman Exchequer or Silver-receipts in the time of their greatness was kept,} a Confession of Faith that took in with it three cities more, namely Constance, Memmingen, and Landau; their Confessions did professedly shut out the Doctrine of Election; as did the Saxon, Wirtemberg, Palatine and Bohemian Confession of Faith; and so likewise the empty harmony of the Poles, and that which they call the Catholicus Veterum or Confession of the Fathers; a pretty commendation of their gray hairs and beards to teach their children to shut out the Ancient Doctrine {"the purpose of God according to election," Rom.9:11,} which is the Foundation of God to usward! {"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." II Tim.2:19.} All these have nothing to say for Election. And indeed I have only this to say for all their Divinity, I would not give a mite for it, because all the fine pretensions they make, wanting this Foundation, are but a mere Fantasy, a Dream, a Castle in the air, a Bubble, which has nothing in it but that which breaks its own subsistence. For they who go to work without this Foundation {as Mr. Hunt has done all along in his tottering piece} do even make the infallible steadfastness of the Holy Angels an utter impossibility! How much more so the Justification, Adoption, Sanctification and Salvation of so much as one of Adam's fallen race an uncertainty! And so God to humor their empty scheme must have eternally lost his Glory, the Glory of his Incomprehensible and Infallible Foreknowledge, Sovereign Mercy, Sovereign Righteousness, out of Free Goodness and the Consistent Settlements, according to his Supreme Prescience, over all the works of his hands! {"Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the Earth; for in these things I delight, saith the LORD." Jer.9:24.} Oh! When I come to Heaven, I shall therefore admire and love those glorious creatures, the standing angels of God, the better, that they are the offspring of Electing Love! That Election-Settlements had secured their steadfastness in the favor of God forever! Oh! It is from thence they become my Holy Guardians in time, Heb.1:14, and my fixed companions in Eternity!

Aye, and they who shut Election out of their Books and Sermons, are a generation {most of them} that have a sad account to give to God of their Conditional Doctrine! Many practical Discourses besides Mr. Hunt's book shut out Election. They name it not, unless with some undervaluings, if not reproaches; which has occasioned the popular tumult against that Doctrine, and encouraged thousands in the kingdom to vent their unsavory expressions against Election, {see Luke 4:25-29;} otherwise, the Corruption in men's hearts and their natural Enmity to the Doctrine must have been more restrained. Concealment of Election and other Gospel Points hath certainly given a great advantage which the adversaries have snatched at. So the Arminians did when they saw any of the members in the Synod of Dordt, supine, that is, lukewarm, neither hot nor cold. {"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev.3:16.} This is evident in the Letters that they have printed

on the occasion of those controversies, as they picked up any omissions of the Contra-Remonstrants to make for the Remonstrant-side; particularly, in the letters of Walter Balcanquel to Sir Dudley Carleton, taking notice of his account which he gave of the Hessians and Bremes; and therein make earnings to themselves of those cautions the others had used scrupulously, Acts 20:20, 27, in the Article upon Election. Our practical Non-conformist's books in England ought to have been so written {especially, such popular ones on universal subjects, as George Swinnock's, "A Christian Man's Calling," or Samuel Cradock's, "Knowledge and Practice," and the like,} that when the Adversaries to Election-Truths had looked into them, they must either have shut their eyes, or have seen the Foundation of the Gospel well laid; for 'tis only the house built upon the Rock, when opposed, that stands. Mt.7:24-25. The Church stands in Christ, and Christ stands in God, and both by Electing Grace. God hath foreknown this, appointed this, settled and made this to stand forever! There is a notable testimony which I have read that a Jesuit once urged and made use of against a great Socinian {it was Martinus Smiglecius against Johannes Völkel} and yet {though otherwise such a bitter enemy} gave it in the praise of the reformed, that they wrote that of the Divinity of the Person of Christ in their books which the Arians did not. Sure, had there not been abundant Evidence on the side of the Reformed to make this good, the Jesuit would rather have improved the omission against us, than have beaten the Socinian alone; but now on the side of Election-Grace, could our enemies themselves say of the Fortieth Part of our English Reformation-Books, Rom.10:2, though written since the last Forty Years, that there is any more of Election in these Puritan Books than there is in those treatises written by Arminians? What? Do all men think by consent to worm out the Doctrine of Election, and hiss it off the stage of a reasonable world? 'Tis time to stand up for it, if there be any whose hearts burn, Lk.24:32, for the Sacred Truths of the Gospel.

It is a foolish Galatian, Gal.3:1, Passage in Henry Hickman, {though a very learned man,} when he says, "it were heartily to be wished that Protestant Ministers would very sparingly in their preaching touch upon those Points wherein they differ among themselves. The Day is yet to come, {the more shame to his memory,} that ever I preached a Sermon about Election or Reprobation; and I look upon it as a great affliction that I have been by the daring provocations of others put upon it to write about them." {See his Animadversions on Doctor Heylin's Quinquarticular History, in the preface, last page.} Oh! How does this man speak the soul and thoughts of most that are called ministers throughout the world! They see no Wisdom in Election, and therefore their wisdom passes it by! They see no life in Election, and therefore they strike it out wherever they meet its face! Ah! How would the Bible more have pleased them, if God had concealed his Loving Kindness, or had blotted out the Election-Mystery!

"The queen of the south shall rise up in the judgment with this generation, and shall condemn it," Mt.11:42, says Christ to the Jews; and may it not be said likewise to degenerate Nonconformists! Dr. Robert South of Oxford will one day rise up in judgment and condemn these men? I will transcribe something from him of this nature. "Man's Redemption {says he} proceeds upon an Eternal Covenant made between the Father and the Son, by which the Father agreed to give both Grace and Glory to a certain number of sinners, upon Condition that Christ would assume their nature and pay down such a Ransom to his Justice, as should effectually work in them all things necessary to their Salvation. And this Covenant may be properly called a Covenant of Suretyship or Redemption; upon which alone and not upon any Covenant made between God and men in their own persons is built the Infallibility of the future Believing, Repenting and Finally Persevering of such as Christ from all Eternity undertook to make his people. Now by that Eternal Compact or Transaction between the Father and the Son {of which alone we now speak} was this donation of a certain, determinate number of persons made to

Christ to be his people; by virtue of which agreement or transaction he was in the fulness of time to suffer for them, and to accomplish the whole work of their Redemption from first to last. For to affirm that Christ died only to verify a proposition {that whosoever believed should be saved} but in the meantime to leave the whole issue of things in reference to persons so loose and undetermined, that it was a question, whether ever anyone should actually believe, and very possible that none ever might; and consequently that after Christ had suffered, had been stricken, and died for transgression, yet, for anything that he had done, in all this, he might never have had a people; this certainly is a Strange and New Gospel, and such as the Doctrine of our Church seems utterly unacquainted with." Thus far, Dr. South in a Sermon preached at Christ Church in Oxford. {See his Sermons, Volume 3, pages 450-452.} Oh brave Oxonians! Oh, that those at Cambridge had such a doctor to stand Truth it in their Congregations! Well, woe is unto us if we are a purer generation in our own eyes, Prov.30:12, and yet are not washed from our filthiness in the blood of the Redeemer, shed to an Effectual Ransom of the Chosen number, and therein pursuing the article of Election-Grace!

Let us consider. Have our men got wiser Doctrine than Infallible Election? When they are quite run from this Glorious Article to lay all shamefully at this Day upon Ministerial Offers of Grace, and Terms of Grace, which are but the Congregation's Human Endeavors to accept some Offer of Grace? What loss of a fruitful ministry do souls meet with in all this! Offers of Grace? Terms of Grace? I am afraid this looks like designing gibberish to reconcile men to some Party, or at best to ward off the Pseudo-Nomian's blow at what they'll please to call the root of mental error. Gal.2:12. Offers of Grace, terms of the Covenant, and man's choice under the Preaching of any parts of the Gospel, instead of God's gift by Grace, Jn.4:10, and the gift of God from God's choice of his own settled number in Christ, do all proceed from a shutting of God's choice out. This notion of the Offers of Grace is no way suited to the firm belief of the Doctrine of an Election, and non-Election of persons, to obtain, and not obtain Mercy. 'Tis not fitted to a firm belief of Election, and the other parallel doctrines that are built upon it; because here 'tis Grace given, Eph.4:7, Phil.1:29, Eph.2:8, under the positive work of God the Spirit, which must and does come in where the Gospel is preached to the Elect of God, not Grace offered.

An Offer lays the thing only before me under Invincible Impediments of reaching it; as holding out my hand with money to a poor prisoner that looks through a grate, and begs, but can't come near me; he sees what I offer, but he can't step forth to me, nor touch the money I expose and lay before him. But if I go up to him, and give it him, he hath it presently. Again, this Doctrine of the Offers of Grace is no ways fitted to any firm belief of the Doctrine of a Non-Election of persons. Can they do more than the Elect to take Offers of Grace? This is utterly repugnant to the notion of a Non-Election of some. And yet abundance of our book-zeal and sermon-zeal in the very Nonconformist strain is wrought up to the Arminian pitch. They preach and write, not as if there were any vessels of Mercy, or vessels of Wrath distinctly, Rom.9:22-23; but as if these Offers were believed by them, as Election is received by us, and as the Spirit of God, as the Comforter, is believed by us, an absolute fruit of Election to be given to all the Elect of God, sooner or later, under the preaching of the Gospel; they in their offers preach and write, just as if they believed there were no non-Elect, or else had a hope and aim to save them. This must proceed at least in un-steadfastness and un-grounded thoughts, as to God the Father's Operations about Predestination, Election, &c., of Head and members, of Christ and us, of the Glory-Man standing in God's own Son, with which Son, God the Father covenanted to be Mediator, antecedently to the Glory-Man standing in him, I Pet.1:20, and of our Glory in the Man, through Grace. I am sure they can never

firmly believe Election to keep it in their eye, as it is ordinarily stated, to go and preach Offers of Grace as they do. How can I steadfastly believe Particular Grace lodged in the Holy Ghost's hands to bestow it on none but the Elect, when I offer this Grace to all within the sound?

And indeed a separate thought of Election that shuts out the Election of Christ, as Mediator, Isa.42:1, shuts out all the frame of Wisdom in Election-Grace. This very Foundation of Everlasting Love discriminated and diversified the Fall, as I have been showing. The purposes of God according to an Election of persons in Christ, distinct from propositions, Rom.9:16, has secured the Elect secretly in their Mystical, Transcendent Head, that when these fell they did not lose their Grace and Glory-relations in Christ Jesus; the Fall did but stop the motions of the love of God in these points, and that stoppage too was removed by Redemption-acts of the Second Person from the first, and the virtue of the Redeemer's blood brought home by the Third Glorious Person. So that in and under their very Fall the Elect Mystically stood in Christ when they naturally fell in Adam, and so in their Fall could never belong to the family of hell, as Mr. Hunt in his book {in this more like a stalk of poison hemlock} asserts.

Christ was set up from Everlasting; "I was set up from Everlasting, from the beginning, or ever the Earth was." Prov.8:23. Wisdom there tells us so himself; or Himself, as a Mediator between God and all the works of his hands, I mean a Wisdom-Mediator. It is an expression not to be accommodated, without forcing it, to the Eternal Generation of the Son of the same Substance of the Father; because the Eternal Generation of the Son of God was no setting him up, the Eternal Generation being still a higher Act in God, even a Communication of his Undivided Essence in the Personal Subsistence of the Son, {or in plain words, a matter of Faith, not of Investigation by proud and fancy reason,} the Father giving to the Son to have life in himself, as the Father had life in himself, Jn.5:26; and this now is a greater thing, even the greatest Act in God, and more than his setting up Christ in Mediatorial Headship; and therefore is unbecomingly conceived in men's thoughts by this phrase of setting up Wisdom. Setting him up therefore supposes him chosen into some Creature-Relation; and so he only as Wisdom-Mediator is capable of being set up; for God cannot be set up in Office, but as considered in the Mediator; because, as God, the Second Person of Himself is in Absolute Power and Dominion over all his own works. He holds all necessarily as God, and arbitrarily, independently, and yet most justly, wisely, holily, and according to all his own Essential Goodness. Now "I was set up, says he, from Everlasting," which is as much as to say, I was constituted Head and Mediator from Everlasting in the Federal Settlements of Eternity, and the Glorious Transactions in and among the Three-One-God. The Father setting Christ up, Christ consenting and taking the Mediatorial Office upon himself, the Holy Ghost consenting and covenanting to and with the Father and the Son, to reveal and make all known, to all intents and purposes, and Effectual to the Elect. Nevertheless, though the Lord Christ was set up from Everlasting, yet it was still in the order of nature following after his Eternal Generation, a point of truth solidly founded upon some texts coupled together; and it had been well for the Gospel, if men had been contented with such texts as reveal it, without the dangerous experiment of setting it up upon other Scriptures, where the Holy Ghost never designed it should stand. I am sorry to find this text brought by many great divines into the number of such as they have ranged together, to maintain the Eternal Generation of the Son of God, in their admirable writings and their worthy labors against the Socinians.

This setting up Christ from Everlasting hath an Immediate and Necessary Relation {as appears by the coherence there in Proverbs 8} to the Redemption-Part of his being Mediator between God and the Elect, Rom.8:29,30, connected with the Wisdom-Part of his being Mediator between God and all creatures, foreknown and

settled to be made by this Heavenly Pattern. Nor can this, without a contradiction to the thoughts of God, be called {as some do} a Mediator between God and nothing; because as all things secretly existed in God's Thoughts upon this Settlement of Christ, Col.2:3, by God's supreme calling up everything in his mind, Acts 15:18, which should openly appear, he became a true Wisdom-Mediator, then secretly, between God and all things, to God secretly existing. And Christ's Relation of Mediator in Redemption succeeded to the Creature's Fall after the same way; and then as to another end of his Mediation, there comes, within the vast Purposes of God and his Settlements of Christ, the Confirmation and Establishment of the Elect angels. It was a setting up of Christ, which also graciously took in the Confirmatory Part of his Mediation between God and the now standing Angels, to secure their Eternal Standing in the Grace of Christ's Mediation. The whole Office of Christ is set out by this setting up Wisdom from Everlasting; and so 'tis plainly spoken of the Constitution of the Mediator, and not at all of the Eternal Generation of the Second Person.

But briefly as to the Redemption-Part, it has a plain and evident Relation to elect men, Prov.8:31, "rejoicing in the habitable part of his Earth," and that habitable part of his Earth can be more largely or more strictly taken. More largely, and so it was the Land of Promise, Heb.11:9, the only habitable part of his Earth in the extent of the whole Globe, assigned for the Redeemer to inhabit and dwell upon Earth among his own; and into that habitable part of his Earth was Messiah brought, as the Father's bringing in his first-begotten, Heb.1:6, into the world. More strictly, that habitable part of his Earth was the Human Nature itself in the body of Christ, originally in the loins of his forefathers, according to the Flesh, Rom.1:3, taken out of the dust of the Earth, Gen.2:7, in the body of Adam, the first Open Man. Thus he inhabited in the world, tabernacled with us, Jn.1:14, and dwelt in that body which he so fore-viewed from Everlasting. In this habitable part of his Earth he rejoiced, when he looked down from his Everlasting Prospects thereof, "and his delights were with the sons of men." Prov.8:31.

Thus, to set out the Election of our Comprehensive Mediatorial Head, Col.1:18, I have in some things recapitulated from the fourth chapter, which there shows how Christ stood in the love of the Father from Everlasting, Jn.17:24; and in both we see the ground of that discrimination, which I have observed to have been in the Fall of Adam, between the Elect and non-Elect in that Nature-Head of mankind.

Once more, the different Consideration of the Elect and Non-Elect in the Fall is grounded on the Discrimination of the {elect} Seed of Abraham from the {rest} Seed of Adam. Thus, the Holy Ghost makes a Distinction in the Son of God's very taking on him our Nature, restraining it, in an Election-way, unto his own, who were to have the peculiar advantage by it, Heb.2:14, as coming into their room and stead a Sacrifice unto the Justice of God in the same nature that had sinned. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb.2:16. The Arminians would not have opposed Abraham as a Particular of the Election out of Adam unto the Angels, but rather have opposed Adam in whom all were comprehended; and so have weighed the Universal Philanthropy or God's equal Love to all mankind, rather than this Particular Instance of Love in the Discrimination of Abraham from the rest, Rom.11:7, to have made the balance of their own account in these matters. Angels take in the nature of the kind universally, for he doth not say of one sort of Angels discriminately or particularly. Now to have made a perfect opposition or contra-distinction the Arminians would have put in all mankind, and so Adam, as the little Map of the whole world of individuals; but the Holy Ghost {who searcheth the deep things of God, I Cor.2:10, and kept His eye upon the Mystery} says Abraham only, who was indeed chosen out of mankind to be blessed with the Promise of Messiah, the peculiar seed, Gal.3:16, and all

the Elect comprehended in him, as distinguished from all the world. Accordingly, the Son of God "caught hold" of their nature; so the word signifies. That was going with the rest, Abraham along with Adam, Abraham's seed going the same way with Adam's, but Christ caught hold of it as an Election-seed comprehended within Himself, that it did not, could not, run on so far, as to "belong to the family of hell, and be near akin to the devil," for after this way of falling the non-Elect alone had gone off in Adam, that Natural Head of the common race of mankind.

Hence it is, that though the Elect are related by nature to the First Man Adam, as other men are to that natural parent of all mankind; yet as they are related to him only by nature, Eph.2:3, which is not their all, but are also are related to Christ in Grace and Glory-Settlements; therefore they must needs fall too, but with a very peculiar difference, Eph.2:4-8, in respect of God and Christ. The Elect fell, but not from Relation to their Transcendent Covenant-Head. For being unchangeably related to Christ by Election-Grace, capable of no intercision or cutting off from the Elect of God in Christ, only of stops and impediments for a while, Tit.3:4, through the intervention of fallen nature, they could never fall so as to change their Mystical and Transcendent Relation to God in Christ, Heb.2:13-17; being above all Consideration and Dependence of and upon their Under-Relation by nature to the first {Adam} open man. Accordingly in their Fall they fell into the Everlasting Arms underneath, Deut.33:27, and so were soon stopped, as not to Fall into complete perdition, {being preserved in their Federal Head Christ,} and become members of the "family of hell" as our Mr. Hunt designates them, when others {"the rest"} fell on, and that irrecoverably. For these "rest," Rom.11:7, being not so related, that is, not Mystically to Christ, not Transcendently in him, could not be secured in the Fall of Adam, but changed their Relation {all their Relation at once} with their condition, and fell so as to become the seed of the serpent, Jn.8:44, falling so as to change their mystical kind, and become dogs, swine, serpents, &c., in God's account, and Scripture language; in which Condition and Relation they continue and belong forever, though in time they pass through specious disguises, of which their religious dresses, and their fair show in the flesh, Gal.6:12, are not the least. And this Misery fell upon them inchoately, or began to be, as soon as they fell from the natural Image of God {their all} in his perfect Workmanship by Creation of the soul of Adam. For, being once mystically related to Christ-Wisdom, Col.1:15, as creatures, {not to Christ the Covenant-Head, as children,} and innocent creature-ship being all the original perfection of their rank, it came to pass upon their loss of innocent creature-ship by their Fall from the Nature-Image of God, that is from Christ-Nature in Adam, they became mystically related to the serpent, II Pet.2:12, the devil, that seduced them; and so are mystically serpents and vipers at this Day that show their stings and their poisons all through their life; and that not only in un-intermitted immoralities of the open herd, but bloody enmity and madness to the Power of Religion, II Tim.3:5, in Christ's seed whensoever the bright Gospel, or its successful interest, approaches near them. This is the truth of the matter!

And why should we men think that this is a harder case for mankind, that some of their number perish unavoidably for the Fall's sake, after a multitude too of repeated sins, many of which still lie in the broken powers of their disobedient wills to prevent and forbear, especially their overt acts founded in malice, and spirited with contempt against the Gospel-Remedy {or Christ in God's own way of Application} to a remnant, since themselves in this life know not they are excluded from Election-Grace? {'Tis very probable that the Damned as long as they continue in Hell, will find they are damned for no other Faults but what they might have prevented in outward things and would not; and yet to Eternity the saved will find they are Glorified by that mere Grace which never lay in their own power to receive.} I say then, why should this be thought a harder case

to men than it is for the Angels themselves that were cast down to Hell immediately, without possibility of recovery, and that for one {the first} Sin committed within the whole sphere of the Universe. To balance it, as among the Angels some fell not, so among men, some that fell are restored. There is an Absolute Election of some out of the mass and lump of mankind, and by this way an Absolute and Sure Salvation of a remnant is effected out of the numbers of Fallen Men. Whereas there being no Election that hath pitched upon the numbers of the fallen Angels, there is not one of them saved, or looked after that we do know of to Eternity.

To conclude this first reason about belonging to the first man in his worst, i.e., his Fallen State, and yet not belonging for all that {no, not one of the Elect} to the family of hell. It does {I say for a conclusion of the first reason} from all that I have said appear; that in the Fall some of Adam's seed fell, Jn.10:26, to the family of hell, as their center of Relation, and therefore to the same family do unchangeably belong, as the event will make appear; whereas the Elect fell, Rom.3:23, in their company, but never so as to be of their company, nor one of their number that belong to the family of hell; because they only lost their nature-all in Adam, but never lost their Everlasting Relation in Christ, Jn.11:52, this Everlasting Father, as Isaiah 9:6, who federally from the Father, and mystically in Himself hath had his Everlasting Children. Now 'tis time to bring in the second reason against this error under present animadversion, in Vindication of the Election-Point.

Second Reason why the Elect belong not to the family of hell in their fallen state, nor are near of kin to the devil before Faith is given them to Conversion, is, Grace is given them in Christ Jesus before the world began, distinct from a Purpose before the world began to give them Grace in Christ Jesus. The full and direct text we have in II Timothy 1:9,10, "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Here let us take heed of the envy of compounding interpreters who run two distinct things into one, and make the Gift of Grace in Christ Jesus before the world began, to be no more, nor anything else, than the Purpose of God before the world began to give that Grace. For this they do and all to maintain their darling notion that the Elect of God have nothing granted to them, nor settled on them, till they believe. They will allow nothing farther from this text than a Decree to give Grace to them at the time of believing. But notwithstanding all the open violence they offer to the Word, by this relapse into as rank Arminianism in the article of Election as any I know, still the text will shift for itself, and break through all their rude assaults. What Arminianism is it to suspend all Election-Purposes of Grace towards me till I believe? And what a new fetch have these men coined in the matter of this text to support an Arminian Election, by their putting Election-Purposes promiscuously for what the Holy Ghost distinguisheth from all the Ancient Settlements of Grace? Hereby, as Arminians do, they exclude all Immediate Grants in Christ. Now this text comes up fully to an Immediate Grant in Christ distinct from a Purpose to grant; and both, the Purpose and the Grant, put in apart in signification, that one does not signify the other; but that they must be severally distinguished to come up to the Mind of the Holy Ghost. And let me insist upon the matter as it plainly lies in the words themselves.

The Apostle, as the Scribe, or pen-man, pitches at the time of the Holy Ghost's Workmanship in Effectual Calling, as the only fit and capable Time of discovering this Glorious Mystery of the Gospel to the soul. For however it began to be before in Christ Mystical, yet it could never be known before to and in ourselves, as to our own Personal Interest in Christ, till the Holy Ghost's Effectual Time of Operation in the day of Christ's

Power, Psal.110:3, and then it may, as here in the text. Well, he begins with the Power of God put forth in Operation by the Holy Ghost. "Who hath saved us, and called us with an holy calling." This is plainly spoken of the Holy Ghost's work, who does all to and upon us no otherwise than by the Pattern work of Grace delegated to his hands by the other Persons, the Father, and the Son as Mediator. He works by an Antecedent Pattern, and this Pattern is God's, wrought in Grace, a wrought Pattern before the Holy Ghost comes down to us to work in the least upon this noble, Secret Pattern, or draw a line of Grace, Faith or Love, in our hearts by it.

Now because Men are prone to distain this Divine Pattern they will thus reason, that it must be my own repentance as well as I can by myself, my own believing as well as I can by myself, my desires, though I fall short, my qualifications, my preparations, my good meanings, my acts, my works, Jn.3:6, to fit the soul for Faith. For certainly we must do something first, say they, to engage the Lord's mercifulness on our behalf? O! Reflect, as I must die, and be brought to judgment; meticulously examine myself as to how I have lived, I Sam.15:13-24; view over my sins, and tell them out one by one, as well as I can; aggravate my sins, so as not to skip over the least of them, Jer.15:1; propound encouragements of a Common Faith; consider, and compare my wants, and how far I fall short of the Grace others have, Jer.13:13; pray much and live well; and surely I need not question but that God will do the rest. Here now you have got the pattern which these men have sought to set the Holy Ghost's eye on, and draw him to work Saving Grace out of Natural Religion. Aye, but this pattern, this same piece of nature's needlework will not do. Tit.3:5. The Holy Ghost sees the Gospel, and eyes nothing but the Patterns in Christ! Jn.16:13-15. And therefore the Spirit will be sure to strike off all this at one clause, and begin with man's invented pattern to destroy it. He will put the exclusive mark upon that before he will proceed to tell you what the True Pattern is. "Not according to works," says he; not according to our works. Eph.2:9. The Holy Ghost came into our hearts, when he saved us influentially and vitally in Regeneration, upon no such respects as these, or considerations short of the patterns in the Christ of God. He called us with an holy calling, not according to our works, that in the best of them all had sometime which cheated us, and had looked {to ourselves} like a brave and sufficient holiness, when we spent our selves in sundry religious exercises towards God we had been trained up unto. Paul speaks particularly of himself, Acts 26:9, who had been religious betimes before calling; and of Timothy, who also had been early pious in the knowledge of the Scriptures, under his grandmother Lois, and his mother Eunice, II Tim.1:5, and this as to both of them, the old man and the young man too, before the Holy Ghost had come in upon either of their hearts with the New-Life and Gospel-Power. So then it is not according to our works.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9. Mind how the Gift of Grace is plainly distinguished from the Purpose of giving Grace. The Gift is according to the Purpose; therefore the gift is not the same thing to be confounded with the Purpose, nor to be promiscuously used for it, when we speak of it. If the Gift of Grace be according to his own Purposed Grace, I know nothing plainer than here in the text, where Grace is set forth under two distinct considerations, and not in those words, {"according to his own purpose and Grace which was given us"} under one single consideration alone. If men will take the pleasure of making an emphasis in these words, "Purpose and Grace," or one thing divided into those two words, to mean Purposed Grace, {which I shall not contend with them for;} yet to run this Purposed Grace, and the Gift of it into an parallel too, is such an unreasonable humor in their rhetoric as becomes insupportable in Divinity. Well, they are two things.

Next observe how this Purposed Grace was given, "was given us," the text saith, in Christ Jesus. So then, the Gift was in Christ Jesus, not through Christ Jesus, as is sometimes distinguished. The Gift of this Grace was to us mystically in Christ, before the Gift of this Grace was operatively to and upon us through Christ Jesus. We, the Elect, are the objects of it in a Federal and Mystical sense. 'Tis not said that it was given to Christ Jesus for us, and so Christ the Object of this gift declared to be, but 'tis that "we" are the object of this gift in Christ. It was Grace given to us in Christ Jesus. I know not how God could have spoken, by his servant Paul, plainer, to set forth the first Union of all before Faith, and the Settlement of all Grace upon us, and the Donation of all Grace unto us, before we are brought vitally to believe, in time, on the Lord Jesus Christ, than he hath done in those words. It could not have been spoken according to Truth but in the Comprehensive Language of Grace. The Holy Ghost hath used the Comprehensive Language, as he hath said, "grace was given us;" and he hath spoken the mystical language, how it was given, viz., in Christ Jesus before the world began. For to have said the particular language, and not the comprehensive, had been less.

'Tis Grace, and this Grace given us in Christ Jesus. 'Tis not expressed so low as justified us in Christ Jesus, {nevertheless 'tis implied, and let men judge whether there be not a nearer affinity between Justification in Christ before the world began, and this text which saith that "grace was given us in Christ Jesus before the world began;" than there is between Mr. Hunt's proposition that "Christ exceeds all in Wisdom," page 107,} because this had been but the language of one particular blessing; it had not reached all. For instance, it had not been adopted us in Christ Jesus; it had not been called us with a holy calling in Christ Jesus; it had not been sanctified us in Christ Jesus; it had not been kept us through Perseverance in faith, holiness and good works; no, it had not been thus kept us in Christ Jesus; it had not been brought us up to Heaven to the Glory-Man in Christ Jesus, if it had been expressly said, "justified us in Christ Jesus before the world began," and there had been all. Thus for want of comprehensive language to take in all, Grace had been lessened; and therefore, whereas some may object against Justification before Faith, that though 'tis Grace given us in Christ Jesus before the world began, yet 'tis not specifically said "justified us in Eternity;" I answer, 'tis far more than expressed so particularly; for in the language which the Holy Ghost useth, that is not only included to be spoken, but all other Grace beside hath been already given us, before we have influentially acted to believe under it. And this the Holy Ghost proves in comprehensive language, as to say "Grace," not this, and that, and the other instance of Grace, as Justified from Eternity, &c., but he hath saved us, and called us with an holy calling, according to his Purpose and Grace given us in Christ Jesus, to take in all sorts of Grace. Thus, the Holy Ghost hath not singled out any one sort of Grace in the expression to the prejudice of another, as he would have done in saying only, the gift of justifying us, or Grace was given us to justify us; for then the gift of sanctifying us, the gift of strengthening us, the gift of comforting us, the gift of carrying us through all the dangers, corruptions, snares and temptations, within the sphere of time, had been all excluded. But the comprehensive language of Grace given us, answerably to our Full and Comprehending Head, is the largest and richest expression of God's Perfect Will that could have been expressed in words. So that at last, whatever is given us through Christ successively, as we need it, is all given at once to us in Christ, where we cannot lose, or let his gifts fall. So that 'tis plain that the Elect could never belong to the family of hell, nor ever under the Fall, and before Faith, be near of kin to Satan.

Lastly, and yet further to complete the Freeness and Absoluteness of Grace, without any regard to Faith's act for God's Grace, but altogether to God's Grace for Faith's act, 'tis Grace was given us in Christ Jesus before the world began. None could presume, or take it up into his thoughts, that he had actually and openly in the body

acted Faith on the Lord Jesus Christ before the world began; if God therefore appoint, choose and settle a public person, and also choose and settle me and my Faith in him secretly to Himself, and makes it so, that the Eternal Mystery of it lies in the Transaction of a Public Person, {Jude 3, "the common salvation" – there is not a community common to mankind, but a community in Salvation common to the Elect among mankind, as Christ is the Common Head or Public Person to all that Body of the Elect,} that before the Foundation of the world stands up for me to God, by God's own Settlements of this Public Person and Representative of all the Elect, and that upon this bottom, he, as Mediator between God and the Elect presented, and fore-viewed as fallen too from that Presentation of Pure Grace and Glory, stands up and undertakes for us before the world began, and so takes upon him our cause, recovery, and to receive all Grace for us in the full Security of Settlements and Donation; and thus interchangeably, by these Mystical Transactions, we receiving at God's hands all Grace given us in Christ Jesus before the world began; then indeed this is the "Lord's doing, and it is marvelous in our eyes." Mk.12:11. Now Grace carries all afore it upon the Election, Constitution and Settlement of Christ and the Elect in Christ, and in such a mystical way of Donation, as granting all in Christ Jesus thus early. This excludes not only creature-boasting, but creature-dependence, and creature-expectations from its self forever.

Hence it is that it was needful to settle and make all the promises of God yea and Amen in Christ, II Cor.1:20; that is, self-agreeing and consistent, to give the Elect both called and uncalled a comprehensive title, a comprehensive interest, even before they have an apprehensive title or apprehensive interest. Their comprehending title and interest do depend upon God's appointing Grace and settling Grace, and giving the same Grace to them, as they are mystically viewed and considered of God in their Comprehending Head, Christ; and such a comprehensive grant as this, is giving the Elect in Christ Jesus all his purposed Grace, both purposing it, and according to the purpose giving it in Christ Jesus before the world began. And thus we see that God looks upon them, and owns them in time, to bring them up to what they were with him in these Settlements of Grace before time. "Who hath saved and called us according to this Grace," says he.

Thus I have shown that Purpose of Grace, and giving the Purposed Grace are evidently two things, though the quarrel-interests and party-interests, together with the prejudices of men, do scandalously and sinfully compound them, therein giving the Holy Ghost the down-right lie, {and I fear it will be one day found so.} Besides, it is not any man's interpretation, though the man be of good or great name, I am bound to follow, if that interpretation does not follow Christ. And pray, let Christ be heard to speak for himself; he speaks Purpose and Grace given; also, he speaks it in a Deed of Settlement, where if one material word in the form of the deed be wanting, the lawyers will presently impute it as a flaw {to speak of things as they pass in human and ordinary deeds of settlement among men} and will tell you all is questionable, if they raise a doubt upon it, whether the deed will stand good in Law.

I would therefore propose it to one of these compounding interpreters who make the Purpose of Grace and the Gift of the Purposed Grace in this text both one, whether they would venture an estate upon it? And 'tis a hard case they will not venture an estate where they'll venture their souls. I would query of one of these, say of the Nonconformist preachers, whether or not, if a deed of Conveyance or a deed of Jointure to settle an estate of five hundred pounds per annum upon his children to be equally divided among themselves, did run in two forms of copy, the one to be no more than this; the donor hath purposed to give the said estate of five hundred pounds per annum to the said Nonconformist Preacher's children to be divided equally among themselves; and this to be the substance of the one copy. But the other form of copy ran thus; the

donor hath purposed and given the said estate to the use as aforesaid; or, hath given the five hundred a year according to a purpose had to give the said estate to the said ends. Well now, I would fain know whether this Nonconformist preacher, according to his own interpretation of the text in Timothy, would choose to go by either of these two copies alike in the deed? Whether he would look upon the Title and Interest of his children to or in the former deed of conveyance or jointure, that run only and abstractly upon purposing to give the five hundred a year to be the same, and the five hundred a year every way as inheritable an estate, as the latter deed meant, which runs all upon the grant according to the Purpose? Would he look upon that title I say, to be as firm and indisputable, which left out all the body of the grant, and ran only upon the purpose to bestow? I believe there's never a Nonconformist of them all in his wits would run this hazard; if he did, I am sure he must go without the estate. {"And the Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light." Lk.16:8.} Why then should we run a greater, to take up God's Purpose of Grace, and leave out his Grant of the Purposed Grace, and think to come off by saying they are both one thing? And then withal look for a full Execution of the Purposes of Grace to me immediately, after the forfeitures of all I am worth in Adam; and merely to be applied to me upon this bottom of time in which I believe, which was never given me in Christ Jesus before time, nor received by him for me, nor by me in Him that represented me to God, and bore my title and interest with God to and in it all? Now let my Nonconformist consider it wiser, and see whether Purpose and Grace given us in Christ Jesus before the world began be both, or all one. If he will not choose either of the deeds of five hundred a year settlement, wink, as we say, and choose alike, in the instance laid down, then himself hath decided it.

Well, it solidly appears by this text, which will shift for itself and strengthen our Faith, when men are weary of undermining it, that there was a Settlement made of Grace in our Federal, Mystical and Comprehending Head, according to Election; and this Settlement {take in Electing Love and the Redemption-Covenant together, and that is the Covenant with Christ according to the Purpose of the Father} secures Vocation, or Effectual Calling, Faith, Repentance, Holiness, and all Communicated Grace, in time and proper season. For 'tis all, according to God's Good Purpose, "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16. It will be seen now {the more it is viewed} to be all of a piece, and presents the same case, when all the words of this verse in the place of Timothy which I have opened are put together, God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Well, God will look upon the Elect according to this Settlement of Grace between Himself and Christ; and the Grace which was given them in him, according to his purpose, before the world began. And so much for that famous text in Timothy.

A word briefly to follow on Ephesians 1:3,4, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Election-Purposes here are not promiscuously put for the Ancient Settlements of Grace themselves, but for the Ancient Patterns of conveying them according to their Settlements. Election to the Blessings before the world's foundation, is followed accordingly with a bestowment of the blessings in Christ too before the foundation of the world; and thus secures the conveyance of all the Purposed Blessings in this world and the world to come. The Holy Ghost has put Election-Grace as the Pattern-Grace of all the Correspondent Grants, both the Immediate of the same Grace in Christ before the foundation of the world, and all the remote grants of the same Grace through Christ in time, and of open Glory with Christ

hereafter. That look, as God did purpose and choose before the world began, so he did grant and bless with all spiritual blessings in Heavens in Christ {to all which, and to the Heavens of which we are not yet arrived by our believing, otherwise than Mystically, as we were arrived in and by Christ before we believed; I say, God did grant, bestow and bless us with Grace and all Blessings in Christ} by Election-Grace as the Pattern of his doing it through Christ. For it follows there in the Pattern-language, "according as he hath chosen us in him before the foundation of the world." Now is it that the LORD blessed us only after we believed? No; it must be before in Christ, according as he hath chosen us in him. The reason is, 'tis a joint-blessing us with all spiritual blessings together, 'tis not a separate blessing us with some spiritual blessings apart, and any other of the spiritual blessings for a time left out, or deferred. 'Tis all put in at once. Who hath blessed us with all spiritual blessings in Heavens in Christ; neither is that the choosing us to all the blessings, but the blessing us with all according as he hath chosen us to all. Why then it must both ways be understood in Christ, not through Christ; as appears by instances of the "all blessings" wherewith he hath already blessed us. For, are we yet otherwise blessed with Perseverance in all Grace, than mystically in our Comprehending Head of Perseverance? Are we blessed yet, after our Faith, to this day, with joy and triumph, in the hour of death? Hath the Holy Ghost yet wrought upon our souls this extreme unction? {"But ye have an unction from the Holy One, and ye know all things." I Jn.2:20. "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." Acts 2:28.} And as to all and every one of the blessings, as they are said to be in Heavens {especially if ye will own the translation word "places," apart from the original word in the Greek, "heavens,"} how can we conceive any of them bestowed already, as to say, he hath blessed us with all of them, but as he hath bestowed them Mystically in Christ, according as, or by the Pattern, he hath chosen us in him? And again, as he hath blessed us with all spiritual blessings in heavens, mystically still in Christ, according as he hath chosen us in him? And is it more difficult to conceive how all things should be given the Elect in Christ Jesus before the world began, then how God has blessed us with all spiritual blessings in Christ, when yet he hath not blessed any of us so to this day, in the final Conveyance of the same blessings through Christ.

So Titus 1:2, "in hope of eternal life, which God, that cannot lie, promised before the world began." Do ye know of any man that inverts the order of these words? I have heard there is such a man, and a scholar, even amongst our selves, though I have almost forgot the express form of the inversion, as it is said, he chooses to read this text. However, the sense, scope and design of his inversion of the words, as they lie in the order in which we read them, has been to make the Promise commence in Adam, and not in Christ, before the world began. For he is {as most are} an utter enemy to all Union before Faith, and as I hear, to the Covenant made with Christ before the Covenant made with Adam. Of all the ways of inversion I have thought of to make sense of the words, I can meet with none so probable to be his, as this, "in hope of eternal life, which God before the world began, that cannot lie, promised." 1. But this robs the text of the Glory of the Promise, for the Glory lies in this very thing mainly, a promise before the world began; because this is so high and perfect a way of making a promise, that none was ever able to make any sort of promise, in this way of doing it, before the world began, but God alone, unto the Mediator, promising unto the Glory-Man standing in the Second Person of God, that all the Elect of God in him should openly receive Eternal Life, and enjoy the same with him. Here's now the true Glory which the Holy Ghost intended to lay open in the text; as the other reading robs it of all this Glory. 2. Shuffling off a text to an inverted and alterable variety in the reading of the same is what the Jews have done to rob some of the Messiah-texts in the Old Testament of their true Glory. I

will only instance Isaiah 9:6, as the modern Rabbis have woefully corrupted that text by altering the reading of the Hebrew, for instead of reading it passively to give the due Glory to Christ, "and his name shall be called," they read it actively, {because they don't believe his Divinity,} "and shall call." Now see the difference of these two readings. "And his name shall be called the mighty God, the Everlasting Father." There is our true reading that gives Christ the Glory of his Deity, but take the reading of the Rabbis, and see how their inversion of the order of the words alters the voice, the passive into the active, and all with a trick to make him who had his Being in Eternity to commence his Being within the bounds of time. "And this is the name {say the Jews} whereby the Mighty God, the Everlasting Father shall call him, that is, Christ, the Prince of Peace;" not enduring it to be read as it ought passively and without changing the order of the words as they lie in our Bibles, thus; "he {that is} Christ shall be called the Mighty God, the Everlasting Father;" and thereby changing the glorious style of predication, the Mighty God, the Everlasting Father, from Christ to God the Father. Now I perceive the design of the trick in dealing by inversion, and changing the order of words in Titus 1:2 to be the same thing, for it is to rob God of the Glory of his doing a thing in Eternity, and so bring it down by limitation to Time, as the common bound space which they will {only} allow to God for his actions towards the creature. Whereas Christ being our Representative, and Comprehending Head, before the world began, a promise been made to him was comprehensively made to us in him. 3. The Greek pointing favors not this various reading, for whereas this altering the words {"which God that cannot lie promised before the world began"} that the Greek renders without any intermediate comma, into this form {which God before the world began, that cannot lie, promised} must bring in a new pointing which the Greek owns not, and so a new sense which the Greek has nothing to do with, and I look on it as a good argument that 'tis the man's fiction, and not any solid ground of his Faith. Besides, it is unreasonable in the translation to separate the words {"God that cannot lie"} so far asunder, as to put in those words {"before the world began"} between them, when in the original they are closely laid together. 4. Beza, {in his New Testament Translation,} the watchful, though not always discerning critic, would have found this reading, and {because he carries the place for a time promise} would have served it on us, as a writ of execution, as soon as any man I know, if there had been the least foundation for it, for he makes it to be the promise to Adam too, but goes not about to alter the form of the words. 5. Is it not better to govern the Scripture by the plain reading of II Timothy 1:9 which I have opened according to the plain order of words as they lie, than to betake one's self to an intricate reading of it, and construction that must lie divided from the words, and has no such precedent for it in any other text? 6. Lastly, when the words are thus divided, the sense will lie together. If it be changed into "God before the world began promised," 'tis still as fair to make it "promised before the world began of God's Act," as it is then under that change {God before the world began who promised} to make it of God's Being.

But from what has been said in the chapter already, I shall now in a separate paragraph speak something of all the Distinct Unions in Christ &c., {to show how the Elect are never changed in Christ,} against the notion, {of no Union before Faith,} and shall begin with the First Union of all, and so descend. The Union of the Elect in Christ as the work of all the Persons, Father, Son and Holy Ghost, is one of the deep things of God, and a fundamental Mystery of the Grace of the Gospel. The Union of the Elect in Christ, if we speak of it in the transactions between God and Christ, is Mystical; but the Union of the Elect, if we speak of it as between the Holy Ghost and themselves, is Spiritual. And all this is before Faith as I shall lay open. 1. On God's part. 2. On Christ's part. 3. On the Holy Ghost's part.

1. On God's part choosing. This is Elective Union, or Election-Union; the Union of Christ as Elect, and creatures elected in him. This is the high Comprehending Union chosen in Christ to absolute, glorious and unspotted holiness. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:4-6.

2. On God's part founding and fore-laying end and means; bringing his choice into a Consistence in Christ. {"According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph.3:11.} This is Constitutive Union or Donative Union. 'Tis making the Union of saving Head and saved Members to be the Foundation in Christ of God's bringing us to this Absolute, Glorious and Unspotted Holiness forever, through the greatest obstacles in the world; it is given in Christ. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." Jn.17:6. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9.

Secondly, on Christ's Part, as the distinct Act of the Son from the Father of Mercies, and the God of all Grace by Jesus Christ, that is, by means of him as Mediator between God and Men. "For there is one God, and one Mediator between God and men, the man Christ Jesus." I Tim.2:5.

1. On Christ's part re-stipulating, or engaging, that not one of these given him by the Father shall be lost, either to lose their kind, and be one moment belonging to the family of hell, or to lose their Union. This is Federal Union, the result of Election-Grace and Settlement, as it passes under distinct Articles between God and Christ. "And said unto me, thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, it is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is Faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places." {Isa.49:3-9}

2. On Christ's part Representing and Comprehending those whom the Father had given him. {The children of Grace were in the Loins of Christ before they took hold of the Hem of his Garment!} This is the Representative Union. "In hope of eternal life, which God, that cannot lie, promised before the world began." Tit.1:2.

3. On Christ's part Apprehending; for the natural motion is from the Head to the members, and so is the Supernatural; and not contrarily from the members to the Head. This is the Apprehending Union. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil.3:12. "But of him are ye in Christ Jesus,

who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor.1:30.

Thirdly, on the Holy Ghost's part, as a distinct Act of God the Spirit from the Father and the Son.

1. On the Holy Ghost's part together with them, as a Third, Absolute Person, and Co-equal Agent in the Mysteries of Grace, transacted among the Persons of the Glorious Trinity, from Everlasting; and this Person obliging himself to the other Two to make the whole Mystery of Grace Effectual, openly, by a pursuing application. And this is the obligatory Union, as the Spirit freely knits himself to the Elect in the Comprehensive Settlements of Grace according to the Counsel of God's will.

2. On the Holy Ghost's part from the Father, through the Son, as Mediator; and that as the Spirit is Comforter, or the Paraclete, descending upon the persons of the Elect in the virtue of the Righteousness of Christ, and so at the very moment of and under Christ's Apprehending act; and this Union is Influential Union.

1. On the Holy Ghost's part influencing by Implantation or Engrafture. John 15:1. This is a Transitive Union; a translating and carrying off from one stock, kingdom and dependence to another, by the first stirring and awakening work of God the Spirit, before the soul is brought to consent, stir itself, or do anything above nature. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col.1:13.

2. On the Holy Ghost's part influencing by an Active Principle of Life, or Quickening, which is a gracious effect of Implantation; and this is Vital Union, Regeneration-Union, or the New Creature-Union. That's the Union whereby I have the Immediate Power as one new born {and now acted no longer by making use of my Adam's nature only in the motion, and caring it no farther than a human act, or mere natural religion; but now a new power directly from the Spirit himself} to stir, move, cry, call, and plead under the kindlings of the New Life, and the shinings of the New Light; all which begins with a conviction of want in the soul, and of fulness, as well as fitness and freeness in Christ. "Then Simon Peter answered him, Lord, to whom shall we go; thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." Jn.6:68-69.

3. On the Holy Ghost's part influencing to an experience and an inward taste of God's love; and this is the Manifestative Union. Now we come to see things for ourselves in the light of the Holy Ghost; before we went all upon trust, as good men led us, and knew not what it was for the Spirit to be our guide. But he makes out things now plain to our poor souls; and here we begin to believe. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I Jn.2:27.

4. On the Holy Ghost's part influencing us under strong consolation to an Assurance of the Love of God in Christ, that we lose not the belief and evidences of the Union made manifest in us; now all this is a Mystical and Spiritual Union. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22.

Fourthly and lastly, among these Applicatory Unions of Conveyance, that is, the third Union depending upon the Spirit's Operations, or the Manifestative Union, there comes in, on the soul's part, believing into Christ, as the Greek renders it in Philippians 1:29, I John 5:13, and many other places; and this is the believing Union. Here's motion, trust and cleaving. Here it comes to heart-work, {"for with the heart man

believeth unto righteousness," Rom.10:10,} after the Holy Ghost's work. Here is the Union of the will whereby Faith joins the person to Christ by his own consent; and after Heavenly Views, Divine Proofs, Vital Experiments, and some daily use of his blood, the soul unites to the King, as a Husband in all the order, pattern and way of ordinances belonging to the House of God, which Jesus Christ is by the Father set over; and this is Conjugal Union.

Thus I have given a brief scheme of the unions, showing what Union is before Faith, and what Union is not, in a true state of the matter; and thus I have shown how the Elect are never changed in Christ; that is, under all changes, are never alienated from him; and that against those two dangerous notions against the Grace of God, and depending one upon another, which are that there is no Union before Faith, which is disproved in this scheme; and it's cousin-German error, that the Elect did once belong to the family of hell, and were very near akin to the devil, disproved in the body of this chapter; and to be still by more arguments overthrown. Thus by a farther taking the matter up according to an Eternal Election of persons, {"in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," Eph.1:11,} I shall labor to set forth these arguments in a due light from some of the names which the Elect of God have passed under in Scripture, before they had Faith given them; which proves their Mystical before their Manifestative Union.

I will begin with that term, "sheep," which our Lord uses, speaking of the Elect. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jn.10:16. Other sheep and so sheep, and yet souls that are to be brought, and that shall hear the voice of the Shepherd. It is not yet said of these, "my sheep hear my voice," as verse 27; as to say, sheep when they believe, and are openly brought in, in the manner of the Arminians gloss; but antecedaneously to all believing, and before there is any visible appearance of their believing and obeying Christ, or any visible likelihood of it unto man's eye and thoughts, because not so much as the means of the Gospel {sent forth into the dark world of the Gentiles, and idolaters, as the Thessalonians were, I Thes.1:9, and as the other Elect Gentiles were} to show the necessity, or true nature of believing on Jesus Christ. No, but sheep not yet of this fold, and therefore be sure not yet of this Faith of hearing Christ's voice. Besides, when Christ sent out his twelve Disciples in Matthew 10, these twelve Jesus sent forth and commanded, saying, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Sheep still, though lost, and in a wilderness nearer home, the Elect among other nations out of Judea seemed to be in a desperate and forlorn estate, even more than the lost sheep of that fold; and yet though they be "others" he calls them "other sheep" still. Why? Because they equally belonged every one to the same Shepherd, not to the family of hell, and it mattered not whether they were of the Jewish sheep-fold, or no. The Gentiles in their blood, blindness, idolatry, lusts of the flesh, and fulfilling the desires of the flesh and of the mind, yet are called by Christ himself at the same time his other sheep. 'Tis one and the same name under Electing Grace that Saints and every chosen sinner goes by. Now take the title saint, believer, the new-born, &c., these are such narrow names, Acts 1:15, as they will only take in the truly converted to Jesus Christ; on the other hand, the names of Elect and Chosen will take in all that are or shall be converted, and not one more than the number of the names known unto the Lord, II Tim.2:19, for the Lord knoweth them that are his. Now "sheep" is the comprehensive name that agrees with the Elect called and uncalled; and so "other sheep" is to distinguish them from both the sheep called, and such as are now under calling means, though not presently made Effectual. The Elect may be such,

and consequently sheep, as yet afar off, Eph.2:13, have no Faith order, or other Grace bestowed, between Christ and themselves; howbeit are persons who have absolutely a secret interest in all, and right to it all, in the Mysterious Settlements of Electing Love between God and Christ. And God calls them accordingly in a Relation to their Shepherd, unknown yet unto them whom God had from Everlasting provided for; and he does not call them by a name proper to the family of hell, though he speaks of them under sin and wrath in their nature-condition, and so in a law-state between God and themselves, Christ being not yet graciously revealed and made known unto them. They are sheep, though scattered sheep, scabbed sheep, miry sheep, wandering unbelievers, and in a sad condition in mire and wilderness; neither gathered to Christ, nor yet brought into any believing Congregation. Aye, but according to Mr. Hunt's divinity, that they belong to the family of hell, it should be an opposite name, which Christ hath set over against the sheep. They should not go by the name of Election, but be called goats, the name that appertains unto the "rest." However Christ's Divinity is sheep. He sees what fold, what family they secretly belong unto, though another family for a time openly claims them, and makes a usurping prey of them. So in Matthew 25:33, "and he shall set the sheep on his right hand, but the goats on the left;" sheep and goats do divide the whole world for all nations are there said shall be gathered before him, verse 32, at the last Judgment. By which it plainly appears that the sheep were always sheep, and that the sheep were never goats. Again, that the goats were always goats, that the goats are never sheep. Moreover, I take notice that our Orthodox forefathers who paid the debt of their dearest blood unto the Gospel, and sealed up the profession of it at the stake, through the help of Jesus Christ, died in this Faith. For, how did they teach that poor, ignorant generation of Priests, and others in the land, at that day to pray? Why thus, in the very same Orthodox phrase with the Holy Scriptures, "we have erred and strayed from thy ways like lost sheep," as the Holy Ghost teacheth, and calleth the Elect. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6. And it was a very full and proper expression to set out the matter of their own experience at that day, how God had chosen them, even a remnant whom he had called by the same Grace from among the Papists, and advanced them upon the Foundation of that Electing Love, though they all had gone astray like lost sheep, Psal.119:176; and having lived formerly in the world with another nature, herded themselves with creatures of another kind, and not discernible from them, but by the Divine Shepherd, who knew them still by his own ancient and secret mark, and for that cause called them forth from among the world. And he doth the same in all ages. We see by all, the name is sheep. "We have erred and strayed from thy ways like lost sheep;" not, like lost goats. The erring and straying, though in the same paths, was not in the same Relation; and so never could belong to the family of hell, or, be near akin to the devil, as our muddled author will have it.

Again, the Elect before Conversion are children of God in one respect, as well as children of wrath in another respect. See John 11:52 where it is said in the prophecy of Caiaphas, the high-priest, concerning the Expediency of the Death of Christ for the Jewish nation, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad; and 'tis is a gathering of children to Faith, not gathering believers to become children. Yes, Children of God, though scattered abroad, who did not know one line of the Gospel; though scattered abroad among all the idolatrous Gentiles, and idolaters with them; yet the Spirit of God took hold of a phrase of a particular kind in the mouth of Caiaphas, the high-priest, to beget another phrase, and set forth another matter than ever Caiaphas dreamed of. The high-priest prophesied for that Jewish nation, and used words fitted to the Jews in their Commonwealth sense, as their state is

called, Eph.2:12, the Commonwealth of Israel. But the Holy Ghost, by the Evangelist John, prophesied for the whole body of the Elect in a Church-sense. "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself," Jn.11:49-52; but as much as to say, this is the least part of the Counsel of God, the Jews being so inconsiderable in all their nation to the rest of the Elect; and yet he did not say this of his own spirit, but God prompted his thoughts to say it with his tongue in quite a different sense than he, the high-priest, meant it. Therefore the Holy Ghost will take up the matter now, where Caiaphas quite left it; and extend the Expediency of Christ's Death, yea, the Necessity of it, that he should die for all the rest of the Elect, throughout the Gentile world, in the words that follow, "and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," the children of God, not limbs of Satan.

The Elect here are called children of God before Conversion unto God; just as my children were my children before they were orderly and obedient to me, yea, before they knew me, or observed me; and because they were my children, and not strangers unto me, whilst I was once a stranger unto them; that is, once when I knew them, they knew not me. This my knowledge, notwithstanding their ignorance, was a sufficient reason, why I taught them afterwards {when capable} both to know me, and their obligations towards me. They never belonged one moment of their lives to another family, or to any other father of their flesh, Heb.12:9, that begat them. So Christ and the Elect were ever belonging to one family of children. Christ, as Mediatorial Head, and all "the children which God hath given" him, Heb.2:13; being the Children of God have had an Everlasting Relation to one another, never to be detached. There is a Mystical and Secret Adoption on the Father's and the Son's and Spirit's side in the Covenant of Grace among themselves, before an open, visible Adoption under the Holy Ghost's work according to that Covenant; which latter Adoption begins at the Operation of God by Faith, as is plain in Hebrews 2:13, "behold, I, and the children which God hath given me." Children of God by Gift are distinct from the same children of God by Faith, and are children in the one Relation before they are children in the other. He hath given them me, says Christ, and yet what a multitude of them, when this was written, were not then born? And they that were given to be his children, were given before themselves were born, "thine they were, and thou gavest them me." Jn.17:6. Mystical Adoption is an act of God the Father, and as the Father is first in Subsistence before the other Persons, so he is first in Operation before the other two; and therefore it is the Father's work to adopt in the Son, as Mediator, for he adopted us in Christ; and Christ falls in with the Father, and adopted us from the Father's Settlement. This is Federal Adoption and Mystical Adoption. 'Tis from the Father's Covenant with Christ; 'tis in Christ. At last, after all when the children are capable of more, and God's set time is come, then comes the Spirit, the Holy Ghost, and adopts them from the Father and the Son, or from and according to that Pattern of Adoption he beholdeth in the Eternal Settlements of Grace; and so proceeds in the promise of Free Grace to adopt by Influence and Virtue of the Electing Grace of the Father, and Redeeming Blood of the Son, brought home to the person and nature of the person, in life of Regeneration, light of Conviction, image of Sanctification, taste of Consolation, beauty of Communion, and earnest-tokens of Assurance; so that 'tis plain in that text of John, "children of God scattered abroad." The Holy Ghost calls the Elect, children of God, by mystical Adoption in Christ, from the Father's Covenant, which gives them a sure, though a secret title already to all Grace in their Representative Head, antecedently to their influential Adoption through Christ, by the Holy Ghost in the lively image of children, in Regeneration; for here begins the open

or visible image and nature of children, till they are brought on to an adult experience, and are granted that spirit of confidence, belonging to children, in assurance, to know God to be their Father, "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal.4:6. That is, every child crying out, upon the new and marvelous discovery, with the spirit of a child towards God, "my Father, my Father," for this is a child's particular and discriminate knowing of God to be his own Father by the Spirit.

Again, the Elect are God's and Christ's, as they are Christ's given ones, whom he hath received of the Father by Donation, before they are called to be his people Efficaciously, under the Power of Renewing Grace, whatever Arminians and Middle-way men {who lay one half upon Grace and the other half upon Nature} say to the contrary. This appears by divers passages in the 17<sup>th</sup> of John, wherein our Saviour speaks of them to his Father, verse 2, "as many as thou hast given him;" thus the Son of God pleads with the Father, verse 6, "thine they were, and thou gavest them me," and in verse 9, I pray for them, for "them which thou hast given me." In verse 11, "holy Father, keep through thine own name those whom thou hast given me." In verse 12, "those that thou gavest me I have kept, and none of them is lost." In verse 24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Here we see how often it is insisted on, that they are given unto Christ, though all of them not as yet gathered unto Christ. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jn.6:39. Given to the shepherd, though not yet gathered into his folds and pastures. I know the Arminians shuffle it off to the disciples at their calling to the Ministry of Christ in that age, and so make it only to concern the Apostles; or if others be meant, they will allow no others but such as are spoken of at the time of their calling. But I shall produce you eight reasons to prove the gift of the persons to Christ there in John 17 does belong to them as Elect, and chosen, and then given to Christ by the Father, at the same time, before the foundation of the world; and not merely belong to them as Apostles, and others, at the time of their calling and believing.

First Reason: Their actions of keeping Christ's Word, verse 6, and of their then knowing all things whatsoever the Father had given Christ Mediatorially, verse 7, as also their receiving the words which the Father had given Christ, and their knowing surely that Christ came out from the Father, verse 8, and the like actions, are all diversified from the act of the Father's giving of these persons to Christ; whereas if it was at the calling of disciples to Apostleship, or of others at their Faith and Conversion, these actions should be identified, that is, made the same things with the act of God in giving the persons to Christ. For in the Arminian sense, there the gift must lie, the very nature and formality of the giving them, in that they, at calling, kept Christ's Word, then knew all things whatsoever the Father had given him, received the words which the Father had given him &c.

Second Reason: The Father's giving them to Christ could not be as they were called to Apostleship, and as others are called to Faith and Conversion, because then the giving them to Christ should have been expressed after they had known and Christ's Word; whereas they were given first, that is, they were given before they knew and kept Christ's Word. This appears by verse 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." 1. Observe that they were given by the Father to Christ; "the men which thou gavest me." 2. They were given Christ by the Father out of the lump of mankind; "the men which thou gavest me out of the world." 3. They were given before Christ had manifested the name of the Father unto these men; there lies the order, in

the Father's Donation of the persons to Christ, before Christ's manifestation of the Father's name unto the same persons, "I have manifested thy name unto the men which thou gavest me out of the world." 4. They were the Father's before they were given to Christ, they were the Fathers and were then given, "thine they were, and thou gavest them me." 5. Lastly, their Faith and Obedience, their Compliance and Resignation, on, to and with the Lord Jesus, as the Scriptures had foretold, in the Promise of the Father unto Christ, follows, "and they have kept thy Word." This is the Order, and so it appears in other verses.

Third Reason: They are prayed for as distinct from the world in God's eye and Christ's, and that is common to all the Elect, called and uncalled promiscuously, as well as the Apostles alone, or the men brought to Faith and Conversion in a separate Relation from the world. Secret separation is open to the eye of God, as open separation is manifest to the eye of man. Now, says Christ, "I pray for them, {for the given ones,} I pray not for the world, but for them which thou hast given me, for they are thine." Jn.17:9. Here he does not first say they are mine, {in contradiction to the world from their Faith, Calling, or Apostleship,} and yet if the Arminian Interpretation held out, he should have said thus, because if they were Christ's by their Faith, before they were Christ's by the Father's gift, he must have said for they are mine; but because they were Christ's by gift, before his by Faith, he alters the propriety of speech accordingly, and saith of them to the Father first of all, that "they are thine."

Fourth Reason: All God's and Christ's are convertible Relations, and they have equal, mutual interests in the same persons, "and all mine are thine, and thine are mine," verse 10; and can this appertain then only to the Apostles, and not the whole body of the Elect in general? 'Tis spoken of the body of the head in the integral completeness of the members, and not of eleven men rescinded, or cut off from the body.

Fifth Reason: 'Tis expressly declared in the chapter to be not for these alone; "neither pray I for these alone, but for them also which shall believe on me through their word," verse 20; upon what Foundation could Christ pray for those who did not believe, but should believe on him, except that of his Father's gift of the same persons to him, from thence knowing the grounds on which, and the Provisions made ready in the Covenant for which they should certainly believe?

Sixth Reason: The Apostles and others are all put into one term alike, and that is "the given," verse 24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me;" and this privilege is to be extended jointly to all, and is not a matter of separate enjoyment limited to the Apostles, in this solemn Intercession of Christ, laid down as the model and platform of his other Intercession at the right hand of God. The beholding of Christ's Glory in Heaven belongs hereon to all the Elect, so that it's mainly a shuffle in the Arminians to take it off from the Elect, as such, in this chapter; for, though the Apostles, and men as called, are expressed in it, yet Christ speaketh not of these only; and therefore even when he speaks of these, he doth not speak of these merely as they had been just now from there called and chosen into Discipleship; for indeed, the whole coherence speaks of the "given" ones, not in matters particularly restrained to the Disciples of Christ, but Christ speaks of them in matters common to all the Elect.

Seventh Reason: Christ speaks of these "given" ones upon the Ancient Settlements, verse 24, "for thou lovedst me before the foundation of the world." Now, take this as Christ is Second Person in God, and the love wherewith God loved him in his Essential Holiness and Justice should rather have been an argument for God to have fought against them, and all the world besides, as impure, sinful creatures, and none righteous, no not one. Rom.3:10. Well, but take it as a Mediator, and it will be a

strengthening plea for the suit Jesus Christ was managing, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." The meaning is, thou lovest me in the same Nature with them, upon the Ancient Settlements of choosing me for them; and Father I will therefore, that according to that Counsel of Peace between us, Zech.6:13, between thee, the Father, and Me, the Son, that they be brought to be where I, the Son, I, in Glory, to behold how thou lovedst me, the Man viewed with delight by thee, and set up from Everlasting for them. There can be no other tolerable and consistent interpretation of this plea of Christ in the 17<sup>th</sup> of John; and this is comprehensive, and every way fitted to the Head of the Church to use to God, on the behalf of every member. Therefore 'tis not said, my Disciples, nor my Apostles, but "those whom thou hast given me." And as he used this when he drew towards the close of his prayer, so he observed the same argument in the beginning of it, pointing at this Eternal Life, to be given by Christ upon the Ancient Settlement. "That he should give eternal life to as many as thou hast given him." {verse 2} Now eternal life is such a comprehensive matter of the plea, in the Settlements of Grace from Everlasting, that eternal life belongs to all that are saved from first to last, as well as to the Apostles. And it was given {this Eternal Life} to as many as the Father had given him. What a poor plea was this to urge, as many as the Father had given him, when he had but eleven men in his eye? Pray, what does God himself object against this, Isa.49:6, in his Redemption-Grant and Covenant Charter unto Christ? "And he said, it is a light thing that thou shouldst be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel." He looked upon all the Jews who should ever be saved by this infinite plot of love, to be but a handful, and not worth his Son's taking such a mighty toil upon himself, if all the rest of the Elect which God had chosen for him were not given unto him. Therefore it follows, "I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the earth." And what now doth the Arminian think, when Christ comes to plead the finishing of this vast labor, "I have finished the work which thou gavest me to do," Jn.17:4, that he prayed for no more than a few individual men, whom he intended of Disciples to make Apostles, and send them forth shortly into all the world? Are the Arminians no better men at numbers, than to maintain a Universal Redemption of all, and yet reckon this Intercessory Chapter of our Lord's Prayer to the Father for his Redeemed to run upon no more comprehensive a style than to reach eleven men only? What though part of the prayer be particularly about the eleven, that it might be known Judas had no share in it? Does it follow thence, that all those given ones he so often urges in the chapter were only these Disciples? What sense is this?

Eight Reason: Christ speaks of these for whom he prays what must needs belong to all the Elect, and be intending for every one of them in that prayer, when he prays for their comprehensive Glorious-Union to be brought into One Body, and united openly at the latter day before the world in the Glory thereof, so as they are all presented to stand perfect as one body in Christ their Head, even as Christ stands and subsists in God, verse 21, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This can never be consistently interpreted of the Disciples, more than the residue of the Elect. The Apostle Paul tells us the same thing. The ministry, says he, is to last "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, {there's their being all the one that Christ prayed for,} unto the measure of the stature of the fulness of Christ." Eph.4:13. It's a distinct Union which he prays for, even the Holy Ghost to give them one heart and spirit that they may be made meet for the Glory-Union. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Jn.17:11. As if he had

said, thou art the Holy God, and how shall they be kept but through thy Holy Spirit, who essentially partakes of thy Holy Name? That the Spirit may dwell in them, as God dwelleth in the Son, and as the Son dwelleth in God; that is, that the Spirit may dwell so by his Person, and not his graces only, that are not thy Holy Name. Thus Christ pleads in matter that must belong to the whole body of the Elect, and not the eleven chosen only, and these too but into office, as the Arminians pervert it, on purpose to quash the Doctrine of Election from Everlasting. Nevertheless the Lord Christ admirably pleads their separate Relation from the family of hell, and from the world; for Satan judicially is the god of this world. II Cor.4:4. They {the Father's given ones} are not of the world, as Christ is not of the world, verse 16, they are considered not as related to Adam, and so to all the world, but as related to Abraham, who was called out of Ur; even as I {saith Christ} am not considered to have taken on me the seed of Adam at large, but the seed of Abraham in particular. They are of an Election-seed as members, even as I am of an Election-seed as the Head of those members, and the world strangers to us both. These are some of the arguments among others which John 17 affords, to prove that the persons there insisted on to have been given to Christ were the body of the Elect, and not the Disciples, or Apostles only.

Once more, they are called the people of Jesus before they are saved from their sins. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Mt.1:21. Sure, if there was anything that could make the Elect, before their Effectual Calling, belong unto the family of hell, it must be sin; and if near akin to the devil, it must be by some of that means which made him a devil. Yet 'tis plain, sin could not do this to the Elect. Oh! Infinite Grace! And the same Grace that gives me God's presence in receiving it! Grace, Grace, stored up for the Elect, and kept in store for them in Christ, even when they have known him not! They were his people at that very time of the infancy of Jesus Christ, and just whilst brought forth into the world! It is not said they shall be his people hereafter, when this infant is grown up, and they whom he saved from their sins have repented of them; or that they shall be his people as soon as they have fulfilled some conditions of the Covenant of Grace; nor, they shall be his people when this infant Jesus enters publicly into his Office, preaches the Gospel to men, and those men who hear it shall receive it and believe on him. {Oh, these Fundamental Parts of Grace; the Lord's people belonging to him first, though they do not perceive it, and saved as his people next!} But they are his people, when Mr. Hunt and his Neonomian party, that are but Arminians turned over leaf in the matters of Free Grace, and First Grace, would have given the text the classical dash, and have commented, that they are yet to be his people till they repent and believe. It took up a succession of time for Jesus of Nazareth to grow up, to lie hid, as it were, thirty years without notice, and then to be three years and a half more in the exercise of his public ministry, before he suffered upon the cross, to make Reconciliation for Iniquity, and Remove the Iniquity of a land in one day; that thereby, viz., in his sufferings, an actual Salvation might be made fully ready at hand; and so hence, says the Holy Ghost of these that were to be saved from their sins by this child born of Mary, "he shall save them from their sins." {"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Dan.9:24. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." Zech.3:8-9.}

It was then to be done visibly, according to the Pattern of its having been done Mystically in and among the Persons of God. I say, only visibly according to the Mystical Pattern in the Ancient Settlements of Grace; for this Jesus tells us elsewhere, "the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel." Jn.5:19-20. The Father had before federally by his own act towards the Son saved them in him who had covenanted to be slain for them; and by reason of the Responsibility of this Chosen and Settled Mediator, they were then Mystically Saved in him between the Father and Christ; but all this was to be done over visibly, and shown openly in the same matters of external fact by the Second Person, acting only in it according to the Patterns in the Everlasting Settlements; and going to work in all by the commandment he had received of the Father. Jn.10:18. Now in this sense Jesus was yet to save them from their sins; therefore he shall save them from their sins. But mark, what are they to be saved from their sins, called, in the language of the Holy Ghost, before this last, open saving them? Why, his people; the people of that Jesus, a Saviour. He had his Name given him to suit with the Design of his Office, Salvation to his people, as his name was Saviour, in the present tense, and his Office to save in the future tense; so the persons for whom the office was settled and undertaken were his people in the present tense, Rev.18:4, though that Office was to be executed towards them in the future tense.

Lastly, the Elect are called the Lord's people before their own willingness to give up themselves under him. "Thy people shall be willing in the day of thy power." Psal.110:3. 'Tis plain that these people were spoken of as a people viewed in their rebellions and disobedient carriage towards Christ, in great willfulness and obstinacy, hard-heartedness and impenitency; for the Scripture knows no medium between willing and unwilling. If they were to be made willing, they were to be made so of unwilling, and what are the unwilling but the disobedient and rebellious? And yet as early as David's time these poor, miserable sinners are called the Lord's people. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," Psal.11:1; then the LORD, the Father, declares his grant by David, a type of Christ, to the LORD Mediator, "thy people shall be willing in the day of thy power." Now this was a long time before the willingness of any of them in the New Testament times came to pass. Their willingness was not to be till the day of Christ's power; and that power must be by the Holy Ghost, though that very Holy Ghost was not yet given to draw men to Christ, even under the time of Christ's own preaching, but was a blessing to be afterwards bestowed as a fruit of Christ's Death and Resurrection; and the earnest of his Ascension into Heaven, II Cor.5:5, and Glory there in our nature with the Father. Wherefore, he says elsewhere that "the Holy Ghost was not yet given; because that Jesus was not yet glorified." Jn.7:39. Not yet given, neither as the Powerful Cause of Conversion under the Gospel, nor as the Efficient Cause of Consolation, to seal up that sort of Conversion {Conversion to Jesus Christ;} so then, this day of the Lord Christ's Power was deferred, and the first great Execution and Manifestation of it by the Gospel, after he was gone to Heaven, was on the Day of Pentecost, Acts 2, where the events do harmonize and agree with what is foretold in this Psalm 110, and fall out according to what was foretold should be brought to pass for him in the Day of his Power, and that because he hath finished all things by his Obedience and Sufferings that were necessary to make way for the Execution of this Power; therefore Christ in the day thereof exerts it towards the souls of his own people.

Well, the name {we see} of the objects upon whom this Power for willingness to be turned to the Lord, must fall, is the Lord's people, "thy people shall be willing." It is

not a people that shall be thy people only after they are willing, but thy people shall be willing, even while thy power comes, and finds them before unwilling; the people of that disobedience were owned as the Lord Christ's people, not only after God and Christ had made them willing; but whilst God and Christ beheld them to hang back and remain in their unwilling nature. Yet 'tis "thy people" still. Here's no term given them which suits with the family of hell, no near of kin to the devil in this sweet and supernatural language of the Gospel, nor do any but the corrupter sort teach, that men may be God's people today, and through their own fault, the devil's people tomorrow.

The Arminians teach this Doctrine, to whom the name of Predestination is hateful, as Dr. Abbott hath observed among others of the old Church of England divines. The Papists are agreed with them in the same matter, for I remember, that though Clement of Alexandria, who lived about 200 years after Christ, speaks of Predestination clearly and honorably, yet the Popish Scholiast, Friedrich Sylburg, at Paris, durst not so much as put that word in his index, at the end of the Paris Edition of that book. The Lutherans of the modern classes do jump with them in the same matter, being fierce and professed enemies to the Doctrine of Election. Stuckius in his Book of Angels, saith everything mentioned of them in Scripture, except the Foundation of all, in that word of the Holy Ghost by the Apostle, I Tim.5:21, "elect angels." The reason of it must be, because the foundation of it lies in Free and Sovereign Grace. Now Free Grace is a stumbling block, not only to the vulgar, the mob, who take up any evil principle our practice from the men they depend on, but to learned heads. The Popish writers have evermore their flings at Election, thinking thereby to blast the Reformation; {and I am sure it must be blasted if it springs out of any other root, as the greatest part of that which is called Reformation is blasted at this day, without any fruits of holiness; and the blast is come down to our very Nonconformists.} Jerome de Prado, the Jesuit, who laid the foundation for those magnificent volumes of Villalpandus upon Ezekiel, tells us, that this Doctrine hath a lustful tendency to make every man live as he lists; and do not the Papists abundantly deserve this character themselves of living as they list, who yet damn Predestination? Their own Catherine Senensis, or their holy Virgin of the city of Siena among the mountains of Provence in France, has called the religious {very many of them} worse than devils. See her Tracks of Dialogues, in chapter 125, that were printed at Ingolstadt in Bavaria, and published there in the year 1583. Their Popish Bernard, speaking of the clergy of his times, declares of their topping priests and golden doctors; that they prepared pasturage rather for devils to feast on, than the flock of Christ to feed on.

Robert Holcot, their schoolman, upon the Book of Wisdom in the Apocrypha, declares they are priest of Priapus, {the heathen's filthy god of lust,} and angels of the bottomless pit; and yet these are the men who first scandalized the professors of Predestination. And pray, are not the modernist stigmatizers of it abundance of such as these? The Church of Rome who hath indulged theft and fortification, among the members of her body, as I am able to prove, and of sodomy among her clergy, are the men that have taught them their lessons! Predestination is counted an odious Doctrine among the Papists. Sigebert the chronicler, and Nauclerus of the same talent, and others, have called it a heresy. Acques Sirmond, a French scholar and Jesuit, has written a whole treatise which he calls the Predestination Heresy; and the learned are no strangers to the history of Gottschalks, and how that monk in the Ninth Century was most cruelly handled by Hincmar, Archbishop of Themes for maintaining the Doctrine of Election; which caused the furious Scot, Johannes Eriugena, to write against the Doctrine of Augustine, and so pay off that ancient through the sides of the Orthodox Monk; whilst Bertram, otherwise called Ratramnus, a priest, wrote for the said Doctrine of Austin. Nevertheless his works, except one treatise upon their idol of

transubstantiation, where judged worthy by Pope Clement the eighth to be taken up upon a *capias* by the Inquisition-index, and were accordingly prohibited, and laid under restraint, soon after the Reformation. Oh! How this foundation of God has been struck at by the devil's men! And though the body of the Papists have been against it, yet there has been a remnant of witnesses for that Doctrine, even among the Roman party; as Thomas Bradwardine, {Bradwardine near 300 years ago, *De Causa Dei*, 1344, wrote not only for Predestination, but of Justification in Christ before the Foundation of the world,} Peter Lombard, {known as the Master of the Sentences,} the Cardinal Petrus de Alliaco, together with Cornelius Jansen and his followers. Learned men of the Lutheran party are enemies to this Doctrine. Matthias Haffenreffer, a divine of Tubing, in the Duchy of Wurttemberg in Germany was for no other Predestination than a decree to save all the world of individuals. Calvin answers the raillery of Baldwin upon this subject. Besides, when the Lutheran princes and states in the German diets, especially that blameless one at Augsburg, exhibited and gave in the Confession of their Faith to Charles the Fifth, then Emperor of Germany, they wholly left out the article of Election, which therefore stands omitted to this day in the Articles of the Augsburg Confession {a Confession not august enough, though made of their Faith to Caesar, when they render not in it to God the things that are God's, Mt.22:21;} nor is the least notice taken of it by their Commentator Johannes Pappus, who hath more largely explained the substance of these articles. Nevertheless, I find that Chemnitius in his *Harmony of the Evangelists*, completed afterwards by their Johann Gerhard, who owns that our Election is not placed {as the Arminians hold it} in our selves, but in the good pleasure of God; and yet is so fierce against Calvin for the branch of Predestination in its opposite to the Election, that like a true son of Luther he calls him wolf, lion and tiger. Also, their famous and learned Jesper Brochmand was for preaching this Doctrine of Predestination to the people in the congregation. But I pass these things.

You see I have dwelt somewhat upon the point, an Election of Christ the Head, an Election in Christ of the members given to that Head. But now to return a little to Mr. Hunt. "There is, says he, much talk this day, how little Conversion work goes on, and {he adds} I partly believe it, but don't much wonder at it; for if Christ is not preached, how should souls be converted? What should they be converted to? And how unlikely are they to turn to him, if they do not in some measure know the Excellency of him?" {Page 183} And pray how do they in some suitable measure know the excellency of Christ in the Covenant, and in one of the main grounds of the Father's Acceptation of him for us, if they do never preach him, or know that they ought to preach him, according to Election, and the Father's settlements, who by his own Son and by the Holy Ghost has preached him so to us? And how do they preach Christ for Conversion that never preach him as an Elect, precious corner-stone? {"Wherefore also it is contained in the scripture, behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." I Pet.2:6.} Nor teach the people that Faith on him is founded in the gift of God to him? "All that the Father giveth me {before the Fall} shall {now, after the Fall, and all its sinful and miserable consequences} come to me; and him that cometh to me I will in no wise cast out." Jn.6:37. Why are practical books in this very matter written and sent abroad in the Arminian strain? For when men have charmed the controversy asleep, they never mind Election in their smooth language, but "whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mk.8:38. Election in a manner is shut out of every practical book, and I know of no practical book in the world can stand good by itself without it. And yet we have many men pretend to hear Christ's words, and like the foolish builder built their house without the Foundation. Alas! All their doctoring is but a

summer's tent of pleasure that will never stand when the rain descends, and the floods come, and the winds blow, Mt.7:27, and beat up on their nature-shed in winter.

Now upon the Election-bottom, the Holy Ghost, knowing infallibly who the Elect are, what people, and who by name, Rev.3:4 with Jn.10:3, will make such Preaching of the Gospel, as the preaching of Christ Elect, and the Elect in him, effectual to discover them by power, and bring them in by Regenerating and Converting Grace. He is the Holy Ghost sent down from Heaven with the Preaching of the Gospel to the same end; and therefore it is their foolish, conceited plea to object we don't know who are elected, and who are not. No matter, so long as the Holy Ghost doth authorize us to preach Christ, and Conversion to Christ still upon Election; we are to leave the discerning Efficacy of the Word, as to individual persons, in the Lord's hands, and to let the Holy Ghost alone to find out who the Elect are under such Doctrine. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thes.1:5. That is not preaching Christ which is only naming him, and never opening one Mystery of the Gospel belonging to him. Nor is that the preaching which often names him, that is accompanied with his own Presence on the heart. But preaching Christ according to what the Holy Ghost owns, is, as we are taught of God clearly and consistently, according to the Settlements of Grace in Christ Jesus before the world began. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9. Many others too complain that Conversion-work goes on slowly. True, for preaching Christ, "according to the eternal purpose which he purposed in Christ Jesus our Lord," Eph.3:11, is a sort of preaching goes on very slowly too. I find where the right preaching of Christ goes on, there the work goes on some ways proportionately; but preachers and people indeed are generally so afraid of Antinomianism {and it were better by half they were more afraid of their unbelieving hearts, than of that which they call Antinomianism} that their main labor has been to suppress the Gospel in that way which the Spirit most owns it; and so have quenched the Spirit, even as they have despised these prophesyings, for they go in couples. I Thes.5:19-20. They have ridiculed Christ, Grace and Free Justification by an unscriptural Gospel, under the pretense of a Scripture-Gospel defended against the Libertines; and therein ignorantly or enviously run the Libertine and Antinomian into one and the same idea, which I have distinguished and opened in another Chapter of this book.

Oh! Every time I read these oppositions to Antinomians so-called, I find they are admirable means to propagate the Antinomianism they strike at, and make me redouble that language between God and my own soul, blessed be God, yea, forever blessed be God for Free Grace! For through that Free Grace {which a great many brave men do all their days stumble at, and from press and pulpit labor to scare men with, under the bug-name of Antinomianism, which name as these men intend it and oppose it, I wear for Christ and the Gospel's sake, and can truly say, I value more than a chain of gold about my neck, though I know some poor Godly Saints both in London and the country are too much disturbed at the honour of this reflection, if men truly understood it; well, it is through free Grace thus struck at that} the Elect never did belong to the family of hell, and never were near akin to the devil, as our brother phrases it in the rampant style of Arminians, which some cannot, or will not see, as others that do, like it never the worse for that. I, but God's thoughts are not as our thoughts; he had other thoughts and other knowledge of the Elect, that such a degenerate character, in their greatest revolts and apostasy. For even whilst they were wicked and rebellious, they continued as Christ's secret children still! Always sheep, and never made by any change goats. The children of God, and in no case the children of hell! The people given to Christ, and never given to the devil. The people of Jesus, and were never of kin to Satan. The people of the Lord to

be made willing in the day of his power; but even whilst wicked and unwilling never belonging to the family of hell.

Objection: The Elect before calling are strangers to God, Eph.2:19, and therefore before Faith and Conversion are such as belonged to the family of hell. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph.2:19. No more strangers implies and proves they were once so.

Answer: It is not said strangers to God, but strangers; and the following part of the words explain in what sense they were strangers; for, says the text, now you are fellow-citizens with the saints; therefore heretofore you were strangers to the saints, among whom ye are now gathered in Gospel Order, and placed in the Fellowship of the Gospel, Phil.1:5; but never in that estrangedness unto them strangers unto God; for 'tis not said thus, but oppositely in another text, "the Lord knoweth them that are his," II Tim.2:19; as Faith and Conversion do not make them known to God but to the Churches of Christ.

Objection: But the main text of Scripture presented to thwart this, is, Romans 6:16-17, "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Here now, someone may say, the doctrines vindicated in this chapter are confuted in Romans 6, for what can be plainer, than that this text proves the Elect of God before Calling and Conversion, belong not to God, but belong to the family of hell, and are near of kin to the devil. Were servants of sin, but now have obeyed the Gospel.

Answer: The denomination in our argument is from the better part and not the worse. 'Tis from children and not servants, as servants belong not in their Relation to a family as the kindred, much less as the offspring thereof, but are as hirelings and aliens from the family still in it. A son or a daughter, being a child, is another sort of relation than a servant, and not to be alienated from the proper family, or capable to lose his own family-descent, for he cannot by service in another family be near of kin unto it. A child may be another man's servant besides his father's servant, and this successively, or at different times; yet whilst for a time he belongs to the business of another family, he belongs not to the blood of it, and therefore belongs not properly to another family, nor ceases to belong to the blood of his own, as long as he lives. No, for a child, whether son or daughter, can never cease to be the father's child by entering a strangers service. Consequently, obeying of sin does for that time denominate him that obeys it the servant of sin, howbeit it does not alienate him from being a child of God, though it does so from being a servant of God, in the same service of sin. And so much for this chapter in its two reasons amplified.

## Chapter 28

**How the family of hell, and the near of kin to the devil are set forth in the Holy Scriptures by names peculiar to no others but the non-elect; as liars, beasts, &c., Titus 1:12; I Corinthians 15:32.**

The third reason I exhibit against it, {this absurd notion that the children of God were once of the "family of hell," – prior to Conversion – and "near of kin to Satan,"} is, that when God speaketh of "the rest," {"the Election hath obtained it, and the rest were blinded," Rom.11:7,} he never calls them sheep, {"but ye believe not, because ye are not of my sheep," Jn.10:26,} children of God, his people, or the like, in all the New

Testament; but serpent's seed, and that is, devil's seed, and Christ calls them serpents, a generation of vipers, and Peter sets them out by dogs and swine; names that as they are inconsistent with present Grace, so they will not stand with future Grace, or their ever having any interest in the Grace of God at all. {Sebastian Castellio in his Dialogues, 1542, has scoffed at it, belied and bantered it, making a mere piece of laughter at those Awful and Supreme Councils of the Most High.} I begin with Genesis 3:15, "and I will put enmity between thee and the woman, and between thy seed and her seed." Between thee, the devil, who hath made use of the body of the serpent of the earth, to deceive the woman, and the woman so deceived, who shall be the parent of an elect head and company distinctly; and between thy seed; the wicked brood that are personally cursed as soon as propagated, having lost the Man Christ's Nature-Image in the loins of their sinning, deceived parents; and her seed, the woman's seed apart from the serpentine race of wicked men; "to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal.3:16, as is elsewhere said of the seed of Abraham. {"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." I Jn.2:19.} And saith the LORD, "I will put enmity between thee and the woman, and between thy seed and her seed." Thou shalt hate the woman, and the woman shall hate thee; and the wicked that shall be thy offspring shall hate the righteous. I will also give a new nature and principle by the woman's seed, which is Christ, that shall be enmity to the serpent's seed, and will leave this corrupt, serpentine nature incurable to be enmity to Christ, and all that belong unto him. Thus we see how in this text the non-elect, or those who had not Grace and Glory given to them in Christ Jesus before the world began, II Tim.1:9, are called by the Holy Ghost upon their Fall, the seed of the serpent; and so in the very article and joint of the Fall, they belonged to the family of hell, were limbs of Satan, and near of kin to the devil; and have remained such ever since, and upon all occasions do more and more open and discover themselves to be what they are; nor do Sermons and Exhortations ordinarily make these a jot the better visibly, unless now and then in some points of Humanity. As for the Gospel, there is nothing in them that can receive it, it being foolishness unto them, I Cor.2:14, and they being a rational sort of mankind, many of them of fine wit and great understanding, and so do bark most furiously at the sacred truths of Election, Imputed Righteousness, Regeneration as the sole work of the Spirit, &c., the Holy Ghost never altering the thoughts of their minds, but wholly leaving them in all these matters to their own blind and wretched dictates.

To the same purpose, next you have Matthew 23:33, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Serpents, here was the proper brood of the devil, as the old Serpent. {"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." Rev.12:9.} These belong to his family, and as he is a serpent, so they are serpents too. He was the old serpent, and they were the young serpents, hatching up and bringing on, under the incubation of the devil, from cockatrice-eggs, and never to become any better thing than vipers. "Ye generation of vipers, how can ye escape the damnation of hell?" Whether should the young brood of serpents and vipers go but to the old one? As is his case, so is yours, ye Pharisees, and how can you avoid it? This was the Doctrine which our Lord, the meek and holy Saviour to his own, preached to the devil's sect, who belonged to outer darkness. For being vipers how can ye not deserve hell? Again, Matthew 12:34, "O generation of vipers, how can ye, being evil, speak good things?" How could the Viper act other ways than the nature of the Viper, and he who had the sting cease to hurt therewith?

Accordingly, says Christ, John 8:44, "ye are of your father the devil, and the lusts of your father ye will do." You are of that murderer, and therefore you will do all you can to murder God's New Image in the Head of the Election, just as your father the devil murdered God's Natural Image in Adam. For, as to those Eternal Settlements in Christ, the Nature-Image was communicated {from him by pattern} to Adam the head of all mankind. "You will {absolutely} do," for Christ as God saw this murder as absolutely done and finished, Acts 2:23, as if the thing had been openly done and finished to mankind. There was to be no preventing, no stopping them from going on, no repentance to be given them when they had done it, and therefore no saving them from their sins, as in the former case; but they were to sin on, and be damned for it too. {"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev.22:11.} "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." Jn.8:21. These now were the children of hell, and they labored to bring in others and make them worse than themselves. "Woe unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Mt.23:15. Here now was a child of hell in the kind, such a one as was to continue so finally; and children of hell, or belonging to the family of hell, of the same kind that influenced them. All the children of hell are the proper children of it in relation, but all of them are not children of hell alike in degrees of wickedness, under that relation to it; nor are they alike in relation to the degrees of condemnation, Mk.12:40, appointed unto them who belong unto the family of hell, and are near of kin unto the devil.

On the footing of this, according to the good Pleasure and Justice of God, that the Pharisees in Matthew 23, who labored diligently to make their proselytes {or professors of the strictest sect of the Jews} into that doctrine, which taught that every man must keep the Law to be saved by it; and so directly struck at the Person and Office of Christ, both as the Lord our Righteousness in his Person, Jer.23:6, and as he is made of God unto us Righteousness, I Cor.1:30, in his Office, unto every one that believeth, Rom.1:16, were a generation threatened to receive the greater damnation, verse 14, "therefore ye shall receive the greater damnation;" that is, greater damnation than other sinners, but "greater damnation" for what? Not for cursing and swearing and whoring; for they seemed to be moral men that commendably hated these vices; and lived up high to the light of nature, they prayed, sought God, went to Church, &c., but they should receive greater damnation for not believing into the Doctrine of Revealed Religion, slighting Christ, and setting up a false righteousness to make them accepted with God; making long prayers to cheat poor souls with a belief that without abundance of long praying the Law is not kept, and so as if no flesh could be saved but by that way. "And you devour widows houses," says he; you come, says Christ, into houses, to women that have no husbands to withstand you, and there you pray and carry on your Pharisaical principles against the Doctrine of the Righteousness of Christ to save men, till the widows in those houses think surely you are in the right, and give you good entertainment upon it; good quarters, and you eat and drink with them almost continually upon free cost, making way for it under pretense of religion; and they having no husbands to control them, or alter these measures, you eat them out of house and home, {you and them you bring,} undo the poor children, and so devour widows houses, by mere pretenses in religion to serve your own fleshly appetites, Rom.16:18; therefore you shall receive the greater damnation. And yet these men in their zeal of prophesying did make a man twofold, Mt.23:15, more a child of hell than themselves. The meaning is this, they searched all corners {for they compassed sea and land} to

find out a man of parts, and when by article in religion they had made him a man of zeal too, zeal for their way; why this latter man, this last {most recent convert} Pharisee of the sect, partly by his learning and cunning, and partly by his zeal for the way, after they had fixed him, did twice as much mischief against Christ, in setting up that cursed notion in the world, {that a man must be saved by his own doings,} as the other Pharisees had done, and would carry it on with that blind, bloody activity, as to take everybody out of the way, Christ and all, that taught another doctrine. Thus the proselyte became twofold more a child of hell than the Pharisee.

Now as to these Pharisees who saw Christ, we do not read of one of them that was personally converted. As for Paul, who, after the strictest sect of the religion of the Jews, Acts 26:5, lived a Pharisee, he never saw Christ, till he saw him Glorified appearing to him as he was going to Damascus; and so that instance, Acts 9:3, of a Pharisee converted makes not against this Observation, from whence it's plain, that Paul belonged not to the family of hell. But those Pharisees personally of whom Christ thus speaketh, were a company of serpents, and vipers, Mt.23:33, that for their very kind's sake must display their poison and their stings, and be taken off too for their kind's sake, and because of the necessary propensity {or inclinations} of their unrestrained nature to do mischief, as noxious and hurtful creatures of God's creation, that are not properly in their "own place," Acts 1:25, till with Judas and the devils they are cast into hell.

I shall take notice farther that Mr. Hunt seems to contradict himself by owning the doctrine I have now taught, that they are the non-elect and not the elect who belong to the family of hell, as he hath contrarily asserted in the passage I am overthrowing, to wit, that when God comes to adopt us, he finds us belonging to the family of hell, and near akin to the devil. His opposition to himself lies in these words, "he {Christ} boldly told his grand enemies, the Pharisees, that they were a generation of vipers, Mt.3:7, and of their father the devil, Jn.8:44; but I shall not enlarge on this," says Mr. Hunt, page 121. We see he would but hint his own contradiction, but it is a pity that he had not enlarged on it, and therein he might have found out more instruction to cure his own ignorance. Now he may see I have but taken it up at the end of his own omission, and somewhat enlarged on this point.

To the foregoing texts let me add, Matthew 7:23, "and then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Here Christ never knew them in the Grace-Relation, nor ever knew them of the Glory-kin. He knew them in the nature kind, but they have lost that by iniquity. Now if Christ thus never knew them, then the family of hell are a distinct kind of creatures, and the near of kin to the devil are such as were never known in Foreknowledge of Grace, in Election Grace, Settlement-Grace, Union-Grace, Redemption-Grace, Regeneration-Grace, Communion and Experience-Grace. I never knew you as sheep; I never knew you as the seed of the woman; I never knew you as the children of God; I never knew you as my people; I never knew you under any work of Grace; "depart from me, ye that work iniquity."

The non-elect are also called dogs and swine; says the Holy Ghost by Peter, "but it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." II Pet.2:22. {"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." Isa.56:10-11.} And so John in the Revelation by the same Spirit tells us, "without are dogs," Rev.22:15, without the Holy City, all those that bark at the ways of Christ, have a peculiar way of scoffing and sinning against the Spirit, which elect sinners are kept from arriving to; these dogs are

excluded from the glory of the New Jerusalem; not one of them shall ever come into it, as the dogs are without. And saith the Holy Ghost by Paul, "beware of dogs, beware of evil workers, beware of the concision," Phil.3:2; carry it cautiously with staff in hand; be armed with God's Word; if you are in your own spirit and carelessness, they'll fly upon you before you are aware of it. So too the unbelieving Jews and Gentiles, the Romans and the people of Israel that crucified Christ, are called dogs; Psal.22:16, "for dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet;" both the Sanhedrin-power of the Jews, and the mob, have enclosed me, they pierced my hands and my feet; that is, they crucified me; and so in other places. Again, "give not that which is holy unto the dogs, neither cast ye your pearls before swine," Mt.7:6, now the elect of God before calling were among these, Lk.15:16, but not made any of these.

Objection: Christ calls the woman of Canaan a dog, and yet she was an elect person; therefore this does not hold.

Answer: So 'tis generally taken in that Matthew 15:26-27, "but he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." Nevertheless, the common interpretation is an oversight-gloss, for Christ called not the woman dog. This is plain, because he does not say "dog" in the singular number, as he should, if he had called her, dog; but using the plural style, "dogs," our Lord called the non-elect Canaanites, her country-folk, so; and proposes it to her under that term of reproach, "dogs," to lay open how her Faith should take it well, and not to be offended with Christ. It's certain that nature can't delight to have its kindred, country, religion, &c., though for Christ's sake, yea, by Christ himself, blasted; but she being no dog, but a sheep, belonging to the Shepherd, whom he knew by the secret mark, {"and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary," Ezek.9:4-6, "and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal - mark - of God in their foreheads," Rev.9:4, "and I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads," Rev.14:1,} though she did not then know her own relation in Christ, and therefore let it go as generally taken, and worshipped Christ never the worse for it all, being secretly wrought upon by Converting Power.

All this shows what concord that passage has with this wretched scheme of Arminianism, which gives the same denomination to the sheep, to the elect in Christ, to the children of God, &c., as it gives unto the serpents and vipers, to wit, that they both alike did once belong unto the family of hell, and withal shows what inconsistency lies between such a passage as that is of Mr. Hunt, and these other passages of the Holy Scriptures, which have plainly laid open the contrary. And thus you have seen how this third reason stands, I shall but touch upon the other five reasons that follow.

The fourth reason against it is the Birth of Jesus Christ, which can never be of any other but the family of Heaven. If he had not been born of Mary, David, Abraham and Seth, an elect seed, secured from the other horrid relation in the posterity of cursed Cain, and Ishmael, &c., then he could not have been exempted from the lavish sentence this author has passed upon all the elect. For the birth of Jesus Christ was plainly according, Mt.1:18, to an elect relation in the relative line of many special saints who

were his fleshly ancestors, and also separate too from the corrupt nature of all those relations, which his own Election-seed are not. So that there is an intrinsic relation, as sheep to sheep, and not sheep to goats, and again goats to goats and not goats to sheep, that in the sight of God doth secretly constitute the two families of Heaven and hell, or all that be saved, and all that be damned, whatever their outward relation in the sight of men be to one another.

The fifth reason against this transmigration of the kind in Conversion, that is to say, sheep out of goats, saints out of serpents, is, by distinguishing between Nature and Relation. Though all partake of the same Adam nature, only the Elect partake of that Heavenly Relation in Christ, and a failure to distinguish between these two, is a certain path to Arminianism. The elect have a corrupt nature near of kin to the devil, in contrast and in addition to their mystical and secret relation of persons to Jesus Christ, exclusively speaking, that is, to Christ and not to Satan. They had a principle belonging to Hell, but their persons notwithstanding never belonged unto the devil; nor to the number of his accomplices, as the family of hell in outer darkness. The nature is common in both, because of one Common Head to all, Adam; but the relation is divers, as I have shown, because of the Mystical Headship in Christ, Eph.1:4, that secures the relation of his elect seed in that federal manner unto Himself that they can in no sense become the seed of the devil, though they are the corrupt and degenerate offspring of fallen Adam. In short, Election and Settlement secure their Mystical Relation in Christ; also, make provision to restore their natures by an open relation of nature to him.

The sixth reason against it is by distinguishing between children of wrath and children of hell; and yet children of wrath is more than he has written among his Orthodox expressions, of "poor and miserable, undeserving, ill deserving creatures, defiled with sin, and rebels {though he should have said rebellious; for that is not Orthodox to say rebels} against God." To say, children of wrath is more than to say all the other, when rebels against God is put out; and is less than to say the family of hell, and near akin to the devil. There is a distinction, and the difference is this; that the children of wrath there in Ephesians 2:3, are children of wrath in a natural sense, as children of Adam; when God does anything towards them according to their nature-state in punishment and displeasure through Adam, Jn.3:36, as he does to the elect before conversion to Christ, they feel not the least dram of God's love, they have not one glimpse of his favor, but black apprehensions of hell and wrath, because God acts towards them as the God of Nature by Adam, Acts 17:26-28, the Nature-head, as Adam is considered in his fallen state; and so under these passive effects of God's Displeasure with Adam-personal, and all men as considered in Adam, and so with Adam mystically, they are children of wrath; yet he does not deal with them from hell and from the devil, whilst he does all this towards them from nature-Adam; and so they become children of wrath in their natural state from Adam, but never children of hell in that natural state, because God deals not with or towards them as the offspring of the devil, in conjunction with the offspring of Adam, as he deals with such whom he has not known in Christ, when he finds sin upon them. God is the God of Nature by Adam, and the God of Grace by Christ towards men.

The seventh reason against it, is, that the author's notion builds Election upon foreseen Faith, as the Arminians do; for if they belong to the family of hell today, and are brought to belong to the family of Heaven tomorrow, as the Arminians hold, then it is by reason of their Faith, Repentance and Good Works, that their relation from one family to another is altered by excision; neither doth this suit with changing their natures by Grace; as {according to the Arminian system} foreseen Faith and Repentance and Obedience of the creature moves Grace, and so Grace is brought in upon works. But it is not our ragged works in any sense which activate a principle of

Grace, but God's Grace is in effectual Operation, as the true Method and Mystery of the Gospel is, for the true and only Gospel declares Grace alone for salvation; "ye are saved by Grace," Eph.2:8, and the Government or Order of the Gospel is works in Edification, and Grace bestowed unto good works, for Edification, unto the ultimate glory and praise of God. {"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil.1:11.} While we are building up, we must be workers for God, though in laying us upon the Foundation God only is a Worker by Himself. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life," Tit.3:5-7; and upon this Foundation laid in Christ follows, verse 8, "that they which have believed in God might be careful to maintain good works;" and against this notion of the Arminians building Election upon foreseen Faith, that text in Jeremiah 31:3, which I have elsewhere opened, is a pregnant place, "the LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

The eighth and last reason against it, is, this is only consistent with such an Election as does not secure them from Apostasy; for he that is elected today upon his good behavior, must by the same rule be rejected tomorrow upon his ill behavior; and this comes up directly to what the Arminians hold in Election, framing only such a notion of it as agrees with final Apostasy, and makes no provision for the Perseverance of the Saints, II Tim.2:19 with Jn.10:28, who yet are kept by the mighty power of God through Faith; not for foreseen Faith, but through Faith bestowed by God's Mighty Power unto Salvation. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet.1:5. And so much for this Examination and Refutation of the first passage, or error against Election.

Mr. Hunt's second error against Election is this. "We are not so far off before, but now by Grace we are as nigh." {Page 163} Thus he makes our distance to be once as great, as now our relation is near. This is near of kin to the other Arminianism; so I'll but touch it, having already spoken to that so fully. It is his error against Election to make the natural distance of the elect as great on one hand, as their Evangelical Translation {"who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col.1:13} is great on the other.

1. Their distance was but a natural and moral distance, whereas their translation is a Spiritual and Heavenly nearness; neither is there any comparison between these.

2. Their distance was in quality, but their Translation is in substance by God dwelling in them. The Spirit himself possesses them in their nearness, whereas in their distance they lay under no more than a privatization of Adam's rectitude, and imputation of Adam's guilt and nature, together with a contraction of sinful and deprived habits, all which are evils vastly short of the benefit and single good of the Spirit's indwelling.

3. 'Tis plain that by Grace we are nearer in God's Favor than ever by Sin we were removed out of God's sight. For the LORD hath always seen us where He Himself had put us, into safe hands in Christ; and a distance from him in any respect consistent with that Mystical Nearness, is a distance not to be compared with the nearness we are now brought to through Christ.

His third error against Election is this, "though there is that excellency to be found in Christ which is not to be found in any creature in the world, yet God gives him to such as were rebels and traitors." {Page 156}

1. 'Tis evident that by "rebels and traitors" he means such as have Election-Grace all canceled by the fall of Adam, and that they be in the same Condition and Relation with the non-elect, as the Arminians hold. To justify and make this good, that if he

means anything, he must mean so, as I will appeal to his own use of the phrase elsewhere. For speaking of the damned in hell {he tells us} they suffer in soul with a vengeance, "but they do not suffer in a good cause, but as traitors and rebels against the King of Heaven." {Page 105} Now if God gives Christ to such as were traitors and rebels against the King of Heaven, which is the most peculiar stigmatizing brand of the non-elect in filling up the measure of their sins, then he gives Christ to such as had Election-Grace canceled by the Fall of Adam, and their becoming traitors and rebels thereupon; so that as fair as Mr. Hunt's passage in the matter looks {if not discerningly opened} 'tis downright Arminianism. {As for the word traitor and traitors, I know none but Judas Iscariot that betrayed Christ, and the men who were appointed to fill up the last perilous times, and to distinguish from the Elect, that are so called.}

2. He goes much farther in the denomination of the elect upon their sinning than the Holy Scriptures go. These distinguish between rebels and rebellious, though Mr. Hunt never considered it, and perhaps {being now engaged} is under a temptation to defend his own error. A chosen vessel may be left so far in Adam-nature as to be a persecutor, though we have no ground to believe that the body of persecutors are severally chosen vessels; but a chosen vessel though a persecutor, as likewise any other sinner of the Election of Grace, never passeth in Scripture under the denomination of a rebel. They may be and are rebellious, but not rebels in the abstract. That's man's invented name, not God's revealed name for them. There man runs on by his own unthinking wisdom. In Isaiah 30:1, "woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" This woe was to be sadly executed in temporal strokes, and that very arm of flesh they depended on should be their destruction. Again, the rebellions of this people were to be registered, verses 8,9, "now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the LORD." Here you see that the Lord resents their provocations to that degree, as you would think if anything could provoke him to call them rebels, it must be this; yet it does not, for he twice repeats it, and yet proceeds no farther in the aggravation, than to express it by the concrete, rebellious; and though he aggravates their sin grievously in the following verses, yet he doth not load it with the abstract, "rebels and traitors," but after all the temporal judgments that should overtake them and cut them off for their disobedience in this life, he looks still upon them as a people at bottom, by Election-Grace, that were discriminated secretly {besides their visible owning} from the non-elect. This plainly appears by verse 18, "and therefore will the LORD wait, that he may be gracious unto you, {unto you rebellious children,} and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him." When Grace is for a people in God's Settlements, let the outward dispensation be what it will in sin and judgments for sin, yet Grace will be unto a people finally, even to that same people at last. So in many other places he speaks of his people, a rebellious people, Isa.65:2, a rebellious nation, Ezek.2:3, a rebellious house, verse 5, a rebellious generation, Psal.78:8; but yet so long as there was a mixture of them that should be saved, he doth not call them rebels in the abstract, having his eye upon the elect discriminately.

3. When the Lord comes to sever the non-elect for their wickedness from the elect in their transgressions; he calls that non-elect people, whom he has appointed out to utter destruction for their wickedness, "rebels," Ezek.20:38, "and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth

out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the LORD." "I will purge out from among you the rebels," and in that famous instance of the company of Korah, Dathan and Abiram, separated to punishment from the rest of the congregation, Num.17:10, "and the LORD said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not." Moreover, it was in the heat of Moses' spirit {for which he is reprov'd by the Holy Ghost, in speaking unadvisedly, Psal.106:33, with his lips} that among other expressions which came from his mouth, he used this language that Mr. Hunt hath done, promiscuous to the elect, as well as the rest, "hear now ye rebels," Num.20:10, but I pass to the next error.

## Chapter 29

### **Of Mr. John Hunt's further Errors reducible to the Article of Election; to wit, Four more of the Number of Fourteen.**

His fourth error against Election is this, "if sinners saw the excellency of Christ, or knew the virtue of this sweet Rose of Sharon, never did a condemned man more earnestly desire a pardon, never did Esau more earnestly beg the blessing of his father, when he lift up his voice and wept, than these would beg for an Interest in Christ." {Page 188}

Now I shall briefly examine and refute this upon the Principles of the Gospel, already laid down. 1. Esau is set out as an instance of the non-elect, Rom.9:11-13, "for the children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." It was said unto Rebecca, the elder shall serve the younger. Esau's outward condition in the world, though for a long while visibly greater than Jacob's, shall yet serve Jacob in the main Interest of all, as to what that chosen vessel hath in God and Spiritual things; 'tis for the sake of Jacob's higher Interest than in temporals, that Esau's greatness and thoughts of oppression and revenge, towards his brother, shall all work together for good to Jacob, Rom.8:28; shall all serve his main Interest, towards the Preservation of the Church of God in Jacob, and truckle under the Appointed Settlements of Jehovah, the Great Being, and the Counsels of his heart for Jacob; which first came to pass, as an earnest of the like in after-ages, and the kindness of Esau towards his brother at their meeting. Gen.33:4. And so by a disappointment of the first thoughts of Esau, which were revenge to his brother, God turning them in Esau suddenly, by a Good Dispensation of Grace towards Jacob, to serve Jacob, for the sake of his Interest in the Election-Purposes of Grace, the elder {according as was said} did serve the younger, "I have loved you, saith the LORD. Yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother, saith the LORD; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal.1:2-3. How inconsistent then is it with the Doctrine of Election, to set out the matter of attaining an Interest in Christ, by the importunity of that hypocrite, Esau's natural begging of the Blessing, at the hands of his Father! What hath the natural cry for a natural blessing in the mouth of a natural and non-elect man, to do in setting out this matter? How little does Mr. Hunt carry Election in his eye, in his Preaching, to talk at this rate!

2. Esau obtained not what he earnestly begged for, Heb.12:17, "for ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." The paternal

blessing Esau meant, that he might thrive and prosper in the world; whereas the parent in his blessing of Jacob eyed the favor of the Lord, which maketh rich, Prov.10:22, beyond it; that for a while Jacob was at a stand, and did not look upon it any other blessing properly than the Divine Favour to be had; and so, what with Jacob's eye to the Spiritual Blessings which he saw God had denied Esau, and Esau's eye to the Temporal Blessings that his father too for a while boggled at, Esau cries with an exceeding bitter cry, {"and when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father," Gen.27:34,} and now saw he had been a fool in parting with his birthright to his brother; for his father had given it away indeed from the elder to the younger. And so the proper blessing of the elder, merely for the outward ostentation and credit of it, Esau afterwards would have inherited under a false notion of it, as many nowadays think they would fain have the Love of God and Heaven, in their blind, natural way; but they know not "the way of Peace" in Christ." {The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." {Isa.59:8.} Well, Esau was rejected, he found no place of repentance, his cries and tears, to feed his own pride and ambition, could not alter his father's mind, reverse an elder blessings settled upon the younger brother, nor in short, Esau get his mind and will over his brother; as much as to say, he would never yield that he should be a better man than himself, though he sought it carefully with tears. {"Then said the LORD unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth." Jer.15:1. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee." Jer.7:16.} Now then, what avails a sinner's begging for an Interest in Christ, as it is set out by Esau's begging, {"now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth," Jn.9:31,} which is but a begging the portion of the elect out of the elect's hands, as appears by this instance he hath pitched on in Esau, {now 'tis opened?} Why is Esau's pattern the precedent of begging to or with any man that believes Election? Aye, Aye, 'tis plain, here is all Arminius in it; as any man may see that knows the controversy; and here was nothing in his proposition that sets out the Gospel of the Grace of God in Christ. Mr. Hunt wants knowledge and soundness in the Doctrine of Election.

3. What a contradiction is it to set forth the earnest begging of elect sinners by an instance of the non-elect! What is Esau's case to that of Jacob? 4. What a thrusting of nature is here into the room of God's Grace! For there must be inward similitude from God the Spirit before it comes to this. 5. Interest in Christ is the Gift of God distinct from the Answer of Prayer, Isa.43:22 with verse 25, and therefore is before begging it. If it be not first, it can never be after; for then it would be of works, the work of prayer, the work of striving, the work of crying, &c., but 'tis not from any of these works, nor others, but to them, and so must be before them. 6. 'Tis a contradiction and blind inconsistency to see the Excellency of Christ, when yet a sinner is out of Christ, or to know the virtue of Christ, when he has no Interest in Christ, but rather, we are told, it is an Interest still he must earnestly beg for. {"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14.} Whereas Justification is in Christ before it is through Christ. 7. What man condemned in our courts of judicature hath his pardon for earnestly desiring it? Because he says, never did a condemned man more earnestly desire a Pardon? Alas! No man would be condemned, if his crime were not brought in against him; and no condemned man would be executed, if his Pardon after Condemnation could be had for the asking. The Pardon depends upon a legal grant, and

that has no relation at all to the malefactors earnest request, but to the legal grant; and therein are included the charges, or price of the pardon, and the pleasure of the sovereign to accept it, Eccl.8:4, if a man be able to be at the charges; if not, it is his pleasure to do it freely; and that makes it legal, because the pardoner is a Sovereign. Now who but the Man Christ Jesus, who is "over all, God blessed forever," Rom.9:5, can be at the helm of our Gospel-Pardon? Who is it but "God that justifieth," Rom.8:33, and that does it too according to his own Pleasure and Covenant with Christ, in the Application of the Gospel-Righteousness? And what is it but the virtue of this in the Application that sets the heart in motion in asking through Christ, what the eye {by a work of the Spirit} certainly sees to be its own in Christ; for whatsoever is not of Faith is Sin; and all things "whatsoever ye shall ask in prayer, believing, ye shall receive." Mt.21:22. The person who asks believing is the only petitioner who receives what he asks; for, if I believe not my Interest in Christ secured already among all the Glorious Persons of God, I can never in Faith ask that it may be done. The reason is, God can never alter his Counsels, Mal.3:6, if it be not done in Christ already, it will never be done in Christ by begging it. Therefore knowing already 'tis done in Christ, I am to ask believingly that it may be done through Christ upon me influentially, from a sight it is done in Christ for me in Election-Settlements Federally, and this is asking in Faith. 'Tis not believing a Proposition that my sins are Pardoned, as the conjecture makes it, but 'tis a sight that it is so, {accomplished by Christ,} and then believing the Proposition when I have seen it, and in the same moment too feel it; for 'tis God's work from this fulness first begun upon me that makes me both see and feel it.

His fifth error against the Article and Grace of Election is this upon II Corinthians 13:5, "the Apostle bids us inquire whether Christ is in us. He doth not speak as if a light examination would serve in this weighty Matter, but we must examine, prove, know, all which do denote the most diligent scrutiny that can be made; and indeed there is cause for it, not only as it is that on which our Salvation depends, {I mean our being in Christ,} but also forasmuch as it is that in which poor creatures are subject to be mistaken." {Page 130} Aye, poor creature, dost thou corrupt the Apostle in II Corinthians 13:5, at this pitiful rate? Thou art mistaken indeed! The Truth will stand against it all. 'Tis this, Influential Interest in Christ, which is God's own Act by the Spirit, built upon a Mystical and Federal Interest in Christ, in Election-Settlements {God's act} before the world began. What an absurdity is this, to tell us that our Salvation which he explains thus, "I mean, says he, our being in Christ," depends on the most diligent scrutiny we can make it, when yet an Interest in Christ is presupposed in the same breath, as the matter of this Examination? What difference can he assign between being in Christ, and an Interest in Christ? If our Salvation be our being in Christ, our Salvation is likewise our Interest in Christ. I know not how he will distinguish them with any difference? Again, Interest, or being in Christ, arises not out of our Examination, but our Examination rises out of that Interest.

Let us consult the place in the Apostle's words, "examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." Let us open this, because Mr. Hunt, as the custom of his favorite authors have quite quite omitted it. "Examine your selves whether ye be in the Faith." Mind, 'tis whether you be in the Faith. This is far from the mistake men naturally are under when they read, "examine your selves whether Faith be savingly wrought in you;" for, supposing it had not been wrought, they could not then examine, for want of a Discerning Work of God the Spirit, whether it had been wrought, or no. 'Tis light must discover light, for darkness cannot. I must be first in the light to know I am in the light. Examine therefore as you have the Faith of God's Elect among you, whether you be in the Faith, or beside the Faith of the Gospel {i.e. the Doctrine of

Grace among you} to think, and act, and live, and walk so low and carnally as you do, quite below your selves. So that 'tis the Doctrine and Rules of Faith which he bids them to examine, from an Examining Principle of the Faith of God's elect in them, he supposed, and saw was a Principle wanted stirring up. Are not you, says he, strangely fallen back? What work do you make both with Grace and Government? Pray, examine, if you be in the Faith, or rather have not gone beside it. For Corruptions began woefully to work in the Apostles Days among such as are now your good men; and many of the truly Godly were ready, seeing what brave men degenerated, to be frightened or cheated out of their birthrights; as others were ready to despise and neglect the Government of the Gospel, because they were Saved by Grace. Now, says he, examine, whether you be in the Faith, or rather, woefully warped, and have lost much of that Communion with God, and Soundness in the Faith, which once you had. 'Tis not, examine, whether you have an Interest in Christ; 'tis not enquire neither, as Mr. Hunt has corrupted the word "examine" in his gloss, {it is one thing for the goldsmith to enquire whether he hath such a piece of gold by him, and another thing to examine the piece he has in his hand,} but it is examine {upon the Evidences of what he saw} whether your Faith and Walk answer such a thing, as a work of Grace in your souls, or not? And therefore prove your own selves, compare the Faith, as you have now molded it, with your Interest in Christ, and see if there be not a vast Disproportion, provided I am not mistaken in the Evidences of your Condition, and so may conclude of you that you are truly born again, and therewith Interested in Christ by the Spirit of God, who gives Influential Interest by and according to the Pattern of Mystical and Federal Interest Antecedently. {"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Jn.16:13-15."}

Know ye not your own selves? Surely, as you have Interest, you must feel something of Christ by the Gospel quickening, weaning, renewing of your selves into more of the Faith and Experience of Gospel-Grace every day; and what, says he, do you feel this, and yet corrupt the Faith? Do you perceive this, and yet despise Government? {Church-Government, the Government of Grace upon Christ's shoulder. Isa.9:6.} For 'tis this which he practically discourses of in the last chapters of this Epistle, as to how Church-members ought to walk Spiritually, and therein Ornamentally, according to the Pure and Unmixed Doctrine of Grace they have received, working in their souls, to sanctify that relation they stand into Christ, and to one another, and not despise authority. Jude 8. Now, says he, has this been in you, and don't you know by Experience which way Grace works? Are you new creatures in Christ, and can you be strangers to the new creature? Know ye not your own selves, and how "that Jesus Christ is in you?" 'Tis not I say, as Mr. Hunt hath corrupted the phrase of Doctrine, enquire whether Christ be in you; but don't you know it, {for he took it for granted,} that Christ be indeed in you and among you, "except ye be reprobates." Indeed I don't know how it stands with you infallibly, but you understand what I say, except you are men not fit for the trial, and unskillful in the Foundation of all. And yet just such Mr. Hunt, contrary to the Doctrine of God's Election of Grace, would go and put upon it, provided he means his examining, proving, knowing and making the most diligent scrutiny be without Interest on Election-side, or without being so in Christ, as chosen in Christ; and without Interest on the Spirit's side, to be new creatures for this examining, proving, knowing and scrutiny-work, contrary to what Paul judged of the sound part of his Corinthians, with whom he labored more and more for their Edification in Christ, according to their Interest, and not for their Interest and Being in Christ to be begun by Examination, who

indeed were already interested. For on the other hand, I know nothing more absurd than to examine, prove, know, all which denotes the most diligent scrutiny, and all before an Interest in Christ hath commenced. How absurd is his Doctrine that is so inconsistent with Paul's {cut out according to Election-Interest} and an Election-Being in Christ, which though I cannot mind first of all, yet the Spirit, according to his Office, doth mind first of all for me? Lastly, the right Doctrine of Election hath provided means of Edification, as well as means of Conversion, and hath settled examining, proving, knowing in Christ to be all brought about, and to pass through Christ, or by New Life, Strength, Holiness and Influences put forth through Him into every branch that stands by Election-Engrafture in him. This is the Truth of the Gospel in which the Holy Ghost leads men; the other is but a blind, a maze, a labyrinth which men grope in by themselves, but no man ever found a way through?

Besides, 'tis a notion founded on a mere Conditional Reconciliation in the Person of God, as Mediator, which overturns all the positive work of the Gospel. Oh! Don't say so, for there are many good men that hold Conditions. No matter. For let not our Faith be thrown at men's feet, nor built on Authors, but on the testimony of God's Word alone. 'Tis not what a good man means, but what the good Spirit of God saith unto the Churches. 'Tis this I am to hear, and is the only judgment I am to abide by. Nevertheless, I know all good men are not agreed in it; for there are good men on the other hand who have not held there are any Conditions of the Gospel. Chytraeus<sup>20</sup> and many others of different persuasions tell us that Conditions belong to the Law and not the Gospel; but let not our Faith receive it as it stands in the wisdom of men, but in the power of God. I Cor.2:5. I know this, that Conditions came to be disputatiously received into the Divinity of the Reformation with a mischievous Design, and were calculated to serve the turn of the Arminian Party. Moreover, when learned men were {with the sinful peace of our times} agreed among themselves in the Arminian way to eclipse Christ's Absolute Purchase, then Corvinus<sup>21</sup> and divers others of the later men in separate Treatises of Controversy with the Orthodox, set up a Conditional Merit in Christ to destroy an Absolute Grant of God, and Purchase of Christ {to remove the obstacles of that grant after sin's entrance, and render the Grant Effectual to all the elect of God.} This very matter alone should be argument enough, if we would be wise, not to propagate the Conditional Doctrine, being set up by men of corrupt minds, II Tim.3:8, who take Nature for Grace, and are reprobate concerning the Faith; that is, for want of God's Holy Spirit are altogether unfit to make any trial, or enter upon a decision of these controversies {for so they will ever stand with natural men} about Supernatural Grace, because they are utter strangers thereunto. This is the sum of the matter.

Along these same lines is his sixth error against Election in these words, "let me exhort you then to give up your selves to him, to cast your care upon him, that so you may have an Interest in him." {Page 193} Can any man that believes the Gospel think the resignation of men's selves to Christ, the casting their care upon him, doth go before their Interest in Christ? What should influence them to this? It must be the Root as it stands by some Communications proper to the Root, or the Root can't communicate. Now let nature be supposed the Root, will nature communicate influences to put on Christ? If it be Grace, as a Root that communicates, I am in it before the communication. What is wilder crab-fruit than this, that nature give up itself to Christ? That nature casts its care upon Christ? Believe it not, "that which is born of the flesh is flesh," Jn.3:6, and shall a man have the Spirit for being flesh, and acting like flesh? This is crab-tree all over. Any thing will please men of this Persuasion rather than the Gospel

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<sup>20</sup> David Chytraeus, 1531 - 1600, a German Lutheran theologian and historian.

<sup>21</sup> Johannes Corvinus, 1582 - 1650, Amsterdam, Dutch Remonstrant minister.

Truth of Antinomian-Union before Faith. All Interest in Christ is passive, as it begins with Election-Interest, Lk.10:20, goes on to Redemption-Interest, comes home to Regeneration-Interest, or Influential engrafture by the Spirit's Vital Quickening from Christ the Vine-stock. How then do men get Interest in Christ by their own Acts and Duties? Benefits of Communion indeed they get, when from influential Interest precedaneously, they give up themselves to Christ, cast their care on Christ, &c., but it is mere topsy-turvy, to exhort men to do all this, that so they may have or obtain an Interest in Christ. {"He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:12. "He that believeth on the Son hath everlasting life – believing as the evidence, consequence or result that he already hath Everlasting Life in Christ – and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jn.3:36. "He that heareth my word, and believeth on him that sent me, hath everlasting life – again, believing as the evidence, consequence or result that he hath Everlasting Life in Christ – and shall not come into condemnation; but is passed from death unto life." Jn.5:24.} He that hath not an Interest in Christ before he casts his care on Christ, will never have an Interest at all, nor cast his care on him as the Scripture speaks, so long as he lives in this world, his doing all according to the Gospel rises out of the Gospel, Phil.4:3, and not his Gospel-Interest out of all or any of his doings. {"Knowing, brethren beloved, your election of God, for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thes.1:4-5.}

His seventh error against Election is the duplicate motive, "a motive to get an Interest in Christ, and a motive to beg of God to Interest you in Christ &c." {Page 195} Why now if people are only serious, and not spiritually enlightened, Eph.1:18, this is looked on as brave Divinity, a sweet Exhortation to sinners, &c., and really it is but a cheat to the soul, in a spiritual robbery of the Honour and Work of the Glorious Persons in God interested by Gift, to take away the true Interest, and hide that being in Christ which these glorious Persons in Jehovah do jointly give; and all to suggest a creature-hand and power of interesting men in Christ, which neither Election and Redemption of their persons, nor Regeneration of their natures, do secure. 'Tis a strange fantasy to think I was chosen in One, and yet that choosing me was no interesting me in the One in whom I was chosen. Why did Christ redeem me if I had no Interest in him by Election? {"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Jn.17:2.} Christ never thought separately from the Father that his Death should save me, nor the Spirit separately that the work of Sanctification alone would save me. The Father's thought of me was his Counsel in choosing me; and Christ came forth from God upon that Foundation, for he tells me, "I came down from Heaven, not to do mine own will, but the will of him that sent me," Jn.6:38, and "my sheep hear my voice, and I know them, and they follow me," Jn.10:27; here is their Interest in Christ, as they are sheep belonging to their Shepherd, and from that Interest-Relation of their being sheep they hear his voice. Aye, but what saith the motive? {He lays the work more upon my begging act, than upon God's choosing act; and so plainly sets up with the Arminian, a mere temporal Salvation.} "Get an Interest in Christ?" Proud worm! What, will not the Interest which the Father hath given the elect, to have Mystically in Christ, be allowed to be, or taken for an Interest, if the sinner be not a sent a fetching one on his own accord? "Get an Interest in Christ?" Ungrateful worm! What, will not the Interest Christ hath wrought efficaciously to maintain and secure, notwithstanding Sin's Entrance, be taken for any sort of Interest, but the sinner must be sent all over the land of Egypt to get straw, and make into brick, Exod.5:11-12, to build his foolish pyramids of pride and vainglory which he calls an Interest in Christ, raised out of the materials of dust and clay? "Get an Interest in

Christ?" Conceited worm! What, will not the Interest the Holy Ghost gives influentially, be taken for an Interest in Christ, when yet he is the very bond and seal of it in his work, but the sinner must be sent out and off from the Spirit into nature's field to be getting an Interest in Christ. {"Are ye so foolish; having begun in the Spirit, are ye now made perfect by the flesh?" Gal.3:3.} Aye, and saith the other motive, a motive to beg of God to Interest you in Christ; as much as to say, "pray for an Interest in Christ" and "beg that God would Interest you in his Son." He means thus; and then I say rather, pray for the eye-salve to open the eyes, Rev.3:18, of poor blind preachers, that the blind don't lead the blind, Mt.15:14, and so both fall into the ditch. Oh! What fervent prayer is that {because the prayer of Faith} which rises out of Interest? But what Interest in Christ is it that ever rose out of begging God to Interest the Sinner in his Son Jesus Christ? Why must we pray to God for that which is not to be asked, but hath been already granted, {if we belong to Christ,} and has been bestowed to make way for all new grants that are still proper to come down, and to come on through Christ by Prayer?

## Chapter 30

### **Of Mr. John Hunt's Frightening Sinners with the Notion that their Day of Grace may be passed and how 'tis Inconsistent with Election.**

I come to examine and refute something further in Mr. Hunt's book, very injurious to the Grace of Election, and which carries within the very spirit of the Arminian thought in this article. The words are these, "though this sweet Rose withers not in itself, yet your Opportunities to get in will not last alway. Jerusalem once had her time when Christ was freely preached to her, but she sinned it away, and would none of him; how did it draw tears from the eyes of the Blessed Jesus, Lk.19:41-42, 'and when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes.' God waited forty years on Israel, but at last sware in his wrath they should not enter into his rest. Psalm 95." {Page 22}

In the examination of these matters I shall reduce them to the Article of Election, as touching the elect, and as touching the rest.

First, touching the elect, I shall examine and remove the errors. "Their opportunities, says he, to get Christ will not last alway."

1. This expression "getting of Christ" to set forth the creature's act, is an ill phrase of speech, as it ought to be receiving Christ, Jn.1:12, "as many as received him, &c." 'Tis not as many as got him, but as many as received him; for he was given to everyone that received him. "A man can receive nothing, except it be given him from Heaven," Jn.3:27, says John the Baptist on this very article of receiving Christ. To talk of "getting him" is profane as if Christ were like a common pledge, gage, stake or wager, or ordinary sort of merchandise, wherein every one who gets the wager, or wares, does all in it himself, and perhaps none else is concerned whether he get or lose the money or goods. Whereas Election of Christ to be our Portion is the Provision and Care of a Father to lay up estate, bread, clothing, &c., and all for his children; so that when he comes to bestow Christ at last by the Spirit, he does not lay it upon their getting, but upon his own free imparting what he has as freely made ready. Also, he gives them; as their Father, his Effectual Blessing with Christ, and that is his Spirit which seals up every good thing with the Gift of Christ, as Faith, Repentance, Sanctification, Joy in the Holy Ghost, Delight, Increase of Grace, and Perseverance therein unto the end. {"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give

us all things?" Rom.8:32.} So that this is a passage very much against Election. As if God had not elected Christ freely to be received, nor elected our Faith to as many of us as receive him, nor elected the mission of his own Spirit to work that Faith; but as if all depended upon the prosperous advances and success of our creature-actions, thus shutting out Grace in the Gift according to Election, and putting in a man or woman's nature in the getting. I am sure there is no getting an interest in Christ if it be not gotten for me, and gotten in Christ already. {"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16.} An interest in Christ is a passive work, 'tis gotten for me by Another, 'tis wrought upon me, and not to be done by me, to interest me in the Operations of the Spirit of Christ which are part of my Interest in God. It is God's work for me and then upon me, and so passes from getting Christ to receiving Christ, when it is brought down by Grace so far as a practical work of the soul.

Objection: Well, but "get wisdom, get understanding; forget it not," for "wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding," saith the Holy Spirit of God by Solomon, Prov.4:5,7, and then why not get Christ since Christ in the Proverbs is called Wisdom?

Answer: Christ is often in the Proverbs called Wisdom, but Wisdom in the Proverbs is not always Christ, and here it is but as Christ is fitted in his Nature-fulness to men in general, not as he is fitted in his Supernatural Fulness to the elect of God alone. So that the Holy Ghost there by Solomon doth no more than put men upon a moral duty from a rational excellency of Christ, to be attained by study and endeavors, which is no more than what appertains to the Nature-fulness of Jesus Christ, belonging to all in common, as Christ is the firstborn of every creature, Col.1:15, and not to his fulness in Grace and Glory, as he is the "Firstborn among many brethren." Rom.8:29. The word, I say, there in Solomon, puts men upon a moral duty, and not a supernatural privilege; and as it is a moral duty, it lies within the compass of a moral man to get a sound notion of Wisdom out of God's Word; to study the Scriptures, and see the wise harmony, concatenation, perfection and moral beauty that is in the outer face of Wisdom. This the Jews were capable of to fit them for the present life, if they had studied the Scriptures, and admitted but a rational Interpretation of them without prejudice, and might therein have Evidently seen that Messiah was come. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD." Psal.107:43. And so far the Holy Ghost puts the natural man upon getting that natural part of wisdom which his natural eye might see, and his natural power attain. But what is this to getting Christ into my possession and interest that depends purely upon a Spiritual Union and Supernatural Gift of Grace, which can have no relation to any improvement of my natural gifts and attainments, because these are quiet of another kind? The Gift by Grace is purely not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom.9:16, and all this is above nature, and you may be sure the Holy Ghost never put any man upon his own work, but has often checked men for their Arrogance in taking his work into their own hand. And so far as any man attempts it by word or deed, he is injurious to the Sovereignty and Freeness of Election-Grace originally which gives me Christ, and no ways puts me upon getting him. Also, at the time of my receiving him thus bestowed, he gives his Holy Spirit, and by the Spirit gives me a temporal, applicatory interest, by Influential Conveyance of Grace out of Christ's fulness, made up of the Everlasting Treasures wherewith God hath endowed the Man; among which are the Election and Covenant-Interests begun from Everlasting, which God and Christ had in me, and which I had in them, as the Foundation of my temporal, applicatory interest, to give me Faith and Holiness in this life. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he

might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:29-30.

2. To answer the rest of it about Opportunities to get Christ not lasting always. It had been more to the purpose, if he had given God the Glory of the Truth of his Promise made to Christ, Psal.29:2, "thy people shall be willing in the day of thy power," Psal.110:3, than to run on like the Arminianism of the times among these muddled men, who tell sinners, "that now whilst the day of Grace lasts God is offering, tendering and wooing them with Grace; but if they don't accept of mercy now, it will not be long before the wooings and beseechings of God will be over, and the Day of Grace past." Mr. Hunt, in the matter I am canvassing, is of the same piece with this Arminianism barefaced; and the whole strikes at Election, and therefore never makes use of the Doctrine of Effectual Grace. But the truth is this, so long as there is an elect number, Rom.9:27, to be gathered out of the world, I Jn.5:19, the preaching of the Gospel, and their opportunities of receiving Christ shall be continued and prospered. If opportunities should totally cease, I would say the elect in such times and places were totally gathered; for this is consistent with Election, I mean Determinate, Everlasting and Unchangeable Election, Eph.1:4, but the other is inconsistent with it. {"Even so then at this present time also there is a remnant according to the election of grace." Rom.11:5.} Therefore because the elect are not all gathered, not to be gathered in one place or another to the end of the world, their opportunities last as long as the Gospel lasts, and that shall be as long as the world lasts. "And, lo, I am with you always, even unto the end of the world." {Matt.28:20.} If Christ be with the Apostles Doctrinally, Authoritatively and Influentially, alway, even unto the end of the world, wheresoever and whensoever the Apostle's Doctrine, Acts 2:42, is preached unto souls, then the opportunities of the elect to receive Christ do last alway, even to the end of the world likewise. The Gospel continued so long in the east and south, to wit, in Asia and Africa, as until the elect were gathered, and then both of those Continents, where the Gospel had been preached, were given up to the Curse, and have become a stable for the horse of Mahomet; but 'twas only because he who lay in the manger had gathered in all his harvest thereabouts. The Day of Grace was not over so long as there was one soul intended to be saved. The elect are all gathered before the season ends.

3. The opportunities of the elect to receive Christ are elected as well as the persons themselves. See for instance, John 4:4, "and he must needs go through Samaria." He must needs, why so? Could he not have gone through another town, or province, or have taken another road? Could not the Lord have gone which way he would? The country was open, and the Kings Highway free to have gone sheer off from Samaria, and have steered his course quite another way. Aye, and why must he go through Samaria, and visit Sychar? Was it, does the Papist think, to go a pilgrimage to Jacob's well, and there show some respect, as the superstitious folk do, to an ancient saint or patriarch? No, was it merely to quench his thirst? No, he was thirsty, 'tis true, consequently upon his journey, and weary too, as travelers are; but he came not to that well merely for his thirst's sake, for he could have drank of wells that lay nearer his setting out; nor for his weariness sake, for he could have sat down sooner. What was it then? Why, Christ came upon Determinate Business, to Determinate Places and Events, by the Determinate Counsel and Foreknowledge of God. Acts 2:23. And as opportunities are Chosen of God for the gathering and converting of God's elect, so this was brought about as an opportunity of Mercy to one of the vessels of mercy. Rom.9:23. {"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."}

Jn.6:37,45.} A woman belonging to the Election of Grace must come thither to draw water, and thereupon meet with the Living Water, Jn.4:10, beside her own intentions. This woman of Samaria never had seen Jesus, nor, as we read, Jesus in the flesh, her; but the God of Jacob, in the Man Jesus, at the well of Jacob knew her, and knew of her coming thither, as God had appointed to be done. It proved the season of this woman's Conversion, though she had been a great sinner, and her Conversion to Christ drew more out of the city, Jn.4:39, who came forth and believed on him.

Accordingly, in another instance, Acts 16:9-14, "and a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Lo! Here an elect person was to be gathered to Christ, and accordingly the opportunity in which it was done could not slip, for the opportunity itself was precisely chosen to fit the person; and therefore all things must, and did concur, by the Divine Will, unto it. All the places that we see in Paul's journey were noted down, and the way cast up, Isa.62:10, though it cost the Apostle and Evangelist, Paul and Timotheus, Acts 16:1, so much labor, to travel through divers remote cities and places thither unto Lydia. Why? Opportunities shall be afforded to an elect person, that certainly that soul will hear the Call and Believe on Jesus Christ. Moreover, Paul the instrument, a stranger to those parts, and having no inclination, or call to go into those quarters, was assaying to go another way, verse 7, "after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." Paul and Timothy were secretly bound another way, though as yet they openly knew not whither. God had work for the Apostle Paul to do at Philippi upon the soul of a stranger belonging to another distant city; and this woman of Thyatira had an opportunity elected for her to success in another city, where, it should seem, she then resided for an opportunity of trade, to sell off her purple goods; and found therewith an opportunity of dealing in the Pearl of Price, Mt.13:46, and there begun her first acquaintance with Christ. For this work the Apostle must be strangely brought hither. He does not see it of his own foresight, nor choice; nevertheless, he shall undertake the long journey, though he be carried on it by a vision. A man of Macedonia calls him, yet 'tis a woman of Thyatira has the cause to bless God for him. He comes to Philippi, and tarries there, the text says, some days before the Sabbath. We do not read he preached before the Sabbath came, it being a place at that time where probably were no believers, though afterwards there were enough of the saints in Christ Jesus, for their fellowship in the Gospel, Phil.1:5; and being the first time the Apostle came to town, it is hard to conceive how any meetings should be appointed to be held, on the account of Paul, by Jews or Gentiles, both {at this time} enemies and unbelievers. So that he stays some days, till the accustomed time came of the Jews meeting in one of their Proseucha or Places for Prayer, by this river side; and all to meet with Lydia, who though busied in her employment on the week-days, would break out and embrace the return of the Sabbath. Thus getting out on the Sabbath-day, she met with Paul, and by this means with Christ. That Sabbath was the Jewish Sabbath, or, as we call it, the Saturday Sabbath; for it was among the Jews Paul was then to do his work. Again, her mind

should be stirred up to be there without fail upon that Wedding-Day of hers to Christ, though she knew not to what Man, even that same morning, unto whom she was going to be married to forever. This makes good the proposition that opportunities are chosen for the elect, as well as the elect are chosen for opportunities. "And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment, blessed are all they that wait for him." Isa.30:18.

Turn over to Acts 18:9-11, and mind what is said to Paul at Corinth, "then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them." Behold here the opportunities for propagating the Everlasting Gospel were appointed, elected and settled of God, because he had an appointed people to be brought home to Christ under them. {"Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come." Psal.102:13.} The history of Paul's abode there in a fixed way of preaching, shows that though he met with a great deal of trouble from the Jews by raising a tumult, and making an insurrection against him, and disturbing him in his work; yet God had ordered they should not hurt him. Why? The opportunities of his elect were chosen for them to have good done upon their souls by that man's ministry, which was built according to a sure Foundation, Isa.28:16, not in and out, yea and nay, II Cor.1:18-19, as the preaching is now. God having settled the opportunities of the elect, till these were gathered, and had ordered that his troubles should not drive him from the place; for verse 18, "Paul after this tarried there yet a good while, and then took his leave of the brethren," parted with them, it should seem, when the necessities of the Churches, or else more of the elect to be called, or built up elsewhere, called him away to other places. The Lord had purposed the enemy should not drive him, nor put a stop to the Gospel. Why? The opportunities of his elect then at Corinth were chosen for their receiving Christ under Paul's ministry. Yea, when the Apostle departed thence, the opportunities of propagating the Gospel at Corinth were not ended as appears by the Epistles he afterwards wrote to the Church of Christ called and gathered in that city. And the like has been ever since, and all over the world, where the Gospel has come among an elect people. This argument therefore is against the Doctrine which hath so often frightened the elect in the days of their Ignorance, telling them the day of Grace may be over if they do not close with Christ this evening, and if a sinner repents not today, he may sin away his time, and find it too late tomorrow. Thus, they hold, not distinguishing between the Elect, whose opportunities are secured to their Effectual Conversion to Christ, and the rest who have no opportunities to believe and be saved, {"that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them," Mk.4:12,} so long as they remain in this world, because the Spirit's presence with the Word which makes the opportunity Effectual to Salvation, is, and must be, restrained from them; and the truth is, all these love to have it so, when they come to hear what the Spirit and his Work is; and so 'tis evident therefore that divers preachers who go about to promote what they call Conversion, do so most unskillfully.

4. This notion of opportunities not lasting till Conversion be wrought upon the elect {and to others they are no opportunities} is a notion directly against the Election of internal means, for opportunities are merely without me; but the work of the Spirit in Effectual Conversion is primarily an inward Communication of Life and Light, "for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a

discerner of the thoughts and intents of the heart." Heb.4:12. Now, the Arminians lay all the stress upon outwards as offers of Grace, tenders of Salvation, wooings and beseechings of sinners. Opportunities likewise with them are these outward means, and so therefore they lay much upon the gifts, zeal, pains and assiduity of the preacher. Now all these are without to the people, they are upon the hearers outside. Whereas, a child of Grace, and recipient of an Effectual Call must have something within his own heart; and this must do the work if he belongs to God.

5. Still to the elect, the Efficacy of the Spirit's work in the opportunity is chosen. For which cause, though opportunity does not last always, yet inasmuch as the Spirit of Christ is appointed and sent to do his work, before opportunity is ended, this man's notion of it is quite wrong. Let us search the Scriptures, II Thessalonians 2:13, "but we are bound to give thanks alway to God for you, brethren beloved of the Lord, {says the Apostle,} because God hath from the beginning chosen you to Salvation through sanctification of the Spirit and belief of the truth." Chosen you through; the meaning is not that he has chosen you through directively, as you would direct such a man in the road for London or Cambridge; but it is to be understood influentially from the first Settlements of it purchased through means; as this Sanctification and Belief, our passage and way along, is under the Efficacy and Operation of the Holy Ghost, that will not send you out upon Motion, to go on unto Salvation by yourselves; but is in you, and dwelleth in you, and excites all his own infused Light and Grace in the soul to that specific end. That this is part of the meaning, take a passage in the other Epistle to clear it, I Thessalonians 1:5, "for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." He arrayed himself, Psal.132:16, as it were, with the Gospel, and acted by it with all Demonstration and Efficacy of an Evangelical Power; so that this other notion is quite against the Doctrine of electing the Grace of Efficacy in the opportunities of the Gospel. It is against God's choosing Irresistible Grace and Means to convert the person while the season lasts, though it be never so short; and by this means falls in directly with the Arminian Enmity to Election.

6. Lastly, if the distinction be granted that divines usually give us between time and opportunity of time; then I do not see how there can be admitted, without absurdity, any ineffectual opportunity of time? If it be God's opportunity to me 'tis my opportunity, and shall infallibly be made effectual; if it be not God's opportunity to me 'tis none of my opportunity; if the Spirit breathes not, all the breathing of preachers in the world makes it not opportunity. {Opportunity is time fitted to action; Spiritual action therefore can have no opportunity, if it hath not the Spirit of God in the soul to cause it, as the Principle of that Action.} And how is it known to be opportunity but by being made effectual? Isaiah 55:10-11, "for as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In short, the Word shall be effectual, one way or another; according as it meets with the elect, or non-elect; it shall harden or soften; it shall be the savour of life unto life, or the savour of death unto death. II Cor.2:16. The meaning is this, that the Gospel shall be either relished by souls made alive, and so from an experimental taste of its fitness to nourish the new born life, shall increase life unto Life Eternal; or, on the other hand, the Gospel shall be relished by natural men {who in a spiritual sense are dead} in words and notions, as such, and not as the Glorious Truths of Christ, and so relished only by dead nature, where there is no vital Engrafture into Christ; {and abundance of such love to run from one place to another, and hear sermons, though they do not understand

them,} and so that savour they have of them is but a hardening them the more unto Final Condemnation. In a word, there is the savour of Regeneracy and Spiritual Mindedness unto more increase of it in the Life Eternal, which the saints take in under the blessed word of Truth, the Gospel of their Salvation, Eph.1:13, and there is a savour in the Death of Unregeneracy and Formality under the very same word of the Gospel unto a death of the greater Condemnation. {"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb.10:29.} So much for the Arminian notion of opportunities in reference to the elect, exploded and argued down from the Fundamentals of the Gospel.

Now I come to this second branch of it; how it is against the Election as touching the rest, or non-elect. Opportunities are not designed to do these good.

1. The Scripture tells us there are a sort of men incurable under the Preaching of the Gospel, Matthew 13:13, "therefore speak I to them in parables; because they seeing {by natural light} see not, {spiritual things,} and hearing {by the natural ear, and no further} they hear not, {what the Spirit saith, whilst they hear a sound what the minister saith,} neither {for this reason} do they understand." And again Paul is positive out of Isaiah 6:9-10, {for it is the Holy Ghost which spake in both,} "go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." {"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day." Rom.11:7-8. See also Acts 28:26.} {"Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." Lk.8:10.} These "eyes" are wit, learning, acute reason and natural understanding, all which being mixed with the pride and corruption of human nature, do, being wholly left to the creature's self, render a Spiritual Conversion to Christ in these, wholly impossible; because their very wit and corrupt reason tells them 'tis all a piece of foolishness. I Cor.1:23-31. So, John 8:47, "he that is of God heareth God's words; ye therefore hear them not, because ye are not of God," and he that is chosen of God is to be sure at one time or another converted to God in Christ, and truly hears, regards and believes what words they are which God hath said of Christ, but "ye therefore hear them not, because ye are not of God;" you have never been truly and perpetually lost and ruined in yourself, and consequently need no Gospel, and thus it is {the marrow, not the husks} foolishness with you; and though you have heard {with the outward ear} and believed it too, notwithstanding all your prejudices against Christ and the Doctrine of God, had you been settled upon Election-Grace, you would have received "the love of the truth," II Thes.2:10, but this you cannot receive, because ye are not of God. He never knew you, Mt.7:23, originally to be his own by Grace and Love from Everlasting; and again says Christ of these, verse 43, "why do ye not understand my speech?" As if he had said, others who have not half the outward advantage you have had, do. But, says he, here is the mystery of it in the next clause, "even because ye cannot hear my Word." It is both above your pitch, as creatures, with all your wit and understanding, and also a matter quite out of the element you live in; and so is impossible, there being no other change of nature, to be understood by you, in the manner you are going on. And is it not the same case that holds still? Do we not see how men laugh at the Gospel, flout at Supernatural Truths, and cannot understand them? Don't we see scholars and ingenuous worms,

when they creep out of their holes and come among us into the Congregations, how they sneer at the Revelation of God, if the subject be Imputed Righteousness, the New Birth, praying in the Spirit, &c., yet go to any of these wretches, and they shall cry up a notional perception of Bible Truth, and a natural busyness in the religious way. Why is it? {"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Jn.6:63.} It must be so. 'Tis because natural preaching shall justify God in condemning men for departing from the Gospel, where the Constitution of the Government obliges them to profess it; whereas Gospel-Preaching is not ordained to save them; but they "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish {for we see as these live, so they die, there's no change} in their own corruption." II Pet.2:12. Gospel-preaching, I say, is not ordained to save them; and the truth is, when these do hear what we call Gospel-Preaching, they are glad 'tis not {such enemies are they to Election, Particular Redemption, Grace to renew the will Effectually, Irresistibly and Perseveringly.} In short, they will not choose to be saved, unless it be by natural preaching; but God has fixed it, that there's no way of being saved but by the Gospel.

2. The Spirit of Christ put a stop to the Apostles in some of their desires to preach the Gospel, because none of the elect of God were to be found in places whither the Apostles otherwise had an inclination to go; as it is plain, Acts 16:6-7, "now when they had gone throughout Phrygia and the region of Galatia, {with some fruit,} and {then when they} were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." He knew where the elect were, and where not, being God Omniscient and Omnipresent, and so would not suffer the waters of Grace to run vast, nor the living waters of the sanctuary to come to the fens of Ezekiel, or the marshy places of the curse that were given to salt, Ezek.47:11; and so not to be healed by the Gospel-Remedy; therefore the Spirit puts the Gospel under a restraint that it shall not come there.

3. The opportunities of such men as are not given to Christ by the Father's Election of their persons in Him, are all laid before them, and exposed but to the mere liberty of their wills for some temporal deliverances, Dan.4:27, Jonah 3:4, or to lessen the aggravations of future Condemnation; but never for Salvation unto Grace and Glory. That case of Jerusalem which Mr. Hunt and others do so much insist on, was but an opportunity of temporal deliverance to save themselves from the Romans, by a mere outward and formal owning of Christ; and yet thus, though it lay so in their power, they would not come unto Christ that they might have life, Jn.5:40, and not have their brains bashed out by the battering rams of Titus. Jerusalem's opportunity was no more than this. Luke 19:41-42, "and when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." The Lord Christ from a principle of human compassion wept at the stubbornness of his countrymen, who merely by their own willfulness against all light and reason took the desperate course to bring in the Romans upon themselves, as some now do, to bring in the French upon us. This they might have prevented; this they had a day for, belonging to their peace, that might, by embracing the Doctrine of Messiah, have saved them from that destructive war; but they {the nation} were not wise to consider their latter end. {"For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Deut.32:28-29.} That city of Jerusalem in Christ's time had the day of her peace, Lk.19:42, but Christ never saith that she had therefore the day of God's peace; or the peace of God, as the Scripture admirably distinguisheth it from Jerusalem's peace. {"And the peace of God, which

passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil.4:7.} She had the day of her peace, as peace on earth, Lk.2:14; that is, all war and desolations of Jerusalem, such as wasted her afterwards, were kept off all the time of Christ's being upon earth, and some years after, whilst the Testimony of the Apostles continued for the elect's sake, {"and except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened," Mt.24:22,} that they might have opportunity to see the Son visibly and believe on him doctrinally. {"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:40.} Jerusalem, by her having Christ locally at that time with her in the flesh, was saved, during that day, and so it was the Day of her Peace, though, not receiving the Messiah, she saw it not. It was the Day of her Peace nevertheless, in which she was saved out of the hands of her enemies, Lk.1:74, the very Romans that hated her, and afterwards upon this neglect of opportunity for her temporal advantage and political safety, cast a trench against her. Luke 19:43. This was her peace to keep off this war; this was her day of peace in Christ's time; but whilst she had peace on earth {non-elect Jerusalem I mean,} she had not the superior peace of God's elect, or the Day of Peace in Heaven; as the peace of the elect is called, Peace in Heaven. {"Blessed be the King that cometh in the name of the Lord; peace in Heaven, and glory in the highest." Lk.19:38.} Aye, to them it is peace in Heaven, as the LORD hath said, "mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens." Psal.89:2. In a word, Jerusalem had her time and day of peace to be delivered from the fury of her neighbors; the wars stopped in Christ's time, for his own peace sake; but she had not peace from God our Father, and from the Lord Jesus Christ, Rom.1:7; as the Peace of the Gospel is called, almost in every Epistle to the Saints and Churches.

To make this interpretation of the commonly abused Luke 19:42, further apparent, I shall vindicate this text against Mr. Hunt's peace and union therein with ministers, by his falling in with the common mistake. Observe, that Christ puts the case, states the matters as it is, and not as he would have desired it to be. I know who glosses it otherwise, as an ellipsis, or imperfect speech pretended; and what a despotic liberty he {Dr. John Collings of Norwich} hath taken in the Supplement of the English Annotations<sup>22</sup> to fill up the words with this foreign sense, that Christ prayed for what he knew should not be accomplished, with a that is, "O that thou hadst known, or I wish that thou hadst known!" All which is of one piece with what the interpreter adds upon this 'thy day,' that "no man has more than his time of Grace, how long that is none can tell, if he sleeps out that, his case is desperate, and past remedy." All which I have spoken to in the sections before; but 'tis evident that Christ puts the case, not that he wishes the case had been as he puts it, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." What now can fill up the residue of this meaning consistently, or agreeably with all circumstances belonging to the Jews, but to this purpose; then thou hadst been a city, thine enemies, the Romans, could not have touched. He argues this compassionately, but wishes not this desirously; for he was swallowed up in a total resignation of his human will to the will of God, according to that request he taught us in the Lord's prayer, "thy kingdom come, thy will be done in earth, as it is in Heaven." Mt.6:10. Now 'tis consistent with this to state the case, as a man rationally foresees it, but 'tis disagreeable to wish anything which is known to be against the positive will of God. Acts 4:27. Now Christ states this case as a wise Prophet that foresaw what the calamity coming on the Jews was for. It was for not receiving Messiah

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<sup>22</sup> Reference is to the book by Matthew Poole, 1624–1679, who wrote English Annotations on the Holy Bible, a work which was completed by several of his Nonconformist friends, and published in 2 volumes in 1683.

so much as notionally, doctrinally, formally, and as the nations of Europe do now in general. And he puts this case rationally, if they had done so, Jerusalem had not been destroyed. But as they had not received him, so now they should not receive him after; for the things of their peace now were hid from their eyes. { 'Tis plain that "things of their peace" were not the Mysteries of the Gospel; for he thanks God that he had hid these things from the wise and prudent, Mt.11:25, but opportunity for a natural act and a natural privilege, to give peace to the Gospel, and to keep the peace of the Times among themselves; not to persecute but protect, and so to have been protected.} Thus 'tis plain that the opportunity which they slipped, was time they had lost, which, morally speaking, might have been improved for their temporal good, and delivering their city out of the hand of the Romans. He puts this case to Jerusalem, but prays not to God for her; therefore it was no Soul-opportunity, no Salvation-opportunity unto Grace and Glory which was meant by this "her day." And as to what opportunity it was, Christ doth only as a man, and their wise country-man, put the case, not, as God-Man, pray for it. "I pray not for the world, but for them which thou hast given me; for they are thine." Jn.17:9. Therefore it is not, oh; that thou hadst known the day of thy peace! Christ says nothing like it, to go and build Spiritual and Eternal hopes upon it for all the people, or the body of the people of Jerusalem, and that neither by a spoken or a tacit wish. But he says, "if thou hadst known," even thou, or at least in this thy day the things that belong unto thy peace. The plain meaning is, if thou hadst known in this thy day of prolonging thee in thine outward State and Condition, and in this thy day of God's Forbearance towards thee, that the Promises and Grace of the Messiah, are now, in the same day thou hast had, fulfilling; these things belonging to thine own temporal peace, whilst they have been brought about for the eternal peace of some of thy children and servants, have been suffered to be yet in no other land but thine; and whilst in thine, the very accomplishment of them to the elect has been thy mercy, and is become the present security thou enjoyest from the hand of all thine enemies around about thee. 'Tis the Gospel and the voice of the turtle heard in thy land, which have kept off judgments for divers years together. Else, had it not been for these things, Grace, Mercy, Salvation and good will to men that now occasion peace and tranquility unto thee till the trumpet of peace hath done sounding for the elect's sake, and that now belong unto, that is, are influential upon thy present calm of things, thou hadst heard an alarm in my holy mountain, the alarm of war, and hadst been in blood and under the power of the sword long ago; and the Romans had been upon thee to cut off such a provocation, as this City has been in mine eyes long before this day. And this is all the substance in the meaning of the words. Even as provoking Cities and Nations since, and at this day, have been and are spared, and their affairs prospered for the Gospel's sake, because some of the Governments of this World have protected and encouraged the Professors of it. But now what is all this opportunity of the nations and populous cities to make themselves a more safe and flourishing people in the world, and all this opportunity of Jerusalem to save herself from the Romans, to an opportunity of going to Heaven, or to a Day of Salvation, as to the elect that have the Holy Ghost with the Gospel sent down from Heaven into them and among them? And in one word, what was all the outward opportunity for outward good Jerusalem had, to inward opportunities by a Time and Day of Grace to Jerusalem, according to men's common acceptance of their meaning of a Day of Grace? Now I say, what is one to the other? Is it not in your eyes in comparison nothing at all? And that this is the unavoidable interpretation of the words, I will only appeal to that great Master of truth in language, our Lord Jesus Christ himself, in the next words, verse 43, "for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side," and verse 44, "and shall lay thee even with the ground, and thy children within thee; and

they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." The Lord Christ here threatens a temporal destruction; therefore it was loss of opportunity for temporal advantage he only takes notice of. Whereas our preachers who are inclined ignorantly and warmly to produce the 42<sup>nd</sup> verse for "the day of Grace," and a man's time of Grace for his soul, and {as Mr. Hunt, who hath set it forth by} a sinner's getting of Christ in season, and the like, {thus putting a thousand times more into the text than ever Christ hath put} take the liberty to threaten men with Hell, Damnation, &c., if they don't come to Christ this Sermon, this Lord's Day, this Evening-Lecture, not considering that to every purpose God hath his own appointed time, Eph.1:11, and will work Salvation Efficaciously in harmony with his precise {time and place} Determination to show mercy; and thus, there is no withstanding that Day of Grace when it comes with the power of the Holy Ghost. {And Jesus said unto him, this day is salvation come to this house, forasmuch as he also is a son of Abraham." Lk.19:9.} Christ threatens not Hell in the text, but the sacking of Jerusalem. Men at one time called it the New Testament of our Lord and Saviour Jesus Christ from whence they fetched this text; the "New Testament;" that is, the Last Will and Testament of Jesus Christ; and it is a dangerous thing to go and alter a Will. 'Tis plain how the Will runs in the two verses put together; Christ laying a prospect of temporal destruction before men, which by loss of temporal opportunity to avoid they are brought upon themselves.

So that Jerusalem never had her day to be saved into Grace and Glory, but her day to discern Truth and Grace were come in Messiah come among them. {"For the law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:17.} Accordingly, if they had had but common sense in the reading of the Old Testament without prejudice, and their comparing what those Scriptures said of Messiah with what Christ did among their people, they should not see cause to put Christ to death, as an imposter, and blasphemer, in saying that he was the Son of God, Jn.10:36; inasmuch as the Scriptures of the Old Testament had not only foretold that Messiah, the Man, must come, but that the same Messiah is God. Thus they had their day of God's sparing them, till there was a rational opportunity to know wherein the grand and common promise of the Scriptures was making good to that people. They had a day to know the mistake in rejecting him Doctrinally as come, but never a day to be delivered from the spiritual power and condemnation of the Law against the seed of the serpent, against vipers, dogs and swine; because it was impossible for these to receive him, as children, heirs of God, and joint-heirs with Christ. Rom.8:17. If they had been children of God by secret Adoption, the fruit of Election-Grace, they must and should have understood the things belonging to their {the Jews} temporal peace; because such matters of the temporal peace had in that day been the matters of their own eternal peace likewise; so they should have understood them in the Lord's time, whether it had been sooner or later; whereas if men are not the children of God by secret Adoption, in order to become by open Adoption the children of God by Faith in Christ Jesus, Gal.3:26, it is consistent as rational men to know the former, the things which belong to their outward peace and exemption from national, open judgments, by natural and common light of God's Word, natural light of reason there mixing with the assistance of revealed light of God's will; and yet it is inconsistent with vipers, dogs, &c., as rational men, to know anything experimentally in the New Birth of the Power of the latter, that is, the things of Christ and the Gospel as they are the Eternal Peace of the elect. Nor will it be laid to the charge in their damnation that they had not saving Grace, for they had destroying Sins; and that these were employed by a spirit of enmity and malice against the proclamation of Grace and Truth in the Gospel, and prejudices and hatred fomented and kept up against them who had saving Grace above nature, and in the strength of that Grace worshipped God in and through Jesus Christ, {"for we are the circumcision, which worship God in the spirit, and

rejoice in Christ Jesus, and have no confidence in the flesh," Phil.3:3,} having his Spirit supernaturally to enlighten and sanctify them above forms, parties and all common profession, and in that Grace to live not only above the world, but against the world. Now, they could not bear this where the Gospel came, that is, they would not endure it, but clamor, rail, fight, persecute with tongue and hand, and for this cause righteously they are doubly damned where the Gospel comes; and they have a day {would they thus improve it by common Faith and Moderation} to lessen and abate their Condemnation, accordingly.

Well, the Jews had a day to be saved from the Romans, but they would not agree with their adversary, Matt.5:25, by putting themselves into such a posture through the owning of the Gospel, as to make peace with the Romans; and therein according to the Promise of the Old Testament have kept their Country from Invasion, and the final Desolation, when thus they should outwardly have had God on their side, if they had known at least in this their Day the things that belonged to their Nation's peace; but they never had a Day to be saved from the wrath to come. I Thes.1:10. No; for God sent his Son to be in this sense the Saviour of the body, the Shepherd of the sheep, and the Redeemer of God's elect. 'Tis another sort of Salvation altogether which God will have the goats to be saved by, consistent with their being all destroyed at last. {"The wicked shall be turned into hell, and all the nations that forget God." Psal.9:17.} However, those goats in Christ's time {for I am speaking of Jerusalem's day} should not have been punished by the fourth beast, divers from all the beasts that were before it, Dan.7:3, having ten horns, Dan.7:7, by which is understood the secular power of the Roman Empire, if they had not by an open rejecting of the Messiah, Mt.21:39, provoked God to abandon and blind them, Deut.32:23, and bring the final ruin on their City and People, thus putting an end to the National Peace they had in Christ's time. All which Salvation nevertheless from these calamities for a time, fell short of the Peace of God in true Salvation, Col.3:15; and short of bringing the elect into Grace and Glory by the Death of Messiah, or the Propitiatory and only Sacrifice of our Lord Jesus Christ.

To conclude, the Arminians do all plead that corrupt way I have overthrown, in their expounding, applying and using this text in Luke 19:42, as Mr. Hunt of Northampton hath done in his weak essay, thereby degrading the Truths of the Gospel; but enough of this may be seen in their books against Election. On the other hand, the anti-Arminian writers of the Controversy have been fain to expound it in old style of Grace and Truth; not in new style, that "man has his time of Grace, how long that is none can tell, if he sleeps out that, his case is desperate, and past remedy;" which makes many poor souls that belong to God almost despair that the Day of Grace is past with them. Whereas properly speaking, till God hath changed their rotten principles, and they have changed their preachers, their Day of Grace and Opportunity of Salvation is not yet come. And thus it comes to pass, that some men professing notions of Grace, and so to be against the Arminian tenents, do yet for the most part in their common sermons preached to the people, and in their books of Practical Divinity spread their own system of pathetic Arminianism in the new and compromised way. Preachers love to give false hopes to a great many rich men, and numerous flocks of the world, to attend upon their ministry, or else they don't know how to uphold the lecture, and keep up the reputation of the place. Whereas they look upon it, Sermons of Election, and Effectual Grace in the hand of God the Spirit to pursue Election to a remnant, would scare them all away.

I shall conclude this chapter with short remarks upon one or two more of Mr. Hunt's errors against Election to the same purpose, in setting out so-called Opportunities of Grace.

His ninth error against Election is this. "Now the door stands wide open to returning souls to enter in; but if once the master of the house is risen, and hath shut the door, though you may cry, you will find no entrance." {Page 21} To what purpose does he tell the elect this? Christ meant not the elect, but "the rest" when he said this. It is obvious to take notice of it here, that Mr. Hunt makes a plain and direct application of the text, against the elect of God, not suiting his gloss to the Election-truth; as if he thought to hook in some souls to an entrance, who yet, Christ says, will then stand and cry without door, and nevertheless prevail upon them to enter in, whether chosen to their entrance, or no. {"For many are called, but few are chosen." Mt.22:14.}

Returning souls? 1. What does he mean by returning? Returning is after turning, and then backsliding; 'tis a return from backsliding; some departure from the living God presupposes it after Conversion, and so the Scripture uses the notion of it quite in another case than Mr. Hunt sticks to. {"Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb.3:12.} He applies it to Unconverted Sinners in common. Now how sinners can return that did never turn, or turn again who have never turned at all, I leave it upon him to consider. 2. This is with a lie to make the heart of the righteous sad, whom God would not have made sad; Ezek.13:22, for 'tis the righteous only are prone with sadness to lay this doctrine to heart, that is, some of God's poor, righteous ones teased by the furious zeal of these unskillful workmen, are the only people saddened by it; and God would not have these saddened. But being a long while children in understanding, made by their preachers to believe this is a mark of Grace, to fear their Day of Grace is past, they are saddened with this black mark of Grace to believe not only that they have no Grace, but to cry in question if their Day of Grace be now gone. And 'tis but a lie they go about to scare them with. {Fright nature with Truth, where there is need to restrain nature, and awe men; putting them in fear that they may know themselves to be but men; but never propose to see the elect of God Converted to Christ by these things; much less by this lie of their Day of Grace being past.} The Day of Grace lasts as long as there are any of the elect of God to be brought in, and this Day is settled to last, {'tis not uncertain,} until all God's Elect are efficaciously called in. This Day for Spiritual Mercies is successful to the elect; and why? Because founded upon a Promise to Christ, and so made good to the elect through him. Whereas now while it is called "today" to the non-elect, it is but their rational opportunity to secure present, outward mercies, and for not aggravating their sin of opposition to means appointed for higher ends to the elect, to lessen their own {the non-elect} future Condemnation. The Scripture is plain for all this, II Cor.6:2, "for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation." He doth not speak now of the Day as slippery, but now of the Day as sure and certain; and he shows upon what bottom 'tis so sure. "For he saith," being a reference, as it belongs to, and is a piece of the very Covenant of Grace which the Father has made with Christ. {"I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD; that is my name." Isa.42"6-8.} That Paul fell a beseeching and exhorting his Corinthians upon very good grounds not to receive the Grace of God in vain, II Cor.6:1; for he knew the elect part, Lk.12:32, of them were interested in the Covenant God made with Christ, and that the Spirit stood engaged in that Covenant to pursue the ends of it, by all the appointed and stipulated means; and Paul's Gospel-exhortation was one of the means the Holy Spirit of God had undertaken, and as Comforter or Paraclete {a distinct Person beside the Mediator} was sent of God and Christ to bless. Nothing can be plainer than that this Promise and

Assurance of Success and Blessing upon Gospel-opportunities {contrary to the loss of the day of Grace} was made to Christ in behalf of the elect. "Thus saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, {and what, would he preserve Christ effectually for opportunities, and do we think not preserve opportunities effectually for Christ} and give thee for a covenant of the people." Isa.49:8. Not at peradventures, if the people will hear thee, well; if not, be it to their peril, their day of Grace will be over. No, never, for he had other things in his eye for the elect; for says the Father in this Covenant further to Christ, verse 9, "that thou mayest say to the prisoners, Go forth; to them that are in darkness, {through a muddled - preaching,} show yourselves." And a little after there's a success of the opportunities in the event, and an Efficacy goes along with the season, verse 12, "behold, these shall come from far; and, lo, these from the North and from the West, &c."

Otherwise speaking, the non-elect have rational opportunities {or such seasons as if we argue from reason} they might improve with due caution for their present temporal advantage in some outward acts relating to the Doctrine and Worship of the Gospel, which if they let slip, the Judgments of God are appointed to take advantage of in that neglect, and to overtake a people, as the Judgment of God did those who hardened their hearts, as in the provocation, in the day of temptation in the wilderness, Psal.95:7-9; and as the Apostle saw many of the Jewish professors of the Gospel ready to do, relinquishing the Doctrine and Worship of Christ, and going back to Moses and the Temple, which would shortly prove an open destruction of their persons, estates and interests, even in this world by the Romans. And so puts them in mind of old times, Heb.3:7-9, "wherefore, as the Holy Ghost saith, today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, &c," and to the same purpose, verse 15, "while it is said, today if ye will hear his voice, harden not your hearts, as in the provocation." And before, in verse 13, "but exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." 'Tis in none of these places spoken of their opportunities for spiritual acts, such as coming to Christ, making sure of Christ, &c., this was the Holy Ghost's work upon the elect; but the Apostle hoping that there were some of the elect among them that staggered, 'tis his exhorting them to improve their opportunities for natural acts, and outwardly persevere in that Doctrine of Christ and Worship belonging to the Gospel, which they had already professed, and not to Judaize, and turn Doctrinal Apostates after Doctrinal converts, lest they brought down upon themselves sore judgments in this life.

From all that hath been said 'tis easy to vindicate that portion in Luke 13:25, which Mr. Hunt has also pressed into his Arminian service. "When once the Master of the house is risen up, and hath shut the door," though you may cry {says he} you will find no entrance. Christ spake this to the non-elect to secure privilege of the Land of Canaan, by laying hold of the rational opportunity, and not provoking the Prince of Life, righteously to turn them out of doors, and take in strangers to possess all their pleasant things. Ezek.46:18. "When once the Master of the house is risen," I take it to be, not merely risen from the dead; because of the many thousands of them who were converted to Christ in the Acts, Acts 2:41 with Acts 4:4, after his Resurrection from the dead; but risen in Judgment, as an angry man standing up ready to give the blow; risen up in wrath, as a generation of men had disturbed his rest Mystically in the Church, Zech.2:13, and so risen in his sore displeasure, as he shall stand up and speak to his enemies, and vex them, Psal.2:5, the Holy Ghost by David tells us; and as Stephen saw the Heavens opened, and the Son of Man standing on the right hand of God. Acts 7:56. For what? Being in a readiness to revenge all disobedience and contempt in that people

for their Infidelity and Hatred to Christ and his Gospel, and for their Cruelties and Opposition to his saints and servants. Well, when Christ, a Son over his own house, the house of God, Heb.3:6; or, when once the Master of the house, after grievous provocation, is thus risen, every blow would go to their hearts; every battle they lost, every disappointment they met with, all things done against them for the reward of this Glory-Man, would wound them to the quick, though they saw not that 'twas brought on them for what they had spoken and done against Jesus of Nazareth. Mt.12:37. They would cry, run to the temple, so long as it stood, or to any pieces of it that might be a while spared, or built again; they would offer sacrifice as long as they had an altar, call on the true God, Psal.50:16, make a great stir when freighted in their troubles; aye, but he who hath his ears open to the cries of the righteous, Psal.34:15, would be deaf to all their calls and moans; the God of Glory having placed the Man Jesus over all the matters of his house; and this Master, as Joseph to his brethren, Gen.42:7, would speak roughly to them. He tells them that he would not be entreated {and yet he's the Advocate with the Father, I Jn.2:1, to hear his people's prayers} nor be pleased to admit of these rebels, or suffer them to live any longer in the land; but would turn them out of doors. Oh! How will you take this? Why, you will knock and call, and bring out the Law in your synagogues, and pray, and look to come home again into your own land, and plead with God for Abraham's sake, &c. Thus you will run to the wrong door of mercy, and this will be bolted up against you. God will have mercy upon you for the sake of Abraham, Isaac, and Jacob no longer. That door is closed up forever, and you'll take the wrong way to Canaan!

Mr. Hunt's tenth error against Election runs thus, upon the irreparable loss of opportunity. "Alas! What fools to let slip the time, the only time, this should be improved for the soul; they oft forget or neglect to gather the Rose till the summer is ended, and then it cannot be found." {Page 24} Now though the non-elect have sometimes an opportunity to enjoy the great outward blessings, Jer.8:20, which the Gospel brings along with it into their hands, far often even beyond what it does to the elect, in the present state of things; and to hold these verses for a longer time than they are able, if they persecute Christ in his members, mock at the Doctrine of Christ, trample Revealed Religion under foot, and count the very Mysteries of the Gospel a despicable Creed; and though the elect may lose opportunities, and not be saved with outward deliverances, yet they cannot ultimately lose the opportunity of being saved by Grace. Moreover, liberty, protection, encouragement, and forbearance towards the children of God whilst they worship the Lord Christ according to Church-Laws of his own; even Church-Laws that no Lord beside lays claim to but He Himself, Psal.45:10-11; will secure outward mercies, victories, glory, trophies, peace, success by land and sea, to a nation and people, where the Kingdom of Christ is thus separately tolerated, Isa.52:15, far beyond the security of such temporal mercies among opposers of the Government of Christ, by imposing other Church-Laws over the consciences of men, than Jesus Christ, who is Lord of Heaven and Earth, is Lord of, or hath instituted; and will secure these temporal good things more than outward mercies can be settled among oppressors of the people's liberties, Psal.82:1-2, especially in the latter days, now that Antichrist's measure of sins is so near filled up, and the plagues of Babylon are coming on her in One Day. {"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev.18:8.} Nevertheless, men who have opportunity to enjoy these outward good things by means of the Gospel, behaving themselves friendly and peaceably towards the Interest of Christ, have not opportunity hereby to receive Christ into their hearts by any Supernatural Act; because this is done by an action of the heart sanctified by the Holy Ghost in a transcendent way. {"That I should be the minister of Jesus Christ to the

Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom.15:16.} This opportunity therefore is peculiar to the elect of God, great and small, rich and poor. Now 'tis strange Doctrine either ways to a man that believes Election; as, that he who is not chosen has an opportunity to be a true believer, this being the effect of God's choosing him to Faith; or, on the other hand, that he who is chosen of God in Christ before the foundation of the world, Eph.1:4, neglects Christ so as to perish everlastingly. For my author applies it thus, "after the summer is ended the Rose is not to be found." If this be Master Hunt's doctrine, let him not pretend to be a Dissenter. These ought all to know the summer ends not till Christ hath done his harvest, and the elect are saved; for if a man hath not the Doctrine of Grace otherwise than this teacher of a lie, 'tis a shame he should be called a Nonconformist. General and National Religion better fits him; and every Arminian in the Kingdom that thus creeps into the Separation is a scandal to the Meeting-House.

The odd phrase of "gathering Christ" I have elsewhere opposed. Mr. Hunt's entire similitude on this head is a wandering paragraph from the native text. The Holy Ghost speaks of Christ as fitted to the Communion with saints; the Rose matches with the Lilly; whereas Mr. Hunt gives that which is holy unto dogs, Mt.7:6, and offers Christ even from this text unto them that perish; even to such as neglect to gather the Rose, as he loves so to speak, till the Summer is ended.

## Chapter 31

### Of Mr. John Hunt's four last errors against the article of Election.

His Eleventh Error against Election runs on thus. "One will not leave his drunkenness; another will not leave his swearing, and uncleanness, though they are separated for those things from Christ forever. See that you honour him more for the time to come, lest everlasting shame and confusion do at last cover thee." {Page 150, 151}

Cannot a man preach against drunkenness, swearing and uncleanness upon the One Foundation of the building, I Cor.3:11, but he must preach against it beside the Foundation? As if every man for his negative holiness, {his abstinence from drunkenness, swearing and uncleanness, &c.,} should on that account dwell with Christ forever. {"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Mt.5:20.} Alas! Alas! A man may leave all these things and be a heathen or a hypocrite, having no portion, Matt.19:20, in God or Christ forever. An interest in Christ does not come by leaving off sin, but by God's giving us to Christ before the world began, and his giving Christ to us in time. {"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor.1:30.} If men in Election-Union had been first united, Christ and the Comforter had stood for them that they should never have been separated for these things, but because of these things should have been sanctified from them. {"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jn.6:37.} A child that paddles delightfully in the dirt is not disinherited for it, but therefore whipped and made clean. Election-Union secures influential union as the fruit thereof. {"Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:30.} For God the Spirit doth as certainly sanctify a child of God, as he creates

him in his mother's womb. The Spirit of God by this child of God, and his not leaving off certain sins, is no more prevented from sanctifying and separating him from these sins, than God the Father, or God the Son, upon the foresight of what this child should be, or do, were prevented from choosing or redeeming him; and secretly adopting him into Divine Favor. {"Yea, before the day was I am he; and there is none that can deliver out of my hand; I will work, and who shall let it?" Isa.43:13.}

'Tis pitiful ink therefore which he hath stained his next paper with. "If Christ will save them in their sins he may, but if they cannot have Christ but they must part with their sins for him, then farewell Christ." {Page 150} What could any Arminian upon the point have said more? Whereas the elect of God are not to be left and given up thus, as he puts it, to themselves; that it must come to a parting, a separation between Christ and them. Rom.8:35. There's a Secret Union upon Antecedent Grace, which this poor man is a stranger, if not an enemy, to the Doctrine of. Nevertheless Christ hath hold of the elect, and will not part with one of them so, even whilst they have no hold of Christ. Here we come again to Union before Faith, which makes a separation of the elect from Christ impossible. Union is the fruit and result of Election-Acts, therefore I call it Election-Union. He who passeth immediately from Election into Faith, without any notice of intermediate union in Christ between these two, quite slips the joint. The blessings of the Gospel lay hold of a person in this Union, before the person can lay hold of the blessings. {As a man is a Goat before he rejects Christ, so a man is a Sheep before he receives Christ.} For I would query of our brethren who deny any sort of Justification before Faith, whether they think a sinner doth believe, in order to his Justification, as he is in Christ, or as he is out of Christ, for the union lies plainly in the being in him, as the branch is in the stock? If they will have it, that the sinner out of Christ, in order to his union into Christ, and Justification by him, believes; then the tree brings forth good fruit, {"for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit," Lk.6:43,} the good fruit, Faith, before it is a good tree grafted into Christ, contrary to Matthew 7:17-18 and Ephesians 2:5, in his Quickening with Christ, or Quickening in the same Head mystically, and then influentially, wherein he was chosen. On the other hand, if our brethren grant, that a sinner believes not, Jn.10:26, till he be apprehended of and in Christ Jesus, {as surely he does not,} then the case must stand thus in the influential union, as we Antinomians, for in this Mystery the Law hath nothing to do, hold it. Christ in apprehending us doth first by Himself unite the person secretly to Himself, and in that act he gives the Spirit, in that same instant the Spirit works life, and in due time that life issues forth in Faith, and joins the will to Christ, from a Power of believing to lay hold on the Person and Righteousness of the Son of God. Now by virtue of Christ's act passing upon me, the Spirit works under that act, apprehends and renews my will to believe that the whole Righteousness of Christ is thereby, or in that act of Christ that has passed, cast upon my person, and that in this Righteousness alone now discerned, I am justified, and stand complete before God in Christ, whom I receive, though I have ever so much sin in and of my Adam-self. "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ." Rom.5:1. Where the preposition manifests that Faith hath no proper antecedency to what is done in Christ, but is only a means of receiving from and through Christ by the Spirit, what God hath done of mere Grace for the poor sinner. 'Tis upon this bottom, the interest God and Christ have in the elect, that the Conversion of the elect is secured, 'tis not secured by freighting them, nor effected by telling them that without this or that they will be separated from Christ forever; "and see that you honour him more for the time to come, lest everlasting shame and confusion do at last cover you." The Spirit of God, who is the Spirit of Truth, Jn.16:13, will never work by this way of a lie. How! Separated forever! And everlasting shame cover you! How do these things stand with a firm belief of

Election of all those that are saved? Mr. Hunt will never be able to reconcile it. And did he think this fright, on the other hand, would convert any vessels that were chosen, when God has chosen Christ the way, Jn.14:6, which is quite another way, to convert them? For instead of pronouncing Damnation upon them whom the Lord knows to be the non-elect, even Damnation upon these for their sin, he chides the same persons, whilst he sees them under a prospect of being separated forever, to believe in Jesus Christ. If he had not this prospect, but a hope the fright might work upon them as elect, he hath taken the wrong course. For they who preach to fright nature, and not the Gospel to heal nature in the elect, are but bug-bears in Divinity, and instead of calling the children in, scare them out of doors. Mt.12:20. 'Tis the nature of the Gospel, that it lets out a discovery of the Excellency of Christ to raise and work the heart into a persuasion of interest, where the discovery of the Excellency of Christ Jesus our Lord converts, knits, draws and brings the heart in to Christ sweetly and efficaciously. Acts 16:31 & 2:38-41. Indeed 'tis a brave thing, a desirable experience, when this rich discovery weans it upon a sight, and makes the heart esteem Christ more than all the world besides. 'Tis in the power of Christ I am persuaded, in the light of Christ I am ravished, with the cords of a Man I am drawn, with the arms of the Mighty God I am held; if I am tempted, yet through Christ Jesus I am succored more. It makes me feelingly to let all go indeed, when God will try me and fetch it all away. If I must part with my goods, yet let me never part with Thee, who art Gold tried, Rev.3:18, in the fire. Let me rather put off a whole globe at once, than put off Thee who art a greater portion than Heaven and Earth, Psal.73:25, and than millions of worlds to me! This indeed is honoring him. But if thou canst not honour him thus, yet elect soul and precious to Jesus still, I tell thee thou hast so strong security in this Rock whilst thou seest it not, believest it not, as never to be dashed against a stone before thee! Everlasting shame shall cover the non-elect. There's not one of these will ever have their wills stand to put on Christ, Gal.3:27, but will love to go to a Heaven of their own, and in their own clothes; but the elect are hid in Christ, and 'tis the daily work of the Gospel, that they may be found in Christ.

His Twelfth Error against Election is this. "Christ will surely vindicate his own people" {for I bring in the good to show how the bad is connected} "in the utter ruin and destruction of such as have been their persecutors, except they repent." {Page 153} Persecutors that repent of their sin from an Exalted Jesus, Acts 5:31, and not from the works of the Law, are secretly such men as belong to God, and being Mystically Related in the Covenant of Grace, shall be brought to that Repentance. Persecutors ruined and destroyed except they repent? Sure if a man had believed Election, he would have used the Relation, "except they belong to God," not the act, "except they repent." He would not have laid it upon the Persecutor's Act, but the Pardoner's Grace, from whence the penitent's act arises. Paul, when he speaks of himself as a persecutor, speaks first of his obtaining Mercy, and how the Grace of our Lord was exceedingly abundant, I Tim.1:13, and then speaks, in the time and place, of his own Acts, Faith and Love, springing out of that abundant Grace which is in Christ Jesus. And sure then, Paul would not mention his own act of repenting, instead of God's Grace, verse 14, abounding. Again, when Christ speaks of the creature's act, Luke 13:3, "I tell you, Nay; but, except ye repent, ye shall all likewise perish," twice insisting on it, verse 5, 'tis in another case than Mr. Hunt hath used it. Mr. Hunt means persecutors will be damned except they repent, and if they repent they may be saved; thus he speaks of a Spiritual Act to go to Heaven after it; but none beside the elect repent thus and are saved, II Thes.2:13, where their Repentance and Salvation ought to have been laid passively upon Grace, and not actively expressed by the creature's own performing. This is against a firm belief of Election, as the First Cause why a persecutor is not utterly ruined and destroyed, but repents. Whereas, Christ spake of a natural act in the place alleged,

Lk.13:1-5, to prevent a temporal judgment, very consistent with a non-elect company, such as they were to whom Christ spake for ought appears to the contrary; and of whom elsewhere Christ seeing their hardness, and knowing their relation, positively adds, ye shall die in your sins, Jn.8:21; which came to pass after the manner of the death of those Galileans slain in the temple, whose blood Pilate had mingled with their sacrifices, Lk.13:1, the body of the Jews being slain by the Romans on the very pavements of their Temple. In a word, if persecutors stand in God's Counsel for Mercy, they shall stand in God's paths with Repentance, but not else.

His Thirteenth Error against Election is this, "motive to believe in Christ is this, he is not only able, but willing, to save such as come to him." {Page 201} But I will tell you an Antinomian Doctrine, and give it you for Truth, that Christ is both able and willing to save such of the elect as yet do not come unto him. If the elect do not come today, they shall be brought tomorrow, or hereafter; for they are already taken into hands that will look after them, use means upon them, and make the Word effectual unto them. {"I am sought of them that asked not for me; I am found of them that sought me not; I said, behold me, behold me, unto a nation that was not called by my name." Isa.65:1.} And therefore they shall come "look unto the LORD;" and "wait for the God" of their Salvation, Mic.7:7, till God hath done his work spiritually. {"And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him." Isa.30:18. "The LORD is good unto them that wait for him, to the soul that seeketh him." Lam.3:25. "It is good that a man should both hope and quietly wait for the salvation of the LORD." Lam.3:26.} Take it otherwise, and can any man tell me, what would have become of God's Glory in the Salvation of the elect? The Glory of his Sovereignty who saith, "I will and ye shall?" The Glory of his Wisdom, Power and Faithfulness in the Mediatorial Covenant of Grace, if Christ is able {whereas God laid help upon One, Psal.89:19, that is mighty, Isa.63:1, to save} must have stopped till we were willing? What is the meaning of all the Father's promises to him in that Covenant-Transaction, "I will give thee for a light to the Gentiles," Isa.49:6, if that light must have been withheld from shining till the Gentiles are of themselves willing to receive it, and come to Christ by it? We see {I do at least by sad experience} the light without men scares people, scares many of your good men and your good preachers, and, for ought I see, Mr. Hunt amongst the number, if the light does nothing answerably within men. And this inward work of opening the eyes is only according to the good pleasure of God. Rom.9:16. {"For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people." I Sam.12:22.} I speak matter of fact, and so far I speak within the bounds of Truth. They measure light by books, authors, commentators, old Puritan-sermons; and too many good men do make Westminster and the Savoy Confessions, the only and infallible Standards of the Sanctuary, rather than appeal entirely to God's giving of Christ for a Light to the Gentiles; especially, when the light comes on nearer to a perfect day, Prov.4:18, and discovers abundance of errors among your good men that are gone to Heaven; for I take far more delight in them as they are in Heaven, and as I am come to the spirits of the just made perfect, Heb.12:23, than I take delight in their inconsistent and theological ramblings in books. God would take his own staves of beauty and bands, Zech.11:7, and break them when they stood in Christ's way, verse 10 & 14; let men therefore take heed of glorying in men; but let "he that glorieth, glory in the Lord." I Cor.1:31. I take up the light God hath given me, from this Light of the Gentiles, in the pure Word. So long as I went by an author, I was unwilling to take it up any other way, than by the author; if another man had said it, though never proved it from the Foundations of Truth in the Scriptures; if the book in my study contained it {which

therefore hath been my end in many years of buying and reading of books to confute them from God's own book} I was a great many years ago confident it was right. Why? The book said it; the Annotations went this way; the marginal notes vouched it to be a truth, or the contents of the chapter dictated from infallibility. In short, if mine author had it, presently I received it as an angel of God, or a Revelation from Heaven. Well, but now give me light with power of the Holy Ghost from the Word, Rom.15:13; for as the light broke in upon my soul, I was brought off from all the superstition of our blank traditions, I Pet.1:18, which we had received from our Fathers. And why did the light break in upon me? I was unwilling to receive it; unwilling of myself to choose any thing, which would deviate from my author; afraid to acknowledge it; and a thousand times more afraid to own and publish it. Oh! The reason of the light breaking in with a nevertheless, lay wrapped up in that word, God looking not at my willingness or unwillingness, but as his own willingness in the power of that Word to Christ, "I will give thee for a light to the Gentiles." {"We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." Psal.106:6-8.} Otherwise, if mine author had been spiritual, I could not have taken him in, and received the light from him spiritually with some of the same light upon my soul, with the light that had shined upon that instrument, but my soul had been left caviling, doubting and rejecting all. But that same willingness of God in Christ against my unwillingness, "I will give thee for a light to the Gentiles," cured it all. To what purpose doth God call his servant, Jesus, his Salvation unto the ends of the earth, Isa.49:6, if the willingness of the end of the earth must be consulted, without effectual measures taken to cure it according to God's Dominion to subdue all in Christ, and make his elect willing, Psal.110:3, in the Day of his power? For otherwise, he should be sure to meet with a parcel of blind, obstinate and gross idolaters, that desired no innovation, or alteration of the practices of their forefathers; and such were we in England at this end of the earth, Isa.48:20, when the Gospel first came among us.

And how many refined, blind and willful idolaters have we still, that idolize men and gifts of learning, books and authors, and depend more upon such men {in their breaking the Second Commandment, answerably to the day in which we live} and talk of them more as their helps, and bow and yield to them, and fetch more from them in Faith and Justification, than they do from Christ at this day. And whereas some dedicate a house, a hospital, a cathedral, to St. Peter, St. Paul, St. Bartholomew, St. Mary, &c., we have got men who will not by way of appellation so much as say St. Peter's, St. Paul's, &c., Acts 28:11 with 17:22, who yet scruple not to build their very Faith upon some of the saints of the last age; and will run down a truth of Christ merely because Mr. Such a One and Dr. Such a One were great enemies to the Antinomians, and wrote against them.

Why doth the Father say to Christ, that he would give him for a Covenant of the people, Isa.42:6-7, for a light of the Gentiles to open the blind eyes, if Mr. Hunt's new article he hath found out, Arminius-like, to mend the Covenant, and if his notion that "Christ is not only able, but willing, to save such as come unto him, to have their eyes opened," be grounded in Truth; as if recipients of Salvation-Grace were only placed in a savable state upon condition of their willingness to come to Christ. He was given to come to them by his Human Nature in the Humiliation-state, as they sat still in darkness; he is given to come to us, as he was given by his Spirit in the Exaltation-state of Christ. {"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Mt.4:16.} {Note in Isaiah 9:2, 'tis

walking in darkness, may be walking in religious duties without Christ, and is no better than sitting still, and doing nothing; as 'tis all darkness; and therefore if "the light that is in thee be darkness, how great is that darkness!" Mt.6:23.} He is given to come thus to the elect in darkness, even whilst they don't so much as move towards God nor Christ, nor understand, nor think of these "heavenly things." Jn.3:12. 'Tis poor encouragement to Sinners to tell them that Christ is able and willing to save such as come unto him blindfold. Blind Arminianism! A rich man at London is able and willing to maintain a poor blind man at Northampton if he will come to him, whilst he is also a cripple and bedridden. Aye? And who is it believes but that the rich man at London who hath a Commission for this from a higher person, will send to fetch this person in a litter, and order abundance of care for this person to be safely removed, without consulting whether the man be willing; for the counsel and method taken is the way to make him willing to it, when the man apprehends it. But now suppose a power could be used in human means, to give this blind man sight, as he lay, and a friend sent him whom now his eyes saw; a Physician, or infallible Doctor, that made him a sound and whole man at Northampton, and all suitable accommodations to bring him away forthwith to London, and there provide for him bravely all his days; can any man believe now that all this which should be effectual to cure him, should be ineffectual to persuade him to come up to Town? And this is the case in Christ's power and love towards elect sinners, which Mr. Hunt, like a young Arminius, is afraid to exalt. Christ sends the Spirit to all whom the Father hath given Him. Christ is able and willing, not only by his own responsible Person, but by the Articles of his Father's Covenant in Election-Grace to save into Faith, as well as into Heaven through Faith. Christ by his Spirit quickens, inclines them to come; Christ by the Spirit guides them, not by authors, but by Himself; and if he is in any of them, 'tis still by himself above them and beyond them; 'tis he Himself is the way to God, and the Life Everlasting, aye, and the way of Faith to these. Consider, if this be not rather Christ the Most Excellent, or, the Glory of Christ Unveiled, than poor Mr. Hunt's abused Rose of Sharon, which he hath cheated his reader in by the title? For, whereas his demonstration of Christ's being the Most Excellent rises no higher than this, that Christ is able to save such as come to him; but the Vindication of Christ the Most Excellent saith, Christ is able to save such as are given to him of the Father, Jn.6:37, for "all that the Father hath given me shall come unto me."

Objection: What need exceptions to Mr. Hunt for this? Hath he written like an Arminian, in saying Christ is able to save all that come unto him? Then sure it must be thought by the Cambridge-Vindicator, that Paul wrote like an Arminian to the Hebrews, when he told them, Heb.7:25, "wherefore he is able also to save them to the uttermost that come unto God by him." What difference is there in the scope and sense of Paul himself against Mr. Hunt?

Answer: 'Tis evident to them that know the scheme of the Arminians, that the account they give of Christ's ability and willingness to save, is stated as Mr. Hunt hath laid it out; that is, they say that Christ is able and willing to save all that come unto him; and it would be a hard thing to conceive, the Orthodox should write against that state of the case, and prove that Christ was able and willing to save the elect of God, antecedently to the elect's being comers unto Christ, namely, able and willing to save them into Faith, which is not of themselves, but the gift of God, Eph.2:8; if these Orthodox had judged the true state of it, and the sense and scope of Hebrews 7:25 to be both one and the same thing. The distinction of coming to Christ and coming to God by Christ are two things. {"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jn.6:37.} The one is before the other. Coming to Christ is believing on his Name in the Motion-Faith, by venturing in the strength of Christ, {and that strength is often felt in the soul under Ordinances} by the Holy Ghost.

{“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Jn.1:12. “And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” Jn.6:35.} This adventuring is going out of one’s self, and casting one’s whole self, without any excellency or qualifications of our own, upon Christ’s Person and Righteousness, in the fulness of this Person and way of Grace to save us, Phil.3:7-8; and this is before coming to God; or before believing into God’s well-pleas’dness with us through Christ, and resting our souls upon God’s accepting us for Christ’s sake. {“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.” Psal.115:1.} Now it comes to pass, that after the initial work, or that same coming thus to Christ hath been wrought in the soul, there are strong temptations arise, and break in upon the soul, making it to doubt if it be not mistaken, and whether it does not make too much of Christ, Gal.1:6, and whether there be not some other way wider, and more safe to go to God for Acceptation and Eternal Life, than to go thus all in a narrow way, Mt.7:14, along by Christ alone to God; and hence upon these temptations and doubts in the soul, there are diminishing thoughts of Christ, and new jealousies grow up, and a thousand fears torment the soul, Lk.24:25, and suggestions from Satan and Unbelief, what if I am wrong! What if I have committed myself into hands where there is less power than I have thought! Heb.10:23. Oh! What if I am out of the way that leads to God! Now these apprehensions rising up in the heart do weaken Faith, and overthrow all the further motions of it in the soul; for the heart is as it were killed upon the spot under these temptations. {“And David said in his heart, I shall now perish one day by the hand of Saul.” I Sam.27:1. “For thus saith the Lord GOD, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses.” Isa.30:15-16.} It does not know what to do, or think of it; and this was the case of these Hebrews after Faith. {“Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.” Heb.10:38.} They had believed, but at last were afraid they had done wrong in leaving the Law, as the Jews held it, for Justification, and in relinquishing Moses, the Temple and Sacrifices, Acts 6:14, and began to think of coming to God some other way than by Christ; and thought surely, this same Gospel with such new Doctrine, and the other doctrine that we have been used to of so long standing in the Church, that they now doubted of Christ’s Ability to save them without the works of the Law, and began to make a sad stir about this. To take it off therefore, the Apostle magnifies the fulness of Jesus Christ in this chapter from the fulness of his Priesthood above that of Aaron’s; {“if therefore perfection were by the Levitical priesthood, for under it the people received the Law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron,” Heb.7:11,} therein he shows, that as he had been able to them-wards to carry out their hearts to himself already, so he was able God-wards to give them acceptance for the sake of his own Righteousness; and they had no reason to doubt of it in any case whatever, and so encourages them to come to God by him, this Man being still the Mediator between them; and encourages them to maintain their boldness towards God, Heb.10:19-22, in all their worship of him by the worship of the Gospel, on earth, so long as they had this full and Glorious High Priest at the right hand of God to make Intercession for them in Heaven; and as many of them as belonged to God, Heb.6:9, were, by the virtue and ability of this High Priest, made willing again to come to Christ, and to go on boldly through Christ to God, and rest upon Christ, and believe the love of God to them in and through the well-beloved. {“And lo a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased.” Mt.3:17.} Thus he plainly shows that the Foundation of their coming to Christ by the Influences of the

Gospel was by the Father's Gift of their persons to Christ, Jn.17:2, 6:39, 10:29, and therefore too upon that Foundation that God had begun with them, and given them to the Man, and trusted them upon his Abilities, being his own Son, there was no doubt to be made of the other thing they questioned, and that is his Ability with God to save all that come unto God by him, if they viewed their very coming to him upon this Foundation of love in God, {"nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," II Tim.2:19,} conjoined with the Power and Influences of their Mediatorial High Priest. This now is directly laid both against the Arminian state of the matter, and Mr. Hunt's coincidence {or falling in} with their argument.

His Fourteenth and last Error against Election is this. "If now God hath given thee a heart to believe in Christ and to apply this Rose of Sharon, thy sickness shall not be unto death, but for the glory of God. Therefore let me add this for the encouragement of such as labor under a sense of sin, and are heavy laden; though thy sins are many and great, yet if thou dost not add this sin to all the rest, of refusing to believe in him, thou canst not miscarry, or be finally lost." {Page 70} If now God hath given thee a heart, and what if not? Shall any that belong to God, Tit.1:1, therefore die and be damned? The soul finds it is not so now. 'Tis burdened, heavy laden, sick and cannot believe. He talks like a young, raw doctor that never saw the patient, nor studied the malady in all his life. God gives an impotency to believe {for everybody naturally looks upon Faith to be easy work, only living well is the great difficulty} before he gives the Power to believe. {"Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Jn.12:39-40.} He doth this partly that the soul may feel the vanity of deceitful preachers, who make moral doing to be so hard, and Faith to be the easy point. Whereas the awakened soul finds morality to be easy, strictness of living easy, and what men call holiness in their conversations easy, but Faith is the hard knotty point, as so much impossible, in comparison with a way of duties unto feigned holiness of life. {"Who then can be saved? But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible." Mt.19:26.} It is quite upon another Foundation altogether, {"nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," II Tim.2:19,} and by quite another Heavenly Principle asserted, {"the power of God unto salvation," Rom.1:16,} that Faith ever comes upon a new Capacity of Grace Experienced and Truth Discerned. After I am emptied of all good {self-righteousness in mask,} and capacitated for all fulness in Christ, {"it pleased the Father that in him should all fulness dwell," Col.1:19,} and only then to believe on the Son of God. {"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I Jn.5:13.} And now all that which I once looked upon to be the basis of my belief, I find quite upturned; for I now see that Faith must flow from the Fountain of Election-Grace, {"and as many as were ordained to eternal life believed," Acts 13:48,} "the Faith of God's elect," {Tit.1:1;} the Faith that discerns the true Mystery of Godliness; {"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," II Thes.2:13;} Faith that receives Christ; Faith that is of the motion-kind to come to Christ; and then ultimately to come to God by Christ; and Faith in all these which is of the Operation of God, {"the faith of the operation of God," Col.2:12.} Never then let preachers talk of Faith in that loose manner with this error of Mr. Hunt that I am confuting, as if Election had not provided the Faith of God's elect {"according to the faith of God's elect," Tit.1:1,} to be in God's time, but merely left it upon the soul to believe of its self just now, or else it's sickness must be

unto death; and so never look to the Grace which hath impelled the person of the sinner to Christ, as a Security for the Application of Christ to the person of the sinner. This is therefore just as the Arminians that hate Election of Faith infused, as well as of persons discriminated, and love to set a man astride upon Free Will. "My God shall supply all your need according to his riches in glory by Christ Jesus," Phil.4:19, says Paul's Faith by the Holy Ghost, before his pen by the Holy Ghost wrote the same unto the Corinthians. II Cor.9:8. And is not Faith a need and vital necessity? God hath given Christ freely; and how shall he not with him freely give us all things! Rom.8:32. What strange encouragement is that to make brick to such as labor under a sense of sin, when they find they haven't any straw! Exod.5:7-16. Miserable consolation! What, leave Faith under a Covenant of Works! And turn a man over with a spiritual burden to spiritual work, the work of Faith, which I have elsewhere proved from Matthew 11:28 that Christ did not! On the other hand, when I speak to men under spiritual burdens, as Christ in the place cited did to men under natural burdens, 'tis consolation to tell them there is a Certain Election of Grace, and then, soul, why not a lot for thee? Wait under the Gospel "in hope of eternal life, which God, that cannot lie, promised before the world began," Tit.1:2, and see how the lot will devolve, and fall in a supernatural distribution, to make that Faith shortly easy to thee which is now perhaps impossible. For my own part, through the Lord's Rich Grace, I have been comforted by this, very many times, under a sense of impotency to believe, more than by telling me I could not miscarry, if I did not refuse to believe. Oh! This raw Preaching without Gospel Experience makes sad work at this day in Congregations! I profess I have not met with a dozen lines of any experience that reaches a soul in the true Mystery of Believing, though there's talk so many scores of times concerning Faith, through all this book in its 217 pages together! Alas! How often do the elect add this sin to all the rest, of refusing to believe in him, and yet do not miscarry, nor can be finally lost. For after their refusing, and refusing, and refusing over and over, and instead of believing into Christ, will be believing into themselves when left to themselves, resting in themselves, living upon their own marks, and encouraged so to do by this preacher and many others, that Jesus Christ is shut out, and marks, signs, frames, self-holiness, duty and zeal are taken in. Aye, love to the Party, and this called love to the brethren, when yet they could even kill an Antinomian, or any brother that hath so much light and courage in the Gospel of Christ as to exalt Christ alone, and beat down their false hopes. Ah! Till men are brought off from all the brave things they have wrought, let preachers flatter them never so much, I see no fruits of Election, I Thes.1:4, in all the common stir and stirrings, till men see they are nothing, and can do nothing, and believe least of all. This is the first work of God's Spirit to purpose. Fruits of Election are visible to and sensible in my own soul, when the fruits of those fruits, inward Faith, Hope, Love and Sanctification, do but in lower instances, where things may be visibly counterfeited, open to others on the outside.

## **Chapter 32**

### **Of Mr. John Hunt's Twelve Arminian Errors in the Article of Universal Redemption.**

His first error in the matter of Christ's Particular Redemption falls in with the Universal conceit, thus, "all our people's souls are equally dear to us." {Page 29} Aye, say the Times, this man now is charitable, he's no straight-laced preacher, and he's for the General Philanthropy. He'll not trouble men's heads, and so we will warrant him, about Election, as too many of your Geneva Men do. I, but what signifies it towards the

Salvation of men, that men are for any hopes or doctrine to support it, which the scope and design of the Scriptures are not for? It saves none the sooner, nor does the other way of Particular Redemption, which the Scriptures promote, damn one man more than would be damned, if there were a Universal Redemption for Heaven, left, as to the issues of it, in the hands of man's free-will. Now to say, all our people's souls are equally dear to us, must have grounds for it, or none. If none, 'tis a rotten assertion without more canvassing. If grounds for it are pretended, these grounds must either be Universal Redemption or Universal Regeneration. If Universal Redemption {which 'tis most probable is the secret belief of these preachers} why then there too, is the very article of Arminianism without more to say. If Universal Regeneration {which is not so likely to be insisted on} should be alleged, then all our hearers must be thought to have a Work of Grace. Constant hearers all turned to Christ; occasional hearers all Saints! Here now would be a brave world indeed. But this is evidently false. There are none of these grounds on the Spirit's side, and therefore this assertion of the Universal dearness of all our people's souls equally is some of the nasty paint, of the rotten post, set up by God's posts. {"In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed," Ezek.43:8; "their post by my post" which is done when the teachings of Holy Scripture are changed or altered to accommodate the doctrines of men and substituted in the room of the decrees of God, or set upon a level with them; and thus, the commandments of men are taught for the doctrines of God. "But in vain they do worship me, teaching for doctrines the commandments of men." Mt.15:9.} All our people's souls equally dear? Where is the equal ground, or the equal similitude? Is a hypocrite's soul as dear to us {and haven't we many of these our hearers, that shall remain so, and 'tis likely forever,} as a holy brother's, or believer's soul, is dear unto us who watch for the souls of the brethren of Christ, open and secret, and not for such whom Christ never knew? Why should the souls of such as Christ prayed not for, be as dear as those whom he prayed for? Why should we love those who have no portion in David, equally with the bride of King David's Son, and the friends of the Bridegroom Jesus Christ? I see no reason from the principles of the Gospel for this. If Mr. Hunt be no Arminian, he is fallen into gross Arminianism, and does not even know it. If by men's fruits we should know them, as our Lord tells us, Mt.7:17, why not by their fruits of light and love to Christ, and usefulness from thence for Christ's interest, love their souls proportionately? Away then with Mr. Hunt's equality.

His second error in the article of Universal Redemption is this, even with the Universal particle, as the Arminians do in that point, "one would think that every family should come with their young and with their old." {Page 146} How so? 'Tis plain enough in the Scripture that 'tis quite upon the other side, "I will take you one of a city, and two of a family, and I will bring you to Zion." Jer.3:14. 'Tis not by nations, parishes, cities, and whole tribes. 'Tis not all the natives of a place under the clearest light, or most powerful preaching of Christ displayed, that we are to look for in our day, against plain evidence of the Word. 'Tis a remnant, Rom.9:27; who then that is a Believer can look for a Universality? 'Tis an elect few; and what anti-Gospeler then is he, that thinks it a strange thing it is not all mankind? At least all our neighbors? All our countrymen and citizens? All that dwell in the land where the Light of life shines? God says one of a family, not one of every family neither; and methinks a man that had read the place, and considered it, should not have put in his own thoughts thus against God's, nor have made it up into his own plan {"one would think that every family should come with their young and with their old,"} here's not only every family brought in, but every individual in every family. Now he must suppose every family and every individual in every family, to be redeemed that comes to Jesus Christ by Faith; or, how is it possible they should

come to Jesus, if not under his own blood of sprinkling, as well as his own blood of effusion; for this is the subject matter of the Church's song, "and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9. Here the Church makes it to be Particular Redemption; not every kindred, and tongue, and people, and nation; but "out of" every kindred and tongue, &c., one would therefore wonder, since this has been so plainly foretold that it should be out of every kindred, how a Minister of the New Testament {after he might look through sixteen hundred years' experience of the Church from the Apostle John's time, and there see it to be all along but a sprinkling of individuals, or here and there a family, not every family, and in families here and there a person, not every person in the family seeking the Living Water; that this Minister of the New Testament} should come at last to confront his own wild mistakes {which he doth not adventure to show any text for} to Divine and Infallible Revelation, in his whimsical, brain-sick invention that one would think every family should come. How would one think it? From the Scriptures? For he does not attempt to prove the matter; but only quotes a text for the expression he uses, "one would think there should be flocking from every quarter like doves to the windows;" part of which language is Isaiah 60:8 as he takes notice of. Like doves, and I would therefore say all the doves fly to the windows; and when they multiply, they shall do so in greater flights. But what is this to every family with their young and with their old? What is this of the doves to the crows and the jackdaw? To birds of prey, and the cage of unclean birds? Rev.18:2. Families from every quarter where tidings come to me are full of these. What is the prophecy of flying as doves to the windows, which hath been made good among the Gentiles, and is so at this day, in the saints of every congregation, meeting at one time and in the same place, to every family, as he multiplies and extends the words of interpretation? What is the going out of some vain talkers, Tit.1:10, to publish and blaze abroad the matter, as in Mark 1:45, which he quotes by way of reference to this topic, to every body's coming to see what is the matter, and their believing the truth as it is in Jesus, Eph.4:21, as his text quoted {if he had meant a proof, and not a mere marginal quotation} should have manifested, in a comprehensive argument, to prove how "we may well wonder every family do not come with their young and with her old to hear the Gospel," and the excellency of Jesus Christ set forth? I would have been glad to have seen a text for the argument, and not a text against it for quite another thing that will not stand with it. 'Tis pity when texts referred to with alphabetical letters, or asterisms, and the double bar, shall be found to be as wide as a thing can well be. Again, what is David's resolve to the purpose? One holy man to a world of sinners? And yet he quotes him at the bottom of his forced margin, "surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob." Psal.132:3-5. If my Lawyer understood the statute upon my case no jot better than this man makes the application of these Scriptures {there on page 146, which runs all in one strain} I would be very loath to see counsel. Does this man believe that God hath given men the spirit of slumber, that they can't, and shall not see the Excellency of Christ? Also, that the Father hath hid these things from the wise and prudent? {"At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt.11:25.} In a word, does he believe that in this also he hath contradicted himself over and over in his book, and yet multiply his follies in the page at this rate? Hath not he said that, "a carnal man knows no more of Christ than Nicodemus?" {Page 61} Hath not he acknowledged that, "men can comprehend no more of Christ than what they receive, as

being taught by the Word and Spirit of Christ?" {Page 7} And yet now, "because Christ is such a Glorious and Excellent Person as you have heard, one would think that wheresoever the Gospel is preached there should be flocking from every quarter like doves to the Windows, and that every family should come with their young and with their old." {Page 145} What fresh contradictions are these! All the carnal men in a town, that know no more of Christ than Nicodemus, flock from every quarter to they know not whom, for they know not what! And flock too as doves to the windows, when we see so many cormorants among them, that devour widow's houses, Matt.23:15, and so many ravens ready to pick out your eyes for preaching Christ crucified to be LORD of all! Fine windows where these are like to come and settle. II Sam.23:6-7. Again, such as comprehend no more of Christ than what they receive, yet flock after him for the sake of those glorious excellences they see not, nor receive! How can a man wonder he does not see what is impossible! Can men come from every quarter to the Mysteries of a Supernatural Gospel, in the true Excellences of Christ, who are under the power of nature, and never taught by the Word and Spirit of Christ? Ah! Poor brother at Northampton, it's a pity thy piece came out so raw! {Opposite to the limited use of the word "every" in Hebrews 2:9, "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man;" where the word "every" only carries the Death of Christ to every of the "many sons," vs.10, to the every of "the children" which the Father had given Christ, vs.13, to the every of "the church," vs.12, to the every of "my brethren," vs.12, to the every of "the sanctified," vs.11, to the every of those rescued from bondage, vs.15, and to the every of such as are succoured in temptation, vs.18, &c.}

His third error in the Universal point is of the same tincture. "And 'tis marvelous to think that all the world should not be sick of love for this Lovely and Beautiful Jesus." {Page 109} Marvelous to whom? It must be to an Arminian, for it can never be marvelous to a Gospeler to think in such terms? {Rom.8:32, Acts 4:12, Mt.3:17, I Cor.1:30 & Eph.1:6, all which places confine to special and particular interest in Christ.} In the Appendix to the book, he boasts this in his interpreting of Romans 4:5, "I have the reverend and learned Dr. Thomas Goodwin on my side." {Page 141} In this abuse of our Lord Christ he might have said, though I have not Dr. Thomas Goodwin, I do have John Goodwin of my side in his Redemption Redeemed<sup>23</sup> upon this article; as well as he hath him on his side in the Exposition of Romans 9 on the former article, and likewise on his side in his Imputation of Faith unto Salvation, where his book hath so often insisted on the liberty of the act, instead of the power of the object. But, "the whole world lieth in wickedness," I Jn.5:19; and is it marvelous that the whole world lying in wickedness should not be sick of love for Christ? It would be marvelous if they should, but the Holy Ghost assures us that a natural man {a man of soul, as the word is; a man of intellect, reach and natural capacity} receiveth not {hath no meet capacity for want of inward Renewings of Grace to receive} the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. I Cor.2:14. This very text Mr. Hunt makes use of to the same purpose in his book, {Page 2,} so early a tincture of the right doctrine that his book seemed to imbibe, however he soon came to contradict himself in this marveling that there was no Universal Conversion, which must suppose his belief of a Universal Redemption. But now, is it marvelous that a natural man who receiveth not the things of the Spirit of God, because they are foolishness unto him, and that all the world of such are not sick of love for Christ? The

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<sup>23</sup> Reference is to John Goodwin, 1594–1665, Arminian theologian, prolific writer, and his book in defense of General Redemption, published in 1651, entitled, "Redemption Redeemed."

world is in enmity against God, because the carnal mind is so, Rom.8:7; and is it marvelous to think that all the world in Enmity against God is not sick of love for Christ? What can any man think should slay this enmity if there be no Universal Redemption? He that marvels at one can't be less than a Universalist in the other.

The world, a great part of them, are swine and dogs, as the Scriptures lay open; and is it marvelous that all the swine and dogs in the world do not fall sick of love for this Lovely and Beautiful Jesus? {Did Christ work out a Spiritual Salvation for Cain as well as for Abel? For Saul as for David? For Pharaoh as for Moses? For Judas as for Peter? For Pilate as for John the Baptist or as for John the Beloved Disciple? Who can imagine these things?} No, no, give the dog his scraps and his bones under the table, and he'll never turn sick upon it, nor you need not marvel at it, if he must be fain to lie down before the fire upon a dirty hearth, when he has filled his belly; and so the swine, give her acorns or mash at the trough, and she'll never turn sick upon it, II Pet.2:22, nor again ye need not marvel that she does not turn sick, that ye don't make her a bed of Jasmine; for No, she'll even go and lie down upon her dunghill, or in a hot day wallow in the mire, and get you in to your couch or featherbed by yourself. Why, the case is much like it in all the world's not falling sick of love for the beautiful and lovely Jesus. The world is very well pleased as they are. You must find children and the Redeemer Spouse that bore them, if ever you find such as are fit by relation, and to be fitted further by a meetness to lie in Christ's bosom. Lastly, can any man tell me, when the Third Person in the Godhead is not a Universal Sanctifier, to make all men sick of love for Christ, what reason he hath from the fruits, to believe the Second Person in the Godhead is a Universal Redeemer? Did Christ die that all men should have Supernatural Grace? And if he did not, then why is it marvelous that all the world are not sick of love for him? Why should I believe that God in One Person does more for all the world to save them, than God in another Person does? Jn.5:30 with verse 19. If Mr. Hunt flies to the inadequate distinction of Sufficient, though Non-Efficacious Grace, which the Sublapsarian Calvinists make use of, what can he make of it but an Arminian Superstructure upon a Pelagian bottom, or at least a Neo-Pelagian? {Sufficient to all, Efficacious to some, is usually admitted in the Sublapsarian way, not going by the Limits of God's Covenant for Sufficiency, but the Infinite Responsibility of God's Son, separately; a Fundamental Error in the Ground of the Distinction; and which gives too much advantage for that known Distinction of the Arminians, a Universal Purchase by Impetration for all, and yet only a Particular Application of the Death of Christ to some.} I know that withal, the Popish schoolmen, Diego Alvarez and Pennott, use this false Distinction, and some of their Commentators, Ludovicus Tena and Denis the Carthusian; nay, the Popish doctors, Leo Papa, Innocentius III, Lombardus and Thomas, pretend as is usual to justify the accommodation of this distinction from the ancients; and here they defer not to rely upon the authority of Augustine himself, the Golden mouthed John Chrysostom, his contractor Theophylact of Ohrid, as also upon Cyril of Alexandria and Prosper of Aquitaine; but I dwell not on these things, as I'll hasten to the rest.

His Fourth Error in the Universal point runs still in the same form. "One would think that all that have but heard of him should believe in him." {Page 193} I answer, one would think he should have read and considered Romans 10:18 in point of mere argument against himself, though he had not been experimentally led into the Mystery of Grace. The Apostle there arguing useth these words, "but I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." How does the Apostle further argue upon this? Does he argue as our Universalist, one would think they should all believe since they have all heard? Does he argue with any inconsistent weakness, as to say, one would think they should all believe

{whether he hath spiritually the hearing ear or not} in Christ that have but heard of him?

No, the Apostle argues quite oppositely, that they did know a great deal by hearing, and yet did not believe, verse 19, "but I say, did not Israel know?" They knew from the Scriptures that the Gentiles must be taught the Gospel, {however the very preaching of Messiah to the Gentiles was one of the Jewish stumblings,} and Paul quotes two or three texts of Scripture, even to the end of the chapter, to prove the separate success of a heard Gospel among the Gentiles; while the Jews lay scattered up and down the world and saw it, and all outward means working nothing on them but disobedience and contradiction to the pure Gospel of Christ they heard. So in the 13<sup>th</sup> of the Acts, and likewise in the last Chapter of the Acts we find the same thing. In all these places Paul does not cry out, "one would think all that have but heard of him should believe in him;" but plainly shows reasons for a separate believing, not a Universal believing; and acquiesces in the grounds of a Divine Discrimination. {In John 3:16, though "God so loved the world" of mankind with a general love that the world must be the object or place of Christ's abode in the Flesh, to work out Salvation; yet the special Love of saving Individuals is expressly limited unto such Individuals as should be endued with Faith to believe on Him. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." I Jn.4:9.} Here in Romans 10:19, "but I say, did not Israel know?" Did they not know from God's Word that the Gospel must be preached to the nations, and that the Gentiles as well as the Jews must hear it? First Moses saith, "I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation," Deut.32:21, I have a people in mine eye that are not yet born, and the Gospel shall be preached to these; and instead of your Conversion in the Days of your succeeding offspring by the Gospel, which you and they shall hear; you'll be but mad and jealous at it, lest I should show more kindness unto them than I have shown unto you; and thus, by a foolish nation that have worshiped dumb idols, I Thes.1:9 & I Cor.12:2, and not the Living God, I will anger you.

He does not say, I will convert you. Anger and Prejudices becomes an Effectual bar to that people's believing in whom Grace shall refuse to work. Therefore he goes on, if you think Moses durst not have published a text in the sense of this comment; that God would ever make the Gentiles a people unto Him, and reject a people descended from the ancients of the house of Israel. Yes, says he, "but Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, all day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom.10:20-21. Not stretched them forth to save and sanctify the whole body of the Jews, but to sanctify all my redeemed ones among them, Eph.5:25, Eph.1:22, Acts 20:28, of one Mystical body with the elect Gentiles; and this would not be borne or suffered by the body of the Jews that heard it. And does the Apostle wonder that it should not. No, for he gives reasons enough for it in the next chapter, why all who have but heard of Christ could not believe in him. And in Acts 28:25-27, also Acts 13:48, he gives substantial reasons why all who have but heard of Christ must never be expected by the Ministers of Christ to believe in him. {"And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and

I should heal them." Acts 28:24-27. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Acts 13:48.} 'Tis his own world alone that receive life. "Behold the Lamb of God, which taketh away the sin of the world." Jn.1:29.

Now don't we see the same things oftentimes among the very Preachers, Pharisees and Professors? The Gospel converts them not, but angers them, as God said he would deal with the Jews by the Gospel. They know they must be emptied, ashamed, and most of what they have said and written and made a stir about, must go down, one time or another, if the Gospel be true; and this goes against the grain of flesh and blood. And as it was among the Jews, what they had been used to in Religion must go down if the Gospel was received, and nature could not buckle to the Gospel; so that they heard and heard, but gainsaying all for Antinomian that was Anti-Jewish. Why thus it has been among the Gentiles, and is so among us at this day. For are we better than they? Rom.3:9. As the Apostle says, no, in no wise. It is branded with Antinomianism if we preach the Gospel faithfully, discriminately, and leave it in the Spirit's hand to carry it to the particularly redeemed with a Distinctive Efficacy, even to Salvation of their souls, among our hearers; and if we don't offer Christ to all, without regarding Scripture Distinctions in limiting our message, and discriminating our doctrine, we fall {they pretend} into an Antinomian error. They are afraid that all holiness will go down, if it be not set up in their legal way; whereas I know holiness of truth {as distinguished from the cheat} actually does go down, so for as holiness is set up in their Arminian way.

Stephen Lobb in his Declaration of the Congregational Ministers, says that "the Tenth Antinomian error is that Ministers of the Gospel ought not to propound the Offers of Salvation unto all those to whom God calls them to preach, seriously inviting them to improve the means of Grace, that they may be saved." {Page 10} Oh! See the mischief of these haughty classes! I am sure Christ doesn't bid his Minister's to meet at this Club of Diotrefes, III Jn.1:9, but to take heed to themselves and to their doctrine, I Tim.4:1, and not put it to the vote! And to the flocks over which the Holy Ghost hath made them overseers, Acts 20:28, and not to the funds, towards which it has been sadly evident their own ambition and partial interests have carried them, Psal.14:6; and in the issue is like to destroy what they profess, viz., the Congregational Interest. And let them come off as speciously as they can to men, I know they can never answer their practical Antinomianism to Christ in the matter of the funds and maintenance in the hands of their preachers, which is fitter to be done by Merchants than Ministers. We serve a Master, who when he was God's Servant upon earth, Mt.12:18, would have nothing to do with funds, "man, {saith, our Saviour,} who made me a judge or a divider over you?" Lk.12:14. 'Tis no wonder men left to these practices should bring up such a scandal upon the Congregational Churches, to pretend to be Congregational, and yet publish Arminianism in their New Declaration, when they have brought up a scandal upon the very Gospel by an Anti-Gospel. Let me see what Congregational Minister in the Kingdom strictly and holily such {for let me have none of your loose ones; no practical Antinomians to pretend to state Antinomian errors} will stand by this Arminian position in the cited Declaration of the pretended Congregational; and let him make it out solidly by the express Doctrine of the Gospel felt in his own soul; nay, by the arguments of the Anti-Remonstrants upon a fair state of this matter, as it was debated at Dordrecht, under the article of Universal Redemption, "that Ministers of the Gospel ought not to propound the Offers of Salvation unto all those to whom God calls them to preach, seriously inviting them to improve the means of Grace, that they may be saved." When as Ministers are called to divide the Word aright, II Tim.2:15, to give to everyone a proper portion, and not invite promiscuously dogs to eat of the children's bread, Mt.15:26, and call this an improving the means of grace that they may be saved.

Ministers are called to be "the savour of death unto death," II Cor.2:15-16, in them that perish; and not to flatter and coax them, to get their own interest and worldly names up among them, as if all that heard them were Universally Redeemed, and so those that perish might improve the Means of Grace and be saved. Where are the Faithful Ministers among us that look beyond spoiling of the collection, and often tell it to our Congregations, that there are brute beasts, II Pet.2:12, made to be taken and destroyed? That's the truth which the world hates. Justice must be glorified in the condemnation of the wicked {and wicked here are such as Christ will say he never knew, Mt.7:23, in any sense righteous; not before their faith in Christ, and therefore never after their faith, which their preachers flatter and make them to believe they may be got into through Christ,} as well as Mercy in the Salvation of the upright, or those whom Mercy makes upright. I will tell them that which is otherwise crooked cannot be made strait. Eccl.1:15. This is the Truth, the other is a mere dream of a Universal Redemption. They are no Ministers of Christ like to be graciously prospered, {I say like to be graciously prospered,} in this Gospel Day, who have a sort of Universal Grace to buoy up all the sons of Adam with a hope; and yet sad to be spoken, and because true, more sad not to be spoken, he's become a notable divine now that is most artful at Preaching as a trade, to please men, Gal.1:10, and can so cog the dice, Eph.4:14, as to make Grace as Universal as nature! So that in the worst matters of Arminianism dispersed through Mr. Hunt's book he hath company enough. {Let Mr. Hunt tell me in his next book, why God would not pitch upon a Universal Power from the Spirit to receive Redemption, and yet pitch upon a Universal Merit in the Blood of Christ for him in Preaching the Gospel to go and offer Christ to all.}

His Fifth Error falling in with the Article of Universal Redemption is this, {much as we had before,} "one would think that all that have heard of Christ should be flocking to him as doves to the windows, not only upon the account of the need they stand of him, but also upon the account of those many incomparable Excellences that are to be found in him. One would think that every soul should be gathering unto this Shiloh, crying out, none but Christ, none but Christ; and that none should rest satisfied till they could say, this is my beloved, and this is my friend." {Page 186-187} This Doctrine as it is the immediate descendent of Arminianism, as the Daughter is of the Mother, so it is very much of kin to Popery, as the Grandmother. For 'tis one of the Popish Canons of the Council of Constance in the 15<sup>th</sup> Session thereof<sup>24</sup>, that the Proposition of John Huss, that the Church of Christ is the whole world, or the all of the predestinated, distinct from the world of the rest, ought to be condemned; and accordingly was so. Now if one would think that all that have heard of Christ should be flocking to him as doves to the windows, and since it is certain that this all who have heard of Christ are more than the all of the predestinated and redeemed, what could he build his thoughts on for this, but the Popish and the Arminian tenents of Universal Philanthropy and Universal Redemption? All that have heard of Christ flocking as doves? Then they must all alike belong to the dove-house, for strange birds never flock among the pigeons. "Who are these that fly as a cloud, and as the doves to their windows?" Isa.60:8. They had need also be birds out of cage, to be upon the wing, if ever it comes to this flocking; and all brought about by another Power, {"for the kingdom of God is not in word, but in power,"

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<sup>24</sup> The Council of Constance is the 15th Century Ecumenical Council organized by the Roman Catholic Church, held from 1414 to 1418. One goal of this Council was to continue the persecutions begun at the Council of Pisa. These persecutions were largely directed against John Wycliffe, mentioned in the opening Session, and condemned in the Eighth, 4 May 1415, and John Huss, and their followers. Huss, summoned to Constance under a letter of safe conduct, was found guilty of heresy by the Council and turned over to the Secular Court. {Council of Constance - Session 15, 6 July 1415.} The secular court sentenced him to Death. He was burned at the stake for heresy against the doctrines of the Catholic Church in 1415.

I Cor.4:20,} than goes along with the Arminianism of this unattainable and fanciful hope and scheme. It is God's work to convince the redeemed that they stand in need of Christ, Rev.3:17-18, and what, will God do the work proper to the elect, upon men redeemed only in general, for outward things in general, and redeemed only for the outward parts of Religion? It can't be! Besides, how can men see they stand in need of Christ without this work? Do the Incomparable Excellences of Christ bring any but doves, from similitude with him who hath his eyes as doves by the rivers of waters, Song.5:12, to flock after Him? If a man be no Arminian, how can he thus fantasize or suggest it? One would think, says he, every soul should be gathering unto this Shiloh. Does he know what Shiloh signifies? It seems that he does not, for the matter is a plain argument against him. Shiloh is the Sent One; but now saith our Anointed Shiloh, "I am not sent but unto the lost sheep of the house of Israel." Mt.15:24. Further, would one think that goats should cry out, "none but Christ, none but Christ, the Shepherd of Israel?" This belongs only to his Sheep for whom he laid down his life, Jn.10:15, and are brought from thence to hear his voice. Jn.10:27. Lastly, what has a stranger to do that is none of the bride, to come and say, what could never be maintained if he did utter it? And to prove it, some strangers do come with this lie in their mouth, and say, "this is my beloved, and this is my friend." How! That can't be, says Christ, but I must have known you in the Bridal Relation, in the Nuptial Ties of Grace! But I never knew you conjugally, Matt.7:23, I never poured out the Communications of my Love upon you; I never espoused you unto myself, nor gave out one Effectual Influence of my Grace proper to any but my Spouse. "I never knew you; depart from me you workers of iniquity, for I know you not." Lk.13:27. Oh! These Universal Expostulations and Universal Expectations are mere zeal-cheats!

His Sixth Error discovered to be built upon Universal Redemption is sounded forth in a Universal Reproof, and that, not whether men will hear, or whether they will forbear, as the Scripture lays down, for the condemnation of the disobedient; but a zealous labor after the Salvation of every one, as if there were a hope, if we would use means we might bring off everyone from Condemnation. {"Thou shalt say unto them, thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious." Ezek.2:4-7.} His words are as follows, "it reproves such as are more concerned and taken up about other things than about Christ. If men were as careless about other things as they are about Christ, this would not excuse their neglect of him; but to be so diligent in other matters, and mean while neglect Christ, must needs be an aggravation of their crime. As there is a transcendent Excellency to be found in Christ, which is not to be found in anything beside him, so God requires that it should be our greatest concern to make sure of an interest in him; and that we should first seek the Kingdom of God, and the righteousness thereof." {Page 147}

Now if we examine this, not only by his other Principals discovered in the Universal particles of "all" and "every," but by his jumbling all sorts, good and bad, in this reproof, under an equal notion of their greatest concern to make sure of an Interest in Christ, we shall be assured the point comes up in his meaning or managery, plainly to the point of Universal Redemption. "It reproves such as are more concerned and taken up about other things than about Christ." Why then it reproves all mankind. {"For all seek their own, not the things which are Jesus Christ's." Phil.2:21.} Who is there not

more concerned and taken up about other things than about Christ? To be sure all the unregenerate in the world are eminently so to a man of them. What can possibly prevent it from being otherwise in an Unregenerate State? Now are not the greatest part of the unregenerate {the non-elect} excluded from saving benefit by the Death of Christ? Are not most of them never born again and saved? Jn.8:21. Yet all this community of men are the object of his reproof, as if there were a hopes of their being saved. Had it been a reproof to men as they are, and a justifying God in his Righteous Condemnation of them, and there leaving it, it had been well; but the twisting of these men {in all this lump and community which I have shown deserves the reproof} into the number of the Particular Redeemed, Isa.53:12, whom God requires {and it is none but the Body Mystical of Christ all over the world whom he requires} that it should be their greatest concern to make sure of an interest in Christ, II Pet.1:10, evidently shows that all the reproof was built by this author upon a hope of securing men in the way of their Universal Redemption. Now they are dangerous Shepherds of Christ's flock who speak as favorably in their Reproofs, and Ministry, of the state of wolves, tigers, bears, {that upwards look like men, but are not of the kind, Mt.7:15,} foxes, and goats, as they do of the sheep, and make their state {before the Conversion of the sheep} to be equally hopeful. These are very dangerous to the sheep. The reason is, their unskillfulness in the Word of Righteousness, Heb.5:13, even whilst they have no ill designs; though afterwards when the sheep grow better, these Non-Distinguishing Shepherds always grow worse. For Conversion does not make sheep of wolves and foxes, but Conversion makes white sheep of dirty sheep; sheep found of sheep lost; sheep under the care of the Shepherd, of sheep in the Wilderness that had gone astray. But our Anti-Union men are in the bottom of their thoughts I fear {so long as the tree is known by the fruits, Mt.12:33,} Anti-Election men; only the business is this, there are so many learned men who have owned Election, {in their Writings and Confessions,} they are loath to drop the notion of it professedly; but they will, when the nail is driven home upon them, acknowledge, there may be such a thing; but 'tis plain they have dropped the life and use of it, as appears by their corruption in this next article, where their whole strain of the zeal, Rom.10:2, falls into the General Redemption Doctrines. And this is all I shall say against his Sixth Error in the article.

## **Chapter 33**

### **Of Mr. John Hunt's other Six Errors, in the Article of the Extent of Christ's Death, running into Universal Redemption.**

His Seventh Error falling into Universal Redemption lies thus, "I proceed to some motives, hoping God will make some of them as arrows that shall stick fast in the hearts of his enemies, that so they may be made to fall under him; and that some wound may be made hereby that may never be cured but by Christ the Great Physician of souls." {Page 194.} Mind, "arrows in the hearts of his enemies, that some wound may be made hereby that may never be cured but by Christ the Great Physician of souls." 'Tis not elect enemies or the elect now in their enmity; 'tis not redeemed enemies for whom Christ in a special manner died; but 'tis his enemies at large without any distinction; and these he hopes God will make use of some of his mercies upon; and what use? Why the same use and efficacy that is made of the blood of Christ, the Great Physician, to elect and redeemed souls; namely, a cure of the wound upon the hearts of his enemies he has so mentioned at large. It is upon these words I take hold to range the expression among the errors laid together in the article of Redemption; for otherwise it might as

well have been among the errors of the preceding article. The reason is, when he comes to produce his motives of which he speaks of, his first motive is to get an interest in Christ, which I have answered already, beginning with Election-Interest; for interest, or being in Christ began with an Election in Christ or choosing in Christ before the Foundation of the World.

Now because this matter runs both ways, partly into the error of Anti-Election, in his coherence, from the first motive to get an interest in Christ, and partly into the error of Universal Redemption in the particular passage cited, I may answer it a little more under the matter of the former article about Election, II Cor.5:18; and then passing from the coherence, may give some direct answer to the passage transcribed, under the present article I am on about the Death of Christ. {God did as infallibly foreknow that the blood of Christ would not be accepted by all, as he foreknew it would be shed for any. Why should men think then that God would suffer the Merits of Christ to run wast, in respect of the far greater part for whom the Blood of Christ was shed?} An interest in Christ begins at Election, at God's choice of the persons of a remnant, viz., as the objects of Electing Love, viewed and considered apart, and so distinguished from conditional objects, or persons if they do so and so, &c., from false propositions, such as he that is holy shall be Happy, he that repents shall go to Heaven, he that believes shall be Saved, &c. These propositions were chosen secondarily for elect persons, and not elect persons, elect as viewed in the primary decree, elected under the view and truth of the secondary, and under-fall Decree in these propositions. Again, their persons chosen, as distinguished from qualifications good or dis-qualifications bad; from motives to get an interest, and the like. It is absolutely the person in the over-fall decree, {the Supralapsarian Decree prior to the Fall,} and not the proposition that the one who is saved walks in Gospel ways, for the "Lord knoweth them that are his," II Tim.2:19, and all such who name Christ in truth do depart from iniquity, and not in order to obtain righteousness, but because their righteousness resides in Christ. This we have absolutely pitched upon. The text for it is Romans 9:11-13, which I need not open again, having done it in my 29<sup>th</sup> Chapter already. I will here only answer to the Arminian evasion in this proof.

You must know the Arminian Remonstrance have devised a new plan of their own, to evade the strength of those texts brought against them in Romans 8; 9, and the eleventh chapter, by perverting them to an Election of the good things of this life, {as in Acts 17:25, Matt.5:45, Rom.2:4, &c.,} and that according as God foresees man's behavior to be good or evil. But nothing can be more odd than such an evasion. For that question, 9:14, "what shall we say then? Is there unrighteousness with God," disproves this new Excogitation and Device of theirs. The Apostle in the question doth obviate the objection which does naturally arise out of men's hearts against God's Supreme disposal of the everlasting states of men by a Decree from Everlasting. {"Whatsoever the LORD pleased, that did he in Heaven, and in earth, in the seas, and all deep places." Psal.135:6. "But our God is in the heavens; he hath done whatsoever he hath pleased." Psal.115:3. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa.46:10. "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan.4:35.} This is certainly the matter which unregenerate men grumble at, and therefore this is the Doctrine the Apostle was defending by this question, "is there unrighteousness with God?" Men can make a shift to be pretty quiet {though not altogether easy} under the Decrees of Providence, that the Lord would make one poor, while another was made rich in this world; one low, while another is great and exalted; they are not so apt to quarrel that all

be not Kings, Lords, Dukes, Magistrates, Knights and Gentlemen, I Sam.2:6-8, as they are to find fault with the Decree of Predestination, that one is chosen to Everlasting Life, and another left to drop of his own accord into Everlasting Destruction, without any primary {though there is a secondary} consideration of Sin or Holiness. This is that which almost hath set all the world a grumbling, Rom.9:19-20; to this therefore, which is most reasonable to interpret, the Apostle is speaking, in the question put; as if he had said, what of all this? "Is there unrighteousness with God?" And this is more confirmed, to go in the sense I am defending, by verses 16-24, to which I remit the reader.

Supposing it had been spoken of an Election to the things of this world; yet works are expressly excluded, as having any Influence or Motive with God towards this getting an Interest in Christ; and {to argue from the less to the greater} will not this overthrow the Arminian sense of the Decree, wherever they themselves will allow it to be spoken of Election? For if the children there, verse 11, without any consideration of their works are chosen to good things here, and God will not so much as look at earnings for the bread of this life that perishes, Jn.6:27, can we think that God would go by it in the bread that endureth unto life eternal, and decree to give his Christ and Happiness and Glory with him upon the foresight of man's works?

Had the Election been to temporal things, as the Arminians say, to avoid an Election of persons to Everlasting things, then why does the Apostle contradict his own argument {if that be it} so much in all other places, by throwing down the world, looking not at things that are seen, II Cor.4:18, but at things that are not seen, &c., for he should {if the Arminian gloss were true} everywhere else magnify the world, in those who are elected to enjoy the world; but on the contrary he despises the world, and looks upon the happiness of a saint in consisting in a portion in Christ, which lies far above the world. Now surely, if his argument was so strenuously engaged to defend the matters of the world here, he should also have had a better opinion of it in other places. Upon the whole, it plainly appears to be the persons of men abstractly that are the objects of God's First and Pre-Fall Decree. Otherwise, instead of making Election an express mystery, the Arminian gloss as expounding it of the history of their outward condition, would digest it into a very ordinary thing. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:9-11.

So again, Romans 8:29-30, "for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The Arminians here make this text to be only a Predestination unto sufferings; but this is a Predestination linked with Calling, Justifying, Glorifying; nay, verse 29, which they interpret of sufferings, ought to be understood of the very nature-image of Humanity, preserved from Everlasting entire and untainted in the Person of Christ, from whom we received his own Image by Creation, as I have opened "image" in other clear texts; and this, the Foundation of our Recovery to the Perfection of the Nature-Image again, in Christ, after our loss of its moral integrity stamped upon that nature in the first open man in Paradise. So that they allow it inclusively to be a Predestination unto sufferings {though 'tis hard to conceive how there could be a Predestination unto sufferings for Christ, before Calling unto Christ in the Order; as also, how there could be Calling immediately, to stand next Predestination, and nothing of the Nature-Image Predestinated to, as I have opened, before. Wherefore if the Arminian gloss could stand;

that it is meant of a Predestination to sufferings} yet it is but inclusively, let them make the best advantage they can from the place; for there is far more than a Predestination unto sufferings.

The Predestinating them to sufferings must presuppose their being in Christ, where the Decree, in the Under-Fall way, keeps God's hold of them, and never lets them go out of Election-Interest. Sufferings also come in upon Believing, walking Spiritually and Holily in Faith, Worship, Order and all the Government of Christ, as a separate people from the world, so as the world could not tolerate them. Otherwise, what need of their sufferings? If they are of the world, and would conform to the times, the world would love his own. {"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jn.15:19.} All shows it was their persons which were first pitched upon. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

Again, Romans 9:15, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Mercy and Compassion on whom? Is it not distinct persons? It is not I will have mercy on what I will have mercy; as it should have been, if conditions, qualifications, creature-acts, complying with motives, &c., had been in the Decree before persons. Had it been I will have mercy on "what" I will have mercy, then the Arminians might have looked to things instead of persons, and pleaded qualities; but 'tis persons "whom," not conditions and propositions, if of such a sort or thing; or again, they that are of such a sort, of such a kind, shall be saved. How weak therefore is the Remonstrants gloss upon this and the like texts that make the Election here to be God's choosing the people of the Jews as called to obey the Gospel, though they disobeyed it? This is another innovation too they have for the words, to jostle out the Efficacy of the Call, even the work of God the Spirit, the Third Person, rather than they will build this Calling upon Absolute Election, I Pet.1:2 with Eph.1:4-6, the work of God the Father, the first Person; and that, as to a certain number of persons defined and limited in the Purpose of God, which can neither be increased nor diminished, not one more to be chosen, after all your motives to get an Interest in Christ, or one to be struck out. See Romans 11:4-5 with Romans 11:7 and Romans 9:25; Eph.3:11; John 13:18 & I John 2:19 from all which places now to argue the matter I have no room.

By all it is evident how Mr. Hunt's thread of argumentation depends upon and symbolizes with Arminians on the 8<sup>th</sup>, 9<sup>th</sup> and 11<sup>th</sup> chapters to the Romans, and not upon the absolute doctrine of Electing Love.

Now I may proceed in the remainder to a farther digest {or ranging} of the aforesaid passage in Mr. Hunt's book, under the Article of Christ's Death; since in the close of that sentence, Christ is mentioned as the Physician of souls curing wounds which can be cured no otherwise than by his blood. That which will be needful here to be done is to consider and open what the Holy Ghost's meaning must be by "enemies" in the 45<sup>th</sup> Psalm; for though he does not name the place, he uses the words of that Psalm at verse 5, "thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee;" and this passage hath Mr. Hunt confusedly adapted, or without any distinguishing, to serve the interests of Universal Redemption. I will not say designedly, but eventually. The meaning of the place is, without doubt, thus, that God's providential arrows of Judgment and Destruction shall be sharp in the heart of Christ's leading enemies, who have kept the people from owning the Gospel and Government of Jesus Christ. These enemies he will take out of the way, and then the Gospel will prosper, and redeemed souls, by a mighty blessing on the faithful labors thereof, will be brought in; when that which letteth is taken out of the way. II Thes.2:7. The people freighted and over-awed, or cheated and seduced, or any ways misled, shall be brought

back, and brought in to Christ. Whereupon this is set forth by an allusion to Absalom's death for his rebellion against David, when Joab took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak, II Sam.18:14, after which the people quietly submitted themselves, came in to the King and fell under David's government. So when the Lord hath taken out of the way many a leading man by some irresistible and terrible stroke, or judgment, Christ will have some or other of the elect fall under him in the Power of the Gospel by this occasion. Mr. Hunt {with too many of his interpreters, Exod.23:2,} expounds it amiss of one and the same subject, as if the enemies, and the people falling under, after the heart of the enemies is smitten, were exegetical, or one thing spoken two ways; whereas they are two things, two subjects, two interests. The Enemies were not elected, were not atoningly redeemed; and again, the people fall under when these enemies are taken out of the way, which proves some of the people were distinctly or diversely from the enemies, the Lord's redeemed ones; for the falling under runs on in a twofold line. For which cause, proper means are exerted by Providence to make way for their Conversion by the Gospel, as many as belong to Christ; and the restraint of others keeping them under some awe, when the headstrong ones are subdued.

I shall insist upon some arguments for this interpretation against Mr. Hunt's Arminianism; and prove that these were not enemies elected, nor redeemed by the Lamb of God, as the Lamb of Propitiation, Jn.1:29; though in some sense it may be asserted that they were benefited too by the Lamb of God, as the Lamb of Provision, to find them common mercies, Psal.145:9, and to buy their persons as a Lord, II Pet.2:1, into a right and use of such common mercies and gracious bestowments, &c., as he saith, II Peter 2:1, and other places. {Deut.15:15; 7:8; Jer.15:21; Deut.9:26, &c.}

Argument #1. Enemies in Psalms 45:5 are absolute enemies to be made a footstool, and so never to be Christ's friends; as Hebrews 10:13, "from henceforth expecting till his enemies be made his footstool," out of Psalms 110:1. The reason is, because these enemies are so plainly represented by Absalom, II Sam.15:11, who headed the people of David in the Israelitish faction, and whose heart was smitten through by Joab's three sharp and pungent darts. His death and the manner of it, no doubt, was designed of God, to shadow out the Destruction of some of the arch-rebels to Christ and his Gospel in the world; and so enemies signify enemies in the same predicament with Absalom; that is, enemies of Christ and Grace that are not to be spared in the Day of Vengeance. {"For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa.63:4. "For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion." Isa.34:8.} Enemies that shall be utterly cut off in their enmity and shall not be spared alive.

Argument #2. The Psalm does not speak so much of Conversion as Conquest; for in that very expression of the People's falling under, it seems rather to be an awing of their spirits feignedly, than a changing of their principles freely. {"Say unto God, how terrible art thou in thy works; through the greatness of thy power shall thine enemies submit themselves unto thee." Psal.66:3.} The reason is that Christ is set forth in this 45<sup>th</sup> Psalm as a King, and so 'tis mostly victories over Enemies and People; a rather conquering as a King by the crushing power of his Sceptre, than conquering as a Priest, and so converting, by the mollifying blood of his own Peace-Offering. {"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in Heaven.Col.1:20. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.} The Psalm speaks not of him as such, and therefore leaves no ground upon which to erect the Conversion of his Smitten Enemies. And the people falling under him are very few of them elect and so converted, but do mostly fall down under him by

submitting to him as a Conqueror, and finding their main props gone, they now perceiving that they could not stand out any longer. We do not read in this Psalm of the Lord Jesus as a Physician, or a Healer, to ground our interpretation of the enemies here spoken of to be converted enemies, as enemies {elect} are to be understood, Col.1:21, were enemies, but now hath he reconciled; and 'tis the Death of his Son that God there brings in as the ground of it; whereas we have no such argument insisted upon in this Psalm. Elect enemies and redeemed enemies are made at last converted friends; and where 'tis so, the Holy Ghost makes a distinction which is perfectly wanting in this Psalm; the enmity is considered apart from the Enemy, the one is slain and the other saved. The enmity of the Redeemed being taken away by a cure, shows 'tis not a hopeless and unalterable enmity, as the other is. In a redeemed enemy, {an enemy I mean in his mind by wicked works, yet being redeemed by Special Grace, Col.1:21,} the Lord by his Spirit slays the enmity, and saves alive him that was the enemy. 'Tis not slaying the enemy, as in Psalms 45, but slaying the enmity, Eph.2:16, and abolishing in his flesh the enmity, verse 15; but now here is a Conquest by Providence, not by the Power of the Gospel. These providential arrows of the King of Saints are sharp in the hearts of Persecutors, who ought to have been Protectors. 'Tis not the enmity is slain, but the enemies are so themselves, Lk.19:27, "but those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Which providentially came to pass upon the non-elect and non-redeemed Jews by the fury of the Romans; their leaders are cut off, and then the people fall under Him that smote their leaders, or fall down wounded in the battle, as Judges 9:40, and many other places; and as at the time when the darts were struck through the heart of Absalom, a great many of the people fell under King David's victories, "and there was there a great slaughter" of Israel before the servants of David, II Sam.18:7, and there were destroyed that day twenty thousand men; and then it was the residue of the people got them by stealth into the city, as people being ashamed steal away, when they flee in battle; so 'tis in the matter of Christ's Gospel-Victories over non-elect men brought under.

Argument #3. The whole Psalm is a Marriage-Song between Christ and the Church, celebrated spiritually by the Holy Ghost, yet openly by God's Faithful People in the Ordinances of his Christ, and his Worship before the world; and so it brings in the open solemnization of this Marriage in the Glorious Kingdom of Christ. Psal.45:14-17. Now this that's done here upon enemies, is done upon them in a way of Revenge for their having opposed this match between Christ and the Spouse, they having persecuted the Church and the Gospel to the utmost of their Power. {"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Rev.19:7-9.}

Argument #4. That expression which precedes verse 4, "thy right hand shall teach thee terrible things," proves that the object which presently follows, "thine arrows shall be sharp in the heart of the Kings Enemies," is the calamity of the non-redeemed. {Arminian impetration without Application cannot stand. For 'tis absolute Redemption, Eph.1:7, not redemptibility or redeemableness; and so Remission, Mt.26:28, not remissibility or remissibleness. 'Tis Reconciliation, Dan.9:24, II Cor.5:18-19, not reconciliability or reconcilebleness. 'Tis Justification, Rom.5:9, not justificability. All which proves there could be no impetration of these things beyond the bounds of their Efficacious Application.} They who mean it {as Mr. Hunt must} that this wounding of the heart of the King's enemies, is the Holy Spirit's work of Conviction in the soul, his awakening of sinners, and beginning the good work of Grace upon them, must needs be

all mistaken; because these things, though they may seem terrible to the soul, yet do carry in them the work of the Paraclete, or He who is given beside the Gift of Christ to work Grace, whom we translate Comforter, and so are not in a strict sense, or the Holy Ghost's own sense, "terrible things." 2. These things are joyful to the saints to hear of, people under Awakenings. 3. They can't be terrible to Christ who works Grace sometimes this way, though they may be never so terrible to nature. Whereas the word is "shall teach thee terrible things;" in the other way it should be, teach them that are convinced, troubled for sin, terrified in their conscience by the Law, teach them terrible things. By all it appears the Place of Scripture, as Mr. Hunt hath used it, is woefully misapplied, and so far too, as he hath misinterpreted this place, and has stumbled into the error of Universal Redemption. For what Efficacy had there been, aye, what Sufficiency {for without Sufficiency to God's Covenant with Christ, what Efficacy, and with Sufficiency what Non-Efficacy} in the blood of Christ to heal these enemies in the 45<sup>th</sup> Psalm, if the Blood of Christ was not intentionally shed in an Absolute way for the healing and saving these? And if intentionally shed for these in an absolute saving way of Grace, it should have been Efficaciously applied to these, and not a man of them perish in their wounds; and yet whereas the Holy Ghost hath left them upon record as perishing enemies, and stuck to the heart providentially, and run through as Absalom was, Mr. Hunt gives you hopes they may do well, and puts you upon looking for their cure; yeah, expresses his own longing for it, from the Great Physician of souls, though the very implacable enemies of Christ that in that Psalm are spoken of. {"Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth." Jer.15:1. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee." Jer.7:16.} What can he build this hope of cure on but as the Arminians do, upon Universal Redemption? Thus the Arminians must be as well satisfied in the scope of his gloss as he.

Objection: The vulgar or simple reader {for whom his book is calculated} will not see one error on that page where ye judge ye see two or three.

Answer: I partly believe so too, for if the learned reader vindicates the book, 'tis then no wonder if the vulgar reader, Isa.9:16, see no fault in it. But let me consider the matter otherwise, for this calculating of books of the Gospel for the vulgar reader {as if it was a direction in husbandry, or in catching vermin, and did not concern men's souls} is a poor dry way of expressing it in any Minister of Christ. Tit.2:1. The children of God drink down doctrines, they read to refresh their souls; and shall we perceive that to be in the cup which will ultimately hurt them, stupefy the sense till the soul feels nothing, and make men that were once lively Christians to be dead branches, or else some way increase their distemper; and shall we not discover what we know in that cup is the cause of it, to warn men? Col.1:28. A man who hath nothing in him but humanity, would in ordinary cases warn a child, disposed to drink of a cup which would hurt him; and methinks he who is taught Divinity by the Spirit of Christ, as he should allow, that children of God, I Cor.3:1-2, under God's work of giving them desires, do drink in the matter of a Gospel Treatise, and not express it by the vulgar reader's using it as an almanac, calculated to find out the day of the month; so he should allow withal, that the child should be more looked after in what he drinks, than a mere vulgar reader and what he runs over. {"I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." II Cor.11:2-3.}

His eighth error against the Redemption of the Lord's captives only, is traced in these words, "you may have Christ, and all things with him freely; yea, this is the

highest price that ever was set upon the Water of Life, Rev.22:17, which difference will be matter of grief and torment one day to such as reject him. How will it make the worm of conscience gnaw in another world, for to think, O fool that I was, that had such a low price put into my hand, and yet had no heart to improve it! That had Christ so freely and so frequently preached to me!" {Page 23}

As to redeemed ones that have, and they shall have Christ freely; but as to the rest whom Christ never knew in this Redemption-Grace, Mt.7:23, to say of them, they too may have Christ freely, is one of the greatest contradictions opposed to the Bible. I am satisfied, that this poor man hath never steadfastly believed that God will have mercy on whom he will have mercy, and whom he will he hardeneth. Rom.9:18. There's nothing to be found in all his book like the doctrine of the 9<sup>th</sup> of Romans. 'Tis then no wonder, having no regard to a chosen generation, I Pet.2:9, that he falls in with the Arminian discoveries upon Revelation 22 and Revelation 17. The words of that text are these. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Alas! He mistakes these things greatly! This text is not fulfilled yet to this day, under the preaching of the Gospel. 'Tis prophetic, and hath its own time. 'Tis reserved for the Glorious Day of the Lord, and then shall be brought to pass, when the upright shall have dominion over them, and be above the wicked, "in the morning." {"This their way is their folly; yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Selah." Psal.49:13-15.}

For mind, in the preceding verse Christ appears, the Morning Star is there risen, "I am the bright and Morning Star, Rev.22:16, as if he had said, this will be my voice in that morning, behold me! Behold me! Here are so many bright and shining glories, but see me your Lord, how I outshine them all! I am the Bright and Morning Star, among all those stars of the night; ministers, saints and holy souls, raised in their bodies from the dead! I am, says he, the First Star in glory, and the others are conformed to my Shining Body. Phil.3:21. Oh! 'tis the Bright and the Morning Star that will give them all their starry lustre! He is the Sun, the Glorious Head-Star, that fills the whole sphere with their glory, whilst one star shall differ from another star in glory! I Cor.15:41.

Also then immediately next follows, "the Spirit and the bride say, come." The Spirit is to be then poured forth, even to the utmost effusion beyond all present measures. Jn.7:39. He will very gloriously, Isa.30:26, enlighten with the shine of the Everlasting Gospel. He will prevail mightily in his work; he will encourage, and convert every redeemed soul with the abundance of peace and truth. Jer.33:6. They shall come flowing in together, Isa.60:5, at the Spirit and the Bride's call, till the, Isa.60:5, abundance of the sea {in ships and islands} be converted to her. Every redeemed soul shall come, even together, to the least vessel of Election. "The Spirit and the Bride, say, come." The Spirit draws with a marvelous Operation, when he makes the Waters of the Gospel rise, Ezek.47:1, and the conduits run with the wine of the Gospel at the open crowning of King Solomon. {"Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." Song.3:11.} The Spirit says, come, when he brings in the full tides of Love, and the waters of Grace are risen, Ezek.47:5, beyond the ankles, verse 4, knees and loins, even waters to swim in, verse 5, and a river that cannot be passed over. Then there shall be a universal flow of the Spirit of Christ, and the whole Earth full of the knowledge of the Lord, Isa.11:9, as the waters cover the sea. The Spirit, in that marvelous Call of Power shall finish converting work at once among

those of the redeemed who shall be found alive, to whom it is the Father's good pleasure to give the kingdom, Lk.12:32; and a flock marvelously increased on Earth, to what it had been in Christ's Day. And yet still in that Kingdom a flock of sheep to be taken care of, Mt.25:33, in a lower station by the Shepherd, than the King's risen brethren, and yet advanced in all the earth. Psal.45:16.

Moreover, the Church glorious, the Lamb's Wife, Rev.21:9, on that morning, Isa.26:19, awakened out of the dust, Isa.52:1, puts on her beautiful garments, Psal.45:14; to be brought unto the King, her Bridegroom, in her raiment of needle work, openly and triumphantly, Isa.61:10, clothed with that Righteousness and Glory, Isa.64:4, which shall surpass all our present thoughts. In this glorious apparel of Jehovah our Righteousness, Jer.23:6, she shall be found in Christ, Phil.3:9, shall call to them that are secretly hid in the same apparel, Col.3:3, and shall say, as the Spirit saith, come. Thus the Spirit and the Bride shall say come, whosoever of you thirst, you that were wandering yesterday, and yet today are converted; you that were taken from shop and merchandise, you that were called from farms and cattle plowing in the field; in a word, you that are now called at the eleventh hour, Mt.20:6,9, when others are left out of this last Conversion of all; whosoever of you thirsts; you that have the latest, new desires wrought, and have misspent all your time till now, yet come and take freely, come without upbraidings, come, come away, for the Lamb upon his throne is not come to chide you! You that have thirsting desires of Grace to come and partake, as you now are able, in this glory-day, and drink of these pure sanctuary-streams, Rev.22:1, where there shall be no more paddling, no more muddling, Ezek.34:12, of the Waters of Life, Zech.14:8, forever!

To open some other things in it also more particularly. The glory of this text is a thing evidently to be fulfilled in the glorious Kingdom of Christ, Isa.30:26, on earth, Rev.21:1, immediately after the first resurrection, Rev.20:5, or, the resurrection of the Lamb's Wife, Rev.19:7, at her making ready in her glorified body, when the glory of the Lord, Isa.60:1, is risen upon her, even as the whole of Revelation 21 and Revelation 22 jointly speak; and not of the succeeding, eternal state of the saints in Heaven, which almost every interpreter carries it over to without any thoughts of consistence. That other glory is to follow, after all the glory-state on earth is ended; and in that New Jerusalem-State the saints shall have an account of the third Heaven's Eternal Glory, by eating of the fruit of the Tree of Life, Rev.22:2, in the midst of the Paradise of God, Rev.2:7, for until the openings of the Kingdom-Glory, that other last and consummate Glory of all, at the end of time, is a doctrine in the language Paul heard, when caught up into the third heavens, II Cor.12:4, but could not utter, or use any words of it, to work in any men conceptions of the unspeakable speeches that Apostle heard. It's a Glory no doctrine yet can fully utter.

The rest of the elect found then alive upon the earth, will be all Converted by a fuller Effusion of the Spirit, Isa.32:15, at once, for all the elect Gentiles are to be called to this Glory-Light, and kings shall come to, Isa.60:3, the brightness of the Church's rising, to which all the scepters, glory, governments of the whole earth have been but a transitory, Mic.4:1 & Isa.2:2, shadow. These risen saints, the King's daughter all glorious within, Psal.45:13, with the Glory substantial, Rom.8:18, which is to be revealed in her, shall be brought unto the King, attended with a great company of other saints, or virgins, her companions, Psal.45:14, extraordinarily qualified to be brought unto the King, and be admitted into the King's palace with the Queen; yet with an inferior glory, II Pet.1:11, to a rising from the dead, and very much below that glorious Church they wait on, to receive the laws of Christ from her mouth, as she receives them from the mouth of Christ, and to disperse them through all the world, when the Lord shall set judgment in the earth, Isa.42:4, and the isles shall wait for his Law. These

virgins or holy companions of the Bride shall be present, and hear, as a chosen company, Acts 7:38, the lively oracles, as is said of Moses in the Church in the wilderness with the angel; or hear the immediate dictates, as pronounced by Jesus Christ. This glorious Rose of Sharon, Song.2:1, will set over her on his Throne of Glory in the New Heaven, above the, Rev.21:1, brightness of the sun, Isa.24:23, in an open, Rev.21:23, personal appearance to her; I Jn.3:2, to her, I say, the Lily once among thorns, Song.2:2, now in Conversation with the Rose, and sitting there in her glory, Rev.22:4, next him; which high degree of her promotion of above the gracious Church through the whole world, is called the queen, Psal.45:9, standing at his right hand in the gold of Ophir; and thus shall she reign with Christ, Rev.20:6, in his beams of light, Rev.21:22, forever, Rev.22:5, and ever. Forever, as long as his Kingdom on earth endures, which will be to the end of time; and again forever in Eternity, when time shall be swallowed up in a boundless space beyond it. It's her glory reflected immediately from his own Glory beheld, that shall make the shining pavements, Rev.21:21, of the New Jerusalem; her windows of agates, and gates of carbuncles, and all her borders of pleasant stones. And all her children shall be taught of the LORD; and great shall be the peace of her children. Isa.54:12-13.

This Palace of Glory and Enjoyment, Rev.7:16, without eating and drinking corporal refreshments from the labor of the field, or the fruit of the vine, without marrying, or giving in marriage, Matt.22:30, will be the glorious and proper state of the risen ones for a whole Lord's Day, II Pet.3:8, or one thousand years of time. There shall be likewise free interviews and correspondence of the gracious Church, then spread throughout the world, Isa.2:2, with this glorious, triumphant Church, and now presented, Eph.5:27, to Christ Himself. The saints shall be stirred up, Mic.4:2, as men of every nation, in the earnest of it, were stirred up heretofore, Acts 2:5, to go and receive purer and fuller knowledge, Zech.14:8, and enjoyment of God, and the worship of Jesus Christ, Isa.66:23, to be spiritually planted, and in the same Gospel-Way, Zech.14:9, of Dispensation established over the face of the whole earth, and this glorious Church in the center, Ezek.38:12, {where in the Hebrew it is the navel, which is the middle of the body, "for God is my King of old, working salvation in the midst of the earth," Psal.74:12,} which place in Judea of her assembling is shortly to be cleansed of the vermin that now infest it, even Turks and Mohammedans, Ezek.38:2-4, and all the great multitude of Gog. Then conversions after the opening of this state of things will be all made up, and "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev.22:11.

Whosoever therefore, is a whosoever made up {at that time} of Children and Saints and all the earth, who looking for that blessed hope, Tit.2:13, and the glorious appearing of the great God and our Saviour Jesus Christ, shall be stirred up, not with curiosity, but with spiritual desire to see the King in his beauty, Isa.33:17, and behold the land that is very far off. Now all that have the will given unto them, or thirsting desire of this Glory-State, {for that is the object of the thirst there, the pure River of the Water of Life,} are the true children of Zion; and thirsting with a sort of painful desires of the Kingdom, are represented, as it were, crying after their Mother, this Jerusalem above, Gal.4:26, which is the mother of us all. 'Tis no invitation to any but redeemed ones; for there can be none but these, in the sense of the Holy Ghost, thirsting after it. 'Tis no invitation unto dogs, nor unto strangers, for these shall have no heavenly will forever, but be every one terrified at the glory and terrible change of things at this latter day, Job 19:25, and shall be turned out of doors, Zech.14:21, for without are dogs. And though they'll bark and growl, Psal.59:14-15, and be mad at the Dispensation, to see the Spiritual Church so govern and carry all before them, so that they cannot help

themselves, for out they must go from the House of God, for without are dogs. {"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev.22:13-15.}

And all this now, though men count it {what I do not follow} a cunningly devised fable, as the Apostle says, II Pet.1:16, is consistent with the entire Gospel of Christ; as it stands with the witness of all the holy prophets which have been since the world began; and is lodged upon record that these times of refreshing shall certainly come from the Presence of the Lord, Acts 3:19; and seven times shall pass over it; the time of the first glory-resurrection, Dan.12:1-2; the time of the morning-judgment, Matt.25:7; the time of the glory-reign in the land of Judah; the time of the gracious reign contemporary in all the earth; the time of the last resurrection; the time of the last, or the evening-judgment, Matt.25:31-32, and the time of the giving up the Kingdom, I Cor.15:24, when Christ shall deliver up the Kingdom to God, even the Father. These are the times of refreshing which shall come from the presence of the Lord; and then follows Eternity, when we shall be forever with the Lord, I Thes.4:17, and God shall be all in all. However the times of refreshment do precede Eternity, a time of the glory-Church, and a time to the gracious Churches measured out proportionately to what both their states will be, and that reign of Christ, through this happy Millennium. {"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Lk.1:32-33.} {"I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him," Ezek.21:27, three overturnings. 1. The Jews. 2. The Roman Empire, Pagan and Anti-Christian. 3. The Mohammedan Empire in Turks and Saracens; all which have dwelt at Jerusalem, and all three interests overturned by the Glorious Three in Heaven to make way for Christ.} That the glory-part of this will be in the land of Judea is most consistent with the whole doctrine of the sufferings of Christ. He endured the cross and despised the shame in the Land of Promise. No doubt, but it was part of the joy that was set before him, that that mountain of myrrh and the hill of frankincense, on which he wrought Redemption, through the offering of the body of Jesus Christ, once for all, Heb.10:10, should be at last the glorious holy mountain, Dan.11:45, when the Lord himself shall stand in that Day upon the Mount of Olives, Zech.14:4, and so Judea be absolutely made the glory of all lands, Ezek.20:6; and, in a higher sense than when Joshua gave the Israelites a rest in it from the Canaanites, be the rest, or Sabbath, or keeping of the glory-Sabbath, for a thousand years, which remaineth to the people of God, of which the first day of the week, Heb.4:9, now under the Gospel, is the earnest-Penny. And so still in a higher sense than ever, be a land flowing with milk and honey; when all glorious ones that rejoice for joy with this glorious Church, shall milk out, and be delighted with the abundance of her glory. {"Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." Isa.66:10-11.}

'Tis so prophesied, Rev.21:24, "and the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." I do not look upon it, that these two clauses of the verse are of the same import or fulfilled at the same time; but aim at two things very unlike to one another. Here are two tenses, present and to come; the future, "shall walk in the light of it;" and the present, "do bring their glory and honour into it." "Shall" signifies, that the one shall

have an authority from Christ so to walk; and so implies, the Divine Appointment of many human usurpations in these kings that introduce their own glory and honour into the place, of their own heads, and after their own wills, whilst it continues an Old Earth, before the New Earth, and glorious model, comes, and so act without any rules of Christ. The present therefore "do bring" is but a description of the carnal glory and glittering glow-worm monarchs, that were now presently from John's time to take place, and there commencing, to hold a lease of it, according to the will of God, till the time of the end, Dan.12:4, that his Daniel comes with Christ, and the Lord comes with ten thousands of his saints, Jude 14, and each stands up in his lot, Dan.12:13, at the end of the Days. Accordingly, for a long time present, the kings of the earth do bring their glory into it {even such a glory as is consistent with that which is to be brought into the place at the latter Day, Job 19:25,} bringing in all their carnal pomp, and making their own show of glory. Well, the LORD himself will have them in derision, and channel all to his own ultimate Glory in Christ.

The Roman Emperor, soon after Christ's Day in the flesh, begins, and brings in his glory of paganism within these local boundaries assigned to the New Jerusalem. Then comes the Turk and stays a while, and brings in his glory, then the Saracens, both Mohammedans. Then came the Popish princes, Godfrey of Bouillon, Baldwin of Jerusalem next, and on to a train and succession of the kings of Jerusalem; these brought their honour and glory carnally into the place of this City, after that their armies, fighting under the sign or banner of the cross, had recovered the holy land. These crusaders were first begun by Pope Gregory the Seventh, at the instigation and motion of Peter the Hermit, and their victories completed by the next Pontiff, Pope Urban the Second; at last comes the Turk again, bringing his glory and honour into it, and possesses the place unto this day; but must turn out before the New Jerusalem-Glory, and before the nations of them that are saved, shall walk in the light of it.

I am certain all this scheme of the Kingdom, and frame of interpretation, to hold the meaning of Revelation 22:16-17, {where I began to rescue the abuse of that text,} is more consistent with the truth of God that cannot change into a lie, than it is to paddle in that Revelation-Oracle, as the Arminians, and poor Mr. Hunt, have done, by making the "whosoever thirsts let him come," &c., to be a parcel of poor creatures now thirsting in their natural affections to go to Heaven by their nature-wills in their own doings, whilst these feed them with the general hope in their Universal Redemption Expectations.

As to the residue of Mr. Hunt's error, as if the redeemed could miss their season, I have spoken so much already under the head of opportunities, that here is no occasion to enlarge. I may only take notice of what he himself has added. "How will it make the worm of conscience gnaw in another world, &c." Here he supposes that the damned might have been saved, and that in Hell they will think they might. He insists upon the price put into the hands of one that's lost forever. Now if he holds this price was a price to be saved, he must hold it upon the Arminian tenure of Universal Redemption; for the Scriptures do nowhere say thus of the damned, who are the only ones that have the worm of conscience, Mk.9:44, that dieth not in another world. They who are hopeless in another world, had only such a price put into their hands, when they were in this world, Prov.17:16, as was their opportunity to do less evil, and more natural good. But how many would not so much as show tenderness to men's consciences in this world, nor forbear their opposition and spite to the Gospel, being angry that Christ went on and saved his elect in his own way. These shall find at Judgment, that such as they spurned at, and hated the more for Christ's Spirit of Glory shining the brighter on them, I Pet.4:14, are saved against all their opposition. They had never any price to be saved by Grace, Matt.26:28, Dan.9:27, Isa.53:11, but to be saved more than they were saved by

common nature from common judgments. They had a price to do good to the saints, and not hate and persecute, and refuse civil kindness to them for the sake of that Gospel-Power and Holiness which saves one, and shall rise up in Judgment against the other; for his hatred of it towards that One. He therefore that admits that the damned had a price to be saved, must admit it, as the Arminians do, upon the foot of Universal Redemption. For the Arminians think, by laying on their warm divinity of General Exhortations, pressing and driving men, without any due regard to the Foundation of the Gospel, to keep souls out of Hell, and bring them to Heaven; and then conclude if they miscarry, it is because they did not mind their good exhortations, and follow the directions they gave them. And this is Mr. Hunt's Arminian way too, generally throughout his book, as much of it has been laid open.

Nevertheless, one of the dissuading Ministers who have written to me on the matter to take off my hand in these labors, argues for Mr. Hunt's book at this rate. "The book you designed to print against, I understand has been very useful to many Christians; and for my part {he adds} I cannot see anything in it that deserves censure." Ah! Useful is a cheap word. 'Tis the proof of the matter which will cost a man all the labor to make out. I would have been glad to have known which way it has been so useful; but I could never learn from that commendation. I hear of no understanding opened by this book's lack of opening the Mystery of Christ, Eph.3:4; I can perceive no will drawn to Christ by the irresistible cords of a man, Hos.11:4, let down upon any soul in reading it. No conscience washed; for this preposterous divinity puts upon being clean first, and then coming to the Laver next. Peradventure, the book has been a means of working zeal upon the affections; but what usefulness is that without useful knowledge in the upper faculty from an understanding given in what men read, to know that they are in Christ? I Jn.5:20. Reading books that tell me I am out of Christ; and that I must do this or that to get an interest in Him, can never be useful reading, let men pretend never so much to be pleased with what affects them; for to be sure, that which darkens evidence in Christ {as Mr. Hunt's book does with a witness} must needs be all a false way of guiding to Him. In short, I can't imagine how the book has done any useful service but one way; and that is, as the Lord hath made it an occasion of giving me, by writing against it, and to others by hearing some of it read, more light, strength and presence of Christ, than ordinarily enjoyed. And for my own part I must add, this is often renewed in my own soul upon the reviews of this Vindication.

His Ninth Error coalescing with the doctrine of the Universalists, is this, "and what a wound will it be to thee to see others cleansed, who once were as unclean as thou art, whilst thou must remain in thy sins." {Page 41} When will it be a wound? Why, he means in another world. The words just before are, "know, it will be but a little while that this Fountain will be open; for the time is at hand when Christ will say, he that is filthy, let him be filthy still." {Page 41} Now, the Fountain is opened to every elect, redeemed sinner, so long as he continues in this world. If it be shut then, 'tis to them that are lost, II Cor.4:3; yet he puts these upon "pleading hard the gracious promise," as found in Ezekiel 36:25. If so be they are but in their blood, as all the world are, "thou that art yet in thy blood {says he} beg of Him to wash thee, and say, Lord, if thou wilt thou canst make me clean. Plead hard that gracious promise, Ezek.36:25, then will I sprinkle clean water upon you, and ye shall be clean, &c." {Page 41} Yet he makes this person's case to be hopeless at last, as I have shown. First he gives him hopes, and yet at last he must remain in his Sin. I must profess, if this be not Arminianism, I don't know what is! I must not quote Episcopius, Corvinus, Grevinchovius, and the tribe, upon him, to prove the parallel, though I have all these writings by me; because few readers, for whom these papers are principally intended, mind originals. Any one may see this, that if Mr. Hunt's way of Preaching to souls runs in this style, it can't consist without the

supposition of a Universal Redemption to support it. For he makes this wound to be upon once a probability of cleansing; and then what else can he lay as the ground of that probability, but the Redemption of a soul that perishes, equally with the Redemption of another? Nevertheless, he that is redeemed from his sins, is not as unclean as he that is not redeemed from them. Redemption leaves a mystical cleanness upon the soul in Christ, and secures the conveyance of the influential cleanness, in God's time; so that if the person he speaks of in his error, be wounded after the sentence {he that is filthy, let him be filthy still} is passed, to see others cleansed that were as unclean as he; then he must look upon it, that that person's case, in General Redemption, was as good as the other's. Whatever it be, Christ expressly says, "he laid down his life for the sheep," Jn.10:15; and yet this Universalist hath brought in his goats into the same privilege. To conclude, {for I contract it with brevity,} what ground has any man to conjecture that the damned will be wounded, because they were never cleansed, by which Mr. Hunt means holiness of nature; more likely to be wounded, that they are not saved without cleansing, in all their unholy pickle; and so saved absolutely from wrath, without any regard to Sin or Holiness; and this is most likely.

His Tenth Error in Redemption of the Arminian latitude is thus worded, "and since this parting from Christ will be so sad, Sinners, beware of this day, and prevent your misery by a speedy closing with Christ." {Page 193} {It is plain, if the Misery be such "as thou may of be beware and prevent," then another and another may, and so on to everyone, as well when Discriminating Grace is left out, as here; and then what can this be laid on but Universal Redemption?} Mind, a parting with Christ? Now all that are particularly redeemed are inseparately united; or as they who are separated from Christ in another state, never belong to Christ in this state; never were united in Him here; no, nor by Faith united to Him. Neither can any think so, but the Universalists, who hold he died sufficiently for all alike. What remedy for this? The Arminian medicine still, in the articles that follow, free will and ineffectual grace. "Beware of this day, and prevent your misery by a speedy closing with Christ;" as if the Holy Ghost, the Operator of the Free, Rich and Sovereign Grace of God, was to have no hand in the application of God's Grace and Christ's Blood; but to stand by, and see the creature do all. Ah! What Arminianism upon Arminianism do we find piled up in this same creature the most excellent; or, the Glory of Christ eclipsed! And yet my dissuader caresses me with his moral suasion, to believe that the book I oppose is free of all Arminian taint. His words are, "are there in it any of the doctrines of the Arminians, doctrines that are leveled against the free, rich and sovereign grace of God? Does not the author with great zeal and vigor exalt Christ and debase proud man? Why then, sir, should ye go about to print against him?" Aye, aye, let him that is taught of God judge in this matter; for what have I now done? Is there not a cause? I Sam.17:29. Discern I pray you in what I produce of the book, and call Arminianism. Whose tokens are these? Here's the signet, the bracelet and the staff, Gen.38:25; therefore let Judah look to it.

His Eleventh Error in the Extent of Christ's Death, "but to come nearer to the point in hand, suppose his Son offers to die for them, and yet after all they should spurn dirt in his Son's face, and should tell him they like neither Him nor his message." {Page 168} What can more plainly lay open the principle of a man for Universal Redemption at the bottom, than to come so near to the Arminian point in hand, as God's Son offering himself to die for them that perish? And die for them too whom he foresaw would die in their own sins blaspheming? For the book saith, "spurn dirt in his Son's face, and tell Him they like neither Him nor his message." Sure, Christ never told the Jews that he offered to die for those murderers, whom he positively, for rejecting the Cornerstone, doomed to be miserably destroyed, Matt.21:41-43; and by armies sent forth to burn up their city, Matt.22:7, and that the very Kingdom of God should be taken from them; but

not a word of offering to die for them; that is Arminian Jargon and Mr. Hunt's Excogitation. Moreover, Christ told the Jews who spurned dirt in his face, and said, we will not have this man to reign over us, that they should be brought thither to him, Lk.19:27, and slain before him. He was for slaying their persons, not dying for their wounds. So to the Jews in their spurning of dirt in his face, "ye shall die in your sins, and whether I go, ye cannot come." Jn.8:21. This now is very far from the Son of God offering to die for them. 'Tis plain in God's Word, that Christ offered to die for none but for whom he gave himself, and died; and he died for none but whom were given Him of the Father; and he redeemed every one for whom he died. Jn.17:2. This is the truth. The other is a scrap of the Remonstrant forgery.

Now though here's a man that pleads the Death of Christ for such as Christ imprecated Destruction on beforehand in Psalms 69 and Psalms 106, and though he pleads for the Enemies of Christ {to be cut off} as if they had the Offer of Christ to die for them, and so might not be cut off, we must not interpose to write against this, and set the matters even, for fear it will do mischief, because it is a piece of Nonconformist Arminianism. Hear my dissuaders speak out. Says one, "give me leave to express my fears, that the common enemy will make an advantage of our differences. One or two errors in a page are not like to do near so much hurt, as your mutual contests are like to do. I am bold to beseech you in the bowels of Christ to drop the quarrel." Says another, "let me entreat you to consider how grateful to our enemy's contentions among Christ's ministers are. How does it rejoice them to see such clashing and fighting one against another. Are they not watching for our ruin, and shall we give them advantage by fierce contentions among our selves?"

These are all uncertain things suggested. Nevertheless, if they came to pass, the rule is open, "fear none of those things which thou shalt suffer." Rev.2:10. Fear brings more dishonor to God, and mischief to ourselves than men will readily believe. Blessed be God, the Gospel, ever since I felt the power of it on my soul, hath lifted me up beyond all these painful frights. "I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy, and where is the fury of the oppressor?" Isa.51:12-13. And where is the fury of the oppressor? The Holy Ghost hath assured us, that the fear of man bringeth a snare. Prov.29:25. And as fear brings it, they are only the fearful that are taken in the snare it brings, whilst the righteous are bold as a lion. Prov.28:1. They are the fearful in the Revelation-times, Rev.21:8, which were loath to set forwards, are put foremost, and so exposed to the first shot, in a very black Company; and shall I choose to list myself in any of that regiment? No, for it is he that overcometh, verse 7, which shall inherit all things. It's a sign men don't see in whose Hands their mercies are put, that fears of this nature shake them. I look upon faithfulness to the Lord Christ to be the appointed means to preserve our mercies, and if ever they are taken away before they fully ripen to our hands, it will be for cowardice, sinful compliance and walking to go down into Egypt, whilst men think to cover and defend themselves with that which is not of God's Spirit. {"Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" Isa.30:1-2.}

Why should the common enemy be thought to make more advantage of our differences than the common enemy did of the differences of Paul and Silas, in their day? Acts 15:39. And yet though the contention was so sharp between them, that they

departed asunder one from the other, who before had lovingly preached together, it pleased the Holy Ghost, however to publish that contention of the good men, that it has run throughout all the Christian ages, and continues upon record forever! Moreover, Jews, Mohammedans and other infidels, were foreseen would be prying into the New Testament to observe, among other things, the behavior of the Christians, and so make an advantage of the open differences. I add further, that it is the nature of the Gospel to heal corrupt affections in the Vindication of itself, and the Opposition it makes unto contrary doctrine. Indeed, when men write to vindicate themselves, and cover a party, as is usual in men's writing one against another, then it is that the flesh gets up. The reason is obvious, they begin in the flesh, and so are made perfect by the flesh. Gal.3:3. My meaning is this, when men are more concerned for their own names and interest, than they are for the great Name of Christ, God usually gives them up unto their own heart's lusts therein; they fall under vile affections, and their pens become daggers in a quarrel, that they could kill the man they write against; and from hence arises wrath in mutual contests, hatred in contentions, and abundance of sin in clashing and fighting one against another. But through Grace I find the Doctrine I vindicated in these papers, heals my spirit. I have loved Mr. Hunt more whilst I have been answering him, than I ever loved, or valued him before. The reason is, I can sometimes see him interested in that Grace I have been helped to vindicate, beyond what he sees his own interest. And this is the Foundation of my Gospel-love to that man; though I can't say that I have the same grounds, one way or the other, for all preachers which I ply against in this Vindication of Christ, and the Grace of God to the elect, redeemed and new born ones. Nevertheless, in particular, as to this brother, I deal sharply, cuttingly, with his errors, Tit.1:13, and fall upon the good man's pride and ignorance.

His Twelfth Error which runs into a wideness with all the world, according to the foundation upon which it stands, is this, speaking of one in Hell, "poor rich man, had he had more love for his soul, though he had fared as hardly as Lazarus, he had been a rich man indeed." {Page 60} {No, on the contrary, if he had been a rich man in Christ as Lazarus was, he should have had more love to his Soul.} He uses poor here in a compassionate sense, superadded to indigent. Besides, what an extravagant heat of charity is it {sure, 'tis next to praying for the dead in purgatory} to pity a soul in Hell! Poor rich man! It is no proposition to assert his indigence, but is a sort of ingemination sighing over it. "Had he had more love for his soul," which follows, that by this account he had a true love to his soul, but he wanted more of that true love. The speech tacitly commands the kind of his love, but openly complains of the degree of his love.

This is just according to the quill of another of my dissuaders, "the vulgar reader {for whom I suppose his book is calculated} will not see one error in that page were you judge you see two or three." Why, that is one of the worst of cheats, which is truth so long as it is not known, and then a fault when it is laid open.

But let me lay the matter open touching the Redemption-Error in the present section. "Poor rich man, had he had more love for his soul, he had been a rich man indeed," which is as much as to say in other English, he had been saved. Now is not that Arminianism, which holds, that men in Hell might have been saved, and have been in Heaven, if they had had but more love to their souls {though none to Christ} when below on Earth? How could the rich man have been rich towards God, Lk.12:21, unless bought, not with corruptible things, as silver and gold, but with the precious blood of Christ? I Pet.1:18-19. And if one man in Hell be so bought, then another was, and another; thus by an induction of particulars all were redeemed by the Blood of Christ alike; and here is the Doctrine of Universal Redemption interwoven, though it be not in so many words expressed. For indeed Arminianism implied is worse than Arminianism expressed, even as a pit slightly covered is worse than a pit kept open, because of

men's falling into it when they are not aware of it. So much may suffice against his errors on the second article.

## Chapter 34

### Of Mr. John Hunt's five errors in the Article of Free Will.

His first is this, "you that have diseased souls, and who have not, why do you not make use of this Rose of Sharon? Why do ye not come to this great Physician?" {Page 49} Mr. Hunt has quoted that text in the beginning of his book which knocked down this ignorant inquiry, that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14. Here is the reason then, why all the natural men in the world agree, that they receive not the things of the Spirit of God, and among other things of the Spirit of God, that they make no use of the Rose of Sharon; that they come not to the Great Physician, nor can; because these things are only spiritually discerned. And when the true use of this Rose of Sharon, and the Holy Ghost's own sense and way, in making use of that Remedy in the hands of the Great Physician {albeit 'tis none of the Holy Ghost's meaning in Song 2:1, as Mr. Hunt has mistaken} is doctrinally laid open to the natural man, and not experimentally laid open to make him a spiritual man, it's foolishness unto him, this being understood spiritually and he able only to take it in naturally. So that Mr. Hunt had decided it before, and given a clear argument against this branch of his divided self; but it seems, as he has no consistent judgment, so no tenacious memory in the point of a reconciler to help out his thoughts. What a foolish comparison then does he bring in when he goes in spiritual matters to argue from bodily things unto natural men. "If you find any illness {says he} in your bodies, or distemper breaking forth there, how do you send for a Physician? What cost are you at? And what bitter potions do you drink down, and all for health?" {Page 49} Now what is all this to the purpose? A man is sick in his body, feels it, complains of it, groans under it, earnestly desires a physician, sends for one; because it is a case wherein he makes his own experimental judgment of the need of a physician; what consistence is there from hence, to go and argue for spiritual motion to a Spiritual Physician in a spiritual disease that is never spiritually felt, understood or believed by the natural man? What agreement is here in two cases of such an opposite distance? And who but a man at a loss to understand himself, when he had stolen the groundwork of his conceit out of my Gospel-Feast, would have arched it over with this roof for a covering, "but what reason can be given why as much care should not be taken of the soul?" No reason can be given from Arminian principles, because the natural free-will is put by Arminians to act above its own sphere, i.e., spiritually, while it is but a natural will. Making use of Christ as a Physician, believing, &c., are looked upon by Arminians to be in the power of every natural man; and these are spiritual Supernatural Acts, Phil.1:29, or Acts that do arise from the bestowment of Grace, which raises the agent in those proper acts to act above nature. The will of Man has a natural freedom for natural acts, as he is a reasonable creature; but he has no free will for spiritual acts, though he be a reasonable creature. For these are acts above his capacity as a natural man. Jn.6:44. The will of man in unregeneracy is a dead will, a hard, stony, inflexible will; the wills of all natural men are at enmity with God. Their wills cannot freely bow to will what God wills. No will can say, without eminent sanctification, "not my will, but thine be done." Lk.22:42. The will of the creature is of itself a blind, enslaved, disobedient faculty. And for this will to be put immediately upon making use of the Rose of Sharon, and coming to Christ as he is the Great Physician, is putting it to act

spiritually before it is made spiritual. It is bid to discern and look while it is blind; to come, while it is tied and bound with the chain of its own sin; vitally to close with Christ before it is quickened by the Spirit. This is evidently against Mr. Hunt from his own incogitant instance. For a man according to the laws of nature feels his own infirmities, and in seeking to a natural physician under his natural malady, he acts everything consistently. But now in a natural man's seeking to a Spiritual Physician, 'tis quite otherwise. There he puts the water to rise higher down in the stream, than it lies at the Fountain-Head. It is impossible for a dead will to put forth vital acts towards Christ; and yet here's a rousing up to make haste to this spiritual Physician, and not one word about being Born Again in all the page. Ah! This won't do! Poor souls under this in-and-out preaching are to be pitied! For principles must be before actions, life before motion, and the Spirit of God in the soul before Grace can be acted; whereas most certainly to make use of Christ as a Physician, is for the soul to act Grace; and goes beyond the power of any natural will, whilst the natural man acts never so consistently with his own principles, and never so seriously upon the bottom of flesh in any duties of religion he comes up unto.

His second is like unto it, "if then you would be truly beautiful, if you would have the better part comely in God's sight, throw away your paint, and make use of the Rose of Sharon." {Page 53} Here is a project! And a woeful one, set on foot, to make you truly beautiful, and the better part comely in God's sight, all done by your own act and deed! No Operation of God so much as minded, but free will, free will! As if it were all in your own hand! The Operation of the Father shut out! The Operation of the Son not thought on! The Operation of the Spirit, in the language of this natural advice, has nothing to do but stand still and wait, whilst Mr. Hunt's free-willer transforms himself into all this beautiful piece of work! Ah! Vile piece of stuff, when set in a true light, and not wrapped up in the natural darkness of the aforesaid exhortation! Souls, throw away Mr. Hunt's book-paint, and under the lively breathings of the Holy Ghost, being sanctified by Christ's blood, Heb.10:14, as he is the Great High-Priest over the House of God, Heb.10:21, that sprinkles you in drawing near, so approach, and in sweet Communion, a branch of your Everlasting Grace-Union, looking forwards to the appearing and bloom of his open Glory-Kingdom, II Tim.4:1, make use of this Rose of Sharon. What man is there that can make himself truly beautiful in God's sight? "Can the Ethiopian change his skin, or the leopard his spots; then may ye also do good, that are accustomed to do evil." Jer.13:23. And yet when the Arminian prints are set forth, we must not print against them.

"If you think, sir, says one of my dissuaders; there are any weak passages in Mr. Hunt's book, in my opinion it would be better and more regular to write unto him in a spirit of love than to appear in print upon this occasion." Thus have I plainly signified what I think in this matter. "Love the truth and peace," Zech.8:19, says the Spirit of Christ. Let's not then be cajoled out of our vindications of the Truth by such sons of peace as the adhering to will bring down war from God upon our consciences. Hath the Truth done so much for me, and can I refuse under God's Call to do so little for the Truth, as stand up and maintain a good warfare, I Tim.1:18, in defending it? 'Tis love of my brother to fight against his lusts that war against the soul. When the Truth is openly wronged, what rule of Christ has this dissuader given me to draw my pen in a corner? Why is a man's name dearer than Christ's? And why must he have liberty to abuse the Rose of Sharon in print, and I allowed none by the dissuader to vindicate him in print after it? What if the Spirit of God will stir up a man to this work, what has any man to do to kick against the pricks, Acts 9:5, and pretend to peace, when he fights against God? How many poor souls are pinched when the Truth is set in stocks! Who can be loosened when the Gospel's bound? How can it run and be glorified, II Thes.3:1, but must be

supposed, in the very advances, to run over them that planted themselves to stand in its way? Will the dissuader take every thing I have confuted for weak passages? Then I do not see but the dissuader is as great a divine as the author of them. Some of the errors in Mr. Hunt's book have been particularly complained of to me by brethren of our Congregation I watch over, Heb.13:17, and their complaints have not been without reason; much of the doctrine in his book which he takes for Gospel, being for the destruction of Grace, cannot be for the Edification of the gracious, nor for the Conversion of the ungracious. Now if our people apprehend these errors, why not other people, and other people? And when the glorious Gospel of Christ is seen to be thus mixed and blended by an unskillful workman, why should not I, though a poor worm, set upon this work, in the Lord's strength? Why should I not write against the abuse of the Sharon-Rose, if the Lord hath been pleased to take off the objection to my vindication, from my own unskillfulness? And therefore as it was the dissuader's opinion, {poor man in these things to go by his own opinion,} it would be better and more regular to write to Mr. Hunt {he means a private letter to him} than to appear in print upon this occasion; so it is my belief, {I act it in faith upon that word to "love the truth and peace",} that it's the best way and the only regular one to publish my vindication of abused truth, as much as I can, to all Saints. But to go on, and dismiss the interruption.

His third error appertaining to free will, is this, "thou that art yet in thy blood, beg of him to wash thee." {Page 41} Note here, Mr. Hunt professeth on this third particular of his explication {an explication, it is plain, of what he never understood} the cleansing virtue of Christ, and methinks in that very word "virtue" he should have remembered, cleansing, on the side of the virtue-ransom, goes before a begging to be cleansed. For God in and by Christ cleanses me when he does not presently through Christ discover my cleanness in his eyesight. Psal.18:24. I am clean to Him in the virtue of the blood of Jesus, when I am otherwise unclean, and very foul to myself, and question whether any cleansing virtue has been used for my soul, or no. "Beg of God?" Here's all free-will; for Mr. Hunt refusing to be the Gospel-Antinomian, or owning the cleansing act where there is no begging act, must be an Arminian, and put in for the begging virtue of the will, before the cleansing virtue applied from the Object, or {to trace his own way of similitudes} before the cleansing virtue of the Sharon Rose-Water. He gives more honour to the creature's act in petitioning than to the Creator's Act in performing or persuading, by giving forth his Holy Spirit.

His fourth instance of complying with this article of free-will is this, "if thou art but unfeignedly willing to receive Him, thou mayest be sure he will receive thee." {Page 202} As if Christ's free-will stood behind our free-will. Whereas His free-will is a true free-will in the Gospel. Our will is but a power to do many acts of moral righteousness, civility, honesty, and things that with men are praiseworthy, and wherein if we fail, we are inexcusable. Rom.2:14-15, 1:19-20. Yet still Christ's will tarries not for this, Mic.5:7, nor depends upon it. His free-will in the Gospel is before ours in the acts of our very civil righteousness; so as often to convert to Himself before the soul hath been brought to a course of morality. The Lord's will stands far above ours, is transcendently influential, and so the true cause of ours, when ours is made free by His willingness. What if one that secretly belongs to God doesn't find unfeigned willingness in his own soul, doth the Gospel teach him ever the more to believe Christ is not unfeignedly willing, even whilst the soul wants an unfeigned will to come? Arminians put Christ's will behind the creatures, and Mr. Hunt hath done it in the same natural way. Whereas in truth, there is not a poor sinner in the whole world, not one of Adam's race to be found, who is endued with an unfeigned self-willingness to come to Christ, and rely sincerely upon Him, as the words of his motive are, upon which he founds this corrupt instance of his free will. All men are deprived of that which is free-will Evangelically, till the Lord hath severed by

Grace His own {elect} from among the rest. So that notwithstanding man differs in his essence from a brute, yet he must be made by Grace to differ from himself, by one who is unfeignedly willing before the creature's own will to good. Though man is no lifeless stock, or stone, yet he is opposite in his nature to Grace till the fruit of Electing Grace is given. He is no unreasonable creature without faculties, and yet he is a graceless creature till the Spirit of Life enters him from above. Though he is not without the use of reason, yet he is without the Life of Grace to receive Christ, until Christ from his own Antecedent Will receive him. Man is not without natural wisdom, parts, gifts, wit, abilities for things above beasts, Job 35:11, yet is without Spiritual Wisdom, Spiritual Gifts and the like, till he be endued with the Holy Ghost. A graceless man has a brutishness, Prov.30:2, proper to man fallen, though it is not a brutishness common to man and beast together. Again, though men are willing and able sometimes to practice duties and works of Godliness that are positively revealed to be the will of God, that they should be done by man, as praying, hearing the Word, giving alms, &c., which for the substance of them are good; yet as they are things of which men will soon be weary by nature, Matt.13:20-21, so if held on, are still defective, and short of the kind of acts proper to a Spiritual or Evangelical freed will. Matt.12:33-35. Now sinner, let me not flatter thee, but in Faithfulness give thee more encouragement than Mr. Hunt hath done; thy dead will must be quickened by a being born from above, Jn.3:3; life and motion of another kind than what thou hast from Adam to hear, and pray, and read, and give alms, must be put into thee by a Supernatural Power, even by the Holy Ghost Himself, given to be and dwell in thee. I Cor.3:16, II Tim.1:14. So that this dead will of thine must be Quickened by the will, and willingness of Another. Jam.1:18. The Quickening of this will and freeing it must be pure Grace, without any motive or desert of the creature. {John 1:13; Romans 11:6; Ephesians 2:7-8} This Grace must be Preventing Grace, Rom.10:20, 5:6; this Preventing Grace must be Omnipotent Grace. The same power that raised Christ Jesus from the dead must go along with the Prevention of that Grace that raises a dead will. {Ephesians 1:19-20; Romans 6:4} This Omnipotent Grace must be put forth through Jesus Christ. {John 8:36; John 12:32} This Conveyance through Jesus Christ too must be by the Holy Ghost. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Tit.3:5-6. Oh! What a number of things do go together to the Quickening of a dead sinner! All this must be done before vital acts, or spiritual believing and receiving of Christ; all must go before a Supernatural freedom of the soul, and a spiritual, holy motion of the will raised from the dead, and brought away to Christ. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:10. It is transformed first, Rom.12:2, before we are Nonconformists, Matt.7:18, good for anything to the purpose next. These things must precede in the Supreme Will and Act of God, and do so, before a vital act of Faith. For a dead will can't believe, because Faith on the Son of God is a spiritual action and a living act. "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." Deut.29:4. The will must be taught of the Father, Jn.6:44-45, by sending down his Holy Spirit before the will goes to Jesus. It must be strengthened with all the might of life, and drawings of the inner man. "And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Jn.6:65. None can believe but he that is born again. "Whosoever believeth that Jesus is the Christ is born of God." I Jn.5:1. Thou canst not sit up, poor bed-rid soul, to put on the new man, Eph.4:24, though thy preacher flatters thee with directions, as if thou couldest do half as much as the Spirit of God! Ah! Thou canst do nothing till thy poor, withered, dried will be taught. Eph.4:21-24. Grace must melt thee, thou stony heart;

before thou canst put forth a vital act of brokenness. Thy will must be broken Evangelically, melted powerfully and sweetly before it drops into Christ's hand or bows at Christ's feet. Whereas, a touch of His power, it being the great Power of God, and works not like other power, merely from measure, but because it is of an Omnipotent Kind, also makes the soul run, Psal.119:32, at Christ's Commands. Acts 11:18; I Corinthians 12:3. Grace must transform thee before thou canst put forth a vital act of love, or before any act of Communion with God in prayer, even the vital act of Supplication. This will is first quickened by the Spirit of prayer, and then thou canst look up to God, and breathe thy heart into his bosom in the very life of Prayer. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Zech.12:10. Whereas in unregenerate men prayer in distress is but howling, Hos.7:14, and if the Holy Ghost vouchsafes to call it prayer, he calls it abomination too. Proverbs 28:9; Proverbs 15:8. To talk of a man's being willing to receive Christ argues Mr. Hunt knows little of his own heart in this matter according to the Word. Regenerate men cannot use their own Grace received, much less can unregenerate men use their own nature conveyed, to act with free will in Gospel matters. Gracious men can't uphold their own received Grace, how then can natural man be expected to have the will to receive Christ? That gracious men can't uphold Grace is evident not only from their daily Experience, but the ground of that Experience in God's Word. Romans 16:25; Ephesians 3:20; Jude 24; I Peter 1:5. Gracious men can't open the pipes of Heaven when there is a stop; obstacles are above them to remove. Psalms 51:12. If they go aside, they lose their way and can't bring themselves back. Psalms 119:176. They can't carry on the work, II Thessalonians 1:11; Philippians 1:6; I Corinthians 1:8; I Peter 5:10; Psalms 18:23, upright before him. 'Tis as the LORD alone looks on, and looks down and under-props. They can't think a good thought of themselves, though Grace hath already made them good in Christ. II Corinthians 3:5. They can do nothing without uninterrupted influences and communications from Jesus Christ. John 15:5; Jeremiah 31:19. They are made to cry for all their help from above. Psalms 86:11; Luke 17:5; Psalms 25:4; Psalms 27:11. They groan often under burdens both in body and spirit. II Corinthians 5:4; Romans 7:14-23. They have all their victory through Christ. Romans 7:25. And if it be thus with the New Born, how can an unregenerate sinner have a will to receive Jesus Christ? {The words of a free-will divine in Cambridge, fellow of a College, and lately brought to me in manuscripts under his own hand. "I never thought that it was in the power of any man without the Grace of God to work out his own salvation. I think it absolutely impossible for any man; but I think it agreeable to the whole tenor of the Gospel that God has or does afford sufficiency of Grace to every baptized Christian; which Grace he may so use as shall be to his salvation through Christ, and that it is wholly through the man's fault if he be not saved." But know oh vain man, it is through man's fault he is righteously damned, and wholly through God's Omnipotent Good will into Faith and Holiness he is saved.} If there were in man a free-will, then man should make himself to differ, as Nicolaas Grevinckhoven blasphemously asserted of himself; but man can't make himself to differ. I Corinthians 4:7. How can he then receive Christ? Then the elect {was it not for God's willingness and Christ's willingness before theirs} should not give thanks to God for faith, but to themselves. Romans 1:8; I Corinthians 1:4-7; Ephesians 1:3,15-16; Colossians 1:3-4; II Thessalonians 1:3. Then also a Man may direct his own steps; but he cannot direct his own steps, as appears by Jeremiah 10:23; Proverbs 20:24; Psalms 139:24. Then likewise he might boast and plead his own free will; but that he can't do, Eph.2:9, all boasting is in the Lord. Psalms 32:11. And in a word, God does challenge it as his own prerogative; therefore it is in no man's power to receive Christ, till a demonstration of Christ's own Power be put forth upon the soul. Romans 9:16. It is his

own prerogative to pardon sin, and therefore his own work to give a sinner Christ. Isaiah 43:25; Isaiah 54:17. Their righteousness is of me, saith the Lord, then Christ's willingness to receive the sinner unfeignedly is before the sinner's unfeigned willingness to receive Christ. 'Tis his own prerogative to work up the heart and will of man to good. Philippians 2:13; Jeremiah 32:39. 'Tis his own prerogative to do all this by Covenant, by the Covenant of Grace for them. Jeremiah 31:31-33; Ezekiel 36:26-27; Ezekiel 11:19. It copiously appears to be a vain suggestion, quite beside the Foundations of the Gospel, to pretend, as Mr. Hunt does, that "if thou art but unfeignedly willing to receive Christ, thou mayest be sure he will receive thee." That's his fifth error in free-will, diminishing the Glorious Will of Christ, and yet mocking his book with a title of "Christ the Most Excellent."

His last error upon this point is in these words; I say his last, only as I range them under this head; for otherwise absolutely, it is none of his last neither. However it be, these are the free-will words, "say as Elisha to Elijah, when he heard he was to be taken into Heaven, and be left behind, as the Lord liveth, and as thy soul liveth, I will not leave thee." {Page 193} 'Tis very strangely adapted! Elisha said he would not leave him, that is leave him locally, which required only a natural power to go after him from place to place; but would continue as long as he could in Elijah's company, to be an eyewitness of his rapture, and see what was become of that prophet. But what's this to sinners "sad parting from Christ," of which Mr. Hunt, in the close of his eleventh inference, is speaking? He that makes these two cases meet, must either be an Arminian, or attempt it upon Arminian principles. As if a local parting with a friend, Elisha's being left behind, when Elijah was taken up into Heaven, or Ruth's parting from Naomi her mother-in-law, Ruth 1:16, {which is likewise an instance he makes to meet in this case} were suited to a Spiritual Motion of the will in coming and cleaving to Jesus Christ. But this is just as the Arminians do in the point of their free-will; they confound different acts in the argument. As if natural and spiritual were both one and the same things; so does Mr. Hunt {you see} by these plain instances. But so much may suffice to shake his ignorant confidences in the point of free-will. I'll pass to the next.

## **Chapter 35**

### **Of Mr. John Hunt's four errors in the Article of Effectual Grace, and one in that of Perseverance.**

His first error against Effectual Grace, "Christ is able to save thee, if thou hast but a heart to come to him, and to rely sincerely upon him." {Page 200} Now let anyone tell me, if this man had been clear in the Gospel, and neither Arminian, nor Arminianized, why his sixth motive here {as he calls it} should be chosen rather by him a motive raised upon man's heart, than chosen to move upon Effectual Grace? Don't they say {to a man of them} who hold the Doctrine of Arminius, Episcopius, and Limborch, that a man may be saved if he will? 'Tis his own fault, they tell you, that he is not; and whereas they talk of the Grace of God, see my six and twentieth chapter, or a brief Account of Arminianism in general; and there behold what a deceitful notion they have got of the Grace of God. Now Mr. Hunt is exactly fallen into it with his heart, {for "the heart is deceitful above all things, and desperately wicked; who can know it," Jer.17:9;} as he makes Christ an able Saviour, provided we have but a heart to come unto Him; and what will he mean by this but man's power and readiness to obey, under a common acceptance of what they call God's Grace? {For they make Grace as Universal as nature where Baptism comes.} All Efficacy of Grace to come to Jesus Christ and do what they

call, working out a man's own Salvation; {not at all understanding the scope of the Apostle's words there in Philippians 2:12,} is excluded, and a man's heart set up to run away with all. The Apostle there in Philippians 2:12 builds it all upon Efficacy of Grace. "Work out your own Salvation" is meant in all out-workings of Grace, or visible profession of our own upon the Bottom and Pattern of Grace; as we should work it, concerning our Duty and Practical Religion outermost, or openly on the outside before man, while men behold our work, and seeing our good works glorify our Father which is in Heaven, Mt.5:16; that is, thanking God for the share and benefit themselves have in them. Now, says he, when ye are thus usefully upon the out-works, take heed you do not in your hearts, injure your Bottom, {God's Grace,} by your out-works; especially as men stand by and see your good works, {a Church of Christ, a city, being upon a hill that cannot be hid, Mt.5:14,} and so ye lie under some danger from your own works, which must not be neglected, and yet the danger lies too in the performance of them. You work in sight, men see you and God sees you, take heed you do not, in out-working, or outer-side working, wrong the Grace of God. Let men see your works; but at the same time, do you see, or look ye to it on the inside all be wrought on the outside, as springing out of your Salvation, and built upon your Salvation {as a thing distinct by itself without any of these works} not working out a Salvation to complete it from one already incomplete without your own works, as Arminians hold it. And because you have hearts and hands prone to spoil this sampler, to mar this beauty piece, the Original, Salvation alone by Grace, therefore work all your work out of this your Salvation, with fear and trembling; fear lest you mar the Pattern, and tremble to injure the Ground Work, upon which your own out-works must be wrought and stand. This is soon done, if you think to go on further or faster than the Holy Ghost worketh all in you into a meetness for this out-work upon the inner glory. Or, if you ascribe anything to your selves, and not all Effectual Grace to the Mighty Work of God's Spirit, in the Salvation you have seen, and under the Influences you have felt, you err. "For it is God {says he in the next verse} which worketh in you, both to will and to do, of his good pleasure." Now the rendering of this reason in the 13<sup>th</sup> verse for working out your own Salvation with fear and trembling in the 12<sup>th</sup> verse, can admit of no other just or consistent interpretation. So much for the Arminian evasion answered in Philippians 2:12; and for Mr. Hunt's fearlessness, contrary thereunto, to make so much of a heart to come to Christ, and rely sincerely upon him, whilst like an Arminian, he makes nothing of God's Effectual Grace in all his motives to come by that heart.

His second pins upon his former, thus, "Christ wants not a Virtue to cleanse thee, if thou wantest not a heart to receive him, and to make use of that Virtue that is in Him. {Page 41} What a strange thing is it, that there should be Virtue, and yet no Effectual Virtue, or influential Virtue upon the heart to which that Virtue is appointed! Again, that there should be Effectual Virtue upon the heart to which it is appointed, and yet that heart not a heart to receive Christ! Who would believe this man knew how to preach or print motives, as a Gospeler? For he that is not consistent with the stating of Effectual Grace, I Thes.2:13, Eph.3:7, but runs it all into the active voice of creature-moving, without New Creation-motives, can't preach nor print motives, according to the harmonious tenor of the Gospel of Grace. Now Effectual Grace is a Work of the third Person of God upon the heart, and so a main Foundation of the Gospel, without which there can be nothing either experimental on the soul to move it, or practical in the Life and Walk of a Christian to be the rule of one, as becomes the Gospel. I'll state and argue the point of Effectual Grace, if the Lord please, and let Mr. Hunt see {if the Lord will please to open his eyes} that his motives to Faith and Conversion are all wrong; not one of them is proposed under the exaltings of Efficacious Grace! Let him therefore know the Grace of External Calling, Counseling, &c., is not Effectual Grace, Jeremiah

7:13-14; Psalms 81:13-14. {I have now neither room nor time to open the many texts in this Section.}

Secondly, the Grace that is proposed and merely offered {as men speak} in the world, is not so. The doctrine of Grace may be proposed, Acts 7:51; II Timothy 3:8, but 'tis the Gift of Grace is Effectual. 'Tis proposed to and among the non-elect, not to save them, but whilst God is saving his elect hereby, that they look to it they don't injure them, or go about to deprive them of the present benefits of so great Salvation; if they do, it shall be more to their peril, than other sins whatever, committed against God under the mere light of nature, or the Revelation of the Moral Law.

Thirdly, the Common Grace of temporary Profession is not Effectual Grace, Luke 8:13; John 6:66; I Timothy 1:19; II Peter 2:21; II Peter 2:1; Hebrews 6:6. Cooperating Grace in the Godly themselves is not Effectual Grace, Galatians 5:17; Romans 7:15-19, and upon this footing it is that the Scripture speaks often of grieving, tempting, and quenching the Spirit of the Lord, Ephesians 4:30; I Thessalonians 5:19; Acts 15:10; Acts 5:9.

On the other hand, Effectual Grace is. First: To shed down the Spirit upon a person. This is an Effectual act of God's Grace. Titus 3:6; John 3:5; Acts 4:33.

Secondly: To take away the Iniquity of a person by the work of the Holy Ghost, whilst he takes of Christ's, and shows it unto us, is Effectual Grace. Hosea 14:2; Colossians 1:21; John 16:14-15; Romans 5:15-20; Titus 3:7.

Thirdly: To regenerate a man's nature under the Effusion of the Spirit, giving him a new being purely in a passive way, is an Operation of God's Effectual Grace in Christ. John 3:3; John 1:13; II Corinthians 6:1; Ephesians 4:24; John 5:25; Ephesians 2:5; John 11:43; John 1:16, by comparing which places, it is plain, a Creation Act, Ephesians 4:24; II Corinthians 5:20; II Corinthians 6:1, in reference to Christ as King in His own Church-Government and the Gospel-way of holiness, which can rise out of nothing else but God's Grace Efficaciously bestowed through Christ's blood, as he is a High-Priest forever.

Fourthly: God's Word expresses this work in Efficacious terms, as circumcision of the heart, Deuteronomy 30:6; the Lord's turning it, Jeremiah 31:18; his pouring forth the Spirit, Zechariah 12:10; his giving eyes to see and ears to hear, Deuteronomy 29:4. It is called a new heart, Ezekiel 36:26-27; and writing the law upon the heart, Jeremiah 24:7; Jeremiah 31:33; also, a effectual opening of the heart. Acts 16:14. All this is the language of Effectual Grace. It lies all in God's hands, and none of it in the creatures.

Fifthly: Means that to flesh and blood are visibly weak, yet do produce mighty and astonishing effects on the souls of men. Compare Isaiah 53:2; Matthew 9:9; Matthew 4:21-22; I Kings 19:20.

Sixthly: There is such an Efficacy put forth with the Grace of God upon them that savingly believe as exceeds all created power, Ephesians 1:18-19; Colossians 2:12-13; II Thessalonians 1:11; II Peter 1:3; and that in translating out of darkness, I Peter 2:9; Colossians 1:13, and implanting the mind into Christ. Romans 6:5. This is above all creature power, and therefore is Efficacious Grace. Then fixing, settling, quieting and staying the heart against all opposition. Psalms 112:7. Philippians 4:7. All this comes upon men in Conversion when it finds them with no heart to receive Christ.

Seventhly: All Effectual Grace is conveyed by the love of God, and the Spirit shed abroad upon the heart, curing all the natural resistance. Romans 5:5; Titus 3:5-6.

Eighthly: The subduing the corruptions of a man's nature is an Effectual Act of Grace. Romans 6:6; I John 4:4; I Thessalonians 5:23.

Ninthly: If Grace were not Irresistible, it should follow that many who have the Spirit of God, yet are not Converted by him; but all are converted who have the Spirit of God. Romans 8:14; John 14:17; I John 4:13.

Tenth: If Grace were not Efficacious, but only moral, inviting, persuasive, and like Mr. Hunt's ineffectual motives, it should be free for man's will to admit or hinder the Efficacy of the Grace of God; for then God should do no more in converting a man, than Satan does in perverting a man, and bringing a man to sin. But Satan can't do as much towards unbelief, as God does towards Regeneration and Faith. For, God subdues the will, Psalms 110:3; and this is more than Satan can do oppositely in dissuading the will. The Lord breaks a man's stubbornness, Psalms 65:10, or softens a man's hardness. Ezekiel 36:26. He quietly composes the tumults and lawless affections in a man's heart; makes him of unwilling, willing; makes him obedient, governable, and sways him how he will in a moment. Psalms 65:7; I Thessalonians 5:23. The Lord does it without force and coercion; he discharges the corruption, and the faculty freely comes in drawing. So that it is God, not we, that secures the heart in believing, repenting, performing; and God has a heart for it towards the elect, even whilst the elect have none. Look then that all God's expressions of duty and commands, of faith, love and obedience, be first sealed on thy heart by Christ's Power in the Holy Ghost, causing impressions on thy heart, before thou cast do any of the practical will of God thou art obliged to, towards Christ. Ezekiel 18:31 with Ezekiel 36:26; Mark 1:15 with Acts 5:31. Lastly, watch the difference between drawing out thy heart to God in Christ under the Holy Ghost's Power, be it in any holy act of obedience, or driving and terrifying thee there unto, whipping, lashing, and scourging of thy conscience {as our schoolmaster doth all through with his motives} through a fear of Hell and wrath, if thou dost not come up to that preacher's marks, {and poor man; he never learned half the lesson he pretends to stand with rod in hand over thy head to teach thee,} Romans 7:6; Psalms 119:32, and compare these places with thy whip-cord obedience under thy tart preacher leaving thee helpless for want of this same, Isaiah 16:12, for Effectual Grace in the loving kindness of the Lord he conceals from thee.

His third error is of the same stamp, "if thou desirest nothing more than Christ, thou shalt be put off with nothing less." {Page 202} Aye, but what is the conclusion of a poor soul? Oh! Says he, but I find my sinful heart desires many things more than Christ, and if this be sound divinity, that if I desire nothing more than Christ, I shall be put off with nothing less; then on the other hand, because I experience that I do desire some things more than I can desire Christ, {for my nature is corrupt, and often desires Christ not at all,} therefore I shall be put off with something less than Christ. And by this it appears that Mr. Hunt in his motive has neither understood the malady, nor the patient, nor the Physician. Nature is nature wheresoever she exists, and in whomsoever she works. I must have Effectual Grace against my desires, above my desires, without my desires, to bring me to desires, or I am for my very blind desires of Christ {if left under them} undone forever! Ah, so many Preachers do sadly agree {may the Lord grant us some division in the matter} about old Adam's heart, old Adam's desires, old Adam's marks and signs! For abundance of ministers agree with Mr. Hunt in these things.

Hear my dissuader, "I have not seen Mr. Hunt's book; and can on that account, say nothing for, or against it; but could say something for an harmonious accord among the ministers of Christ, if I were not speaking to one, who can say ten times more upon that, or any other head of Divinity." Let every man take heed how he speaks, and that he don't exceed the measures of his own belief. Whatever it be, I may hint these two things. 1. I have transcribed the whole sentence to complete the sense. 2. I keep the original copy by me in manuscript. Now having thus hinted the matter, I would faithfully answer it; and my faithful answer is this, that so long as the ministers of Christ are agreed together to tempt the Spirit of the Lord, Acts 5:9, {by such doctrines as appear abroad under the name of Effectual Grace Vindicated, and copiously hinted.} Happy is

that other minister of Christ who in these things not only refuses to accord with them in the popular harmony, but opposes them as openly as the same things fly abroad.

Oh! But "engage the profane and superstitious; draw out against the Philistines, but let not any of the sons of Zion feel your pen." This is good advice in Saul's reign, but it does not hold in David's. For if the people turned aside after Absalom, whilst young Absalom cries up your hearts and your desires; and speaks little or nothing of him that begets these good, fair hearts and desires! Also, speaks smooth things whereby the hearts of the men of Israel are stolen away from Christ; then sound a trumpet against Absalom, and the people of the holy mountain itself; pursue the sons of Zion, and give them no quarter, till Absalom be taken in the wood of Ephraim. II Sam.18:6.

Mr. Hunt's fourth error against Effectual Grace. "And to enable thee to come, as filthy as thou art, or canst be, have been cleansed." {Page 40} As this expression is manifestly elliptical in grammar, and so defective as scarcely to make out sense; it is as evidently wanting in the Gospel-Part to make out Sound Doctrine. Lo! Here is a proposition for strength, not the Power of God. A consideration, not Christ Himself. This will never enable any to come to Christ, to make a proposal {as filthy as thou art, or canst be, have been cleansed;} but that which enables the soul indeed to come to Christ, is to secure the conveyance of Almighty Strength and Love that draws it on Efficaciously. The other is the persuasive divinity of Arminians, not the operative divinity of the Gospel. The one is moral suasion, and this is infinitely short of the Mighty Power of God. Eph.1:19. The other is Spiritual Efficacy that forms the new creature, derives its life and birth from Heaven. It is the blood of Christ cleansing from all sin, I Jn.1:7, and the cleansing Virtue of the same blood, in the applicatory Operation of the same blood for discovery, is that which truly enables thee in the motion-faith to come to Christ; and it is not the consideration of the blood itself, or the consideration of the Virtue of it, {that as filthy as thou art, or canst be, have been cleansed,} enables one soul to come. It is in the cleansing Power and Effect of it upon me God-wards, before one stroke of my own acting or working from it Christ-wards, that I am enabled afterwards to come to Christ, or empowered to come, when I do come unto him.

More particularly, a consideration laid down, made up of remote ingredients, and not things that immediately constitute a power, will never enable. 2. 'Tis to no purpose to lay the Efficacy of the work of the Spirit on an Extrinsic Cause. 3. The mischief of all is, he shuts out the Internal Worker, even the Lord the Spirit, who, in working within a man, works by Irresistible Grace. To illustrate it, suppose you talk of light shining in another room, a man may deny there's any; but let the lamp or candle be presently brought into his own room, where he sits, or lies in darkness, he then sees it, and is irresistibly persuaded that there is light kindled. So let the light of the Gospel shine into, or in a man, and another man that is in darkness perhaps will not believe it. But if the Holy Ghost brings the lamp of the Word, and lightens his own candle with it, by renewing the understanding of that man in spiritual wisdom, he then beholds the light irresistibly, and he cannot deny it. Neither does this force the will, but change it. It drives out darkness, and it draws the faculty. A man that sees light is not forced against his own persuasion, but is irresistibly persuaded.

So much for his Arminianism in this place against Effectual Grace; for I shall dismiss the remainder of what he is faulty in of this nature, till I come directly to the chapter of his excluding the Holy Ghost out of his work, and his introducing the creature in the Spirit's room.

The other error I shall take notice of is in the fifth and last article of Arminianism {the apostasy of the saints,} against their being kept infallibly through faith unto Salvation. The words are these, "the approbation of one known sin proves that person to be under the Covenant of works." {Page 140} This is false, for the saints of the Lord

under a temptation, and left to themselves do approve not only of one known sin, but for ought I know, and agreeably to their Nature-Constitution, may approve of any known sin in the world. I know of no more power in a saint to do good, or keep from evil spiritually, who is not kept by inward Grace; nor morally, who is not kept by outward Grace {for I must always set the crown upon the head of Grace, and own every good thing to be of God, and not of man} than I know of power in an unregenerate man to do either.

What did David do less to Bathsheba and Uriah than an unregenerate man that had not restraining Grace would have done? Or what would an unregenerate man have done more than David that was born again? I see not but David, when he committed those sins, approved of them as much as any unregenerate man in the world. So Peter and Solomon, Sampson and Jephthah, Abraham and Noah, Jonah and Jeremiah, and many others, whom the Scriptures have notwithstanding registered for eminent saints, have all of them approved of their own several sins, at the time when they committed them; though Grace would not always leave them there in their approbation of them. However it be, it is certain the saints do often approve of known sins {and have but patience, and shortly you shall see that eminent saints, Mr. Hunt himself, approve of a very known sin which he has preached and written against!} Yet once in the Covenant of Grace, Psal.37:24; Prov.24:16, and ever in the Covenant of Grace; our Covenant changes not with our facts, Psal.38:4 with verses 15,22; but the change of it is passive, and lies in something God does upon us, not in something we do ourselves. I am speaking of the Everlasting Covenant in Christ, not of the Church-Covenant of saints where 'tis otherwise. II Chron.15:2. God does something upon us in changing us from the Covenant of works to the Covenant of Grace; but he never does anything upon us in changing us from the Covenant of Grace to the Covenant of Works. And the Everlasting Covenant of Grace depends not upon our facts, and so changes not with them. He that holds it does, inevitably therewith involves the Arminian article of the apostasy of the saints, and holds a loss of interest in Christ today, by being under the Covenant of Works tomorrow. "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, destroy them." Deut.33:27. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24,25.

Besides, when my man was galloped about 70 pages from this stage, he had forgotten what he delivered here, and then very bravely prints against himself, {for the other was his self indeed,} "a saint {says he} may lose his reputation in the world, he may lose his health, yea, his life, but can never lose his Christ; he will have this Pearl of Price in his lowest condition." {Page 211} Now to have Christ, and yet to be under a Covenant of Works, as he puts the having of Christ in this place; to have him under saintship, to have Christ so as to be saints upon it; and I say, yet upon the approbation of one known sin to be under the Covenant of Works, is a contradiction in Mr. Hunt's yea and nay-doctrine. So to be a saint and yet approve of known sin, is confessedly another contradiction, a practical contradiction in that saint, till He who is always the same God, and of power to keep us from falling, and present us faultless before the presence of His glory with exceeding joy, Jude 24, shall be pleased to put forth his new and daily power on the soul.

To conclude this branch about Arminianism, hath all Mr. Hunt's labor in these things been preaching Christ? Says he, "it is but beating about the bush till we preach Christ, till Christ is preached the most weighty matter is omitted." {Page 183} Now where is preaching of Christ for strength, for a will, for a heart in all this, as the Scriptures have revealed Him? He is one that hath fulness, John 1:16; Colossians 1:19;

that hath power to give a new heart, Ezekiel 36:26-27; he is the treasury of strength, Isaiah 45:24; Psalms 27:1; with a superlative Virtue to wash the heart and conscience, Isaiah 1:18; Hebrews 9:14; Hebrews 10:22; together with a multitude of other places. But I shut up the further enlarging upon these things. Thus I have traced Mr. Hunt in his book through all the articles of Arminianism.

## Chapter 36

### Of Mr. John Hunt's Fifteen Errors in his Excluding of the Holy Ghost.

Before I enter upon those dishonors abounding in this author's book, which he hath done to God the Spirit, in the common departures of other wandering preachers, {I mean wanderers from the Christian Religion into nature's precepts and observations;} let me hint one or two of the defaces that more properly belong unto himself. This author speaking of the pride of the Apostles, when he had produced a single instance, comes off with this reflection upon the Holy Ghost. "But I am loath {says he} to rake any farther into this dust, since my design is not to degrade the Apostles, but to magnify Christ." {Page 124} The Spirit hath revealed the Sins of the Apostles in the Word, and to speak of them in the Holy Ghost's Language, is to use God's Holy Word. How dare then he {a poor worm} to carry it so saucily towards God the Spirit, as to call it raking into the dust! If the finger of God be in it, Lk.11:20, as the Holy Ghost is called {and Didymus of Alexandria, who was Jerome's tutor, or instructor, gives us this reason of it; because he is of the same Essence with God, as a finger is of the same substance with the body of man} then what an impudent reflection is that cast upon the Spirit in his Office for his revealing it, that as he hath raked into it by revealing it; because mentioning of any of the Apostle's faults, or aggravating them out of the Word, is but to act towards them in what the Holy Ghost hath delivered of the same matter. If I mention the sins of holy men, which the Holy Ghost hath laid open to my hand, 'tis magnifying God's Holy Word {which a good man should not be weary of, nor excuse with reflection upon the Author of the Scriptures} and is not raking into holy men's dust.

Again, he speaks slightly of the Authority of the Old Testament, as if the Holy Ghost were only the Author of the New. For using the Holy Ghost's Words to confirm the Dominion of Jesus Christ out of Daniel, he carries it off with this slur, "but lest some good question this, they being in a dark prophecy, I shall confirm this from the New Testament." {Page 92} If he had thought, or known, any men had questioned the history of Daniel, his work had been as a faithful expositor of the Word {since he quoted a place of Scripture there} to have cleared up the Divine Authority of the Holy Ghost, or the Spirit of Christ in Daniel, as much as it is stamped upon any verse of the New Testament; for he ought to have gone to work in Gospel light, and have opened the Prophecy, and not have left it under the smoke and clouds of his own ignorance, crying out it is a dark prophecy, and so bidding it good night. What honour is this to God the Spirit?

But passing this, I may lay open some more of his Arminianism, viz., in the excluding of God the Spirit; for, if men shut out the Spirit in their practicals, {as use and application almost evermore misguides them,} they let in nothing but the creature into their principles and acts. Now therein lies the very spring, or soul, and genius of Arminianism. Acts 28:25-27. I shall reckon fifteen dishonors of this kind {this excluding kind} he hath done the Spirit in his Office and Operations on the souls of men. Jn.16:13. I shall begin with the mismanagement of his fifth inference about the Worthiness of Christ to be imitated; which sure can never be done in the practical part of Religion by

such a universal excluding of the Holy Ghost, as I will complain of throughout all that inference. Heb.10:15-17. {If Christ's Spirit be not given to be men's principle, Christ's example will never be chosen to be men's pattern!} "Oh; {says he,} if Christ were imitated there would be no more of this, nor no more of that miscarriage. Oh, what a blessed time would it be if Christ was but more imitated; there would be no more such swearing and cursing, such Sabbath-breaking, &c., there would then be no more such want of love, since he has taught us to love one another. There would then be no more such cheating, defrauding, and going beyond each other, as now is in the world, since he hath taught us to do to others as we would have them do to us; there would not then be such immoderate pursuit after the world as now there is, &c., there would then be no more such murmuring and discontent under the afflicting hand of God, as now there is; there would then be no more impatience among the people of God, &c. Oh, what a new world would this be if Christ's law was more observed, and his practice more imitated!" {Pages 174-176}

Thus he only brings down Christ to a scheme of Natural Religion, {which men call Christianity, but is indeed common to all mankind from the light of nature,} and all for want of the Evangelical work, and renewing of the Holy Ghost. Tit.3:5. Oh, what a blessed time would it be if the Spirit of Christ was poured from on high, Isa.32:15, and all this fruitful field {in the aforesaid scheme of brave religion} was counted for a forest! And such a wilderness, as an opposite number of Law-breakers, having the Righteousness of Christ upon them, and the Spirit of Christ within them, become a fruitful field, and made holy to the Lord! Gal.5:18. What is that Practical Religion he hath laid down, I Cor.2:13, to match with this book for two pages together? Without the Righteousness of Christ a man shall go to Hell after it all; therefore that's the blessed time, II Cor.3:8, when, in the Righteousness of Christ, the Comforter comes, and leads into the land of uprightness. Psal.143:10. He that truly imitates Christ must be spiritual; for Christ is the Lord from Heaven, and opposed to the first man that is of the earth, earthy. I Cor.15:47. But who can be spiritual that has none of the Spirit of Christ? And who shall have the Spirit of Christ to do as much as will fill two pages of Practical Religion, and not give God the Spirit the glory of it? Psal.115:1. What blessed time would that be, though we had no swearing and cursing, if so be all this vast number of Reformers, and the sober party, had not one among them born of the Spirit? Jn.3:5. Unrenewed flesh is in the sight of God as proud flesh as any. What if there were no Sabbath-breaking, in those gross acts men call so? Would the strictest, moral observation of the Day convert the age into a blessed time, while men should be all serious, mean well, go to their Church and Dissenter's Meetings, come home, pray, and examine themselves what and how they have heard, and yet not one found in the Spirit upon the Lord's Day? Rev.1:10. This is all possible to be done, after men's fashion, without the Spirit of Christ from God our Father. But now so far would it be from a blessed time to be rid of our publicans, that men should {all nominalists} for want of the Holy Ghost, run to Hell in the broad way of profession, Mt.7:13, among whole droves of Scribes and Pharisees! A Turk thinks he sanctifies his Friday's Sunday, a Jew may give honour to the Seventh Day; and a nominal Christian, having not the Spirit, Jude 19, can but vary nature to another point of her own compass, when he respectfully keeps the first day of the week. Acts 20:7. What a blessed time then to have no more such Sabbath-breaking, as profanely abounds in the day we live? I should be glad to see Sabbath-breaking at an end, and nature tied up from her Lord's Days visits, Lord's Day's walks in fields and meadows, Lord's Day's recreations in the public houses of News and Entertainment, Lord's Day's merchandising, Lord's Days journeys for Monday's business, under the pretense of hearing a sermon 15 or 20 miles onward of the way, when 'tis not purely the Gospel, but the flesh, Gal.5:16, the devil and the world, draws men on. Sure,

if I saw all this and more, yet if I saw nothing of the Spirit of Christ {and the Spirit of Christ hath an Evangelical way, Phil.3:3, to discover Himself} in men's light and practices, I must not deceive myself with a dream of nature, to cry out, oh; what a blessed time would such a time be! The Jews kept the Sabbath, and yet were a barren fig tree still, and Christ cursed them with a notwithstanding, Lk.13:6-7, and they have been dried up ever since from the roots!

What if there were no more such want of love, as there is at this day, towards the shining members of Christ? {I don't mean shining with old Adam's glow-worm beams, but shining through the Spirit of God, and of glory resting on them, I Pet.4:14, though they are evil spoken of by many of the professors of an old Adam-holiness.} Suppose, men were universally agreed to love one another in the scheme of formality, without the power of Godliness, II Tim.3:5; that is, without the Spirit, Col.1:8 - Phil.2:1, as in the two deceitful pages, from whence I have made shorter transcripts? What would signify the embraces of Old Adam in this love-fest? For, if the Spirit did but turn his hand, and purely take away the dross, Isa.1:25, of a remnant, Rom.11:5, what would all that ignorant love be? There would soon be division again, when the sword of the Spirit came. Eph.6:17. Would not God infallibly break the brotherhood of all natural cleaving together, Zech.11:14, because 'tis not by the Spirit, in the curious girdle of the ephod? Exod.28:8. Alas; if that which is now commonly one of the same party loves another of the same party, and calls this the love of the brethren, and a mark of Grace, I Pet.1:22, was but spiritualized among some of the party, though it ought to be loved the more for this; yet they who should be made to apprehend spiritual Discoveries of Christ, I Cor.2:16, and in the life of the Holy Ghost, adhere to him, would be a prey to religious furies, Acts 26:9-11, for the others would be flying at them ready to tear out their throats, after all this love they pretend to languish after; and the carnal of the party would hate the spiritual, for the very Spirit's sake. This would be far short of the pattern, "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." II Cor.6:6.

Would not a Socinian that everywhere excludes God the Spirit, and lays all upon a natural imitation of Christ, embrace the doctrine of this book, and preach it up warmly? Ezek.17:24 - Mal.2:7-9. "O what a blessed time would it be if Christ was but more imitated! There would then be no more such cheating, defrauding, and going beyond each other, as now is in the world." Ah! Men shall have the glory of their honesty presently, if they won't cheat and defraud; they shall have the praises of their upright dealings in the world; but the Holy Ghost that sanctifies the heart, Matt.22:37 - Dan.5:23, weans it from this world, and raises up the heart to Christ at the right hand of God in the other world, while a man's sojourns in this, shall not have one word spoken in his praise; if a man does this or that, though it be some ordinary, slight matter, scarce worth the speaking of, he shall hear enough of it, he shall be told over and over, and be set out and commended to the skies; {especially, if the flattering orator has but ten shillings, Hos.9:1, to preach his funeral sermon;} whereas, let the Holy Spirit take of Christ's fulness and show it unto us, and there is not one word said of that experience. And yet one glimpse of the Glory of Christ seen under the Spirit's teaching is worth a thousand volumes of such barren matter, Jn.16:14-15, I Jn.4:6, as all the creature-spun argument of Mr. Hunt's fifth inference that excludes the Holy Ghost. Men may cease to cheat, leave off to defraud, and may go no more beyond each other, in the strength of the nature-part of the will. Yea, I have read of one of the heathen emperors, Isa.52:15, who had a very great valuation for the memory of our Saviour, upon the matter of that rule of moral justice between man and man which Christ inculcated, and Mr. Hunt insists on for a blessed time; being part of the Law written upon the hearts of the men of every nation under Heaven, Rom.2:15, whatsoever ye would that men should do to you, do ye

even so to them. Matt.7:12. But what then? Shall I now pronounce, O what a blessed time would it be to imitate Christ in moral justice, since he hath taught us to do to others, as we would have them do to us? Shall I call it a blessed time, I say, when the nature-part of man imitates Christ in such a nature-branch of Justice? And yet let the Spirit do ten thousand times more upon the hearts of all that are saved by Grace, and that is, make them the workmanship of God created in Christ Jesus unto good works, Eph.2:10, which God hath before ordained we should walk in them. {And so bestows on us no less a gift than his Mighty Spirit through his Son, for this workmanship.} And again, the Father gives us His Spirit, by whom we are made meet to be partakers of the inheritance of the saints in light, Col.1:12; made meet in what he hath shown of Christ unto us, and hath put of Christ upon us; and shall I take no notice of it to admire Grace? O what a blessed time is this! The Spirit of Christ works daily with the Gospel, I Cor.2:12; and yet here's no happy time at all pronounced for his doing all this. What treacherous and unfaithful Preaching and Printing is that which thus robs God of his honour by excluding God the Spirit!

That Religion too which breaks off an immoderate pursuit of the world may become an equal cheat among the rest. Nay is so, where 'tis not an Evangelical fruit of God the Spirit. How many have retired from the world to a cloister, shut up themselves in a monastery, or impaled themselves in a nunnery, and yet the highest fruits of all their sequestration have been but their beads and orisons? All their time has been but leisure for the flesh, Isa.63:10, acting its part under new veils; there has been no communion after all with Jesus Christ, except by the life of the Spirit, and till men are born from above. Jn.3:3. So that let men, as men, cease immoderately to pursue the world, as now they follow after it, yet God the Spirit hath no glory by it, given him in the scheme of nature, which our Author hath drawn together; for he goes on praising the man, and the times, and the world, if it would but come to this; but has no praises for his Maker, no, not for Him that maketh all things new. Rev.21:5.

What if I am patient, and yet am not patient by the God of Patience, Rom.15:5, under the afflicting hand of God? What am I in it more than nature? A philosopher has been patient in suffering pains and losses by a stoical apathy. He has sometimes fancied he has conquered his pains by a strong imagination of the brain that he never felt any. Do I see it to be God's hand in Christ's light, and feel supports of the Holy Ghost in Christ's Strength? What do you talk of imitating of Christ in this, who shut out the Image of Christ for this? It is through Christ that patiently endured the cross, Heb.12:2, if I am ever wrought up to patience. Again, it is by Him that patiently abideth in me, I Jn.3:24, that notwithstanding all my corruptions and provocations, grieving of the Spirit, quenching of the Spirit, yet in the Sovereign and Federal Grace, dwelleth in me forever. Rom.8:11. 'Tis by the God of patience in such respects, and working mightily in my soul, Eph.3:20, and not by any abstract virtue of my own, that there is no such murmuring and discontent under the afflicting hand of God; and it is by no other means that there can be no more impatience among the people of God. And yet ungrateful saint! The creature is entertained with the Creator's praises, and the Spirit himself shut out of his own work and habitation. Eph.2:22.

What if your dames pulled off their patches {for Mr. Hunt too in his 176th page instances in their painted and patched faces} they will keep on their pride still, Prov.30:13, so long as they have the Ethiopian's skin, and the leopard's spots, Jer.13:23; and are not washed from their filthiness, by the Spirit, in the blood of the Lamb.

"Oh! What a new world will this be, {says he,} if Christ's Law was more observed, and his practice more imitated!" Thus my practical divine proposes a new world by creature-acts, and shuts out both Him that is the Beginning of God's way, and

the Beginning of the Creation of God, Rev.3:14, in the true Creation-image; whilst yet, if you mind the title of his book, he pretends to unveil the Glory-Man; and also shuts out Him that is the Comforter, to convince the world of sin, righteousness and judgment, Jn.16:8, thereby to put on the new man, which after God is created in righteousness and true holiness. Eph.4:24. Thus his first excluding of the Holy Ghost is reproved.

The second and third exclusions of him lie in his motives and trial of an interest in Christ. "Now {says he} since we are naturally so apt to be deceived, I shall lay down some sure rules, to try whether Christ is ours, and we His." {Page 131} And, {again in another place,} "therefore to all that I have said I shall lay down some quickening motives, that so all I have hitherto said may not be ineffectual." {Page 194}

The Scriptures answers him, for it is the light of the glorious Gospel of Christ, as the Apostle, under the Inspiration of the Holy Ghost saith, "shining in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ," II Cor.4:4-6, and Power of the Holy Ghost to discover my interest in Christ, not rules. Psal.51:11. When the Apostles were taught to give rules, I find they were for saints outer and after-acts, to adorn the Gospel thereby, Tit.2:10, in the form of Christ's Government, as that form is to be kept outwardly distinct from all other forms, according to the form of sound words, II Tim.1:13; and they were not given for their first inward acts, much less to obtain Interest in Christ and Gospel-benefits by them, and the life and spirituality of Christ's Government. Isa.28:5-6. Now then, when men come in thus with the rules of their own form-devisings, over and above the Light and Power of the Holy Ghost, Acts 2:4, to try an interest in Christ by passives for acts, not by acts without passives antecedently, as the blind manner is, it is here their application-form evidently spoils all, Eph.4:30; and it had been well for souls, if Ministers had never devised such forms as they usually close and spoil, Gal.3:3, all their sermons with. Sure rules to try whether Christ is ours, and we His, is religious nonsense; the Scriptures will tell you, 'tis sure Revelation; revealing of Christ to me. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by Faith that is in me." Acts 26:18. Revealing of Christ in me, Galatians 1:16; and so away with rules then in the room of Revelation-Power in the soul.

What an impotent exclusion is it of the Holy Ghost all through a man's Preaching Christ in the doctrinal part {where if the soul be ever converted to Christ at all under the man, 'tis there} to make as if the Spirit of Christ had stood still, and done nothing of the main work, even with the main instrument of all, the Doctrine of Christ; but he must arrogantly spoil the Holy Ghost's work, as well as his own, by a rude and unbelieving inference, "therefore to all that I have said I shall lay down some quickening motives, that so all I have hitherto said may not be ineffectual." Did the man believe this Profession he makes in his own corollary? Then why did he stand so long in the fruitless part of his work? Why would he claim his hearers and readers with so many links of particularity? What need hath so many stolen particulars in the Explication, Jer.23:30, since it is his principle that no good was likely to be done, till he came to an application of his own? If this had been true, and he had had just grounds to receive it, why did he not make it all application, and have given men a whole book full of it? It seems by his own way of Confession, all his other Discourse was no better than harangue, or at least he feared so; for supposing {with his own allowance} all he had said before application-form, had been ineffectual, he will have a hard bout of it to prove {it being confessedly his own, and not the Holy Ghost's} that it was not a mere harangue, by his own laws of trial. So that if he hath said anything that is good, he hath knocked it down here himself, Job 15:6; and if the Holy Ghost had done any good in drawing any soul to Christ out of his Regenerating Power on the faculties, this application-doctor with his

confident I's, and his ineffectual schemes, strikes at the New Birth itself, and proposes an effecting it otherwise in the new system.

And 'tis too common with men to think they speak nothing effectual, till they come in with those forms of Preaching, which are usually temptations to the Preacher to undo all his work, and are a general unraveling of it to the hearers. This convinces them all is untwined in an instant that was unskillfully wound up, an hour, or half an hour, afore. Thus, what poor judges are they of Effectual speaking! I Cor.3:10. I own, the Holy Ghost in a Sovereign way may work by these, whilst they are opening any part of the Gospel; but I must faithfully add, that these men presently strike at what he hath wrought, and preach up perversion and entangling of the Holy Ghost's works, in their own way of aiming at Conversion to Christ; for it is very consistent for the preacher to unravel his own work and entangle the Holy Ghost's, in the view of men's souls. Whereas, the truth is, these men however they defer all hopes of doing good till their application comes, where they do the harm if they have occasionally spoken anything that is Effectual, it is before; for as soon as they arrive in these common-place forms of Application, they go about effectually {one encouraging another to it} to destroy all the Truth, and damp the Power of it that was either seen or felt before through the Holy Spirit given unto them by their Heavenly Father. Lk.11:13.

What a disparagement is it to the Holy Ghost to be excluded from his own works! "To all that I have said, I shall lay down some quickening motives," says he. "I" and "Quickening" are ill matched. How long hath great "I" been a Quickener? What can his laying motives down be, as to life, if the Holy Ghost {who was here forgotten} doth not Quicken? I feel them not quickening motives. Why? The Holy Ghost uses them not upon me so much as to believe them to be motives; I do therefore oppose them under the false name of quickening motives, as intrusions into the Prerogative of God the Spirit. II Cor.3:3. They have got nothing in them but what the Preacher hath put into them, Neh.6:8, and that's very exceptional. I want motives {because I am in myself dead} that have the Holy Ghost in them from an Exalted Saviour, who is the Resurrection and the Life. John 11:25.

But let us hear what those motives of our consistent brother are, which he has undertaken for their quickening. "Motive to get an interest in Christ, consider you stand in need of him, and are most miserable without him. If he was never so Excellent in Himself, yet if you did not need him, it would be no wonder if I could not prevail with you to renounce all for him." {Page 195} Alas; who can be moved to Christ by that which thus openly affronts the Spirit of Christ? II Cor.3:17. The Holy Ghost's prevalency in the work of Discovery and Faith, is here struck off, and a counterfeit "I" coming in upon His work is put to prevail! "If you did not need Christ," says he, "it would be no wonder if I could not prevail with ye to renounce all for Him!" As if now, because souls do need Christ, it was a wonder Mr. Hunt could not prevail with them to get their interest in Him. There is more of pride, I am sure, than motive in all this. And then to renounce all for Christ; oh; this is a mighty work of the Spirit upon the soul! And this poor blind brother makes a wonder at it, that he can't prevail in it.

2. Motive to beg of God to interest you in Christ is this, "that God will accept of no service from you, or performances done by you, so long as you are not found in Christ." {Page 196} As to the introductions to both of these motives, it may easily be remembered, answers have been given them already in this Vindication; and as to the strict motive itself, that God will accept of no service from you, &c., is it not a strange forecast of this writer to get an interest in Christ, whilst the Spirit must be excluded to stand and look on? Matt.4:10. Alas; there's no way to be found in Christ, after all experiments preachers set them about by themselves, but by the Free Grace of God to

sinner from Father, Son and Spirit. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us." I Thes.5:9.

3. Another motive runs thus, "consider you can never possibly get to Heaven if you die out of Christ." {Page 146} Well, and will this consideration get Christ, or help towards it? This sooner works despair than believing, {II Cor.5:11, the Apostle "knowing the terror of the Lord," would not terrify, but persuade;} if ever he knew what soul-plunges meant. Suppose a man drowning considers that he can never get to shore if he be drowned in the Sea; does this in anyway tend towards calming of the storm, or taking the distressed man out of the waters where he lies perishing? My preacher very unwisely calls this a motive; for 'tis without the Mover; and instead of promoting Motion in the soul, motives laid down at this rate do clog all Spiritual Motion in the will.

4. Fourth motive, "thou canst never escape Hell and Eternal Vengeance if thou art not found in Christ." {Page 198} 'Tis not fear of Hell in the conscience, but love of God shed abroad in the heart, Rom.5:5, through the Holy Ghost is the Mover to Christ, and sounds the true fear of God's Name in him that comes, in opposition to the slavish fright of Death and Hell. If men under the Gospel, where the Spirit is more plentifully bestowed, did firmly believe and sweetly perceive in themselves, the Life and Conquests of Effectual Grace, Eph.1:13, they would never put that which jogs for that which quickens; nor cheat themselves and others with the stirring of a carcass in the room of that which raises it from the dead. Isa.63:11. They preach motives, but conceal the Loving Kindness of the Lord in Influences of the Holy Ghost for the true motions in these motives.

In a word or to let me examine his fourth motive, and his fifth which is of the same piece {for as to his sixth and seventh, they have been answered already in other places of my book, in their more peculiar classes.} "Thou canst never escape Hell and Vengeance if thou art not found in Christ. Why sinners, this must be the portion of your cup if you get not into Christ," and it follows {says he} "as a natural consequence from what hath been spoken; consider death will be very dreadful upon this account." {Page 199} Now first of all, does the author of these motives suppose that this way of exhorting sinners, or this exhortation to sinners branched into these particulars, will move God the Spirit, to regenerate one whom the Father hath not chosen, nor the Son redeemed? His doctrine here insinuates a belief into sinners, as if God went not by Grace of Election, or Particular Redemption, but by the single consideration of this, and the consideration of that terrible motive of his Preacher. He hath elected the means, but not these frights to be the means. Whatever it be, his Doctrine herein looks like the Arminian way of nature; and elsewhere he hath taken a full liberty to contradict the matter of this legal exhortation to sinners made up thus of the nature-fright, by a sort of Doctrine which I am afraid his hand-alley friends will call Antinomianism. His words are these, "he saw what man would do; he well knew how vile he would make himself; and yet all this could not prevent him sending of his Son;" and a little after, "we are so far from having anything in us to move God to bestow him upon us, that there is that in us that might justly provoke him to abhor us." {Page 157} Very good. What! Could none of this prevent God from sending of his Son, and can this prevent God from sending his Spirit to the elect? And yet he tells an elect sinner for all he knows among the rest, "thou canst never escape Hell and Vengeance, if thou art not found in Christ;" he should have told thee rather a piece of Good News {as the Gospel signifies} that though there be yet no open sight of thine Election, yet if the Spirit now shows thee Christ, and makes Him precious to thee thou hast the secret sign thereof. Nay, if the Spirit hath done nothing to thee of this nature, yet thou hast done nothing that shall bar God from sending the Spirit to thee, if thou secretly belongest to Christ. I Pet.2:10 – Hos.2:23 – Rom.9:15. And therefore be encouraged to wait under the Gospel till God doth reveal

even this unto thee, that thou belongst to Him, and he hath taken hold of thy dead, hard and adamantine will. Had he spoken of the Spirit, as he speaks of the Redeemer, he had then laid down a motive indeed to sinners. The Holy Ghost to the elect stirs with such doctrine as this.

Secondly, is not the Gift of the Spirit as absolute a gift, as the gift of Christ? Let any divine prove it to me that the Spirit of God hath been given a man savingly to regenerate him upon the performances of an antecedent Condition in his Unregenerate State. Now first, if any man have not the Spirit of Christ he is none of His, Rom.8:9; here then is my condition {to speak their language} of being His, my having the Spirit of Christ. And again secondly, "he that hath the Son hath life," my condition then {as they speak} of having life, is having the Son, or Christ, the Son of God in the Human Nature.

Thirdly, except a man be born again he cannot see the Kingdom of God; except he be born of God the Spirit he cannot, Jn.3:3-5, so then, if he be born of the Spirit he will be found in Christ, I Jn.3:9, and escaping Hell and Vengeance, which is screwed into the Exhortation by creature-acts of sinners, is only brought about by Free Grace to sinners; and the last of the Persons in God that hands this Free Grace to Sinners is God the Spirit.

Fourthly, all the business of the Spirit, though it be in this very fundamental point of Practical Religion, Conversion to Christ, is omitted in these wrath and vengeance motives; and Hell is likely to work only more of its own kind, when Heaven and Free Grace motives are shut out. And yet he positively urges it as a motive to convert elect sinners, that the same cup which belongs to Babylon and her brats, Rev.14:11, must be the bride's cup too; and all upon this feeble and groundless conjecture, that she doth not give her own consent. "Why sinners," says he "this must be the portion of your cup, if you get not into Christ," as if Christ with one look in the Great Power of God could not secure that closure, and as if the Mighty Spirit had not undertaken it. Pray, when was such a phrase of "getting into Christ" ever used by the Spirit of God in Scripture, towards them that are appointed and committed to the renewings of the Holy Ghost?

The fourth exclusion of the Holy Ghost to be complained of is this, "is Christ such a Glorious and Excellent Person? How blind then are the men of the world, who can see no Excellency in Him? What I have spoken may be as a glass to let such see the film upon their own eyes if they can see nothing else." {Page 187} Why must it be what he has spoken, and not what the Spirit saith, who is the Anointing received of Christ, I Jn.2:27, and an Unction, I Jn.2:20, we have from the Holy One? Why must the eye-salve, as the Spirit in his Operation upon the understanding is called, Rev.3:18, be here excluded in this expression; and the Balm in Gilead, as the Spirit is called, Jer.8:22, be put by, for the weaker ointment of this unskillful apothecary, Eccles.10:1, in his "what I have spoken may be as a glass to let such see the film upon their own eyes?" Undoubtedly, the men of the world will never believe how ignorant they are of Jesus Christ, till the Spirit hath shown them something of Christ they never thought on; and such of them as belong to the Election of Grace, as blind as they are, shall be brought by a way they know not, Isa.42:16, when the Holy Ghost takes them into hand into Christ. He might have dashed out this uncomely period, since it was not long after he remembered to tell us incidentally, {for it is but by the bye,} "as 'tis the Good Spirit opens the eyes, so it is the work of the wicked one to keep souls in blindness," {page 188,} but if the Lord will I'll go on, and pass this two and fortieth self-contradiction.

His fifth exclusion of the Holy Ghost is in the great point of believing, as to believing on the Lord Jesus and practical acting towards Christ, this is made no more of by him, than if Faith of the Operation of God, Col.2:12, was as naturally wrought in the heart, as the press-language of believing drops from the preacher's mouth. He all along in his third inference for nine pages together about believing in Christ, distinguishes not

between that common nature-Faith, which our Lord Jesus spake so much of to the body of the Jews in the days of his flesh, {when the Spirit was not given, because Jesus was not glorified, Jn.7:39; that external Faith which would, though but a nature-Faith, have saved their nation from the external calamities of the day,} and the Spiritual Faith of the Gospel to match with Christ's Risen and Exalted State in Glory. This latter Faith is the Faith of the Gospel; and this Mr. Hunt confounds and excludes the Spirit from, as if it was merely but the former Faith. Gospel Faith is not wrought but by the Gospel Author. "Looking unto Jesus the author and finisher of our faith." Heb.12:2. 'Tis a Faith which so receives Christ by an act of the new nature, or the evangelical workmanship of the Holy Ghost, "that whosoever believeth in him" {in this life-principle of the Holy Ghost} shall have Everlasting Life in the world to come. Therefore 'tis spiritually a seeing the Son, and believing on him. "And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:40.

Hence it comes to pass, that the other Faith was, as to the elect, inchoatively, or in some begun sense, Jn.20:5, Gospel-Faith, viz., in the Object; but this latter, Evangelical Faith, is completely so. The other Faith had its external assistances, Jn.2:23 - Jn.6:2, 26, and nature was to work upon them; whereas this Faith has its internal Creation, and is made to act towards Jesus by the Spirit, when all the external assistances of the other Faith are withdrawn. I Pet.1:8 - Jn.20:29. The one sort of Faith had its evidences in the Works of the Son, the other sort hath all its evidences in the Works of the Spirit. One was no other Faith than what required visible miracles to produce it, and the other a Faith that depends upon an Invisible Power to work it, and maintain its being. 'Tis for this reason the Apostles do magnify the Holy Ghost in the Evangelical Faith, and discover that in their own Gospel-believing {as well as it was so in other Saint's believing} they had the Spirit of Faith, II Cor.4:14, as the Author and Indwelling Cause of all the Grace of God in them. It must be the Spirit who is the inward Spring and Root of this Faith, for nature Faith in the other branch of the distinction, suits not an Exalted Jesus; inasmuch as nature can't behold him since he is passed into the Heavens, though it was fitted to behold Jesus in his humbled state at the sight of miracles, and was fitted thereupon to a consent that he was the true Messiah, the Christ of God, that should come into the world.

To speak so slightly of Faith, in concealing the Holy Spirit from it, as if it was but some external work of obedience, Jn.6:28, as the Jews looked upon working the works of God to be; and as if Gospel Unbelief was no more than a mere refusing to believe in Christ, as the Jews of old refused the nature-believing on Him, {in the time of his nature-state on earth, Zech.6:12,} which Mr. Hunt prosecutes so heterogeneally, from his page 163 to page 172, wherein he argues men are not taught of God, but taught one from another out of the digested books. Whereas nature-unbelief is a principle of dead nature in men, and Spiritual Faith, Psal.71:17, in Christ {in opposition to that unbelief} is more than a dogmatical receiving of Christ, and beyond, Mk.16:16 - Eph.1:19, an assenting to Him doctrinally with the heart and will, which is the only Faith Christ pressed upon his countrymen, the Jews, and which they refused to exert towards Him. Jn.5:40. The Mystery and Power of Faith, as it falls under a work of God the Holy Ghost, is entirely excluded, and no regard had to it. Nothing of it opened, not of the difficulty of it laid forth, none of the mistakes and cheats in it by counterfeit faiths obviated, none of the Holy Ghost's guidance of it, by the narrow way, through the strait gate, Lk.13:24, the Accomplishments of Christ, to Eternal Life, in the least hinted through his nine pages of continuity about refusing to believe in Christ.

Whatever it be, if Mr. Hunt had intended to set out the true Faith of the Gospel, he should have insisted on the Exceeding Greatness of the Power, necessary towards

this sort of Believing, and therein have exalted the Holy Ghost in a man's going altogether out of himself to Christ by sheer Faith. How does the Apostle magnify it! Take the description of it as it lies in Ephesians 1:19-20, "and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies, &c." The Apostle sets the ground of an Evangelical Faith right. He had fixed it in the work of the Holy Ghost, in the Spirit of Wisdom and Internal Revelation, verse 17, and is there praying for more of this Spirit for these Ephesians in the daily work of the Holy Ghost opening their eyes to behold, "the eyes of their understanding being enlightened," verse 18, and so are made, by Another, to behold, in all that they see of Gospel-Mysteries. He knits and couples this of Faith with the greatest of Evangelical Mysteries he had insisted on in, verse 18, and which the eyes of their understanding were enlightened by the Holy Ghost to see.

The Apostle calls the Reason and Internal Cause of Faith in the saints, Power, distinct from Light and Vision, "power to us-ward who believe." Power to us that have the Distinguishing Faith of the Gospel. Power to us in our coming by that Faith and receiving it. 'Tis the Power of God; for any other power is too low and too short to work the lively Faith of the Gospel. Faith is wrought by the Power of God, the Greatness of his Power. He puts forth less Power for some things than he does for others; and He puts forth more Power Himself in the New Creation than in the Old. He puts forth great Power, Eph.3:16, to work that Faith which is led into Great Mysteries. He works by the Greatness of his Power to us-ward who believe. Nay, that's not enough yet, the exaggeration, and heaping up one word upon another, till it becomes like the great mountains, Psal.36:6, runs higher still; even to Exceeding Greatness of his Power. He will put in enough and enough of his own great Power, and the Greatness of it, infinitely to out-do all the strength of sin that dwelleth in us, Rom.7:20; and put down all the contrary principles of the Law in our members, Rom.3:27, that the law of Faith shall prevail above it. And more emphasis still, "according to the working of his mighty Power." A power in motion, a power going forth in the utmost activities of the Spirit of God and of Grace; and that in the most raised and noble wonder of the whole Creation! In the highest, greatest and most amazing instance of Power, wherein the Power of God was ever shown! Which he wrought in Christ, when he raised him from the dead! It was a mighty working of his power, I Pet.3:18, to raise Christ from the dead; because as he died a Public Person, representing all the elect of God in Himself, so God's power raised Him from the dead as a Public Person too, that all the elect rose with Him and in Him mystically complete, the Foundation of all influential completeness through Him to our persons. And this after all our sins had lain on Him to press Him down, and to keep Him down, both Naturally and Legally, had he not fully paid our debt. I Tim.3:16. Oh! Mighty power raises him! And it is the same working of the Mighty Power of God, the Holy Ghost tells us, works Faith, while the Exceeding Greatness of His power is to us-ward who believe {against most of our Ministers} into Him.

His sixth exclusion of the Holy Ghost lies in his blind and wrongful apostrophe unto sinners, "Oh sinners, why do ye not make out to Him, since you have all such need of Him in this respect, that there is in Christ such an enlightening virtue? Why sit you still in darkness, when a light ten thousand times brighter than the sun shines so near you?" {Page 37} Here he puts sinners upon motion to Christ, before the Spirit has applied the Enlightening Virtue of Christ. For upon this consideration he lays it, that the virtue is in Christ; in him, not the virtue brought down through him, which is by the Holy Spirit from him. 'Tis only the need of Christ that he argues from, for motion to Christ, as the Arminians do; not the Communication of Christ, in sending the Holy Ghost to create a New Nature, in the Conscience and heart of a Sinner, for the motion. 'Tis only a light

ten thousand times brighter than the Sun shines near you, which he insists on for your act in making out to Christ; whereas there is not one syllable of this Glorious Light, and enlightening virtue of Christ applied, shining in you, Sinners, by the Spirit, that this excluding writer takes notice of, to help you out of your dark condition. This, it seems, you must do your selves, by your going on to the Light in your own darkness. So you are like to make as brave way and work of it, in the dark practice, as our doctor hath done in his Preaching and Publishing of his Sermons. You plainly see he puts you, without the Spirit of the Lord, upon blindfold motion to Christ, and tells you, sinners, you shall have light to behold him after you are come unto him. Whereas the truth is this, the Spirit, Rev.19:10, opens the eyes to see Christ in the very enlightening virtue of Christ before the soul stirs, or comes one step towards him. What does he talk then of making out to Christ, while he is shutting out the Spirit of Christ? As if the Comforter from the Father and Christ did not first make out to sinners chosen, and apply the true Light to them, I Jn.2:8, but these sinners were beforehand with Christ and the Spirit, and did apply themselves to that Light in their own darkness. Oh! What nonsense do men make in Religion by their shutting out the Spirit of God thus! Why are men afraid of the Spirit? There's our comfort in the Comforter. The Spirit is as infallible in securing His own work, I Pet.1:2, and as much interested in it, and as tender about it, as the Father, and the Son are, in and about their Effectual Operation. The Holy Spirit reconciles me to that Light which else offends me {such is my natural enmity to Christ} if that Light don't shine in me, that yet I am told is so near me. Men love darkness, Christ says, Jn.3:19, rather than light {all men do by fallen nature} because their deeds {in one kind or in another} are evil. Now what cause makes men out of love with their own darkness, and in love with the Light, Christ, and the Light of Christ in all the Doctrine of the Gospel, but the Mighty Spirit working in them by this Light, Christ, before they walk to Christ in it? The Spirit brings home the light to you, I Jn.5:6, sinners, before you come to Christ, believing on the same Light, in a motion-Faith to him. The Spirit heals you by this enlightening virtue. He doth it; he, the third Person in God, he as Comforter, he in Office, he therefore a Person; for I dare not "it" him, and "it" him, as is the manner of most divines, inconsistently with their own orthodoxy of confessing him a Person; as if, after all, he was but a Socinian quality. And so long as men hold the Person of the Son is given us, I don't see how they'll come off, to deny the Person of the Spirit is given us too. Well, 'tis he makes out to you, Sinners, as Comforter, before ever you make out to Christ. "And hereby we know that he abideth in us, by the Spirit which he hath given us." I Jn.3:24.

His seventh exclusion of God the Spirit is making Christ as a mere Spectator to look on, and see all the burden and vigorous resistance of his suffering ones lying on their own backs alone in temptation, as if they carried all the success of the combat before them in their own strength. Christ {says he,} "takes this well at our hands, and laughs at the trial of his innocent ones, to see them fight so valiantly." {Page 210}

Takes this well at our hands; as if he did not give this well into our hands? To you {says the Apostle to his Philippians} is given in the behalf of Christ {or in Christ's cause} not only to believe on him, but also to suffer for his sake. Phil.1:29. And if it be given, it is given by the Spirit; now shall it be given by the Spirit, I Thes.1:5, and the Spirit have no honour given Him in the Ability of his own Bestowments? Furthermore, what does he mean by Christ's laughing at the trial of his innocent ones? In Job 9:23, laughing there is in a disregarding sense; that is, going on still and inflicting them, and not regarding to take off his present hand for their crying, or complaining at their usage Job 30:20. Oh! They think much, because it is not for this or that or the other sin; but they make more moan and words of it than they need to do. Whatever it be, the Lord sees it meet to continue them longer under the trial. This is the meaning of laughing,

God's laughing at the trial of the innocent, there in Job. But this cannot be that laughing of Christ at the trial of his innocent ones, which Mr. Hunt means by his citation and use of that place. He plainly, as appears by coherence of matter, takes it in an acquiescing sense; as if the Lord rested in it, as he is said to do in the delightful outgoings of his love unto his Church. "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph.3:17. Now what is there in the doings or sufferings of his people, Job 15:15, that God by any acquiescency resteth in, as in his own Love? 'Tis all wrong therefore, as he carries it injuriously to Christ, as well as injuriously to the Spirit of Christ.

An eighth exclusion of God the Holy Ghost is to be noted in his encouragement to dead sinners to exercise returning Faith, who never yet exerted any motion-Faith at all towards Jesus Christ. "Let those things {says he, spoken of the Prodigal} encourage thee to return as he did, and thou wilt certainly speed as he did." {Page 203} Had this been in his exhortation to Saints, because these have been with Christ, as the Prodigal was with his father, and have often departed from him as that Prodigal once did, there had been some sense, and coincidence of the case, in it; but to bring it under an exhortation to sinners {as he distinguishes} whom he yet aims after, for their first Conversion to Christ, is like the rest of Mr. Hunt's doctrine of in-and-out, or self-inconsistence. II Cor.1:18. Can that man be said {suppose} to return from Northampton to London who never was at London, but hath abode all his days, to every hour of his time, in other places? Why thus influentially and openly under fallen nature, sinners, before their turning to Christ, are in no capacity for their returning, according to the influential and open nature of Conversion.

But to his exclusion of God the Spirit in the matter. Say, "let those things encourage thee to turn, as he, the Prodigal, did return," which must be his meaning, though ill phrased. Now if he holds to what is Conversion, namely, an inward and spiritual turning of the heart unto the Lord, how can this be effected, if the Holy Ghost be shut out? What encouragement will do it, if the Spirit frowns, withdraws, ceases to cooperate with the Ministry of the Word in the most Evangelical of Doctrinal Encouragements? For being a Sovereign and Free Agent, he hath his limitations in the Covenant of Operation, or the Covenant of Grace in that branch of it which concerns Operation, and will blow only when and where he lists. Jn.3:8. Where then are all your encouragements whilst you forget to eye Him? And again, does he set in with his own Revelations of Grace and Truth that come by Jesus Christ, Jn.1:17, and shan't he have the Glory of it? Shall an abstracted encouragement run away with all the praise of it? Shall the instrument be honored, and the worker that uses it laid by?

Why, {as some scrutinizing critic would ask of me,} how must Mr. Hunt have worded it to please you? Nay hold, 'tis not wording it {that's the blind man's maxim, that we differ only about words} 'tis "thinging" it {if I may so speak} which he hath failed in. Neither is it a fault because it doesn't please me, but because it doesn't please the Holy Ghost, to exclude him in his Operations, and lay the whole stress of the Motion upon creature-acts. It should have been so uttered in the matter {especially, because it is an exhortation to the impotent; yea, to Sinners distinguished from Saints;} that is to say, it should have been uttered either by a verbal acknowledgment of the Holy Ghost, Col.2:2, in that sentence, or in some fundamental sentence just by, upon which that additional, or conclusive sentence depends, or by some passive phrase of doing a thing upon me, in order to do another thing by me, that necessarily takes in his Operation, though it does not name the Holy Ghost, or the Spirit of God. For instance, if the Holy Ghost owns these things for thy Conversion, sinner, he will as effectively bring thee to Christ, or draw and persuade thee to come to Christ, and close with Christ, as Christ hath paid a price for thee. This now had been the encouragement in the Ministry of

Christ to wait under it, till the Good Spirit of the Lord, Neh.9:20, had brought Grace in thy heart to discern the Truth in his own gracious way, by the same ministry. Oh! This had been to exalt the Spirit in the exhortation, and not a proud and presumptuous exhortation of the creature, to go and do the Spirit's work. For 'tis virtually so, whenever he is excluded, and the form runs so in creature-actives, that it presently swells whole volumes all upon creature acts and performances, and this under the vain pretense of preaching good works, which indeed, in the Gospel-sense, are nevertheless, in managing this pretense, all shut out; and so it is a rare thing indeed to have one drop of the Spirit, or his work, found him among it all. And this I know to be true.

His ninth and next excluding of the Holy Ghost I shall take notice of, is in his rambling from a sinner's sense of unworthiness to come to Christ to his obstinate refusing to beg. "He that will not beg when he has neither meat nor money, will never beg when he has both." {Pages 205} Once again, he lays it here all upon the will of the flesh, and the will of man, not the will of God. John 1:13. He that will not beg, is as much as to say, he that hath the power in his hands to beg and will not. For begging is an outward act quite distinct from coming to Christ, which is an inward act; yet this preacher is in his exhortation still {where it runs} exciting Sinners to come to Christ. Thus he confounds outward acts with inward acts, and excludes the Holy Ghost in the inward acts, because man hath a natural power for the outward.

Nevertheless, {to follow him into his wanderings from a sense of unworthiness to come to Christ, to a refusing to beg when he has neither meat nor money,} what is the outward act of begging here, if there be nothing of the Spirit of Grace and Supplication, Zech.12:10, upon this beggar? Why is the Spirit still shut out who must help the infirmities of the petitioner, Rom.8:26, when he is made willing to beg, as well as make him willing, by giving him a heart to come to this work, and taking away his unwillingness? 'Tis praying with all prayer and supplication in the Spirit. Ephesians 6:18. All sorts of prayer; invoking the Person, Titles and Names of God in the Name of Christ; confessing Evangelical Mercies; confessing also Sin {because there is the remainder of it, even after Mercy received} and especially our birth-sin, the Sin of our fallen natures, and the nature-guiltiness and pollution of our state, so far as it lies in Adam; supplicating in these humble views for blessings and good things to be conveyed through Christ, according to the Pattern how that God has secretly blessed us with them already in Christ; comprecating for more and more of these things to be so conveyed, as we find God raising our hearts to behold them in Christ, and implore them at this Throne of Grace; deprecating evils from ourselves and all the elect of God, with submission to His Supreme Will; imprecating evils upon those whom the LORD Himself knows to be His own implacable enemies, Psal.139:21; thanksgivings for particular mercies received, &c. This is praying with all Prayer and Supplication; and so far as we are born of the Spirit in praying, Jn.3:5, so far it is brought up to all Supplication in the Spirit, even as he hath buckled on our armor; and this is the Gospel-begging; and so is the work of a regenerate man, and not his unconverted beggar in his exhortation to sinners; as he puts an unconverted man to do more without the Spirit, than the saints themselves find they are able to do with the Spirit of Christ. They must pray in the Holy Ghost, Jude 20, as to viewing of their state, and by the Holy Ghost as to their assistances; for otherwise, they know not what to pray for as they ought. Rom.8:26. There must be light in prayer before heat, a sight of the Object, as an Advocate with the Father, I Jn.2:1, to receive our prayers, together with the Spirit of Supplication to be the Principle of life in our prayers; or else, in the matters of the Gospel, what are they all worth? Ministers think they have done great things when they have insisted upon natural praying, but rarely give the Holy Ghost the least degree of honour in the Duty.

His tenth exclusion of God the Spirit is in the close of his Exhortation to Sinners thus, "show more manners to Christ, and love to thyself, than to refuse that which tends so much to thy advantage." {Page 206} As if believing on Christ which requires the Great Power of God, and to be accompanied with abundance of the Glorious Light of the Gospel was such a slight and indifferent thing, that it was but showing more manners to Christ, and 'twas done as if believing into the Person, Fulness, and Glory of Jesus Christ, was no more to do than rising up, pulling off my hat to a man, and doing some respectful honour to a superior creature in the world. Ah! How slightly does he turn over the glorious Operations of the Spirit!

Besides, he sounds it basely at the other end of it in self-love, which the Holy Spirit of God destroys; not in love to the Person of Christ, which the Spirit of God works in the soul of every comer unto Jesus. "Show more love to thyself!" Unworthy counsel indeed! Here's love to thyself, without love to Christ. Alas; a little manners to Christ will do. It's a sign the Spirit had left Mr. Hunt to his own dead temper and frame, to his own dark and distracted spirit in all this; venting of his own corruption, but delivering no message from the Prince of Life. Acts 3:15. And this is a plain and open case.

But next from his exhortation to Sinners let us follow him into his exhortation to Saints; and we shall see the saints themselves who have known the Spirit, who have felt him, rejoiced in him through his own work upon them, yet by this unreasonable divider, are doctrinally departed from the Holy Ghost.

His eleventh excluding of the Spirit of Christ is in his exhortation to Saints. "Is Christ such a Glorious and Excellent Person? And is he yours? Then see that you praise God for this so great a blessing. Great mercies call for loud praises; O how should it enlarge our hearts to praise God, to think that he should ever bestow such a Person on us! To praise God for Christ will be our great work in Heaven, let us begin it now on earth. We read of a multitude of the Heavenly Host praising God, and saying, glory to God in the highest, &c., Lk.2:13-14, and if God has revealed Christ to our souls, we have cause to join with them." {Page 206} What does the vindicator mean? If he finds fault with this, he may find fault with anything, find fault with the Scriptures, &c., for what can be more Orthodox than this he quarrels at? Let me answer this demand out of the Answer to the Question in the Assembly Catechism. Q. How many Persons are there in the Godhead? A. There are Three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are One God, the same in substance, equal in power and glory.

Now then surely, when it comes to an act of praising God for so great a Blessing as Christ, the Holy Ghost is concerned as well as the Father and Christ. But to press it thus, "see that you do praise God for this so great a blessing," is so far from interesting the Spirit in our praise, as to make him equal with God in Power and Glory, in and for the matter of interesting us in Christ, that it does not make him equal in Power and Glory to ourselves, to whom the honour of a distinct act is positively ascribed, namely, seeing {or looking to it} that we do give God praise. His backing this with considerations is still exclusive of the Spirit, and so does not truly reach the case. 1. He minds us of the Obligation! "Great mercies call for loud praises." Aye, but still if it ever comes to praise, that great Mercy, of God's giving us the Spirit {the greatest gift next the gift of his Son} is a great Mercy that works in us praise, beyond all others of his mercies call to it. Psal.145:7. 2. He minds us from cogitation, good thoughts, "O how should it enlarge our hearts to praise God, to think that he should ever bestow such a Person on us." Well, but still the Person of the Spirit works all our good thoughts in us. Phil.2:13, II Cor.3:5. And why must His honour be cast off, and the glory given separately to our own good thoughts? 3. He argues from consideration more directly, to praise God for Christ will be our great work in Heaven. Well, but so long as we are not in Heaven, so as we shall be,

{for our natural foundation is in the dust, Job 4:19, and if the Spirit of God, II Cor.5:5, does not raise up our hearts to Heaven,} we can never begin that work of praise on earth which is the work of Heaven. Because 'tis done in the virtue of the Holy Ghost {the Father and Christ do it in us by him;} we do come in and act under Him, and therein set our affections upon things above, Col.3:2, and not on things on the earth. "For through him we both have access by one Spirit unto the Father." Eph.2:18. 4. He argues for the reason of it from Angels, but still shuts out the spring of it from the Holy Ghost. "We read of a multitude of the Heavenly Host, praising God, and saying, glory to God in the Highest, &c., Lk.2:14-15, and if God hath revealed Christ to our souls, we have cause to join with them." Aye, but we are not yet as the angels of God, Matt.22:30, and therefore in our weaknesses and corruptions, unbelief and darkness, we are utterly insufficient, when Angels have begun the chorus, to step in by ourselves, and keep the high tune of praise to Christ.

His twelfth excluding of the Spirit is in the Exhortation to fruitfulness. Be fruitful in good works, or, "let me exhort you to fruitfulness in good works, that so you may not only praise God with your lips, but with your lives. Let us not be barren while we profess ourselves engrafted into him. The world will more regard our lives than our lips. If a saint's foot slipped, then aha, aha! So we would have it! Therefore it stands the saints in hand, while they admire his Excellency, to walk as he walked." {Page 207}

What fruitfulness can there be in any saint without the Spirit? And if so, why should not the Spirit in all this be reverently entitled to it? Is morality fruitfulness? Is what is done in our own spirits, fruitfulness in good works? He is barren that professeth the Holy Ghost, and yet produceth everything from flesh as his only principle. And he is fruitful, II Pet.1:8, who professeth Christ from his having the Spirit, Rom.8:9, and so engrafted into Christ as his root, and abounds in all Grace as the fruit of the Spirit. Gal.5:22. Eph.5:9. Gospel-fruitfulness the world can't judge of, who regard our lives more than our lips. And our lives for what? Truly the fruits of the flesh. They value us more when we bring forth crabs and wild fruit, than when we bear pippins, I mean the proper fruits of Christ's own planting; the world never could, nor ever shall relish and delight in these. {"Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa.60:21.} They delight not in the fruit of the vine, except it be of that vine of which they can be drunk, or now and then, sitting over a bottle of wine, be cheerful. Christ is the True Vine, Jn.15:1, and the wine he produces, since he was trod in the winepress of God's wrath alone, Isa.63:3, is the Spirit, Zech.9:17, with which God's people to be fruitful are to be filled, and not drunk with other wine wherein there is excess. Eph.5:18. Doth a spiritual man talk of fruitfulness, and instance only in that part of our lives which the world are able to judge of? Alas! They can judge only of our leaves, not of our fruit. {"For ye are dead, and your life is hid with Christ in God." Col.3:3.} And here we ought, and are able, to bring forth leaves to men from, and from common engrafture, or at least open engrafture into Christ; but though we ought, yet we are not able to bring forth fruit unto God, Hos.14:8, but by the life of God the Spirit in us. Saints are not fruitful in a Gospel-sense, when their feet are kept from falling, and they do not slip before the wicked. Besides, if the saints walk {and oh! that they did so walk, Gal.5:25} as Christ walked in the world, the world would be more upon them for that walk {because then there would be so much of the Anointing in it from Jesus of Nazareth, Acts 10:38, so much of the Spirit, that the world cannot bear; nay our world in the Conversation of the Dissenters, Ezek.33:30,} than they would be upon them for all their faults. Christ's walk was such he would not bear the profession of the times; he preached more against the Church and the Chapel than against the taverns and ale-houses; and more against the sons of Zion, the Pharisees, than against the Philistines

and the Romans. Matt.23:1-39. But now let a man do so in the fulness of the Spirit of Christ {for without him in our souls, we sneak and truckle under, and fall in with the enemy company, and are as bad as others;} let the Spirit of Christ carry out a man bravely against the preaching, and the praying, and the temple-marks and signs of these times, and see what the world will say of this fruitfulness in good works. Let a man in the life of the Spirit tell our world of Dissenters what large purses and funds, II Tim.2:4, they'll raise to give as they please; as they direct and order; and some with strict caution that nothing of it go outside their own party; whereas let other men have as much Grace by the Spirit, Eph.1:13, or more than they, they shall have less share of the stock. There are perhaps thousands who would not contribute so much as a penny, nor would some manage in other men's contributions, but lay it all down in an anger, upon the first opposition made to their peevishness, if they did not rule all the roost. Now what fruitfulness is this in good works, when it is evident men do it not for Christ, but for a particular party? Lk.6:33. They make a worldly interest for the Church, and at last the Church too dwindles away, and is found to be nothing but themselves. 'Tis more fruitfulness in good works if we had more of the Spirit of Christ, and could go and tell men of these faults; for their loftiness and their partialities would not bear the opposition from our flesh, whatever they might do, if we could assault them with the Spirit of Christ. But the Spirit is pleased to leave men much unto themselves. Psal.51:11. Well, I say, could we now walk as Christ walked, and with the Spirit of Christ whip buyers and sellers of their party-interest with their large purses and funds out of the temple, and tell them this of theirs is not done for Christ, but oppressing Mammon; how would the round world of our Dissenters {not to go into the other world, the round globe of the Conformists over against us} approve of this same fruitfulness in good works? Why, Christ fell upon men notably in his Day, and they hated him for his light, zeal, faithfulness, the fruits of his Unction in the Human Nature, whilst the Spirit of the Lord did rest upon Him. Isa.11:2. And truly, if we could walk spiritually, as Christ walked by the Spirit, we should be the more hated too, than if we were carnal, and walked as men. I Cor.3:3. And 'tis in this very respect the Holy Ghost gives me so much comfort under men's hatred. Ah! 'Tis a great thing in any one instance to walk even as Christ walked; for 'tis easily talked of, but who doth it and gives God the Spirit the Glory of it? Christ set upon men; and as for his spiritual Apostles they were counted the common incendiaries of the world, Acts 17:6, and no wonder when they acted under the Spirit of the Lord of Hosts, for "who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire," Mal.3:2, and he burns up all before him, where he baptizeth with the Holy Ghost and with fire. Matt.3:11. He will spare the tribe of Levi no more than if they were the tribe of Gad or Manassas; but the children of Solomon's servants, Neh.7:57, shall know their Master; and whilst he sits as a Refiner and a Purifier of silver, Mal.3:3, he'll fetch out the spots of Levi, and purge them as gold and silver. Christ would not bear with the profession of the times, but fell hard, and hardest upon the religious party; stigmatized the religious party, and called those who thought they had been for holiness, the world. Jn.15:19. He gave divers instances in his walk and conferences with the Jews, of his Spirituality, beyond the severest morals. He did not reprove after the hearing of his ears, nor judge after the sight of his eyes, Isa.11:3, nor proceed according to the humbled limitations of his Manhood, but opposed men most faithfully and severely; even the meek Jesus did so, Lk.9:55, and would not abate them a frown, Mk.3:5, a cutting word, Jn.8:44, nor a lash, Lk.13:32, in his Father's cause. Jn.2:15. And is not this walking as Christ walked enough to set the two worlds about their ears? Would not men pretend, if a man was acted by the Spirit of Christ, and preached down and lived down the Religion of the times, that his foot could slip, and his tongue transgress in nothing more than this? Look back to his twelfth

excluding of the Spirit of Christ, mind the words of it, and see if this be not an Answer of the Gospel to it.

His thirteenth instance of exclusion, or shutting out the Spirit, which I shall mention, is in another very notable task too, if we don't serve in the newness of the Spirit. Rom.7:6. 'Tis this, "let me exhort you to contentedness in every condition." {Page 211} Here he runs on three pages together upon contentment, and not one word of the Spirit, as a Worker of the heart into this frame. Nothing of his Presence against discontent, nothing of his Power to keep the mind easy, nothing of his Discoveries in a Supernatural way. But on the other hand, an impertinent story, and altogether strained in the application, as he had often before strained the metaphor in his text. The story is how an Ambassador of Spain, telling Henry IV of France the several partitions of the Spanish monarchy, was severally answered by that king, "I am King of France." The reason of the impertinence is this, sensual pride and ambition still prompted that Monarch to repeat it often, "I am King of France;" and it being also a truth which fell under sense and apparently, it could not be any ways denied. Whereas there is none but the Spirit of Christ can make it out to me witnessing with my spirit, Rom.8:16, and so making my spirit a testimony, that when others have this, and that, and the other; as, riches, honors, pleasures, &c., I have Christ. Discontented persons see little of Christ, enjoy little of Christ, and then what avails it, that the Preacher tells them Christ is theirs? If the Spirit of God doth not tell them so, and in the very Revelation wean their hearts more from the world, and win them more to Christ, they will always be discontented, let a thousand preachers come and tell them that Christ is theirs. So that he had better have demonstrated the grounds of this contentment from the Word and Spirit, other than have unfitly illustrated them, it may be at two or three removes upon trust at disadvantage, from Jacques Auguste de Thou, the French Historian, whose volumes he never saw. He should have insisted upon the Operations of the Holy Ghost for this contentment. But herein he has failed.

His fourteenth exclusion of the Spirit is in four or five of the last pages of his book, where he hath an entire use of consolation, but not one word of the Comforter in it. "The last use shall be of consolation to the saints. Is Christ so excellent; and is he yours? This may be matter of comfort to you living and dying; you need not be afraid to die, &c." {Page 213} Now by way of concession, he doth indeed comfort the saints through that use with a good objective consolation, to wit, the enjoyment of Christ in Heaven at their journeys end. However, consider that it is a use of consolation, and so it was a very unfit place to exclude the Comforter. The Holy Ghost's Operation is stamped upon all spiritual consolation; and why should not his name go along with his own work? Mr. Hunt quotes two texts in his use of consolation out of the fourteenth of John, where the Comforter is promised, and yet did not see to bring Him in. Nay, he is promised over and over in the same chapter. In verse 16, says Christ, "I will pray the Father, and he shall give you another Comforter, {or Paraclete, called into the very Office of Consolation besides me, as the compound of the Greek in verb and preposition signifies} that he may abide with you forever." Also, whom he means by this Comforter besides Himself, the 17<sup>th</sup> verse explains, "even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; {in the Power and Miraculous gifts of his Unction, shed on the Man Christ Jesus,} for he dwelleth with you, {in the Human Nature of Christ, so long as Christ dwelleth with you,} and shall be in you," {as the Comforter, when Christ is gone to Heaven.} Then in verses 25,26, he renews this and brings it over again, "these things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now methinks the internal spring of all that farewell

comfort, Christ left with his disciples at parting, should not have been forgotten! Saints being not yet at their journeys end, but weary pilgrims, as in that use he calls them, they need the Comforter in the rest of their way to Heaven, and the Spirit to be their daily Guide home.

His fifteenth excluding of the Holy Ghost is in his pretending to open the Satisfying Virtue of Christ. His words are, "but now Christ hath a satisfying virtue, and that we shall find when we do by Faith receive him; 'he hath wines on the lees well refined to drink.' 'Ho, every one that thirsteth, come ye to the waters.' Isa.55:1. So John 7:37, 'in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink; as such are called to him to come and drink,' so when they do come they shall certainly find this satisfying virtue in him. 'Jesus answered and said unto her, whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, &c.' i.e., he shall find such a satisfying virtue in me, that he shall never so eagerly pursue after the creature as before." {Page 63}

Now had it not been for ill example, one might admire the ignorance of this man, quoting so many texts of Scripture which do all speak of the Spirit of God, as a refreshing Comforter, and wherein the Satisfying Virtue of Christ's consists in giving forth his Spirit to the soul, and yet not glossing it in the least hint, that these things are spoken of the Spirit. But I see much of the cause. My "Gospel Feast" hath all along misled him; there this fault of excluding the Spirit reigns, and brings in all the Arminianism which abounds in the practical part of that treatise. Whatever it be, he hath made that ill pattern his model through the entire manual of his book.

His first text of the Spirit, though he brings not chapter and verse, is Isaiah 25:6. "Wines on the Lees," as much as to say, in the feast of the Gospel the Lord bestows his Good Spirit to be in us, notwithstanding all our own corruptions at the bottom of nature upon which he sits in his active Operations whilst he mightily raises his own work above them, and sweetly prevails against them, that these graces of the Spirit; Faith, Love, Joy, Comfort, &c., {notwithstanding the sin that dwelleth in us,} are daily purged from it, which the Holy Ghost in the same text calls wines on the lees well refined, in them that are born after the Spirit. Gal.4:29.

The second text which he brings speaks of the Spirit too, "ho, every one that thirsteth, come ye to the waters." Isa.55:1. The waters are the manifold preparations of God's Spirit to be given forth in a Gospel way of refreshment to the soul. These are doctrinally prepared in the Gospel, to which men are graciously invited, thirsty men, souls under some begun work of Divine Quickening that thirst after something, but they don't know yet what, to refresh their dry and languishing spirits; these are compelled to come, i.e., to come to the means of Grace where these waters are, though it be but yet coming with a Nature-Faith as well as coming to the means with a Nature-Motion, and there wait at these means, where these waters are to be had freely. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Prov.8:34. Freely, for at these means you are not by the Gospel asked what have you brought? How are you qualified? How have you lived? What have you done? How often have you prayed? Have you repented of sin? Do you mortify sin? Do you labor to fulfill the conditions of the Covenant of Grace? And twenty such questions. This is but men's way, not Christ's way of dealing with souls. These are none of the means where these waters for every one that thirsteth are to be had. Thirsty souls shall come from these means thirstier than they came there. Here are no waters. Psal.84:2. Here is no satisfying virtue, here's no refreshment in all this; and yet you must pay dearer for all this, as appears by the high price of the sellers, than you shall need to do for the waters themselves. Now these waters under the means of Grace are the Divine Refreshments of

the Spirit, emptying us of our selves, rejecting our qualifications and self-attainments, and filling us with Jesus Christ freely, and with nothing but what the Spirit of Grace, that pure River of the Water of life, derives from Him. A soul under trouble of mind, troubled for sin, can never be refreshed in a sense of the Pardon of it, till the Spirit be sent down as a Comforter from Christ, I Cor.6:11, to be in that soul, and apply the Satisfaction of God in the Righteousness of Christ unto that soul thirsting for Divine Refreshments, Psal.63:1-2; and then upon that Application of the Spirit the soul is satisfied, II Cor.5:5, there the satisfying virtue works, there the waters flow freely. So much for that, "ho, every one that thirsteth, come ye to the waters."

His third text is John 7:37, "in the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink." Here the coherence itself is so plain it can't be denied but 'tis meant of the Spirit, who also is named in verse 39. Thirsting is that painful and languishing condition {or case} of the soul in which there is no enjoyment, but a Communication of the Spirit of God to it can satisfy it, and take away the painfulness of the appetite of the New Nature after Jesus Christ by the Spirit. {"How excellent is thy loving kindness, O God; therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." Psal.36:7-9.} Drinking is actual and sensible partaking of the Spirit and the Free Bestowment of him, who brings all the sweet Consolations of God, and the Divine Refreshments from Jesus Christ in a flow of the living comforts with him, even as verse 38 manifests in these words, "he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

His fourth and last text is John 4:13-14 about Christ's conference with the Woman of Samaria; where our Lord took occasion from her coming forth to draw water at the well of Jacob, to set forth the Doctrine of Free Grace by the Spirit of Jesus Christ; and in this manner, by expressing it of the Water which he should give; and that because so many of the Old Testament Promises of the Spirit, Rom.15:4, had all along ran under the similitude of water, clean water, &c. {"Therefore with joy shall ye draw water out of the wells of salvation." Isa.12:3. "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Isa.49:10. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa.55:1. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer.2:13. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." Isa.44:3. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." Ezek.36:25.} "Jesus answered and said unto her, whosoever drinketh of this water {at the well of Jacob, and the city of Sychar in Samaria} shall thirst again. But whosoever drinketh of the water that I shall give him {shall, in the future tense} shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." What can this Water be, but the Spirit and his flow of Graces on the soul, when Jesus should be exalted? Especially it must be so, if we compare it with the preceding text, Jn.7:37, that speaks to us in the same metaphor, and same way of Promise. None can tell me else consistently what to fasten on for the interpretation, if they understand it not that he spake this also of the Spirit, and with Him of his Consolatory Refreshments, which they that believed on him should receive, as he saith afterwards, Jn.7:39, a little further on in this chapter.

Thus 'tis evident in all the Scriptures that the Holy Ghost is spoken of the Second Gift of God's love, next the Gift of his Son. Gal.4:6. Yet Mr. Hunt hath excluded the Spirit, and turned all these texts over to a Satisfying Virtue in Christ at large, or in the general, without the particular application of the Satisfying Virtue, in the Bestowment of the Holy Ghost whom God gives with Christ. Aye, rather than have given us one hint that these texts are spoken of the Spirit, he comes off thus in words next what I have transcribed. "I might, says he, have enlarged, but lest I should be thought tedious I proceed."

Now what a pitiful, dull shift is this! I am sure it is far more tedious to me to tell an idle story, I Tim.1:4, in the same page which himself professeth not to believe. "I remember {says he} a passage I have read reported by Nicephorus {why did he quote that ecclesiastical plagiary, who stole his superstitious, Monkish insinuations out of Eusebius, II Tim.4:4,} that Abgarus, a great man that lived in the days of Christ's flesh, who, hearing of his Miracles, sent a Limner to draw his picture; but when he came his countenance so dazzled his eyes, that he could not perform his work; how true that is I know not, but sure I am all that is in Christ cannot be set forth by creatures." {Page 64}

To all these excludings of the Spirit I might add abundance more in the range of this book, opposed in my Vindication, but I have only designed a taste. In his very Exhortation, where the honour of the Holy Ghost is so eminently concerned in exhorting to creature-acts; yet for 20 pages together, as to the Spirit, there is only once, in a single sentence, the name of that Person; though there was such continual need of this Worker, in all that long task of soul-working, soul-acting, and internal creature-moving, laid open, in pressing obedience and performances, from page 193 to 213. I have only a particularized in fifteen instances in this chapter of his excludings of the Holy Ghost, though the same fault hath been more copiously opposed in the preceding chapters of Arminianism. I say but fifteen times; but nevertheless, I do much question whether anyone can show me, if he numbered all his letters, that Mr. Hunt does more than fifteen times so much as name the Spirit {or speak of Him} in all his book. Whatever it be, there is scope enough in this task-master's setting of dead sinners and drowsy Saints {as his forms are out of the Gospel Feast} to work, to have made mention of the Holy Ghost one hundred times oftener than he has done in that spot of labor.

Let me subjoin a few hints upon those words of the Apostle, as a seasonable close of this chapter, Gal.5:25. "If we live in the Spirit, let us also walk in the Spirit." Wherein observe; living is before walking. 'Tis if we live before 'tis let us walk. A principle of Motion is first suited to the movement. Again, living in the Spirit is before walking in the Spirit. And moreover, life is through Christ from the Spirit, Jn.10:10, before there is any life of ours in the Spirit. Jn.3:6. And then 'tis as necessary to be understood, that this Life from the Spirit in order to walk in the Spirit is the free and pure gift of God's Grace. As the necessity of a thing ought to go before the nature of a thing, so likewise it is in this matter. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." Gal.4:6. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom.5:5.

First the necessity of living in the Spirit in order to walk in the Spirit, may be set forth more outwardly and generally, in these four negatives. 1. Nothing any man knows of Religion by the reason of an unrenewed mind is more than a carnal knowledge in the things of God. He is but a sensualist in Religion, Jude 19, though a separatist, so long as in the profession of it he hath not the Spirit of God. The reason of that great man of parts, Simon Magus, was a corrupt knowledge of the Gospel, for want of the Experience of it by the Holy Ghost, as his story in the Acts witnesses at large. Acts 8:18-20. Reason without the Spirit of Christ is but the carnal mind; and the carnal mind is enmity against

God; for it is not subject to the law of God, nor indeed can be. Rom.8:7. Nothing any man does in Religion by the zeal and devotion of an unregenerate heart is more than formal. 'Tis jogging on in the common road of nature without any enjoyment of Father, Son and Spirit. I Jn.1:3. The heart is not carried out one step beyond old Adams pad. The form may vary, but the heart is one and the same in all; no power of the Holy Ghost to alter it. {"For the kingdom of God is not in word, but in power." I Cor.4:20.} There is nothing in which a man sets out himself by gifts, and a mighty flaunting show of profession, but 'tis all hypocrisy in the sight of God, out of Christ and out of the life of the Spirit. There are none of a man's excellencies and commendableness, let him attain to the highest notions and forms, but sooner or later, if that man does not live in the Spirit, they will, they must at last, all come to nothing. {"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom.8:9.}

The necessity of living in the Spirit in order to walk in the Spirit appears more inwardly and directly in these four positives. 1. The Lord the Spirit, II Cor.3:17, will have his due glory, as well as the other Persons in God have theirs. As there are three distinct Persons in God, so there are three distinct praises to be ascribed, Isa.6:3, and offered up to God. 2. All our ultimate enjoyment of God rises out from God, through God, to God in Christ. Rom.11:36. How can I think of enjoying God forever, if I am not made spiritual here? 3. Our inward taste and experience of Communion with God can never be without spirituality. Rom.8:6. 4. Our Acceptableness with God in all we say or do, think or act about the Gospel, is connected with our living in the Spirit, and this Acceptableness can never be separated from our Union in Christ, as solely accepted in Him. If the Lord, the Spirit from the Father and Christ doth not work, we work from Adam, not from Christ. He must have a Gracious Hand in it, if ever we experience that we find favor with God in what we perform to him.

The Spirit leads us through Christ to the Father in all Acceptation of what we are, or do. As we cannot go to the Father but as we are led through Christ, so we cannot be led thus spiritually, but by the Spirit of Christ. Eph.2:18. Moreover, as there is an acceptance of what we are, so likewise of what we do through Jesus Christ. Eph.1:6. The acceptableness of the most spiritual performances {or the acceptableness to God of all our living in the Spirit} is founded alone in union to Christ, together with an interest in the complete Surety-Righteousness of Christ. Phil.3:9. Union in Christ; for union to him does not reach this mystery. The branch is in the stock, so the soul is in Christ which lives in the Spirit, and therein finds favor with God through Christ. Jn.15:2-5. Also, this Union in Christ is together with an interest in the Complete Surety-Righteousness of Christ. Gal.1:4. And as the woman in marriage wears the husband's name, and therein loses her own last name she had before her husband married her, so it is with the Gospeller in the Gospel-Righteousness. {"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:6. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness." Jer.33:16.}

This same Acceptableness with God, you'll say is a great thing, which they who live in the Spirit attain. But how is it evidenced to the soul by living in the Spirit? Why, it is for God to hold out his Free Grace to you in the Faith of Christ, as your spiritual eye of Faith is kept up upon what he hath done for you in Christ. 'Tis for God by the Activity and Power of his Spirit to descend upon your hearts, kindling up the life of the Spirit in you into more flame, into more ardent love to Christ. Lev.9:24. 'Tis for God by his coming down {from the Advocacy of Christ in Heaven} upon your hearts, and there

Efficaciously swallowing up all those things before you that were wont to be your main regard in Worship, you ever kept in your eye. I Kings 5:30-38.

Secondly, the nature of living in the Spirit is more especially, 1. To live out of ourselves in Christ, by another Faith than the Common Faith of the world. Gal.2:20. 2. 'Tis to live above in the views and enjoyments of Christ who is above. Phil.3:20. Psal.73:25. 3. 'Tis to live under a constant maintaining of the Spirit's own work by Himself from Christ. Phil.2:13. 4. 'Tis a conscious experience of living by the Spirit according to our Complete and Transcendent Relation above the natural. Our relation Mystical in Jesus Christ is above all our remaining nature-relation unto Adam. The victory is always from the transcendent relation above the natural. Rom.7:25.

Thirdly, the concomitant is walk in the Spirit. This is to walk with God in Christ by the same Spirit from whom we spiritually live. And of this Enoch, Gen.5:22, was a rare instance of in the times of the Old World. Heb.11:5. Moreover it is to walk with God in Christ by the Spirit of love, joy, peace, &c. Gal.5:22. Nevertheless, it may be here inquired, how a gracious walk is spiritual, and when it is so? A gracious walk is spiritual by the Indwelling of the Spirit, I Cor.3:16, as the Apostle speaks, "but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom.8:11. Likewise, a gracious walk is spiritual by the Daily Operation of the Spirit. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph.3:20. When is a man's walk with God spiritual? Why, it is so, when the eye is always towards the Lord above forms and carnality. "I have set the LORD always before me; because he is at my right hand, I shall not be moved." Psal.16:8. {"Mine eyes are ever toward the LORD." Psal.16:4. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us." Psal.123:2.} The eye of the soul by Faith and Heavenly Expectation. "My soul, wait thou only upon God; for my expectation is from him." Psal.62:5. Furthermore, 'tis when Christ is our Principle by the Spirit, of his being our Example by the same Spirit. Also, when Christ is our life by the Power of the Holy Ghost. {"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear." Col.3:3-4.}

Uses: Take heed, if you live in the Spirit, that you do not fulfill the works of the flesh. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal.5:16. Fall into them you will, even at unawares, from a corrupt nature-principle; but let everyone take heed how he deliberately finishes them. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom.8:13. Then, take heed of sinking below the natural excellences of a moralist, you that live in the Spirit. Jer.35:16. Would not one think this was needless? Yet the truth is, it cometh to pass, we have need to give nature-directions, in nature-points, to even very gracious men. I don't mean nature-directions for men to come to Christ savingly, like your blind preachers; but nature-directions to walk honestly among men, that spiritual walking with God may not be reproached for your sakes. Rom.2:24. {For, coming to Christ savingly is a Supernatural Work of the Spirit.} 2. Walking honestly agrees with the light of nature. This does not make you Christians, but to be Christians makes you to walk honestly. {"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I Jn.1:7.} Never take up your righteousness to men to be your righteousness towards God; lest God make your heart sick of the plague he loathes. Psal.38:5. Therefore, if you live in the Spirit expect that that Spirit will soon give you experiences from wicked men and carnal professors, of the outward Reproaches of Christ. {"If ye were of the world, the

world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jn.15:19.}

Lastly, a few words to the Unconverted, if the Holy Spirit will bless the instructions to them. 1. If ever God take hold of your hearts it must be by His Spirit. Jn.16:8. 2. You cannot sit under the Gospel, but you will resist the Spirit, if the Spirit does not conquer you. {"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. - And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." Acts 13:45,48.} 3. If the Spirit works savingly in any of your souls, he will discover a thousand times more in Christ for you, than there is in Sin, Satan and the World against you. {"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." I Jn.5:4-5.} The Spirit exalts the payments of Christ against all your own debts. He has paid all, yet is not one whit lessened in the stock. {"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal.1:4.} The Spirit exalts the Holiness of Christ, and sets it against all your own deformity and defilements. {"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor.1:30.} The Spirit shows you this. As the Spirit is given to you for your turning to the Lord, so it is the work of his Office to show you, in order to it, that all that is in Christ is for you. {"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Jn.16:13-15.}

## Chapter 37

### **Of Mr. John Hunt's Seven Proud and Arrogant sayings against the Prince of Life; wherein he depresses Christ, and exalts himself.**

The first arrogance is about the saints having done much for Christ, and their pretended receivings of very little from him in this world. His arrogant words are these that follow. "Meanwhile, the wicked world, like Haman, are preparing as it were a gallows for them; but when the Heavenly Records come to be opened, and it is found what the Saints have done for Christ, and how little they have in this world received from him, they will then march through the streets of the Heavenly Jerusalem in royal robes, while their Enemies at a great distance shall with grief say, thus shall it be done to the men that Christ will honour." {Page 179}

I shall not enter upon a discussion of this at large, nor lay open his ignorant misapplications in speaking of things quite differently from what the Scriptures speak; as if matters of Christ, managed by his Spirit and Grace within the Church, were of the same nature with those managed hereto for in the court of Persia, between Mordecai and Ahasuerus. But I shall confine my observations to one or two passages of the whole here transcribed. {"And now what hast thou to do in the way of Egypt, to drink the waters of Sihor; or what hast thou to do in the way of Assyria, to drink the waters of the river?" Jer.2:18.}

"When it is found what the Saints have done for Christ!" Done for Christ? Ah! Not done so much for Christ by ten thousand times as Christ hath done for the Saints! Why must the saints be talking thus of their doings separately from the Power of Grace? Phil.2:13. Nay, if the world believes nothing of what the Saints have been helped to do for Christ, Grace teaches the saints to wait and believe that the Lord Christ will be one day be revealed, and Himself shall discover what He hath wrought in and by them. Why must the children of God themselves set it forth vainly, and why do it in such a way of peremptory judging beforehand? I Cor.4:5. Oh! This doing, and discovery of what the Saints have done for Christ! This proud and un-mortified self! {"Be silent, O all flesh, before the LORD; for he is raised up out of his holy habitation." Zech.2:13.} Alas! What have the Saints done? What hath the LORD done? What have I done? What can we do? I have done nothing but what I have reason to be ashamed of before the Lord! Ah! We should rather be humbled, and tell what the Saints are doing against Christ! We have reason enough to be and do so. {"And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day." Ezra 9:5-7.}

It may be spoken to our shame what some of us have been doing in order that the Everlasting Gospel in this small Vindication may not be published, Amos 7:10, {because Mr. Hunt is named in it, as an author, who has written some things to the injury and reproach thereof,} or if published, may be discouraged in the birth, and not received among men. {"But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." Acts 14:2.} We are fallen into the Last Days, wherein {sure} are more perilous times, in which men are more lovers of themselves, proud, boasters, &c., than in Ezekiel's day! The people in that day would hear the Message, though they would speak against the messenger. Jer.26:11. But the case now seems to be worse, not only through the instigation of that brother in Northampton, but by reason of other instruments elsewhere, Acts 21:34; it was better than thus, I say, at Jerusalem. "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD." Ezek.33:30. They did not run up and down and labor to keep one another from information as to what the prophet's errand was, Matt.12:41-42, and yet they had no more love for Ezekiel, than our people that dissent have for those that would publish the Simple Truth. In short, if men are resolved beforehand neither to read nor regard what is in these papers, Jer.44:16, written for them and to them in the name of the Lord, let them look to it, and mark it, if their sin do not find them out. Numb.32:23.

Ah! Now is the time for us to judge ourselves, and bewail what evil {in all the kinds} we have done. Now we are to remember "and be confounded, and never open thy mouth anymore because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD." Ezek.16:63. And do we "thus requite the LORD, O foolish people and unwise," Deut.32:6, to plead our works, and give those of the Lord's people a name to make the other people afraid of them, who yet are helped of the Lord to lay the names of all flesh in the dust before him? {"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." Job 32:21-22.} Oh! Now is the time for us to lie in the dust, and stop our mouths, till Free Grace opens

them! We should not do Christ such dishonor, nor ourselves such injury, as to talk of what the Saints have done for Christ, to be opened out of the Heavenly Records. But this {ah; sad to be spoken} is not all!

"And how little they have in this world received from him." Dreadful divinity! What, was there no sponge in Northampton to blot out these words from him in this audacious period? Oh! Those words from him I can't bear! Acts 17:16. They spoil all! Does not the Word tell me {if I had no work of Grace to experience that part of it; how yet} in the keeping of his Commandments there is great reward? Psal.19:11. I bless his Holy Name, through Grace, I can speak it also from some Experience; for I have received more from him in this world through his presence with me, and the life of his Spirit in me, that all the afflictions I ever met with in the body can amount unto! Job 2:10. His Love, his Arm, his Eye, his Righteousness and Spirit carry me above all! And can that in any sense be little, which is in this sense so much, so great, and super abounding? What, does a saint receive but little from Christ to believe? Little from Christ to hope? Little from Christ to wait in hope of the Glory of God? Little from Christ to rejoice? Little from Christ to work from principles inwrought by the Spirit?

Do I receive but little from Christ, if his Spirit writes a true love in my heart towards friend Hunt {for love is a fruit of the Spirit} notwithstanding all his evil speakings of me in conversation, James 4:11, and extraordinary vilifying of me, who through Grace, do also know myself to be worse in the Omniscient Eye of God, II Sam.6:22, by nature from Adam, than he can represent me? Therefore I lie down before the Lord in my shame and confusion, Ezek.16:63; yea, notwithstanding all Mr. Hunt's Errors, if the Lord teaches me to love that brother heartily, and writes love in me, even the more in writing against his errors, through any measures of a hearty reconciliation in any part of this vindication, by the Spirit of Christ, and that too when I am most sharply and feelingly set against his Corrupting of this same Everlasting Gospel {as the Holy Ghost there seems to prophesy of the bold spirited Luther, Rev.14:6,} and against his entangling and beclouding it by his many self-oppositions? Do I receive but little for all this? What though I am sharp against his proud, arrogant and saucy talk that lessens the Prince of Life, Light and Love! Acts 3:15. And that in matters where Christ is eminently concerned, where an "I" spoils it, if it be not "I" by the Grace of God, &c! I Cor.15:10. Ah! How little known is the Power of Christ's love, since men that talk, write and preach, do so few of them discern his Grace from their own Corruption!

Mr. Hunt's second arrogance is this, "I have therefore only brought you some clusters, which I plucked from the Tree of Life with my own hand, that so you that are saints may see it is a good land that ye are going to, even a land flowing with milk and honey." {Page 129} "Clusters I have plucked!" O self-exalting! How did I come at these Clusters? How came I to find the way thither, through this great and terrible wilderness? Deut.8:15. How came I thus to magnify self-wisdom, self-strength and self-qualifications? How came I to reach these Clusters? How came my heart to stand to it, whilst I stood to cut them down? {For the Word tells me that the clusters at the Brook of Eshcol were cut down, Numb.13:23, and that the spies that were sent did not pluck them from the vines.} How came it about that when I saw the sons of Anak, Numb.13:33, the Giants, where I stood, I still kept my ground with knife in hand? What did great "I" do in all this? Others are freighted, how came it to pass that I was not freighted? Psal.138:3. "Which I plucked from the Tree of Life with my own hand!" How came this hand of mine to be thus guided, strengthened and prospered? {"And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa.58:11.} What, must it go all in my own name, and by my own hand, like Sennacherib's vaunt, "by my hand have I done this?" Isa.10:13. Is nothing of it to

be carried in the Lord's hand? Is the Lord's hand shortened that it cannot save? Ah! Why must I come by all these from the Tree of Life with mine own hand?

Besides, can another see it to be a good land from what I have done in it already? Who is it that hath made the seeing eye? Prov.20:12. Why does not Mr. Hunt makes himself to see better, if he can make others see at all? In a word, does not arrogance lay some claim to absurdity? For, can it be an evidence that a land flows with milk and honey, because of the plenty of vines, grapes and clusters that abound there? Were not these things distinct things in Canaan? And did not the milk and honey prove it to be a land flowing with milk and honey, as the Clusters of Eshcol, or Canaan's Grapes proved it to be a fruitful land in vineyards? When men are left to depart from the Gospel, it is sometimes a part of their punishment to be found out that they speak nonsense, by muttering chaotic Scripture phraseology.

His third arrogance is like the former. "And if I may but convince you &c." {Page 79} Oh! That the man was more humble, and acknowledged more of his own inability! Let him turn his "I" {in convincing work into a "C"} and say not I, but Christ, if he pleases to work by me. For Conviction of the soul is a work above the instrument. This is the Holy Ghost's work from Christ at the right hand of God. 'Tis not the work of any man or any minister, and therefore the instrumentality of the man should not have been trumpeted forth, whilst the Efficiency of Jesus Christ, who sends down the Holy Ghost in his own Name from the Father, is concealed. Jn.16:7. 'Tis no fit ministration to shut out the Efficient, and take in the instrument. {And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." Jn.16:8-11.} 2. John Baptist had other thoughts of his ministry, when he had Christ in his eye. {"He must increase, but I must decrease." Jn.3:30.} "The latchet of whose shoes I am not worthy to unloose," Lk.3:16, and which is least, to convince a soul, or to untie a shoe-latchet? 3. It requires a great deal of Evidential Power to convince, &c. It signifies to overcome in conjunction with another Worker. Now, 'tis true, it required no more power, though more worthiness, to untie Christ's shoe-latchet than to do the same for any other man, but does it not require more power to be a worker together with Christ, II Cor.6:1, though it be but to beseech compliance with what men are convinced of? How much more does it require power to convince, when it is the Holy Ghost who does it together with Christ? Lastly, you make it another incoherence with yourself, when elsewhere you acknowledge Conviction to be by the Spirit of God. Your words are, "if you are by the Spirit of God convinced of this sin {of unbelief} here, there is a hope that you may be saved from it, and that he that convinces you of Sin, may also convince you of Righteousness." {Page 171} Now sure, if it be the Spirit in one that convinces of the principle, unbelief, then it is the Spirit too who convinces of the other, the Object of Faith, namely, the Lord of Glory, which I am sure is not in Mr. Hunt's power to convince anyone of, but is the Holy Ghost's own work, I Cor.2:8-11, of which the book was speaking on page 171.

His fourth arrogance, "I'll cast the net, and who knows but I may this once enclose a multitude, and may from henceforth become a fisher of men." {Page 194} The net here must be that which is woven by the Holy Spirit. But who can cast that which is woven by the Spirit without a work of the Spirit? 'Tis not words will do it but Power. Now is it not a sacrificing to our own net, Hab.1:16, to thus exclude the Spirit, and run on in this style of arrogance, as to imply that the work is mine; that is, "I'll do it?" Was the net of the Gospel cast on the right side of the ship here? To go back to it literally, was the net cast on the right side of the ship without Christ's Direct Command? And did not Peter in casting it, own the command of Christ, and derive his Commission from the Great Master? Nevertheless {says that disciple} "at thy word I will let down the net."

Lk.5:5. 'Tis too great and swelling a word for us to say, any one of us, "I'll cast the net," without a direct application to our Master, "nevertheless at thy word I will let down the net." What multitude is like to be enclosed, when we enclose the honour of casting the net to ourselves, and exclude our Master? How is it likely we should be made fishers of men, Matt.4:19, when we presume upon success, and yet don't know how to let down the net on the right side of the ship? If we catch men for Christ, they must be found in Election, Particular Redemption, and that branch of the Everlasting Covenant which the Spirit has undertaken to make out in Effectual Grace. And what is there of all this owned in that book? "I may this once enclose a multitude!" Here's confidence in the flesh! Pray, if the success be not answerable to his expectation, then let him tell me in his answer, what one soul was ever converted to Christ by that net-cast of his book, because he speaks of expectation to become a fisher of men by this one cast?

This is particularly contradicted in the same place. "For though with man this is impossible, yet with God nothing is impossible." {Page 194} 2. Had it been only to make it of a piece, the former should have been worded thus, "the Lord bids me cast the net, for he bid Peter cast the net on the right side, and who knows but that the Lord may enclose in that net a multitude?" Thus it should have been. Otherwise, what makes that which follows, "God can do that in a moment which we cannot do all our days." Page 194. 3. This is to be answered out of his own grant. "I grant it is not in the power of the most faithful and able ministers of Christ &c." {Page 184} Now if it be not in the power of ministers to reveal Christ to the souls of any of their hearers, as he there speaketh, then it is not in their power, at letting down the net of the Gospel, to enclose a multitude of men whom they fish after. And again, as his saying at page 184 is granted, so that other expression in page 184 should have been worded more dependently. {"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil.3:3. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." II Cor.4:5.} 4. What he saith in two other passages touching Christ and the Spirit, contradicts this same great I, "he that does not in all his preaching exalt Christ, is no Gospel-preacher." {Page 180} And again, "it is only the Spirit of God in the Gospel that can take of Christ's, and show it unto us." {Page 180} Poor man! He did not see this inconsistency with himself; but I, I, I, as if at another time there was neither Christ to be preached, nor his Spirit from the Father. Oh! This same great I; tis such a pity it should stand and cast such a shadow over the Glory of Christ Unveiled! {"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day." Isa.2:17.}

His fifth arrogance. "And I cannot but hope, if I can but remove this mistake, that Christ will have more to follow him than he hath had." {Page 78} {To say, that I have done this or that in case of a mere natural act is lawful; but to say "I" have done it, where doing it is the Exclusive Property of the Holy Ghost enabling, is robbing God of the Glory that is due unto his Name.}

I remove a mistake! This mistake that Christ is not so honorable as indeed he is? Why, we have no sufficiency of ourselves, all our sufficiency is of God. 'Tis pride therefore to say this, and not to qualify it with some word of dependence interwoven. Again, 'tis "I" remove this mistake! Some mistakes are harder to be removed than others; and this as hard as any, thinking Christ not to be so honorable as he is. Surely this is a very great mistake, the common mistake, a mistake very difficult to be removed, and that from Mr. Hunt himself. Reader, compare the two treatises, Christ the Most Excellent, and the Vindication of Christ the Most Excellent; and see if it does not plainly appear, that the author of Christ the Most Excellent {or, the author of the book so styled} did not believe himself, as to how truly honorable Christ is. Now then, if he could not remove his own mistake, how can he remove other men's mistakes?

Lastly, the amplification is more astonishing still. "I remove this mistake so as Christ shall have more to follow him that he has had." Aye? This is more than all. But pray now, if I do all this, where's the Author and Finisher of our Faith? Heb.12:2. Where's the Father that draws? "No man, says Christ, can come unto me, except the Father which hath sent me, draw him." Jn.6:44. Where is the Spirit that now generates life? Why must that be supposed, which in the highest degree was worth expressing? {"Behold, God is my salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of Salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted." Isa.12:2-4.} And why must that be expressed, which is so low as was not worth supposing, in any separation from the work of God?

His sixth arrogance touched. "I have spoken enough, one would think, in his praise, to set every soul a longing after him, and to make every soul sick of love for him." {Page 106} Spoken enough? Aye, there's too much without more of the Spirit; and yet not enough to the purpose without the Spirit neither. And what kind of one is he who thinks "his" speaking enough, without the LORD speaking enough, sufficient? II Cor.3:5. Where is the Holy Ghost and his work from Heaven, upon your speaking enough in the same matter, exalted? Your speaking enough, and my speaking enough, are but words, and not Power. It is Light must do it, and Power must do it, and the Holy Ghost in both, or there it is not spoken enough. Methinks the same "speaking enough" is so like the schoolboy's task, and the doctor that teaches by the hour-glass, as if we were glad the book and the labor might be laid aside. Mal.1:13. It is said in Acts 20:9, that Paul was long preaching. Whatever it be, your speaking enough here should be your doing enough; if we could but see you once fix upon your doing principles. Tush, doth the issue of all your doings, when you put poor sinners to do so much, and you speak so little of the Spirit to them in their doings, come up no higher than this? {"I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation." Psal.40:10.} Why, sure you don't think you serve God for naught! I am ashamed of such poor doings as these. I acknowledge, there hath been something remarked of this nature in his errors about Universal Redemption. However, this passage was never brought yet, as may easily be seen by looking back into the former of the two chapters upon Universal Redemption.

A word of correction to this arrogance. If the Holy Ghost speaks not by and above us, we can never speak enough in Christ's Praise, that souls, even of the Election of Grace, shall have any spiritual and true desires after him. To set souls a longing after Christ is a great work, making them to cry out for the Living God! Psal.84:2. This is the work of the great God; and for God to be excluded, and a poor worm substituted is a very arrogant trespass against the Mighty God, and an invading the honour of the Majesty of Heaven and Earth. What can any man speak to the purpose, if God does not speak by him? Now if God hath spoken anything by Mr. Hunt, why should not God have had the Glory of his own Condescending Grace? {"Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." Isa.2:10-11.}

His seventh and last arrogance. "We ministers do all we can to show forth the Beauty and Glory of Christ by this and the other metaphor. So when I have used all the similitudes I can, &c." {Page 8} We do all by this and the other metaphor? And I use all the similitudes I can? How durst we ministers have used metaphors to set forth the Beauty and Glory of Christ, if the Holy Ghost had used none? How durst we take up the

wrong metaphor from any text which the Holy Ghost has not opened to our understanding? Aye, what hath any one to do to depart from the radical metaphor of the Holy Ghost? {"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor.2:13.} If a man uses duplicate and divers metaphors of his own, in his own matters, he may change them from one to another, Judges 14:14; neither is his diversity an arrogant wandering, but the better illustration, because he hath not a metaphor of the kind set him, as the Holy Ghost hath done in such metaphorical texts, Hos.12:10; so that he may change one metaphor in such a case for another, or multiply it, and use any one of other kinds! {"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." Deut.4:2.} And in matters, where the metaphor is not already by the Holy Ghost concluded on, there's a liberty, and a man may use it; but if he propose or undertake to handle the metaphor of the Holy Ghost's revealing, Isa.28:23-34, he ought to keep to it, and not change it for another; much less use all the similitudes he can. Eccles.7:29. This is arrogance, because the Holy Ghost's Wisdom in a metaphor, as well as in other cases, is a rule set up to go by in Sacred Scripture, and we ought to follow the same metaphor, and it is an error to depart from it, Isa.24:5, into foreign similitudes, Jer.2:18; which I necessarily do, if I use all the similitudes I can. For instance, if I think to undertake and handle the metaphor of the Rose of Sharon, and instead of keeping to the Rose of Sharon, I bring in all I can invent of the qualities and properties of another Rose into the same former metaphor, I am then gone aside from the Holy Ghost's Wisdom in the Word, and am got into my own. {"He that hath an ear, let him hear what the Spirit saith unto the churches." Rev.2:29.}

What a proud thing is it to snatch the honour out of Christ's hands? What metaphors had he been speaking of? What similitudes was he undertaking to expound? Was it not the metaphor of the Rose of Sharon, in his text of Song 2:1, just before? Whose metaphor was that? Job 26:4. Shall we ministers arrogate it? Shall we vaunt, and flaunt it with a doing all we can by this and the other metaphor, when there is no metaphor we take up from the words of the Scripture that ought to be called our metaphor at all? 'Tis the Holy Ghost's, let all flesh be more modest. {Besides, doth he know a believer's duty towards the Spirit no better, upon the Foundation of the Spirit's work towards the Believer?} Ministers should be very cautious of bringing in their "we" and "I's." Let them never set their figure of One to make him a cipher, who is beyond all that can be numbered by us. How dare we ministers ascribe those metaphors to our using, which are evidently the metaphors prepared for us by the Holy Ghost in our Bibles, which himself hath used, as in this metaphor of the Rose of Sharon? Does not the Lord say in Hosea 12:10, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Now, if Christ be using the metaphor, and thereupon it is His own, how comes the arrogant creature, Job 11:12, into it with his, "we ministers do all we can to show forth the beauty and glory of Christ by this and the other metaphor?"

If things might pass at this rate, we should quickly think we found the Scriptures too narrow for our Faith, and proudly refuse to expound them by the Scriptures themselves. {"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor.2:13.} And what should we do then in Divinity, but, as the times, leap over all instituted bounds, and instead of Doctrinal Revelation range it abroad in Natural Religion. {"But in vain they do worship me, teaching for doctrines the commandments of men." Matt.15:9.} Besides, in this error of Mr. Hunt he hath been little more than the trumpeter of his own, and other men's praises. {"Let another man praise thee, and not

thine own mouth; a stranger, and not thine own lips." Prov.27:2.} Yet, this thing himself had inveighed against. Lastly, scan it thoroughly in any of the Scripture-metaphors, and see if they be not all of Divine Authority, that we ministers can do nothing without the veil of modesty; that is to say, the Holy Ghost uses them by Himself in the Scriptures, II Pet.1:21, and by us and our Ministry, if he uses us to do any good by them. {"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." I Pet.4:11.}

## Chapter 38

### **Of Mr. John Hunt's further arrogance; especially in his expression about Interpreters on Luke 15:22.**

It is some arrogance too, though of a far lower kind, for Mr. Hunt to appropriate that conception to himself, which may be found more common in Expositors taking up the same thought {as is most probable} one from another. A word or two upon that in Genesis to begin with.

"Could not the Dove, says he, stay out of the Ark as well as the Raven? I conceive the reason why she could not, did arise from there different natures; the Raven in all probability might light and live upon the dead carcasses, which were floating upon the water, and that might keep her from coming to the Ark." {Page 134}

If a man will site his authorities let him do it, but to challenge them as his own, favors of an ostentation of vain-glory, more than a proof of Truth and Modesty. I conceive it, says he. It is easy to conceive that which is both conceived and expressed too to our hands. Now considering this conceiving of the matter, why the Raven returned not into the Ark, is found in Mr. Poole's English Annotations, and in the hints of the Assembly's Annotations, and in Diodati, or the Italian Annotations, translated into English, Mr. Hunt should rather have said, as in his book, page 26, "since I have been a student in Divinity I have been taught from you; that immodestly have said it thus of the Raven, I conceive so and so, when his worthy authors had conceived it for him."

But the main instance of his pride and arrogance designed for this chapter lies in his fictitious pretensions of knowing the general interpretations on Luke 15:22, whereas it may easily be proved he never saw them on the text, Ezek.13:3, but has consulted the fewest number of them. And all tends to make the vulgar reader believe two lies. 1. His own reading on the text. 2. That Interpreters are generally sounder and more honest than indeed they are. {"I am against the prophets, saith the LORD, that steal my words everyone from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the LORD." Jer.23:30-32.}

The words he uses are upon Luke 15:22, "bring forth the best robe," by which {says he} Interpreters do generally understand the robe of Christ's Righteousness." {Page 204} Generally? What, as if no body almost was corrupt upon this text.

I shall prove, if the Lord will, that he never consulted Interpreters generally to know it. This was a boast. Interpreters generally are all sorts of Interpreters. It's a very loose phrase. I could remember no such general interpretation, and therefore before I consulted Interpreters particularly, as this phrase is a loose one, I secretly feared it was a lying one. Neh.6:8. Generally? What, do Popish, Arminian, and all sorts of Interpreters

upon that place generally interpret the best robe, of Christ's Righteousness? For there is not one cautious word of limitation; as to say, Orthodox or Reformed Interpreters, to soften the expression. Let me cast his general Interpreters into these four classes, viz. 1. Corrupt. 2. Barren. 3. Vacant. 4. Famed for Orthodoxy. Of the corrupt there are two sorts. 1. Corrupt in doctrine. 2. Corrupt in the form of criticizing the original words. Let me go over them in their order.

The "best robe," by which {says he} "Interpreters do generally understand the robe of Christ's Righteousness." But {say I} how can that be? Theophylact makes it to be baptism. Gregory the Great, and his Moral Expositions, and the First Volume of his works, interprets it the garment of innocency that man had in his original integrity. Nicholas of Lyra, or Lyranus, the Jew turned Christian, calls this best robe the hope of immortality. Thomas Aquinas interprets it of the Divinity which Adam lost. Desiderius Erasmus in his paraphrase follows Gregory and Lyra, and makes this best Rose to be the robe of former innocence which the prodigal son had lost. Carthusian interprets it the robe of innocency taken up in baptism, and so follows Theophylact, as afore. Willem Hessels van Est expounds it of charity. Felix Bidenbachius, a follower of Martin Luther, doth, in his storehouse of funeral-subjects distributed into various classes, interpret it, as some before, of baptism. Hugo Grotius gives this sense, that it is perpetual innocence of life. Emmanuel Housset follows Gregory, Aquinas and Erasmus. He tells us, it was that garment the prodigal had been clothed with before. Johannes Ludovicus Wolzogenius the Socinian is the very quill of our Neonomian, and tells you, it is an unblameable life and conversation; which is plain Mr. Baxter meant this robe to be, in his gloss upon the text, clothing the children of God with righteousness and holiness.

The "best robe," Lucas Brugensis interprets it in the letter, a long garment down to the ankles. Maldonate, a learned Jesuit who thought it a great improvement upon the text, tells us, it is not an ordinary garment as servants wore, but a vestment fit to be put on by the sons of nobles. Nicolaus Zegerus interprets it a kind of garment to the bottom of the feet. Augustine Marlorate, who gleaned the ears, makes but a poor harvest of it, having picked up no better an interpretation, than what is of the corrupt literal sort too, as I find, when he came to thresh it out, and give his own thought. Rudolf Gwalther in the greater critics interprets thus, a principal robe heretofore proper to the Medes, or Medians. The critic Daniel Heinsius could not have slept, if he had not been reconciled to the conceit of Lucas Brugensis, and told us it was a certain sort of garment worn down to the ankles. The Dutch Annotations, translated into English by Theodore Haak, say no more upon this best robe than the same defectiveness of the letter, and in an odd enallage of the number too, to wit, long garments like gowns. Dr. Hammond flourishes over the same with new and better rhetoric. His words are, "use him with all the expressions of respect and kindness which are possible; bring the best garment that is in the wardrobe." Thus the doctor, and are not all these far enough from the Righteousness of Christ? Let's consult more of them.

The "best robe," next let me bring in the barren Interpreters. These read after the criticism of the original words, but open not the ground of them. For there is a notable variation in the original text from our common reading in the translation of the King's Bibles. And let's see among these Interpreters, whether they do generally understand the robe to be meant of Christ's Righteousness. The interpretation called *Glossa Ordinaria*, or the ordinary gloss, reads it the first robe, but says not the Righteousness of Christ; and no wonder the ordinary gloss is so barren and unfruitful in the knowledge of our Lord and Saviour Jesus Christ, which ought to be healed in our understandings out of that wholesome and original phrase, the first robe, when as some of the ancients {from whence this *Glossa* &c., was collected by Walafrid Strabo the Monk, a disciple of Rabanus Maurus, about the middle of the ninth age particularly

Hierome in his Canon does read it so too; quickly bring forth the first robe; and so the Vulgar Latin from Eusebius Hieronymus reads the first robe. Francois Vatable also reads the first robe. Sebastian Castellio reads it too the first robe. The Rhemists in their translation, glosses and annotations, read it, "quickly bring forth the first stole and do it on him," and though herein they followed Hierome in the matter, they labored to be more obscure in the form to lock up all they could from the knowledge of the common people; thereby seeking to frustrate the English Reformation, by filling up the English Bible with many Popish and hard words; a work of darkness subtly contrived by the Jesuits at Rhemes, but bravely unraveled and refuted by Thomas Cartwright and William Fulke. Arias Montanus follows Jerome, "quickly bring forth the first robe." John Price {Pricaeus} in the fifth volume of the larger critics, reads "the first robe, the former robe, or principal robe." Ludovicus de Dieu brings the Arabic text for the first robe, and the Syriac text for the chief robe. The famous of the Cartwright's, in his Harmony, published about 1627, goes not beyond the literal expositors, "a most excellent and precious robe;" but says no more of it; he does not say the Righteousness of Christ. Do these Interpreters therefore bring up the examined observation to truth, that Interpreters generally understand this robe, this first robe, has meant of Christ's Righteousness? Surely no!

By this "first robe" those Interpreters {without doubt} meant the first robe of innocence which mankind had, and lost in Adam, even as the Interpreters of the first class had expounded. This first robe nevertheless {though Interpreters do not hit on it} was the Righteousness of Christ, absolutely designed as Grace, for supreme ornament and glory to the elect in Christ Jesus, in the over-fall way, though the elect had never fallen, and so needed the Righteousness of Christ's nature for their Justification, which since they did, as matters stood, by reason of the Fall. The Righteousness of Christ's taken thus, in this supreme over-fall way, seems to be pointed to by the Holy Ghost, in his original phrase, the first-robe. {Rom.11:36 – Rev.3:14} For so, it is the first robe, in a priority of Designation and Order, before the robe of Adam's innocence was pitched on, who is but the first open man, in the Creation of man by the pattern, or Man-Image in the Second Person of God, and first man too in the under-fall way, or the fallen state of mankind. {Gen.1:26. Christ is the First Man in the Pre-Creation Over-Fall way; Adam is the first man in the Creation Under-Fall way.} Also thus over-fall way; Adam is the first man in the creation-under-fall way, it is, that the Righteousness of Christ was absolutely the former robe to Adam's innocence; and withal the chief robe, the principal, the most excellent and precious robe, which Adam never lost, because {as he was our open creation-head} it was never committed to him, as the robe of our nature-innocency was. Jn.1:16. Now such was the vastness of God's thoughts and ways within Himself, Isa.55:8,9, that He was not tied up to the Fall for a way of dispensing to the elect, the Righteousness of His Son, as the Glory-Man; for though the elect had never needed Pardon and Justification from that Righteousness, yet they should, as the wife of a husband, have been endowed with this glory, the glory of the Wisdom-Righteousness, I Cor.1:30, whether there had been any Fall decreed, to make the Redemption-Righteousness of Christ necessary, or no; because it will ultimately be swallowed up in that Righteousness-Glory, as if sin had never entered. So that the first robe there in Luke 15:22 is the first robe, in order of Counsel, before Adam's robe of innocence. Eph.1:11. Neither indeed can the Righteousness of Christ stand so clearly in this text, according to the original words, except in the Over-Fall way of Grace it be so interpreted. This might be some reason why the learned have generally stumbled, scrupling to confess it of the Righteousness of Christ in their interpretations; because the Righteousness of Christ can't well be the first robe {for first and chief are two things} without the Over-Fall Interpretation; and I have found that almost all learned

men have been enemies to that. Isa.29:14. Blessed therefore be the Lord that he has kept me, and rescued me out of their snare {robbing me of the chief Foundation of all the Grace of God in an Absolute Over-Fall way, that does so secure Grace to me in the Under-Fall dispensations, through which I am passing into an Upper-Fall glory.} Now man being fallen, the same first robe of Christ's Redemption-Righteousness, prepared in Christ before the robe of innocence was openly put on Adam, is put upon the elect. Tit.3:4-6. The robe of innocence too in Creation was put upon Adam by the Wisdom-draught of the same Wisdom-Righteousness, or Image of God, the Glory-Man, from the Dates of Everlasting. This Wisdom-Righteousness could have served the First Decrees of God's Absolute Grace, though there had never been the Fall to make it necessary, that that Wisdom-Righteousness should have become Redemption Righteousness. But to go on.

"Bring forth the best robe." Here I proceed to the mutes and the vacant Interpreters. Of the critics, Johannes van den Driesche, in his 10 books of the Praetorian, omits the 22<sup>nd</sup> verse. Martin Bucer also, in his upon the Evangelists, excludes it from its proper place; nevertheless, elsewhere in a remote reference of his, when he has wearied his reader to find him, descends to no particulars. Cartwright and Fulke, in their confutation of the Rhemist's Testament, pass this verse over. Theodore Beza hath it wanting in his annotations. Joachim Camerarius, his supplier, at the end of the best edition of the book, leaves it out. Fransiscus Junius and David Paraeus are silent in the matter. Piscator hath not one word to it. Nor yet Benedictus Aretius on the New Testament. Dr. John Lightfoot neither takes it into his *Horae Hebraicae*, nor in his Harmony descends to any particulars in the whole parable. And Mr. Samuel Cradock in his Harmony overlooks the particulars of the parable as too minute to spend time on.

"Bring forth the best robe." Next come the reputed Orthodox, and yet indeed are, in their interpretation of this best robe, Heterodox. The ancient Ambrose, bishop of Milan, interprets it of wisdom, the strength of spiritual wisdom in the room of bodily infirmities. Conrade Pellican, one of the first reformers, and born as early as 1478 only follows Erasmus in his Paraphrase, who was a moderate Papist, and interprets it that first robe of former innocence the prodigal son had lost. Heinrich Bullinger {another of them} speaks freest from corruption of any yet, whose interpretation is, that it is the Innocency of Christ; that is, of Christ's Person and Nature. And yet this is distinct from the common acceptation of his Righteousness, and wide from what Mr. Hunt with other authors, {perhaps,} will allow that Particular Righteousness of Christ's, which consists in what he did and suffered. Ulricus Zuinglius, the Swiss Reformer, makes it to be only the liberal bounty of God. John Calvin himself makes it but a restitution of Adam's Righteousness we lost in innocency; the Italian Annotations by Giovanni Diodati expound it of God's doing good to his own in general. Daniel Toffanus interprets it of our Sanctification and Renewing. Now this is an inward work, and so can't be the Robe of Christ's Righteousness. Mr. Matthew Poole in his Latin Synopsis, or abbreviation of the greater critics, quotes none for it but such as interpret it Innocency of Life, and a Restoration of what we lost. Whereas we lost not the Righteousness of Christ whereby we are justified. Mr. Clarke hath nothing but two texts at the place, which I may say, he Interpreters do far oftener carry to inherent Righteousness than imputed.

In short, I have never met with three Interpreters, and all in English, who have expounded this robe in Luke 15:22 of the Righteousness of Christ. The first is Bishop George Downham in his Treatise of Justification against the Papist Robert Bellarmine. He understands it of the Righteousness of Christ imputed to us. The second is Mr. Abbot in the Divines of the Assembly {commonly, though improperly, called the Assembly's Annotations, because all was done in that performance by ten men.} And the third and last interpreter is honest Mr. John Collings, late of Norwich, who is the only man finds

fault with the interpretation of it, as to Innocence our Inherent Righteousness lost, in this supplement to Mr. Poole's English Annotations. Now I never met with a fourth.

On the whole I argue, books and interpretations of men hitherto upon this text are generally deceitful streams. They'll fail a man who searches them with a thirst after the truth. And surely he is a boldfaced and arrogant writer who tells us of this text, Luke 15:22, that by the best robe Interpreters generally understand the Righteousness of Christ, when there are but three Interpreters to be found, in consulting above fifty, but what give him the lie in it! If he can nevertheless maintain his ground of thirty or forty of his worthy authors, it behooves him for his reputation's sake to do something manly in it; and albeit he can't make out this generality of Interpreters on the place, yet he ought to recant the mistake openly among his other retractions. "Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the LORD is a God of knowledge, and by his actions are weighed." I Sam.2:3.

## Chapter 39

### **Of Nine and Twenty of Mr. John Hunt's Inconsistencies and Self-Contradictions briefly laid together; if there may be means to put him upon more close thinking.**

Inconsistencies and Self-Contradictions are opposite Propositions, that whilst one of them is laid down for a truth, the other plainly stands against the Gospel. I have noted in my margins divers of these already; I shall present the reader with some new ones.

He saith excellently well as a Truth of the Gospel in his uttering and penning these words, "he that doth not in all his Preaching exalt Christ, is no Gospel Preacher." {Page 180} Very well. Then he that doth in some of his preaching disparage Christ, diminish Christ, and speaks things of him that are unbecoming, does not exalt Christ in all his Preaching. But it hath been proved in this Vindication that Mr. Hunt hath in some of his Preaching and Printing disparaged Christ, diminished Christ, &c. Therefore, {I conclude from his own premises,} that he is no Gospel Preacher. It hath been proved that his nineteen open disparagements of Christ, and his seven and twenty reflections more upon Christ, are a gross number of self-contradictions and inconsistencies with his own saying now laid down, about exalting Christ. Try it, I say, by that one rule of his own, and that his own Preaching and Doctrine in the same book has been verily a self-contradiction.

Try matters again by another rule of his own, and see if it doth not make up another self-contradiction. "If we that are Ministers of Christ {says he} and Ambassadors for him, should not speak well of him, who shall?" {Page 185} Now is it not a self-contradiction to this, to belie Christ, and tell us that he was fearful? And that "Christ upon the cross was speechless, and only uttered a few dying sobs and groans?" And that thousands are nourished out of the Dead of the Tribe of Judah? Do we Ministers and Ambassadors for Christ speak well of him, when, instead of opening the Doctrine of his Person, what he is, we diminish him, by telling the people {instead of what he is} that he is "styled" the Mighty God? As if he stood thus only precariously, and out of courtesy, upon our good liking. Is all this speaking well of Christ? Yet does not brother Hunt, who hath prepared lying and corrupt words before the King, Dan.2:9, even the King, the Lord of Hosts, and God over all blessed forever, Rom.9:5, look upon himself to be a Minister of this Christ, and an Ambassador for this King? However it be, this Minister of Christ, this Ambassador for Christ, II Cor.5:20, hath not spoken well of him in some things regarding him; in fact, very ill and even scandalously. Why then, says he,

"who shall speak well of him?" I answer, none can, but he that is taught of the Spirit, I Jn.2:20, let him call himself by as brave names as he will.

To go on, says he, "Christ hath an enclosure which he has taken out of the wide world, and there he delights to be; to his own he is pleased to manifest himself, though not to the world." {Page 11} This is the truth. But now doth he not openly contradict himself in his Universal Redemption sayings? Look back, reader, and compare those passages I have gathered from him, and laid together in my 32th chapter. If Christ hath an enclosure, why should Mr. Hunt think or expect all that have heard of him should believe in him? If he hath taken his own out of the wide world, why should we believe it marvelous "that all the world are not sick of love for him?" For this I have shown out of his 109<sup>th</sup> page which he hath laid down. But doth not the present passage most palpably contradict it? If Christ's enclosure be out of the wide world, how can we not wonder that all the world are not sick of love for him?

So again, can spiritually dead creatures that outwardly hear of him inwardly believe on him? Can a stone come to the sun, or make its application to the Morning Star? "One dead {says he} in sins can take no delight in Christ, he is senseless, and this precious Rose of Sharon is nothing to him; and as the clearest day and the darkest night are both alike to one blind; so the god of this world hath so blinded the eyes of sinners, that they neither see any need of him, nor beauty in him, and therefore make light of him." {Page 11} All his particular sayings in page 11 are arguments enough he hath put together against his own universal notions in other places. How does a man write by steady principles which he believes, when he is ever and anon contradicting what he has said, and nowhere reconciles it.

"I further grant {says he} that it is not in the power of the most faithful and able Ministers of Christ, though they should spend and be spent, by any power in them to reveal Christ to the souls of any of our hearers, this is God's work, we cannot open the eyes of them that are born blind." {Page 184} Is not this evidently contradicted by that other saying, "I have spoken enough one would think, in his praise, to set every soul longing after him, and to make every soul sick of love for him?" {Page 106} If it be not in the power of the able Ministers of Christ to reveal Christ to the souls of any of their hearers, but this is God's work, is it not a manifest contradiction of an able and faithful Minister of Christ to assert it thus in his own name, and carry off all the praise of the speech with his own lips, "I have spoken enough one would think in his praise, to set every soul a longing after him." If God must speak and do it, how could he think himself had spoken enough to do it? These things are not of one piece of Truth and Consistence. {"For mine own sake, even for mine own sake, will I do it; for how should my name be polluted, and I will not give my glory unto another." Isa.48:11.}

"When God saves any soul, he will do it in such a way as shall most magnify the Riches of his Free Grace." Page 204. Very well. How does this now agree with all his preceding arrogances? Does it most magnify the Riches of God's Free Grace, to ascribe so much to the instrument, and therein to conceal the agent? {"I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." Psal.71:16.} How are the riches of Free Grace magnified by my removing a mistake, and my convincing the souls of men, that thereby Christ shall have more to follow him than he hath had? When I cast the net of the Gospel at the Lord's word, and the Lord is therein pleased to enclose any one soul, and save it, does the carnal boast, "I'll cast the net, and who knows but I may this once enclose a multitude," appear to Mr. Hunt such a way as shall most magnify the Riches of Free Grace? And so it may be said of all his self-exaltings in the work of his Ministry as in this. II Cor.10:18.

"If Christ do not help thee in this case, others cannot." {Page 50} Here all his expectation is from the Lord. Here he is right. But to see how he can contradict himself,

"why do you not come to this Great Physician?" {Page 49} Pray, does the sick come to the Physician, or the Physician rather come to the sick?

"The good Spirit opens the eyes." {Page 188} Here again all his expectation is from the Lord, for the Lord is that Spirit. II Cor.3:17. None opens blind eyes, none convinceth of Sin, but the Spirit of Christ. None of unbelief.

"If you are by the Spirit of God convinced of this Sin here, there is hopes you may be saved from it, and that he that convinced you of Sin may also convince you of righteousness." {Page 171} But what can we think of it, when he changes his Orthodoxy, and the Truth of God into a lie, Rom.1:25, insinuating a self-power in the creature elsewhere to do this? "If I may but convince you." {Page 79} What now, after all his humility of spirit, will he propose to take the Holy Ghost's work out of his own hands? So if to all his humble subscription you add one or two more of his proud sayings in the chapter of arrogances {where I numbered the primary error, as an arrogance, but not the secondary error therein, as a self-contradiction} then see if there be not plain self-contradictories. Does he that ascribes it to himself {"I have plucked clusters from the tree of life with my own hand"} exalt the Lord the Spirit in opening his eyes, II Cor.3:17, or exalt his lordly self, in stretching out his own hand? 'Tis said of Moses, when he cried to the Lord, the Lord showed him a tree; but this man says of himself, I have done so and so from the tree of life. Exod.15:25. What a deal of pride and unbelief is here!

So if the Spirit convinceth of Righteousness, as he says well from God's Word, why then, what a self-contradiction is it to lay it upon the labors and pains of the Ministry, "we ministers do all we can to show forth the beauty and glory of Christ?" {Page 8} This should have been always conjoined with strength, not with weakness, with the Power of God, and not the infirmities of sick and crazy Clay. Psal.39:4. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor.4:7.

Hear what God saith, Hosea 13:9, "O Israel, thou hast destroyed thyself; but in me is thine help." This is Orthodox; but is it God's Word to say, "if you would have the better part comely in God's sight, throw away your paint, and make use of the Rose of Sharon." {Page 53} As if paint did not stick; painted hypocrisy and painted preaching to sinners to come to Christ; painted comings, painted shows, painted professions, painted pews and painted pulpits. Oh! Sirs, till all this paint be washed off by the Spirit, it will stick fast, throw away what other paint for lady's faces you will. To come to Christ by the Spirit, or to make use of Christ by the Spirit is a Spiritual Act; to join with it then, a throwing away your paint should be meant of all together spiritual action too; and then hear what God sayeth, Hosea 13:9, "O Israel, thou hast destroyed thy self, but in me is thine help found." You must have help from God to do that, II Cor.12:9, and not lay it upon an impotent and proud self-motion.

"Alas! What can I say? Or rather what can I do? If the Spirit with the Word doth not say come, I may as well go and call at the graves for the dead to come forth." {Page 194} This is admirable. Well then, sure, if a man had believed this Proposition firmly, he could never both in the face and feeling of it, have suffered words so opposite and very contradictory to have stood just by, upbraiding and affronting them with a creature-power and efficacy. "I shall lay down some quickening motives, that so all I have hitherto said may not be ineffectual." {Page 194} In the Orthodox passage he lays all the Efficacy upon the Spirit with the Word; but in the heterodox he lays the Efficacy of his hitherto saying upon his own laying down of the quickening motives. It is ill lifting up the creature too high, though he be taken down again in the next words. A self-contradiction, notwithstanding some inclination to reconcile it, may as obviously

continue by laying the two sides along one by another, as if it stood twenty or forty pages asunder.

Hear another, "nor can we with all the loud calls of Grace and Mercy on the one hand, nor by the dreadful threatenings of the Law on the other hand, awaken them" {speaking of many foolish virgins in the world.} {Page 22} This now is Orthodox. But would you think he believed this, if you were to expound it by his own gloss thirty pages after? "There is a beautifying virtue {says he} in this sweet Rose of Sharon; and one would think everyone should be desirous to partake of it." {Page 52} What, everyone? Whether they be awakened or no! Nor can we with all the loud calls awaken them! Who sees not inconsistency and self-contradiction in this? Why should I think that all the foolish virgins in the world, {rather in the Church as Christ lays it, Matt.25:1-2,} though they can't with all the loud calls of Grace and Mercy be awakened up, yet should be desirous {everyone} to partake of the Beautifying Virtue in the Rose of Sharon? Desire after Christ is the act of a soul awake, it can't be exercised by such as sleep on in Sin and are Unrenewed in Nature. Oh! That he could divide the Word aright! Here is a particular limitation, you see, and yet a universal expectation of the Conversion of every one. How can it be reconciled?

What a contradiction is it to say two things that can't stand in the same subject! As thus, "the Excellency of Christ is oft hid from the wise and prudent." {Page 11} And yet "it is marvelous all should not be sick of love for Jesus." {Page 146} Without doubt, the wise and prudent, from whom the Excellency of Christ is often hid, are some of the all {for he brings in the world of strangers to Christ in the same page} which he marvels {as if all in the highest form of saints, though out of Christ's school} are not sick of love for Jesus! What an incoherent thought is it, I Cor.1:13, that men should be under judicial blinding {for so the phrase to be "hid from them" is taken in these matters, II Cor.4:3; Matt.11:25,} and yet sick of love for they know not what, nor whom! And can their preacher tell them? Is it possible, that when the Father hides the things of Christ from the wise and prudent, that they should not be judicially blinded? {"At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt.11:25.} The inconsistency must fall upon this author, nor can he in any ways escape to reconcile the blind motion.

How does he spoil that excellent saying, "Christ is not the lot of every man's inheritance!" {Page 11} He dashes it out with his own self-inconsistent pen when he says that "one would think every soul should be gathering unto this Shiloh." {Page 187} Aye, but now if Christ be not the lot of every man's inheritance, why should one think every soul should be gathering to him? The lot there, as the Greek word in Ephesians 1:11, signifies, falls only to the predestinated. How comes one to think then of this same gathering of every other soul to Christ? Christ is not sent save to the lost sheep of the house of Israel. Matt.15:24. Moreover, as 'tis strangely contrary to Christ's not being the lot of every man's inheritance, that every soul should be gathering to him, as well as contrary to his not being sent of the Father to everyone.

Thus again, says he, "the world I know cannot receive those sayings, a stranger does not intermeddle with his joys." {Page 55} "And yet since he came into the world to receive such as were lost; and coming on such a kind errand, he might have expected that every knee should have bowed to him, and that by one consent they should have done their utmost to make his life comfortable." {Page 118} Why now, if the world could not receive those sayings, that Christ was the Son of God; that he was sent out of the bosom of the Father; and that he that seeth the Son, and believeth on him, shall have everlasting life, Jn.6:40, and the like; how could his coming on so kind an errand have that effect which Mr. Hunt has forelaid? How could it be expected from thence, especially

by him who knew what was in man, Jn.2:25, that every knee should have bowed to him? How could Christ have expected that the world by one consent should have done their utmost to make his life comfortable, when as he came a light into the world which the world could not receive? Jn.12:46. There are none besides his own shall, "because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given." Matt.13:11.

Of the same nature is that other, "we can comprehend no more of Christ than what we receive, as being taught by the Word and Spirit of Christ. We know but little of him now, but should have known nothing of him, if he had not thus revealed himself to us." {Page 7} What need he have contradicted himself, as well as the truth, {though 140 pages off,} by saying, "one would think that every soul which hath but heard of what is in Christ should be restless, till they could see themselves interested in him, till they could find Christ in them the hope of glory, and that they should never give sleep to their eyes, nor slumber to their eyelids, until they could say, this is my beloved, and this is my friend." {Page 146} Why, there is a world of difference betwixt hearing of Christ, and believing the report of Him in general {though the body of the Jews did not believe the report} that Christ is the Son of God, and being taught by the Word and Spirit of Christ in conjunction. Now what a self-contradiction is it in one that acknowledges a being taught by the Word and Spirit of Christ to think all that have but heard of what is in Christ, Acts 28:25-26, and believed but the common report, should be restless, till they could see themselves interested in him! This depends upon a further work than bare hearing what is in Christ. Eph.1:19. The prophet distinguishes between believing the Report, and having the arm of the Lord revealed towards one. {"Who hath believed our report; and to whom is the arm of the LORD revealed?" Isa.53:1.} As for that deep Mystery of Christ in us the hope of glory, how can we think all that have but heard of Christ, Rom.10:18, should be concerned in what they can never understand? {"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ." Col.1:27.} And what they can know nothing of by hearing of Christ from the Word, because they have nothing of the matter revealed to them by the Spirit of Christ? Rom.9:16. He goes therefore altogether upon the inconsistency. His matter does not hang together. 'Tis not of one piece. Mk.14:59.

He contradicts it also by another saying, for speaking of ministers he hath these words, "we oft preach to dead souls, we give them the best advice we can, and yet after all, we leave them as we found them, unless Christ in our ministry put forth this quickening virtue, and say unto them, live." {Page 29} Comparing it with the preceding contradiction; how can these dead souls be restless? Restlessness is some spiritual motion of the kind, which dead sinners cannot put forth. How can they see to judge, whether interested, or no? Sight, Understanding, Faith and Judgment are all above the sphere of activity in every dead soul. {"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14.} Here's therefore another of his inconsistencies and notable self-contradictions.

So elsewhere, "the pit thou art in cannot be too deep for these cords of love to draw thee out." {Page 70} And yet in the next page for fear of Antinomianism, and persevering in the Truth; that is, to make the next page of this same piece with this passage, he qualifies it and conditions it. "Though thy sins are many and great, yet if thou dost not add this Sin to all the rest, of refusing to believe in him, that canst not miscarry, or be finally lost." {Page 71} I have taken notice of the Arminianism of this before. Here I design only an observation or two upon the inconsistency. 1. 'Tis strange, that the pit cannot be too deep, and yet by and by the pit of unbelief is too deep. 2. 'Tis strange, that the love of God {for he calls it cords of love} should draw me out of a pit,

and yet it should not draw me out of the worst pit, the deepest pit of all, next to Hell, as and that is Unbelief. {"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by Grace ye are saved." Eph.2:4-5.}

Thus, let us call again upon some previous sections, and speak to them diversely, "when God saves he will magnify Grace most." {Page 204} Here 'tis absolute in the way of Salvation by Grace; and yet, "Christ is able to save thee, if thou hast but a heart to come and rely sincerely upon him." {Page 200} Here it is Conditional in the way of creature-operation; now if God magnifies Grace most, he will magnify it too in the way of Application, above all creature-operation. "When God saves any soul {says he} he will do it in such a way as shall most magnify the Riches of his Free Grace. And therefore does it not upon the account of anything done by us, or any worthiness in us, for so to do would eclipse the Glory of his Grace; but he doth it purely and alone upon the account of the Worthiness of Christ." {Page 204} Set this now against the conditional form of a Saving Power in Christ, "if there be a heart to come to him," and 'tis a fresh contradiction. The reason grounds upon his own argument; for, if Christ's being able to save, Heb.7:25, is not where the soul hath not a heart to come, and rely sincerely upon him; then when God doth it, he doth it upon the account of something done by that soul, and not in such a way as most magnifies the Riches of his Free Grace. Thus he hath sown another inconsistency, which is come up a notable self-contradiction; because Christ's own heart for the soul is enough to prove Christ is able to save it in God's due time, and his Grace is sufficient to be Efficacious, and bring that soul to rely sincerely upon Christ, though he hath not yet received Christ. The LORD will not hang his own Effectual Grace upon thy sorry efforts, and all the Grace of God upon thy heart for saving thee. II Cor.12:9. If he did, it would not be magnifying the Riches of Grace most, Eph.1:17, and the Worthiness of Christ most, but would be magnifying the sorry riches of thine own heart most, and the worthiness of thy own heart and reliance most. As to the error itself, see it answered in both chapter 15 and in chapter 35, in the first error on the article of Effectual Grace.

Moreover, "while we think to reform from Sin {says he} only by thundering out the threatenings of Hell and Wrath, we only white walls and paint sepulchers," {Page 183;} yet his fourth motive is only to thunder at the threatenings of Hell and Wrath, to reform from Sin in a natural and legal way. For, it can never bring a man to Christ, which is the greatest Reformation from Sin, in a Spiritual, Gospel-way. {"I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Hos.11:4.} "Thou canst never {says he} escape Hell and Eternal Vengeance if thou art not found in Christ." {Page 198} At the best here, bounds are but set to Mount Sinai, so that a man cannot come near. Nevertheless, it leaves a man in such a condition, that he can't see Christ for the Fire. Heb.12:18. Therefore to think to bring souls to Christ this way, thundering out the threatenings of Hell and Wrath is only according to what himself says, to whiten walls and paint sepulchers. Then who sees not his self-inconsistency, when himself thunders out Hell and Wrath, and thinks thus by whitening of walls and painting of sepulchers, that souls shall be found in Christ? To be sure, if it can't do the less, reform Sin, it can't do the greater, make it come to pass that souls shall be found in Christ. Besides, {whatever Mr. Hunt may think of it,} 'tis a very inconsistent Discourse to talk of whitening the wall by thundering, Psal.29:3-5; for that's rather a means to shake down the wall, than to fix the plastering. And I am certain, if this terrible means don't strike it down, but after such thundering the wall is still as it was, then it must either be taken down in Mercy, or thrown down in Wrath for all your whitening.

Furthermore, "Christ may be had for putting out the hand of Faith." {Page 149} This is utterly false, for Christ is not offered for sale for Faith, no more than for works. He is to be had no more for one than for the other. Howbeit, see his own contradiction, "if ye refuse him this day, then no buying." {Page 23} Now if he may be had for stretching forth the hand of Faith, then why not for putting it forth one day, as well as another? If ever the Sinner had a day of Grace, this day continues in means of Grace as long as he continues in the world. The "now" {"behold, now is the accepted time; behold, now is the day of salvation,"} in II Corinthians 6:1-2, is now under the Gospel-State. If Christ may be had {to argue in his Arminian way} for putting forth the hand of Faith before this Day be over, then Christ may be had for buying, before this Day is over. Nevertheless, there is a fatal error in his proposition {as before hath been noted} as well as a contradiction, that's here laid open. For it should have been, Christ is received in putting forth the hand of Faith without money or price. Or, Christ is received by the putting forth of the hand of Faith, and that by the power of God the Spirit from the Father and Christ, without money, and without price. {"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa.55:1.} Otherwise, whilst you go to avoid other money which Faith might bring, you make either the Faith itself, habitually, and evidentially wrought, or the exercise of it, the putting forth of the hand of Faith, to be the money or price. {"For thus saith the Lord GOD, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not." Isa.30:15. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom.15:13.}

In such sort take the next, "if Christ is not clearly preached, our hearers are like to perish with all their wisdom and sobriety." {Page 183} Clearly preached! To this oppose all his confused runnings on and jumbings which have been discovered in this work, and see if they are not a notable self-contradiction, and repugnancy to the clear Preaching of Christ, in the thing, as also to the aforesaid proposition, in the words.

Even so, "saith the spouse, I am black but comely, Song 1:5," {Page 51;} and yet he could not forbear a contradiction of this truth, when he states that, "if the spouse had been speaking of herself, she would much rather have compared herself to the thorns among the lilies, than to the Rose of Sharon; rather to the nettle or bramble, than to the Lily in the Valley." {Page 5} 'Tis true, she is among the thorns, so long as she is among the men of this world. But does the Scripture ever compare her unto thorns, or allow her to compare herself so? Or does she ever so compare herself that we read of in the Word? Is her own comparison, "I am black, but comely," a comparing herself to the nettle or bramble, rather than to the Lily in the Valley? Is her own Confession of Faith, through the Efficacy of the Blood of Jesus, "I am comely," nearest of kin to the nettle, or to the Lily? To the bramble, or to that flower which hath conversation with the Rose? To sum it up in particulars: 1. Is her saying that she is black but comely, a comparing herself to the thorns, the nettles, or bramble? 2. How came this bold similitude, this rude metaphor in, of nettles and bramble? Is it because we ministers take boundless liberty to use all the similitudes that we can? 3. The Church is called the Lord our Righteousness, Jer.33:16, after Christ's own name. Jer.23:6. The glory of the Church does not lie in actives, but in passives; not so much in conforming to, as in being conformed unto Christ. So she is called a Lily, Song 2:2, by his own name, Song 2:1; and indeed Rose and Lily represent the best match that was ever made, to wit, the Bridegroom, Christ, with his own Spouse, the Church. 4. Because of her comeliness, she must compare herself with nothing of the kind {as nettles and brambles are} that's inconsistent with her Relation to her Lord. 5. Blackness is ascribed

to Christ, as well as to her, "black as a raven," Song 5:11, but never is thorn, nettle and bramble so ascribed. 6. Is a nettle black and comely? The Church is so, and the Church too, through this comeliness put upon her, is without spot. {"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine." Ezek.16:8.} But what beauty in a nettle? What comeliness in a bramble? 7. Were the elect ever compared to nettles and brambles {for a precedent} by the Holy Ghost? II Tim.3:14-15. Then why should the spouse, taught of God, compare herself so? 8. Lastly, is there no medium, but must it be either the Rose of Sharon, or a thorn, nettle or bramble? Let him weigh these things.

Besides, whilst he vainly supposes the Church would have compared herself to nettles, yet he hath taken the liberty to compare her to Christ. "You will find both of them as it were striving who shall express their love in the highest strains." {Page 1} Thus he runs himself absurdly out of one extreme into another, before he had gone at length of six pages.

To the same purpose, "how honorable, says he, are the saints, yea, the least of them, and even such as sit in the lowest form," {page 172,} "Christ being so honorable and excellent, and the saints being so near to him, they must needs be honorable on this account. And so long as he is honorable they cannot be contemptible." {Page 173} If the saints are so honorable in their true Relation to Christ, then why does Mr. Hunt so much dishonor them by a false relation to nettles and thorns? For he goes not about to distinguish between their Nature and their Grace-Relations. I see, he who would magnify her too much in one place, sticks not to disgrace her, when he has drawn his reader farther off.

Next, "I come to the handling of the metaphor; to show in what respects Christ may be compared to a Rose, which without playing with, or straining the metaphor, ye may take in these following particulars &c." {Page 9} I have divers times taken notice how he hath contradicted himself, as to this limitation. Let me add a fresh contradiction to them all, "a rose may be nearly resembled by art, as by wax or paper, so as to Christ." {Page 15} Now is not this a playing with, and a straining the metaphor of a living rose produced to a dead rose imitated? Is not this plain, in his leaving natural roses, to go and bring in artificial roses? What have wax and roses or paper roses, to do with the Rose of Sharon? As the literal Rose of Sharon could not be counterfeited, so neither can the Person of Christ, to any that have known Christ by Faith and Power be counterfeited. {"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Gal.4:9.} 'Tis a straining the metaphor, always to run from the Rose of Sharon to the common rose, as it is a straining it in this place to run from thence unto his nonsense of wax and the impertinence of paper; and by this means not only from a rose, but from the best of roses to no rose at all. What playing is this with the metaphor you'll say? Why, 'tis tossing the living rose, unto the dead rose, and then the dead one back again unto the living one. 'Tis tossing the natural rose on to the artificial, and then the artificial back again to the natural. 'Tis tossing a rose unto no rose, and then tossing what he hath professed to be no rose back again to a rose, than which I do not know a greater playing with the metaphor in any ludicrous instance. {"For the 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. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts." Mal.2:7-8.}

And likewise, "in my text {says he} it seems past all dispute that it is Christ that speaks." {Page 4} And yet nevertheless, as if it lay full under dispute, he doth for three pages together afterwards even from page 4 to page 7 raise a dispute about it. What needed this consideration, and that consideration, and the other have been urged, if the matter was determined before, and past all dispute? And what needed it have been raised and urged after this notice, which might have sufficed us in a matter free from disputation? What need it have made any dispute about it, just as he hath done to no purpose?

He also a little before tells us big thoughts, "my design is in course to go through this whole chapter;" and you'd think he had been in earnest when he tells you, "since the streams are pleasant as well as deep, I shall venture to wade the farther into them." {Page 4} Yet when he had waded as far as a few difficulties, his courage cools, and his boasts, like leather, shrink in wetting. Besides, he little thought at his first setting forth, that the doctrines in Solomon's Song were higher than the ankles, and like the vision of the Holy Waters in Ezekiel, "waters to swim in," and not to be slightly passed over in his shallow way of wading. Ezek.47:5. Add to all, we hear of no more of his work upon this Song; so that here is all you are like to get of him, half a verse instead of a whole chapter, though he hath had room from page 72 to page 217. And be sure, farther if he could have made work of it, to consider of the matter. He winds up before he had well opened a single point, and makes as though he had been weary of it too, "thus I have at length gone through the metaphor," page 72, a long piece of work indeed. That's all {I say} in the explication of this chapter of the Song he had performed of his design. Instead of, thus I have gone through this whole chapter, as I hinted at the beginning, 'tis I have gone through the metaphor, in the first half of one verse; and so he winds up the book with one text-metaphor in the chapter, instead of the whole chapter full of metaphors. I Kings 20:11.

In the end, "it is most strange {says he} to consider for whom he suffered," page 159, and yet in a few breaths distance, when he had taken breath long enough to breathe forth a new contradiction {he adds,} "it is most wonderful to think of the true cause of his sufferings." {Page 160} 'Tis his own distinction, to distinguish between the objects, to whom, and the cause; and that by distinct degrees of comparison. "It is wonderful, says he, to think what he suffered; more wonderful to think for whom; but most wonderful to think of the true cause of his sufferings." {Page 160} Now certainly, if it be most strange to consider for whom Christ suffered, it can't be most strange {or wonderful} to consider the cause of his sufferings; because there is but one "most" in the highest degree of comparison, that can be applied to one thing? 'Tis a contradiction to bring in two superlatives, and apply them to the same subject. Est.3:4. So much for his inconsistencies.

## Chapter 40

### **Of Mr. John Hunt's unapt way of laying down Marks and Signs, in a brief Examination of his three special notes of Trial of an Interest in Christ.**

"I shall {says he} only mention three special marks and signs of our being interested in Christ, and they are not only peculiar to some strong Saints, but common to all that are united to him; yea, so common, that such as want them can never make out {from Arminian principles} their interest in Christ. As first, a cordial reliance on him. Secondly,

a dear love to him. Thirdly, sincere desires and endeavors after a universal conformity to him." {Page 132}

Here he thinks he has hit it, but most certainly he has missed it in this triple imagination. For, let anyone tell me {and be sure that I look for it from himself in the number} why there is not the mark laid down that concerns the principle faculties of the soul? And these are the Understanding and Conscience. {"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb.10:22.} Here is a mark for the will, reliance; for the affections, love and desire; but where is anything for the Understanding? {"The righteousness of thy testimonies is everlasting; give me understanding, and I shall live." Psal.119:144. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hos.4:6.} Again, where is anything thought on to purge the conscience, and wash the heart in order to a pure love? These things were forgotten, and without them the others are not worth remembering. 'Tis probable Judas blindly relied on Christ, and seeing what miracles his Master had done, thought to get money, and save his Master too, though he betrayed him. Matt.26:49. What a dear love had Peter to his Master! He would fight for him! He would draw his sword, Jn.18:10, without the slightest hesitation! Not a priest of them all, not a persecutor of the gang should have had his Master! No, he should not. And yet presently afterwards he denied him. Now, when he denied him, if he had been left to measure himself by his old mark, what was his love-mark worth? Was it his love to Christ or Christ's look that disentangled him? {"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord." Lk.22:61.} Did he not question his own interest? If he did not, it was because he did not go by his love-sign. I am sure his restoration is set forth as a new Conversion, as if his old work had been a cheat. {"I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Lk.22:32.} Did not the Israelites of old {strangers to their own hearts, as well as incapacitated as to any true knowledge of the LORD, Deut.11:16,} show forth their sincere desires and endeavors after universal conformity to God, when they told Moses, "all that the Lord hath spoken we will do?" Exod.19:8. And when they cried out zealously at another time, "God forbid that we should forsake the LORD." Josh.24:16. And yet Joshua seeing their blindness would not take up this as a mark of grace, but beats them all from it, and discourages them from resting here, with a notable repulse, "ye cannot serve the Lord." {"And Joshua said unto the people, ye cannot serve the LORD; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Josh.24:19.} You endeavor after a universal conformity to him! You don't know what you say. You are ignorant of God's Righteous and Holy Nature, Deut.7:21, and so long as you come to him in your own blindness, and your ignorant sincerity, ye cannot serve the Lord; for he is an Holy God; he is a Jealous God, he will not forgive your transgressions, nor your sins, in the blind way you expect your pardons. {"Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes." Ezek.36:22-23.}

However, let me examine what he hath laid down particularly. The first Sign, "is a cordial reliance and dependence on him for life and salvation." Does he call this Examination? For so he had proposed in the form of his use. It should therefore have been Examination, and not Assertion. Besides, the form of the inquiry should have been

passive, as to the soul. Tit.3:5-6. Hath God the Spirit wrought a reliance upon the Person of Christ? How has he wrought it in thy soul? For the passive {the effectual work of the Spirit in Divine Quickening apart from any exertion on the part of the Sinner} includes the active {the response of the Sinner, under the Influence of Divine Grace} and secures it. If the Holy Ghost hath infused and wrought the reliance-grace, there shall be, by the effectual work of the Holy Ghost, the reliance-act. Eph.1:11. The passive doth not go without the active; only the deceit is, there is often an active, such a one as 'tis {and 'tis the Spirit must discover it a counterfeit} without the passive. There's the man relies, and pretends it is cordial, that he does it with his heart; but all the while it may be the Holy Ghost hath never opened his eyes, and shown him what in Christ to rely upon distinctly. Rev.3:17, 18 – Isa.42:7, 16. The Object of Gospel Faith is unknown. Again, as to the principle in the soul, it may be a cordial reliance, what's that? A reliance of the heart and yet not right in the sight of God, when 'tis right in a man's own eyes. {"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Psal.139:23-24.} It may be cordial; but what then, if it be not the Holy Ghost's cordial? If it be not the reliance of his Workmanship in Christ Jesus, viz., the new creature, wrought in men of the Union in Christ Jesus? Professors commonly put themselves off with a mere cheat; and too many ministers help to propagate the deceit.

You wonder that Conversion-work does not go on, and complain {some of you} that Saints grow dead, and worse than heretofore; and you often bewail their decays. Oh! That the Spirit of God would rip you up, Saint and Sinner! Conversion-work will never go on {in this day} after the fashion you expect. Lk.24:21 – Acts 1:6. Nor will saints recover their decays and apostasies {at this day} as you apprehend. You may toil and row hard to get the ship to shore, Jonah 1:13, but the Sea works against you, and 'tis impossible, as you go on, to advance the Work of Christ. Throw your darling Jonah's, many of your good men and brave books, overboard, and you will soon see a calm in the face of things brought about from Heaven beyond what you expect. Otherwise 'tis against all the Spirit's Work to look that the Spirit should be divided against Himself. {"But he is in one mind, and who can turn him; and what his soul desireth, even that he doeth." Job 23:13.} Let men know, the Holy Ghost hath shown more light in England than all this comes to; now as you are afraid of Antinomianism and will not go forward {in the right notion of the Doctrine} the Lord the Spirit will not go backward, to undo the things he has wrought. His next mark follows.

The second Sign of an interest in Christ "is a dear love and affection to him." Here again, he forgot to examine {according to the nature of his use} how that soul had been led into the love of God to apprehend it, {"and the Lord direct your hearts into the love of God," II Thes.3:5,} before it could reach so far as a dear love and affection to him. How hath love been written on thine own heart, thou that teachest another, Rom.2:21, and hast been drawn forth to Christ? Hast thou loved him the more for his emptying thee of thy old way of preaching? Come, Brother, how much of this sign, hath God the Spirit wrought in thy poor soul?

Next, we have the Sign of "trying your interest in him by your earnest desires and endeavors after a universal conformity to him." Examination is here distracted into evil counsel, and his use turned into a mere abuse. Alas! What conceptions can any man make of examination that thinks after the flesh, as this preacher directs him? This is a mark of the Law, not a mark of the Gospel. How do men cheat themselves by their earnest desires and endeavors after a universal conformity to the Lord Christ? What do all Mr. Hunt's earnest desires come to? Has he not earnestly desired to love his Brother? And yet how often has he defamed him? What is his sign or mark worth? His mark and sign of a universal conformity to Christ, that can't leave off the old way of backbiting and

calumny, which the Apostle, Rom.3:8, calls a slanderous reporting, and as some affirm that we say? Is it his love-mark, by misrepresenting secret letters {since this vindication of the Gospel was taken in hand} to labor and stir up the minds of the people, that some of them will not look into a certain book, entitled, "A Warning from the Winds," because it was written by one whom he can't love, nor heartily forgive? Lev.19:16. What a poor mark now must his endeavor after universal conformity to Christ become! For my part, I do not see after all examination, more of the mark in this brother than in another Preacher. What then, must his interest in Christ be tried by this? Rom.2:16. No. This had more need to be tried and mended by his Interest in Christ. Let me consider his unapt way of signs further.

How can a man know any one of these marks and signs of an Interest in Christ, but by Christ Himself, who is the true Light, and given me of the Father, by the most Absolute Grace, antecedently to all these marks themselves? {"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jn.8:12. "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa.42:6. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa.60:3.} What does it avail me to lay me down clouding marks of an interest in Christ? Secondary, marks, when all the primary ones, the gift of the Father, the Spirit of the Son, the translation into the Kingdom of God's dear Son, Col.1:13, the calling out of darkness into marvelous light, I Pet.2:9, the seal of the Holy Spirit of promise, &c., II Cor.1:22, are all left out? He gives us {he pretends} three special marks. How can there be one special mark where fundamental marks are not put under Superstructure-marks? {"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph.2:20.} But all marks of the first rank shut out? What does subsequent marks avail, not built upon Grace Antecedent? What signify spots and clouds, soul-upbraidings, and conscience-flashings to be our marks? I Jn.3:20. And in short, what is all the train of our own righteousness to be the evidence of our Interest in the Righteousness of Christ? Are not all our righteousnesses taken up together, as he lays them down, filthy rags, Isa.64:6, and not the sign of the Son of Man himself? The word saith in another case, marks and signs shall follow upon Christ; {"these signs shall follow them that believe," Mk.16:17;} and so here, 'tis a man's first being in Christ, and then all things becoming new. {"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor.5:17.} Whereas the usual way of our marks-men and signs-men is to put marks and signs first, and make Christ and an Interest in Christ follow upon marks and signs. I Cor.6:5. Union is first, the new creature, as the fruit of that Union, is next, and all things becoming new last of all. Now I can never judge of the Last but by the First. If otherwise, I am deceived in the matter, Job 10:15; whereas I can judge in the light of Christ of the first thing by its own marvelous shine. Why should men act so preposterously, as to give me their marks which are but clouds to hide Christ, and their evidences as a false gloss to represent him, when Christ himself is to be seen and known in the soul only by his own light? {"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6.} Let the Father's Gift of Christ to me be discerned in the Faith of the Spirit's Operation in my soul, and I have an essential mark of an Interest in Christ, whilst Mr. Hunt's three special marks are but accidental ones, and come in at second hand. {"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son." Gal.1:15-16. "That the God of our Lord Jesus Christ, the

Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened." Eph.1:17-18.}

Who can trust Christ with a Supernatural Reliance, who never discerned the Mystery of his Person, and the Grace of God in and with him by a supernatural eye? Who can love Christ that does not see him given of the Father to be mine or thine? I can't love a stranger {"I am not ashamed; for I know whom I have believed," II Tim.1:12,} with that kind of love wherewith I love an intimate. {"And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, &c." Exod.34:5-7.} I declare I could not find in my sinful soul that I loved Christ, till I was made to see him by Faith of the Holy Ghost; and by the Gospel-sight of him I was brought to believe by the same Holy Spirit, that the Father had given me Christ, and in that Gift had admirably revealed Christ to and in my soul. {"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:11-12.} I could not perceive the love of God, but wrath, quarreling, a murmuring at God, shutting out what now I find most pleasant to my soul, till my fearful heart was made strong to take God at his Word.

My first sign lay in discerning Christ, seeing the Son of God, and discerning things as God hath laid them out in order, by his Grace, before the eyes of my soul, according to what he hath made things to be, in Christ, before the Foundation of the World. This was my special sign, and this sign of a discerning Faith in order to come, in order to lay hold, Mr. Hunt hath wrongfully shut out. {"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel." Isa.29:18-19.} Therefore let a man cordially rely upon a Christ whom he never saw by Faith of the Operation of God, Col.2:12, and his cordial reliance will prove but a piece of old Adam's flesh set a-strut; and the more cordially such a soul relies, the more ignorantly he is a zealous hypocrite. {"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer.5:31.}

Objection: The denying of marks and evidences of Grace in Sanctification is a sad mark of an Antinomian, both in this and in former days!

Answer: We do not absolutely deny marks and signs of Grace in Sanctification, but we absolutely disown the unapt way and disorder {for it is every jot of it corruption} in which men have commonly laid them down. {"How is the gold become dim; how is the most fine gold changed; the stones of the sanctuary are poured out in the top of every street." Lam.4:1.} And I can see the common way of marking to be no more than the spots and shame of the men who have left their mark behind them. For, I cannot see from the Word, how there can be any of the Holy Ghost's Evidences, but such as are presented in the true Light of Christ. {"But ye have an unction from the Holy One, and ye know all things." I Jn.2:20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20. "Evil men understand not judgment; but they that seek the LORD understand all things." Prov.28:5. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Jn.16:13.} Now our acts are none of the Holy Ghost's Evidences, nor Christ's Light, in which our Evidences from the Operations and Evidences of the Holy Ghost are seen. {"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save

the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Cor.2:10-12.} The Holy Ghost hath laid down many things in the Word, which he also works up the saints unto spiritually, II Cor.5:5, such as reliance, dear love to Christ, desires after conformity unto him, &c., which yet the Holy Ghost did never intend as marks of an Interest in Christ. Marks are Impressions of the Truth under the Spirit's sealing them up unto the soul. Gal.5:22. Now there be many Truths of the Word which he works up the heart to, which yet is no ways congruous to his Office to seal up as a mark, because his Office is not to mark and seal up from our acts but from Christ. {"He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Jn.16:14-15.} He is the Comforter from Christ, not the Comforter from us. So that as to acts of Sanctification, we take them up as Truths revealed in the Word, and therein warranted by the Holy Ghost, and through Grace can bless God for the Holy Ghost's work at the bottom of our acts. But yet we dare not say, the Holy Ghost seals up any of our acts, as the marks and signs of our Interest in Christ. Oh! No such matter, for I dare go by none of these confidences. They will not bear me out. They are neither God, nor Christ, nor the Spirit; nor are they God's own Operations sealed upon my heart in my Gospel views of Christ. What are marks and signs in that which is spiritual without the Spirit of Christ?

I am sure no man can judge of the Spirit's work by nature-light; nor desire to be conformed to Christ, who never supernaturally beheld Christ, whom he desires to be conformed to. {"Mine eyes have seen the King, the LORD of hosts." Isa.6:5.} The soul must judge of the nature of this conformity {for otherwise in the main he cheats himself, Rev.3:1,} by the Person of the Spirit Himself, as Paraclete, Jn.14:26, or one called of God to be in Office for our Salvation beside the Mediator; and so using his own Grace in the soul; that is, exciting and acting by my faculty whatsoever good the Lord works in me; or else I shall take some plausible and religious acts of my own spirit to be the fruits of the Spirit of Christ. Oh! How do men cheat themselves in the common way of marks and signs!

The usual procedure of men {for Mr. Hunt only follows a multitude} in trying their state by the common marks {and yet they call these special ones} must be found to be a grand disappointment. {"Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them." Lk.21:8.} This may fully enough be proved by comparing their marks with the Scripture-marks. {"He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Jn.8:47.} For, men usually go by their marks separately, with a total exclusion and sinful neglect of the Marker, the Holy Ghost Himself. {"The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan.5:23.} But thus the Scripture in marks and signs does not. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:13-14. The Apostle here does not try interest in Christ by separate trusting, but discovers how the Faith of God's elect is prepared to receive the seal of Christ upon the heart by the Holy Spirit of promise. So, II Cor.1:20-22, "for all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Another preacher than the Apostle should perhaps of made my separate reliance upon the promise the mark of my

interest, without any notice of my reliance upon the Promise in Christ, founded on Christ, built on Christ, and so the promise only yea and Amen in Christ. {"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph.1:3.} Likewise Christ is our Establishment, who founds the Promise and bears up all the Word, as in verse 20. Nor perhaps should any notice in the mark have been taken {by another} of the Establisher, Christ, as in verse 21. Nor any regard been given to the Sealer, nor to the Spirit as the earnest-seal in our hearts, {"ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God," Rom.8:15-16,} but this same other preacher would have gone along with a little of the Christian Religion Naturalized.

Again, they usually run on upon the common sound of the mark, but never distinguish about the Spiritual Substance of the mark itself; as to say, whether it be fallible or infallible. The Scripture does otherwise. {"Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God." Matt.22:29.} "He that hath the Son hath life; and he that hath not the Son of God hath not life," says the testimony, I Jn.5:12, and "if any man have not the Spirit of Christ {his Person} he is none of his." Rom.8:9. So in I Jn.4:13, "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Of his Spirit in Grace for Grace of Christ's fulness. {"And of his fulness have all we received, and grace for grace." Jn.1:16.} 'Tis by God's bestowment of the Holy Spirit Himself, that we know that we dwell in Him and He in us, and that we partake of this Grace. 'Tis by that Quickening Spring of Life we experience, as the LORD himself is the cause wherefore we are begotten in all our new and lively acts. Rom.7:6. So I Jn.5:1-2, "whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." When we love God in Christ by the Spirit of Christ indwelling, {"and the Lord direct your hearts into the love of God, and into the patient waiting for Christ," II Thes.3:5,} who stamps the true image of holiness upon the hearts of the children of God, and obey the Church-laws of Christ's Government he hath received of the Father, Isa.22:22-24, and love our brother the more for his spirituality in the Gospel, after we are come up to such moral laws as are seen by the light of nature {the first light of all we have from Christ, as he lightens every man that comes into the world. Jn.1:9.} When we carry ourselves so to men that they judge as if we had no faults, and yet so to God in respect of it all, as if we were made up only of faults. {"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." I Thes.2:10. "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul; I would despise my life." Job.9:20-21.} By this we know we love the children of God. To go over these sweet points a little.

First observe, here must be the Regenerating Work of the Spirit, to believe the Glorious Mystery of the Person and Office of Christ in an Evangelical Way. Why do men put so much of their own, and shut out so much of the Glory of Christ in those very cases where they bring and lay their own? The reason is manifest from this text. 'Tis because they believe not that Jesus is actually the Christ. {"And thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21.} Take them in their thoughts of the Great Mystery of Godliness, I Tim.3:16, and their understandings do not behold Christ by a Work of the Spirit. Take them in their assent and consent, and yet their wills do not bow to him by a Work of the Spirit. Their hearts are not filled with him by a work of the Spirit; and so they rather believe that Jesus is a Jesus after their own fashion; that is to say, he becomes their Jesus, their Saviour, by their own faith, by their

own repentance, by their own obedience and good works. {"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom.10:3.} And all the great matters they look for from this fabricated Jesus are, even so far as there is a great deal of their own to make him up a Jesus to them. And herein they do but think him to be such a one as themselves. For, as they believe they can't save themselves without him, so they believe he can't save them neither without themselves. {"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes." Psal.50:21.}

Now this is not believing that Jesus is the Christ. They don't in all this believe as born of the Spirit, in a supernatural way, but believe without it in a natural way. Acts 8:13. Therefore in their believing they look but into the surface of the matter, not into the Substance of the Truth of Christ. {"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.11:27.} For they don't see the Father's Commission in his Office, the Father's Unction of the Mediator, in anointing in the Human Nature of Christ, {"for he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him," Jn.3:34,} so as that he is every way fully and completely, before themselves, without themselves, above themselves and against themselves, their own corrupt selves, as well as for their elect selves, the Christ of God. Lk.9:20. And so they do not believe, according to the Holy Ghost's own special mark of assurance, as born of God. "Whosoever believeth that Jesus is the Christ is born of God," I Jn.5:1, or born of the Holy Ghost, who is God. {"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." I Cor.12:3.}

"And every one that loveth him that begat loveth him also that is begotten of him," is next! If the Spirit hath not first wrought the love of God towards God, experimentally, there can be no loving of the work of God Objectively. I Jn.2:13-14. I can't love that which is before me, if I have not something of the loveliness of the same thing wrought in me. God's Image must be my own gracious Principle, before God's image can be any delightful matter that draws out my gracious act towards it. Likewise, the amiable Object presented to such a one begotten of the Everlasting Father, must be another begotten of Him too. For saith the Holy Ghost, "everyone that loveth Him that begat, loveth him also that is begotten of Him." I Jn.5:1. When thou art made to love God in Christ, thou art therewith made to love those that are Christ's. Otherwise, the more like God they are, and the more Christ shines in them, and the more the Spirit owns them, the more I shall be offended, and hate that which is raised above me, out of my natural element.

And 'tis by this we know we love the children of God, when we love God in Christ, the Glory-Man, as the original of the other noble, lovely pieces set before us. When we love the Original, we love the copies, Eph.4:32; and the copies the more, being begotten of Him, as they are the more conformed to the Original, and keep his commandments; the sum of which is to love God, and our brother as ourselves. Matt.22:40. {"And have put on the new man, which is renewed in knowledge after the image of him that created him." Col.3:10. "For as many of you as have been baptized into Christ have put on Christ." Gal.3:27.} Now to love God for what he is in Christ, and to love ourselves according to what we see ourselves to be in Christ, perfected in Christ, and then to love others that have the same similitude and likeness of the Glory-Man in them; this is the substance of the whole Law of Christ written in the heart from Christ, and kept there by the finger of God, his Holy Spirit in us. {"Ye are not your own; for ye are bought with a

price; therefore glorify God in your body, and in your spirit, which are God's." I Cor.6:19-20.} And all this but as the fruit of Antecedent Love of the Father, {"we love him, because he first loved us," I Jn.4:19,} and the Righteousness of the Mediator by Free Grace put upon us.

I find that good men often proceed upon their marks very indiscreetly. For they proceed likewise without a due regard to the marked, either in the antecedents, or acts of marking them; not confining to those whom the Scripture confines, or determines to be the marked ones, viz., the elect, the justified, the adopted, the regenerate ones; but they run to marks that are common to thousands of others. Whereas the Spirit of Christ is the guide of all the children of God. 'Tis a sign of being God's, by our being led by the Spirit of God, Rom.8:14, "for as many as are led by the Spirit of God, they are the sons of God." Children of God, and guidance, or conduct by the Spirit of God, do at last meet in One.

Objection: I must have the marks of my Justification from my Sanctification; for I cannot know secret things but by more apparent.

Answer: It matters not so much whether thou knowest them, as whether the things be. Job 23:8-10. For let a man go by what marks he can, as suppose love, prayer, attendance upon gospel-means, denying a man's self, &c., yet if a man be not born from above, all those things are mere shows, images, deceitful representations, a fair show in the flesh, Gal.6:12, and the whole scheme of it not able to present one true mark. They are all wrong ones, for want of spiritual life, and that life derived from Christ by the Spirit of God, and so a want of true holiness, or holiness of truth communicated from Christ in these marks deceitfully assumed. {"Be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph.4:23-24.} And all true, solid, essential and infallible marks of Grace are peculiar to the elect, the justified, the adopted, the new born ones; but that which men run upon in the common marks of Sanctification can make no true discovery of Grace.

## Chapter 41

### Of Mr. John Hunt's preposterous doings in Ten Instances laid open.

Let me now in some few words discover and reprove Mr. Hunt's ill way of setting things backwards which should stand forwards, and placing other things forwards which should stand backwards in the same sentence, or same chain of matter. So he places Sanctification, and then Justification. For, speaking of Paul on these points he lays it thus, "he well knew, that as he stood in need of the former {Sanctification} to make him meet for Heaven, so he stood as much in need of the latter {Justification} to give him a right and title to Heaven." {Page 17}

As if a making meet for Heaven was a thing before the right and title to it. This is Popery and Arminianism, not the Gospel. What, is right and title a latter thing, and fitness to enter upon Heaven and take it up, the first thing of all? How can meetness be a former thing to go before right and title? How can the heir be meet to inherit before he is an heir to have a right? Why could not he have put it otherwise? For, that which really gives right is before what makes meet to possess the right. {"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lk.12:32.} The title to the inheritance is first, and fitness to enjoy it next. The Righteousness of Christ gives me the title to Heaven first, even in accordance with his Accomplished Redemption, and the Spirit of God working in me holiness makes me meet to be partaker next. Col.1:12. A partaker here in Communion through Christ, a partaker hereafter in Communion with

Christ. Why could it not therefore have been expressed according to the true order, as the things lie? For, 'tis very preposterous to put Sanctification before Justification; to call Sanctification that gives a meetness for Heaven a former thing, and Justification that gives a right and title to Heaven a latter thing.

A second instance of disorder {much of the like nature} consists in his very drawing out the particular heads of his matter. "In Christ, this Rose of Sharon, there is a cleansing virtue, suited unto the condition of filthy and polluted souls." {Page 38} Then afterwards {which should have come in before} "there is in Christ, this Rose of Sharon a pardoning virtue that is suited to guilty, condemned souls." {Page 42} Let him here remember two things. 1. His confession in the former book in these words. "Our most worthy authors! For since I have been a student in Divinity, I have been taught both out of God's Word and from you." {Page 26} I Cor.2:5. 2. That those worthy authors of the Assembly of Divines at Westminster in their Catechism went quite in another method. Prov.5:13. They did put the pardoning virtue of God's Grace before the cleansing virtue of it. The Question and Answer about Justification, where they make this fall in, are laid down first, and the Question and Answer about Sanctification, are stated last. Now Mr. Hunt varies from them in their order of things, without reason; except it be, that when he was conscious he had stolen his particulars out of my book, Jer.23:30, called the Gospel-Feast, he should be found out, if he did not wind and screw, and shift now and then the point of his Compass in some steps, to prevent tracing, though he spoiled his going on by it. By this means he might hope to conceal from the next that met him, how these heads came up by plagiarism, or book-theft, out of the Gospel-Feast. Jer.49:10. Now I need not insist upon arguments to evince the necessity of the pardoning virtue before the cleansing {contrary to his preposterous doings; like some that when they have played the thief, add another sin, by telling a lie to hide it} because that hath been done to my hand by writers enough extant. Let me pass on then to the next.

A third instance is that he runs to the creature to argue out the holiness of Christ, who should rather have gone to Christ to argue out the holiness of the creature. I Cor.1:30. Here's a beginning indeed of holiness at the wrong end! See his mismanagement of the holiness of Christ. "Fourth thing truly excellent and desirable is Grace and Holiness; {as if he owned that his three first things which he had brought in before holiness, had nothing of Grace in them to be truly excellent and desirable,} and though I place this last, yet not as the least, but as that which in a more especial manner deserves to be largely insisted on; for though this is not indeed much sustained by the world, yet is it in itself most excellent and desirable, as well as upon the account of the blessed effects it produces. David pronounces the saints the excellent of the earth, Psal.16:3, and no doubt but he calls them the excellent of the earth as they were saints; yea, let me tell you, this is that which is excellent in the sight of God; the more holy we are, the liker we are to God. The righteous is more excellent than his neighbor, Prov.12:26, the righteous are his jewels, &c." {Page 110}

Thus he runs upon the holiness of creatures first, the holiness of the saints, though he had proposed in the very form of discourse to treat of the holiness of Christ. Hos.8:14. You might also call this one of his confusions, also one of his wanderings, as well as one of his preposterousnesses. But I will only consider it in this place. I pray, where had the saints their holiness? If from themselves, I would not lose my upper coat for it. If from Christ, why could not their holiness have patience to stay awhile, and let us hear him speak out the holiness of Christ first? Lk.17:7-8. And not stay for his Obedience {on the particular} till the middle of page 112? Why could not the Holiness of Christ have begun from himself, I Cor.15:23, but we must go down stairs to fetch it up from the saints? Are these your saint's doings in earnest, which you write of, and set forth after a universal conformity to Christ? Did Christ begin with bearing testimony of

Himself? Lk.2:49, Jn.5:31-32. Yet you set out the holiness of the servant before the holiness of his Master. How durst you put your own copy not only before his original, but draw his own original from it. Base doings in this preposterous manager! But I proceed to the next.

A fourth instance is also in what he says of Christ Himself, "he did no sin, but was a Lamb without blemish." {Page 6} Now certainly, Christ being a Lamb without blemish is absolutely antecedent to his doing no sin. How came he to postpone it? How came he to set the act first and the nature last? What says the Holy Ghost to this? For he is a better umpire than the logician. Why truly in Luke 1:35 he speaks of Christ's nature, as that Holy Thing born of the virgin, before he speaks anything of his behavior, as how, either he did no sin, or performed all righteousness. Nay, in the Apostle Peter, where that testimony of his behavior is penned, 'tis preceded with a testimony of his spotless nature, a Lamb without blemish, and without spot, in the first chapter. I Pet.1:19. And then the character of him, as he did no sin, in the next chapter. I Pet.2:22. So that the Apostle hath followed the true order of expressing it, which is contrary to what Mr. Hunt hath done. And Christ Himself tells us, as to this order, the tree must be good before the fruit is. Matt.12:33. Therefore as Christ was a good tree, it should first have been taken notice of what he was, and then what he did. But to reach the next.

A fifth instance of his disorder is his placing strength before nourishment, and nourishment after strength, contrary to the natural order of things. "There is in Christ, says he, this sweet Rose of Sharon, a strengthening virtue for weak and feeble souls." And then after, which should have been before, "there is in Christ, this sweet Rose of Sharon, a nourishing virtue suited unto hungry souls." {Page 60} Here comes nourishment to be placed after strength, when as all strength, desires and endeavors absolutely depend upon antecedent nourishment? I Sam.30:10. Why perhaps, his eighth and ninth particulars, are preposterously ordered in his ill contrived frame, to conceal the book theft committed again. Whatever it be, he is speaking of strength for work; and was strength ever found for work, before the worker had been over and over nourished by his food? If Christ does not first nourish men with his Word and Spirit, Jn.15:5, Jn.6:48, they will never find strength for duty. Nourishment therefore, according to Gospel-Order, is there in that point wrong placed. It ought to have been set before, according to the true expression of the matter, in which it falls. For though a man's first work may be before his second nourishment, yet his first work can't be before his first nourishment of the kind.

A sixth instance of his disorder is this, that as he confounds honour with parentage, which two are very distinct, so he misplaces honour to government. As for instance, honour comes in at page 75 and the governing power, kept back by this authors delays, comes not in until page 90. These things are woefully transplaced in their own general classes. Now Power or Government should have been, touching Christ, before his Honour. It is so in the very form of ascribing it. "Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev.5:12. Nevertheless, he had used that text, though he did not see his own disorder in the things. And as a man is to be honored for his power or government, so is Christ far more imminently honored for all that Office-Power he has received of the Father. Jn.5:23. Besides, to make the notion of honour consist in being honored by the world, as he does in raising it upon Christ, and yet not bring in the Badge of his Government, committed to the subject of that honour, till late, but make that the fourth badge, which in order of nature is before honour in the honored, is deeply preposterous. Psal.145:4-5. For, magistrates do not govern because men give them honour, but men give them honour, because they govern. His order

therefore of the matter in these particulars stands wrong. I can stay to give but a touch upon these matters.

A seventh instance take as follows, "fourthly, and the last Grace of Christ I shall mention, says he, is that lovely beautifying grace of humility." {Page 121} As if the other Graces in Christ were not lovely and beautifying, as well as humility. Was not his Faith a beautifying Grace when he said, "he is near that justifieth me; who will contend with me? For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa.50:8,7. Was not this Faith of the Man Christ, beautifying, when he had the prospect of his sharpest sufferings, mocks and reproaches from his enemies, which he was openly to endure in the Human Nature? Was he not humble before he was zealous, or had occasion so to be? His Incarnation so low and open was his deep humility; his nativity of the Virgin was his humility putting forth; his subjection to a carpenter was his humility; and were not these before his patience and his holy zeal? Whatever it be, his Incarnation and Birth are brought in by this author, after all the other.

Aye? The Humility of Christ mentioned last? Why, what graces of Christ does he mention first? Answer: These three, the Grace of Faith, the Grace of Patience, and his holy zeal. {Page 120} Well, the Humility of Christ was a Grace he exercised before he exercised patience and zeal, as he instances in, when he is bringing in the graces which were conspicuous in the Humiliation-State, throughout the whole life of Christ. How preposterous also is it to bring in the Humility of Christ's Incarnation and Nativity, and postpone this consideration of him in his Birth, and other humble considerations of his life, after this writer had set the Humiliation of Christ forth in the matter of his cross, laying open, how Christ had suffered a shameful, painful, ignominious death, as his words are. {Page 123} {"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," Zech.9:9, as fulfilled in Matt.21:4-5.} How does he cross the method of the Holy Ghost, whilst he ends with Christ's Humility in and from the womb, and begins, as it were, with his Humility upon the tree! He puts his Humility in Sufferings, to stand before his Humility in taking on him the form of a Servant, in order to the same Sufferings. {"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil.2:7-8.} He considers his Humility in the last place, and his patience and holy zeal {as I have said} before it. 'Tis strange he begins with the last things, Heb.12:2, and not rather with his Humility, as the first grace of all, by reason of his Condescension in choosing it all, and submitting to set his foot within the world.

An eighth instance of his preposterous doings is this. He applies Christ to Sinners, and presses their interest in him as a Rose, before he demonstrates the necessity of interest in him as a Root. Hence he puts the Sinner upon gathering this Rose, &c., and, because Christ is the Rose of Sharon, branches out a considerable part of his Exhortation from it unto Sinners upon his dark encouragement of them to go and gather Christ. His preposterousness thus to Sinners is long. {Compare page 21 to 24 with page 193 to 206}

Sinners themselves of the Election of Grace are not first to see him in his Resurrection, as the Rose of Sharon. No, God hath appointed no such order, or beginning, in coming unto Christ. But the elect of God do first see him by Faith in his Incarnation, Righteousness and Sufferings, as a Man, as a Man of Obedience, and a Man of Sorrows, and acquainted with grief. Isa.53:3. 'Tis first a coming to him as a Priest, because 'tis a Ransom for all the elect that are connected with this One Mediator

between God and men. I Tim.2:5-6. God hath set Christ forth to be a Propitiation through Faith in his Blood, being justified freely by his Grace, through the Redemption that is in Jesus Christ. Rom.3:24-25. And 'tis by One Offering he hath perfected forever them that are sanctified. Heb.10:14. All shows it to be a coming first to him as a Root, not a Rose; to him first as a Priest, and not to him first of all {as Mr. Hunt exhorts} as a King and Bridegroom. If I look first to him as a King {as this author sets him out to poor sinners in their blood, under the Royal Badge of Government, and that from the Canticle-Rose;} lo; then I am amazed, driven from Christ, and fly away into a Hell of my own Confusion! Jer.51:57. Yea, there is no other help for it, but as Christ is first Priest to me in his blood. {"And speak unto him, saying, thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech.6:12-13.} So if I think to mend it, by going first to him as a Prophet; why, I am discouraged, sent back, he teaches another that is washed. I come to him to be taught, and my preacher tells me I must go, he spurs me on; but I dare not come to his teachings; for I am terrified, if I am not sprinkled with his blood before. Oh! I must to the basin {the blood of the type-offerings was received in basins, Exod.12:22,} I must to the Laver, to the Blood of the Pure Offering, and there alone, my sins as scarlet, shall be as white as snow, and though they be red like crimson, they shall be as wool! Isa.1:18. Now I may, if I have been helped to go to Christ for this, go again to him to be taught, to know him still more and more. {"Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa.48:17.} Again, Christ comes to me first as a Priest, and therewith brings me a Gospel Promise swimming in his blood. I distinguish it, and the Spirit of the Lord strikes in, and then helps me more and more to understand it from the same Christ, my teaching Prophet.

And good reason to derive from Christ first as a Root, because this Rose is Christ otherwise fitted only to Saints, raised into the sweetest delights of a spiritual and most fragrant Church-Communion. This is the plain matter, however he hath mistook his text, and squeezed the metaphor, to wring out so many things from one comparison, which the Holy Spirit never meant thereby. Sinners, as he distinguishes them too, are strangers. Sinners distinct from Saints are no better. And, says he, "strangers intermeddle not with this joy." {Page 55} What then have they to do with Christ as the Rose of Sharon? Or he to do to bring in that of Christ, and so largely too upon that text which belonged not at all unto it?

A ninth instance of his preposterousness consists in postponing {or after-placing} his inferences. Thus, excellent inferences about the love of the Father and the condescending love of Christ, as well as all the rest of the inferences, under that third branch of Application, are all set after Examination and Reproof. How came he thus to disjoint the true order?

Information or Inferences which are doctrinal uses, are first in order of nature before experimental uses, and the passive part of Examination. Truths flow from doctrines antecedently to examination of what good has been done upon the soul by the Spirit of Christ using those doctrines. The Instrument always goes before the work. So again, information or inferences are doctrine, and {as doctrine} do take their place before reproof for slighting and disbelieving the same doctrine. How then can either of these go before information of Truth and Doctrine, without open mistake? The doctrinal inferences are put too low to stand when as the practical and active part of the examination had just begun to inquire. This is preposterous.

Lastly, in his very Examinations he goes quite wrong, examining the soul in actives, comparing one's self hereby. As how the soul relies and depends on Christ for Life and Salvation. How it loves Christ and bears affection to him, and examination into the cause of it is woefully postponed.

Whereas it should have been an examination of the soul in passives, antecedently. Nay, he lays down his actives in that use, and examines not in any passive form {which should have been first of all} till much later. This is altogether preposterous. 'Tis what the soul has been made passively to see in the Object before it cordially relies thereon. {"Open thou mine eyes, that I may behold wondrous things out of thy Law." Psal.119:18.} Therefore the Examination should have been, how the soul could experience the work of God the Spirit upon the heart for that act of reliance. {"O taste and see that the LORD is good; blessed is the man that trusteth in him." Psal.34:8.} If it be true, a soul must be made to come {in passive work} unto Christ, as on page 135 he takes notice, before the act of that soul; the meaning is, before he does come; and if a soul must be made to depend upon Christ, Psal.94:12-13, as he grants, {page 135,} before he doth depend; why then doth the Examination, before that page comes in, lay down the note of trial so actively at page 132, and postpone the passive queries, caring them off to page 135? There was no just reason for this disorderly transposing them; they should have come in before, and have made up the very soul and life of that use.

Reliance is my act, dependence is my act. Now, shall I examine into my own act immediately, how I rely, how I depend, before I examine into my Experience of Grace, how God hath emptied me of self, and shown me my all in Jesus Christ? {"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Psal.66:16.} How I have found and tasted the good Spirit of God to lay open my Object, to strengthen my heart, Psal.138:3, to guide mine act, and enable me to rely and depend? And then moreover, if I think of the right, shall I count it enough to come in with something like that of the passive work of the Spirit afterwards? This is grossly preposterous, setting the handmaid before her mistress; nay, putting the creature before the Creator Himself. {"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us." Psal.123:2.} A use of Examination should be first and principally urgent as to what is done upon the soul, and not searching into what is first done by the soul. {"And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor.12:9.} For, though this be the usual way of preaching {as in these sermons} yet it is a method as often wrong, as it is used. It is preposterous; and so much for that.

## Chapter 42

**Of Mr. John Hunt's Confused Runnings on in Thirteen Instances laid open; or, his Intolerable Jumblings, how he runs Two Distinct Things into One, and crowds them up in the same Argument; yea, instead of handling one Truth, he huddles many, and from a Particular Metaphor runs up into a General Matter.**

The first instance of his Confusion is confounding the Person of Christ and his benefits, without any distinction; and that in all the particulars of his Explication. See his ten particulars from page 26 to page 50.

He runs on and speaks much of the Quickening virtue of Christ; as if this virtue of Christ was Christ, the mystical Rose of Sharon Himself, when yet it is not so. The Person of Christ here is not at all opened, nor his Human Nature in the Second Person of God, the Foundation of this quickening virtue, so much as touched. So he runs on with an enlightening virtue of Christ; whereas this virtue, suited to a Communication, is not the Substance of Christ Himself. Jn.17:22. The Rose of Sharon is a description of him in his Substance. But when he hath named Christ as he does often in these particulars, he confounds the substance of Christ's Person with the Virtue and Qualities thereof, II Cor.4:6, quite beside the scope of the Holy Ghost in Song 2:1. Accordingly, he runs on with a cleansing virtue, a beautifying virtue, a pardoning virtue, a healing virtue, a comforting virtue, a strengthening virtue, a nourishing virtue, a satisfying virtue all upon the Qualities and Benefits of Christ, what Christ hath. Whereas the text is Christ's voice describing what he is. I am the Rose of Sharon.

The second instance is, that instead of carrying on Christ's Beauty, according to the text, he doth in two pages confound and mingle it with the saint's beauty. This fault is obviously committed at his pages 51, 52. Now instead of opening the Beauty of the Lord of Glory from I am the Rose of Sharon, he considers at large what Christ saith of the Church's beauty. But to speak thus at all of the Church's beauty, though that beauty is put upon her, as appears by other texts, through the beautifying Virtue of Christ; {"and thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD," Ezek.16:14;} and that whilst the Sharon-text kept close to the Personal Beauty of the Lord, and says nothing of the beauty of the saints, is a very confused running on, and putting one thing for another in dividing the Word of Truth.

The third instance is in that which is worse, even a confounding the Beautifying Virtue of Christ with the Fallen Deformity of Adam, running both into one particular, against all Scripture Judgment. He sets out the loss of the natural Image of God by the similitude of dirt, page 50, when he had the glory-theme of the Sun of Righteousness before him. Mal.4:2. Thus he runs both diversities and contraries into a length in one particular.

Now upon the head of Christ's Beauty, what meant this author to forsake it, and run into Adam's Sin and Deformity, on the same head? For, since he would insist upon the Beautifying Virtue of Christ here, he ought to have opened it by the Righteousness of Christ, Jer.2:13, and by the Spirit of Christ, the beautifying Communications of the Grace of God by him and through him. What had any man to do, especially under this head, to set out the distorted features and dis-amiable colors of fallen Adam, as soon as he had laid down a proposition of the Beautifying Virtue of Christ? Let me open this Beautifying Virtue of Christ in a few words appertaining to this and the next sections.

The Spirit from Christ beautifies me by putting the Righteousness of Christ upon me, and clothing me in a way suited to his own Operation Influentially, or through Christ {the virtue flowing in upon me by the Spirit through Christ} at Effectual Calling, according to the Antecedent Pattern of it's being mystically, or secretly, in Christ before the Foundation of the World. For look, as man's own skin was his beauty and ornament, and garment too, before the Fall and Entrance of Sin; so the Righteousness of the Second Adam, the skin of the Gospel-Sacrifice, is both my Beauty now against deformity, and my Garment too against nakedness. This garment God's eye beholds me in through Christ, as I am personally viewed in the Communicated Virtue of it under the Spirit's Work of applying it, as to what I am now in time of Calling between Christ and me; and all to bring me up towards the Mystical or Secret Pattern of the things themselves, as they all lay hid in Christ earlier between God and Him, before the Gospel broke forth, as is plain in, Col.1:26; II Tim.1:9, and many other texts elsewhere insisted

on. {"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col.1:26. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and Grace, which was given us in Christ Jesus before the world began." II Tim.1:9.} Thus the openings of the beautifying Virtue of Christ are but corresponding with their secret patterns in the heart and love of God before Time.

The virtue of Christ's Beautifying Righteousness is great upon me towards God in the way of his Justifying me through Christ by the Spirit, as he saith, I Cor.6:11, "justified in the name of the Lord Jesus, and by the Spirit of our God."

Ye are "now" says the Apostle, justified by the Spirit in the name of the Lord Jesus, who were not {experimentally} justified through Christ by the revelation/application work of the Spirit prior to this sealing work of Grace. {"Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22.} So, Rom.5:1, "therefore being justified by Faith," {the Spirit's work in the soul,} we have peace with God through our Lord Jesus Christ;" for it is an equal matter to have peace with God by Faith, as to be justified by Faith, because some perhaps are for reading it with their early comma, therefore being justified, by Faith we have peace with God, &c., for which I could never see any solid reason in the connection of the fifth chapter with the last words of the fourth. So, Gal.2:16, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." We will not evade the force of this text, but duly consider the scope of the Holy Ghost in it to intend Justification through Christ, by Faith of Effectual Calling, and yet 'tis as plain that the Holy Ghost's scope is but to give us a part of the Mystery of Justification, and the open manifestation/application part too, not the secret basis or fundamental part of the Mystery in that text, to wit, as it resides in Christ. So it injures not that at all, only builds upon it. Again, Gal.3:26, "for ye are all the children of God by faith in Christ Jesus." Ye are the Children of God by that piece of Adoption-Grace which is a fruit of the Spirit's Work in Regeneration; that is, a Quickening of the soul in the vital Union to the Faith in Christ Jesus, opposite to the dead Faith of the world in Old Adam. Now this does not speak of all the Mystery of Adoption {for I bring like texts to illustrate} but of that particular branch of Adoption which only belongs distinctly to the Third Person in God; so neither do the texts men usually bring for Justification and insist on {because they would beat down the truth of being justified before Faith} take in the whole Mystery of it, only one branch of it {which we do all grant} as to the work of the Holy Spirit. Again, Jn.3:18, "he that believeth on him is not condemned;" that is, he is justified in Christ; and thus his Faith is an evidence of his Justification by Christ. So that what is thence obvious is, that on a Person's believing in Christ, the believer passes from his nature-state in Adam to his gracious-state in Christ, which now becomes influentially to him, because of the Spirit given him in the Grace of God and the Virtue of Christ's Righteousness, a State of Justification through Christ, to come up by the Spirit of our God to the soul's Justification in Christ before {under that comprehensive word, Grace in Christ Jesus, II Tim.2:1,} as the secret Pattern of the Justification through him. The same for, Jn.5:24, "he that heareth my word, and believeth on him that sent me {saith Christ} hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Here we are to take notice that this Life here spoken of comes in through Christ by the Spirit in a way of Believing, and so is to be understood of the Open Life of Justification {Experimental Justification} flowing through Christ, to bring it up to the Secret Life of my Antecedent Justification in Him. What now do men gain of their point, when they bring these texts, and cry, you see this, and you see that, and you see how it is all laid and conditioned upon a person's believing; when as all their

running of texts together doth but confound, muddle and entangle the Doctrine of Justification, which ought to be kept in all its parts distinct? This further appears by their pressing of Isaiah 61:10 & 45:25 into their service against all Justification before believing; whereas the Righteousness of Christ there spoken of is that portion of their Justification in the Christ. {"In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:25.} For, it is not only said "shall be justified" for all the elect seed of Israel are now justified in Christ {as a full reward of Christ's suffering} together, and in this they glory. {"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:9-11.} The Scriptures ought to be brought and opened distinctly, and not texts rent asunder from one another, and removed from the harmony of Divine Revelation, and all huddled into the same branch of the Article of Justification, as the ignorant manner is by the sound and chime of the words, without weighing the Argument. Justification in Christ, and by Christ, and an open Justification with Christ do in each of those parts of Justification vastly differ from that intermediate branch thereof {for it is all substantially but one and the same Justification, but is so diversified in Scripture that all of Justification is never put by the Holy Ghost into one text, though men harp never so much upon the sound of words} that God would justify the heathen through Faith, and so preached the Gospel before unto Abraham, saying, in thee shall all nations be blessed. The Justification here, is influentially through Christ, the Lord our Righteousness, and so through Faith, the Operation of God the Spirit, as in that Pattern instance of justifying Abraham; for which cause in the fulfilment thereof, it is with an open and definitive affirmation of Grace {"shall all the seed of Israel be justified"} according to what it had been by Faith in the Pattern or Open Pattern of Abraham; and both these justifying by Faith, that of the Gentiles, and that other instance of Abraham, are effected according to the Primitive Pattern of being justified prior to our believing, or being already Justified in Christ. And as to Faith too, it is the Spirit's work in the soul, before I have wrought any good.

Then besides, the Virtue of Christ's Beautifying Righteousness is so great in me towards Christ in the way of my help to apprehend Christ and his Righteousness as my own, Phil.3:12, that the Spirit of Christ working in and by the Righteousness of Christ imputed, Rom.4:6-7, {I say efficaciously working} on my soul, creates Faith in me towards Christ, Rom.4:16, that very moment; by which Faith openly laying hold on the Person of Christ as my own through God's Free Gift, or in God's Present Bestowment of him by the Comforter, I am then by a transient act of God justified, according to the Pattern of his Immanent or Eternal Act antecedently, {and if men must have a school-distinction for it, inasmuch as they run to the schools for their six causes in Justification, and will not be content, as I am, with the Scripture-Distinctions of "in" Christ, "through" Christ and "with" Christ.} For, on the spot I may feel my Justification by his Mighty Spirit in my peace with God through our Lord Jesus Christ. Rom.5:1. I am justified influentially, I Cor.6:11, that is to say by Faith, as the Holy Ghost's work, and likewise evidentially, Gal.2:16, as to my own perceiving it upon the Fundamental Patterns of justifying me in Christ before time, and before Faith {for the justified state is in Christ, whilst the fall in nature state is in Adam} because of the Everlasting Covenant, {beyond the Decree,} and then next, because of the Mystical Resurrection of all the members in the Personal Resurrection of their Covenant Head. Faith is Evidence of things not {otherwise} seen. Heb.11:1. 'Tis Life and Righteousness I have in Christ, Isa.45:25, before my eating of his flesh and drinking of his blood, that is, before my believing on him, as in John 6:53. For there is nothing against it which that text says, only very

distinguishingly 'tis declared not to be until then, that is, until believing, life in me. 'Tis not my life in me before, but 'tis my Life in Christ before, and before I can say 'tis so.

Now as Mr. Hunt {to whom I return upon the foot of this explication} confounds one thing with another, which should have been kept asunder; so in his very confusion he separates one thing of the confusion from another, which should have been brought in to have made the matter sound. What's that? Why, he separates Pardon and Beauty from the Righteousness of Christ; or rather more directly, he separates {in his otherwise confused particular} the Righteousness of Christ from the beautifying Virtue of Christ, and says nothing of it through that whole head. Whereas I have shown that Christ's beautifying Virtue is his Influential Righteousness that both pardons and adorns me together, Rev.1:5, by the Spirit's Application. Rev.7:14. So that there was no necessity for his shutting out the Pardoning Virtue of Christ from the fourth particular, to go and make a fifth of it; nor was there any necessity for his shutting out the Righteousness of Christ from all that fourth particular about his Beautifying Virtue, more than there was a necessity for his confusedness of heterogeneous matters, in mingling the deformity of Adam, and the loss of the natural image {by insisting on it} together with the Beautifying Virtue of Christ.

The fourth instance is like unto the second, viz., his mingling the Grace and Holiness of Christ with the grace and holiness of the saints, {page 111;} when he should have kept close to what Christ is, Psal.73:25, he runs out for whole pages into a confusion of the matter to tell what the saints are, contrary to all argument or example in Scripture.

To run over the holiness of the saints so far, when it was proposed in the particular to treat of the Holiness of Christ, and interweave creature-holiness in the same piece with his, is a very confused unveiling of the Glory of Christ. He should in this also have kept strictly to what Christ is in Himself, according to the strictness of his subject, viz., "I am the Rose of Sharon;" and not thus confusedly have brought in the qualities of that subject, which at beginning he had proposed to be compared to the nettle or bramble, and mingle them with the Rose of Sharon.

The fifth instance of his jumbling about is his running unseasonably into our Faith, as soon as he had named Christ's Faith. See this at his pages 114, 115, and let anyone tell me what meet reason there was in that place for this?

When a man had proposed to treat of the Faith Christ acted, what an impertinent confusion was it to go to make it out by this proposition, "it is no hard matter to believe that Christ is ours." How does it appear that Christ acted Faith, by our believing that "God is our friend when we have the sensible tokens of his love?" Yet thus confusedly does he run on, at page 114, so before ever he comes to speak a word of Christ's Faith, Isa.50:7 – Heb.12:2, towards the latter end of page 115 in a way of antithesis, he runs off a main part of his page by setting out our Faith and Unbelief. This is a notable piece of his confusion, not to say, his prevarication, and want of integrity, towards the subject in Song 2:1.

The sixth instance of confusedness is his mingling man's honour with Christ's Honour, at page 84. 'Tis a confused business to interweave man's honour and titles, as he does, with Christ's honour. If I speak of Christ's honour, what need I mingle it with creatures, I Tim.1:17, that the honour of Christ and the honour of a worm must be set both up, and the latter independently upon the former, in one page? Take all that belongs to Christ abstractly there, and you'll see a very poor and lame account of Christ's honour. For, he raises Christ's honour directly out of the consideration of man's honour; and so rather makes Christ to hold of men, than men to hold of Christ. {II Sam23:5, the Covenant is otherwise ordered, and in all things is well ordered.} Now what had these two vast extremes to do to meet, especially after such a confused

fashion? It is {besides the confusion} a very unworthy and diminishing way of dealing with Christ's Honour. And though this has been in another manner elsewhere shown, yet the dishonor done to Christ, according to this confusion, may farther appear.

For: 1. It is not like the Gospel, but like that that's done in the Courts of Princes. Ministers of State, Envoys and Ambassadors from the Princes of this world, are accustomed to set forth their Masters at this rate. But as Christ's Kingdom is not of this world, Jn.18:36, so when his Ambassadors come to treat of his Honour and Government, it should be very spiritually done, and not in the courtly mode. Ministers of the New Testament ought to be contented in showing forth Christ's Glory by itself. Col.1:19. They ought not to be climbing up the stairs of the vain honours of the world, to take their estimate of this Prince of Life. Acts 3:15. 2. 'Tis not consistent with Him, who is the Beginning of the Creation of God, Rev.3:14, to set forth his Glory lateward; that is, to begin with worldly honour, and then set out the honour of Christ, when we have run the first length in the Courts of Princes. I Cor.2:8. 3. The very disparagement of worldly honour is that which renders the consideration of it unworthy to raise and commend the honour of Jesus Christ from it. 4. The confusion is preposterous. He begins with the dark side of the cloud to illustrate the bright side; whereas he should have begun with the bright side, to have illustrated the other point that all the glory of the world is but darkness. 5. Christ's honour is nothing like what is esteemed amongst men, Col.3:1; therefore those descriptions of His are all a false plan to draw the glory of Christ on; and they are but a mere cheating pretense of exalting him, whilst in truth they openly dishonor and lessen him. 6. Christ's honour is all spiritual, I Cor.2:13, and to the thoughts of man unconceivable, as well as to sense invisible; whereas all that is esteemed honour among men is carnal. 7. Christ's honour is suited alone unto his Glorified State. Jn.17:24. Now what a vain and confused estimate of Glory, must he have of the Glory of Christ, and, as he says, of the Glory of Christ Unveiled, who runs on, at this rate, in painting out an empty glory, which hath nothing to do with the Glory of Christ in Heaven! 8. It should have been honour all of a piece, Christ's honour alone, Christ's robe alone, and none of those blotches and patches that spoil all, having been mixed with his Illustrious Glory. {"I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." Psal.71:16.} 9. Lastly, let him look into that admirable description of the Glory of Christ<sup>25</sup>, set forth by his late servant upon earth, Dr. Owen, a little before his death; and there let him see, whether the Glory of Christ be stained and sullied in a carnal matter, to make the spiritual reader sick, as this meddler hath done it? Or rather, if it be not in a way that fairly overthrows all such jumbling and confusion? As for this author, he minds not how a text puts him to distinguish of Christ's Glory from his Shame, Jn.1:14, of Christ's Throne from his Cross, of Christ's Advocacy from his Sacrifice, of his being now in Heaven from his being once on Earth; but jumbles and crams all he can, mingling Heaven and Earth together. This hath been his practice. But to his next farrago or disorder.

The seventh instance of mixture is this, his laying down a badge of Christ's Honour, and then presently running it in to Christ's Power. This is his confusion at page 98 as the reader who hath his own book compare may see. The creating and upholding all things by the Word of his power, which this author there insists on, is a distinct thing from the Honour and Glory of Christ. His conquering our subtle and potent enemies which he there also insists on, was a conquering them by Power, not a conquering them by Honour. He overcame by the Death of the Cross, which the Scriptures do call his shame, scandal and foolishness with men, yet the Power of God. I Cor.1:21-24. And he

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<sup>25</sup> John Owen, 1616 - 1683, Meditations and Discourses on the Glory of Christ was first published, in London, in 1696.

did not overcome by honour; yet these things are so muddled, and run together, as if they were not to be distinguished. You may see how Honour and Power in the Scriptures are kept distinct. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev.5:12. So, Rev.4:11, "thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Why then did he not go by the pattern to avoid confusedness?

The eighth instance of his jumbling is his confounding passives and actives, and running them together into one active branch of his use of Examination. I say, he mingles his passives with an active branch of Examination. {Pages 132-135} A running the inquiries of what was done upon one, II Cor.13:5, into the form stated for interrogatories of what was done by one, is confusion.

Now this ought to have had a distinct branch of use; and yet he has run his passive inquiries or the questions of experience, what is done, or wrought of God, Tit.3:5, upon the soul, at page 135, into one and the same active examination of what the soul herself hath done, in a cordial reliance and dependence on Christ for Life and Salvation, beginning, I say, there at page 132. Now to examine, II Cor.13:5, into our reliance and dependence is {as hath been hinted in the chapter of marks and signs} to examine into our own acts {as was shown before} and to propose the form of examination, in the particular itself, into what acts of our own, Eph.2:9, as to Reliance and Dependence upon Christ, we have done {as to say, have we relied? Have we depended upon Christ? Which ought to have been observed and followed close, where a man had had any regard to the first form of his proposal, II Cor.1:17, and yet to run it presently into passive work, when he had omitted to propose the substance of that same use in the passive way, by otherwise wording is particular} is to run one thing into another in strange confusion, and keep nothing of the work of God upon the soul distinct, I Jn.5:20, I mean distinct from the acts, which that Work of God the Spirit brings the soul unto likewise.

What are the first workings of the Spirit of Christ upon nature, but matter distinct, which belongs to the passive examination of that work upon the soul? These workings of the Spirit {though so seldom distinguished by name in his own work} are not our reliance and dependence upon Christ, though the workings of the Spirit produce them. Phil.2:13. And yet the 132<sup>nd</sup> page itself avoids not the jumbling, but runs into this confusion, and the other pages, through all this head of the examination, do mostly allow the same disorder. Why did not our author begin his particular, in the words of that head, with inquiry into the Holy Ghost's work? Eph.2:10. This had been most proper. Then in his passives afterwards, he had built his passives upon some fundamental passive, and not his passives {of what God the Spirit hath done upon the soul} all through the particular built upon the creature's actives of Reliance and Dependence upon Jesus Christ.

Aye, but yet he hath gone and built passives upon an active sign. For instance, the Spirit's coming to work savingly in us, page 132, the Spirit's showing the soul the infinite value of the blood of Christ. {Page 133} {For in my instances I love to pick out his best.} And then {he adds} hath God convinced thee that thou wast conceived in Sin, and brought forth in Iniquity? Page 134. Hath God made thee to see that either Christ or Hell must be thy portion? {Page 135} All these passives wrought he builds upon an active sign, cordial reliance and dependence on Christ. What confusion is this! It tends too to take the Holy Ghost's work out of his own hands into ours. Is this to be a "workman that needest not to be ashamed, rightly dividing the Word of truth?" For so the Holy Ghost confesses in II Timothy 2:15, to the end, that men in the Ministry should

look to it, and not bring in such shameful disorders into their matter, as spoil the work, and injure the Truth itself.

The ninth instance of his disorder is, mingling the parallel of the Rose, and the excellings of the Rose together, running all into one and the same Exposition of those positive and limited words in Song 2:1, "I Am the Rose of Sharon." For, when he had carried some of the Excellency of Christ beyond the rose, page 26, and so on to page 63, and concluded, "thus {says he} I have shown you how Christ may be compared to a rose, and some of those excellent virtues that are in this sweet Rose of Sharon." {Page 64} Nevertheless, he proposes to show wherein Christ {contrary to the method of the Apostle in his handling a Discourse; as appears, Heb.6:1, &c.} excels a rose in these words, "but before I come to my doctrine, there is one thing more I must do, or else I shall come short of what I may do, and ought to do, for the setting forth the Glory and Excellency of Christ, and that is, to show you wherein Christ excels a rose, though it be the Rose of Sharon." {Page 64}

What Confusion is here! What want of order in speaking! He had {one would have thought} been showing all along, for twenty pages together, Job 11:2, how Christ excelled a rose. He had instanced in Quickening to raise the dead. Now is not this an excelling virtue in Christ? For, pray, what Quickening Virtue is there in a rose to raise the dead? Howbeit, he runs Christ's Excellings into resemblances, as if this same Quickening Virtue was but a rose-resemblance. Next, what discovering virtue opens in a rose to enlighten blind eyes? Is not Christ's Discovering Power an excelling of the rose? What meant his fancy than to lessen it into a resemblance? What purifying virtue is found in a rose to cleanse anything that's filthy and polluted? Is not that same Power of Sanctification clearly rendered to be a Power in Christ that excels the rose? So, what virtue is seen in a rose to pardon the guilty? Job 13:7. Yet hath he not managed Remission of Sins {in the doctrine} as an apparent proof that Christ excels a rose? {And that from page 42 to page 47.} What healing virtue doth there lie in a rose to cure the sick or wounded? Is not Christ therefore evidently set forth by his healing virtue to excel a rose? What beautifying virtue can be acknowledged in a rose to alter deformed souls? Eccl.1:15. Is not Christ then openly manifested in the same to excel a rose? What comforting virtue can be evidenced in a rose? Hath not Mr. Hunt then declared that Christ by his consolation-virtue excels a rose? What strengthening virtue is known to be in a rose to strengthen weak and feeble souls? Is not that strengthening virtue then in Christ evidenced {from page 57 to page 59} to excel a rose? Once more. What nourishing virtue is put into a rose to fill hungry souls? Is not the same nourishing virtue a demonstration that Christ excels a rose? Eccl.1:2. Lastly, what a satisfying virtue is there in a rose for thirsty souls? Does not the same satisfying virtue therefore in Christ made out {from page 62 to page 63} prove that Christ excels a rose? Therefore, to produce transcendent properties of Christ to the rose, thus, and yet propose transcendent properties of Christ, as if all already had been but rose-resemblances, is strangely confused, and in and out. It was impossible in his foresaid particulars that Christ should do anything else but excel the rose.

Is it not a lamentable disorder to run other things that have no analogy with the Holy Ghost's metaphor into a pretended explication of the same? As if the Holy Spirit saw not as much resemblance in that metaphor, as he intended should be understood by it. Why must an interpreter of the Word, together with the text, "I am the Rose of Sharon," and part of his own exposition of the text, how I am the Rose of Sharon is to be taken, mingle another text, and a made-text of his own, "I am not the Rose of Sharon?" For even so far as Christ excels the resemblance, he belongs to some other text, or texts, in the Bible. Whereas to fasten it upon this text in the Canticles, is plainly to run it up into a reverse of the text, {I am not the Rose of Sharon,} to fill up the

confusion, II Cor.2:17, running what he is in this text, and what he is in other texts, all into one thread of discourse on the same metaphor. What need had this author upon a positive text, that declares of our Lord Christ there by way of limitation and restriction, II Cor.10:14, in so many words, "I am the Rose of Sharon," to have added his own expository jumble of a negative, how our Lord Christ was not the Rose of Sharon?

What strange confusedness is his jumbling the virtues of roses and their improprieties together! "Roses are things that have a great virtue in them." {Page 24} Now when he comes to apply this to Christ in his multiplied particulars under that head, he runs all upon the improprieties of the rose. Isa.59:13. For roses are the things that have not such virtues in them, as he reckons up, and as he jumbled under the seventh particular of his explication, branching out matters into a numerous subdivision, of ten particulars, to page 65.

'Tis undeniable in his explications that he runs all upon the improprieties of roses. For, what quickening virtue have roses in them for dead and drowsy souls? What enlightening virtue for the blind? What cleansing virtue for the filthy? And so on. 'Tis strange a man should steal so many particulars together out of the Gospel Feast treatise, to jumble them into another text where they must spoil the workmanship! Besides, 'tis strange confusion, to jumble the proprieties and virtues which roses have with the improprieties and virtues they have not, in handling one and the same metaphor! It was confusion to jumble the matters thus. Lev.19:19. But then it is still more, that after all these improprieties of the rose, wherein Christ excels the rose, our author should begin to propose his set of particulars wherein Christ excels roses! Would a man think this writer had been in his wits?

The tenth instance is this. He expounds getting an interest in Christ at page 195, by believing, at page 201. These he makes to be coincident. He sees no difference between them, but jumbles both into one. Nevertheless, these are distinct. Getting an interest in Christ is what altogether lies out of the verge and sphere of new creature power, Eph.2:5-6, though assisted and raised by the Holy Ghost. Believing on Christ is not so. The former is passive, 'tis a thing gotten for me, Gal.2:20, the latter is active, 'tis a thing done by me. Here lies the vast difference. Why then should any divider of the Word, confusedly run them both into one point? Why must the actions of Father, Son and Spirit, be run off into a creature-act, and expounded of believing? Are these confused runnings on, the words of the wise, Eccl.12:11, as nails fastened by the Masters of assemblies, since they are easily drawn and thrown away? Are they given from One Shepherd? Then why not more consistent and distinct?

The eleventh instance follows, "thy dependence on Him" {on Christ,} at page 135 is confounded, by explaining it with "all our obedience." Again, "thy dependence on him proves thy interest in him." {Page 135} Now one would think this to be the life of some of our obedience; yet in another place he runs the life of all our obedience into delight and cheerfulness. "Delight and cheerfulness {says he} is the life of all our obedience." {Page 112} Nay, if it be scarce thought by another a confusion to run two things into one, when they lie so far asunder, so much as 'tis thought a contradiction, then let the contradiction be taken up in the eleventh instance, as the confusion here presents it. He had propounded to consider Christ's Obedience there at page 112, and when in his third and fourth lines he had instanced in Christ's delight in it, he immediately in the next lines runs it into our obedience. There lies the jumble and contradiction in a nearer instance. "As to his delight in it, this as a vein runs through all his performances; delight and cheerfulness is the life of all our obedience." {Page 112}

His performances were to be the subject kept distinct upon that head; but our performances {you see} must come in and jumble them, whether the matter was ripe enough for such a transition of argument, or no. So again, if dependence on Christ

proves interest in Christ, it must be a dependence quickened which must prove it, Jn.10:10; for if it be a dependence quickened, there is life in it; yet if there be life in it, there may not be cheerfulness in it. Why then 'tis evident that delight and cheerfulness, the life of all our obedience, must be either a contradiction to the other saying, or a confusion, expounding dependence by cheerfulness and delight, or both; that is to say, confusion and a contradiction too.

The twelfth instance of his disorder is his running contentment into discontentment. That's his fault of confusion, when he had exhorted to contentedness. Why could not he have been contented to have stuck to the matter in hand? What need he have jumbled the sinner's discontent into the saint's content, and made up two contraries into one particular?

There was scope enough to have enlarged upon the positive contentedness he proposed. There was room enough for amplification, to have been guided into the same thing, and have discoursed of the easiness of the soul with Christ. Psal.25:13. For all uneasiness should have been made a distinct head of matter. What need the soul's wishing for other things, his murmurings, &c., have took their place upon this head? Especially, how was that of Haman adapted to the purpose under the head of contentedness, for "all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate?" Est.5:13. How also was that which follows to the purpose of contentment? "So may a Christ-less soul say, I have so much honour, so much wealth, so much of the delights of this world, yet all these avail me nothing so long as I am without Christ in the world." {Page 213} What workmanship is there, and adorning the Doctrine of God our Saviour, in this confusion? Tit.2:10. For, as there is to be a practical adorning in the life, that doctrines may not be blemished by an unbecoming and disorderly conversation, Phil.1:27 - Psal.50:23, so there is a practical adorning of the truths of the Gospel with their own beauty and order, when we lay them down before others in their own connection. And this must be attended to.

The thirteenth and last instance of this disorder I shall mention, is a grosser one than any of the others in this connection. 'Tis his running what is peculiar in creatures up to Jehovah, by mentioning him as of a family among the glorious Persons of God, as if it was one of the properties of God too to be so related. The words he hath of Christ are these, "the family he is related to, is great and good, 'tis the only family of Heaven and Earth; he stands related to the Mighty and Omnipotent Jehovah, who is Possessor of Heaven and Earth; a very ancient and renowned family, a family which never in the succession of ages had any blemish upon it." {Page 80}

'Tis plain here to me that by family, he means Jehovah in his Person, Father, Son and Spirit. For, he tells us of Christ, as he is related to a Family, great and good, 'tis the only family of Heaven and Earth. This only family of Heaven and Earth, sure, he can't mean are all the creatures; for these all, of earth, are neither great, nor good. Rom.8:20-21. He seems to me to explain his meaning by the next words, concerning Christ, as He stands related to the Mighty and Omnipotent Jehovah, who is Possessor of Heaven and Earth. Gen.14:19. Now Possessor of Heaven and Earth is an attribute in Jehovah, Jer.31:1, distinct from his being the God of Heaven, Zech.14:9, and from his being the God of all the families of the Earth. His next words, "a very ancient and renowned family" must be predicated of one of these two, either of the Mighty and Omnipotent Jehovah, and so meant of the Persons in God, as I have said; or of the inhabitants, the creatures, of Heaven and Earth. Now to say of all these promiscuously, 'tis "so renowned, as never in the succession of ages had any blemish upon it," when yet man is utterly fallen from God, and hath sought out many inventions, and behold God putteth no trust in his servants, Eccl.7:29, and his angels be charged with folly, Job 4:18, is what we can't easily interpret to be his meaning. I rather therefore take it, he

meant, that this ancient and renowned family he speaks of was the Persons of Jehovah, the Father, Son and Spirit, within themselves, to which the Man Christ stood related. This I look upon to be his ill meaning.

The Scripture indeed tells me in Ephesians 3:15, and in its coherence, that as the Lord Jesus Christ is of God, so the whole Family in Heaven and Earth is of the Lord Jesus Christ. It is of Christ that the whole family in Heaven and Earth is named and derived; all having their very nature-being from this Wisdom-Pattern, Rev.3:14, this Everlasting Model of Creation, as he is the "beginning of the Creation of God," and as I have been helped plentifully to show in these labors; as well as all the elect in Heaven and Earth are derived, especially in their Grace and Glory beings, from this Fountain of Life with God. Psal.36:9. But I never read in the Scriptures the reverse which is asserted by our confused and mistaken author, that Christ is named or derived, and descended in his fulness {of which the Apostle there speaks} from the whole family in Heaven and Earth. Eph.3:15. For relation in this matter, as Mr. Hunt is carrying it on, is relation to the ancient and renowned family he was speaking of by descent, another gross error I have taken notice of in this author before. By all it appears, they were his own wild thoughts which misled him into this confusion and precipitant disorder, Prov.1:5, of Jehovah being a Family to Christ.

## Chapter 43

### **Of Mr. John Hunt's Ignorant Passages laid open in Forty Instances sprinkled up and down his book; thirty of his Ignorances are in Divinity, and the other Ten and Natural Matters.**

Besides the matters already dispatched, I may take some notice of his ignorant passages, in the following scheme and order. His theological ignorances, and his ignorances in natural matters. His ignorances in Theology, or Divine Matters, are of Persons and Things. Of persons both good and evil. His ignorances about good persons are, nine relating to Christ, one to the Spouse, one to Abraham, one to Moses, and one belonging to the Apostles. His ignorances about evil persons are, two belonging to the devil, one spoken of Judas, three of the wicked, and two of the world. His ignorances of things, both of good things and evil things do next take their turn. Of good things, two about the Scripture, one of the Lord's Supper, and one about Heaven. His ignorances of evil things are, three of Unbelief, one of Affliction, and one about Uncleaness. They are thirty when put together. His ignorances in natural matters are, one about the Moon, one about the Lily, one about giving up of the Ghost, one concerning Dog's Pity, one about the hoof of every Family, one about making so many several persons to be so many several Candlesticks, one of a Table decked, and another of a Lackey proclaiming, one about a Jewel of Prize, and the other concerning finishing at Last. That is ten in all. Now to these forty {of both ranks} I add two more, the one of a person in history, the other of a word in grammar. {"But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." II Tim.3:9.}

And all these Absurdities, not as we say *Lapsus Linguae*, {literally a slip or fault of the tongue,} but in print; and are sent abroad by himself, as his own offspring. Mk.1:45. They are not an account of the matters from another's pen, as in the story of the Eunuch's Children he very oddly carried away from Barrington. Rom.3:8. For in the way and manner he hath so slanderously reported up and down, as if it had been a gross thing of my own forging, it is utterly false, as the passages of the book between Clifton and Smith witness. And I'll suppose that that book did mean, how the eunuch might have children of his body before he was a eunuch in the service of the Queen of

Ethiopia, and afterwards so highly preferred, because a like circumstance of Eunuchism may be easily admitted among slaves of the Gentiles. The proofs of his ignorances are next to be laid open in the several instances, according to the foregoing scheme.

First, let me begin with the forenamed list of his Theological ignorances, or his ignorances in Divinity, relating to Christ, the Spouse, Abraham, Moses, the Apostles, the Scripture, &c., for the order I follow is synthetical, to bring what may be joined more aptly and unitedly under the same head together, after this model, persons and things, rather than analytical, to resolve the more material particular, as to a thing, before I have sometimes done with what perhaps is of less moment, as to a person.

The first instance of this sort of his ignorance, speaking of Christ, is this, "suppose him under a necessity to be the Seed of the Woman." {Page 126} As if there had been in no respect any necessity for Christ to become the seed of the woman; when yet the Divine Constitution of the Glory-Man in the Council and Settlements of Jehovah, was in all the After-Fall Dispensations of Grace, Ways and Means to make him Redeemer of the elect; which elect number, together with the rest of the fallen, Rom.11:7, were all under sin. Rom.3:9. And though to be under Sin is directly opposite to a State of Justification, as to the particular way of the egress, or out-goings of God's Love in Christ; yet by reason of the antecedent Settlements in Christ Jesus by Grace before the world began, II Tim.1:9, and so above the Fall, the elect's being under Sin in the Adam-Relation of their fallen Nature-State, is consistent with their Everlasting Union-State of Interest in Grace and the Love of God in Christ Jesus, wherein they needed no Justification in their Comprehensive, Standing Head. Hence as they were after viewed in God's Thoughts or Appointments of their Fall, Christ became of God their Redeemer, as Son of Man, constituted; he being the same Person, who was set up the Head of the Church in the Above-Fall way, as the Man of the Right Hand from Everlasting. Psal.80:17. Accordingly, the elect of God had this love of God turned into their Justification immediately, as they lay still hid and recovered in the Security of their Comprehending Head, Constituted Redeemer of further Grace in his Necessary and After-Fall Relations of Grace, or what he was made of God for the elect, or to their further benefit, and provided therein a Surety in their Law-Place and Room upon the Appointments of the Fall. Nevertheless, the elect had not this Justifying Love upon themselves, Jn.3:18, as the Holy Ghost speaks, Rom.3:22, and that is through Christ by the Spirit's Application, Jn.5:24, till the time in which he works Faith, only too in order of nature it goes before the act of laying hold of Christ in the very dated time of Conversion.

Besides, we must by reason of the Fall behold Christ, or the Man of the Covenant-Uncion in the great Mystery of Godliness, under a necessity of becoming the Seed of the Woman; for how steadfastly do the Scriptures lay it upon the Will of God and our Father, that he gave himself for our sins, Gal.1:4, that he might deliver us from this present, evil world! Yea, that oracle of his open Incarnation, Jn.1:14, "the Word was made flesh," argues the Will and Operation of another in it; and the Apostle expressly tells us, what he said to his Father about this Condescension of his Own, to show it was necessary for him on the part of his Father's Covenant, as well as voluntary on his own side, "a body hast thou prepared me." Heb.10:5. To make but a supposal therefore of the necessity of his being the Seed of the Woman, "as if it had not been necessary," cuts off the matter quite from all texts of Scripture relating to Christ's being the Father's Servant, Messenger, Christ or Anointed, &c., and proves Mr. Hunt's great Ignorance of Christ in the Economy of Redemption-Grace. For, according to the Decrees of God and the Covenant-Settlements of Jehovah, there was a necessity for Christ to be the Seed of the Woman.

The second instance of his ignorance, "Christ chose to be born in a Stable, when he might have expected the most Royal Palace, and that the great ones of the Earth should have given their attendance at his Birth." {Page 127} How could Christ expect it? How could he look for high treatment in the world when made in a Low Condition? For, all of his Condescension was firmly articulated, limited and stated by the Covenant of the Glorious Three, and all Providences, to attend the circumstances of it, Isa.49:1, Isa.7:14, Isa.53:2, equally Fixed and Settled betwixt Jehovah and Christ. Secondly, it is plain by these circumstances that he was both appointed by Another, and resolved of Himself, to enter into the world in a Concealment of Himself at his first entrance; and an absolute declining to take all state upon him, or worldly grandeur, so long as he continued here below. Jn.6:15. If a mere man had intended privacy, in some notable expedition, how could he expect a public entrance, a magnificent or universal reception, according to his character of a great man? How can a Prince that leaves his court, and chooses to go, as we say, incognito, into any of his towns at a distance, expect to be met by the Mayor and Aldermen in their formalities and dutiful attendance, delivering up the Ensigns of their Magistratical Authority, at his entering the Corporation? How much less might Christ expect the most Royal Palace, who hath a perfect knowledge of things, and knew the world were not to know anything of the matter distinctly before his Birth? Thirdly, Christ knew what was in man, Jn.2:25, that all that was to be said for it from the Testimony of the Angel to Zacharias, about the birth of John the Baptist his Forerunner, and the other prophecies of Elizabeth and Mary, would not be received. How could this Perfect One in knowledge then expect it?

The third instance of Mr. Hunt's ignorance, "thirdly {says he,} if we consider his {Christ's} holy zeal, how may it even shame the best of Saints living?" {Page 120} Let me examine this. 1. Is this such a wonder that the holy zeal of Christ should shame the best of Saints living? 2. What is there else Christ did, but it may as much shame the best of Saints living, that they fall short of it? And the more especially, when they go about to join so much of their own with Christ, which our author teaches them? 3. If anything of the matter were considered right, it should shame even the best of Saints living, to write of Jesus Christ so very ignorantly, as this writer has done.

The fourth instance of his ignorance is this, speaking still of Christ, "he will no more carry a heavy cross upon his mangled shoulders." {Page 77} Did he ever read that Christ's shoulders were mangled? I never did, till I read it in his ignorant observation. Simon the Cyrenian was compelled to bear his cross after Jesus, Matt.27:32; that is, at one end of it, and so it was carried between them, Jesus at one end and Simon at the other, to the place of Execution. Now, if the bearing or carrying of the Cross did mangle Christ's shoulders, Mk.15:21, it must be thought to mangle the country-man's too, who bore it after him at the other hand, even from the Judgment-Hall, Jn.19:9, till they came to Golgotha. How could he ever hit upon it that Christ's shoulders were mangled? And again, how {after his notable invention} can that be made out? In short, his hands and his feet were pierced, Psal.22:16, but his shoulders were not. For, if they had, it's a more considerable point than we ought to believe would have been omitted by all Four Evangelists, when far less circumstances about the Sufferings of Christ are recorded by one or other of them. His assertion therefore carries it with a great piece of blindness, perceiving nothing aright of this matter.

The fifth instance take as follows, concerning the Government of Christ, in his very observation upon that text, Isaiah 9:6, "and the Government shall be upon his shoulders." Then he both saucily and ignorantly adds, "and he had need have broad shoulders to bear it." {Page 90} Raw and unstudied divine! What's this? He had need to have! Wherein is Christ needy? A need to have is indigence, and at least a supposition thereupon, that he who undertakes the sustentation, Psal.75:3, of the said Government

may be overmatched by the burden thereof. How doth Christ that hath all power in Heaven and in Earth, Matt.28:18, given Him of the Father need these broad shoulders? Is it possible any creature can have as much Power as Christ-Man, and is it possible Christ can have more who is God-Man? What can "the One Mediator between God and men" need? I Tim.2:5. It looks like an ignorant distrust of Christ's Mediatorial Abilities. For, when I see, or hear of another man engaged in some extraordinary concerns that seem to be too many for him; I presently say, such a man had need to have broad shoulders to bear them. Now is this fit to say of Christ, and just then too, when the Father hath told me that "the Government shall be upon his shoulder?"

The sixth instance speaks of him as a Bridegroom in his text, even whilst he was proposing it as a doubt, whether it was the Bridegroom's voice or not? "Now {says he} this Song is carried on between Christ, the Spouse, and the Daughters of Jerusalem; and though in some places it seems somewhat difficult to distinguish the Voice of Christ from the voice of the spouse; yet in my text it seems past all dispute that it is Christ that speaks; which will appear, if we consider the person here speaking speaks in his own commendation." {Page 4}

It should have been in the substantive, the commendation of the speaker, and not determined so soon in the relative, neither in the masculine or feminine, his own, or her own commendation; because he was yet clearing the enquiry of a speech between Him and her. It is here to be noted, that whilst he is stating it, whether it be spoken of Him or her, Christ or the Church, Mr. Hunt determines it forthwith, that it is spoken of Him, and uses this as an argument why it is so, because it is so; even whilst he is laying the state. Thus, he begs the question, and then he proves it. Instead therefore of the words {his commendation} he should have said in self-condemnation, and so have concluded {if his argument be good at bottom} therefore spoken of Him, not of her. For, then the antecedent and consequent had been distinct. But now they are ill placed in the same form. The person speaks of himself, therefore he speaks of himself. This is his ingenious way of arguing, and the force of it. His reason he gives must be took to pieces. For, why ought not the saints to speak in their own commendation, when it is true that what they have from Christ is commendable? I am sure, as the spouse often doth it in the Canticles, so holy men have done it elsewhere. {David in Psal.108:1, &c., Moses of himself in Num.12:3. So Paul in I Cor.15:10, &c., and others.} This is therefore another of the man's ignorances, and a full argument, that if he reads the Holy Scriptures, he does not duly attend them.

The seventh instance of his ignorance is this, "but Christ is a complete Master of all these divine arts." {Page 108} The vulgar plainly see that this makes the notion of Christ cheap, to bring him, who is exalted far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, Eph.1:21, down to a Master of Arts. Let him remember I live at Cambridge, and it sounds very odd in this place, so to compare Christ's wisdom and teachings, now he is Exalted, that he falls below a Master of a College! Is this Christ the Most Excellent? Well, but he speaks it better than thus, and goes above what the vulgar ear takes; for he says, "Christ is a master of all these divine arts." Aye? Do you call this better? I think not one jot, but rather worse, for, his next words to prove it are these, "he is the great Prophet of the Church, who is perfectly acquainted with all the deep things of God." {Page 108} What is this an art? Abominable ignorance! Is it not Christ's Office? Whether did this man's thoughts run? Did he watch over his thoughts and pen in writing, because he dishonors Christ thus, in taking up the very things he intended for his honour? {"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the LORD, the Holy One in Israel." Ezek.39:7.}

The eighth instance of his ignorance of Christ by the Gospel Sight of Faith and Discernment is this, "were we but to see that vast number that minister about him; we should say, he is honorable indeed upon that account." {Page 96} As if we did not see it by Faith? This same {were we but to see} looks as if his meaning was were we but to see it now by sense, with our bodily eyes. The reason is {were we but to see} is more fitted to such a construction of his meaning, than seeing of it at last in Glory. II Cor.5:7. Because so we shall see, we who belong under him as the heirs of salvation to whom they are all ministering spirits. Heb.1:14. And then {as this writer is wont} he ignorantly builds Christ's honour upon our senses. Aye, but Christ's honorable indeed is not to be concluded from our sense, {if we could behold Christ's retinue,} but from our Faith on God's Word, the best evidence, Heb.11:27, that sees Christ's own Person. He propounds an angel from Heaven, Gal.1:8, yea, all of them, to preach another Gospel to our senses, than what we have received by Faith.

The ninth instance of his ignorance of Christ take, as he hath left me to trace him in these words, "Christ may in a sense be had upon easier terms than the world." {Page 148} How so? Christ is the Gift of God, and it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom.9:16. Whereas the world may be had for money, let it fly otherwise from the poor as fast as it does. But now can the Gift of God be purchased with money? Acts 8:20. Well, but in a sense Christ may be had upon easier terms than the world. In what nonsense? "Why the world often sees so fast they can't be overtaken. While meantime Christ stands at the door and knocks." {Page 148} What does this man make of Spiritual Believing? Does not the Holy Ghost work answerably in the soul to Christ's knocking at the door, Rev.3:20 with Phil.2:13, wheresoever he is received by the Spiritual Faith of God's elect? And can a hand of faith {of new creature-form} be put forth, to open the door to Christ, where there is nothing but nature's dead stump, and no living hand formed? This man is for making his Market of Christ upon conditions and terms, Ezek.36:26, terms of capitulation, and thinks he comes off bravely too, because they are easy terms. But I do not understand how he can prove there be any terms at all in it, but a Free Gift, Rom.5:16, which the Scripture nowhere {that I can find} calls terms, neither in sense nor sound.

The tenth instance of his ignorance in Divinity is touching the spouse, in these words, "the spouse knows her Beloved from a stranger, for he is known of his." {Page 16} What a reason is this to the purpose! The same by the same. What an ignorant plunge is here! The reason of a thing and that thing itself ought not to be laid down as one and the same thing. What an account of the matter is this, the wife knows her husband from another man, for he is known of her! So she knows him because she knows him; she knows her husband, because she knows her husband. Is not this ignorant?

The eleventh instance is touching the patriarch, "let us consider the Faith of Abraham, believing that God was able to raise him up another seed." {Page 116} Another seed? Why, the Scripture tells us it was the same seed, Heb.11:19, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Raising from the dead here is raising of one and the same person which had been once alive. And the text expressly saith, "he received him," for Abraham did not receive another. So the text saith, "accounting that God was able to raise him up." His faith was not exercised about another seed, Gen.4:25, as Mr. Hunt's ignorant passage lays it down, but his believing was fixed upon the restoration of one and the same seed which he was called of God to offer up in Sacrifice. Abraham accounting God was able to raise him up, as he received him in a figure. Him, that is to say, the same person, the same seed, the same son Isaac, from the dead. For, in that great trial of his

Faith, he looked upon that one, as the Holy Ghost saith by the Apostle, to be as good as dead. Heb.11:12.

The twelfth instance of his ignorant talent in Divinity is about setting forth the humility of Moses. Says he, "Moses is the most eminent instance recorded in Scripture beside Christ, as almost every child can tell you, Moses was the meekest man, Num.12:3, yet not to be compared to Christ." So he goes through some parts of Moses' life very well, but by and by he brings us on to his death, and there he hath these further words to prove Moses' humility, "nor did he die such a shameful death, for God himself {says he} buried him in an extraordinary manner, and no man knows of his sepulchre. Deut.34:6." {Page 122} Does not this rarely prove the grace of humility {think ye} in Moses? Nor did he die such a shameful death as Christ died for our sins, therefore Moses in his Death was not such an instance of humility as Christ. Is not here brave reasoning? Besides, who sees not, that the shame of Christ's Death, Heb.12:2, {which could not be found in Moses,} and the humility of Christ's dying, Phil.2:7-8, are distinct things, though here they are very ignorantly confounded by this writer? The shame of Christ's death was a passive thing, and was brought upon him by the Jews; whereas the humility of his dying was a voluntary act of his own; for, "he humbled himself, and became obedient unto death, even the death of the cross." Phil.2:8. And so it is quite another thing. But then to mend it, he goes on and argues, "God himself buried him in an extraordinary manner, and no man knows of his sepulchre." Does any man see a reason in this to prove the humility of Moses? Sure it is a very ignorant way of instancing, to bring in what was not an act of Moses at all, in order to set forth the humility of Moses. Had Moses indeed wished for this way of death and burial at God's hand, it had set forth the contrary thing to his humility, and so might have been pertinent enough to his purpose to have shown from Moses' own acts, how his humility fell short; but as he lays it down {from an act of God to Moses for the said end} it's more like a man taken with a delirium in his Divinity, II Kings 4:19, than any proof he was Compos Mentis. The rest is of the same piece. No man knows of his sepulchre, therefore Moses was not so humble as Christ. This man's logic and divinity seem to be much alike, when he sets them off together on the blind side. Yet this pulling and haling of the Word he counts nevertheless a dividing of the Word. But to his next.

The thirteenth instance of his ignorance in Divine Matters is touching what he says of the Apostles. His words are these, "but I am loath to rake any farther into this dust, since my design is not to degrade the Apostles, but to magnify Christ." {Page 124} How this cautious writer {as now he may seem to some to insinuate himself} will scruple to do anything injuriously to men, and yet make bold to do a worst thing to the Lord that Spirit, I have already shown in my 36<sup>th</sup> chapter concerning the Holy Ghost, where I have taken up Mr. Hunt for that erroneous expression of raking into the Apostle's dust, because he had been telling us some of their faults, according to the Scriptures. Here I design to touch only upon another thing, viz., his ignorance in that latter phrase of speech, degrading the Apostles. "My design is not to degrade the Apostles." This is an ignorant passage, for, when that striving of theirs which of them should be greatest, Lk.22:24, {as Mr. Hunt takes notice of,} commenced, the Apostles were all under-graduates. They had not till Christ's Resurrection so much as taken their degree, and great boldness in the faith which is in Christ Jesus, I Tim.3:13, as is afterward said of Deacons. If Mr. Hunt will have it that they had, then 'tis a very preposterous degree, much like divers of the matters in his book. A degree that exalted the disciples before the Master, and commenced their exaltation-state under his own humiliation-state. Then if they were under-graduates, how could laying open a fault they were guilty of before their degree, be said to degrade them, when as they had taken their degree afterwards, when the Spirit was poured from on high? Isa.32:15. Their

degree was after their fault of which he speaks, and can they be degraded after their degree for what they had done before it? This was ignorance. If he had had wisdom it had not come forth.

The fourteenth instance of his ignorance, is, a departing from the account given us in the Scripture why the devil opposed Christ. "Christ did the devil's interest {says he} no little harm by his Heavenly Doctrine, by his Holy Life, and by the Miracles he wrought; he had not a little vexed Satan in dispossessing him so often, and by taking so many prisoners from him; for which the devil owed him an old grudge." {Page 102} How ignorantly is this old grudge dated! For were Christ's Doctrine, Life and Miracles such ancient things before the time of his Sufferings that the devil's agency in the Death of Christ must be hence founded upon an old grudge? His way of making this out is another ignorant mistake. I Pet.2:15. For Mr. Hunt, to prove this instance of the devil's malice, in that part of Christ's life which was before his doctrine, miracles, and dispossessing of Satan, hath laid the matter wrong. How does he make this out against the devil? Thus, accusing even the accuser of the brethren falsely. Rev.12:10. He owed Christ this old grudge. How does it appear? "He {Christ, says Mr. Hunt} is led into a wilderness, and there he tempts him to unbelief, and after that would not do, he sets him on a pinnacle of the temple, and there tempts him to worship him; but not content with these, he resolves to have his blood." {Page 102} Here is his proof now of the devil's old grudge, Jn.8:44; and pray see if this be not woeful ignorance, to make Christ's dispossessing of the devil to be elder than the devil's tempting Christ. How ignorantly does he date his old grudge! Forgetting it began with his malice as an old serpent that beguiled Eve, Gen.3:1-5, and there first struck at the Glory-Man, Christ, in our first parents, created after his similitude, in the Nature-Image of the Mediator, the Pattern-Image adopted by all the Trinity, after which the Glorious Three did make man. The old grudge was there; yea, the devil would not be subject before. Jude 6.

The fifteenth instance of his ignorant mismanagement carries profaneness in it, through these words, "so the devil first begins to play a small game." {Page 102} See now what an ignorant jest he makes of Christ's Temptations. Oh! This bringing of vulgar Proverbs into Divinity spoils all. That 'tis in the case of Christ's Temptations he is speaking thus of the devil, is undeniable; because the next words are "he is led into a wilderness, and there he tempts him to unbelief; after that would not do, he sets him on a pinnacle of the temple, and there tempts him to worship him." All this now with a very profane ignorance Mr. Hunt calls the devil's playing a small game! Oh! How can it be made a game of when any holy minister considers these were the temptations of his Master? These were stings of the serpent he endured in the days of his flesh in our room! Heb.5:7. What, and made a small game of them too! As if Christ's temptations were but a piece of sport, and things of a very mean account! Ah! Dreadful ignorance! What servant of the same Master can look on, and look off again, and say nothing?

The sixteenth instance of his ignorance is his putting on of bowels towards Judas, "poor Judas, says he, was so wounded he went and hanged himself." {Page 101} What warranty had he for such a doctrine of pity towards Judas? Do the Scriptures compassionate him that received the reward of his iniquity? Acts 1:18. Is this phrase suited to the imprecations of the Holy Ghost, Psalms 109:6-19, which came there to be so judicially fulfilled in the first of the Acts? Mr. Hunt in his tender phrase is as pitiful, as courteous, towards Judas, as towards a child of God. For what else has he said even of them that have grace? "Poor Peter," says he, page 142, "poor blind Sampson," page 101, "the poor believer," page 143. So that he hath got the same style for good and bad alike, when he puts in poor Judas too. This is the odder if we consider his next ignorance of the wicked, touching their state in Hell.

The seventeenth instance of his theological ignorance is that saying, "the wicked will have no hopes when in Hell ever to enjoy Christ." And from hence, says he, "we must conclude it will be a doleful parting sinners will have with Christ, because they will have no hopes to meet again." {Page 192} This is his sheer ignorance. For, the wicked never had any hopes on earth to enjoy Christ. Their notion of Heaven they have got is no enjoying of Christ, but is quite another thing. Enjoyment of Christ is a spiritual, inward thing in the soul. It begins in this life. But the wicked, who are to be turned into Hell, Psal.9:17, never had any sense or experience of it. Neither are they capable of it, because of "the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." Jn.14:17. This is the portion or condition of the wicked, even whilst they are here on earth. They think in the general that Heaven is a brave place, but they don't know what it is. They do not take it in as an Enjoyment of Christ. Phil.1:23 with Psal.73:25. The aforesaid ignorance I have transcribed out of his book makes it look to the reader, as if in Hell the wicked desired Christ. Whereas the damned can have no such passions in them, as about their losing Christ, for this is a blind notion of the schools. So that neither hopes nor despair ought to be taken notice of, this way. The damned are filled with torment, Matt.13:42, and would be glad of ease; and without doubt after all, had rather be in this world again, which they can judge of, than be in Heaven to enjoy Christ; of which it is impossible they should ever make a judgment; especially in anguish of spirit, where the soul filled with terrors and vengeance can have no room to take in such sort of spiritual apprehensions. Anguish, Exod.6:9, even in this life, takes off all such regards; how much more will weeping and wailing and gnashing of teeth do it in the life to come? Matt.13:50. The rich man in torments cried for ease, but took no notice of the loss of Christ. And it was as impossible for him to have Father Abraham come and ease him, as to have had Christ come and save him. Lk.16:24. Mr. Hunt shows notable ignorance in this argument before us, though I have neither time nor room to transcribe everything, and remark it. What astonishing ignorance is it to suppose that the damned will be concerned about parting with Christ whom they neither knew nor valued in this life! Ah! Besides, he will not appear to these in his Amiable Glory, but altogether in his Terrible Justice, when he comes to judgment. II Thes.1:7-8. Moreover, the sad condition which they will feel themselves in, will not be for parting with Christ, whom they never had, nor enjoyed in Ordinances, nor regarded all their days. On the other hand, it will be to their experience a sad condition to part with this world {which was their idol,} and then go into Hell-Torments, and outer darkness forever. Matt.8:12.

The eighteenth instance of his ignorance in Divinity, is about the ancient family {he says} that Christ stands related to. His words of the matter are these, "nor did ever any speak a word against it, but such whose tongues were no slander." {Page 80} No? What though we have such a proverbial saying, bring it to Divinity, and 'tis false. The Apostle makes wicked men's tongues a slander, Rom.3:8, "as we be slanderously reported, and as some affirm that we say." So in Psalms 50:20, 'tis charged upon the Jews in their bearing false witness against Christ, born {according to the flesh} of the Jewish Church, the mother of Christ's slanderer, "thou slanderest thine own mother's son." Whose tongues were worse than theirs who mocked, belied, and unrighteously accused Christ of blasphemy, &c., Matt.26:65, and yet the Holy Ghost hath left it upon record that their vile tongues were a slander. So, Prov.10:18, latter part, "he that uttereth a slander, is a fool." Solomon's fool was a wicked fool, not the weak fool, bereft of natural understanding; yet this wicked fool's tongue is a slander; and 'tis a slander too, though the object of it be a good man, against whom his tongue is walking {in the motion of it from one town to another, uttering slanders} throughout the earth. Psal.73:9. Much more is it so, if he set his mouth against the Heavens, and speak evil of

the Persons, and Counsels and Purposes of Him that sitteth there? How ignorant therefore of Divinity is this writer? I have heard the slander of many, says David in Psal.31:13, he did not make so slight a matter of the words of base men, as Mr. Hunt hath done, in saying their tongues are no slander. The Scriptures {we see} in downright words over and over contradict him.

The nineteenth instance is this, speaking again of the wicked, "if the devil {says he} does but call, they run, and are his humble servants." {Page 150} What an ignorant passage is this! For the wicked are like the devil, proud creatures. If the serpent that deceives goes upon his belly, grovels upon the ground, and must be the serpent's meat, Gen.3:14, as a New Jerusalem Promise, Isa.65:25, tells us, viz., when he shall cease climbing the tree of knowledge, and no more tempt men by their knowing good and evil, nor shall keep his lofty region in the air, as the Prince of the posse of devils, or the power thereof, Eph.2:2, but be bound in the bottomless pit, until towards the close of the Thousand Year's Kingdom of Christ, Rev.20:2-7; yet all this groveling, stooping, and going low, do not make him a humble devil still; so neither doth all the service wicked men readily do to Satan, make them his humble servants by it. {Psal.119:21, the proud are cursed, they are not the devil's humble servants.} No, as there is nothing of humility in the devil, their master, so there's nothing of humility in wicked men's stooping to be the devil's servants. They are his proud servants, not his humble ones, in and after all that's done.

The twentieth instance of his ignorance is about the world's apprehensions of the Song of Solomon, "so may the world say, we see no more in this Song than in another." {Page 2} The world see no more? I dare say of them, the world would not talk so simply, of seeing no more in that Song than in another, when indeed they do know they see more in another Song than in that. They see more in a Lampoon, more in a Ballad, more in a lewd Poem, especially more in an ingenious Song or Rhyme, fitted to the merry tunes, than they can see {through their corrupt blindness} in the Canticles! They have eyes to see vanity, but no eyes to see Spiritual Mysteries. And this Mr. Hunt owns in his next words, to a contradiction of himself, "and indeed {says he} 'tis no wonder; for as a blind man sees no light when the sun shines in its Meridian splendor; so no wonder that those that never were spiritually illuminated, do remain ignorant of Spiritual Mysteries." Now if the world have their eyes for vanity, Psal.119:37, but have no eyes for Spiritual Mysteries, how can they be said {except very ignorantly and inconsistently} to see no more in the Canticles, than they see in another song? When as they see much {according to the flesh} in another song, and so are herein implied to see as much of the meaning in the Canticles, only they don't see more of it, than they see of the meaning of another song.

The one and twentieth instance of his ignorance is about the world's knowledge of the saints. "The world {says he} in all probability not knowing the family you belong to, may judge you contemptible." {Page 81} How ignorant is it to talk of that as probable which is most certain! How can the world know what family the children of God belong unto? I Cor.2:11. I don't see how 'tis possible the world should see a jot of this. His all probability here is without doubt another piece of his ignorance. Thus I have gone through his ignorances in Divinity about persons, now I come to things, more separately considered.

The two and twentieth instance of the theological sort of his ignorances is in that saying of his, "those many spiritual songs composed by Solomon." {Page 1} This ignorant saying hath its tang of Popery. For, whereas the Scriptures saith in I Kings 4:32, that his songs were a thousand and five, the ignorant Papists use to quote these many songs {without any distinction} under the notion of inspired songs; or as Mr. Hunt symbolizes with their notion {those many spiritual songs} to imply that part of the

Canon of Scripture is lost, {Gal.6:16, "as many as walk according to this Canon," says the Greek,} and that our Bibles are incomplete. But let him look into Chamier<sup>26</sup> and others against the Papists, and they will tell him that Solomon pronounced his many songs; nevertheless they take notice, as the Scripture distinguisheth, he wrote them not. And so they were not by Inspiration, nor Spiritual; the Song of Songs which is Solomon's being only so. He spake songs a thousand and five, and this he only did in humanity, as a wise man. He wrote only the Canticles, and no other song in Divinity, which was Spiritual. Many spiritual songs of Solomon is therefore one more carnal blunder of Mr. Hunt's.

The three and twentieth instance of his ignorance, is his pretending to give a clear text in a dark prophecy, "I shall give you some clear texts, says he, viz., Daniel 7:13-14; Daniel 2:44, of these Scriptures as they are full to my purpose, so they are applicable to none but unto Christ. But lest some should question this, they being in a dark prophecy, I shall confirm this from the New Testament, speaking of the perpetual Government of Christ." {Page 92} How these texts in Daniel are so clear without interpretation, or so well understood by all his readers, as to need none, {and I am sure he gives us none, only quotes the texts,} I must profess myself to be at a loss to reconcile. He professeth the prophecy to be dark, he also suspects other men's belief of his own proofs, in plain words, by appealing to the New Testament, under a pre-apprehension of the esteemed darkness and insufficiency of those two texts he had brought out of Daniel. How doth he make this now so clear a text in a dark prophecy? How ignorant was it to patch those two sentences together? It had been better he had shut out the clear texts, and have been contented to say a dark prophecy; or on the other hand, have shut out the words "dark prophecy" and thought it enough to have said some clear texts, provided he had opened them as he should.

The four and twentieth instance of his ignorance, is of the true nature of the Lord's Supper, in calling it a Sacrament. "I dare not omit praying, hearing, or receiving the Sacrament." {Page 32} So again, "he {the Apostle} doth not exhort us to examine how oft we pray, read, hear, or receive the Sacrament." {Page 131} Does that name "sacrament" suit with the Glory of Christ unveiled? Here I know he'll shroud himself under his worthy divines. I Cor.11:1. It suits with this Doctor or that Doctor, and Mister such-a-ones writings; and what if we don't find it in the writings of the Antinomians? No matter indeed; but does it suit with Christ the Most Excellent? Lord's Supper doth indeed. Christ is a passive blessing, Jn.4:10, but sacrament is an active way of speaking. Christ is what God hath done for us, he is made of God to us Wisdom, Righteousness, Sanctification and Redemption, I Cor.1:30, which are all passives; but "sacrament" signifies what we ourselves engage, and as it were take the oath to be true to King Jesus. 'Tis a word that signifies how we bind and tie ourselves to do for Christ. This is the native force of the word, and carries with it an application to the subjects of Christ, according to the original word, {Sacramentum,} from the military oath given to Caesar. Christ has said, {a} Supper, Lk.22:20, {b} Lord's Supper, I Cor.11:20, {c} Lord's Table, I Cor.10:21, {d} Feast, I Cor.5:8, {e} Fellowship in the Gospel, Phil.1:5, {f} Communion of the Body of Christ, I Cor.10:16, {g} Breaking of Bread, Acts 2:42, {h} and the New Testament in Christ's Blood, I Cor.11:25; a great diversity, and choice of words enough, if we would render unto God the words, as well as the things that are God's, Matt.22:21, and did not take delight to affront the Holy Ghost. And sure, if Christ be most Excellent, his mouth is most sweet. Song.5:16. Mr. Hunt hath quoted that text

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<sup>26</sup> Daniel Chamier {1564-1621} was a Huguenot minister in France, who studied at the University of Orange and at Geneva under Theodore Beza.

in his book, therefore let him take up to gracious words that proceeded out of his mouth, Lk.4:22, to overthrow this heathen-language.

Objection: Why, as long as there are significant and sacred signs instituted in God's Word, and that the sign and thing signified do meet in figurative and symbolical rights, why may we not there fitly use the word sacrament? This is one of the Presbyterianism Objections.

Answer: What is any sign to a Sacrament? Because the Holy Ghost saith "sign of circumcision," Rom.4:11, must we go and say sacrament, when we speak of the Supper? The Greek word for "figure" does not bear the least relation to the Lord's Supper, but to Baptism. I Pet.3:21. The English words, "example," Heb.8:5, and "pattern," Heb.9:23, both which are one word in the Greek, are not spoken either of them in the least of baptism, or of our Lord's Supper. 'Tis most certain, if they had been so, it would have been from thence a strange sequel in the enthymeme; so according to this form of argument it may wrongly be inferred that since Baptism and the Lord's Supper are patterns of things in the Heaven's, examples of Heavenly Things, therefore Baptism and the Lord's Supper are Sacraments.

Objection: When divines found no general word in Scripture to set forth Circumcision, Passover, Baptism and Lord's Supper, then they gave them the general name of sacraments. In case we had had a general word from the pen of the Holy Ghost, it had sufficed us. But not finding such a general name in Scripture, we choose that general name sacrament that in one word which comprehends all four.

Answer: First, this plea {which I have found in Mr. Blake} is a plain belying the pen of the Holy Ghost. Ezek.43:10-11. For, he hath certainly fitted many general names that will take in Lord's Supper as a part. 1. Ordinance is a general name, fitted to any sort of ordinance, and so to the Lord's Supper. But the Holy Ghost hath given us the name ordinance, and this is a better generality, than to say the Sacrament of the Lord's Supper. I Cor.11:2. 2. The word "commandment" is a general name given us by the Holy Ghost, for his commandment is exceeding broad, Psal.119:96; and therefore it is better to say the commandment of the Lord's Supper, than the sacrament of the Lord's Supper. 3. The rule of the new creature in a general rule will take in our rule of the Lord's Supper. Gal.6:16. 4. Fellowship is a general name; the Fellowship of the Gospel, Phil.1:5, for it is a Fellowship in the Grace of the Gospel, and in the Order of the Gospel; and so is a word apt enough to comprise that sort of Fellowship we have with Christ and with one another at the Lord's Table. 5. The word blessing, "the blessing of the Gospel," Rom.15:29, comprehends all the blessings, and so that of the Table as one. 6. The word benefit, "what shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD." {Psal.116:12-13} There the Holy Ghost comprises a particular thing, the cup of salvation, in a general word, benefit. 7. The word duty, 'tis our duty to do all that is commanded us. Lk.17:10. This is a general word fitted by the pen of the Holy Ghost to the purpose, that we may say either the benefit of the Supper on the Lord's part conveying, sealing, &c., or the duty of the Supper, on our own part, doing this in remembrance of him, I Cor.11:24, and obedience to him. Secondly, now why should not men be contented with the Holy Ghost's variety, and room he hath made for expression, Eph.1:8, rather than wind it all up in one scanty word sacrament? Thirdly, whether they are contented, or no, I am sure the Holy Ghost hath left them inexcusable, Rom.2:1, in their plea for a general word, having given them many.

Objection: Names have no intrinsic value, but a current signification according to men's esteem. As in coin the value of the same money shall go for more or less, according as men raise, or under-rating the value thereof. So "Lord's Supper" may go for Sacrament to them who prefer it, or "Sacrament" go for Lord's Supper, if men like

the word better. There is no absolute standard how to take words, nor any necessity that we all use the same phrase. This objection also Presbyterian brethren stand to.

Answer: 1. When men cannot justify the original of their word, then this slight and precursory apology comes in. 2. The words of the Gospel, or the names of its Mysteries and Ordinances, are not to depend upon common estimation, but the estimation of men ought much to be governed according to the Gospel-names of those things. {"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psal.119:128.} The reason is, because it is in matters of that vast transcendency as swallows up all the judgments and esteem of men, and commands a professed Subjection to the Gospel of Christ, II Cor.9:13, and the Government of our Lord, Isa.33:22; yea, even to that degree, as to esteem nothing in the Kingdom of Christ to be Indifferent. {"And Elijah came unto all the people, and said, How long halt ye between two opinions; if the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word." I Kings 18:21.} No, not so much as the names of things which he hath imposed on them Himself, but in all things we ought to walk even as we have Christ for our Example. Phil.3:17. 3. If they talk of money, illustrating it by corruptible things, silver and gold, I Pet.1:18, then give me leave, reader, to improve it against them in the same consideration. Thus, in things pertaining to the Kingdom of God, Acts 1:3, words are so far like money, that they ought not to pass current, or be put upon the Mysteries and Ordinances of the Gospel, nor go among men, without the Image and Superscription of Christ upon this coin. Matt.22:20. Even as six-pence doth not go for six-pence, much less advance to double or triple the value {as the term "sacrament" is mounted up} by any private authority; but 'tis made six-pence {or if it rises to a shilling, or eighteen-pence, it comes up to that value, only} by the supreme power of the Nation, as suppose of a King, or the Queen and Parliament. Accordingly it belongeth to the King of saints, Rev.15:3, the Head of the Church alone to stamp the name upon Divine Ordinances, and it becomes no men on earth. Therefore the aforesaid objection pleads for money, both of an ill metal and stamp. The vanity of the plea, is, it would put off copper for silver, and appoint the subjects coat in the place of the sovereign's arms. What authority hath man ever received to coin that word sacrament? Doubtless, 'tis a piece of high treason against the Government of Christ, Mal.1:14, in ordering any of the coin of His Kingdom; since the Lord Christ's express Image and Superscription is Lord's Supper, and the like. As 'tis high treason against the Queen's Majesty to coin money in the Tower of London, or elsewhere, and upon the coined piece instead of the Sovereign's Name, to stamp the name of a foreign Power, or a Traitor; and yet this is the very case in the word sacrament.

Objection: What need contention about words, so long as we all agree in the thing? It's needless to make a stir about words. And why should men love to raise a dispute upon that which is not at all necessary to Salvation? We reckon such to be but word-warriors, who contend either one way or other for the name. 'Tis your quarrelsome men, and men that love to dodge at words, who make the stir, and admit of no fair propriety in the word sacrament. There will be little cause to contend how men shall call it, provided they once rightly believe and obey this holy mystery. Rom.6:17. In short, if other's controversies and squabbles were but once in it about the thing, it would be no matter whether they called it Sacrament or Supper.

Answer: To all this I have various arguments to oppose. 1. The ear {of the experimental Godly} "trieth words, as the mouth tasteth meat." Job 34:3. And therefore in Christ's Matters where the very words do make manifest the savour of His knowledge, II Cor.2:14, it is the argument of a good man {for I'll make the best of it} in a very carnal and unsavory spirit, to make it both alike, whether it be a name Christ by the Holy Ghost puts, or a name man puts that prevaieth. The Holy Ghost hath branded it for

a spirit of indifference and culpable neutrality in Gallio, {"and Gallio cared for none of those things," Acts 18:17,} which surely then is reprobable in Saints, that in the Matters of the Lord Christ, he made a slight of it {like this objection} and put it off trivially, if it be a question of words and names {so he took the things of Christ to be} "look ye to it, I will be judge of no such Matters." Acts 18:15. {"Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up." Psal.28:5.}

As we ought not to strive about some words, so we ought again to contend for others. We ought not indeed to be "but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, {galling one another with personal invectives} and destitute of the truth, {therefore not spoken against any of them who have truth on their side, nor against striving rightly to defend the Gospel, and word the ordinances of Christ} supposing that gain is godliness; from such withdraw thyself." I Tim.6:4-5. The meaning is, contending about such pitiful subjects, that 'tis no matter indeed what name they go by, the Holy Ghost never undertaking to guide men's spirits in meddling with them, but leaving them in their own gall of bitterness, Acts 8:23, to lay open the corruption and rottenness that is in one another's hearts, both of one side and another. So that there ought to be no strife about such words, as Paul there from the Holy Ghost intends; which words {that we may know what he meant} he explained, verse 3, to be a teaching otherwise than Christ teacheth. The one instance he there gives in the duty of servants to Masters will serve for all, and so for this instance of words about calling the Supper. Strifes of words forbidden are the consenting not to wholesome words. 'Tis not contending for wholesome words, but not consenting unto wholesome words, which is there forbidden. What are the wholesome words he means? He tells you, "even the words of our Lord Jesus Christ." So then, according to the Apostle, 'tis not a strife about words he forbids, that contends for the words of our Lord Jesus Christ, and so a striving to beat down the word sacrament, and the way of speaking or phraseology that obtains among your good men {come to the sacrament, go to the sacrament, eat the sacrament, take the sacrament, partake of the sacrament, &c.,} because these are not wholesome words, nor consenting to wholesome words, even the words of our Lord Jesus Christ, and so it is the sin of strife to stand up for them, but not so {for it is the duty of strife} to contend earnestly, and stand up against them. Jude 3. {"And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." Neh.13:24.}

So again, we ought not to strive about words, to no profit; and indeed in such strife it is merely human and sinful, and to the subverting of the hearers, as the same Apostle saith. II Tim.2:14. To conclude therefore for such an invented word of man's {where the very reason of it is anti-scriptural} as sacrament, is to strive about a word to no profit; that no ways edifies, or raises up the heart of him that uses it towards Christ. {"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph.4:29.} This is apparent, in that when men have pleaded for sacrament, they unsay what they have said, pretend to draw back, and eat their own words, by coming off with this dull plea, {we need not make a stir about words;} as much as to say, we will not plead for sacrament. Whereas if light from the Holy Ghost had guided men in their pleas for sacrament, it had been Sin thus to excuse it, I mean a Sin against the Spirit, who has revealed the Doctrine of Christ. {"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."}

Deut.18:18-19.} On the other hand, if the Holy Spirit of Christ from the Father shall help a poor worm to speak against it, Exod.4:12, he need not be ashamed that he has stood it out against the word sacrament, and stood up for a pure language. {"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." Zeph.3:9.} Furthermore, to contend against them that contend against God in point of words, can't be said to strive about words to no profit. II Tim.2:14. For, in the Cause of Christ, it being a matter of some choice concernment, {the ordinance of the Supper I mean,} we must not diminish a word, any word, if it be the Holy Ghost's word. {"What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut.12:32.} What is it God's saith to Jeremiah? See, chapter 26:2, "thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word." Aye, but to have put in a word of lesser signification in the room of a word of greater signification, had been to have diminished it. {"I cannot go beyond the word of the LORD my God, to do less or more." Num.22:18.} Now here in the point of sacrament used for Lord's Supper, there is a diminishing of our Lord Jesus Christ's Word. Because the word sacrament, in the true signification, falls so much below the words, Supper, Feast, Communion, &c., as 'tis a clipping of the King's Coin. Now 'tis profitable to the Commonwealth of Israel to apprehend and subdue the clippers and coiners. Yea, we are commanded to stand up for every part of the King's Government, {for that King's, whose Name is the Lord of Hosts, Zech.14:16,} and to hold fast the faithful word, Tit.1:9, which we are sure, the word sacrament, put for an Ordinance of Christ, is not, and to keep close upon the Word of the Gospel. Col.1:5.

Hence it follows that the contention is not about mere words, that is, words of an equal nature. If they had been words of mere man on one side, and other words of mere man on another side, then indeed the contention had been about words authoritatively of an equal nature, and so about mere words; and consequently, the contention should have seemed rather needless. But the contending in this matter is about words of an unequal nature, to wit, words of the Holy Ghost on one side, and a mere word of man's bringing in on the other. Ezek.18:25. Again, it is better to be a Word-warrior for the language of the Holy Ghost, Hos.2:17, because it is Divine Inspiration, than to be a Heaven-warrior, Rev.12:7, and reject the constant use of that word which is provided against a profane one in the Holy Tongue, as if it was a pure word; or than to be simple and easy-minded {which the Septuagint on Proverbs 14:15, has foully mistaken, in rendering it in their translation, innocent} to believe every word, even this word sacrament among others, to be a fit name to call the Lord's Supper. {The Septuagint from the Latin word septuaginta, meaning seventy; or the 72 Elders of the Jews; who 267 Years before Christ translated the Old Testament into the Greek Tongue at the Motion of Ptolemy II Philadelphus towards his furnishing of the magnificent Library of Five Hundred Thousand Volumes at Alexandria in Egypt. The High Priest Eleazar, to whom King Ptolemis sent for interpreters, might perhaps rely, as to the round number of Seventy, upon that Oracle of God in Numbers 11:16,24; hence the 72 are called, for the round number's sake, but 70.}

If Divines, Scholars, Learned Men, &c., think it beneath them, to defend the language of the Holy Ghost {for I know there is much of the flesh mingled with our learning under a pretense of avoiding logomachies or the strife of words} 'tis an argument they do not feel the Spirit of God breathe upon them in their learned writings, in the same measure, as he breathes upon them who are led by him, to refrain from calling ordinances of Christ, in words which man's wisdom teacheth, I Cor.2:13, and who are taught by the bowing of the heart, to accept of words in their room, which the Holy

Ghost teacheth. Let none think this is a vain boast, for the Spirit teacheth to be very humble in the acknowledgment of his teaching us the deep things of God, I Cor.2:10, and yet constrains the acknowledgment besides, to the praise of God's Grace.

Once more, though words in this case are not at all necessary to man's Salvation, yet they are highly necessary for Christ's Honour; and his honour is concerned in his own words, where he hath plainly and sufficiently left his mind how to call his Ordinances, if men were not, {I fear,} grown more to be lovers of their own selves, than lovers of Christ, even in things pertaining to his Kingdom. II Tim.3:2. However men may profess, 'tis not worth their while to contend about words, particularly, about this word sacrament; yet to say so, hath either seemed their words of course, or other contradiction; to unsay what they have said, which, as I hinted before, he that pleads for the Holy Ghost by his own teachings, Jn.6:45, shall not need {through shame of what he has said} to do; nor, as they who write the chapter upon the sacraments in general at last by one sentence come and dash out a whole treatise. {"Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the LORD." Jer.23:32.} Thus, they go forwards and backwards, say and unsay, and at last know not what to say. Oh! That men were made to hearken unto what the Spirit saith unto the Churches, Rev.3:22, and there should be more consistence in obeying from the heart his form either of doctrine, Rom.6:17, or of words. {"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." II Tim.1:13.} And lastly, where men are agreed about the thing from a work of the Spirit of God {and all other agreement is such a patched business as will soon be threadbare} 'tis rather an argument why they ought to agree about the Word, than why they may be divided. {As was foretold of that patched business between Antiochus the Great, King of Asia and Syria, in the North of Judea, and Ptolemy of Egypt in the South, by contracting an Alliance, and giving him Cleopatra his daughter to wife. Dan.11:6, 17.} Because in Scripture, for God hath promised to give a harmony and agreement in things, there he hath undertaken to remove all diversity {not of His Spirit} in names. {"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Heb.8:10-11.}

Hosea 2:16-17, "and it shall be at that day, saith the LORD, that thou shalt call me Ishi," my man, or my husband. Here was promised there should be an agreement among all Israel in one thing, namely, that God was their Husband, the nearest relation of union-tenderness and condescending love that a people could stand in need of their God, to stoop down unto them in, by the Man Christ Jesus. Here was promised withal an agreement in the name, i.e., all should call him, each one for himself, my Husband; they should not stand divided about the Name, because all were agreed about the thing. They should not say, some Baali, my Lord; no, not so much as my Lord in the language of Baal, Exod.23:13, or Lord, as was meant in the Baalish idiom; and some Ishi, my Man, my Husband. God in Christ would not, though he was their Lord, be called their Lord, by such name of Lordship as they had used in calling of their idols; as false worshipers had many odd names {names of their own invention} to call their gods. "For {saith the LORD} I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." To conclude then, all that I have to consider in answer to this plea, religion pure and undefiled, Jam.1:27, ought to consist in pure apt-words, to be contended for, as well as things.

Objection: The word sacrament originally signifies a measured security or pledge of money which they of old time deposited to a sacred use, so we look upon it therefore to be a proper word to express that Ordinance wherein men solemnly dedicate themselves afresh, and engage to be the Lord's.

Answer: Let me hear put the story together in English out of Varro's Latin, as Marcus Terentius Varro opens it more distinctly thus, "two persons {it should seem plaintiff and defendant} between whom there arose a controversy, carried a sum of money, depositing it either in the hands of a pagan priest, or in a consecrated place; because if the money were forfeited, it was to be made use of in some religious pagan service. He then of the two {in suit} who was cast and lost the day, forfeited the earnest-money, and the pawn was thereupon esteemed sacred, which was to be applied only to Religion, and {and in their way among the old Latin's or Romans} put to {what they called} a sacred use. For, {as to the name} the forfeited pledge being a dedicated thing, and becoming {as they thought} sacred, was called a Sacrament. Whereas the earnest-money of the other who prevailed in his suit was still reckoned profane, and so he had leave {according to the first agreement} to take up his Sacrament, that is, his pawn-money, and go off with it, and so might put it to any common use." {See a heathen practice somewhat of kin to it in the idolatrous times of Israel set forth by the Spirit of God in Amos 2:8.}

Accordingly, it hath been allowed that this should be a ground of using the word in Baptism and the Lord's Supper. Because they reckon that men in these Ordinances, do as it were lay down themselves a self-evaluation, a pawn, a stake for Christ, dedicating themselves ever to be the Lord's, and never to be their own. Some again, thinking to mend it, and loath to let this sorry word sacrament go off thus, are willing to consecrate it, and attempting to wash it over with etymology, derive it from hallowed things, and make it to sound brave in a dependence upon what is sacred and uncommon, because from thence it increases the tie and obligation upon the receiver. But here again they are divided. Some deriving it from the sacredness of the earnest-money, others fetching it from an influential consecration, or an influence and power in the Ordinances themselves to consecrate the partakers of them. Lastly, others looking upon the word to derive only from a grammatical analogy, and not a theological, or any resemblance in Divinity, are hugely puzzled.

Thus whilst I trace the name in human writings they puzzle and bewilder me. 'Tis much like going to seek for the head of the Nile, which runs through Egypt. {Or that River of Egypt we read of in Exod.1:22, Pharaoh charged all his people, that as soon as the male children of the Church were born, every son of them should be cast into the River Nile. For which bloody fact of drowning the Israelites in the River, the Lord afterwards righteously drowned Pharaoh and his People in the Red Sea.} The spring head or source of Nile is confessedly obscure, and hath such a diversity of opinions for it, as divines usually give us for the original of the word sacrament. For some have derived Nile from Mount Atlas in the remoter and more southerly parts of Africa. Others have described its original from the mountains of the moon; because of the steep descent and prodigious fall of its cataracts and catadupa in some mountainous passages of the Nile, as that river passes in its rocky current. Others derive it from a plain, and how far is that from mountains! Some again will fetch it from two fountains I know not where? Others trace it from one, in the Lake of Zembre in the inner Ethiopia. Accordingly, when men know not how to give our Lord Jesus Christ the true honour of his Ordinances, they are puzzled to find a beginning of a corrupt invention in human authors. But to examine it.

Is not this strange in good men? Is it not an odd original they bring in? And plainly, is it not a foolish plead to urge on the behalf of putting names upon the

Ordinances of Jesus Christ? Job was a good man, yet Elihu says, Job 34:35, "Job hath spoken without knowledge, and his words were without wisdom." Moreover, the Holy Ghost speaking by Paul, I Cor.12:8, of a "word of wisdom" {when men utter things and express themselves, as they are taught of Him in their spiritual gifts} tells us, that the word of wisdom is given to Him that hath it; I, but this word sacrament is not a word given by the Holy Ghost, but unjustly taken up by man? 'Tis so ridiculous and childish a word taken from the original, that there is that in it which may cause a rational divine to deride, and a spiritual divine to pity the ignorance of those introducers who first brought up sacrament among us from this plea.

Heathenish rites are far unfit to ground an original not only for the least thing in Christianity, but even for the name of any Christian solemnities. II Kings 21:2. And as to that groundless plea wherewith some learned men would veil the abuse, namely that the word is a Latin word, it is as much as to say, then no matter whether it be a Scripture-word; for, are not the Latin words {where translated rightly} the words of the Scripture too? Besides, as the thing is evidently a Bible-Constitution, it is a base and injurious usage to build the way of calling it upon a pagan custom, as this measure was.

Whereas men look upon this invention of the pawn to be a piece of wisdom, in translating over a pagan rite to serve any of the Ordinances of Christ, and particularly, the Ordinance of the Lord's Supper, let them know their wisdom is foolishness with God. I Cor.3:19. {"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain." Jer.10:2-3.} For, this is an Ordinance wherein Christ first saith, "take, eat," and {as is easily proved} in the other words {"after the same manner also he took the cup, when he had supped," Lk.22:20, I Cor.11:25,} he likewise saith, first take, then drink the cup or wine in the cup. Observe here, it is a benefit at the Lord's Table; it lies in Receiving, 'tis not a Sacrament, as if it lay in bringing and laying down ought as a stake or pawn for Christ, as they must understand it who allude to the heathen's sacrament, whilst at the same time they think they do fitly express the Lord's Supper. {"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." I Cor.10:21.} Therefore its name is most unfitly and foolishly derived from the earnest-money; because our Lord's Ordinance is to us a Receiving Ordinance, nothing we can bring to it is able to give unto it any spiritual virtue. It cannot then, without the imputation of folly be named from the creature's bringing and laying himself down to pledge, Amos 2:8, and so devoting himself to be the Lord's, after the measure and plan of the pagan rite.

And then in this confessed original of theirs about the pledge, he who prevailed in his suit carried off his earnest-money, being, upon condition, no ways obliged to part with it from his own use. But now in the Ordinances of Christ, is any Church-member so in his own or other men's hands as to be at his own, or any other men's disposal? Phil.1:21. Can any man, after he hath obtained that at the Lord's Table he looked for from God in Christ, go and act in the Church of God, or in his family, or in his conversation with men, as if he were now all his own, I Cor.7:23, as one of the two contenders {he that prevailed in his suit} might dispose of his pawn-money how he would, none else being able to meddle in it, but himself to use it as he saw meet? Hear what the Apostle saith, Rom.14:7-8, "for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." So that if the Ordinances of Christ had been to derive their name from engagement, this uncertain way of engagement at best, and dissolution from all engagement next, had been of all originals sought out from the conveniency, the most unfit beginning men could have thought on, to have fetched a sacred name. Nay, can that be apt for the Gospel that comes short of

befitting the very light of nature? How so? Why thus, it was an un-meet thing even among the heathen, nor did they live up to the light of nature in it, Rom.2:14-15, to leave a man so much unto his own liberty, as to carry off his pledge, where he was most obliged to leave it evermore behind him, in token of thankfulness to that god {so far as he had a notion of him by the light of nature and education} who had prospered his cause {and he thought for being a righteous cause} and given him the day against his adversary. {"For all people will walk everyone in the name of his god, and we will walk in the name of the LORD our God for ever and ever." Mic.4:5.} To carry off his pledge, his measure in this case, was against the light of nature. But now if men engage themselves, and lay themselves down to pledge at the Lord's Table, do they not carry away themselves, their pledge, from the Table again? And then what becomes of their measure? {"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed." Eccles.5:4.} Don't they go and serve the world presently? It may be the devil? Be sure themselves they serve. Why then, when 'tis not in their power so to leave their pledge, their earnest with God, as the pagans left theirs with the priest {when it was money} why should they call the Ordinance from that measure, when as they never did come up to their own engagements and vows? {"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccles.5:5.} Why should they mock the Ordinance, in calling it from that which is not {since they carry away their measure, and 'tis not left behind them} when they might, and ought, call it from that which is and remains, as a standing Ordinance and Benefit of the Gospel? Heb.12:27. Surely, to call an Ordinance of Christ from such a partial and dissolute practice of the heathen, in carrying away his pawn-money, when his cause was prospered, and according to the light of nature he should rather have left his pawn behind him, must be as unfit for a name to call the Lord's Supper from thence, as can be well supposed, let it look as apt, as pretty and ingenious to some men, as otherwise it can. Prov.16:25. For derive the word sacrament from the sacredness of a man's own self-pledge {as was there esteemed among the heathen} and then see how it suits, that when a man or woman come to the Lord's Table, why, the better they speed and the more they thrive and prosper in their souls, the worst, the more ungratefully and disobediently, they might carry it towards God, by carrying away the Lord's pledge, or what they had solemnly engaged to be the Lord's. Isa.1:2. Who would think now that men who cry out so much against Antinomianism, as sacrament-speakers do, should secretly nourish so much practical Antinomianism, and fall into a gross Libertinism against the light of nature, as the heathen, who knew not God, did?

Lastly, if the Ordinance must derive from the laying down of a earnest, then let it be the greatest, the highest earnest possible, not a low stake. Let it not be {though it were} our lives even unto death, but Christ's own life obedient unto death, even the death of the cross, laid to pledge. Phil.2:8. Now consider, Jesus Christ laid down his precious life, he gave his life a ransom for many. Matt.20:28. He did not appoint or leave us to go and lay down a little money, for we were not redeemed with corruptible things, as silver and gold, I Pet.1:18, {and so with none of this, nor with our obedience, and sufferings, nor with our vows and promises, engagements and obligations to sincere obedience, we were redeemed with none of these, which are all corruptible; for man's heart is deceitful above all things, and desperately wicked, who can know it, Jer.17:9,} but we were redeemed with the precious blood of Christ. The pledge laid in God's hand was Christ's life; he laid down no less a stake than his matchless life to purchase God's favor, and carry our cause. And as none could conquer for us, as none could prevail with God, but He; and none got the day for us of our Almighty Judge, but our Almighty Days-Man, Job 9:33; so none could take up the pledge of conquest, but He that had Power to

lay down his life, and power to take it again. Jn.10:18. He could raise Himself from the dead as perfectly as he was able to condescend and go down into death for us. And accordingly, he did rise from the dead, and take up the mighty stake again. Acts 2:24. He appears a most glorious conqueror unto John. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev.1:18. Thus, there is no such thing as our engaging, but we spiritually eat and drink, and are nourished in our souls at the Table, without money and without price. Isa.55:1. Well then, let the ordinance be named from pleading, fetching, staking, laying down a sum, I am contented, provided it be the real stake, the true precious life of Jesus unto Death. And surely, if the Ordinance be appointed to show forth the Lord's Death until he come, I Cor.11:26, then it ought to be called only from this highest stake, pledge, or measurement that could be laid down. And as David his type said of the sword he had taken out of Goliath's hand, "there is none like that, give it me," I Sam.21:9; so do I of this pledge, this measure, this ransom he laid down even unto death, and then when he had prospered in his work took it up with Himself into Immortality, there is none like that pledge, like that engagement to the Father, "give it me." Give it me as an original to name the Ordinance by, and so let it be called the Lord's Supper and the Communion, or New Testament in Christ's blood; but never let it be sacrament from our sacred readiness to draw our money, show our pledge, carry it off, aye, or leave it behind us either, as if in our duty, actions and behavior, Christ was more beholden to us, than we to him, who are fed, prospered and maintained by Him.

Objection: We see not but it may be called sacrament {say others} from our engagement to holy obedience. For, of old, sacrament was the sacred and engaging oath principally to bind and devote every soldier to his duty, who had listed himself in the Emperor's service, as they tell us out of Cicero; and occasionally every citizen to his own Magistrates in the Corporation, which was esteemed both a necessary and sacred tie, devoting them solemnly by Consecration unto the determinate service of their own Caesars and Magistrates by name, in Opposition to the Service or Pay of any other Prince, or Potentate, or Dignity whatsoever. Thus, sacrament is aptly translated, or brought over into the Church to express and call the Ordinances of Baptism and the Lord's Supper, because these do lay a solemn tie and engagement upon the person to walk more in holiness, and so sacraments are ties that bind of both sides, to God and man too.

To examine this objection, if you carry it thus, you catch the multitude, for it is a very enticing word of man's wisdom. The original wit who first brought it over under this covert, did not, as Paul, who sought, in reference to his Corinthians, that their faith should not stand in the wisdom of men, but in the power of God. I Cor.2:5. Accordingly, he tells us, verse 4, my speech and my preaching {there that Paul among other subjects had been preaching of the Lord's Supper; and we know this, sacrament was a word in force among the heathen at that day, to express their military oath; would Paul, think ye, have changed his way, which was} not with enticing {or perusable words to ensnare the affections without the judgment, as the Greek will bear} "words of man's wisdom, but in demonstration of the Spirit, and of power." As Paul made conscience of giving the honour to the Lord Jesus in the eleventh chapter, where he calls it Lord's Supper, I Cor.11:20, while the word sacrament was in use for another thing in his day, so he made conscience to give due honour to the Spirit, in this matter of wording a thing, as we see here in the second chapter. He would not rob the Spirit, neither by exalting man's reason, nor man's custom into the very way of naming or speaking of the things of God. {"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures," Acts 17:2, Paul would make use of no other system of logic, but the Scriptures in his Sermons about Christ.} The Holy Ghost in the

Revelation of the phrase goes not by oath and engagements men live under, but goes purely upon other grounds, and keeps close to Christ. The name of this Ordinance doth plainly exalt Christ's Person when 'tis called the Lord's Supper, Christ's Death when 'tis called the New Testament in his blood, yea, his cross, blood and the merit of it is exalted in the Scripture-Names; but it is not so otherwise. The wisdom of the Holy Ghost is the only fit wisdom to reveal the Mysteries and Ordinances of Christ, as he is the Wisdom of God and Christ. I Cor.1:24. If we would therefore have a wise name, let us hear wisdom's voice, for in the city, Prov.1:21, she uttereth her words, as well as her sacred things.

Man's reason they have exercised in fitting the word sacrament to call any of the ordinances of Christ is so far from true wisdom, that it is a mere foolishness. Sacrament built on engagements is a foolish name. To contradict themselves {for I am speaking of many of Mr. Hunt's 'worthy authors' under whom he shrouds himself} is a piece of foolishness; but men in fixing upon the word sacrament from engagements contradict themselves; therefore 'tis foolishness. {"For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer.4:22.} They who run into the inconveniency they fear and profess to avoid, contradict themselves, but men who call sacraments from engagements, run into the inconveniency they fear and profess to avoid, therefore they contradict themselves. Amos 5:19 - Isa.24:17-18. The inconveniency they fear and profess to avoid is a particular name, when they want a general name to comprehend the particulars; yet they run into this very inconveniency, calling them sacraments from the engagement of themselves to the Lord, which is more than a particular thing, nay an accident, and a circumstance besides, in any ordinance, or in those things which pertain to God. Rom.15:17. If they would have shown human wisdom to purpose in bringing in a name to have avoided the inconveniency they profess to shun, it should never have been by the word sacrament. I Cor.1:25. For this flows {as they tell you particularly, viz.,} from engagements to obedience in a Monarchical or Republican Constitution. They should have hit upon a word, if their wisdoms had not come short, Isa.5:21, that should have held out the nature, use, end, actions and relation of the Ordinances of Christ. Human wisdom {according to their own plan} tells them this had been something towards avoiding the inconveniency they had professed to shun; I, but instead of this, they have gotten up a word, which holds forth nothing of the ordinances themselves; so far is it from being wisely-fitted to become a general name for the use they put it to; nor does their name hold forth the least approach towards the spring and cause of our engagements to the Lord Jesus Christ. Matt.20:28 - Gal.1:4. Nor does it represent the grounds why we are engaged and tied unto the strictest love and obedience. And so is far from avoiding the general inconveniency they pretend to eschew. Neither can it any ways, by adhering to the word sacrament be helped. For it is impossible that that name should actually give what virtually it never had to bestow, to wit, a generality of signification. It can only give a particular name of particular signification, and that a most unapt one too. The instituted word Supper, also the phrases, Lord's Supper and Lord's Table, are vastly more general for that Ordinance than sacrament. Lord's Supper, &c., do comprehend all that Ordinance; they comprehend not only such a portion, or such a part, as our engagement to be the Lord's, but withal take in the spring, cause, and grounds thereof in the nature, use, end, actions, and relations of that and the other Ordinance of Christ, I Cor.11:26; but sacrament instead of being general enough to comprehend Baptism and the Lord's Supper, is too strait a word to comprehend either of them apart. Ezek.43:11. 'Tis so far from reaching significantly unto two ordinances, that it takes in nothing of that which is in one of them.

'Tis irreligion, as much as foolishness, to derive the appellation of an Ordinance of Christ from a pagan name and custom. Religion ties men to follow the Lord fully, not to follow blind reason. Num.14:24. Now the Lord himself names his ordinances from a correspondency with the ordinances themselves. So the Lord named Circumcision, so he named the Passover, so he named Baptism, and so he hath named the Supper. In the like manner should saints do; if they did not countenance their folly by irreligion, and call the Ordinances of Christ by no other names than he most wisely hath called them.

To humble men further, there is a wide impertinency in fetching this name sacrament from the solemn engagement laid upon men in taking the military oath. How wide do men run, when they draw by this pattern, and derive from this original? What agreement is there, as the Apostle argues in another case, between an oath to Caesar, in taking, eating bread, and after the same manner, taking, drinking wine, doing this in remembrance of Christ? {"And 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?" II Cor.6:15-16.} Does an oath of allegiance and supremacy in a human government befit the showing forth of the Lord's death until he come? {"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Cor.11:26.} Methinks, that which Christ has said about paying the Roman tribute, will better serve to confute the use of this word in Baptism and the Holy Supper, and so send it back to its own place in the Roman Empire, that anything alleged on its behalf, is fit or meet to excuse it, "render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," Matt.22:21; and therefore I may say, render unto Caesar the words too that are Caesar's; but render unto God the things, yea, and the words too that are God's.

Lastly, to set it forth by considerations of the aggravation, and therein to examine it more closely than hitherto.

Why must the name derive at all from the use of customs in the Roman Empire? Are not the customs of the people vain? Jer.10:3. Why must the name they give to a thing out of the Church, be the name put upon so high an Ordinance in the Church of God? What a debasing of the title is it, to gather up a name for it out of the Roman polity, Ezek.43:10, for the sacrament-speaker, so far as learned, knows it came from thence! Is it not better than it should be known only by a name suited to it in the Scripture-Polity, and appointed for it in the Church of Christ, the Spiritual Commonwealth of Israel? Eph.2:12. I may hear query, as Samson's father and his mother did unto their son {when he had seen a woman in Timnath of the daughters of the Philistines, and had pressed upon them, to get her for him to wife} "is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" Judges 14:2-3. So {I say} is there never a word among the phrases and expressions of the Bible, or among all the sister-churches we read of in the New Testament, that thou goest {sacrament-speaker} to take a word of the unbelieving Romans? Ezek.43:11. Why should not men professing Godliness be afraid of a heathenish and profane name, when the Holy Ghost hath left sacred names upon record, and words sanctified by the breathings of his Almighty Inspiration? Jer.2:19. What is the agreement of a word in the Mysteries of Christ with Pagans, to an agreement in the same Mysteries with the Sacred Penmen? {"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." I Cor.10:20} Who of sacrament-speakers in defending their word, dare say as James in that Council at Jerusalem, Acts 15:15, "and to this agree the words of the prophets; as it is written?" So, to this agree the words of the Apostle? Was James careful to retain the prophet's words, why should not we be as much concerned to hold fast the Apostle's form of sound words, II

Tim.1:13, and not let go that which he had received of the Lord Jesus, I Cor.11:23; that is, not only the ordinance itself, but the expressions of it, the name of it, and all, even sound speech that cannot be condemned. Tit.2:8. To a Godly, tender-hearted believer, it should be enough that in an Ordinance of Christ, if we retain the word sacrament, men are beholden under the purest light of the Gospel to the very heathen who have sinned against the light of nature, as the Apostle hath shown, Rom.1:18, to the end of the chapter. {"But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock." I Sam.13:20.} The poor lost heathen, as I find in the writings of their own, namely, Marcus Tullius Cicero, Suetonius, Valerius Maximus, Titus Livius Patavinus, Decimus Iunius Iuvenalis, and others of them, were the first men in the world who invented it, and brought in this name, which the Roman Church hath had hung up for her among her other ornaments. This is notoriously evident to the more learned part of mankind.

Now, are words found in the Roman and Classic authors the words that must serve the Gospel? Are these which are taken out of profane writers, fit for Christ's Ordinances, and to be used for the words of his Holiness? {"Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness." Jer.23:9.} To speak of an ordinance of Christ as the pagan world {who stunk in the nostrils of God with all their eloquence} have taught men to express themselves, is this to have our speech alway with grace seasoned with salt, as it ought to be? Col.4:6. Oh! The blindness of the name sacrament, as derived from the military oath! This begat only a blind obedience and a superstitious reverence of man, under the apprehension of every soldier's distance from the Emperor whom he served in the wars. This way of obligation of theirs to the laws of Caesar, was a bringing them into subjection by awe, to over-master all reluctance in their minds to serve, or inclinations to relinquish Caesar, and his service in the field. The oath was a solemn invention to beget a dread in their hearts towards their sovereign. Hence men, under the apprehensions of their distance, are wont thus to address their Prince, 'Most Dread Sovereign.' Well, but though Christ be Emperor, and the Captain of our Salvation, Heb.2:10, and the Lord is a Man of War, Exod.15:3, and believers serve and are made by Grace to fight as soldiers under him; yet Christ as a man of war did not appoint the Lord's Supper, nor do we as soldiers partake thereof. {Isa.55:4. "Behold, I have given him for a witness to the people, a leader and commander to the people," a Commander, which Emperor signifies.} For in this Ordinance where we commemorate the Lord's body broken, and his blood shed, we approach to God, and sit with Christ under another consideration, than as he is a Man of War, Exod.15:3, or we enlisted soldiers; for being made nigh by the blood of Christ, we draw nigh and most nigh in that sacred Worship. Heb.10:22. We use great boldness under the experimental unction of the blood sprinkled. The Lord's Supper is an Ordinance which carries so much of the love of God in it, that the most endearing and uniting relations of care and tenderness, love and affection are displayed and found therein. It is there he lays open, that the LORD is our Shepherd; we shall not want, as He maketh us to lie down in green pastures, and leadeth us beside the still waters. Psal.23:1-2. 'Tis there he doth more abundantly discover it, that we are his people, and the sheep of his pasture. Psal.100:3. 'Tis there that he lays open the relations of an Elder Brother to his brethren by giving us his flesh to eat, and his blood to drink. {"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." Jn.6:54-55.} Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same. Heb.2:14. And of a Husband to his spouse who familiarity sits down to eat and drink at one table. There is the

nearness of his Presence, the boldness of faith, the sweetness of relation, the intimacy of fellowship with the Lord Himself. {"And truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:3.} For it is the Lord Jesus who was betrayed, and took bread, I Cor.11:23, that saith at this supper, "eat, O friends; drink, yea, drink abundantly, O beloved." Song.5:1. And must we have a name for it now that arises from love or dread? From distance? Or the near relation? Alas! Now is not man who thinks himself so wise in his word sacrament, a very fool in his impertinent using it? {"For he knoweth vain men; he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt." Job 11:11-12.}

Why must it be profaneness instead of holiness? Why must Superstition and Idolatry be esteemed befitting ground of deriving a name for any of the ordinances of Christ? Is it in God's esteem a defiling of ourselves with the abominations of the heathen, when we learn any of their solemn or religious ways, to use them especially in the Lord's service? {"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Jer.10:2.} The Lord despised and abhorred a heathen sacrament; for therein they swore by false gods. {"And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, the LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD." Jer.12:16-17.} I read in Livy, {Titus Livius Patavinus,} a heathen writer, that they enriched the gods {as the pagans thought} in bestowing so much wealth upon them by means of a certain, ancient ceremony of a sacrament or oath. And 'twas performed thus, when soldiers were pressed into the field of Battle, there was a Law made for having the best choice of men could be got throughout all Samnium, {a country in Italy whose people once had fought many battles with the Romans,} and it was enacted in that law, that whosoever came not together of the younger sort of men at the Emperor's word, or that when convened, when aside without license, or as we say, deserted, should forfeit his life to Jupiter; that is, he was sworn by Jupiter, that if he relinquished Imperial Orders, he would be offered up, and made a sacrifice to that false god. Thus, 'tis plain, that in the very act of taking their bloody sacrament, {or oath} as is confessedly known unto the learned, the heathen were guilty of gross idolatry, as well as cruelty and self-murder. {"Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips." Psal.16:4.}

Yea, those Sacraments of theirs were sometimes other horrid impieties. They converted them to the most filthy lusts and provocations, which the Romans had learned in worshipping of their gods by the pattern of other elder nations. {"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." I Cor.12:2.} And so were sworn by this Sacrament to observe all the institutes of Venus. 'Tis what they had learned I say of elder nations. Corporal adulteries went along with some of their idolatries. The Holy Ghost by Ezekiel tells us, that at the very door of the gate of the Lord's House, which was towards the north, behold there sat women weeping for Tammuz. Ezek.8:14. This Tammuz was the unclean idol of the boy Adonis, as the Grecians shaped, called and worshiped him; in which name, the god of this world, Satan, had taught them to dishonor the true God, in the Mystery of his Son Jesus Christ, in borrowing his name Adonai, one of the glorious names of I AM, as he is One God in Three Persons. The Egyptians worshiped the same idol {Tammuz, or Adonis} under the name of Osiris, which in the Egyptian tongue signifies many-eyes, as I am told by Athanasius Kircher, that learned Jesuit, in his Oedipus Aegyptiacus; and likewise by Lilius Gregorius Giraldus in his treatise of the gods long before him; this last being an Italian of Ferrara, the great contemporary and familiar of John Picus, Earl of Mirandula,

who died of the gout in 1552. The name of Osiris, it seems is many-eyes, and so plainly strikes {not only at the Perfection of the Divine Omniscience, which the devil told men to rob God of; and ascribe to their idol; but likewise strikes} at all the Glorious Persons of God, by the devil's pagan trinity, Tammuz, Adonis, and Osiris, all which was but one unclean idol. Moreover, note, that as God had sworn by his holiness, so the devil taught the heathen, in an opposition, to swear a sacrament or oath; that is, to take their sacrament upon themselves {being devoted to the service of their own idols} by the contrary, uncleanness.

Oh! Now is not this enough, you sacrament-speakers and pseudo-reformers, and you Brother Hunt, amongst all the good men you follow, for God to be a Jealous God in? For sure, as nigh as he is in his Mercy to all that call upon him in Truth, Psal.145:18, and rightly draw nigh unto him, he is as warm in his Jealousy towards them that corrupt his worship, or what pertains thereunto. {"Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exod.20:5.} He entered a dispute with Pharaoh about a hoof, as well as the sacrifice, Exod.10:26, and will be sure much more to stand upon a name, as well as an Ordinance, with very great jealousy. Well then by consequence, a name so derived being most filthily and idolatrously profaned, cannot be converted into a sacred use without a horrid profanation. {"And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel." Ezra 6:21.}

Lastly, is it the good meaning of men and declared intentions of practice to overlook all regards of Paganism, which will serve the turn? For is it meet, that the ark when it comes home out of the Philistine's country, should receive instructions from Dagon, though, in process of time, Dagon is forgotten and out of doors? Will it suffice for the honour of the ark in taking up a Dagonish Name, to say Dagon is not actually, or at all regarded by it? You go by your intentions, when you go by other men's inventions, but what will you say when Jesus Christ withdraws from you, and will go on by his own Institutions? Who had ever Power or Holiness enough among men, Acts 3:12, beside the Man Christ Jesus to sanctify a man's intentions, and make that to be {holy wherein he means well} which from the beginning was not so? As we may query, what warrant have Churches to give that which is holy unto dogs? Matt.7:6. So what warrant have they to give that which is profane to children? Nay, to impose that which from the beginning was profane, upon the children's bread? {"It is not meet to take the children's bread, and to cast it to dogs." Matt.15:26.} Yea, to impose it, {if they themselves are children} upon their father, and the master of the house appointing other orders? Who can put, who dare put {and be guiltless, as David once otherwise put the case} the name sacrament upon the Lord's holy things? If men's lips were circumcised more, there would be less uncleanness in their language. If their lips were touched, as Isaiah's were, with a coal from off the altar, Isa.6:6-7, they would speak otherwise than they are wont to do, while they remain to be men of unclean lips. Isa.6:5. Yea, if in Christ's school, the best school of learning, they had been taught to understand his speech, Jn.8:43, they would not have taken up the name of a heathenish oath to bring before the Living God. {"But the LORD is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jer.10:10.} If they had carried it as the Seed of the woman, Gen.3:15, they had not learnt this of the Dragon who was wroth with the woman, and what he had suggested in the Kingdom of the Beast, Rev.17:17, to translate it from pagan rites and ceremonies thus into an Ordinance of Christ, with the very poison of asps under their lips. Rom.3:13. This poison of serpents of the dust was, without doubt, the devilish and

venereal Idolatries of the Dragon-worshippers and Serpentine Race, the old Pagan Romans; a poison of serpents foreseen and threatened in that of Deuteronomy, chapter 32 by the Spirit of God in Moses, to be venomously spit against the Jews, for their rejecting of the Gospel-blessing in the latter end of their Economy. {"For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Deut.32:28-29.} Now though the Dragon had been wroth with the woman, yet she and her children ought to have continued wiser than to have licked up the devil's spittle, and should have kept the Commandments of Jesus Christ. {"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev.12:17.} To speak at Zion, as they have been wont to speak in Sodom and in Egypt, Rev.11:8, is utterly unbecoming among any of the daughters of Judah. Psal.48:11. It is pity that pure Ordinances had not purer expressions attending them, than the purest names that pass among the speech of Ashdod. Neh.13:24. I am afraid as to many, for they are so given up to believe a lie, as to be altogether incurable. If Christ himself were to reason with such sacrament-speakers, he would certainly argue against the incurable, as with the Jews in another case, "why do ye not understand my speech; even because ye cannot hear my word." Jn.8:43. But as to such whom he teaches to incline their ear, Isa.55:3, I conclude this instance of sacrament-speaking, and put them in remembrance, that the character which Christ gives of his spouse is not that her language is heathenish, but her speech is comely. Song.4:3.

I have been the larger upon this, because some make it to be no fault, as long as they have the custom of so many 'good men' on their side, to give reputation to that rank weed which Mr. Hunt's book smells of, viz., "receiving the sacrament," and to "receive the sacrament."

The five and twentieth instance of his Ignorance is of the enjoyments of Heaven. For though all men on earth are very ignorant, as to the transcendent and surpassing Glory of Heaven, I Cor.13:12, yet to express it as Mr. Hunt hath done, argues too much ignorance that is tolerable in a divine, to speak of the souls meeting with Christ in Glory, after this manner, "O the hugging each other!" What an ignorant expression is this! Methinks a divine should be ashamed of it. How could Mr. Hunt express the joy of Heaven between Christ and the soul, by a phrase in which he hath also set forth the joy of the devil, prevailing over the Jews, to accomplish his hellish design against Christ, in taking him out of the way? "And now {says he} the devil begins to laugh, and to hug himself." {Page 100} As if the same phrase which oddly sets forth an action in Hell, Lk.16:26, was proper to set forth an action in Glory! Oh! Blindness! So much for his ignorances of good things.

The six and twentieth instance shall enter upon his ignorance in Divinity touching evil things. And here in the matter of unbelief, he makes what is said of apostasy, Hebrews 6, to be meant in that text of Unbelief. Jn.8:24. Speaking of sinners he has these words, "but when they refuse to believe in him, and so crucify him, then they show what esteem they have for him." {Page 170} So upon the same head, "though you may have crucified the Lord afresh," for he tells us, "unbelief is interpretively no less than a crucifying of Christ, Heb.6:6, seeing they crucified to themselves the Son of God afresh, and put him to open shame." Again, "what can you say who crucify the Lord afresh? You own him to be the Son of God, and yet crucify him." So, "if I may but convince you that he is certainly the Lord of Glory, ye will not crucify him afresh, nor put him to open shame." Thus he is often at it.

The Holy Ghost speaks of the apostate Jews who went back to the sacrifices of the Law, after they had tasted the good Word of God, and had professed the Sacrifice of

Christ in the Gospel. Heb.6:5. Now they were these who crucified him afresh, because Christ had been often crucified typically, but in the "end of the world," {that is, in the end of the world under the Old Testament Dispensation,} he once put away sin by the sacrifice of Himself, Heb.9:26, and so in his open flesh could be but once for all crucified completely. Heb.10:10. Now as the Jew's Apostasy was to another Sacrifice, after they had professed the Sacrifice of Christ, so they crucified him afresh typically, as they went back to his typical crucifixions again. For, to crucify him as they had done in the Gospel-Sacrifice, putting Christ to Death, and then to go back from thence {after outward conversion} to crucify him in the typical sacrifices again {inasmuch as the types looked towards an Antitype to come} was a typical Crucifying of Christ afresh. Aye, but now, how ignorant is this, to go and apply it to the common Unbelief of our days, as he and some of his 'good divines' have done! Unbelief, though it shuts out Christ, yet it does not take another sacrifice for its object, that types out the Saviour of the body, as these Apostates in the Hebrews did, in going back to an object that once typed him out. Unbelief therefore, which is such a very great Sin in our days, Lk.24:25, is no crucifying of Christ afresh. Well then, for any man to interpret it so, when the Holy Ghost hath laid no Foundation for it, is a fanatic interpretation of the Word; 'tis also a very ignorant and injurious stroke that defaces the true intent and meaning of that passage about the sacrifices of the Law, abolished in the One Sacrifice, Christ. Heb.10:5-14. To be sure, Unbelief is a very aggravated sin, and there is enough in Scripture to set forth the true nature of it. There is no necessity to insist upon what unbelief is not, in going about to describe and aggravate what it is. {"He came unto his own, and his own received him not." Jn.1:11.} Howbeit as to that place in Hebrews 6:5, which speaketh of Apostates that have tasted the good Word of God, and yet fall away, verse 6, 'tis meant of an intellectual, or a rational taste in natural men, when yet there has been no such thing as a Spiritual taste in those men, nor can be so long as they are not born from above.

The seven and twentieth instance of his Ignorance in Divine Matters, is still what pertains unto Unbelief, his making Unbelief and Obstinate Infidelity both one. "Many {says he} condemn the practice of the Jews, and yet are guilty of as bad a Sin themselves, yea, far worse." {Page 169} Whatever it be, Unbelief is not Jewish, nor Pagan Infidelity. He allows no room to distinguish between them, though the things be quite of a different nature; consequently, the arguments to be set home against it are not the same arguments, much less are they stronger, as he insinuates by common unbelief now to be worse than their infidelity. As Gospel Faith is a Spiritual work of Persuasion, Rom.4:21, in Gospel Views and Evidence, Heb.11:1, so common faith is a natural work. {"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb.11:13.} Spiritual Unbelief of the Gospel, or Unbelief of Christ from the want of a Supernatural Work of the Spirit, is nowhere urged in Scripture to be a Sin as bad, yea, far worse than the Jews Crucifying of Christ. He that doth not come to Christ in a Spiritual sense, from a Saving Work of the Holy Ghost, yet may and does in a natural, among all that own Christ. {Acts 8:13, with Gal.1:6, compared with Gal.4:19, whereas the Faith of Christ, Gal.2:16, Rom.3:22, Phil.3:9, that is, the Body of Doctrine Concerning Christ, and Faith in the Living Union in Christ, is quite another thing.} He may receive the Doctrine of his Person and Sufferings, and so every natural man that passes for a Christian among us, doth. Otherwise, not to do this would be indeed a refusing to believe on him, because it is not doing what a man outwardly can do. But proper Gospel Unbelief is a Sin of quite another nature. Also, to aggravate it at the ignorant rate Mr. Hunt uses, of its being a sin as bad, yea, far worse than Crucifying of Christ, is what the Holy Ghost will never bear him out to propose from any text.

The eight and twentieth is this, {of Unbelief still,} "to refuse to believe in Christ is Judas-like to betray the Son of Man with a kiss." {Page 171} I am for rendering unto Unbelief all the several aggravations by which the Holy Scriptures do in any place {to my understanding} lay the matter open. {Matt.10:15, Num.14:11, Heb.3:15-16, Heb.12:1, Jn.5:43.} But I see no reason to bring in our errors, and tell men that Unbelief is what the Holy Ghost in the Word never told me it was. As if unbelief and a refusal to believe were the same thing. One is the sin of our nature, and the other the sin of our choice. And who sees not that these differ? The one is a Natural Sin, which a natural sinner may surmount and avoid; the other is a Spiritual Sin, which nothing but the Supernatural Grace of God in the spirit of any man alive, cures. Yet this ignorant proposition runs them each into one, and sees not how to distinguish.

The nine and twentieth instance of his ignorance is in speaking of Affliction in this odd phrase, "to leap into the furnace of affliction. Moses left the honour of Pharaoh's court, to leap as it were into the furnace of affliction." {Page 122} Moses indeed, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather {mind, he chose rather to suffer, not he leapt rather into the furnace} to suffer affliction with the people of God, than {in Pharaoh's court} to enjoy the pleasures of sin for a season." Heb.11:24-25. Well then, if the Holy Ghost saith he chose this, why cannot a man be contented to choose this, as sufficient to express it? What need he say, Moses left one to leap into the other? The Holy Ghost's expression of choosing is found, but Mr. Hunt's phrase of leaping is very corrupt. For though the saint may choose the passive, to suffer affliction, Jn.12:25, and have it brought on him by another instrument, and so through Grace neither flinch or flee from his duty, if God brings sufferings about by some instrumental means, so as that he shall be thrown into the furnace of affliction, or be hereby laid in the furnace of affliction; yet what then? A saint may not choose the active instrumentality, Prov.22:3, as Mr. Hunt hath expressed it, to leap into it.

The thirtieth instance of his ignorance in Divinity, is his odd saying of uncleanness, {more unclean than uncleanness itself,} his words are "what a filthy wretch must that be that Christ cannot cleanse? He must be more unclean than uncleanness itself." {Page 40} Not to meddle with the Cleansing Virtue of Christ here, nor with the limitations of it; both which things have been consistently argued elsewhere from the Covenant-Settlements, his Father's Commandment, in his own Saving Relation to those for whom he died. I shall but gloss upon the ignorant hyperbole "more unclean than uncleanness itself." The Scriptures saith of Free Grace in Christ's blood, 'tis a Fountain opened for Sin and for Uncleanness, Zech.13:1, but neither there nor elsewhere doth the Scripture suggest such a phrase, as Sin, and that which is more unclean than uncleanness itself. It may easily be seen that what he wants, even in natural wisdom, Dan.1:4, {short of Scriptural Wisdom} he labors to make up in Divinity with the fantastical part of his rhetoric. But to leave him here, I have now gone through the thirty passages of his ignorance in Divinity.

Now very few words concerning his other ten in Natural Matters.

The one and thirtieth instance of his ignorance, is in reference to the moon as a taper burning out. "Christ {says he} is never compared to the moon, to teach us, that as the moon is continually varying, &c., so while creatures fade, and at last as a taper burn out, Christ is always the same." {Page 66} If the moon does not burn out as a taper, then his comparison of creatures to her is ill laid. And indeed, according to the laws of comparison, the same thing in comparison must be spoken of both the twain that are compared. Now that the moon should burn out, which with all her light hath no innate heat or fire in her, nor any other light but what is reflected, or cast back on her by the sun, is a piece of nobodies philosophy {I dare say} but his own. That it should burn out as a taper too, is certainly as odd a whimsy, as a journey to that lunar lamp,

along with Gonsales<sup>27</sup>, to see it. As if the moon without heat, and with borrowing all her nocturnal regency by so distant a reflection from the ruling sun, Gen.1:16, was matter kindled with an active flame of fire. It's very odd too, that any other creatures {if his meaning only ran there, not understanding the laws of speech} which have no fire in them, neither actual fire, nor potential fire, nor any unctuous matter to feed it, should be said to burn out. 'Tis a very odd thing to say of our meat, drink and clothes, which consume and fade away, that they burn out as a taper! I should be loth to have that burning meat in my bowels, or burning suit upon my back; nor do I see how it can be said of any drink; no not of Bordeaux wine, red hot.

The two and thirtieth instance of his ignorance, is of lilies upon the mountains. "No lilies {says he} are like those in the Valley; valleys being low places, lilies thrive there, when those upon the mountains are scorched, and wither away, and so the lily in the fat valley dost excel that which grows upon the parched and scorched mountains or hills." {Page 95} Natural acquaintance with what is said of the lily, would have told him it is a soft and tender flower; that it will not endure the hard, stony and barren soil of the mountains, neither grows at all upon those parched and scorched places of the earth. The mountains of the world and its hills do want a fit earth and situation to drink in the rain that falls, and so are parched by the sun, when a stronger and fruitful soil holds it. Otherwise, mountains have a cooler air than the valleys, but being drier, by reason of their stoniness, and being more impervious to the rains that descend upon them, they are in hot weather scorched up, when lower places are not. But all this discovers that the mountains are no agreeable soil for the production {and this makes it far less than the thriving} of the lily. It was therefore an ignorant comparison to tell us, that those lilies of the fat valley excel what are not in being to be excelled. What, no medium between the waterish valleys, and the parched and scorched mountains, or hills, for other lilies in a mixed soil to grow? Lily of the valleys, also; lily among thorns we read of, but sure never mountain lilies, till we read it in our New Florist.

The third and thirtieth instance of his ignorance, is about a servant's telling a mournful story when in his wounds almost ready to give up the ghost, "the servant {says he} lies groaning and bleeding, and almost ready to give up the ghost; at last the master returns, who finds his servant sorely wounded; who tells him a mournful story, &c." {Page 143} I observe, that when in another part of his book he had been describing of Christ upon the Cross ready to give up the ghost, he tells us most odiously how he uttered nothing on it but dying sobs and groans; but here's a poor, mere creature robbed, groans, bleeds of his wounds which he has received, and almost ready to give up the ghost, yet he can tell his master a story of the whole business at last. "At last the master returns," when by Mr. Hunt's apologue {or fable} you would rather have thought that the poor servant should have been fabled to have bled or languished to death, because ready to give up the ghost, and such a space of time too between his readiness to expire, and his master's return. Lo! Then the relator hath notably put a tongue in almost a dead man's mouth, for when his master returns, this servant has words at will, who presently represents the matter to him and all the doleful tragedy, as how "he cried for help, found none, did the utmost he could to secure his master's house and himself, but being overpowered by the enemies, received these wounds." Now I confess I should have wondered any mere man, almost ready to give up the ghost, should have had so much ghost left, so much spirit remaining, so much breath in his corpse, as to have uttered half these words, which Mr. Hunt {who felt none of the

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<sup>27</sup> The Man in the Moon, a book by Church of England Bishop Francis Godwin {1562-1633,} first published posthumously in 1638 under the pseudonym of Domingo Gonsales, describing a "voyage of utopian discovery."

wounds} has so ignorantly, and be sure very unacquaintedly with the man's condition, uttered for him!

The four and thirtieth instance of his ignorance, is about the pity of the rich man's dogs, "what little notice {says he} did the rich man take of Lazarus? His dog showed more pity than he." {Page 158} Say so? What pity could the rich man's dogs have to show? Bowels of compassions, mercy, and the like {which all lie in that word pity} are the affections of the reasonable creature. But I never found in any writer till now, that they are the affections of the brute too. And albeit, I am not for sinking the brute so low, as with some of the modern philosophers, to make them machines, and as Descartes, mere automata, {René Descartes, "Passions of the Soul," 1649,} the moving frames of insensate beings. Prov.12:10. Yet I am not for screwing the matter up to such a pitch, as to believe that the brutal soul partakes of any of the properties of the rational. For pity is founded in reason. Besides, he hath made the dog's soul to be superior to the man's, in the high flown comparison, of more pity than the rich man had himself. 'Tis pity that this half-coddled scholar had had nothing in him of the academic, to have led him through a sea of natural wisdom, I Kings 4:33, though no higher in these things than Aristotle himself. For, that would have taught him better in the doctrine of brutes, which have all sensation and providential instinct {though it may be, this is above Aristotle's philosophy} but they have no reason or pity. The dogs licked the sores of Lazarus from a Canine Appetite.

The fifth and thirtieth instance of his talent, is about that horrid piece of ignorance, the hoof of every family. 'Tis done in these words, "one would think {says he, speaking of the plenteous preaching of the Gospel} that every family should come with their young and with their old, and not one hoof be left behind." {Page 146} The Arminianism of it hath been shown afore, but now the nonsense. What, did he think of every family that there was the cloven foot among them? They are cattle that be cloven footed. Would he have these brought to Sermons? These are none of the family sure, but a stock and kind by themselves. As to that sound of the hoof in Exodus he seems to have built on, it was spoken of the Israelitish cattle, because of their sacrifices to be offered up unto the Lord in the Wilderness. "And Moses said, thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither." Exod.10:25-26. Here it was spoken properly, necessarily, significantly and altogether of their cattle. 'Tis not spoken of men, women and children. So when Moses said, "we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD," verse 9, he plainly distinguishes the people, young and old, from the cattle, also shows pertinently for what reason the cattle were to go with them. But now set aside Moses' reason for the hoof's departure out of Egypt with the Israelites, and then tell me what analogy there is in it with Mr. Hunt's purpose. He was speaking of sinners touching their coming to Christ, or leastwise of their coming to Sermons. What hoof comes to him or comes to them? What in men and women? What hoof in every family? Oh! Blind zeal without either knowledge or discretion!

The six and thirtieth instance of his ignorance, is about making so many several men to be so many several candlesticks. The passage is this, "and if instead of being candlesticks ourselves to hold forth this light, &c." {Page 185} Elsewhere he spoke the truth, "the candlesticks {says he} were those seven Churches. Rev.2:1." {Page 93} I will only therefore upon this Church History remark, that sure if himself be one of these candlesticks, he wanted a better light in the socket, when he uttered so ill an application.

The seven and thirtieth instance of his improprieties is about a table, {under the head of Christ's nourishing virtue,} "he keeps a table richly decked," says he. {Page 61} What, had he no better a phrase out of the Gospel Feast? Anybody else {perhaps} would have thought it most proper to say, a table richly furnished, except this new master of the sentences; for decking is one thing, but furniture of a table is another. A table prepared, a table spread, a table furnished I have read of; and all properly and wisely, but I never read, till in this author, of a table decked. But I'll proceed, for I design the utmost brevity.

The eight and thirtieth instance is of Haman made a lackey to proclaim Mordechai's advancement. "To his unspeakable grief {says he} he is forced as a lackey to proclaim through the city, thus shall it be done to the man whom the king delighteth to honour." {Page 179} Who besides would have thought of a lackey to proclaim the king's pleasure? Proclamation uses {when done in the Prince's name} to be made by some herald, or else a magistrate, or some other officer in the Government, but never by a {suppose a Gentleman's, Nobleman's, or Prince's} lackey.

The nine and thirtieth instance is of a Pearl or Jewel, calling it one of prize. "The pearl of great prize." And elsewhere, "as if a man having his house on fire, in which there was one jewel of great prize." {Page 148} Had it not been written so twice over, I should rather have ascribed it to the printer's mistake than his own. Especially, if his errata {given us at the end} had but told us so. As it is I must conclude it his own. Prize is spoken of the goal or end of a race. And thus himself observes in other places. "Is this the prize I have been running for?" {Page 217} And "was not this the prize thou at first did set out for?" {Page 215} Whereas, price is the word that's always spoken of a Pearl or Jewel. It is a Pearl of price, not a Pearl of prize. A jewel of worth {which price signifies} not a jewel of a reward for running, as prize intends. And thus am I fain to teach a man in the Ministry to read and spell English. Doubtless, the Apostles of our Lord, and all the primitive pastors could read and spell their mother-tongue distinctly. Jesus taught them to do that at first setting out. For this cause, as notice was taken of Peter and John that they were ignorant and unlearned men, Acts 4:13, in all other learning except Preaching the Gospel, and abilities to write the same with true spelling it in their mother-tongue; so likewise, the same observers took notice of them "that they had been with Jesus." Now it is expressly said of our Lord, that the Pharisees marveled, "how knoweth this man letters having never learnt?" Jn.7:15. Whereby it appears upon the compare and accurate writings of those men in Greek, and of Matthew in Hebrew, that as Jesus who never learnt at school, would yet keep to the propriety of a tongue in teaching the Gospel, even when hard words were made use of, so he taught the Apostles to do the same.

The fortieth instance is in that uncouth saying of his, "thus I have at last finished." {Page 129} Why, whoever finished at first? Did he think it practicable to bring both ends of his discourse together? Whatever it be, I am sure his finishing is not very far off from his beginning. He had no need {for the cause of a few small pages length} to have penned it out so observably in a pleonasm, unless indeed there had been a redundancy in labor through divers copious arguments. But as the matter lies, 'tis only the doctrinal part begun {at page 72} and slightly carried on for not full 60 additional pages, and then popped off at page 129, with a "thus have I at last finished." However, if the matter had been aptly digested, I must have spoken in its praise, as a concise piece of work!

I had once thought to have presented an entire chapter of his slips; howbeit I have altered my thoughts in the matter, and will be shorter upon this head. His ignorant way of writing impassable for impassible is notorious; for in speaking of Christ, "it was necessary {says he} he should assume a body, the Divine Nature being impassable."

{Page 125} A barbarous word in that place especially! Impassable is {if it signifies anything} that which cannot be passed or gone through; and what is that to Christ's taking our nature to suffer in, of which he was speaking? Impassible {on the other side} is that which cannot suffer. Now there lay his sense, which he ought to have expressed properly, and not in barbarism.

He hath likewise a barbarous way of writing Nicephorus by the sound, at page 64, "I remember {says he} a passage I have read, reported by Niceferus, that Abgarus, a great man that lived in the days of Christ's flesh, who, hearing of his miracles, sent a Limner to draw his picture; but when he came, his countenance so dazzled his eyes, that he could not perform his work." {Page 64} Instead of "pho" in the third syllable, Mr. Hunt represents it in a most deformed manner with "fe" and his errata accounts not for it. And that too whilst he undertook to inform his reader in a piece of very spurious or forged history, which he tells us out of some paltry dependence upon Nicephorus Callistus, the son of Xanthopoulos. This Nicephorus wrote not, till towards the beginning of the fourteenth century, or, as some, the latter end of the thirteenth, about the time of Andronicus Junior. He is reckoned a most superstitious and spurious writer in many things; and in this Monkish story of Agbarus {which some write Abgarus,} the Toparch or King of Edessa, or Rhoa, a city of Mesopotamia, this Nicephorus doth woefully murder and mistake a far more useful account given of that Prince, than the aforesaid superstition. I have seen the account in Eusebius, who wrote many hundred years before Nicephorus; and albeit the stories of Agbarus be severally written by both in the Greek tongue, yet the rehearsal is nothing alike in Nicephorus to what I more firmly rely on in Eusebius. Now what should our good brother Mr. Hunt say to all this? Why surely, he who plainly murders the name, destroying the native orthography of his name, can be no judge of the truth, or antiquity of the thing in Church History, for want of different authors to compare.

I had thought that I had formally driven him from his ignorant scraps of literature, in a Pedagogical letter, wherein I altogether handled him for the sake of such scraps, in the publishing of his first book, not as a divine, but a bad scholar. I treated him then only with a rod in hand, because I had to do with him in the present time. I aimed then to beat him off from the flourishes he never understood, nor has had any education to make the true judgment on. I must confess he has been very sparing in this last book, and we have seen but now and then a tug at the laborious lifts of Sisyphus; yet no sooner does he pretend to be lifting, but the weight tumbles on his head. {Sisyphus, condemned in Tartarus to an Eternity of rolling a boulder uphill then watching it roll back down again.} In short, it had been better if he had given us a full copy of the Errata of his English, then have blundered farther.

It is a lame account he comes off with {after his last page of the treatise} as the reason why he did it, essentially that "some few lesser mistakes in letters and mispointings the reader is desired to rectify with his pen." As if all literal mistakes did not consist of mistakes in letters, and as if mispointings did not spoil sense. He should have corrected many of his barbarous words with his own pen in the Errata of the book, since he hath betaken himself to that common retreat. What need we have seen Sampson thrice over {with a p} in one page, page 101, and sinagogue at page 121; as if the first syllable had forfeited its Greek extraction by appearing in his book? {To go no further in the crowd that are too tedious to rehearse.} He will find it to be always written Samson, Synagogue, &c., in our common Bibles.

What a puzzle is that {which no Errata account for} in bits and chips of words, set forth in these horrid barbarisms. "To reveal Christ tothels of sou any of our hearers?" {Page 184} Why did he not likewise in his Errata block out the tautology ever, ever, which makes such bad English in that passage, "more gloriously attended than ever any

of the kings, or mighty men of the earth ever were!" {Page 96} These things I shall now dismiss, and enter again upon that which is very material, having done with it ignorances aforesaid. For in all these things I have some hopes that the Lord may please to humble this good man, and prick the bladder, for he is carrying it so haughtily {a common fault in good men, and be sure none of their goodness} as I have both seen and heard of him by many even to this day.

## Chapter 44

### **Of Mr. John Hunt's Misunderstandings of above Twenty Texts of Scripture, which are briefly vindicated from his Corrupt Glosses in this Chapter.**

His ill talent in the Scriptures has been oftentimes exposed in these papers already, as on Psalms 45:11; Psalms 110:7; Song 2:5; Song 5:2; Song 5:16; Isaiah 1:16; Isaiah 9:6; Isaiah 51:20; Isaiah 53:6; Isaiah 60:8; Ezekiel 36:25; Matthew 11:28; Luke 13:25; Luke 19:27; Luke 19:42; Hebrews 1:4; Hebrews 6:6; Hebrews 10:26; I John 3:9; Revelation 14:11; Revelation 22:17, &c., to all which the index of Scriptures at the end will direct you where to find my answers. I am now to produce some fresh instances, and as many perhaps in the number as before. The method I shall mostly observe in my confutation of him now in this chapter will be to go along with his book in order.

The first Scripture misunderstood is, Ezek.28:24, the words of which are these, "and there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD." Now his corrupt gloss upon these words is this. "Troubles and persecutions {says he} are called briars and thorns. Ezekiel 28:24." {Page 18} Trouble is a thing distinct from the troubler, persecution from the persecutor; the prickling brier is the troubler, the grieving thorn is the persecutor. Ezek.2:6. II Sam.23:6-7. These God had graciously promised should cease from being the afflictors of his people. The text speaks of persons by whom the troubles and persecutions had come, whereas this corrupt text runs upon these things, without any regard unto the persons by whom they come. Thus he hears not what the Spirit saith unto the Churches. God here by Ezekiel repeals one of his own penal laws against the House of Israel. There shall be no more a prickling brier, nor any grieving thorn, &c., as much as to say, there had been such a Law enacted, but now when the Promise comes to take place, it should be taken off. That Law of the Most High, to permit persecutors and troublers of his Church, should remain of no longer force. That this is the plain meaning, how persons {troublers and persecutors,} are called briars and thorns, and not the troubles and persecutions themselves, so-called, or the things which come in by those persons, I appeal to Scripture running in the very channel of this text. We will begin at the rise when the law here repealed was first enacted. Mic.7:4. Isa.55:13. {Pricks in your eyes objectively, by seeing the vexatious Canaanites living in Vicinity close by and among you in the same Land, and "thorns in your sides," by having their situation and abode just over against one or other of your tribes on each side. Suppose it, as one of your countries butts and borders on another.}

See Numbers 33:55, "but if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." Look ye here! Thorns and briars there in the threatening are the Inhabitants of

the land, the persons, and wicked, oppressing natives of it. They are not troubles and persecutions, or the evil things these persons bring, which are so-called. Therefore in Ezekiel when this threatening is to be taken off, thorns and briars are to be understood of the inhabitants of the land, evil and oppressing men, persecutors and troublers of God's people that have dwelt in it. Now says God to his Church, I have a Day in mine eye when all these men shall be taken out of the way. I must not stay to confirm it from other texts, as I might in Joshua 23:13 and Judges 2:3. Nay, this publisher of his Sermons might have learnt in his coherence, if he had known his own text, that the briars and thorns in Ezekiel were men, injurious men, and not spoken of injuries themselves. For next to the words, "I am the Rose of Sharon, and the Lily of the Valleys," it follows, "as the Lily among thorns, so is my love among the daughters." Here the comparison of thorns runs upon persons, and setteth forth a race of mankind, the daughters, natural professors, who are the troublers, persecutors and oppressors of the true Spiritual Church.

Again, this is so plain in Isaiah 10:17, &c., as it cannot be denied. What can briars or thorns be made of there but persons? The injurious persecuting branches of men that grew upon the Babylonish stock, and were folded and matted together in one accursed interest and knot, like a thicket of thorns? Nah.1:10. When yet the Church of God they had injured, should be for a fire to consume them, and Christ in the midst of his people for a flame to burn and devour them, by the fury of the Divine Wrath {to revenge the quarrel of his Church} in one day? "And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day." Isa.10:17. Could these briars and thorns now be the troubles of the king of Babylon? No, they were his huge host that had troubled the Church of God in the days of Hezekiah; "and shall consume {Christ, the flaming Angel shall consume, Josh.5:13-14,} the glory of his forest {even one hundred fourscore and five thousand of his choice forest-trees, Isa.37:36, or men in the soldiery he had sent into the field against Jerusalem under Rabshakeh} and of his fruitful field, both soul and body," verse 18, "and the rest of the trees of his forest shall be few, verse 19, that a child may write them." Is not all this spoken of persons, persecutors and troublers? And do not all these things give a clear light into the meaning {of no more prickling briar, nor grieving thorn} there in Ezekiel, the place I am defending from that corrupt gloss, which runs it upon the troubles, whilst the Holy Ghost had his eye full upon the Troublers?

The second Scripture misunderstood is John 1:9, "that was the true Light, which lighteth every man that cometh into the world;" upon which he says, "not as if Christ did equally enlighten every individual man that comes into the world, as some blind and deluded people do suppose; but to show that there is no one man that cometh into the world which doth receive any true spiritual light, but what he hath from him." {Page 36} This text speaks not of an equal enlightening, but it speaks of a several enlightening of every man that cometh into the world, which indeed this brother in his gloss denieth. In confining here the lighting of every man unto the lighting of every spiritual man, or every man which receives any true Spiritual Light, he perfectly shuts Christ out from being the Fountain of all natural light, of which the text directly speaketh. The Holy Ghost here in this 9<sup>th</sup> verse speaks not of gracious light, not of the light of the Gospel, but of the light of nature reason, and of the intellectual difference of every man from brutes. {"The spirit of man is the candle of the LORD, searching all the inward parts of the belly." Prov.20:27.} For, as to the universality of the phrase {"lighteth every man that cometh into the world,"} it agrees with Christ's Natural Capacity, as he is the Treasury of nature-fulness, and the efficient cause of all natural light; even as by him all things were created, and as it pleased the Father that in Him all fulness should dwell; all fulness of nature, distinct from all fulness of Grace; so all fulness of natural light

separately and apart from all Spiritual Light. Col.1:16-19. 'Tis a distinction therefore of Christ in the Scriptures, by which some other texts ought to be interpreted, that Christ is the "firstborn among many brethren," Rom.8:29, {speaking of all the members of his elect body,} and he is the firstborn of every creature besides. Col.1:15. 'Tis observable, that in the coherence of John in his first chapter, about the Person of Christ, as well as in the coherence of Paul in the Colossians, Christ is spoken of in relation to all things made, Col.1:16, and the third and fourth verse {2:3-4} doth particularly expound this light to be meant not of Grace, but of Nature, answerably to Christ's being as God, the Author of the Creation, and as Man the Pattern and Exemplar of the intellectual reason. "In him {saith the coherence of John 1:9, at verse 4,} was life, and the life was the light of men." This had nothing to do with the Grace and Light of the Gospel.

He speaks of a Natural and Spiritual light in their order, and both from Jesus Christ. {"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev.1:8.} He begins with natural light, and holds to that, unto verse 10, and so includes this 9<sup>th</sup> verse, out of which our dispute arises. He meddles not with spiritual light till verse 12, and latter part, about the Faith of receiving Christ, and then more expressly makes Christ to be the fulness of Spiritual Light in verse 16. "And of his fulness have all we received, and grace for grace." It is we "{here at verse 16} distinct from every man lightened {above at verse 9} that comes into the world. Matt.13:11. 'Tis we have received Christ, and so spiritual light by him, and not every one of them, who yet are every one of them intellectually lightened that cometh into the world. 'Tis light in relation to Christ, the Gift by nature, verse 9, that speaketh of light, and so it is there universal light; again, it is light in relation to Christ, the Gift by Grace, that verse 16 is to be understood of particular light. So though it be natural light and spiritual light in that chapter, yet 'tis of both in their order. Rev.22:13. And the order ought not to be broken, since the Holy Ghost so accurately observes it. Mr. Hunt then goes very wrong upon this text for spiritual light at verse nine.

The third Scripture misunderstood is Song 2:14, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." His words upon this text are these, "the spouse herself {saith he} as sensible of her deformity in herself, hides herself in the clefts of the rock, as one ashamed that Christ should behold her countenance." {Page 50} This misinterpretation he is so fond of, that he takes it up again soon after. "And even when the spouse was hiding herself {says he} as ashamed of her own blackness, Song 2:14, how kindly doth Christ call upon her to come out? Let me see thy countenance, let me hear thy voice, &c." {Page 52}

Weigh the place, and then tell me how it can be interpreted of the spouse's shame and deformity, without violencing the text? 'Tis plainly spoken of her fear and timorousness of men, and therefore interpreting her open duty, and not keeping up her practice of the public worship, the dove not daring to venture out of her holes, lest the hawk watching his prey should seize her. Upon this Christ interposes, and makes it both a safe and pleasant time for her, and then bids her go on without fear. "O my dove, that art in the clefts of the rock," in the Providential and Secret Protections of Jehovah, come now in the open view of men, the danger is over, though she scarce knew how a while to think it. For, at the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> verses preceding Christ spake to his Church and encouraged his spouse mourning like a Dove in the clefts of the rock. {"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over-past." Isa.26:20.} "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, &c." Thus she

could tell her experience of the Love of Christ a good while after the danger {she had been in} was over, and then saw plainly she had been more afraid than hurt. Phil.2:1. And that her unbelief and slavish fears, even so far as she wanted to be led more into the Peace of God and Mystery of Christ, had kept off a great deal of her Communion with Jesus Christ. For though Christ had given her arguments to take off her doubts, I have made winter storms cease, &c., {as we have seen in England under the rising of the witnesses. Rev.11:11-12.} Look, says Christ to me {thus the spouse speaks} see the tokens. My beloved showed me all the marks of a sweet and fair springtime; peace and liberty, the Gospel preached, and the Gospel preached received, and persecution out of doors, the voice of the turtle heard, the voice of Christ, my Beloved, in the Everlasting Gospel uttered and received, Rev.14:6; and now oh my Dove {the companion of the turtle} let me see thy countenance, &c. Thus Christ bespeaks the Church; but yet for all this, she does not know how to take him at first. Oh! Says she, still I am afraid to come out into the vineyards, for fear the clouds should return after the rain; I am afraid persecution will come again. For in the next words her petition is, "take us the foxes, the little foxes that spoil the vines." Song.2:15. Oh! Says she, the subtle enemies, the crafty men and plotters that lie everywhere in wait, to catch, spoil and make an open prey of what we are and have! Let these be taken out of the way for us, and then, Lord, we can worship thee, in the open beauties of holiness, Psal.110:3, and flock together at thy call. Else, says she, I am afraid of the subtle pated adversaries that strive to do mischief both against Christ and his Church too, against thee and me together. Take them up in a snare laid for them, and then I come forth. Jer.50:24 – Job 5:13. Well, Christ hears her, takes the foxes, and sets their wits upon other work than how to spoil and destroy the vineyards, as we see many of them taken at this day. {"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev.17:17.} So that the plain connection of circumstances is an argument that the Dove's lying in the clefts of the rock, even in fair weather, and under the peaceable revolution, and not taking the encouragement of the day to set herself forwards, was her fear and unbelief, not her shame, that Christ should behold her countenance in his open ways and service, though she had his own comeliness put upon her, Ezek.16:14, and all her Worship was the Institution of her Maker. This interpretation enters easily, the other forces it's self in. His about her shame and deformity, is an interpretation that does not rise out of the text, but is poured and put into it. Gen.40:8. That interpretation is merely rude, even whilst the interpreter pretends to veil it over with modesty, and shamefacedness, because it will come in upon the text whether the text will or no.

The fourth Scripture misunderstood is Song 7:1, "how beautiful are thy feet with shoes, O prince's daughter," "the feet you know {says our author} are the most contemptible part, and yet saith Christ, how beautiful are thy feet!" {Page 51} This is all he saith in his gloss upon that text. Not to spend time in remarking his unfit opposition of contemptible to beautiful, which ought rather in his note to have been feet defiled, or else barefooted, Isa.20:4, the shame of which is opposite to the feet beautiful with shoes, than as he hath put it; I shall be contented to insist upon the robbery of the text he hath committed, and observe from thence, how all the glory of the text is this way lost. For the Church being a prince's daughter hath the privilege above all her servants and slaves to be shod. Lk.15:22. And indeed, all the great things God brings about for her either by ungodly or graceless instruments, are no better than her servants or slaves. The Lord, her Master, will not put gracious men into their servile post; these being all like drudges in hot countries barefoot, whilst 'tis her privilege, as a prince's daughter, to be shod. But how shod? Why, she has her feet shod with the preparation of the Gospel of Peace, Eph.6:15, insomuch that her walk with her Lord and Husband is

both easy and ornamental. Song.8:5. She can tread the ground in Faith of Peace with God our Father, through the Lord Jesus Christ, Rom.1:7, and not feel anything underneath hurt her, in her communion-walk with Christ. No, if she treads upon the grave, Psal.23:4, or upon wicked men that are briars and thorns, need she be afraid of pricking and galling her feet, through her shoes of Gospel Peace, prepared to tread wheresoever this Prince's Daughter, the Church of Christ, goes. Psal.45:10,13. Alas! For poor tender flesh and blood that will throw by the Gospel, and venture upon anything by themselves, without peace from God our Father, without any thing of the preparation of the Gospel of peace under them! Col.1:2 – I Thes.1:1. Oh! How are these even pricked unto death when they walk upon snares barefoot! Provided this Royal bride walks not, but sits still, and keeps with her Lord out of common motion, yet though she walks not, these shoes are a blessed ornament on her feet, in the eye of her only Lord and Bridegroom. So that Mr. Hunt hath no ways hit the truth neither, in this oracle of the Word.

The fifth Scripture misunderstood, is on Matthew 11:12, "and from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Our author {according to the common mistake} adapts it to a holy, dutiful violence in these words. "Here must be fighting {says he} if we hope to overcome, wrestling with principalities and powers, if we will win the prize, striving if we will enter, running if we will obtain." The reason of which he gives is this. "The Kingdom of Heaven suffers violence, and the violent take it by force." {Page 57}

I know people think generally, the place means as he writes, but they are mistaken. I confess I was some years ago led on to take this violence for a commended violence, a holy violence, an imitable violence, &c., as other men do to this day. I did it, when I was wont to take most things of this nature upon trust. How other men take them, perhaps I know not certainly but conjecturally, but how I took them from them I tell you; howbeit afterwards, finding a great part of the King's coin clipped, counterfeit and washed over, I began to try and prove what I took, and upon trial I found the smooth exposition of theirs upon this place {among other things} to be naught, though so long, and so generally currant money with the merchant. {As in Justification they wash it over, and don't tell us one half of the thing. For, it was all done by the First Person or the Father, in Christ, as the Pattern of doing it all by the Third Person or the Holy Ghost through Christ.}

The scope of the place shows it to be contrarily {than as it walks in common vogue} a carnal, sinful, disorderly violence which Christ complains of; not a holy, spiritual violence which he approveth or commendeth. This violence plainly was the rude multitude's running up and down, thronging and crowding and pressing in upon Christ, Mk.5:31, merely out of novelty and curiosity, pressing in upon the Lord, his people, doctrines and miracles, Matt.12:38-39, {for at that time there lay the Kingdom of God} not from any principle of Grace, and a change of nature, as the approach should be, when the Laws and Rules of Christ's House, Worship and Attendance, Psal.15:1 – Acts 5:11-13, upon his doctrines were fixed and laid open to the Churches after his Resurrection from the Dead, and after his Ascension into Heaven, and the pouring out of the Holy Ghost. {"For the kingdom of God is not in word, but in power." I Cor.4:20.} For then, the Kingdom of Heaven should act men, and not suffer from men, as now it did in the assemblies, among those who outwardly for curiosity's sake to see miracles, attended upon Christ's Ministry, for which cause sometimes Christ withdrew. The reasons of this Exposition follow.

The date of this violence was of a very short limitation. It was but from the days of John the Baptist until now {as the text saith} that the Kingdom of Heaven suffered this violence. Such tumultuous crowds began soon after John's ministry. For then it was,

that they all ran out of novelty after John, Jn.5:35, who was Christ's forerunner, but they never got any good by him; inasmuch that Christ rebuked them for this vanity, their running thus disorderly after a good man, and not knowing any just grounds why they went forth unto him. "What went ye out into the wilderness to see? A reed shaken with the wind?" Matt.11:7. Did not many of you come home, and laugh at the preacher, and tell what strange motions the man made? Sometimes turning himself this way, and sometimes bending himself that way, sometimes his motion would be downwards, by and by up again, like a reed? Have not you riddled John thus {ye men of this generation} for his postures in his work? {They that would say worse of him would not stick to ridicule him for his postures, when in the Fulness of God's Spirit he was at any time carried forth. "For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil." Lk.7:33.} Have you not run one after another at the talk about the man? Why, says Christ, if this was all you went out to see, you had even indeed as good have gone out to see a reed shaken with the wind. For, since it was not the doctrine of the man you looked at, a reed would have waved to and fro in the air, and have made as good a sight for you as he.

Now consider it, if this violence was but from the days of John the Baptist, how could it be a holy violence? A commended violence, to commence there? What, was there no holy violence before that time? Gen.32:24-28. If the Kingdom of Heaven be understood there to suffer by a holy violence, did none strive, did none fight, wrestle and engage before that time? What do we make of all the holy patriarchs and prophets that have been since the world began? Acts 3:21. It's plain therefore it was an unholy violence, and complained of, from every one's pressing in without reverence to see John, and after him to see Christ in the same rude and indecent manner, without any holy regard to Doctrine or Miracles, and what they came about; pressing in with their bodies, and not believing with their heart that God was in him of a truth.

The very phrase of suffering violence, "the Kingdom of Heaven suffereth violence," argues it to be a complaint, and no commendation of the thing. For understand that violence in your thoughts to be holiness, and see what an odd phrase you would make Christ to speak, even no less than this, the Kingdom of Heaven suffers holiness, or else the Kingdom of Heaven suffers by holiness. Now what odd work will ye make either of these ways? If you mean by suffering holiness {and there is no avoiding it, for if indeed it be a holy violence, 'tis holiness spoken of; then, if you mean, I say, by suffering this holiness} a permitting of holiness, you make holiness very oddly to be upon mere sufferance, and as it were tolerated at the beck of the Church. And who can endure or abide by that sense? Again, if by suffering the holy violence, you make it in the sense of suffering, I Pet.2:19, or suffering by this holy violence {neither can there be a third sense that I know of suffering} then what an odd phrase do you make it in Christ's mouth? As if a holy violence or holiness in the violence was one of the sufferings of the Church of God. Rom.8:18. The Kingdom of Heaven suffers violence; but now reduce the phrase under its own native construction, the Kingdom of Heaven suffereth an unholy violence, and then whether you take it in the sense of toleration, Acts 13:18, or of strict and proper suffering an evil, Lk.24:26, in the sense of undergoing the hardship of it, Matt.17:17, it easily falls upon a violence complained of, and a violence to be afterwards avoided. Neither can the phrase {the Kingdom of Heaven suffers violence} be consistently understood in any other way, but in a complaining sense; and so proves it to be not a holy, but an unholy violence, even as the matter in the Church of God had not been till the days of John the Baptist, but had been so since, in an afflicting sense, as the word suffering signifies. James 5:10.

That it was a violent disorder, and a crowding in to see what was done in the extraordinary way of the Ministry, is plain, in that the spirit of prophecy, Rev.19:10, now

from John's time is restored, Jn.5:33, that had not been from the days of Malachi, till tidings were brought to Zechariah, of his son John the Baptist. Mal.4:5 – Matt.11:14. So that now instead of their "bath kōl" the daughter of a voice<sup>28</sup>, which the Jews pretended to have had all along in their second Temple, in the room of the spirit of Prophecy, here they had the spirit of prophecy indeed restored, in the voice of one crying in the wilderness, Matt.3:3, and that was this John, who had been filled with the Holy Ghost, Lk.1:15, even from his mother's womb. Now this alarmed all the country, Matt.3:5, but it was never designed to sanctify all the country. It made them all hardy and resolute, Matt.3:7, as they would venture out and see, and press in upon John's Ministry, and so they did upon the Ministry of Jesus, Matt.4:25, and attended both in great crowds, but it did not make them holy. It showed what was in men, that they were rude and carnal, and like the men of Bethshemesh would press hard upon Jesus, Lk.12:1, to look into this Everlasting Ark, so far as flesh and blood could pry. {"And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men; and the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Bethshemesh said, who is able to stand before this holy LORD God, and to whom shall he go up from us?" I Sam.6:19-20.} But here is no Foundation to lay holiness upon this violence which the Kingdom of Heaven was suffering, while the violent were taken it thus by force.

Men do not consider it, that this is all spoken to the multitudes; and therefore when Christ speaks thus of violence in the way of everyone thus taking the Kingdom of Heaven, what can be so fairly understood as Christ's reproof of these multitudes for their violence, and continued unbelief, that whilst every one of them was crowding and coming, and getting in among the rest for a sight of things, to know how matters went, few of all these multitudes got any good? Which had been utterly inconsistent, if the violence Christ meant, had been a holy violence. See verse 7, "Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind?" This evidently proves that the multitudes had neither profited under John nor Jesus. For, upon his discriminating of John and his Ministry, and yet showing that Grace in Christ Jesus, did raise a man higher than the greatest performances in the world could, verse 11, he brings in this, "from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force," verse 12, from whence it's plain, 'tis an unholy, reprov'd violence of which he speaketh to the multitudes, whilst the righteousness of God in Christ was utterly neglected by them. Psal.40:10. And then at verse 16 which {makes it undeniable} he compares all the generation of them unto children sitting in the markets and calling unto their fellows, and saying, verse 17, "we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." We of John's disciples and once of your gang, called to you, and got you forth to come and hear his Doctrine upon some of his choicer subjects especially, but you have been never the better; you have not answered it in your lives, nor in your confessions of faith. Nay, our Lord tells these overruled Violencers, Jn.7:30, 7:44, &c., of the Kingdom of Heaven, at verse 19, that he suffered from the raillery, mocks and reproaches of these crowds that came and took the Kingdom of Heaven by force. II Sam.22:3. "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans

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<sup>28</sup> The term bath kōl was in very frequent use and was understood to signify not the direct voice of God, which was held to be above or beyond perception by the senses, but the echo of the voice, the 'bath' being somewhat arbitrarily taken to express the distinction. The rabbis held that bath kōl had been an occasional means of Divine Communication throughout the whole history of Israel and that since the termination of the prophetic gift it was the singular means of Divine Revelation.

and sinners." And this is far enough from pressing into the Kingdom of Heaven with a holy violence; but it agrees with a rude violence, a profane violence, a mischievous violence, {like that of your Cambridge scholars,} a striving to get in among them though it be but to inform against Jesus, and tell the Scribes and Pharisees after what manner he goes on.

Luke renders it "every man" presseth into it, Lk.16:16, "the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Now surely if every man pressed thus, and yet Christ likens the men of that generation in general to such as had received no good by the Means of Grace, it's plain it could be no holy violence these used, but like dogs {as they were} rudely snatched the children's bread, so far as they had any opportunity to come at it. Isa.56:11. Every man presseth, every man of that generation did take the Kingdom of Heaven by violence; every carnal man did it, and therefore he did it by the carnal violence. Every unholy, rude and disorderly wretch that ran out to please his fancy, Lk.15:1; and therefore he did it with an unholy, rude and disorderly violence, such as should be rectified in the Kingdom of Heaven, in the Church of Christ, afterwards, though now Christ would bear it.

The other way of interpretation about holiness, searching, praying, striving to get into Christ or storming Heaven {as they phrase it,} which many of our Nonconformists usually go on, is upon the very bottom which not only free-willers do in this matter, but upon which the Papists do go, when they blame the old world for not striving to get into Noah's Ark. I will give you a proof of it from the ignorant pen of a Roman Catholic in the matter of Noah's Ark, just like the common way used by some of your good men in pressing sinners to get into Christ from this text they abuse, concerning the Kingdom of Heaven suffering violence, and the violent taking it by force. Hear the Jesuit's opinion. "It is a matter, says he, of extreme admiration and honour, that the Old World hearing Noah and his children to preach Universal Destruction for a hundred years together, and to build their Ark for avoiding thereof, yet to believe nothing, and at the last, seeing and beholding the continual rain, and waves of water to grow upon them, yet would they not repent, nor believe, nor seek to help themselves, nor come to Noah, nor offer to enter into the Ark, nor any way seek to help themselves thereby; but to delay from Day to Day, until all the remedy was passed." Robert Persons {1546-1610 - priest of the Society of Jesus} his Christian Directory {1582} guiding men to their Eternal Salvation; for this is the name of the book; the place is at, chapter 7, page 746. But I pass on to another text.

The sixth Scripture misunderstood is Zechariah 13:1. Mr. Hunt brings in this fountain {quite beside the Holy Ghost's scope} for the satisfying of thirst in these words, "but now {says he} Christ hath a satisfying virtue, his blood is drink indeed, and Christ is called a Fountain, in that day there shall be a fountain opened. Yea, he is an inexhaustible fountain," and thus his coherence stands. {Page 63} That Fountain in the prophet is not set out as a fountain to drink of, but a fountain to wash in for Sin and for Uncleaness, as I have shown in my arguments about the filth of sin in chapter 23. God the Spirit, the Holy Ghost, opens it not for thirst, but for defilement. 'Tis not as the blood of Christ is a cordial, but as his blood is an effectual bath. The scope ought better to have been attended to. Let every text be heard to speak the truth, and not made by us to speak more than what the Holy Ghost speaketh, as the cause of arguing from thence.

The seventh Scripture misunderstood is Hebrews 13:8, "Jesus Christ the same yesterday, to day, and forever." "Mind that {says he} Christ is the same today that he was yesterday, or in time past, for that's the meaning." {Page 65} So that he makes the yesterday to be the time past in common, without any regard to the scope; and that was to obviate the Jew's calumny that Christ was young, and that the Doctrine of Christ

was the doctrine of no long standing. Jn.8:57. They did not see any text that bid them believe on Jesus of Nazareth. In answer to this I tell you, says he, that though Jesus was brought up but a little while ago at Nazareth, Lk.4:16, and men are ready to stumble at the Jesus of that place, yet he is Jesus Christ, he is the Anointed of God, and he was the Glory-Man in the secret unction, of which the Old Testament had spoken, before he openly appeared; and so though you think his original to be but the other day, because his education was so at Nazareth, yet he is Jesus Christ, all through the time of the Old Testament which is now past, and so is distinguished the yesterday from today under the Gospel-Dispensation, distinct from that Prophetic Dispensation which was before, about his coming in the Flesh. {"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col.1:26. "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Rom.16:25. "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord GOD, and his Spirit, hath sent me." Isa.48:16.} So that by yesterday the Apostle must needs mean under the Day of the Law, and not time past in general to fix it upon a yesterday of any sort, when any after-ages shall come {suppose} to reckon up our time, and make it to be yesterday unto them. Job 8:9. {"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25.} Nor is it, as if we might say, today, under the Gospel, yesterday was last year {because it is time past} or seven years ago, or ten, suppose under Mr. Hunt's predecessor at Northampton, or the last age, or the last reign, or the like. Such a sense of yesterday {though Mr. Hunt fairly allows for it} can be no apt meaning for the period "yesterday" in Hebrews 13:8.

The eighth Scripture misunderstood is I Peter 2:7 first words, "unto you therefore which believe he is precious." His words are these that follow, "unto you therefore which believe he is an honour, for so it is in the original." Again, "to you therefore which believe he is an honour, as it may be read." {Page 173} Aye? But he had hit it best of all at first, "to you therefore which believe he is precious." Now let him talk what he can of the original, 'tis nevertheless an ill marginal note {for, the coherence of a place – Rom.12:6, "the Proportion of Faith," in the original, it is the Analogy and Coherence of Faith – and not any original word abstractly ought to govern} hath unwarily misled him into a Socinian gloss, which innervates the Satisfaction of Christ. For though the word separately taken in the original may sometimes signify an honour, yet it signifies a price too, and in this coherence must do so, as appears by verse 5, where the spiritual sacrifice offered up, acceptable to God by Jesus Christ, or spiritual services of faith, love, &c., Phil.2:17, must be founded on and flow properly from the One, True and Proper Sacrifice of Jesus Christ to God, offered up for us. Hence these unbloody ones come to find such acceptation with God through Christ. Rom.15:16. Besides, the coherence brings in Christ {in an especial manner} as the saving Object of Faith, which could be no otherwise that in his blood for the elect as fallen, as he is a true Sacrifice for them. Rom.3:25. And then upon this believing, 'tis concluded of the Experimental Virtue of this Blood, "unto you therefore which believe he is precious;" or, unto you therefore which believe, he is a Price. So 'tis in the original, and so it ought to be read and understood. Besides again, "price" {price, a nearer word, to read it precious, than honour is to translate it precious,} the abstract must be a nearer word to give our translators a warrant to read it precious, than honour, as it is read in the margin {which Mr. Hunt calls the original} could be the near word to make them translate it precious. Therefore the translation of the original is more Orthodox than the marginal note, which in this coherence, I have proved belies the original. For abstractly here, the Greek word signifies price, and can signify nothing else so properly. Now 'tis well known how the

Socinians cavil at the word price, and by beating the word down from propriety into metaphor, labor hard to enfeeble and overthrow the strict payment of our debt to God by Christ. Now though I must withal grant that the word used elsewhere for price as a solution, is another original word, yet it may easily be held too that this original word in Peter signifies the intrinsic value of Him who gave Himself a Price of Solution for us. And this best agrees with the scope of the place as hath been shown. {"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mk.10:45.}

The ninth Scripture misunderstood is Revelation 21:24, "the kings of the earth do bring their glory and honour into it." "The meaning {says he} I humbly conceive, is, that when kings get to Heaven, they shall see all their glory and honour even swallowed up in the Glory and Honour of Christ." {Page 85} I shall not open this text here, as I have done it already. {The Nations of them that are saved shall walk in the Light of it when it is the New Jerusalem, and the kings of the Earth do bring their glory and honour into the Place of it beforehand.} My work now will be only in a few words to lay open the ignorance of his humble conception. He tells us not why he humbly conceives it, for be sure there is not a word of it from the coherence, nor from the Analogy of Faith, nor from the homogeneal acceptation of the word in any other text. 'Tis spoken of kings of the earth in general, but will kings of the earth in general get to Heaven? This consists not with these threatenings of the word against kings. Ezek.32:10, Psal.110:5, Psal.76:12, Rev.19:18-19, Isa.24:21, Ezek.32:29-30, Isa.41:25, Psal.107:40, Isa.40:23, &c. I remember 'tis said of George Buchanan, a Scottish scholar, Tutor to King James I, that when he lay a dying, he sent this recommendation to that king, go and tell him, says he, I am going to a place where few kings come! I bring not this as a proof that he hath mistaken the text {for I give proof enough that's distinct} but I make use of it as a memorable passage apposite to the occasion. Go to the promises that are made for the conversion of any of the kings of the earth, and there are great incongruities in this interpretation. Isa.60:3, Psal.138:4, Isa.49:7,23. As 'tis so strangely forced as it will never stand by itself, to make the sight of all their glory and honour, swallowed up in the Glory and Honour of Christ, to be an introduction of the same into Heaven. I say, 'tis a forced interpretation to make the kings of the earth, their seeing of this, to be their own bringing of their glory and honour into the City of the Holy Jerusalem, Rev.21:10, {yet the text saith, that they bring their glory and honour into it, to wit locally, though not correspondingly to the New Jerusalem Glory.} For, does their glory either descend or ascend after them, into another world, as Mr. Hunt's interpretation carries it? 'Tis most certain, that all kings who have been carried to Heaven have sweetly discerned beforehand by faith, that all their glory and honour is swallowed up in the Glory and Honour of Christ. {"For when he dieth he shall carry nothing away; his glory shall not descend after him." Psal.49:17. "Naked came I out of my mother's womb, and naked shall I return thither; the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." Job 1:21.} They have seen this in their palaces, if they have belonged to any mansions above.

The tenth Scripture misunderstood is Isaiah 52:15. "You have a parallel text {says he} Isaiah 52:15, the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider, they shall shut their mouths at him, i.e. shall be silent, as ashamed to mention their own glory and honour in his Presence; and 'tis added, when that which had not been told them they shall see, &c., implying, that though so long as they were ignorant of Christ, and his Honour, they might boast of their own; yet when once they come to see, and consider his Honour, his Glory, and his Titles, they should be silent and boast no more." {Page 85} How is this a parallel text to what he makes the aforesaid Revelation 21:24

to be? He tells us of the former text that John was speaking of the Holy Jerusalem; but is this in Isaiah spoken of the Holy Jerusalem too? How can it be? He tells us in his expounding Revelation 21, that the Holy Jerusalem is Heaven; whereas it's plain, the place of Isaiah 52 is not Heaven, but the nations locally here below. For, the words are, "so shall he sprinkle many nations; the kings shall shut their mouths at him." {"And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts." Hag.2:7.} These are spoken in a connection, and the accomplishment of the same prophecy can be fairly taken no other ways than in a connection too, "the kings shall shut their mouths at him," at that very time when, and in that very place where, "he shall sprinkle many nations." Now is the sprinkling of many nations a thing that's done in Heaven or upon Earth?

The accounts in Scripture that are given of the Holy Jerusalem, make it plain that there will be contrarily an opening of the mouth of all who come thither. There will be a positive Exaltation of the Glory and Honour of the Lamb. Whereas it runs upon the negative in this text, no praises, no exaltation of our Redeeming Head; but here's a shutting of their own mouths at Christ. The Kings shall shut their mouths at him. And then Mr. Hunt's gloss is, that they shall shut up their mouths in shame. "Ashamed to mention their own glory and honour in his presence." If their not mentioning their own glory in the presence of Christ arises out of their shame, it arises from that which is partly a punishment of sin, and so a part of the curse. Dan.12:2. But now in the Holy Jerusalem there shall be no more curse. Why then no more shutting of the mouth in shame, but an opening it in the high praises of God and of the Lamb. Rev.22:3. How then can any man think this to be a parallel text to a text which at the same time he thinks speaks of Heaven?

To put him out of doubt, the text in Isaiah 52:15 speaks of the progress of the Gospel under some convictions and connivences of Princes in their Government of the pagan world, which is all past since the favorable times of Constantine the Emperor, who was the first 'Christian' Monarch. For then did kings begin to shut their mouths, and not dare to utter {Julian the apostate excepted} those proud and contemptuous speeches against the Son, or Jesus Christ, who is God over all blessed forever, as they had been wont to utter. Exod.5:2. Nor did they publish such bloody and idolatrous edicts {for these are the mouths of Princes, who speak their minds unto the people} to give supreme honour to them and to their idols, as deities and declared objects of adoration, which ought to be paid unto none but God in Jesus Christ. This is the sum of the matter, as there are passages enough in the coherence of the chapter fitted to a conjunction of other passages in history that make it out beyond all reasonable denial. But I am now absolutely tied to brevity, and so pass forwards.

The eleventh Scripture misunderstood is Hebrews 1:2, "whom he hath appointed heir of all things, by whom also he made the worlds." "It is he that is possessor of Heaven and Earth, &c." {Page 88} Here he confounds the Second Person as God, and the Constituted or Appointed Heir as Mediator, as if he were bordering upon the Eutychian heresy. Now these in the same Person ought to have been distinguished, not confounded. And also he runs upon another mistake, as if no difference ought to be made between the Father, who together with the Son and the Holy Ghost, coequal in Glory, is One God, Deut.6:4, and as such is absolutely {there in Genesis called by Abraham} the possessor of Heaven and Earth, Gen.14:22, and Him whom the Father hath appointed Heir, as here in the Hebrews. For possessor, Dan.7:18, and heir, Rom.8:17, are plainly two different relations. But I take notice that Mr. Hunt is everywhere very dark in his expressing himself touching the Person of Christ, and speaks as one who knows not the Mystery of his Person. And this is the foundation of very many of his errors which have been detected.

The twelfth Scripture misunderstood is Revelation 12:3, alluding to those words, a great red dragon having seven heads. "No sooner was Christ {says he} come into the world, but this Serpent, Satan, employed all the wit in his seven heads, that if possible he might have destroyed the blessed Jesus in his Infancy." {Page 99} Now doubtless this wit of his about Satan in his seven heads, was thought by the manufacturer of the passage, to be a wonderful piece of subtlety; but 'tis certainly the emblem of an ignorant and crazy mind. These seven heads of the Dragon, or the Devil, were the seven sovereign forms of Governors and Governments set up successfully in the Roman Empire, where Satan so imminently, as a Dragon, Rev.12:4-17, acted those regnant scenes. These were 1. Kings. 2. Consuls. 3. Decemvirs, or ten of the Roman nobility that for some time governed that Commonwealth together. 4. Tribunes; by some called tribunes of the people, by others Tribuni Militum, or tribunes of the soldiers, as infantry commanders. 5. Perpetual Dictators. 6. Emperors or Caesars. The seventh head, or form of the Government of the Dragon was in the second beast, Rev.13:11; the anti-Christian State of the Empire, or that which is commonly called the Roman Catholic Church, which hath assumed all the power of the first Beast, Rev.13:1-2, had done in the pagan state of the Empire; and this seventh form is that False Prophet, Rev.16:13, 19:20, 20:10, the Pope in his Monarchal Succession of Roman Pontiffs. Now, how could the Dragon, or Satan, with his Seven Heads set upon Christ in his Infancy? When five of those Heads or Kings were fallen, Rev.17:10, i.e., were passed over and gone, before Christ was born, and so could have no Relation to Christ in his Infancy.

The seventh head {to wit, the Popes at the Head of the anti-Christian Empire} was not yet come, and therefore that could not affect the Infancy of Jesus neither. These seven heads in the 12<sup>th</sup> of Revelation are called seven kings; that is seven sorts, or forms of rulers, as afore, kings, consuls, &c., which may be seen in the 17<sup>th</sup> of Revelation. Only the great difficulty there is at Revelation 17:10, "and there are seven kings; five are fallen." These five fallen hath been explained, that the Kings, Consuls, Decemvirs, Tribunes and Dictators, were all passed over before John's time, and so must needs have been before Christ's Infancy too. Well, it follows, "and one is," 17:10, one of these kings, or seven forms of governors, was in being when John wrote the Revelation, and that was the Emperors or Caesars. The other is not yet come; and when he cometh, he must continue in a short space. Here now is the difficulty that I can't meet with satisfaction in from any Interpreter. 'Tis about what is said of the seventh head, or the Pope's continuing but a short space when he should come; whose period nevertheless falls not till 1260 days, Rev.12:6, or 1260 years {each day being to be understood of so many years, as is usual in the prophetic style, Dan.9:24-27, Num.14:34, Ezek.4:6,} after his rise. Surely, it is a most unsatisfactory and groundless way of interpreting, to make the one thousand, two hundred and threescore years, allotted to the Pope's continuance in the world, to be but a short space, even a moment, compared to eternity, as Durham goes to work; which methinks is idle, and not of the same piece of labor with that Masculine Expositor in many other things. There are such absurdities likewise in the transposition of these verses, and thereby making the Christian Emperors to be the eighth head, that I can see no grounds to admit it, because Christian Emperors and Popes are not successive to one another as these heads are, but have their mutual synchronisms, contrary to all discrimination of time, and to that successive order which was plainly all along in the six first heads of the Empire. I look upon the next verse, the 11<sup>th</sup> verse, in a conjunction with the History of the Popes, to be the best and only interpretation that cuts away the difficulty. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." I do not understand this before the 10<sup>th</sup> verse, but take up all the interpretation after the 10<sup>th</sup> verse, as the order is put by the Holy Ghost in the text. The beast that was {in the pagan form, when idols,

sun, moon and stars were worshiped} and is not {in the same pagan form of idolatry, but is the anti-Christian beast} even he is the eighth. How the eighth? Why as he is of the seven, because he rises out of the Constitution of the seventh form; that is to say, the Pope of Rome, as they were esteemed good bishops and tolerable archbishops, in the first Constitution of the Papal Hierarchy. Nevertheless being a hierarchy, which is a deviation from the Holy Ghost's pattern, Lk.22:24-27, has laid the foundation of a Universal Monarchy in that eighth form of pride, tyranny and idolatry, the intolerable Popes, who all arose out of what some will have the tolerable. And so was a form of the seven, though in a manner {by reason of the true anti-Christian Denomination of the 1260 days or years} an eighth King, Monarch or sort of Ruler, distinct from all the former in the Roman Pagan Empire. Now the seventh governing power in the Empire, when Popes first began, was in the tolerable form {that is, such bishops of Rome as the Papists will have more anciently to be their Popes} before it grew bestial, beastly, Rev.13:11, and was, as the Holy Ghost foretold by John, that which continued but a short space. For presently came on other sort of Popes, Rev.16:13, 19:20, 20:10, that {to speak of them as all history agrees in substance, and as Dr. Humphrey Prideaux particularly speaks in form, "the Old and New Testament Connected in the History of the Jews and Neighboring Nations," 1715-17,} were usurping nimrods, luxurious sodomites, Egyptian magicians, devouring Abaddons, and incurable Babylonians. Oh! How aptly does the sacred style set the state of the Empire forth, even by a beast? A filthy glory upon which the Popes ride! A beast as if the Dragon had been acting his part in the first pagan beast over again, in this second, or anti-Christian beast, that is, the Roman Catholic Church, of the changed Empire that goeth into perdition. The very Pope now in the chair, Clement the Eleventh, is an incurable Babylonian. Christ fights against him, and yet he is not convinced, nor to be reclaimed, nor shall cease to be the antichrist, till he comes to his end, and none shall help him. {"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." II Thes.2:3-4.} From the whole it appears, it could be only the sixth head, which was the Emperors or Caesars, that was the only capable form, or sort of Roman Government {wherein Satan's wit in his seven heads lay, as Mr. Hunt thought prettily to phrase it} to set upon Christ when he came into the world. Nevertheless to shut it up, it was Satan by Herod the Ascalonian, son of Antipater, an Idumaeon, Matt.2:13; and not by his seven-headed Roman, that actually persecuted Jesus Christ in his infancy.

The thirteenth Scripture misunderstood is John 1:16, "and of his fulness have all we received, and grace for grace." His words upon this are, that "Grace and holiness is in Christ essentially, so is it not in us creatures, whether angels or men." {Page 111} Thus instead of showing, how Grace is communicated to us, and how received by us out of Christ's fulness, he diverts to speak of the Angels, when he had here upon this text very carelessly mentioned them. But it's a more notorious error to adapt this text so wrongly as to make the essential Grace and Holiness in Christ to be presently the matter which flows from that text; whereas 'tis the treasured Holiness in Christ distinctly or the communicable Holiness as Mediator, not the incommunicable, which is received {under a work of God the Spirit} by us believers. Lastly, he should have owned it to be Grace received from Christ by us, as believers {for there lies the Holy Ghost's work by the Gospel of Christ} and not have talked of Grace {Arminian-like, according to a natural notion the Arminians, Jer.2:11, have of Grace} that is to say in us, as creatures. It should have been said by us received, and as believers too, and not in us creatures. These errors of his are very dangerous! Oh! It is pity so many poor readers as know

much of leases in house and lands, and much of goods in shop and warehouse, aye, and some of them much of Friday's and Saturday's notes for Lord's Day's service to be read, should generally know so little of the Gospel, as to find out almost nothing that perverts it, and brings in another Gospel, which yet by Revelation of Christ Jesus is not another, Gal.1:6,7, but a troubling of God's tried ones, and a perverting of the Gospel of Christ. {"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb.2:3.}

The fourteenth Scripture misunderstood is Luke 10:33, about the Good Samaritan. This he applies to fall in the Person of Christ thus, "he is the Father's free gift to lost sinners, and they may come to him without money, and without price; and that he that cometh to him he will in no wise cast out; well, thinks the soul, this is good news indeed, this is a Good Samaritan indeed." Again, "sure this is the good Samaritan to cure those wounds we had received by rebelling against him." {Page 159} Not to insist upon the superlative-error of accommodating wounds received by that certain man which went down to Jericho and fell among thieves, Lk.10:30, to the wounds received by rebelling against Christ, which are no more alike, than if you compared Goodwin-Sands with Tenterden-Steeple; I shall only strike at the foundation-error, his underlying of the soul's mistake, that Christ and the Good Samaritan are both one. A popular error! Indeed I have not a word to say against any of the sound part of what I have transcribed. I embrace every clause of it, but I can by no means admit Mr. Hunt's fostering up this poor soul he speaks of, in his vulgar and ignorant mistake, that Christ is the Good Samaritan.

'Tis certain of Christ, he is no Samaritan at all, and therefore not the Good Samaritan spoken of in Luke 10:33. He of whom we cannot say in the abstract, that he is in any sense the Samaritan, of him we cannot say the concrete, that he is the Good Samaritan, without injury to the scope of the text and truth. Doubtless all those things put together there in Luke were a history, and true in fact. Lk.1:1. 'Tis usually understood as a parable; but I make no doubt that Christ knew of such a thing in fact, and to take off the self-justification of the lawyer then in conference with Jesus, who thought to come off by raising a doubt upon the question, "who is my neighbor?" Lk.10:29. The Lord would presently convince him who was his neighbor by the instance of a neighborly Samaritan, showing that, he is thy neighbor that does neighborly. Now the Jewish people looked upon the Samaritans to be none of their neighbors {for the Jews had no dealings with the Samaritans, Jn.4:9,} but thought them a kennel of dogs, and so hated them, and would never think well of anything they did, being none of Abraham's fleshly stock. {As Christ put the Woman of Canaan in mind that the non-elect were dogs, and that her country folk were ordinarily so esteemed by the Jews, Matt.15:26, and what now, Woman, art thou got above thy stumbling at that provoking term of reproach? Can you bear it from the Jew that he treats the Syrophoenician race so harshly? Mk.7:26.} Well, but Christ would lay open matter of fact, and let them think on it. He would find out a Samaritan for them, and a man that for showing kindness was more neighborly than the very clergy, either Priest or Levite; for these both passed by the distressed man, and took the other side of the way, rather than come nigh and help him. But a certain Samaritan {one of that side they hated} came in and did the neighborly act at last.

Thus I take the matter up to be true, and in fact demonstrates a certain {not a feigned} compassionate man, who though his religion was naught, and he no topping professor {and the Jew did but spoil it too} to cry the temple of the Lord, the temple of the Lord, &c., as the prophet says. Jer.7:4. For the Samaritans were so called from their worshipping in the mountain of Samaria, in opposition to that at Jerusalem, Jn.4:20; and the scope of the narrative is to show, that 'tis not talking but doing, that men will

always judge of our goodness by; and so Christ puts it to the Lawyer to judge, it being a matter obvious, and lying open to human judgment, and that upon the evidence of a human case. "Which now," saith Christ, "of these three, thinkest thou, was neighbour unto him that fell among the thieves?" Lk.10:36.

But now to apply it to Christ, though say it was but a parable, is very indecent and anti-evangelical; and yet perhaps some worthy interpreters {besides Mr. Hunt} carry it so, as if the Good Samaritan in Luke was Christ, and Christ was the Good Samaritan. How can this be? For Christ being not of kin to the Gentiles, Jn.7:42, could never be meant by the Holy Ghost of a Samaritan. This Samaritan's setting the wounded man on his own beast can agree to no action but a mere man's intended by it. To call Christ therefore by that style which his very relation, Mic.5:1-2, {according to the flesh} forbids, and the circumstances and coherence of the text resists, is openly to abuse him, and most violently to wrest the Scripture. I Cor.2:13. I know when some men are at a loss in their nature-blindness to make out a text consistently, they tell you, it is a metaphor which must not be hunted down, or a similitude that must not go of all four; or, as if the Holy Ghost knew not how to speak every word significantly, {when it is only their own darkness, Job 37:19, which is at a loss about his proper signification,} they make some of his language to be a mere embellishment, or a sort of beautifying art to set off all the rest, having no strict signification of its own. A Malicious Insinuation Indeed! Having {to be sure} more of the devil, than the design of the man in suggesting it! As if God's Word held true in some things, but holds not true in others; and so rather than yield that the Holy Ghost hath spoken all things consistently upon the One Foundation, I Cor.3:11, throughout the coherence and structure of the several parts of the Word, they'll put in their bold nonsense. Yes, they will obtrude inconsistency upon the sacred pen, rather than yield that themselves have blurred their own paper. Job 42:3.

If others {to make the shaken interpretation stand} will boldly allegorize the two pence, and make them to be the Law and the Gospel, let them resolve it, how could these be said to be given to the host? For, how could that host be a church-officer or any other dispenser of the Word who must be supposed to have done nothing towards the distressed man fallen among thieves, but what in strict justice he was paid the two pence for; and being a stranger to the man ought to have been so paid for his care of the said wounded man brought unto him by the Samaritan in the Inn?

To allegorize consistently, they must allegorize the two pence, and as I have said some do it, into Law and Gospel. Now let these mind this, that two pence are equivalent, or both of the same value; they will go as far, one as the other, will do as much by their worth one penny as another {let it be Roman pence or English pence, one Roman penny was as much in value as another Roman penny; so one English penny will advance as far in the currency of a penny as another.} Well, but is the Law of the same Value, Power, Influence and Effect as the Gospel? If so, then the Gospel is not so much a New Law, as the unhappy Neonomian flatters himself in his own eyes, Psal.36:2, till his iniquity hath been found to be hateful, as it would be an equal Law, and Mount Sinai's Law doubled. {"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal.2:16.}

How can free Grace-men themselves, if they apply the Good Samaritan to Christ, come off with the Principles of the Gospel, about repaying the host for his over-plus care and charges, Lk.17:10, beyond the former payment of the two pence, Lk.10:35, if he spent more upon this man that fell among the thieves? For 'tis said, "whatsoever thou spendest more, when I come again, I will repay thee."

If all this had been intended mystically, and not {as it is} naturally, how comes it to pass, that Christ refers the decision of the matter to a natural man? For it was a certain lawyer tempting him, verse 25, that is, he studied how to entangle our Lord in a very nice question {as he took it} in his own profession of the Law of God, as to what he should do to inherit Eternal Life? Do? Why according to thy principles, lawyer, Matt.22:35, thou must keep the Law, and love thy neighbor though he be a Samaritan, so far as he shows any good in him, as much as thou lovest one of the seed of Abraham, yea, as much as thou lovest thy own self. This is the Law, man, if thou wilt be saved by keeping of the Law. This lawyer was a Jew, and the Jews require a sign, I Cor.1:22; well, a sign they shall have, and this Jew had a notable one, in natural things, where a natural man can make the judgment. But can he make a judgment of Gospel Mysteries? No. Therefore all this speech of Christ about the Samaritan, was nothing about the Mysteries of the Gospel. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor.2:14. A natural man has not the proper capacity for them. He has capacity enough for things that fall within his own sphere, but he has not a capacity {because he has nothing spiritual of Christ in him} to understand the great things of God. {"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Jn.3:12. "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt.13:11.} Nevertheless this lawyer, though a natural man, had a natural capacity to take in the matter upon which Christ was speaking to him; for Christ plainly referred it to him, Lk.10:36, and he took it in, and he took in the notion of it correctly, inasmuch as there is not one word of Christ's blaming him for his misconceptions, as when he spake with Nicodemus about the Spiritual Mystery of Regeneration, and blaming him for his misunderstanding. Jn.3:10. But here as to the lawyer, Christ commends his own decision of the question {as to who was his neighbor} as himself had first put it. On the whole, it's evident that it is a foul misapplication, to go and take up the matter upon trust one from another, without weighing it {and as Christ says, searching the Scriptures, Jn.5:39,} and their own making Christ {in the 10<sup>th</sup> of Luke} to be the Good Samaritan indeed.

The fifteenth Scripture misunderstood is Hebrews 3:18, "and to whom sware he that they should not enter into his rest, but to them that believed not?" Mr. Hunt's misunderstanding of this text is his application of it to Heaven, in these words, "yea, he has given his oath that such shall not enter into Heaven." {Page 166} They in the wilderness to whom Christ sware should not enter into his rest were Moses and Aaron, as well as the people they led out of Egypt. These entered not into rest, by reason of their Sin and Unbelief in the wilderness. Heb.3:19. These all died in the wilderness, and never reached the Land of Promise; therefore that rest was the Land of Promise which they reached not. Heb.11:9. It could not be Heaven, inasmuch as none can suppose that Moses and Aaron were excluded from Heaven; yet these were of the excluded number which he sware should not enter into his Rest. Therefore that rest was Canaan, and a settlement there after their weary travels in the Wilderness. Josh.22:4, Deut.12:9. And the further application of that rest in the next chapter is plainly made out to be a Gospel-Rest of the soul by Faith, Heb.4:1-2, in the Spiritual Kingdom of Christ, the Church, under the Ordinances of Christ; and particularly, that great Ordinance of the Lord Christ, an Evangelical Sabbath-Day or Sacred Day of Rest, into which the Lord entered. For by his Resurrection from the dead, and ceasing from all his own proper works of Redemption, as God did from his of Creation, Heb.4:10, he entered into the Sabbath or this Sacred Day of Gospel-Rest. And as the First Day is this day of rest, so he entered into it by his rising out of the grave on the First Day of the Week, Matt.28:1,

Mk.16:9, accordingly, he entered into rest by entering into the Sabbath-Day, which thereupon took its denomination rather from the Author of the Day, than from the rest of that day, Mk.2:28; and so to distinguish it from the Creation-Sabbath, Jn.9:14, Acts 16:13, is rather called the Lord's Day, Rev.1:10, than the Sabbath-Day. {Acts 18:4, 13:14,27,42, 15:21, all which places are spoken of the Creation-Sabbath.}

Moreover, Christ in rising from the dead so entered into his rest, or into his Lord's Day-Sabbath, on the First Day of the Week, that he presently kept that Sabbath, or Rest with his disciples, by coming and standing in the midst of them, and saying "peace be unto you," when they were assembled, or met together, on the First Day of the Week. Lk.24:36, Jn.20:19. And we see that the Jews who believed not, were excluded, Rom.11:8-10, and are excluded in their unbelieving posterity from entering into this Lord's Day-Sabbath or First Day Rest, to meet with Christ in Ordinances, and so to find a spiritual rest in their souls, to this day. Heb.4:3. This Sabbath-Rest now, or Lord's Day-Rest on the First Day of the Week, which none but they that believe do, or can, enter into {let men otherwise have what notions they will of the Sabbath} is the seal and earnest of a full and local rest, at last, when the Jews are called, in that glorious Sabbath to come, Acts 3:21, in the same original Land of Promise, Gen.17:8, where the first Canaan rest began, and that at "the times of refreshing" which shall come from the Presence of the Lord in his Glorious Kingdom, Acts 3:19, after that Rest which now remaineth to the people of God is over, Heb.4:9; or after this First-Day-Sabbath, which is now kept and spiritually enjoyed through Faith, in Communion with God, shall be completely ended among the Glorious Church; and another Glorious Sabbath-Rest, II Pet.3:8, commence in the Land of Promise, and remain a thousand years, a Heavenly Country-Rest. Heb.11:14. And then after it all the residue of the dead being judged out of the books, Rev.20:5,12, and the whole scene of Wonders in the New Heavens and New Earth finished, II Pet.3:13, with the Second Resurrection and the Second Judgment, Rev.20:12, the Kingdom shall be delivered up to God even the Father, I Cor.15:24, and the whole body of the righteous shall enter into Everlasting Life, Matt.25:46, and so remain in the Highest Heaven, I Thes.4:17, where Christ now is, at the right hand of God, to all Eternity, swallowed up in the Glorious Persons of God, with whom the Saints have had their sweet communion, even with Father, Son and Spirit. Amen and Amen. {"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:3.}

The sixteenth Scripture misunderstood is Matthew 24:30, "and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Now see the ignorant and wild gloss upon this passage. "No sooner {says he} do they see him coming in his Glory to judge them, but they begin to mourn. Oh! What a heart-breaking sentence will that be, depart from me? How will they in anguish of spirit reply, what from thee Lord! This is a hard saying who can bear it? If our sentence may not be reversed, let these words from me be left out and we are satisfied." {Page 190}

Sure there never was a more ignorant conception of the Proceedings of that Day! As if the goats that shall be set on the left-hand would act in the Day of Judgment {for here I argue but from the matters as he lays them} according to this incoherent scheme. As if those words "from me" were not some essential part of their sentence, as it is described in Matthew 25:41. As if the said goats would sue for a reverse of that part of their sentence "from me," otherwise than it is his Terrible Presence and Destroying Glory-Power against them, II Thes.1:9, sooner than a reverse of the remainder of it, to alter that which is most terrible to the wicked, "depart ye cursed into everlasting fire." However, as to the unreasonableness of this conjecture about the behavior of the non-

elect at judgment, Matt.22:12, filled with anguish from other causes than any consideration at all of the loss of parting with Christ {for they'll be never found in Christ; also in judgment Christ can be clothed only before them with terror, and so be no way desirable to them} I have considered it in the due place before.

I do now present it as a corrupt gloss upon that text in Matthew 24, which hath nothing to do with the Last Judgment in the latter part of Matthew 25. This appearing of the sign of the Son of Man in Heaven is set forth as the glorious means of Conversion to the elect Jews at the latter day, in the morning-judgment of the Kingdom, not in the evening-part of the same Day of Judgment. Some are to get up in their bodies early, Rev.2:28, "and I will give him the morning Star," i.e., he shall have part in the First Resurrection, Rev.20:6, when many of them that sleep in the dust of the earth shall awake, and shine as the stars for ever and ever. Dan.12:2. How? By a bright conformity of their bodies to the Glorious Body of Christ in that Kingdom-Glory. Phil.3:21. Now at opening of this scene at the Latter Day, all the Jews through the whole earth shall see the Lord Christ coming in the Clouds of Heaven. Matt.26:64. {"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev.1:7.} These shall first mourn to see the sign of a Crucified Jesus, and yet shall find Mercy of the Lord in that day, II Tim.1:18, and shall look upon him whom they have pierced, though they shall be in great bitterness, till he {after some time} heal the stroke of their wound. Isa.30:26. Therefore the Prophet Zechariah speaks of this in his 12<sup>th</sup> chapter, and sets it forth by a very great mourning in the close of that chapter. {"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zech.12:10.} And at that time, {it follows,} Zech.13:1, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Rev.1:5. It had been better if Mr. Hunt had took notice of this in his note upon Zechariah 13:1, to have expounded Matthew 24:30 by it, than have wandered so impertinently from both the texts. For he hath done so in the other text of Zechariah, which I produced in the sixth instance of this chapter, and he hath wandered so by corrupting this text of Matthew, as I show here in the sixteenth instance.

The seventeenth Scripture misunderstood is John 15:5, "for without me ye can do nothing," or "separate from me, as it may be read." {Page 196} It may be read! It must be so read. The Greek bears no other construction of the phrase "without me." He is speaking of their union in him as branches in the Vine, which if intercepted from the stock, broken off, or cut off, do wither, and cannot bud, flourish, or bear one grape. Jn.15:4. "Without me" therefore must be "separate from me" ye can do nothing.

The eighteenth Scripture misunderstood is Psalm 16:6, "the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." This he sacrilegiously takes away from Christ, and applies unto the saints. "They may say in their lowest condition, the lines are fallen unto me, &c." {Page 213} If the Holy Ghost in David spake it with an eye to Christ, "the lines are fallen to me," as the Holy Ghost in the Apostle, Acts 13:35, plainly makes out the scope of the 16<sup>th</sup> Psalm to be, then why should the "me" be turned into another sense that ought grammatically to be rendered by an us? If it was the saints, it would rather have been the lines are fallen unto us; but 'tis meant of Christ, and therefore is expressed the lines are fallen unto me. In a word, it could not be said of David in the singular number, as Saint, but as Type, the lines are fallen unto me. {I Sam.13:14, "the LORD hath sought him a man after his own heart," i.e., a man that is in God's eye a type of Christ-Man.}

There are divers other texts of Scripture he corrupts and damages, touching a description of the Person of Christ, as the Priest, King and Prophet risen from the dead, and having Communion with his Church. {Col.2:19, Christ the Head of Influence fills all the members of his Body with life, motion, strength and holiness, as in Eph.1:23.} For these in the Canticles he perverts to a description of Christ in his dying condition. Song 5:11-15. I have reserved these material places about the Person of Christ in the Canticles or Song of Solomon to close the chapter with. For in this one cluster of texts I have chosen no regard to the order of pages in his book, as in all the other texts I have, and therefore had proposed mostly to observe that order. How woefully here doth he mangle things! Let me go over the several parts of the description.

The nineteenth Scripture misunderstood is Canticles 5:11, former part, "his head is as the most fine gold." "O! See his head {says he} which was as the most fine gold, now wearing a crown of thorns, and the blood gushing out." {Page 103} As if "head" there signified the natural head abstractly belonging to his Human Nature. This cannot be; for, the sufferings of his entire Human Nature having been set forth before, verse 10, as a very amiable object in the eye of faith, {which yet Mr. Hunt seems to depreciate and subvert, by introducing the Offense of the Cross, I Cor.1:23, which flesh and blood hath stumbled at, Matt.16:21,22, as a rueful object, for so hath Mr. Hunt managed it to an eye of sense and spoiled it, though the Song represents it,} according to the Pure Glory of the Man in the Second Person of God, and according to the amiable ruddiness of his Precious Blood, as he suffered upon the tree, I Pet.2:24. His head therefore in the 11<sup>th</sup> verse must be his Kingdom, since his Kingdom is founded in his Covenanted Blood, and the Priestly Office having been subservient to the Kingly, and he being entered into Heaven with his blood to plead, Heb.9:12, and there to ask of the Father, Psal.2:8, who is to grant him in the merit of his blood. This "white and ruddy" Beloved therefore is immediately represented according to his Worth, Beauty and Merit in the 10<sup>th</sup> verse, as a crowned Head and Government of the most absolute, intrinsic value in the 11<sup>th</sup> verse, and this Government of his is set in opposition to all those heads of beasts, Dan.2:32,38, the pagan and impure governments, or monarchial constitutions in Daniel; to wit, the four monarchies, the Babylonian, the Persian, the Grecian and the Roman, all which the prophet had opened in the interpreting of Nebuchadnezzar's Dream.

On verse 11, latter part, he carries on, but oh; how ignorantly upon this glorious article does he darken counsel, as the Holy Ghost says in Job? Job 38:2. "His locks {says he} which were as ravens, now wet with the drops of the night." {Page 103} But now instead of opening the true words of the text {"his locks are bushy, and black as a raven,"} or rightly adapting them in a proper hint {which may be often done without full explication} he confounds them with another text, Song 5:2, "my head is filled with dew, and my locks with the drops of the night," and when he is got beside the point into this other text too, he misinterprets it, and never comes near the meaning there; for the words in Song 5:2 are spoken of other Sufferings of Christ, Lk.6:12, {Christ suffered in the weather, as to the drops of the night, being abroad so early at his work before Day, as in Mark 1:35,} and not of those on the Cross, and therefore here he bewilders and loses his reader by running of two texts, whose signification lies far asunder, into one.

But, to the words in Song 5:11, "his locks are bushy, and black as a raven," for these stand next to his "head of fine gold." These locks do signify the thoughts and care of God in Christ towards his spouse, as a provident and indulgent Governor in the constant and beautiful workings, Eccles.3:11, {the LORD "hath made everything beautiful in his time,"} of his Providence, which arises out of the Constitution of his Kingdom in the Church. {"And hath put all things under his feet, and gave him to be the head over all things to the church." Eph.1:22.} And as the hairs of the head are many

and innumerable, so are the thoughts of God in the Man Jesus towards his people. "Many O Lord my God {says the Psalmist typically, and Christ Himself there said it mystically of Head and members, of Bridegroom and spouse joined together,} are thy wonderful works, and thy thoughts which are to us-ward, &c." Psal.40:5. So Psalm 139:17-18, "how precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand." He hath as many hairs in Providence, as we have hairs that need protection. And his hair is called his locks, not only for the beauty of his Providences, he having made everything beautiful in his time; but for the Mystery of his Providences, in thick hair, bushy and secret curlings of his wise and thoughtful Dispensations. And yet "black as a Raven" to denote his native, inexhausted vigor, who was once too of 33 years and 1/2 of age in this world; it was no counterfeit or artificial hair, nor is his Providence what he borrows from the policy of Prince's courts, nor the wisdom and learning of the times in all his interwoven thoughts. Thoughts do not spend him, nor care make him, as it does us men that are troubled, thoughtful and striking into years, and worn out with days of our vanity, gray-headed. And yet being truly the Ancient of Days, as the Glory-Man, hath his hairs white as snow too. Rev.1:14.

The twentieth Scripture misunderstood is Song 5:12, "his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set." On which place, Mr. Hunt's words are these, and only these. "His eyes {says he} which had been as doves, and which had been so often lift up to God in prayer for thee and me, now set, and the eye strings breaking." {Page 103} Thus it is plain that he insists upon the bodily eyes of the Lord Jesus Christ, and as those bodily eyes are fancied to himself to have been, when our Lord was dying upon the cross, or as he hung upon the cross, as he says, in his dying condition. As if the "fitly set" here was set, as eyes are said to be set at one's death. Pitiful ignorance and abuse of the Sacred Mystery! What a woeful misunderstanding is here all along of this precious Representation of the Person of Christ in the Canticles!

To open it in a few words {if the Lord please,} his eyes are the eyes of God the Lord; or the eyes both of the Omniscience and Humanity together in the same Person of Christ. They are clear and piercing, innocent and tender, lovely and very much in motion. They are eyes running to and fro throughout the earth, II Chron.16:9, as the Operations of the Divine Nature are every way qualified in the Mediator, by reason of the Humanity, in eyes of flesh, to look upon the condition of sinful men with a perfect and thorough discerning of them, and yet not destroy them, though God be in Himself a Consuming Fire. Heb.12:29. These eyes are as the eyes of doves made known to be tender of our welfare {in the proper flesh of Christ} in all things. Eyes of flesh absolutely without sin, though in the Humanity made like his own dove in the clefts of the rock. Song.2:14. He hath eyes of flesh in the same nature with his own people. Heb.2:14. Thus, his eyes are condescendingly as doves, such doves as he makes to be like Himself transformingly. II Cor.3:18. Likewise, under the Power of Christ, his Church, that scared dove of His, comes out of the clefts and the secret hidings of his hand, Habak.3:4, to his own Word and Ordinances, so meets in his Public Worship by the rivers of waters, or the flowings of Gospel Grace and Spiritual Refreshments brought down from the Fountain Head of life by the Holy Ghost, Psal.36:9, to be waters of the sanctuary, where Christ is sweetly present with them; present in consolation and tears of joy, present in heavenly soul-meltings and self-abasement, when he comes down into the valleys of our low lands and humble condition, by the descending of the Holy Ghost. Acts 10:44. These eyes of doves still are looking, and looking that in the main all things be kept right, as one that will not bear to be disturbed at these milky streams of the pure Doctrine of Grace, but will be suddenly on the wing, soon flee off and withdraw, when he finds

occasion from disorders, and sees his own time, even as doves naturally will, when they have been hovering and falling about the water-brinks. Well, the Omniscience of Christ is so sweetened with Grace in becoming Man, as takes off its awful terror from the spouse. Nahum 1:6,7.

"Washed with milk and fitly set." There is so much of the Doctrine of Grace, so much of the Promises, even the Pure Milk of the Word, the Word of Prophecy, the Mystery of Grace made manifest, that has revealed the true Flesh of Christ, Eph.3:4-5, together with all the proper ends of the open Incarnation, that the more his Person {the Person of Christ} is considered and viewed by Faith according to the Word, II Cor.5:7, the more pleasant and delightful are these Dove-like eyes of the Lord, being not all Omniscience without eyes of flesh, nor all eyes of flesh without Omniscience, I Tim.3:16; but yet taken both ways in his Mediatorial Person, God-Man, they are eyes that are fitly set, even to an extraordinary beauty to be by Faith beheld. {"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." I Pet.3:12. "But Noah found grace in the eyes of the LORD." Gen.6:8.} They stand not too far in to God, to be taken up with nothing else but his own Glory and Perfections abstractly, Psal.11:4; then every look of them towards the sinful creature must destroy it, Psal.104:32; they are not eyes sunk so deep in the Humanity, as that the Divine Omniscience, by reason of God's own Spirituality, is not seen, nor believed to be in the Man Christ Jesus, Jn.2:24-25, nor are they eyes standing out too far, or near the Object, as if the Lord Jesus Christ had only the Humanity in him, Jn.9:32-38, and so was only in Honour and Power raised {as another man might be} and not in his own Necessary Being above us. Jn.10:30. No. It is not thus; but as He is represented in the Word, all his Knowledge he has every way of us, as God, is most condescendingly tempered with the Man, Heb.4:15-16, so as thereby all his knowledge and sight of our sins, wants, burdens, sorrows, temptations, is a knowledge of them for us and not against us. Oh! It is so admirably provisioned, that that terrible Attribute of God, his Omniscience, is brought down into a Blessing and Doctrine fitted to our Communion with the Most High. In one word, his Mediatorial discoveries do render him beautiful, illustrious and glorious in communion. {"And she called the name of the LORD that spake unto her, thou God seest me; for she said, have I also here looked after him that seeth me." Gen.16:13.}

The one and twentieth Scripture misunderstood is Song 5:13, "his cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh." This is the whole verse, but Mr. Hunt grievously tortures and distracts a versicle {or one part} of it from another, that is, makes use only of the former part, and that too altogether from the meaning into a foreign gloss. Eccles.7:24. And who could ever have thought upon it so widely as he, from hence to set forth Christ in his dying condition, from the very description of him in his risen State of Glory? However, what he ventures to say is this. "His cheeks which were as a bed of spices, as sweet flowers, now growing pale and wan." {Page 103}

And why pale and wan to faith? Were his cheeks ever {doth Mr. Hunt think} as a bed of spices, as sweet flowers, to sense, even before his Crucifixion? This was oddly thought on, for contraries mutually illustrate one the other. Pale and wan? Why not rather his cheeks {if you fell in with his way of accommodating, or fitting it to Christ} even in his dying condition, as a bed of spices still, far beyond all the sweet odors unto sense, Eph.5:2, though you threw in that composition-perfume of Nicodemus, which at the first came to Jesus by night, and {yet at last} "brought a mixture of myrrh and aloes, about an hundred pound weight," whilst they "took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Jn.19:39-40. Is he not unto Faith {provided faith be in exercise} the same Precious

Person still? Are not his cheeks to Faith as sweet a bed of spice, though it views him on the Cross, as ever? Was it not his precious body that made the grave and the tomb ever since, unto his own, a balmy place of rest?

Nevertheless, the Holy Ghost in these verses hath set forth his Bodily Glory, not his bodily shame, as Mr. Hunt hath woefully misapplied them. In this glorious context of our Risen Lord we have his description on the Throne, not upon the Cross, or in the Grave. Mr. Hunt is so often out, that I scarce know where he is in, in these Canticles. The cheeks of Christ are a part of his face, when he is but seen of one side under any one fresh change of his Dispensations. Suppose I see him but on one side in his Beauty and Faithfulness in the Everlasting Covenant, II Sam.23:5; why though I can't presently fathom all he is therein, and see all his Beauty upon the spot to know him thereby to be my own, for sometimes he appears but half-face to me, Isa.8:17; yet when 'tis so, still I see by Faith that this is best for me. Besides, so much as I do see of him; oh, Christ is a sweet and overcoming beauty in mine eye, Zech.9:17; and I may be sure there is something correspondent, though yet I see it not on the other side! Oh! Still by Faith I can discern it, Isa.65:1, that his favor in a glance {though comparatively to what it is at other times is but a little discovery thereof, yet still I say} is better to my soul than life? Psal.63:3. Oh! These precious cheeks of Christ do imminently display themselves to the faithful soul or bride; as they are seen to rise far above any mere Ordinance in the Church, as a bed of spice may be raised higher than other plats in the same garden of fruits. Oh! These cheeks display themselves in sweet and transient glances to my soul through the lattice, Song.2:9, although many a grate, or an un-expounded Mystery, nay, though my sins {self-darkness, and ill deservings} may for a time hide away the rest of that beauteous Face in Heaven. Isa.59:2. His inviting comeliness, his cheering prospects, are not always seen alike. There be ups and downs in a Christian's state, and often times but a few of Christ's delightful features beheld in his Face at once. Psal.30:5-7. The glass is sometimes sullied, and the lookers out at the Windows are darkened; and therefore the glances of his cheeks are a welcome sight to faith. Psal.130:5-8. The Bridegroom's entire face may not be seen, when yet his cheeks successively, sometimes glanced of one side, and sometimes sweetly cast another side, are. II Sam.12:13-14. Though his whole face I say, is not seen at all times, or through every cloud, no, nor yet in every glass is observable, yet some eminences of his love appear, while other parts are hid. His cheeks are as a bed of spices, where the bed or bank of earth is above the walk, and in these remarkable elevations there are the sweet and fragrant spices, and manifestations of the love of God that comfort and refresh the spouse, Jn.14:22, though it be but sometimes seen on the half-face of Jesus; or whilst he seems to look aside more to another saint than me. {"Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name." Psal.119:132.}

On the remainder of verse 13, {his lips like lilies, dropping sweet smelling myrrh,} this brother passes over the words without naming them, to prepare his way and make room for that affront of Christ Crucified at the bottom of his page, "his mouth {says he} is now speechless, and only utters some dying sobs and groans," which has been more largely confuted in Chapter 14. I shall only now observe that if in the body of Christ's humbled flesh his lips were still dropping sweet smelling myrrh, in the doctrine of his mouth, Song.5:16, Lk.4:22; how much more in the days of his Glory, since his Doctrine of the Spirit going along with his Everlasting Gospel is dropping down as the rain, and his speech distilling as the dew, Deut.32:2, in the Free Grace of God, with the Holy Ghost sent down from Heaven, which things the Angels desire to look into? I Pet.1:22.

The two and twentieth Scripture misunderstood is Song 5:14, "his hands are as gold rings set with the beryl; his belly is as bright ivory overlaid with sapphires." These

words {in the former part of the verse} are still perverted in these sermons in regards to the Doctrine of the Cross. Gal.1:7. "His hands {says that author} which were as gold rings, set with the beryl, now bored through and nailed unto the cross." {Page 103} By hands are meant his Operations of Grace performed by his Great Power and Abilities of Mediation for his spouse, since he is gone openly into Heaven {for, I remember that saying, "he is not here, he is risen," Matt.28:6; he is not in all this glorious text and coherence, where Mr. Hunt hath laid him on the Cross; but the text shows him me to be a Glorious Christ upon the Throne. I Pet.3:22.} Then his hands are as gold rings, that whilst he embraces us, who are his spouse, by the Operation of his hands, sending down more and more of his love shed abroad in our hearts by the Holy Ghost given unto us, Rom.5:5, yet by this bestowment in embracing us, he still retains the Glory due unto his Name, Psal.29:2, and gives away none of his personal Honors and Endowments proper to Himself; and because through our darkness it may sometimes seem thus, as if he did; as in a hand that embraces another with a gold ring, though the gold ring be fixed on the finger of the Embracer, yet some parts of the ring are then on the inside, and stand next to the embraced; therefore it is thus expressed.

"His hands are as gold rings set with the beryl," for the beryl always filling up the cavity or hole, in the fold of a gold ring, stands outmost from the other part which touches the embraced; to show that in our highest and most exalted Communion with God in Christ, he never gives anything away that empties him, Jn.17:24, but all his Personal and full Glories are duly pointed off from us, and stand fixed and embossed towards Himself alone, who is above us, and on our outside in the Heavenly Glory, within the veil, Heb.6:19-20, as he sits upon the Throne, whilst he embraces us by his Spirit here below; and all by the celestial Appointment of his Father. Again, his hands are as gold rings set with the beryl. How? The Lord finds us often up to the ears in muck, and yet such is his Infinite Perfection in acting towards us, that when he cleanses us afresh by renewed Applications of his Blood, I Jn.1:7, he never fouls his gold-ring-hands in doing it!

On the rest of verse 14, Mr. Hunt has omitted the continuation of his paraphrase, not knowing perhaps in his deepest meditations what to say thereon, in his applying the matter to Christ in his dying condition, after the odd fashion he had undertaken, "his belly is as bright ivory overlaid with sapphires." His belly, or his bowels, as the same Hebrew word, verse 4, is rendered, when there speaking of the spouse, must here signify Christ's intense and ardent affections to the Church. His love and his pity to them is that which he hath borne all the days of old. Isa.63:9. And as a Father pitieth his children with the most compassionate bowels, so the Lord pitieth them that fear him. Psal.103:13. His bowels, the ardent affections of our Lord, are as bright ivory polished and prepared by becoming Man, that now in Christ standing in God there's a new and living way found out, Heb.10:20, and ready at hand, without any blot upon Holiness, or stain to Justice; but is as bright ivory in showing mercy to the fallen spouse, under the once Imputation and Bearing of her faults, rather than bowels of love would suffer his spouse to perish for them! I Pet.2:24. Oh! Now it is we may behold how this Love shines! Oh! Taste and see, behold how it glisters and transcends in God to men through the Man Jesus! Psal.34:8. Oh! It can't now in a Gospel-Day be hid from poor sinners, but breaks out in polished views, and discovers the Mercy of God upon the Mercy-Seat, white and pure abundantly! Oh! The bowels, the bowels of Christ as bright ivory, do show, that however some of God's Dispensations to thee may be black, and dark at first beholding, and thou mayest see them now and then afflicting, saddening, casting down thy soul, Psal.42:11, yet the love of God in Christ, his tender bowels of Mercy, Lk.1:78, do never admit of the least spot to stain them. Not a black speck to sully or defile them. Yea, so brightly is his Love displayed in Christ as not to give thee grounds of jealousy,

as if there was any abatement of his love in Christ, or could be a lessening of these ivory-bowels towards thee.

The next is, "overlaid with sapphires." It's no matter what the Lapidarys, or the writers upon precious stones {such as Theophrastus, Joannes de Laet, Boetius de Boot, Rueus, and others} say of the hidden qualities of the Sapphire. Let me only attend to the curious color the Holy Ghost, Isa.54:11, intimates to be in that precious and pleasant stone unto the eye, in the Word overlaid, to suit with the discovery of ivory-bowels in the preceding versicle. These bowels of mercies overlaid with sapphires do show from their Heavenly Original, that they are in Christ Evermore Unchangeable. Mal.3:6. The blue sapphire, of the azure color of the Heavens, hath the Unchangeableness of a Covenant-Mercy build up forever, and established in the very Heavens, by him that hath his Throne there. Psal.89:2. It's plain to our naked eye, that albeit clouds, which so often cover the face of the Heavens from us, are of a different color as they are seen in the aerial regions, to wit, sometimes black, I Kings 18:45, sometimes bright, Job 37:21, now watery, at another season speckled, &c., yet the sky when purged of clouds and of the grosser vapors in the atmosphere, is always the one and the same Cerulean blue. The color of the Sapphire is said by writers to be much of the same nature. Well, these bowels are overlaid with precious heaps of sapphires; even abundant demonstrations of good will toward men, Lk.2:14, from him that sits in Heaven; multiplied assurances of tender Grace overlaid with clusters of the Promise from a God that cannot lie, Tit.1:2; reiterated signs and proofs of standing firm to his Mercy, in all the sweet and open and long engagements of it. An Unchangeable Mercy to his Church! Ivory-bowels overlaid with sapphires, unchangeable upon unchangeable! "That by two immutable things, {council and oath,} in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb.6:17-18. Oh! The curious overlayings of these ivory-bowels with the Unchangeableness of him that loves us in the Heavens! Oh! Unchangeable Grace in the Personal Union wherewith his ivory-love is overlaid! Unchangeable Grace and Truth that came by Jesus Christ! Jn.1:17. Unchangeable ties of love in the Marriage-Covenant! Unchangeable Signs and Seals of love conveyed! For the gifts and calling of God are without repentance. Rom.11:29. These are the wondrous sapphires wherewith he hath curiously overlaid his ivory-mercy-bowels!

The three and twentieth and last Scripture {I shall take notice of} he has misunderstood in his book of Sermons, is Song 5:15, "his legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars." {Pillars and sockets are reckoned up together Structure-wise, as parts of a building, in the frame of the Jewish Tabernacle. Exod.38:10-19. Num.4:31-32.} On the former part of the words Mr. Hunt's paraphrase is this, misapplying it to Christ as crucified. "His legs {says he} which were as pillars of marble, set upon sockets of fine gold, now having all the bones, as it were out of joint." {Page 103} 'Tis obvious, the Holy Ghost hath designed no such accommodation of the words to the Doctrine of the Cross of Jesus, as this ignorant gloss lays it.

His legs {here} are not set forth as the instruments of walking, to be as bones out of joint, but as pillars, which are the legs of a Building. These are legs which do not walk or move, but rest {in a structure} and stand still. Also, Christ's walking as in the midst of the seven golden candlesticks, Rev.2:1, are not described here; for these legs are set upon sockets, and so are plainly described for support, {hence they were not to be broken upon the Cross, Jn.19:33,} to bear up the weight and bulk of the whole fabric of the Church, and not for motion to convey the body to and fro while walking. 'Tis legs for station, not for motion. Rev.1:15. And yet human legs too, such as befit the Person of the Mediator, and not absolutely architectonical, nor so accommodated to the Building

of the Church as not to belong to the Man Christ Jesus in God, but are resemblingly compared to pillars in the legs of a building, as to their use in the Mediator. I Tim.2:5.

These legs of Christ are his Power and Patience to bear up all the burdens and weighty interests of his Kingdom. His strength is the Might of Jehovah, and his patience the Forbearance of God. Rom.2:4. He bears up the promises in whom they are all yea and Amen, II Cor.1:20, and without whom the promises are no legs to bear thee. The promise must rest upon Christ, or like a staff that does not rest upon the ground, there will be no leaning upon that. He bears the persons of his elect in the Union, together with their wants, heaviness, supplies, down-castings, and every burden they cast on him by Faith. Psal.55:22. Yea, 'tis Christ in God and God in Christ that bears and forebears them in all their sinning, their doubts and fears, despondencies and misgivings, sicknesses and pains throughout the whole Church of God who yet one day will tread down the wicked. Isa.63:6. Burdens can never sink him, nor faith which casteth all upon him do him any wrong. Yea, he bears all the Glory that is put upon him in Heaven. Isa.22:24. He bears up all the glory of his Father's House, and yet his legs, power and patience, never buckle under him. They never break or bow themselves.

His legs are as pillars of marble, that is to say, are firm and strong, for "surely, shall one say, in the LORD have I righteousness and strength." Isa.45:24. They are substantial upholders of all things; magnificent and durable pillars, as the Man stood in God. Heb.1:3. Not as pillars of ostentation, but as pillars of marble for their praiseworthy sustentation. Psal.145:14. Not for wicked men that they might have wherewithal in their gifts to set forth his Creation-praises, and there rest, Psal.64:9; but for the saints are these marble Free-Grace supporters, to set forth the Redemption-Praises of the Lamb! {"And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9.}

"Set upon sockets of fine gold." A socket in the basis of a pillar is made wider than the diameter of that pillar, and that both for strength and ornament, being exactly fitted to the receptive capacity of the socket, and by the skillfulness of the architect is surely fastened to it in the joint below. This as to the letter of the metaphor. Now to apply it.

All Christ's upholdings of things and persons as Mediator, is as his Power and Patience are set and ordered of the Father how they shall act in the Covenant towards all the elect Church below, {to speak of the Church as she passes through all the Operations of Father, Son and Spirit;} for he who built all things is God. Heb.3:4. He is the Cornerstone in Zion, I Pet.2:6, because he is set in Zion of the Father; and he stands in Zion upon the Everlasting Settlements; his Foundation is in the holy mountains, Psal.87:1, as that Temple that shadowed him was in Zion, Moriah, and Acra, so his Foundation, as the Man, is in God's Counsel-Settlements, the Purpose and Covenant of the Three-One, Father, Son and Spirit, in sheer Grace to the Man; this was one of the sockets of fine gold, and set likewise upon that other golden socket of his Merit in the Personal Union, {a way for Grace to the Woman too, his Church fallen. Rev.12:1, 19:7.} Thus on these two sockets of fine Gold, Grace and Merit, his Feet, Power and Patience, are set of God to stand thereon, that Christ in both acquiesces to be constantly employed towards the Church, without any weariness or interruption.

On the rest of verse 15, "his countenance is as Lebanon, excellent as the cedars," Mr. Hunt says only this of him as on the cross. "His countenance which was as Lebanon, excellent as the Cedars, now more marred than any of the sons of men." {Page 103}

Thus he still misapplies the whole description of his Person in Glory, as described in this part of the Song, to his sufferings and death. His countenance here is not as marred, but as in his Open Glory Manifested. Psal.89:14. The word takes in the whole

presentation and discovery of his Beauty together, or as the Character of his Person is made up to the Church and believing soul at once. For Person, Face and Countenance are all one, and the same word in the Greek tongue {I remember} serves for face and person too, though I must confess the Septuagintal Version does not render it by the Greek word which I mean. However, it is agreeable enough to the scope, to take up this part of the Description of Christ, his Countenance, according to that increasing Communion which Jesus Christ hath, Prov.4:18, and shall have more and more with the Church, until at last he comes openly to speak unto her, when she sees him face to face, I Cor.13:12; as in verse 16. There are to be growing Discoveries of Jesus Christ to the saints in and by his Gospel. II Pet.3:18. These will be ripened in his Glory-Kingdom, when we come to see that "goodly mountain and Lebanon," Deut.3:25, the whole Church triumphant swallowed up in his own Glory, and there beholding how he bears and fills up all the Church Himself. Oh! Then it will be that we shall know even as also we are known, and shall see all that is to be seen in Christ together, I Cor.13:12; and his visits and face shall be known to excel all that he ever showed us yet. {"It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard." I Kings 10:6-7. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor.2:9.}

"Excellent as the Cedars." Christ will overtop all glories visibly. He will overlook and surmount all that was ever wont to hide his Face. Nothing shall keep him off from you. No sin, weakness or temptation. No lust or devils, no clouds, no wall forever! Rom.8:35-39. He will excel in delight and pleasure all that ever took the eye or heart. All the proud green bay-trees of the world shall be scorched up before him, Psal.37:35, and not a green tree of the number left; not one haughty sinner or self-righteous person remaining; but Himself excellent as the Cedars, and the gracious Church forever under this glorious shadow of her own Beloved! {"And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the LORD have spoken and have done it." Ezek.17:24} And so much for this chapter to rectify misunderstandings, and so much for these Royal texts belonging to the King whose Name is the Lord of Hosts, and the Church's Beloved in the Canticles. "Consider what I say; and the Lord give thee understanding in all things." II Tim.2:7.

## **Chapter 45**

### **Of Mr. John Hunt's woeful Defect, and his disappointing us, in his handling of Song 2:1, in giving some account of the Unexpected Emptiness thereof.**

He nowhere distinguishes between the literal Rose of Sharon, and the mystical Rose of Sharon, Christ; for they are both of them Roses of Sharon, and ought to have been considered as such. Sure, if a man had intended the Glory of Christ, and a discovery of his Excellency out of this text, {"I am the Rose of Sharon,"} he should not have put a veil upon that Glory, which this text does more properly reveal him under. What does it avail to pronounce over and over, Sharon, Sharon, the word? What signifies to turn over these phrases, the Rose of Sharon, Sharon's Rose, the sweet Rose of Sharon, this Rose of Sharon, this sweet Rose of Sharon, as he does scores of times in so very small a treatise? What is all this more than empty rattle? A vain run-over? For the thing is never opened. Why has he never once distinctly shown us what Sharon's Rose was naturally,

and therein consistently fitted in the natural Sharon, Jn.3:12, to set forth some of the Mystery of Christ as the Mystical Sharon-Rose? For he has said no more upon it to this purpose that he has said of a Northampton rose, or a Cambridge rose, or one growing and blooming, Isa.35:1, in any other place of the Nations of the World.

That excelling metaphor, the Rose of Sharon, would admit of divers close applications and particulars. Whatever it be, there is not one head in all the pertinent number to be found, supremely or subordinately, in his book. I do not find a word, or particular in the whole, to explain the difficulty wherein the Sharon-propriety lay, that the Holy Ghost rather alludes to that, as the more excellently fitted in the kind, than to any other natural rose beside. He never once attempts to show, through the whole, wherein the Excellency of Sharon's natural Rose to other roses lay, as the peculiar ground of shadowing out Jesus Christ to the Church by that peculiar metaphor. Nevertheless he had fair occasions, as well as solid reasons for it; and when he now and then seems to make fair overtures to attempt it, yet he does not attempt it actually, for presently all is blown off, Hos.6:4, and we are disappointed. {He hath gone and hid his talent in the earth, Matt.25:25, and lo, there we have just what in the text's own in language, but no usury; no improvement of the same in explication.} I will give some instances of the point to prove it.

The first instance of his defect, "you may remember, says he, I told you, Sharon was an excellent soil, and this is clear from Isaiah 35:2, the excellency of Carmel and Sharon; so that Sharon's roses did excel all other roses." {Page 72} How bravely that text proves something! The excellency of Sharon was spoken of the excellency of her production, not the excellency of her soil, especially to represent Him who was a "root out of a dry ground," as saith the prophet. Isa.53:2. That text, the excellency of Sharon, speaks of her fruits, not her situation. I should have been glad to have been instructed by him how it had been made out to be excellent in the production, as to the Sharon-aptness of the metaphor in that sort of Rose itself. For 'tis nothing more than the excellency of the fruits of which that text in Isaiah 35 speaks; and so the fruits of Christ's Kingdom, not the place of those fruits abstractly which the Holy Ghost speaks of in that 35th of Isaiah. But now 'tis quite otherwise in Song 2:1, for there Christ is spoken of as once belonging to the place itself.

The second instance of his disappointing us shall be in what he refers us back to, as what he would have his reader depend on, at his first taking the thought up. "Christ {says he} does not only say, I am a Rose, but I am Sharon's Rose, and Sharon was a fruitful place, and more especially a place excellent for Roses. Isaiah 35:1-2. In other places there might be roses, but none like Sharon's Rose, and again there is no Rose so excellent as Sharon's Rose. {Page 7} Now will anybody call this same asserting of the matter over and over, an explaining of it? Does not all this leave the text just as he found it? How does all this satisfy? I can make nothing of it to inform the understanding from one crevice of Gospel-light. {'Tis said of the preacher, Eccles.12:9, that "because the preacher was wise, he still taught the people knowledge."} It is so, because it is so. This is the sum of the matter, and so he hath but shut up the matter just as he dipped on it when he opened the book. Lamentable defect!

Next, let us take an estimate of his many vain repetitions, instead of one looked-for exposition. He often calls over the textual phrase; as he might sure once for all have opened it. Acts 17:2-3. He swells the reckoning by the multiplication-table, and yet we have no more room allowed us to make up our accounts for the phrase, so very often repeated, than 72 of his other pages. 1. "The Rose of Sharon." This phrase is repeated over eight times without once explaining it viz., on pages 11, 12, 25, 53, 55, 63, 64 and 65. 2. "The Sweet Rose of Sharon" moderately proposed on page 68. 3. "This Rose of Sharon" repeated over 15 times, and never once opened in the Canticles, but tossed

after his own conceit, viz., at page 12, {twice,} pages 14, 26, 30, 34, 35, 38, 38, {again,} and pages 42, 47, 49, 50, 58, 70. 4. "This Sweet Rose of Sharon" repeated over 17 times, viz., pages 10, 13, {twice,} 15, 18, 21, 29, 32, 34, 44, 47, 53, 57, 60, 64, 69, 72. Now what is all this empty sound of "Sharon, Sharon," but as the Apostle says, "sounding brass, and a tinkling cymbal?" I Cor.13:1. It fills the ear, but it does not edify the mind, in the knowledge of the Scripture.

The fourth instance, "I told you {says he} the roses of Sharon excelled other roses, yet not so much as Christ excels them." {Page 65} Here 'tis "I told you," and "I told you," but you must take his word for it; for if you search the book you shall never find any evidence of his discovering it so, only the lame evidence of his saying so. And yet evidence of the thing in explication had been far beyond his telling it barely that it was so, in enunciation.

The fifth instance of his defect and our disappointment is this. He tells us how beautiful the saints are, in many texts, pages 51, 52, but does not bring one text to prove the head of matter he was on in those pages, to wit, that it is the virtue of Christ in his Righteousness, Blood and Spirit which makes them beautiful. Ezek.16:10-14.

The sixth instance is this. Holiness is insisted on in actives only, viz., obedience {in what the Lord Christ did,} from page 112 to page 121. Most of this is about the holiness of Christ actively, which should have been erected on some account given of the Holiness of his Person passively, as the Foundation of it in the same Head. Exod.15:11.

The seventh instance. "In this chapter {he means the second of the Canticles} I shall meet with divers metaphors, which I shall handle as I go." {Page 4} Oh lamentable defect! How did he handle the aforementioned texts in the Canticles, which has but a word {and that beside the text} and then he is gone to new matter; is this handling indeed? Sometimes you can't see he touches the metaphor, nor comes near it, yet he calls this handling it. Besides, it was pity he handled his Rose so much, since he had so often pricked himself with the bush, and run his reader into the mere briars. And as to the book, whether you take it in whole or in part, you'll plainly find by the help of that little I have transferred out of him and answered, it nowhere comes up to the title, nor the text, neither to Christ the Most Excellent, nor to Christ the Rose of Sharon.

The last instance of his defect I will particularize is this, "if Christ cannot save thee {says he} it must be either because he cannot satisfy for sin, or else because he cannot rescue from Satan." {Page 201} Now here we have the extensive fitness and fulness of Jesus Christ still left out. Satisfaction for Sin, and rescue from Satan are not extensively full enough to come up to Christ's fulness. Col.1:19. For I object, if Christ saves me not from my sin, and delivers me from the power of this present evil world, according to the Scriptures, Matt.1:21 - Gal.1:4, his bare Satisfying for Sin, and rescuing from Satan, {being works without me, and what falls vastly short of the Holy Ghost's entire Office from Christ in applying the Purchase of Christ,} will not reach my case to sanctify my nature, mortify corruption, lead me to Christ, seal, and witness with my own spirit, in maintaining my Communion with God through Christ, and guide me home to Heaven. Psal.73:24. For none of these things are Christ's Satisfaction for Sin, nor abstractly is rescuing me from Satan, though they are all built upon Satisfaction for Sin, and do graciously flow from it. Col.2:13-14. Nay, they are all distinct things, and because they are matters which take up so much of the Holy Spirit's Office to apply and work in us, they cannot be the same works of God; for then it would imply that the Holy Ghost Satisfied for Sin, and that Christ in saving us did the works of Application {proper to the Holy Ghost} so as if the Holy Ghost did them not. We see then how defective he is in the aforesaid expression, shutting out the Work and Office of the Holy Ghost. And thus I have briefly touched upon his lamentable disappointing us.

## Chapter 46

### **Of Mr. John Hunt's Impertinences or Wanderings from this text, and his Redundancies on Song 2:1 or bringing in upon the text the Aboundings of foreign matter.**

I may here present the reader with a demonstration in two sets of his wanderings. 1. Into weak and improper resemblances of Christ wide from the metaphor of the Holy Ghost in the text. 2. Into no resemblances at all.

The first set of his wanderings are into weak and improper resemblances of Christ out of these words, "I am the Rose of Sharon." I shall produce five.

The first instance is his wandering into the bushes in his fifth resemblance. "Roses are observed to grow upon pricking bushes." {Page 18}

I do only hint it here respectively, as one of his wanderings; for I have handled the nature of the matter absolutely, and fully enough elsewhere, as it is one of the nineteen open disparagements with which I began. Therefore to the second instance, which is his wandering into the distillation of the Rose. "It is observed by Physicians {says our naturalist} that in the most vehement thirst which ariseth from indisposition of body, the water distilled from roses is of excellent use to abate it; and sure I am there is a virtue in the Rose of Sharon for thirsty souls." {Page 63}

What an unhappy invention had this man here of his resemblances! He considered not that as Christ is the Mystical Rose of Sharon, he is incapable of distillation. For if that signified anything here, it must be that he is crucified again. The text being a description of him after his Crucifixion, and shows how much the Jews were mistaken, when they thought they had made an end of it, and should hear no more of him. Is it not great wandering then from a text which speaks of Christ at the Right Hand of God, to go and fetch him down from the throne, and crucify him again? Rom.8:34. For he must mean {surely} crucifying by this term of distillation. Aye, but now view him in Song 2:1, and he dieth no more, death hath no more dominion over him. Rom.6:9. Distillation of the Rose comes in here very forced, and if it be allowed any proper meaning {though he has brought it under a very odd and unscriptural comparison that blemishes the Mystery too} this looks more towards his once bearing of the wrath of God in our stead, when all his external beauty was marred, as the prophet says, Isa.52:14, whereas, "I am the Rose of Sharon" is not that which can be distilled to procure water for thirsty souls; but is I am so in the fresh Bloom and Glory of my Humanity after low planting in Judea. You do not thus see me on the Cross, but behold how God has exalted me after it unto his own right hand.

Besides, what is distilled is hidden in the very act of distillation. The matter of roses so dealt with is so closely covered in the alembic, that he can't be seen, as Christ's Sufferings and Crucifixion could, in the very acts, which were open things. How odd then is it to wander into the fantasy of putting roses into the Distillatory to resemble Christ's Open Sufferings that were carried on in the open face of men? Psal.22:16. I can therefore see nothing in it but Mr. Hunt's sinful, wandering fantasy in a very gross straining of the metaphor; which he knew he offended in, when he broke his own bounds, as he set himself at page 9, to rail in his fantasy from this wild absurdity; and as to his covering himself now with this pretty observation out of medicinal teachers, it plainly savors more of the levity of him who comes {thinking to set forth the Mysteries of Christ, as other things may be set forth} in the excellency of speech and man's

wisdom, I Cor.2:4, than of one that speaks of those things in the Demonstration of the Holy Ghost and with Power.

The third instance of his wandering into absurdity, are his wanderings in regards to a rose of wax, "a rose may be nearly resembled by art by that which really is no rose, as by wax or paper." {Page 15}

Nearly resembled here is weakly resembled. Intrinsic properties were sufficient, as we needed no counterfeit and adventitious ones. He should have kept to the Rose of Sharon, and not diverted us with a show of wax-work; though the man woefully wandered when he lighted upon wax-work for roses. Wax-work belongs to fruit and not flowers. The ladies {I fear} will not think him divine enough on page 53 to judge of their paint, and again on page 52 to condemn their patches, when they perceive him not artist enough on page 15 to distinguish between their molds or their wax-work in images, fruit and fowl, and their gum-work and paper-work in flowers, pictures and devices.

The fourth instance of his wanderings, is as he wanders from Sharon into the numerous propriety and virtues he hath conceited of the rose. As "their growing not common in every place." {Page 9} "Their sweetness and refreshment to all but such as are deprived of their natural senses." {Page 11} "Their not being very delightful to the eye." {Page 14} "Their being things that have a great virtue in them," page 24, and the like. This is all wandering from the Sharon-Rose.

Besides, as to the general notion of roses, their growing not common in every place, if by common in every place he means in a repletive sense, then there is nothing in the world grows common so; for, if there was, there could be room only for that one thing to grow. But if by common in every place he means in a promiscuous and vulgar sense, then his proposition is false, and must be denied, because roses do grow common in every place, in the vulgar acceptance of common, as well as they grew in that place which his text mentions.

Again, as to the last, there being things that have a great virtue in them, if he had understood anything of medicine or natural philosophy, he should have remembered in his excursions into the doctrine of rose-virtues {which he afterwards runs over to absurdity} to have brought in {because he undertook to give an account of them in such numerous instances} their refreshing qualities of the heart and brain; their lenitive and gentle assuaging of some pains; and then transcendently in a spiritual sense have applied it to Christ in some analogy; and not have run into the whole workmanship of God about the New Creature from thence; as if roses gave men in a natural way their very beings, and then was their meat, drink and clothing besides. Yet after this rate hath this wanderer extravagantly run into everything, apt and unapt, that he could think of upon the wide topic of his rose-virtues, as is apparent in his own list of these virtues at page 26, and that subordinately too in a subdivision of particulars under his head of the rose-virtues.

Pray, how is this a confining {as it ought, and as he had promised} to the metaphor, when 'tis a palpable wandering from the Excellency of Sharon to common roses, as they grow in other places. The text does not say "I am the Rose of Sharon," and there stop in similitude; but "I am the Rose of Sharon," and therefore he took upon himself a wandering scope which the text never gave him. I wonder that he did not see his mistake in this abuse.

"Should I instance {says he} in all the virtue there is in a rose, it may make us think Christ had a special eye to this, in comparing himself to a rose." {Page 24}

Thus you see 'tis a rose, a rose, in the general and wandering style. But what had any Expositor or Preacher upon Song 2:1 to do, to go a step from the Sharon-Soil in the land of Canaan, and gather other foreign roses besides? How can his running astray in

these matters into the general production {and this goes farther than into the different production} and qualities of roses in every other land, be accounted for from the text? His thoughts were under an obligation to the text. How came he to be unmindful of the true extent of his subject? Why did he not regard the Holy Ghost's boundary?

To make it plain, according to the transcript of this section of his matter. May it not be said as well of any of our country roses, that they grow not common in every place? That is, relatively speaking of common, they do not grow common all over fields, meadows, orchards, nor in our gardens themselves after this fashion, no more than the Rose of Sharon grows so, universally. May it not be said of roses in common, that they are sweet and refreshing to all but such as are deprived of their natural senses? And of roses in common, that they are not very delightful to the eye? What properties of the Sharon-Rose more than that of another rose can be found in these things? For my part I can't tell, till I have studied the point more out of Mr. Hunt's next writings to resolve the matter. But as the thing now stands for want of his due explication, I don't see how the aforesaid properties of the rose are a nearer resemblance of the Rose of Sharon, than they are wandering resemblances into every other common rose. I speak of the literal Sharon-Rose, which he should have opened first, and which the Holy Ghost hath meant and pointed to in Solomon, and from whence alone one greater than Solomon carries on a farther thing than that similitude.

What had Mr. Hunt to do to run from his rare and fixed bounds? Why must he straggle from Sharon into every local corner of the earth? What! Because he is admitted to go by faith into one apartment of the pleasant land, must he needs therefore traverse the universe with his wandering fancy? I cannot, reader, but take him up and whip him for a vagabond through a whole chapter, for running so far from his text, and {to multiply his roses} ranging the four quarters of the world, stepping into all the gardens, east, west, north and south, in his vagaries, and conversing with every rose bush in his own vain imagination, and all to plunder new metaphors where our own distillatory roses grow.

These are absurdities. I am sure in his handling the text {as he calls it} he has took it into hand at the wrong end, and is absolutely wide and foreign from the Holy Ghost's scope. All that can be said of Christ's Glory ought not to be crowded into what is held forth of him even in any one close metaphor. His pluralities will not gather into the single number. But then to abuse his own metaphor by departing from the truth of it, can be no regular way to bring the honour due unto the Lord. He that sets out the healing properties of Christ must not abuse this Physician by running into the distillations of a rose-cake. The text will not warrant it. He also wrongs the metaphor that wrests it till he has forced it quite out of its place. Pray, think of the Sharon-similitude literally, how came that Rose to be more influential, more sanative, &c., than another country-rose? He argues at unawares, {in running from the text} it was not; because he deals with that natural rose and all other natural roses alike. For though Christ hath all the virtues of the Rose in him transcendently, yet the Rose has none of those virtues of Christ which are grafted by our author upon his Rose-bush {his sermon book} resemblingly.

What a wandering fantasy is it to depart from all true resemblance of Christ in Song 2:1, and enlarge upon his beautifying virtue out of the analogy of those words! "There is in Christ {says he} this Rose of Sharon, a beautifying virtue for deformed souls." {Page 50}

That there is this virtue in Christ is sure, but that this virtue in Christ is resembled by the Rose of Sharon, is false. For, though there may be allowed a beauty, a beautiful aspect {if his observation that "roses are not very delightful to the eye" do not contradict it} in the literal Rose of Sharon, yet that it had any beautifying virtue, or

power to communicate the Rose-beauty {neither doth Mr. Hunt meddle with what himself owns to be excelling properties in Christ beyond what are in the rose till many pages after} I never knew one author to give me so much as a hint of, till this book came out, and there I found it in Wandering Lane, and Long Parish. Nevertheless, let me query upon this novelty, if the literal Rose of Sharon had no beautifying virtue for deformed bodies, why is it brought as a resembling virtue of that same beautifying virtue in Christ for deformed souls? Christ is a Physician of the sick in their souls, by an analogy, or resemblance in the name, on good grounds from physicians of the sick in their bodies. There is some ground for the name in the nature of the things. But what ground there is from the nature of any literal rose to beautify deformed bodies, and therein to hold forth a meet resemblance of the beautifying virtue of Christ, as the mystical Rose of Sharon, to beautify deformed souls, I am yet to learn, till Mr. Hunt comes out with his flings at the Gospel in another appendix.

The second set of his wanderings are into no resemblances at all of Christ out of these words, "I am the Rose of Sharon."

First, his wanderings from the resemblance of Christ in the Sharon-Rose to all things crammed into one, and whatsoever is good in the creatures summed up into this single metaphor of the text. To prove this I need go no farther than his doctrine, wherein he had laid a foundation pretty early for his after-wandering through the whole discourse. The wandering doctrine upon Song 2:1, which he has presented us, is in these words.

Doctrine: "So that the words do naturally {says he} hold forth this sweet and comfortable doctrine. Whatever there is which is desirable, or truly good, in, or appertaining to, the creatures, is to be found in a far more transcendent and excellent manner in the Person of Jesus Christ." {Page 72}

1. That this doctrine is sweet and comfortable must be granted.
2. That it is a truth in itself I do as readily allow.
3. That the words of the verse in the Canticles he had raised this doctrine from, do naturally hold it forth, as he with more confidence than wisdom pretends, I must utterly deny for these reasons.

Reason #1. When words do naturally hold forth a doctrine, that doctrine flows from the words. 'Tis then a proposition scarce at all variable in the form, much less in the entire matter, as this openly is. The truth is, this doctrine here is so far from flowing from the words, that it is merely forced and crammed into them.

Reason #2. There is abundance more in this doctrine than is in that text. The text-part he lighted on is a real metaphor, or a metaphor of Christ which is taken from a thing, and limited to one thing alone. But the doctrine laid down is exceeding wide from it, and takes in the personal metaphors of the Old Testament, together with this one real one {or one about a thing} to set the Person of Christ forth by in his book of Sermons. 'Tis certain that every one of the representations that are made of Christ in the personal types will be easily gathered {and as this writer hath done it in some instances} under his capacious form, instead of a doctrine fitted to one particular similitude; whatever is good, in, or appertaining to, the creatures, is to be found in a far more transcendent manner in Christ.

Reason #3. The former part of Song 2:1, which is all the text Mr. John Hunt handles in his *Glory of Christ Unveiled*, is but one metaphor, or similitude; but his doctrine is a complication of all the metaphors in the Word of God. Besides, whatsoever is desirable or truly good in the creature is all the desirable good things in the universe, none excepted.

Reason #4. The text sets out only the peculiar excellency in Christ as shadowed by the Rose of Sharon; but the doctrine takes in all the fulness of Christ; the nature-

fulness from those words, {whatever is good in the creatures,} the grace and glory-fulness from those other words {in a far more transcendent and excellent manner in the Person of Jesus Christ.} As if nothing of Christ was held forth in any other text, but what was meant and laid together in this one; and this one is far from any universal term used by the Holy Ghost. I scarce ever knew a more open and unreasonable wandering from a text than this. The doctrine is no doctrine of the text, though it be the doctrine of the Bible. For though the whole doctrine of the Bible be the doctrine of all and every of the Bible-texts collectively or laid together, yet the doctrine of this metaphor-text distributively is not the doctrine of the whole Bible. It is a loose range upon a close text.

But how upon the text? Why, upon the text in naming it, but far enough beside the text in handling it; and doubtless many hearers would stare to see a man as much beside the cushion in delivering it. Whatever it be, we have it as it is. He hath delivered over his indigested matter to the press.

Now I confess that some of the things which have been wanderings in explication, might have been laid close, and pertinently disposed into a careful application. That which will make a suitable doctrinal inference derived from a text, will not do to make up a doctrinal composition of a text. That which it may reach circumstantially, does not do well to make up essentially. And yet all this has been done in this Sermon Book. I say it might have done well accidentally in a prudent managery of the application. As thus, if Christ be the most excellent Rose of Sharon, then there is no common excellency in the rose in general, but he hath it in himself comprehensively, in his Transcendent Excellency. But 'tis very ill workmanship in explication of the doctrine, to bring it in explanatively, as any of the proper sense of the text; as if the Holy Ghost immediately and directly led us unto it.

Secondly, his complicated wanderings by a transition into new metaphors, instead of opening the first of all pitched on, and cutting off all wandering superfluity that is not to be found in the Second of the Canticles.

"In this chapter {says he} I shall meet with divers metaphors, which I shall handle as I go; and blessed be God for such metaphors, to help our weak understandings; each of them being as a glass to give us a clearer view of what is in Christ." {Page 4} Here you would think now that there should not be one metaphor in the whole chapter escape him. However, very few of these are touched, not one handled. What meant his wandering from the Rose to an attendance of servants, page 96, and this enlarged on as a particular of his doctrine on Song 2:1 to bring the text up to Christ?

What did he aim at in his flying out from the Rose of Sharon to the attempting some new enterprise? {Page 98} And this is one of his particulars, as if it was to accommodate the thing to Christ. What enterprise is that metaphor fitted to express? And how are all the enterprises of Jesus Christ in his humiliation, as he runs on with them, agreeable with the scope of that similitude? What could Sharon's Rose show forth of that kind in Christ?

How was it suitable and agreeable from the Rose of Sharon to treat upon rich and great possessions, and heir to some inheritance, as Mr. Hunt does at page 87? What is that to the Glory of Christ directly pointed at in the Second of the Canticles?

Did he keep to his matter {"I am the Rose of Sharon,"} when he proves it by Christ's being a sufferer for a good cause, page 102; was this apt handling? Or rather tossing a text off hand? I have never met with such another rambling discourse in my life. Never anybody was so bewildered {sure} in a subject he ventured to put forth.

What affinity had this subject {"I am the Rose of Sharon"} to human government? {Page 90} What cognation is there in government with the subject he had

before him? I can't devise? What necessity had he upon the proofs of {"I am the Rose of Sharon"} to allege honour? {Page 75}

How foolishly is this misapplied to bring up the meaning of that text? For this of honour is a distinct property of Christ in other texts, as he is set forth under personal comparisons, not under this real metaphor of the Rose of Sharon. Wherein are all the eight badges of honour your heraldry insists on, {and amongst these eight, wherein is noble descent, wherein are conferred titles, as Prince, Duke, Earl, Lord, King, Pope, &c., but Christ above King's. {Page 84} Wherein is old age {these, or any of these} the badges of honour you give to Christ out of your own wisdom from Song 2:1? Evidently the distinct Gospel Honour which the Holy Ghost has given to the Church's Beloved, as she is the Lily among thorns, in that one metaphor of Christ, "I am the Rose of Sharon"? What relation hath honour to the rose in the ground of this resemblance? Honour is a personal relation, and the honour of Christ then in a comparison should rather have been treated from a personal comparison, as when Christ is called a Lord in Scripture, a Captain, a Commander, a King, a Husband, a Bridegroom, &c., but when he is called the Rose of Sharon, these things are not meant thereby. Honour is in the person honoring, and in the person honored too. Christ's honour as Mediator is radically in the Father honoring him, and 'tis an Effectual, Open and Abiding Honour on his Person. But what resemblance can there be of any thing of this in a rose {as he runs on} I am still to learn. Is the rose capable of being honored? Does the nettle bow before it? Nay, does any stock, fruit, or flower do reverence to the rose, that there is such an analogy in one, as to resemble any of the fore-laid badges?

Once more, he did not take care to be pertinent when he diverted into the healing set forth by the brazen serpent. "This healing virtue in Christ {says our wanderer from Song 2:1} is actually set forth in two pages typically, one in Numbers 21 where you read how these stung Israelites were to look to the brazen serpent," {and all this setting forth the virtue of Christ from the Rose.} Page 47.

At this rate of handling texts I wonder that he had not the art of swelling his book beyond the dimensions of his pocket; for most certainly in this wide way he might have brought in all the Divinity of the Bible, and called it Sharon. Is it not odd to tell us that the Brazen Serpent was the Rose of Sharon and both of them one metaphor of Christ? I admire, since he took up such a multitude of themes, how he durst narrow his paper at that rate, as not to allow us more than fourteen sheets of book-room for Title, Preface, Page and every other thing. He might have allowed more space for some of the best of his matter, that the truths of the Gospel should not have been so crowded up, where any of them fall; but due scope given to show themselves, according to their due rank and estimation in his book.

Again, what need he have run away from this text to find out the cripples at Bethesda? Was there any hint given in that text to wander so far as the Pool of Bethesda, and resemble it with that which is no resemblance at all? "Christ {says he} was fitly typified by that Pool, John 5:1-3," &c., page 25, and this was under his seventh resemblance too, roses are things that have a great virtue in them, page 24, and this he fetches over again further on, as if it was very material. "Another text to the same purpose {says he} you have, John 5:3, &c., where you read of a great multitude all of them impotent folk, some blind, some lame, some withered, and yet after the angel moved the waters, whosoever first stepped in was made whole of whatever disease he had; to denote, that whatsoever diseases our souls labor under, Christ can cure all." {Page 48}

What a wandering is here now from the rose text to represent him that is meant therein by a thing so wide as the Pool at Jerusalem by the sheep-market! How impertinent it is it upon that text in the Canticles to speak of Christ as a Physician at

large! Is not here straining of the text-metaphor to no purpose, which brings it up thus to that which is no metaphor at all?

He seems to lay much stress elsewhere upon shadowing out Christ, as if he would have cautioned himself from the wandering error. Then why not here? Roses in general have this and that and the other, &c., well, but the Rose of Sharon should have been strictly kept to; but instead of this pertinency he frequently gets loose, and unites his resemblances to what is no rose at all. He might as rationally have argued thus, Christ was taken up in Simeon's arms, for, I am the Rose of Sharon. Christ chose twelve Apostles, for, I am the Rose of Sharon. Christ opened the Book in the Revelation, for, I am the Rose of Sharon. Paul sent after Onesimus when he ran away, and labored to make up his peace with his Christian master, Philemon, for, I am the Rose of Sharon. Why surely this is as near as to argue, "he is honorable that attempts and effects some noble enterprise," page 98, "for I am the Rose of Sharon." "A fifth badge of honour is to have a great attendance of servants," page 96, "for I am the Rose of Sharon," and so on. It is not this close work to a man's text? If a tradesman was no better a workman within his own sphere, than such preachers are workmen, what would become of our bodies? We must go naked and hungry. What would you do, if your Shoemaker instead of fit shoes, brought you home always half a dozen thin straps of leather to tie over your feet? Suppose your Taylor brings home what he calls your coat, but for want of distinction he forgets to make sleeves, and put on buttons, but in the stead of these puts in such a bundle of unnecessary cloth elsewhere, that it is impossible to wear it? Would you not loath the flesh-pots, if the Butcher that killed your meat never dressed it, but sent home every joint with the hide and hair on, quartered out with the rest? And especially if your Cook dressed it, and brought it to table after the same fashion? And yet really it's the case, there are some Preachers {and that would be thought scholar-preachers too} that mangled and metamorphose their work much the same way, and spoil a text when they have taken it into hand.

Besides, as there is a very great wideness between Christ as the Rose of Sharon, and Christ as the Brazen Serpent, that a man in handling the one can't fall into the other without wandering, so Mr. Hunt in wandering from the metaphor in the text to all other roses in general, hath given himself a sound box over the ear by the very instances of wandering unto the Brazen Serpent, and the Pool at Jerusalem by the sheep-market. For could another Brazen Serpent have cured, except that Brazen Serpent in the wilderness? Or an impotent man be made whole by stepping down into any other pool beside that at Jerusalem by the sheep-market? These very instances then might have instructed him in the catechetical part, how greatly he went astray, when he wandered from his metaphor Rose in the text, to make his visits to all other roses in the world, and put his readers to dance after him. It proves that as the Brazen Serpent was a serpent by itself, and had nothing to be considered in it common to all other serpents, and as the pool at Jerusalem was a pool by itself, having nothing in it to be considered, in the case of the impotent folk, common to all other pools in the world; so the Rose of Sharon ought to have been considered by itself in shadowing out Christ, and not have been thrown into a community or common place with all the roses in the world.

Let us remember we have atheist and skeptics who dwell in the land, that are ready almost to believe nothing of Religion, neither Doctrines of Christ, nor Government of Christ, nor any revealed Obedience to the Laws of Christ. Now how does it tend to harden such, when the Nonconformists, who profess greater strictness than other men in their Faith and Obedience, do most loosely range from their point in any text into all the foreign metaphors they can think on? The ungodly may think from our being so hard put to it in wandering, that we have no clearer proofs of the truth in such places as ought to content us, than we have in others whither we wander to call in help. What

occasion does it give a profane man to scoff at the Mysteries of Religion, and expose true Godliness as a mere crazy dream, when he takes notice how men exalt the Efficacy of Christ's healing power from the metaphor of a rose, and illustrated by this proof that he is the true brazen serpent? Though most certainly, on a proper text and occasion, that healing power of Christ ought to be Exalted, from the supernatural instance of his healing the bodies of the stung Israelites in their looking to his own Institution to the Serpent of Brass lifted up upon the pole before their eyes, to denote his lifting up at his Crucifixion that was then openly to come, and afterwards be to men. How does it tend to bind down the prejudice of the Jew against Christ, when he shall see most of what men profess to believe from the whole Bible to make up the full character of Messiah, crowded into a treatise upon the Canticle-Rose? For, if in following Mr. Hunt into some of his wide mistakes in that treatise, it's necessary to expiate almost all the divinity, what must be supposed to have been done, if that book had been examined sentence by sentence through the whole? It's very sad that where things are in themselves the truth of the Gospel, they should be sent up and down the world with as foreign proofs as that the Institution of the Lord's Supper is in the Minor Prophets, or that one of the Minor Prophets is Deuteronomy. And yet there are things absolutely as wide in Mr. Hunt's way of proving Christ to be the Most Excellent from Song 2:1.

Lastly, what an impractical wandering should that have been, if the mind had been thoughtful, to go off from the persons or collocutors in this Divine Song, and bring in such as absolutely never believe nor repent, whom the Scripture sets forth as matter never subject to Effectual Calling, but as beasts, dogs, swine, children of the devil, &c, especially, in this part of the Song which sets forth that nearness there is between the Rose and the Lily. Yet in this book he runs off from these twain, Christ and they that are Christ's to the very thorns themselves with some expectations to see them lilies, a thing that never was, nor ever will be. Here's wandering indeed! And all because we are afraid to put Election, Adoption, Free Justification in Christ of the same persons who have yet no communicated Justification through Christ, at the bottom of our preachings, consistently with the very Foundations of the Christian Religion; but rather in our own blind Adam's path we must choose to have the Christian Religion, or the Religion of the Gospel, all off from God and Christ and the Spirit, and planted in nature, till it is the most topsy-turvy Religion in the world, as we have made it, by running quite off from what God has made it!

A man ought in his treatises on the Sacred Oracle to walk close, and not straggle till he has quite lost the text. If he does not, I can't see how he is a "workman that needeth not to be ashamed, rightly dividing the word of truth." For it is to be approved of God, to have God's Mind in the text; and if a man be led into God the Spirit's Mind from the Father and Christ in a text, though he goes against a whole stream of Interpreters, yet he may be graciously confident through the Lord, that he need not be ashamed. For if I am enabled of the Lord to speak the Mind of the Lord in a text, that text in keeping close to its self will defend me, though all men should oppose me. And that's the brave way of opening the Scripture indeed! 'Tis no matter if men grumble you down, for you must expect this! Other men may be of another mind; and what is that to you, if the Spirit of the Lord seal Divine Truth in your inward parts? "Are you singular," they will ask? "How come you to know more or better than others, &c.?" Yet so long as you go right, it may be answered; because they can never run you down from the text.

It was a notable rule to have prevented Mr. Hunt's own wandering from his text, if he had understood to have laid it down without a manifest self-contradiction. "It would be time {says he} unprofitably spent, to prove more generally that Christ must needs be the most excellent." {Page 73} And yet how much unprofitable time has he spent to prove it throughout a generality subdivided into almost all particularities?

To sum it up. By his going to work so generally and taking in almost everything he could think of, it looks to be more of kin to a general text, as suppose that in the Gospel, "come for all things are now ready," than to such a particular text, "I am the Rose of Sharon." And thus it's plain, upon a comparison of the two treatises, the Gospel Feast, and Christ the Rose of Sharon, to see whither he hath wandered. And surely he was very blameworthy to wander into my former wanderings. He knew that book of mine<sup>29</sup> to be a weak piece as himself hath phrased it, and yet would venture in all his own strength {the best book he hath written} to steal the weak things in it into his own. Those Sermons of mine on Luke 14:17, had been preached to an Auditory in Hertfordshire eighteen years ago, and then afterwards preached at Cambridge near fourteen years ago, and at request published. Yet from this early and unripe performance together with so many weaknesses and faults in it, Mr. Hunt has thought fit but the other year in 1704, to supply his plagiarism, or book-theft.

Whatever it be, as to the Revision of that work wherein Mr. Hunt {I will say} hath excelled, and sometimes, when I get him distinct from the theft, outdone the Gospel-Feast treatise, I am very well pleased, and do hardly thank him for mending some parts of a bad piece of way, and some of the worst of it in all the doctrinal part of the said treatise of mine, to wit, from page 134 to page 185 taking some pains in his emendations and alterations of more than 50 pages together. The manner thus.

He goes on by parallels. That is to say, out of nine of my twenty particulars, in the sixth general thing, about the suitability of all things ready in the Gospel to the condition of poor Gospel-sinners, he hath partly by splitting one into two {as the numbers ordinal by and by will show} and partly by transplacing the order, picked and dressed out ten particulars by imitation, in way of suiting this, and suiting that, just as I had done. It may be seen at his page 26 and carried on to pages 62, 63 of his book. Now to steal ten thoughts thus to make up the fundamental part of his own book out of my Gospel Feast, when he had so branded that book of mine in a letter of his to me, dated April 4, 1700, which letter of his too he has undertaken to disperse copies of through the country, is methinks an unaccountable piece of stupidity. Nevertheless.

As to his making use of my labors on Luke 14, I must thank him that he hath now and then really mended the phrase. I like some of his words better than my own. I have used sometimes words less proper upon the argument, he has now and then adapted them; that is, spoken more correctly.

He hath once mended the matter. He hath said diseased, I have said backsliding. Here he was right, and I was wrong.

He hath spoiled the order, as hath been shown enough in the chapter of his disorders.

He hath discerned none of my wanderings from Luke 14:17, which misled him into the same kind, yea, into the same individual wanderings from Song 2:1. I ought to have kept more to the "all things" of the Gospel-Feast, and not have departed into the whole extent of the Gospel in that head of the matter; especially having the proper place of them provided on another head, where many of the things should have been put in about such things as we had need of against the Feast, or before our partaking of the Gospel as a Feast. Yet he not attending to this, hath instead of keeping to the particularity of "I am the Rose of Sharon," as Christ was shadowed out there only under that one similitude, widely brought him in almost under all shadows besides, where he is represented in different similitudes elsewhere. And thus, I am sorry I misled the poor man. I have the more reason in this, to speak the comfortable words of owning my own

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<sup>29</sup> The Gospel-Feast Opened, or, the Great Supper of the Parable, by Joseph Hussey, 1692.

faults unto him, and try, if I can persuade him to confess his wanderings, although the Holy Spirit should not discover to him the Arminianism, &c., which he hath set forth.

Where my own order of things had proved bad, he hath mended it not in his, and were mine was good he has spoiled it.

Lastly, give him his due, his enlargements upon each particular, are none of my expressions, but often much better; and this is more than can be said for the late indiscreet Publisher of the famous Mr. William Bridge's Two Sermons on Justification; because he hath sometimes ignorantly mingled such empty dashes of a quill not used to ink, as rather spoils the good design of the author, than promotes it. Which therefore, must come short {from the inactivity of the strokes} of accomplishing the grand office that it was chosen for in another's hands, and pressed by a notable nameless man to serve, who is so faint-hearted a soldier he durst not give up his name to Christ in that service. It had been a thousand times more to the purpose, if he durst have been satisfied with Mr. Bridge's own words, to have published it in the supervisors preface, and have declared {for then we would have believed it} that not a word of Mr. Bridge's own had been assisted, nor prompted {for he was once of age to have spoken for himself} in all that tract. But now when a man who is at a loss to publish an argument he has not seen in his worthy author, and that there is not set his own hand to the timorous preface, shall pretend to interrupt grave Mr. Bridge, and tutor that divine to speak orthodoxy upon Justification, especially that which he never thought fit to publish himself, nor left his manuscripts with any other to do, it must surely argue, that that man accounted it a very great privilege to carry the speaking trumpet, and put men upon looking this way and the other way, to see who called after them, and bid them stand, for the high ways be set.

Now I must needs say for Mr. Hunt, this hath not been his practice, for he hath had no Mr. Bridge to copy after, but a very raw and injudicious publisher of the Gospel Feast; and so he has had the happy enlargement of now and then mending both matter and phrase. He hath only built upon my ground, but brought his own timber; for it is but wood, though not hay and stubble, as his is who hath built upon Mr. Bridge.

And here I put an end to all my Examinations and Corrections of Master John Hunt of Northampton, his mismanagements in his Sermon book. It remains only that having dismantled his cloud upon the text, it appears with a true face.

## Chapter 47

### **A brief Explication of Song of Solomon 2:1; or, the abused Text set right.**

Having been under some necessity to give hints of this nature now and then already, I need little more to finish it than rejoin the parts, and recapitulate. Let me lay the parcels of the sense together. The metaphor or shadow, is the shadow of that Canaan-Rose in the true Sharon-Properties. Let me take up that same production literally, which literally excels in the Sharon-Rose, and then bring it up to the Spiritual and Mystical Transcendency of the Rose of Sharon, Christ, in the strict particulars it will bear, and not go to work so loosely and at random in a universal fulness of what the metaphor or shadow, will not admit. This text does not set forth every sort of transcendency in Jesus Christ, but some special transcendencies of the all which meet in his Person. As 1. Transcendent beauty. 2. Transcendent fragrancy. 3. Transcendent blessing, all shadowed forth by this transcendent Rose. And there's nothing of these three transcendencies in which the similitude is common, and holds alike in other roses, as it does in that one kind of their production in Sharon.

The Rose of Sharon was a more beautiful Rose than the common roses of the world, and therefore fitter to shadow forth the transcendent Beauty of Jesus Christ above all mankind, than any other rose in the world was. None can reasonably deny but it must be so, and it is plainly implied in the very way of comparing Him who is "the chiefest among ten thousand," Song.5:10, because the Holy Ghost hath restrained it to this one sort rather than to any other kind of rose. It was not Christ's Human Disfigurement in the unbelieving eye of sense, either as he was found in fashion as a man, Phil.2:8, or as many were astonished at him, Isa.52:14, {his disciples being amazed to behold the Sufferings that befell their Master,} his visage being more marred than any man, and his form more than the sons of men; no, but it was Christ's Human Loveliness of form and beauty {in opposition to what flesh and prejudice had beheld in him} that is set forth here in the Song by the pen of the Holy Ghost. Therefore {I argue} that the Rose of Sharon shadowing it must be more beautiful literally {in order to be a fit metaphor} than another Rose. For otherwise, there had been no more ground in the illusion to set forth the beauty of Christ from the Rose of Sharon, than from the rose blooming in every corner else. So then, here lies the fitness of similitude in point of beauty. And, {that I may hint it in a word,} oh; that the transcendent beauty of the Man risen from the dead in the Personal Union of God and the Man, both natures in one and the same Person! Is there such another beauty in all the world? Sharon's natural rose must needs have been purposely prepared by Him that made all things, with a local Excellency of beauty, which no rose in any other place was made to have; and all to shadow out some special resemblance of Jesus Christ, even as he is fairer than the children of men. Psal.45:2.

So that there is the Glory of his complexion and his true personal beauty, even as he rose from the dead, and ascended into Heaven. That same natural and local rose of Sharon sets him out transcendentally in his beautiful Resurrection, and his lovely Glory-State, not in his crucified condition. In the ruddiness of the rose his blood is not represented which cures our wounds. No, that proceedeth from him graciously as a Sacrifice; nor is it to giving him up for our iniquities to scourges and macerations. You must not argue from the color of the rose to the effects of tearing and rending his sacred body, when his face by the ruddiness of his blood, after they had crowned him with thorns, was marred more than any man's, and his form more than the sons of men. Isa.52:14.

And as to a pardoning or healing, and beautifying or sanctifying virtue, it is not communicated through Christ considered as a Rose on the Glory-Throne, but as a Sacrificial Substitute on the Cross; and an Advocate, only in the case of Sin, upon the Throne. This is the distinct state of these matters. Whereas a confused, indiscreet bringing in of these things about the Atonement {to fill up three or four superfluous particulars dangerously} from Christ as the Rose of Sharon, is one of the greatest stumblings {against and overthrows of the Gospel} for poor sinners, that ever I saw in any man's writings, who professed not himself to be a Socinian. For, as the Description of Christ in Song 2:1, is a metaphorical Description of Christ, so to argue Pardon of Sin, &c., from thence, is directly to make his Sacrifice a metaphorical Sacrifice, and the forgiveness of sins through faith in his blood to be no more than a metaphorical forgiveness, as the Socinians do. For though this metaphor of a rose does very well now, to shadow out the Communion which faith hath with him in his Love and Sweetest Beauty, yet it cannot shadow out the Pardon of Sin. For Communion with him now, as he is the Rose of Sharon mystically, is a Spiritual Communion with him in his Beauty, and may well be supported by his Relation to us in the same metaphor; whereas it is not yet an Open and Personal Communion with the open Person of Christ. Now Pardon of Sin

being founded in his Blood is quite of another nature, and had the proper types to resemble it.

To go on. In the ruddiness therefore of Sharon's Rose is rather represented the liveliness of his Face in Heaven, his Glory-Complexion at the Right Hand of the Father, and as he is the Church's Bridegroom, even the fairest face in Heaven, Psal.73:25, whether they be Thrones, or Dominions, or Principalities or Powers, even all things that were created {in the very Heavens} by him and for him. Col.1:16. This sweetest Rose, Christ, or the Mystical Rose of Sharon, is sweetly shadowed out in his Resurrection-Beauty, as he eminently rose again from the dead, and that too after his sap and human vigor was retired, and his spirit given into God's hand, Lk.23:46, in whom this Rose plant, without prickle, stood, Ezek.34:29 – Isa.53:2; and so after his actual Expiration, he having been taken down from the Cross dead, and laid in the Grave three days for burial, after the planting of this Man-Branch, or the Man whose Name is the Branch, in the land of Judah. Zech.6:12. The Rose of Sharon, without doubt pointed unto the Person of Christ, as his Person was very suitably shadowed out thereby in his Resurrection-State of Beauty, and Glory-Exaltation; not so in his State of Sufferings once on the Earth in Sorrow and Humility.

The literal Rose of Sharon had also a transcendent fragrancy beyond the fragrancy and sweetness of other common roses, and that for the reason as aforesaid. Besides, there was actually such an excellency of scent and sweetness in the Sharon-fields from this excelling production of those kind of roses, as perhaps there was not such another place to be found, to disperse that fragrancy and excellent smell of roses, in any other soil, but Sharon of the whole world. Why so, the Sweetness of Jesus Christ at the right hand of God to all that have spiritual senses exercised to discern between good and evil, Heb.5:14, and so have nostrils, i.e., experience of that kind to take in the savor of his Grace from the Right Hand of God. Rom.8:34. For indeed, he was in a Covenant-straightness to diffuse the precious savor of the Grace of God through the Man upon their hearts, until he got thither. Oh, these experienced ones find such a transcendent fragrancy in the Enjoyment of Christ's Person and Love made known to their Faith, and communicated by the Holy Spirit from the Father of our Lord Jesus Christ unto the soul, Eph.1:3, that there is not the like sweetness and satisfactory enjoyment to be found {and alas; they have tried too many other experiments, Eccles.2:1-11} among all the sensual objects of the world! Oh! The influence and virtue of the Love of Christ risen! It prevails and super abounds, Rom.5:20, to draw off the soul unto it from all the bewitching fragrances, the pleasures, and enticing sweetness both of natural and intellectual objects, which this whole world does so charm and persuade its own to follow! Oh! None can imagine the transcendent Sweetness of Jesus Christ, except such professors of the Gospel as have found him in their souls. {"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col.1:27.}

The fragrancy and sweetness of Jesus Christ is not to be found, when we have to do with Jesus Christ at such a distance as our own spirits. We must be raised out of our selves, and converse with him in a pure faith; though common profession hath ten thousand objections against that pure faith, and most of them fuelled by this new generation of preachers in the earth! {"And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel." Judges 2:10.} Oh! This transcendent fragrancy of Christ is never found in any of our own spirits. No, it is not, though we are in our very hearts, with all the old Adam-Sincerity in the world, thinking and believing of Jesus Christ! There is a dead thinking and believing of him, and there is a quickened thinking and believing of the same Christ. This Quickening is a savory experience in our

own souls, and odor of a sweet smelling savor in us that are saved, II Cor.2:15-16, that we are risen together with Him, Eph.2:6, even as he is risen to the right hand, into what he was secretly from Everlasting; secretly to and with the Father, according to what he is openly to and with creatures, entered within the veil. Heb.6:19. And so we are made in that experience, as sweetly acted by the Holy Ghost in our hearts, to seek those things that are above were Christ's sitteth {and where this mystical Sharon-Rose flourishes} at the right hand of God. Col.3:1. Oh, then 'tis as saints indeed, that we have our right smell of this Rose! A dead faith in our souls, a worldly and an unbelieving repentance, and a formal obedience cannot smell Christ's fragrancy.

The Rose of Sharon had a transcendent blessing above all other roses in the world. As there is a natural blessing in general pronounced upon the earth for the bringing forth of plants, trees, the fruit-tree yielding fruit after his kind, &c., Gen.1:11, and as after the Curse entered righteously for Sin; lo, the nature-blessing prevailed unequally, or in a less measure generally through the world, according to the mere laws of nature; whereas in one country of it, which he purposely prepared to plant his Church, the natural blessing was not merely a natural blessing, but was mixed with the blessing of his Covenant. All Canaan was a Covenant-land, and blessed more eminently than other countries; some part of it with one sort of natural blessings, as other parts of it were furnished with other natural blessings. Particularly, Sharon was a special place for roses of the best production, and was eminently blessed with that kind; so as out of that same rosy soil the Holy Ghost has been pleased to separate the rosy metaphor, and sanctify the use of it into a very apt and proper resemblance to shadow out Jesus Christ, who is the Unspeakable Gift of God's transcendent blessing; and yet not to shadow him out in everything of Blessing too. "Thanks be unto God for his unspeakable gift." II Cor.9:15.

From all this must follow, without the least straining of the metaphor, Transcendent Singularity. "I am the Rose of Sharon;" that is, I am the true Messiah, distinguished from all Messiahs, whether truly or pretendedly Anointed Ones. As if he had said by way of caution and instruction, the Nation of the Jews admits of this false Christ, and that false Christ, for there shall arise {among the Jews, where this prophesied BRANCH grows up till the season of his rosy blooming} false Christs, and False Prophets, and shall show great signs and wonders, Matt.24:24, and pretend to mighty virtues in the Rose, but believe them not, go not after them, Lk.21:8, for "I am the Rose of Sharon." I am "the Christ of God," Lk.9:20, I am "the Lord's Christ." Lk.2:26. There be other roses to come in bloom, {for this early text in the Canticles takes up matters, even of the unction, over the heads of many of the illustrious branches of the house of David,} but "I am the Rose of Sharon," and beside me there is no Saviour. {"I, even I, am the LORD; and beside me there is no Saviour." Isa.43:11.} Now here in this Singular and Transcendent Way, Christ is suitably held forth both in the resemblance and transcendency of the resembling matter.

To argue this further according to some more explicatory limitations of the literal Sharon-Rose that are applicatory to Christ.

The Holy Ghost's literal meaning in Song 2:1, to adapt it Mystically and Spiritually to Christ alone, was a rose that had grown in no other country under Heaven beside the land of Canaan; aye, Canaan within Jordan, in contraindication to the other parts of Canaan which were without Jordan, on the other side of it towards the sun-rising, Numb.34:15; for there roses grew too. Howbeit no roses except this kind at Sharon were a Shadow or Metaphor and Type of Christ. So Christ-Man was of no Country under Heaven, but of Canaan the Land of Promise.

The Holy Ghost's Rose of Sharon, or that which he meant literally in Song 2:1, to accommodate to Christ, was a rose growing in the Tribe of Judah. So Christ, according

to the flesh, arose of the family of David, Rom.1:3, and sprung out of the loins of that shepherd, in the same tribe of Judah. {"Therefore being a prophet - speaking of David - and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:30.} It is as much therefore as if Christ had said unto his spouse in Song 2:1, "let roses grow in Benjamin or Naphtali, in Gad or Asher, or any of the twelve tribes throughout the land promiscuously, I am the Rose of Judah, I am the Rose of Sharon; and there is no metaphor of a rose which I compare myself unto but that."

Therefore the literal Rose of Sharon was some particular Rose, not a general, common one upon every blooming Rose-Bush. The Holy Ghost will have our thoughts led in the resemblance to some fixed production of the earth. Namely the local metaphor, or limitation rose within the bounds of the Holy Land, and in that land within the lot of Judah, in the regal, and not in Levi, in the Priestly Tribe. For which cause this was a chosen Rose every way fitted to shadow out the Excellency of the Lord Jesus, as he is risen to his Glory and gone into the lot of his own Inheritance. For the Lord's Portion is his people, Jacob also is the lot of his Inheritance, Deut.32:9; and more especially Judah, as the Word says, his Portion in the Holy Land. {"And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech.2:12.} So that as to his being with and among his people, according to what he was to come in the Flesh for, it is well set forth by the Excellency of Sharon, in Judah's particular Tribe. {"It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, they shall see the glory of the LORD, and the Excellency of our God." Isa.35:2.} Let us take heed then of force-leaps to get out of Judah's bounds, and depart from the Land of Promise, to run over hedge and ditch to call in assistance upon this text, and consult with every Rose-Bush in the earth.

The Rose of Sharon was peculiarly fitted to a place famous for flocks and herds. For these were fed and overseen in Sharon; and the Evangelical prophet with his eye upon the Gospel hath foretold some Spiritual and Mystical Application of this, in a way of Grace by Christ Jesus {"grace and truth came by Jesus Christ," Jn.1:17,} to the Church of God. "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Isa.65:10. Thus, as in Sharon literally men kept their flocks of sheep, so Sharon's neighboring roses, in the letter too, were diffused sweetly in their balmy orders among the sheep-walks. David the Shepherd, and therein a regal type of Christ, had kept his father's flock in Judah, and lo; the Sharon-Rose was by; yea, there was Mystically at hand the rosy, ruddy Shepherd of the Church's flock. The Lord Christ, who kept his Father's little flock, was by in all this. {"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lk.12:32.} Why so now to adapt it to Christ, as to his Presence in the Church, Heb.2:12, in his Risen and Exalted State; Christ as shadowed out by the Rose of Sharon, is, in an especial manner, fitted for Enjoyment to Believers in his own way of governing the saints, wheresoever now under the Gospel there are Gospel-Churches of his own, and well-ordered Assemblies of the people of God, who worship him in the beauties of holiness. Psal.29:2. {"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the LORD of hosts." Mal.1:11.} For, these have Christ's own Gospel-Pastures to feed in, and are there fed as the sheep of his hand, Psal.95:7, and overseen by the Great Shepherd, and Overseer of our souls, I Pet.2:25, in his own Truths and Ordinances sent and set up among his own, where all the fragrant Virtue and Influences of his Presence come, as the roses did among the flocks in Sharon.

To sum up the matters into a Concluding Excellency on the side of Christ, in a few other explication-helps. Christ the Mystical Rose of Sharon transcends the other literal rose of Sharon {so much too above the wandering, vagary-rose} as to beauty, fragranciness, blessing and singularity, far above all the Sharon-Properties, and yet keeping to the Fundamental Resemblances of the Sharon-Rose too; I say, Christ transcends that rose, as to beauty, fragranciness, blessing and singularity {which flows from the other three} in six particulars.

1. Christ is the Promise-Rose. No particular promise can be said to have been made of the type, but there are promises enough of the antitype. Nevertheless, pertinently to what hath been spoken, take only one. Zechariah 2:12, "and the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Here was a promise of Christ in Judah; and this proves a Transcendency of beauty, fragranciness, blessing and singularity in Christ, which was not to be found in the natural rose of Sharon, that having no promise made to foreshow the beauty, fragranciness, blessing and singularity thereof in Judah.

2. Christ is the Mission-Rose, or the Rose sent. For, though God is said to send rain upon the earth, and to send grass in the fields, as he saith in Deuteronomy 11:15, and the like expressions of inanimate things; in which sense it is also true that he sent the roses of Sharon; yet Christ is so peculiarly sent to be the open Rose of that denomination, that he is a Mission-Rose in a way peculiar to Himself. He is peculiarly sent of God, and not providentially as other things are sent. He is sent that the Covenant may be confirmed, and the Scriptures be fulfilled.

3. Christ is the Situation-Rose, and so placed of God as to be always near his own. He is so excellently planted of the Lord in the Heavenlies, as to disperse the Savor of his Knowledge, II Cor.2:14, or the Sweetness of his Person and Love by the Spirit, into the sheep-walks, and among the sheep-cotes, or the churches of the saints, where he maketh his flocks to rest at noon. Song.1:7.

4. Christ is the Everlasting-Rose. Men have got a sinful name among us for a poor vegetable, which too profanely they call the everlasting flower, whereas that being a just name for the plant of renown, Ezek.34:29, and can agree {be sure} even as a name to no other plant but that, for it belongs exclusively to Christ. He is the Rose from Everlasting and gone into Everlasting, as he is our Glorious Ascension-Rose in Heaven. Psal.68:18.

5. Christ is nevertheless by the virtue of his fragranciness through the Holy Spirit the Communion-Rose of saints. Not merely in common fragranciness, as he is good to all by Providences, but in the peculiar Sweetness and Delight, between Himself and the Spouse in his Risen and Ascended State, that the very daughters of Jerusalem, Song.5:16, {the common stock of professors that are not born again, daughters of the Church among all parties, but not daughters of the Lord Almighty, II Cor.6:18,} have none of this peculiar share of him to receive him in his Glory-Bloom; but the spouse alone engrosses him as he is the Rose of Sharon, even whilst herself is a Lily among the daughters, as 'tis set forth in verse two. Christ hath Communion with his Saints as he is risen. For, as a rose is no rose until it be advanced to its bloom, that is, it is not openly so whilst in the bud or branch; so I may say of the Rose of Sharon, when you have considered it as high as the blossom-state, you can't carry it up farther than the blooming perfection of it. It is therefore Christ's set forth in his Exalted State undoubtedly, and not as Christ was crucified through weakness in the flesh, II Cor.13:4, that he's there meant in that text. Now, if we take Christ in his State on Earth to be there meant, we go beside all plain evidence of the matter, because he was personally to rise higher, which a Rose in Bloom cannot. Jesus Christ after he was on Earth really ascended, Eph.4:8, and as Mediator wore that High Glory openly upon him, which was altogether inconsistent with his

Suffering and Humble State. But now if we take him in all his Glory in Heaven, beyond which he cannot personally arise, and you see him in all that full Glory, as hath been unveiled, even as he stood in the Love of the Father from Everlasting. 'Tis in this Glory of his that the saints have Communion with him; but very darkly and imperfectly, until that which is perfect of our side too, by the open Vision of Christ be openly come upon us. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." I Cor.13:12.

Lastly, Christ is therefore the Glorious Kingdom-Rose in the midst of the Paradise of God. He is blooming in Heaven, of whom nevertheless it will be eternally true, he was openly once of Jesse's tribe and stock on earth. Other roses rise out of the ground, but this stands in God, and came down from Heaven. Jn.6:38. Other roses bloom below, but Christ's Bloom was hid below and opens above. Christ's Glory reigns in Heaven! And he shall in his Church have a thousand year, II Pet.3:8, glorious reign on earth from the amazing prospects of his Throne, and the whole earth shall be lightened with his Glory, Rev.18:1, Amen and Amen. "He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus." Rev.22:20.

To conclude, sinners to be converted to him have not yet to do with him as the Rose of Sharon, but as Christ made sin &c., not as the Rose immediately, but as the root to receive and bear their implantation into Himself by an act of the Father, who is the Husbandman, John 15:1, and does so influentially in time implant them by his Spirit's bringing them to Christ, that they draw virtue from Christ as a root, and do thereby believe into his Name. Sinners must have Saving Communion with him as the Root of David, Rev.22:16, Rev.5:5, before they have conjugal Communion with him in the open Bridegroom-Day.

The saints even below at this Day, have a lower measure of it, who know him in his Ordinances, Operations and Divine Presence by the Comforter. 'Tis he who works their Faith, and then assists it, so as hereby they partake of Christ sweetly in the very Essence of this Sharon-text, where others see him not. The saints enjoy the substantial part thereof, having Communion with the Person of Jesus at so great a distance from his Local Glory-Presence, and so by Faith are raised up to him in the transcendent Beauty, Sweetness, Influences and Perpetual Glory-Bloom of this wondrous Rose in Heaven. For he is seen in the Faith of Christ, that is, the true Faith of the Gospel, which Faith is alone the Spiritual Gift of God.

In one word, Christ is the Kingdom-Rose to be enjoyed fully in the spring of an Approaching and Everlasting Eden, in the Second Paradise of our new Adam-Head the Lord Himself from Heaven.

And thus by the good hand of my God upon me, Neh.2:8, I have been refreshingly brought to the end of these Labors.

**THE END**

