

**An Address to the Congregation  
at the New Chapel,  
Dagger-Lane,  
Kingston-Upon-Hull,  
in which is vindicated**

**THE DOCTRINE  
OF  
ETERNAL  
JUSTIFICATION**

**By Samuel Barnard,**

**Minister of the Gospel.**

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## **AN ADDRESS, &c.**

*Grace be unto you and peace from God our Father,  
and the Lord Jesus Christ.*

It gives me no small degree of pleasure, to find that I have another opportunity of addressing you in the defense of those truths which I have preached to you, since God in his providence cast my lot among you. I write not now to maintain a mere logical point, but to vindicate the truth, as it is in Jesus; which ought not to be palliated in order to accommodate it to the vicious and corrupt inclinations of any man; but faithfully and fully declared, whatever be the event; for the soul that is born of God, will not be satisfied without the living bread; and the carnal mind will not be satisfied, so long as one spiritual truth remains. So that either the children will cry because their food is taken away, or the enemies of Christ will hiss at the bread of life.

A few days ago a Sermon was put into my hands, which the writer thereof calls Eternal Justification Unmasked, and as the scope of it {I find} tends to subvert some of the fundamental truths of the Gospel, and perplex the minds of the readers; I therefore thought it my duty to fortify your minds against those errors and absurdities which so manifestly abound therein.

The author you may observe, begins his preface with a great deal of bustle and noise about ignorance, pride, boasting, &c., so that one is almost led to think, that he is one of those windy, vain, frothy, all-tongued, boastful and empty professors which he makes mention of in his next page.

He then produces a great number of heavy charges against some person or persons, such as "being afraid to come to the light - their being

ashamed of their tenets - heaping odiums upon the servants of Christ - dissuading their credulous and ignorant hearers to keep from every faithful minister, &c.," but as every discerning person who is acquainted with the author, will be able to see what all this rancor springs from; and knowing that the truth wants nothing of this kind for its support, I shall pass it by and not render railing for railing.

Beside we may suppose that he gave us the best which he was at that time in possession of; and if a man give us the best he has, we can desire no more; therefore let us look forwards for something better.

The writer in the first page of his Sermon informs us, that "errors are pleasant dainties on which ignorance delights to feed," and really one would imagine by his following pages, that he speaks from his own experience, for he seems to me to be in the possession of no small number of them, but as I wish to be as brief as I can; let us proceed now to page the 8th to the article of justification; which we need not be afraid, nor yet ashamed to do.

In the above mentioned page we are told, that "justification is not an holy and heavenly deposition of mind wrought in the soul," - we grant it. "It is not a work of the Holy Spirit in our hearts," this also is granted by us, "but it is an act of grace towards a believing sinner," that is you know a saint; for every real believer is a sanctified person, so that the object of justification you find is a saint.

Now look at the bottom of his 14th page, and there he tells you with Saint Paul, that God justifies the ungodly; so that these two put together make up the author's object of justification; which is an ungodly saint; alas what a Monster!!! Where shall we find one? Is there such an one in Heaven? No, for there dwells nothing but righteousness, or

righteous beings. Are there any such in Hell, no, for no such compound beings inhabit those dark regions. Can such a being be found upon the Earth? No, for all that dwell upon the earth are either saints or ungodly sinners; that is, they either possess the spirit and grace of God in their hearts, or they are sensual having not the Spirit. Now as the author's object of justification, viz., an ungodly saint, cannot be found neither in Heaven, Earth, nor Hell, nor anywhere else except in his own imagination; we must conclude that he has given his Sermon a very wrong title; for instead of unmasking justification in any sense; he has masked it in every sense; therefore we must call it for the future justification masked. Now had he left out the word believing, and said that justification is an act of God's grace towards a sinner, we should have agreed with him, as well as with Saint Paul, who tells us that God justifies the ungodly, in which state he viewed his people in Adam before the choice was made, or it could not have been to salvation, through sanctification of the Spirit and belief of the truth. II Thes.2:13.

It is a pity his revisers if he had any, did not discover the blunder and inform him better, because such things do hurt to the cause which he professes to maintain.

In page the 9th he tells us, that "God's justified people are not only pardoned and delivered from eternal torment; but they are blessed with all spiritual blessings in heavenly places in Christ," which though a truth, it is not the meaning of this text, for the passage to which he alludes reads thus, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," and the apostle adds in the following verse, "according as he

hath chosen us in him before the foundation of the world," therefore what Paul means to prove is, that all God's chosen ones were blessed with all spiritual blessings in Christ before the foundation of the world; and as justification is one of those blessings, they must be blessed with that as early, and this is the obvious meaning of the passage.

He mentions also in the same page, "a comparative justification," and unfortunately produces to prove it, the case of the Publican and Pharisee. Luke 18:14. Now you may observe that in a comparison between two things, we say one is so, and the other is more so. Thus for instance in comparing wood with iron, we say wood is hard, but iron is harder; but here you have to remember that both the wood and the iron exist. Now we are told in the passage under consideration, that the Publican went down to his own house justified, {viz., in his own conscience,} rather than, or and not the other. Now where in the name of common sense the author can find his comparison, I cannot conceive; for seeing one was justified and the other not justified, no comparison can be made between them. 'Tis a pity the author turned out his thoughts in such a crude, indigested state.

But we must hasten now it seems to consider "whether justification be an eternity, or time act," which our author proposes on page 10, to examine by the Word of God, and to which we have no objection, being neither afraid, nor ashamed.

He proceeds to inform us, "that the notion of eternal justification appears to him a most dangerous one," and professes to "point out to us its dreadful tendency, to ruin the souls of his fellow sinners," and no doubt but he would inform us also, that the notion of eternal election is just as dangerous, and has the same tendency to ruin their

souls as Eternal Justification; since they are both immanent acts of God, and this I have reason to believe, on reading his 15th page, on which I shall shortly make some remarks.

He then proceeds to inform us, that "in the Scripture, we read of justification as something to be done in the future, {which he tells us,} would be a fault, if justification was from eternity."

Now in order to harmonize the Scriptures on this subject, you have to keep in mind, that very necessary distinction, between our justification, or freedom from condemnation before God and our justification, or freedom from condemnation in our own consciences; the former is through the redemption that is in Christ Jesus, Rom.3:24, and the latter is enjoyed by faith, by which alone, we have peace with God.

Having made this remark, let us proceed now to examine those Scriptures which he brings to prove, that "justification is something to be done in the future," one of which reads thus, "now it was not written for his {Abraham} sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe &c.," Rom.4:23,24, from which passage he undoubtedly means to suggest, that Christ's righteousness is not imputed to God's people until they believe. Now our Lord uses the very same form of speech to his disciples, as is used by the Apostle in the above mentioned passage. "Herein {says Christ} is my Father glorified, that ye bear much fruit, so shall ye be my disciples." John 15:8, see also John 14:21. Now, as it is evident that they were his disciples at this time, our Lord could only mean that their bearing fruit would make it manifest. So here also, in the passage quoted by the author of JUSTIFICATION MASKED, when the Apostle says, "to whom it shall be imputed," he only

means; that such as believe as Abraham did, it is manifest that they have the same righteousness imputed to them as he had. Besides, the persons among whom the Apostle includes himself, must be supposed to be real believers, by which it was manifest that the righteousness of Christ was imputed to them already. Now, if righteousness be not imputed until we believe, then it is not till then accepted of the Father; but if it be accepted of the Father at all, it is accepted on the behalf of all his people; and if accepted, it must be imputed, and if imputed, all those to whom it is imputed, must be justified before God.

But the import of the author's reasoning is this, Christ has wrought out a righteousness, which the Father has accepted in the behalf of his people; but he never imputes, or puts it to their account till they believe; than which nothing can be more false, for it cannot be accepted a moment on the behalf of his people, before it is imputed to those people, on whose behalf it is accepted of the Father.

The next passage of Scripture which he produces to prove that "justification is something to be done in the future," is, where the Apostle addresses the Galatians saying, "the scripture foreseeing that God would justify the heathen, {viz., in their own consciences,} through faith, preached before the gospel unto Abraham &c.," Gal.3:8, by which we may learn, that the same righteousness which justified Abraham before God, justifies his people among the Gentiles before him. That this same doctrine of Christ's righteousness imputed for justification before God is preached also among the Gentiles, to whom faith would be given to lay hold of and receive this righteousness, whereupon God would pronounce the sentence of justification in their consciences, and from whence follow peace

and joy in the Holy Ghost. And here my brethren, I would wish you to remember, that whenever Faith is connected with Justification, it either relates to Christ and his Righteousness, the Object of Faith; or has respect to Justification, in the conscience of the believer, in which sense it is that Justification is spoken of as something to be done in future.

He tells us likewise, "that the Gospel was preached many years before the Gentiles were justified." Now if he means before the Gentiles were justified in their own consciences, we grant it, but if he means before God, we deny it; for in that sense they were justified as elect, Rom.8:33, and not as believing sinners or saints, Rom.4:5, and therefore must be justified, or freed from condemnation before God from eternity, {viz., based upon Christ's accomplished work on the cross,} and for my part I cannot see how they that hold the one, can deny the other.

This author of JUSTIFICATION MASKED, tells us in page the 11th, that "the Scriptures never speak of men in a state of nature as being in a justified state," to which I reply, that the Scripture speaks of men as elect, while they are in a state of nature; and as nothing can be laid to their charge the Scripture must speak of men in a state of nature as being justified before God; because our calling has no influence on our justification before God, for justification is not a work of the Holy Spirit within us; though till he does so work, no man can know himself to be in a justified state.

He tells us moreover in the same page, that "if they {the Ephesians} had been justified from eternity, they never could have been without Christ." It is a pity he did not give this sentence a little more thought before he wrote it; because then he might have been able to have made a distinction



between a man's being out of Christ and without Christ; for even the elect themselves while they are in a state of nature are without Christ, that is Christ does not dwell in their hearts by faith; but there never was a moment in which they were out of Him, because they were chosen in Him before the foundation of the world, and preserved in Him and called.

He tells us also in the above mentioned page, that "it is evident from God's Word that unbelievers are condemned." Now we would be at a loss to know, whether he means that unbelievers are condemned before God, or in their own consciences; whether as considered in Adam, or as considered in Christ; had he not explained his meaning a little lower down, by telling us, that "an unbeliever is condemned before God." Poor man, he little thinks what would follow as consequences if his doctrine were true; but it will become us however painful, to enquire into them.

"An unbeliever is condemned before God," and as he rightly observes, if the elect of God were unbelievers before they were brought to know the Truth as it is in Jesus, therefore the elect are condemned before God.

He then jumbles together a number of Scriptures to amuse the readers, and tells them on page 12th, that "while the elect remain in unbelief, they are condemned, {namely, before God as he thinks,} for he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God." John 3:18. Now had he said that the elect as viewed in Adam are condemned; we should have agreed with him, because "by the offence of one, {Adam} judgment came upon all men to condemnation." But the elect must be considered in Christ, because chosen in Him before the foundation of the world, and therefore if

the elect be condemned before God, Christ must be condemned before God, because he is the Head, and they the members, and if this do not border upon blasphemy I know not what does?

Again this notion, that "the elect are condemned before God" overturns the doctrine of the atonement, for if the elect be condemned before God, their sin must be charged before him, for sin and condemnation are inseparable; and if the sins of the elect stand charged before God, then God cannot be reconciled, and if God be not reconciled, the author has no Gospel to preach, for can it be Good News for a poor sinner to be informed that notwithstanding Christ hath died for sin, yet that very sin for which Christ died stands charged before God, and the persons who committed it condemned before him? Surely not, and yet this is the author's opinion if his words have any meaning; so that at the most he can only represent in his preaching, that God is reconcilable, and that he will be quite reconciled upon our believing. I am sorry to find him among such company!

Again, if this doctrine were true; namely, that "the elect are condemned before God," it would be no hard matter to prove that he and all to whom he preaches must go to Hell; for if the sins of God's people stand charged before Him, they must remain charged, for if Christ has not put away sin from before God by the sacrifice of Himself, he never will do it; and it is in vain for the author to say that it is put away on our believing, for though faith receives, yet it does not make the atonement; and if sin be charged before God before we believe, it must remain charged after we have believed for all that faith can do for us. So that every soul, upon this plan must go to Hell, for who can go to Heaven with his sins charged, and he condemned before God?

Now the passage which he brings to prove that "while the elect remain in unbelief they are condemned before God," reads thus, "he that believeth not is condemned already, &c.," and so he is as viewed in Adam, as he is also in his own conscience, but not before God as considered in Christ, for in that sense there is no condemnation to such.

He proceeds to inform us, that an unbeliever cannot be in a state of special favour with God; that is, if I understand him right, God has no particular regard for, or love to an unbeliever. Now as he rightly observes the elect are unbelievers by nature, therefore the import of his reasoning is to show that God has no special love towards his elect until they believe. I would ask then, was it no mark of love or special favour towards the elect for God to give his Son to die for them? Was it no mark of God's special favour for him to send his Spirit into their hearts to quicken, regenerate them? Though perhaps the author thinks that we believe first, and then God gives us his Son, and sends his Spirit into our hearts, and if so, I wish him all the comfort that such a tenet can afford him.

But let us attend now to the text which the author brings to prove that "unbelievers cannot be in a state of special favour with God." It reads thus, "he that believeth not shall be damned." Mark 16:16. Now here you have to remark brethren, that our Lord cannot mean that he that believeth not {now this moment} shall be damned, because many who are now in unbelief may hereafter have faith given them, and they brought to believe to the saving of their souls. It can only mean then, that he that lives and dies in a state of unbelief shall be damned. And this we acknowledge, which we may do, without saying with the author of

JUSTIFICATION MASKED, that "the elect while unbelievers, cannot be in a state of special favour with God." Now had he said that the elect while in a state of unbelief are not known to be in a state of special favour with God, we would have agreed with him, for although God loves his people with an everlasting love, yet it cannot be known to themselves nor others until they are called by grace.

He then proceeds to close the 12th page by telling us, that "the unbelief of Israel of old sorely grieved the Lord and made him angry, that he swore in his wrath that they should not enter into his rest, so that we see they could not enter in because of unbelief. Thus it appears from God's own Word, that no unbeliever can be in a justified state."

Now the scope of the author's reasoning is as follows; namely, because Israel entered not into the land of Canaan on account of their unbelief, therefore the elect while in a state of unbelief cannot be justified before God in the Righteousness of Christ before they believe. What reasoning! For although unbelief kept Israel out of the land of Canaan, unbelief will never keep the elect out of Heaven, for faith is one of those spiritual blessings which is treasured up in Christ for them; they are chosen to and through it unto salvation, and {all the spiritual Israel} shall be saved in the Lord with an everlasting salvation. Beside the rest spoken of in the above mentioned passage is not a type of Heaven, but of the spiritual rest of the saints which they that believe enter into. So that this passage is nothing at all to his purpose. He closes the paragraph by saying, "therefore we must be justified when we believe and not before." Now if he means in our own consciences we grant it, but if he means before God we deny it; till he can prove that the

Righteousness of Christ is not accepted in the behalf of his people till they believe.

We are now come to a very particular part of the subject, which you my brethren would do well to attend to, we have presented to our view an objection. Nothing can be laid to the charge of God's elect; therefore, they must have been justified from eternity, as they were elected from eternity. Answer, the apostle does not say that nothing can be laid to their charge because they are elect; but nothing can be laid to their charge because they {the elect} are justified. If this man had a good cause in hand he would make it appear a bad one, for he has now acknowledged in his answer all that we, and the apostle contend for, namely, that they, the elect are justified before God. That being the case the apostle says, who shall lay anything to the charge of God's elect? It is God that justifies, {viz., the elect,} who is he that condemneth? Rom.8:33,34. The answer is, the author of JUSTIFICATION MASKED does. But leaving him and the apostle to settle this matter, could you have thought when the writer first set off, that he would so soon have become a preacher of that faith which he once destroyed? But however so it is.

We proceed now to take notice of that scripture which speaks of vocation, or calling before justification, which our author seems to think militates against the notion of eternal justification. It is this, "whom he called, them be also justified." Rom.8:30. Now you have to remember, that the order of words in scripture does not always express the order of things, for even the order of the Persons in the Trinity is not always kept to, for sometimes the Son is placed before the Father, and at other times the Holy Spirit before them both, which though it proves their equality, yet does not destroy

the order among them. So also with respect to vocation, it is sometimes placed before election, as where the apostle says, "make your calling and election sure." II Pet.1:10. Again, they that are with the Lord are called, "chosen and faithful." Rev.17:14. But we cannot conclude from thence, that they were called before they were chosen, because Paul tells us to the contrary.

But however, suppose we attend to the order of the words, and say whom he called, them he also justified; there is then nothing unnatural in the passage, for though a man is justified before God as elect, as Saint Paul says, and as the author has proved, yet he is not justified or freed from condemnation in his own conscience till after he is called, which without doubt is what the apostle means, if the order of the words must be attended to.

He begins his 14th page with something about "a nose of wax," but as I never made one, I can say but little about it. And as to persons, "wresting the scriptures to their own destruction," I shall only say, that if anybody ever did so, it appears to me to be the author of JUSTIFICATION MASKED, for he has so wrested the scriptures already, as to overturn the atonement, and the doctrine of justification, and without these, destruction must follow of course.

He next informs us in the above-mentioned page, that "eternal justification is not only contrary to the scripture, but to reason also," and tries to prove it thus, "before we were brought into being, we could neither be justified nor condemned, for nothing can be predicated, or affirmed of that which is not," says our author.

Now here you may observe, that he denies upon this ground the doctrine of eternal election; for if nothing can be affirmed of that which is not, or has

no actual being, Paul did very wrong to affirm that we were chosen in Christ before the foundation of the world, as he did also when he said, God hath from the beginning chosen you to salvation, for says the author, "nothing can be predicated, or affirmed of that which is not."

But however as Paul has affirmed, that God's people were chosen in Christ before the foundation of the world, and blessed with all spiritual blessings as early; and that nothing can be laid to their charge "because they {the elect} are justified," then we need not be afraid to affirm the same things, of the same people.

Now be it remembered, that although God's elect have not an actual being from eternity, yet it was certain with God that they should have one, for known unto him are all his works from the beginning, or from eternity. Acts 15:18. Besides, it should be remembered also, that the elect have a representative being in Christ, even such a being as makes them capable of being blessed in Him with all spiritual blessings, and why not capable of being justified in Him, since justification is not a work that is wrought in them, but an act of grace towards them, as election is.

He next proceeds to inform us, that "as justification is a law term, it supposes, a lawgiver, a law, and a court of judicature," and tells us that "there could be no law-giver before the law was given, nor could there be a law given, before there was any person to give it to, neither can a person be brought before a judge prior to his existence." Now, let it be remembered by you my brethren, that Christ was set up as Mediator of his people from everlasting, from the beginning, or ever the earth was; even then his delights were with the sons of men. Prov.8:23-31. And a mediator implies an

offender; an offender implies an offence, or sin; sin implies a law; and a law implies a law-giver. So that God considered his people as lost creatures in Adam, before the choice was made, or it could not have been to salvation, but then God's choice of his people was not to prevent their falling by sin; but to prevent their falling into Hell on the account of their sin. And as God chose his people to salvation; salvation implies bondage, bondage implies sin, sin implies a law and a transgressor, and a law implies a law-giver. Thus,

*"His busy thoughts at first,  
On their salvation ran;  
E'er sin was born or Adam's dust,  
Was fashioned to a man." Watts.*

It is worth remarking also, that in the Covenant of Grace among the sacred three before all worlds, Christ became a Surety and promised to come and do the will of God, on the behalf of all his people; he is therefore called the Surety of a better testament, or covenant. Heb.7:22.

Now a Surety implies a debtor, a debtor implies a debt, or sin; sin implies a law, and a law implies a law-giver. Therefore if the author wish to do anything to purpose, he must first overturn the doctrine of Election; secondly, prove that Christ did not sustain the office of mediator from everlasting; and thirdly, that he in the Covenant of Grace did not stand in the office capacity of a surety for his people, for without proving these, his reasoning has no force.

He then goes on and tells us, that "God justifies none but sinners, ungodly sinners," but as it is some time since on page 8th, he told us that



"God justifieth a believing sinner," {or saint,} this will serve as an apology for the contradiction.

In his 15th page he tells us, "when it pleases the Lord to justify a sinner, a believing sinner, {or saint,} then he is brought from a state of death into a state of life." Now in his 8th page he tells us, that "justification is not a work of the Holy Spirit in our hearts," and yet when we are justified we are brought from death to life. It is a pity, the author was not better acquainted with the difference between justification and sanctification before he wrote, for then he might have avoided this blunder, as well as many others.

But let us attend to the scripture which he brings to prove, that "when God justifies a believing sinner, {or saint,} he is then brought from death to life." It reads thus, "verily, verily I say unto you, he who heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life." John 5:24. Now this text informs us, that every real believer has spiritual and eternal life, and shall never come into condemnation, {viz., before God,} but it does not say a word of our not being justified before God in Christ's righteousness until we believe; nor of our being delivered from condemnation before God, upon our believing, therefore the text is nothing to his purpose; and yet he adds after quoting it, "you see then, before we believe, we are condemned," so it seems that the writer thinks, that our believing puts away condemnation from before God. But if he can see that the elect are condemned before God until they believe, he has better eyes than I have, or than Paul had; for he declares that there is no condemnation to them that are in Christ, and a man must have good eyes indeed, to see condemnation where there is none.

He goes on however to inform us, that "the ever blessed God did intend from all eternity to justify the elect." Wonderful discovery indeed! But however, if he means in their own consciences, he is certainly right; but if before God, he is as certainly wrong; for although the apostle speaks of being called according to his purpose, he nowhere speaks of being justified before God according to his purpose, the one is an act of grace towards a sinner, and the other a work of grace in the sinner. Therefore although common sense would not say that a man is justified in his own conscience from eternity, yet common sense needs not blush when saying, a man is justified before God in Christ's righteousness from eternity; and should the author say that Christ's righteousness was not wrought out till he came in the flesh, and therefore could not be imputed; ask him then in whose righteousness it was, that the saints went to Heaven before the coming of Christ in the flesh, and should he return a judicious and scriptural answer, he will tell you, that justice acquitted all the elect, when in the Covenant of Grace, Christ their Surety promised to come and do the will of God, for they could be detained prisoners no longer, any more than a creditor could detain a debtor after accepting his surety's bond. And as to "God's people being glorified from eternity," that for obvious reasons cannot be, nor do I know anybody except the author of JUSTIFICATION MASKED who would talk such nonsense, therefore as it is of his own coining, we are willing he should have it for his own amusement. In the mean while let us proceed to examine what follows.

"Every person who is justified, enters into union with Christ, for Christ dwells in their hearts by faith; but there could be no union before creation,

the branch must be made before it can be grafted on that fruitful vine Christ Jesus, for while we were unbelievers we were condemned, and so we could not be united to Christ."

Here we may observe, that when we believe we are justified, and when we are justified, we enter into union with Christ; so that if I understand him right, it must be either faith or justification that unites us to Christ; but which of the two it is, he has not told us. But as being united to Christ by justification sounds rather strange to the ear, perhaps the author chooses to say, we are united to Christ by faith; or in other words, that faith grafts us into Christ. But then as faith is a part of our sanctification, it would sound still as odd to the ear of a thinking person, were we to tell him that a man is justified before God by a branch of his sanctification. Again, as no spiritual blessing can be received but out of Christ's fulness, it would be rather a puzzling job for the author, to tell us how we come by faith at first, without a previous connection with that fulness from whence we must receive it; beside it is worth remarking also, that faith is not a grace of union, but of communion.

But we may observe again, that this idea of a time union made by faith supposes a time when we were out of Christ, or there could be no occasion for grafting us in, and then instead of the Apostle saying, "he hath chosen us in Christ before the foundation of the world," he should have said, he hath chosen us out of Christ, before the foundation of the world, to be grafted into Him in time, for the author tells us, "the branch must be made before it can be grafted on that fruitful vine Christ Jesus." So he seems, poor man, to have no idea of anything but a time election or union, therefore we find that his

election and justification before God bear the same date.

But I must tell you my brethren, for whose instruction I am now writing, that the idea of grafting into Christ in time, has not the least foundation in the Word of God; and neither the author, nor any other person can bring us one passage of Scripture to prove a union to Christ by grafting. The word occurs nowhere in the Bible that I know of, but in the 11th of Romans, and whoever reads the 17th verse of that chapter, must see that the Apostle has no such thing as grafting into Christ in view, for it is a grafting in among them which he there speaks of; so that the whole scheme of grafting into Christ by faith is a mere fiction, and without any foundation in the Word of God, and therefore to be rejected as erroneous.

But we may observe again, that the author informs us also that "while we were unbelievers we were condemned, and if so, we could not be united to Christ," which implies if we be united to him, we are not condemned, but justified. Now Paul tells us, that we were chosen in Christ before the foundation of the world, and Jude says, "preserved in Christ Jesus and called." So that if we were chosen in Him before the foundation of the world then we could not be out of him; and if we were preserved in him, we were not preserved out of him; and if we were called in him, we were not out of him when called. Therefore as we were chosen in Christ, preserved in Christ, and called in Christ, then we must be justified in Christ; for as all that are out of Christ are condemned before God on account of their sins; all that are in Christ must be justified before God, from every charge that can be brought against them; for as out of him we cannot be justified, so in him we cannot be condemned before God. Thus it appears

that according to our author's own reasoning, as it does also from the Word of God, that eternal election and eternal justification must stand or fall together.

I very well know what puzzles the author and those of his sentiments; they're not being able to account for a man's being justified and condemned at the same time. But this difficulty my brethren will soon be removed by considering that all God's people have relation to two heads; namely, Adam and Christ, and while they are condemned in the former, they are justified and complete in the righteousness of the latter. Besides, a man may be justified before God in the righteousness of Christ, as are all the elect; and yet condemned in his own conscience for want of knowing it. Therefore, we conclude that a man is justified {manifestly and in his own conscience} by faith.

At the bottom of the same 15th page the author says, "if the elect were justified from eternity, they never could fall, nor be in a lost condition." What ignorance! Whereas God's choosing them to salvation implies, that he viewed them in that state in Adam before the choice was made and he did not choose them in Christ to prevent their falling by sin, but to prevent their falling into Hell for their sin, as before observed, and therefore Christ came to seek and to save that which was lost, as were all his people as viewed in Adam; and the coming of Christ in the flesh was to fulfill his Covenant Engagements with his Father, on the behalf of those his people.

He tells us on page 16th, "if a man be justified before he believes as the Antinomians say he is, was not that a true charge, nay but he deceiveth the people?"

Now you have to observe, an Antinomian is one who is against the law of God, and says he has nothing to do with it; but as I never have met with

such an one since I have been in Hull, and as my sermon on Reconciliation will inform the reader that I am not of that number, I shall say no more about it; but this I will venture to say, that though as considered in Adam we were condemned and lost; yet as considered in Christ, we were justified before God, and that too before we believed, though we were not justified in our own consciences till after we believed. Nor can the author of JUSTIFICATION MASKED overturn this truth, unless he can prove that we were not chosen in Christ till after we believed; for if the Head be justified before God, so must the members; and if the members be condemned, so must the Head.

He tells us towards the close of the above mentioned page that "if men were justified from eternity, nothing could be laid to their charge; if so, where is the justice of God the Father in causing the sword to awake against the Man that was his fellow?" I answer, because Christ in the Eternal Counsel of Peace became a Surety for his people, took their debt upon himself, and promised to pay it, to fulfill which promise, was the errand upon which he came in the flesh. Therefore, if the author could but see it just of a creditor to demand the debt of a surety, which he has taken upon himself, when the time agreed upon between them is expired, he might then see the Justice of God in punishing his own Son for his people's sins.

Page 17th, he asks "what use can it be for the Spirit to convince the elect world of sin if they were pardoned from eternity? What need is there for him to apply that blood which cleanses us from all sin, when sin was done away from eternity?"

Now here we may observe with our Lord, that the whole need not a physician, but them that are sick; and till a man feels his disease, he will prize

neither the physician, nor yet his medicine, and although it is a scriptural truth, that Christ hath put away sin {before God} by the sacrifice of himself, Heb.9:26, or he never will put it away; yet, it is the Spirit's work to convince of sin and put away the guilt thereof out of the conscience. And although it is a glorious truth, that God doth not impute sin to his people, having laid it all upon Christ; yet, that does not set aside the necessity of the Spirit's applying the blood of Christ to purge the conscience from dead works; at which time that which was before an evil conscience becomes a good one. It is a pity, the author cannot make a proper distinction between Christ's putting away sin before God, and the Spirit's putting away the guilt thereof out of the believer's conscience.

But now let us proceed to the 19th page, where the author informs us, that "he infers that a man is justified before God by faith; but in his own conscience and before men he is justified by works." Let us examine this inference, that "a man is justified before God by faith." Now if you ask what the author calls faith, he tells you on page 22, "it is the most immanent grace of the Spirit." Therefore, if his doctrine be true, we are justified before God, by a grace of the Spirit, and yet he tells us on page 8, that "justification is not a work of the Holy Spirit in our hearts."

Here we may observe my brethren, that he has put faith as the matter of a sinner's justification before God, instead of the obedience of Christ, or the redemption that is in Him; although the Apostle tells us, that we are justified {before God} freely by his Grace, through the Redemption that is in Christ Jesus, and that by the Obedience of One, shall many be made righteous. And if this has not a tendency

to embarrass the minds of his hearers and to mislead them, I know not what has?

Now you may remember, that he has before said, that the object of justification is an ungodly saint, which is not to be found neither in Heaven, Earth nor Hell; and here he tells you, that a man is justified before God by a grace of the Spirit, so that the sum of both is this, an "ungodly saint is justified before God by a grace of the Spirit." Alas what gross divinity! I have been told indeed, that some other ministers in this town have had a hand in this publication; but at present I entertain a better opinion of their understanding, than to think that they would have suffered such nonsense to have passed through their hands; therefore, let the author have all the honour of it.

But let us now proceed and examine the other part of this inference, which reads thus, "but in his own conscience and before men by works." One would think that the author must have some more perfect works than this performance is, or he could never be justified in his own conscience by them.

But however, we may observe here that good works are put in the place of faith, for had he said, we are justified before God in the righteousness of Christ, {as he did in his 8th page,} in our own consciences by faith, and before men by our works, it would have been more consistent with the word of God. But as to good works, although they who have believed, will be careful to maintain them, as the apostle says, Tit.3:8, yet he does not add, that you may be justified in your consciences by them; but these things are good and profitable unto men, and whoever abounds in them is freed from condemnation, or justified before men; but as to peace of conscience, that is enjoyed in a way of believing.



In his 21st page he tells us, that "eternal justification is not founded on scripture nor reason, so it cannot be true," which implies that if it be founded on both, then it must be true. Now, Paul tells us, that there is "no condemnation to them which are in Christ Jesus," Rom.8:1, and as we were chosen in Christ before the foundation of the world, Eph.1:4, then we must be justified before God as early. Again, as nothing can be laid to the charge of God's elect, Rom.8:33, then all God's elect must be justified before him in Christ's Righteousness, which righteousness is called an everlasting righteousness, Dan.9:24, a righteousness everlastingly accepted of God, on the behalf of his people.

Nor is this doctrine contrary to reason, for as Christ was set up as Mediator from everlasting, from the beginning, or ever the earth was; it must be on the behalf of his people, who were then viewed by him, as fallen creatures in Adam; or they could not have been chosen in Christ to salvation. Beside, Christ became a Surety in the Covenant of Grace, took his people's debt upon himself, and gave his Father a promise, or bond, saying, "lo I come to do thy will O God." And you know that it is quite reasonable for a creditor to acquit a debtor, after he has accepted his surety's bond; nay, the creditor must be unjust not to do it. Therefore, as the doctrine of eternal justification before God is agreeable both to scripture and reason it must be true, according to our author's own reasoning.

He tells us also in the same page, that "to drink in unsound doctrines is an awful sign of reprobation." Therefore, it will not be amiss to compare the author's ideas with the word of God.

First, as the idea of a time justification before God represents sin to be charged to, and God angry with his people; it must be an error, for "God was in

Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the {his ministers} word of reconciliation." II Cor.5:19.

Secondly, as a time justification before God sets aside the atonement, it must be an error, for he hath "made peace through the blood of his cross," Col.1:20, and by him we have "received the atonement." Rom.5:11.

Thirdly, as a time justification before God represents Christ and his members condemned before him, this must be an error; because they are all acquitted by justice, of which the resurrection of Christ from the dead is a manifest proof. I Pet.1:3.

Fourthly, the scripture informs us that we were chosen in Christ before the foundation of the world, preserved in Christ and called; but this man says, we are grafted into Christ upon our believing, though not a word of grafting into Christ is mentioned in all the Bible, therefore this must be an error.

Fifthly, the apostle says, there is no condemnation to them which are in Christ Jesus, and that nothing can be laid to the charge of God's elect, as such; but this man says, "we are condemned before God until we believe," and therefore sin must be charged, without which there could be no condemnation; which certainly is a very great error also.

Sixthly, the apostle says we are justified {viz., before God} through the redemption which is in Christ Jesus; but this man says that, "we are justified before God by faith," therefore this must be an error also.

Seventhly, the scripture says, God justifies the ungodly, Rom.4:5, but our author says, "he justifies the believing sinner," viz., the godly, for no

real believer can be without God, or ungodly; therefore, this likewise must be an error.

Eighthly, the apostle says, it is God that justifies, this man says, "it is faith that justifies."

Ninthly, the word of God says, Christ hath put away sin {before God} by the sacrifice of himself, Heb.9:26, but this man represents that believing puts it away; for he tells us that, "we are condemned before God until we believe," but this also must be an error. Now if drinking in errors or unsound doctrines be an awful sign of reprobation, what can be more applicable to the author, than thou art the man.

As it would be wrong of us to cast away the precious with the vile, and to reject a little truth, because it stands amongst a great deal of error; I wish to make a remark on a few words which he has dropped in his 22nd page concerning faith; by which I suppose he means the faith of God's elect, it reads thus, "faith is the most immanent grace of the Spirit."

Here my brethren you have to remember, that he is here speaking of the thing itself, and not of an act which is performed by virtue of that thing; and herein he agrees with Bunyan, Brown, Butterworth, Mason, Romaine, Gurnall, &c., who all of them call faith a grace of the Spirit, and to me it appears plain from the word of God, that the faith of God's elect is a divine grace, and believing is the immediate effect thereof. The pious and learned Doctor Gill calls it "a working grace," of which Christ himself is the author and finisher.

He tells us also, when speaking of the faith of God's elect, that "this faith is secured and made sure to them by their election; they are chosen to, and through it unto salvation, they believe in consequence and by virtue of it." And indeed,

without this way of conceiving of faith, I do not see how we can account for our Lord's words to Peter, where he told him, "I have prayed for thee that thy faith fail not." Now as a grace of the Spirit it did not fail, though it did as to its acting. But if we consider faith itself to be, "an act of the mind giving credit to the divine testimony," as is by some asserted; then what follows but that Peter lost his faith, for did he give credit to the divine testimony, that Jesus was the Christ the Son of the living God, when he denied him with oaths and curses? Surely not!

Should any say, that Peter denied Christ through fear; I ask then, did Peter give credit to the divine testimony, which says, "he that loses his life for my sake, shall find it?" Surely he did not. Should any say he did it through shame, did he then credit the divine testimony which says, "whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed," when he shall come in his own glory. Surely he did not. For if he had, he would sooner have died for Christ than he would have denied him.

From hence then we may observe, that if the essence of Peter's faith, were "an act of the mind giving credit to the divine testimony," then the essence of Peter's faith failed, and Christ prayed in vain. But Christ did not pray in vain, nor did the essence of Peter's faith fail; and therefore the essence of his faith was not an act of the mind giving credit to the divine testimony; but a grace of the Spirit in his heart maintained by Christ its author and finisher.

But perhaps some may say, that Peter did not lose the life of faith; I reply the life of faith is Christ himself, besides, our Lord did not say, I have prayed for thee that the life of faith fail not, but that thy "faith" fail not. Others perhaps may say, that Peter's

faith did not fail finally; I reply, if Peter's faith failed but for an hour, he lost his spiritual life in that hour; for if Paul lived by the faith of the Son of God, Peter must die for want of it, but that could not be.

Having thus pointed out to you, what I think to be erroneous, and what I believe is truth; I would wish you to choose the one, and refuse the other; and do not revile the author, or treat him as an enemy, but pity and pray for him as a mistaking man; that God may give him to know the truth, to love the truth, to embrace the truth, to preach the truth, to live the truth, and to die in the enjoyment of it, that he may be happy for ever and ever.

Now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them, who are sanctified.

**FINIS**