

DIVINE CONSOLATIONS

OR

A Fountain of Life and Comfort.

THE THIRD PART

**Declaring that the Elect
Were Justified from the Punishment
Of Sin by Christ, When He Was Upon the Cross,
And The Objections Against it are Answered.**

&

**That Christ Alone is Our Life, Happiness, Peace,
Strength, Comfort, Joy, and All Perfection.**

*"Blessed is the man to whom the Lord
will not impute sin." Rom.4:8.*

"Being now justified by his blood." Rom.5:8.

*"Who shall lay anything to the
charge of God's elect?" Rom.8.33.*

*"For they are without fault
before the throne of God." Rev.14.5.*

By Samuel Richardson

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To all that love Jesus Christ in sincerity; heirs of the purchased possession; to as many of them as this shall come; understanding to know, and love to embrace the truth.

Holy and beloved in the Lord; behold; I present to your view Christ crucified, which is the sum and substance of the Gospel: The Priesthood of Christ, and the sufficiency of his Sacrifice to save, is the main thing I contend for against the Papists, who say, Christ's sacrifice is not sufficient without their sacrifice. Charity saves, says one. Without good works, no salvation, says another. A third says that Christ's sacrifice is not sufficient for our Salvation without believing, that believing saves, and that without believing, we cannot be saved. Ye see, they all urge a necessity of something for salvation besides Christ's Sacrifice, without which something, they say, we cannot be saved; so that they deny the sufficiency of Christ's sacrifice to save, and so deny that Christ does save. For those he saves, he saves by his sacrifice. Also if Christ and something else saves us, Christ saves us not. For he is no Saviour if he be but a part of a Saviour; therefore, in adding something to Christ's sacrifice, they deny the sufficiency of Christ's sacrifice so that their opinions are dishonorable to Christ. Therefore, as we tender the honor of Jesus Christ, we are to hate and abhor them, being enemies to the Cross of Christ and therefore abominable. If we consider how generally these are received and scarcely contradicted by any, thus believing, and Christ and believing together saves us; sure it should greatly stir us up, and provoke us to contend for the sufficiency of Christ's sacrifice, though our contending should cost us our lives. There is no truth more honorable to Christ, nor of greater concernment to his glory, and our salvation, than this is. Take away anything of the sufficiency of Christ's sacrifice, and our salvation is destroyed. What a dishonor were it to God to send Christ to save us, and yet for him not to save, and not to be sufficient to save. There is no opinion in the world that my soul doth more abhor, nor against which I would more freely lay down my life for - than this! This Treatise tends to exalt Christ alone. Self is not exalted, nor nothing of man. This doctrine puts a man upon a whole denial of himself, because man and his best works are not only wholly

shut out in this work, but trampled upon in respect of Justification and Salvation. This doctrine strips us naked from all things else but Christ. It is not I and my works, nor Christ and my works together that saves me, but Jesus Christ alone is he that saves us from our sins, etc.

Many want this light. Desire and hope of doing good moved and encouraged me to take pains herein, and send it into the world. I have no prejudice against the persons of any, nor would I have any think ill of them. In many things we sin all, in one kind or other. It's in vain to expect better so long as we are in this world. Neither do I know that I take any pleasure in writing against any, no further than I think myself bound in conscience to witness to the truth, and then especially when others omit it. Mr. Geree's Book against Dr. Crisp has been published above four years, and no answer given to it by any. Neither have I heard that any other hath given any answer to the other foul Treatises; the most of them have been published several years. O ye that love the truth! Is it a small matter to you for Christ to be dishonored, and his truth condemned? Do ye not regard what violence is offered to the sufficiency of Christ's sacrifice? If yea, why are ye so silent as if there were none to answer? God complains that none pleads for truth. {Isa.59:4} It might grieve us to consider that others take more pains for error than we do for truth. Can we say we love the Lord and his truth as we should and not lay it to heart? In these cold days, the love of many, too many, waxes cold to God and man. Many profess love to Christ yet few love him as will appear ere long. For the knowledge and practice of the truth shall be slighted and hated. There shall be found but a very few that will own it. The more dark or doubtful anything appears, the more narrowly search the Scriptures and consider them. The benefits will answer the pains. Set aside partiality, prejudice, and the opinions of men. Neither receive nor refuse without sufficient trial. Pray to God to reveal his truth to thee. I trust the Lord that has directed this to thee will bless it to thee so as you shall praise and honor him all your days which is the desire of;

Samuel Richardson.

***To Colonel Robert Tichborne; Mr. Maurice Thomson,
Merchant; Mr. William Packer, Captain; & Mr.
Methuselah Turner, Linen Draper.***

***Fulness of joy, happiness and glory.
Much honored and worthy Sirs;***

Christ and him crucified is the best and most desirable object that can be presented unto your view. What can be better or more desirable? This is our happiness and glory and our chiefest joy. Joy sweet, satisfying, unmixed, pure, spiritual, glorious, full, and eternal. There is no sweetness like to this of Christ's dying for our sins. His suffering for us the whole punishment of sin so that God will not impute sin to that soul for whom Christ died. Therefore, we are forever freed from the punishment of sin. The more we know this truth, the more sweet is Christ to us and the more fixed on Christ our hearts will be, the more we love and obey him and contend for the truth once delivered to the Saints. This subject is love, the best love, which is most sweet and full of divine consolation. In the view thereof, I trust you shall find some sweetness. And if you had not enjoyed this sweetness, you could not have sent it forth so naturally, fully and sweetly to me as you have done. I have great cause to be thankful to you, and God for you. Your love to me has caused me to dedicate this small Treatise to you as a testimony of my hearty thankfulness to you for your love. The Lord bless you and keep you from all evil. So he prays that remains;

Your much obliged,

Samuel Richardson.

Of the Justification of a Sinner before God.

Rev.1:5.

"Unto him that loved us, and washed us from our sins in his own blood."

These words declare the virtue, fruit, and efficacy of Christ's blood, and the privileges and happiness of the Elect by it. The word "our" comprehends the Elect, as appears, John 10:29; 6:37, &c., II Thes.2:13-14; Tit.3:3-7, &c. By the word "sin" here, we are not to understand the being of sin, for sin hath still a being in the Saints. Paul says, "sin dwelleth in me." Rom.7.17. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I Jn.1:8. In many things we sin all; nor are we to understand it of the pollution and defilement of sin, for sin is as filthy and as abominable as ever, and as defiling as ever; therefore, by sin we are to understand the charge, curse, wrath, the condemnation of sin, viz., the whole punishment of sin. The word "washed" is a borrowed word from washing the dirt and filth from cloths, &c., so here "washed us from our sins," is equivalent to having separated and cleansed us from sin, viz., the punishment of sin. This "him" that hath washed us is Jesus Christ. Rev.1:5. The word "blood" comprehends his death and something else, as appears, Heb.9:20-24, "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. He offered himself through the eternal Spirit. The life and substance of all lay hid under this veil, that is to say his flesh, Heb.10:20, and by virtue of this union, there was such a worth in Christ's blood as was able to do it. "For by one offering he hath perfected forever them that are sanctified...now where remission of these is, there is no more offering for sin. 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." Heb.10:14-20. "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." I Pet.1:18-20. "The church of God, which he hath purchased with his own blood." Acts 20:28. "Hath washed us in his own blood," which declares that it is done, and therefore it's not a doing, nor yet to be done; for he did it in his own blood, that is, when he shed his blood; his own blood; that is, the blood of his body. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb.13:12. By his death he did wash and cleanse us from our sins, that is, from the punishment of them. The cause why he washed us from our sins, that was his love, which was in himself; nothing in us, or done by us, did cause him to die for us.

Doctrine: That Jesus Christ by his death upon the cross, fully freed his from sin {that is to say} the punishment of sin forever, as fully as if they had never sinned.

For proof, consider these arguments of reasons drawn from Scripture, and I shall be the larger therein, because there is much consolation in it; also, it is denied by many who ascribe our Justification from sin to believing, &c. For from the Scriptures I thus reason.

Argument 1. Jesus Christ hath suffered for our sins, then he has suffered the whole punishment of sin. If so, then we are freed from the punishment of sin; and, if he freed us not from that, his suffering for us was ineffectual, and he freed us not from anything at all; for there was nothing that we were liable unto, but the punishment of sin. But Christ suffered for us, for our sins, the just suffered for the unjust. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Pet.3:18. Christ was made sin for us. "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. He offered himself for the errors of the people. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb.9:7. The punishment of our sin was death. "But of the tree of the knowledge of good and evil,

thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen.2:17. Christ tasted death, and underwent the same. "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." Heb.2:9. He gave himself for our sins. "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. He laid down his life for ours. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." Jn.10:15. Christ shed his blood for the remission of sin. "For this is my blood of the new testament, which is shed for many for the remission of sins." Matt.26:28. Therefore, it was sufficient for the remission of sin; if it be remitted, the punishment is taken away. If his life was not sufficient for ours, his precious blood sufficient to satisfy for all our sins, I Pet.1:19, to what purpose did he die for us?

The Law says, "cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal.3:10, so that {before Christ} we were under the curse; the curse was the punishment of sin; Christ to free us from it was made a curse for us. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14. He that is hanged is accursed of God. Deut.21:23. He bare the punishment of our sin that we should not bear it. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed, &c." Isa.53:4-5. "Who his own self bare our sins {the punishment of them} 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. So that Christ's payment of our debt is our discharge; for by the law of God and man, if the debt be paid, the debtor is freed as fully as if he had never owed anything, for justice can require no more than a full payment. If my debt be paid, it matters

not whether I paid it or another; so if be paid, does not he to whom it is due, reckon that he is paid at the moment that he has received it. If he be asked, is not such a one in your debt? His answer is no; I am paid, he owes me nothing and my book is crossed.

But, if you ask the debtor, are you not in such a one's debt? It may be he will answer yes; to whom answer may be made, you are mistaken; you owe him nothing; therefore, you are not in his debt. Your surety hath paid it and I asked your creditor, and he told me all is paid, and you owe him nothing, and that his book is cancelled, crossed, &c. Saith the debtor, if it be so, I owe him nothing, I did not know so much before, neither the creditor nor my surety did not tell me that my debt was paid; therefore, I thought it had not been paid. Will not the debtor be glad, rejoice, and triumph, and say, I am glad my debt is paid; I was not able to pay; I was afraid to be cast into prison, but now I know I owe him nothing; I am not afraid of anything he can do to me, now my debt is paid. It's so in this case! Remission of sin could not be given before Christ's death, but in reference to this price. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15. In all their sacrifices, Christ was presented slain, to teach, that in his blood is complete remission, and without his blood no remission.

For the sins of the Elect that were past before Christ's death, God was content to trust Christ for payment; and this is called God's forbearance. "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." Rom.3:25. The debt now being paid forbearance ceaseth, "wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb.2:17. The elect were by his death reconciled, and this is declared to us in the Gospel, even before we believe it. Christ suffered for us without any act of our own; yea, without our consent or knowledge of it, and he then justified his people, that he might have all the glory of their

salvation. "But 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.

Argument 2. If Christ hath saved us and redeemed us, then he has saved and redeemed us from the punishment of sin; else from what are we saved? But Christ is he that has saved us. "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. Christ gave himself to redeem us from all iniquity. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:14. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph.5:2. "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. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb.7:27. To be redeemed from iniquity is to be redeemed from the punishment of sin. The slaying of Christ was our redemption. "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. Redemption and forgiveness of sin is one. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Col.1:14. Remission and Redemption is the taking away the blame and punishment of sin. When Christ was cut off, he made an end of sin. "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. "Yet it pleased the LORD to

bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 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.53:10-11. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." Jn.10:15. To make an end of sin is to make an end of the punishment of sin, which was removed in one day. "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.3:9. When Christ died, then the hour of that day was come. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Jn.1:29. So that ever since that day and hour, the punishment of our iniquities have been removed from us. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26. We were reconciled to God by the death of his Son. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:9-10. Therefore ever since his death, we have been reconciled; before Christ entered the heavens, he had obtained an eternal Redemption for us. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb.9:12. Eternal life promised. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jn.17:3. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Jn.11:25-26. "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." I Jn.1:2.

Argument 3. If nothing can take away sin but Christ, then no sin from the beginning to the end of the

world shall ever be taken away, but what he then took away by his death; but nothing else but Christ's death could take away sin; the blood of bulls and of goats could never take away sins, Heb.10:4; the priests by all their offerings could never take away sin, Heb.10:11; our prayers, tears, nor any work of righteousness we could do, could not do it. "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. Christ's believing could not do it, {much less our believing,} and if it could, why did he die? He took away sin by the sacrifice of himself, Heb.9:26; the offering of the body of Jesus took it away once for all. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb.9:15. "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:26. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb.10:17-18. "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. Our sins were too heavy a burden for us to bear. "For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me." Psal.38:4. Christ was mighty to save, therefore able to bear them. "Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." Psal.89:19. Therefore the Lord was pleased to lay on him the iniquities of us all; yea, the punishment of them all was laid upon Christ, Isa.53:6, and so saved us from the punishment of them. Therefore Christ is called the Author of salvation, Heb.5:9, because he is the Author of our freedom from the punishment of sin and the means of salvation through or by Jesus Christ, because it was through him and by him effected. "In whom we have redemption through his blood, the

forgiveness of sins, according to the riches of his grace." Eph.1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Col.1:14. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21. Christ came into the world to save sinners, I Tim.1:15, therefore, when he was in the world, he did save his elect from their sins, else he lost the end of his coming. He is called Salvation itself, Isa.49:6, because he alone has saved us without us; without our believing or works he has fully and wholly saved us. He is no half Saviour, for he saith, "my own arm has brought salvation," Isa.59:16 & 63:5, therefore, it's not now to bring, because he hath saved us from the punishment of sin; for he bore our sins, and carried them away. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa.53:4-5. If he had not then freed us from the punishment of sin, Christ had not exceeded the priests under the Law and their offerings, but had been as very a shadow as they were. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD." Lev.16:30. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb.10:10-12. "Which are a shadow of things to come; but the body is of Christ." Col.2:17.

Argument 4. If the blood of Christ cleanses us from all sin, Jn.1:29, I Jn.1:7, then anything else does not, nor cannot cleanse us from any sin. Some weakly conceive that Christ hath been taking away sin this sixteen hundred years, and yet this work is still to be accomplished. This is quite contrary to the teaching of Holy Scripture! "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. "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. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did once, when he offered up himself." Heb.7:27. Say some, can sin indeed be taken away, and yet still remain in us too? I answer, yes, in a several consideration the saints are polluted with sin, and yet they are free from sin; they have indwelling sin, I Jn.1:8-10; in their conscience they are charged with sin; yet, they are free from all charge. "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15. "Elias was a man subject to like passions as we are." Jas.5:17. The saints are free from all sin, "for he that is dead is freed from sin," Rom.6:7; "how shall we, that are dead to sin, live any longer therein," Rom.6:2; "for ye are dead, and your life is hid with Christ in God," Col.3:3; they cannot sin, "and ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him," I Jn.3:5-6; but, "this is a great mystery; but I speak concerning Christ and the church," Eph.5:32; we indeed speak the wisdom of God in a mystery, I Cor.2:7, and but few understand this mystery, as it is so great. "And without controversy great is the mystery of godliness; God was manifest in the flesh." I Tim.3:16. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33.

Argument 5. If Christ's righteousness is sufficient to free us from the punishment of sin, and his righteousness is ours, then we are freed from the punishment of sin; but Christ's righteousness is sufficient, as appears II Cor.5:21, "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;" Christ is ours, therefore, his righteousness is ours, for they are inseparable. "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. "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. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:24-25. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." Isa.54:17. Therefore, neither believing, nor any of our works can free us from the punishment of sin.

Argument 6. Those that are without fault, they are not liable to any punishment of sin, but believers are so, "for they are without fault before the throne of God." Rev.14:5. "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." Jude 1:24. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Col.1:21-22. It's an act of injustice to charge one to be guilty of that which he is free of, but more unjust to punish him. He that is free from sin, is an innocent man without fault, and therefore ought not to be punished.

Christ is without sin, Heb.4:15, and just "as he is, so are we in this world," I Jn.4:17; we are all fair in Christ. "Thou art all fair, my love; there is no spot in thee." Song.4:7. "And ye are complete in him, which is the head of all principality and power." Col.2:10. We are perfect in Christ; "we speak wisdom among them that are perfect," I Cor.2:6; just or justified "men made perfect," Heb.12:23; Christ was made perfect through suffering. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," Heb.2:10; then were we made perfect by it, for what he was made, he was made for us. We are made the righteousness of God in him, II Cor.5:21; the LORD'S works are all perfect. "He is the

Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." Deut.32:4. Therefore, we in him are perfectly and everlastingly righteous. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.

We are one with Christ. Eph.5:30-32. He that sanctifieth, and he that is sanctified, are all of one. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb.2:10-11. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Jn.17:21. We were reconciled unto God "in one" body by the cross. Eph.2:16. In the body of his flesh we were presented holy, unblameable, and unproveable in his sight, Col.1:22; to be presented holy in his sight is to be cleared in his sight, without fault, holy, just and righteous; to be perfect, and to be free from sin, and to be free from the punishment of sin, is one thing; therefore, we are freed from the punishment of sin.

Argument 7. Those that are freed from sin, they are freed from the punishment of sin, but we are freed from sin. "For he that is dead is freed from sin," Rom.6:7, "but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:6. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom.8:2. Therefore we are freed from the punishment of sin, else how are we freed, and from what? Christ says, "Lo, I come to do thy will, O God," Heb.10:7, that will was to take away sin, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb.9:26, "and ye know that he was manifested to take away our sins; and in him is no sin." I Jn.3:5. Christ made all those whom he represented free, Gal.5:1; his death paid for the freedom I now enjoy. Rom.7:24-25. "If the Son therefore shall make you free, ye shall be free indeed."

Jn.8:36. We are called saints, holy, separated, &c., but if we were not freed from sin, how are we holy? What kind of Saints are we? That which frees us from sin, is nothing in me, but everything in him. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty {or freedom} them that are bruised." Lk.4:18.

Argument 8. If Christ has purged away our sins, then they are gone; we are freed from them, from the punishment of sin; but Christ has purged our sins away. "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." Heb.1:3. "Iniquities prevail against me; as for our transgressions, thou shalt purge them away." Psal.65:3. "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.6:7. When Christ died, by his death he fulfilled this prophesy, to purge away sin, viz., the punishment of sin; therefore, he has freed us from the punishment of sin.

Argument 9. If our sins cannot be found, then they cannot be laid to our charge, but our sins cannot be found. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. "As far as the east is from the west, so far hath he removed our transgressions from us." Psa.103:12. Therefore, we are freed from the punishment of sin.

Argument 10. If we are not in our sins, then we are just and righteous, but we are not in our sins because Christ is risen. To say we are in our sins is to deny that Christ to be risen, I Cor.15:17, which is to deny him to be the Christ, the Son of God, and to make him to be a false witness. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins," I Cor.15:15-17, but if

Christ indeed be raised, you are no longer in your sins. Christ took away sin by the sacrifice of himself; therefore, we are not liable to the punishment of sin. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25.

Argument 11. If not anything can be laid to the charge of God's elect, then they are not liable to any punishment of sin; but, not anything can be laid to the charge of God's elect, Rom.8:33; to be free from sin, and to be free from charge, and to be freed from the punishment of sin is one thing; and they that are justified by his blood, they are justified from all sin, and, therefore stand not chargeable to him for any sin. So that ever since the elect were reconciled to God by Jesus Christ, their sins were never imputed to them, as appears, II Cor.5:18-19; they have sin, but it's not imputed.

Argument 12. If Christ hath delivered us from the curse, then we are not liable to the punishment of sin, for the curse and punishment of sin is one thing, Gal.3:10, but we are delivered from the curse. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14. No curse can come nigh our dwelling place, "because thou hast made the LORD, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psal.91:9-10. Christ's suffering for us is as sufficient for us as if we had suffered for us in our own persons; Christ by is made a full and perfect satisfaction; therefore, we are freed from the punishment of sin.

Argument 13. If there be no condemnation to them that are in Christ, then there can be no punishment due to them; for punishment and condemnation are one thing, but there is no condemnation to us. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom.8:1. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of

the servants of the LORD, and their righteousness is of me, saith the LORD." Isa.54:17. Therefore, we are freed, &c., for our sins are not imputed to us, II Cor.5:19, therefore we are not liable to any condemnation for them. "Blessed is the man to whom the Lord will not impute sin." Rom.4:8.

Argument 14. If Christ has delivered us from the wrath to come, then we are not liable to any punishment of sin, for wrath and punishment are one. "And in that day thou shalt say, O LORD, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. 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." Isa.12:1-2. But Christ is he who has delivered us from the wrath to come, I Thes.1:10, if it be so, then we are not liable to any; then we have no cause to fear any punishment to come, because to us there is none to come. "Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom.5:9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thes.5:9.

Argument 15. If that which was against us was nailed to his cross, then the punishment of our sins was nailed to his cross; for that and nothing but that was against us; but that which was against us was nailed to his cross. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col.2:14. Therefore, ever since his death there hath not been anything against us. When I look into the book of justice, I see that all is paid, crossed, cancelled; before God we were acquitted and set free by Christ and are ever so. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "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.7:25.

Argument 16. If our peace and reconciliation was made by the blood of his cross, then ever since his death, our peace and reconciliation has been made. But, our peace and reconciliation was made by the blood of his cross. "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. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Col.1:20-22. If Christ has made our peace for us, then we cannot make our peace with God. "For he is our peace." Eph.2:14. If he was before we were, our peace was before we were. Therefore, we are freed from the punishment of sin. "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. Christ is the Prince of Peace. Isa.9:6.

Argument 17. If our sins were blotted out, then they are not chargeable, but they are blotted out. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and glorified himself in Israel." Isa.44:22-23. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. Therefore, we are freed from the punishment of sin.

Argument 18. If the enmity that was against us be slain and abolished, then we are freed from it, but the enmity that was against us was slain and abolished in his flesh. "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; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph.2:13-16. "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. Therefore, ever since his death it hath been abolished. The enmity that was against us is nothing else, but the curse, wrath, which is the punishment of sin; and if it be slain, it cannot hurt us; if it be abolished, it is not; and we cannot meet with nor suffer by that which is not; for that which is not, hath no being. Therefore, we are forever freed from the punishment of sin.

Argument 19. If God will not remember our sins, he will not punish us for them; but he saith, he will not remember our sins no more. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa.43:25. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." Jer.31:34. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12. God is not capable of any forgetfulness; what he ever knew, he ever shall. All that ever was, is, or shall be, he ever knew, and ever shall. He is only wise, Rom.16:27; he cannot know more nor less than he does, so this forgetfulness as attributed to the LORD is only a borrowed expression. It's a similitude that the Lord expresses to satisfy us, as if God should say, as that which is not remembered cannot be imputed, it cannot be charged, nor punished; so certainly I will not charge any sin to you, nor punish you for them, no more than if I had forgot it, and never remember any such thing; for that which is not remembered, cannot be punished. So his removing our sins far from us, as the east is from the west, Psal.130:12, the casting them into the sea, Mic.7:19, the casting them behind his back, Isa.33:17, the carrying them away into a land not inhabited in the wilderness, Lev.16:22, his covering them, Psal.32:1, making an end of sin, Dan.9:24, blotting them out, Isa.44:22, these and the like expressions of God are to satisfy and assure us that he will never charge us with them, or impute them to us, or punish us for them, which is enough to satisfy us that we shall never suffer any punishment for them.

Argument 20. If we may have boldness in the day of judgement, then we may ever have boldness; for

that is the most dreadful and terrible day of all; but we may have boldness in the day of judgement. "Herein is our love made perfect, that we may have boldness in the Day of Judgment; because as he is, so are we in this world." I Jn.4:17. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." I Jn.2:28. Then all is paid, and nothing can be laid to our charge. Tell me, what boldness could we have in the day of judgement if anything could be laid to our charge, if all were not completely paid and utterly abolished; if we were not freed and delivered from the punishment of sin?

Argument 21. If we are blessed with all spiritual blessings in Christ Jesus, Eph.1:3, then are we freed from the punishment of sin; if we were not freed from that, then our condition would be most miserable; but we are blessed. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:1-2.

Argument 22. Those that are blessed, shall never be cursed, but we are blessed. "And God said unto Balaam, thou shalt not go with them; thou shalt not curse the people: for they are blessed." Num.22:12. "Thou blessest, O LORD, and it shall be blessed forever." I Chron.17:27. "Ye are blessed of the LORD which made heaven and earth." Psal.115:15. "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the LORD hath blessed." Isa.61:9. There is nothing but a blessing to come, even the "sure mercies of David," Gal.3:14, according to "the immutability of his counsel," Heb.6:16-17; therefore we are forever freed from the punishment of sin.

Argument 23. Those that are blessed, heaven is provided for, and they shall be saved, but the elect are blessed and shall be saved. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34. If our salvation in Christ is a certainty, we are sure that we shall escape the punishment of sin. Our salvation is certain, as appears, Rom.8:39, therefore, our freedom from the punishment of sin is certain. The Papists say, to deny that our good works save us, is a doctrine of liberty. So

say some, to say that all our sins, past, present, and to come are pardoned is a doctrine of liberty to the flesh. We answer the flesh will abuse all that is of God. God saith, they are pardoned. Isa.40:2. Others say, they shall be pardoned; then if they shall certainly be pardoned, will not a corrupt heart be as bold upon that principle as this, seeing the condition is the same; must we teach that the elect may be damned men, and that men may fall from the love of God to keep men in awe?

Argument 24. If the Law was not to last but till Christ came, Gal.3:19, then Christ put an end to the law. "For Christ is the end of the law for righteousness to everyone that believeth." Rom.10:4. The law being then taken away, Eph.2:15-16, then ever since, the elect have not been under the law and therefore not under the punishment of it; for when the law is put to an end, condemnation ceases. No law, no transgression, no punishment. We are delivered from the law. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:6. "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. Therefore, we are not liable to any punishment of it. I am not under the law of the King of Spain, therefore, I am not liable to any punishment for not observing it.

Argument 25. If we be dead to the law, then we are not tied to observe the law, "but we are dead to the law by the body of Christ," Rom.7:4, we are dead with Christ, Rom.6:8, then the curse of sin and death was taken away by his death, and therefore ever since his death have the elect been under wrath, nor liable to it. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." I Thes.1:10.

Argument 26. If the law hath nothing to say to us, then we are not under the command of it, but the law has nothing to say to us. "Now we know that what things soever the law saith, it saith to them who are under the law." Rom.3:19. "We are not under the law, but under grace, for sin shall not have dominion over you; for ye are not under the law, but under grace." Rom.6:14. Christ and not our believing delivered us

from under the law; if we were in our sins, the law would have enough to say to us, Gal.3:10, but we are not in our sins, therefore, we are freed from the punishment of sin. "Know ye not, brethren, {for I speak to them that know the law,} how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:1-6.

God's Law is holy, just and good, Rom.7:12, the righteousness of the law remains, and every one ought to frame his life according to the same. We receive not the law as given by Moses, but as given by Christ; he gives the same law for his to obey, though not upon the same terms; though we have nothing to do to be saved, yet we have everything to do for his glory. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor.10:31. "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. We are commanded to be careful to maintain good works, Tit.3:8, for any to say that we are not to observe the Ten Commandments, called the {Moral Law} ten words, is abominable; for if I am not tied to observe it, I sin not if I do contrary to it. It's no marvel if such be abominable in their hearts and lives. I grant we are freed from the curse and punishment of the Law, but not from the things contained in it; the law concerns our conversation, though not our salvation. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am

holy." I Pet.1:15-16. This is the saints prize, "ye that love the LORD, hate evil," Psal.97:10, and abhor to company with such as slight the commands of God. "I am a companion of all them that fear thee, and of them that keep thy precepts." Psal.119:63. "Depart from me, ye evildoers; for I will keep the commandments of my God." Psal.119:115. II Cor.6:14-18.

Christ hath a yoke, and we ought to put it on, Matt.11:29; and, oh, what an easy and sweet mercy it is have it placed upon us. The power of divine love will sweetly and violently draw the soul in obedience to Christ. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:11-14. Christ says, if any man love me, he will keep my words. "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. "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. Such as love Christ, they desire and endeavor with all their souls to obey him. Consider, for such as love sin, and take liberty to sin; such as turn the grace of God, the love of God into wantonness, and yet say they are saved, &c., they are liars; they mock themselves and others. "Now consider this, ye that forget God," Psal.50:22, for "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth," I Jn.1:6, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal.6:7-8. Such who cloke their sin under a pretense of Gospel Liberty are the basest among men. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Gen.49:6. It's a certain truth, as a man believes, so he obeys; as his faith is, so are his works good or bad. Observe and take heed of those that

speak for liberty for the flesh; say to such, you are one of them, for your speech betrays you. When Christ comes into the soul, all things are become new, old things are done away, II Cor.5:17, and the fire shall as soon cease to burn, as such shall cease to obey God.

Argument 27. That which is for our profit, that is a mercy to us, and no punishment for sin, but God's chastisements and corrections sent to us are for our profit, Heb.12:10, they are to correct our injustice, but not to satisfy Divine Justice; they are to amend us, not to pay God; they are to exercise the fruits of the Spirit within us, not payments; for without them, we neither know God, nor others, nor ourselves. They embitter sin unto us; and we need them to turn us from sin to God, seeing we are the better for them, how are they punishments to us? "O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Jer.10:24. "For I am with thee, saith the LORD, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer.30:11.

Argument 28. That which comes from the love of God, that is sweet, that is not a punishment for sin which is from anger, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," Heb.12:6, God's chastisement are tokens of love, sent and clothed in Mercy, and ordered in Wisdom; for all God's dispensations to his elect, bitter or sweet, are a portion of his love sent to them. Crosses and afflictions I receive as love, and my escape from them {if God so orders it} I receive as love. Hunger, cold, and nakedness; pain, grief, and weariness; though in themselves they are punishments, yet they are not so to us. If they be curses and wrath to the elect, how are we delivered from the curse, Gal.3:13, and wrath, I Thes.1:10; therefore, to affirm that we are punished for sin is to deny we are delivered from the curse, which is contrary to Grace and Truth. "For the law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:17. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus

Christ; that we might receive the promise of the Spirit through faith." Gal.3:13-14.

Argument 29. If they be blessed that God corrects, then they are no punishments of sin, but "blessed is the man whom thou chastenest, O LORD," Psal.94:12, for our God turns {what men consider} the curse into a blessing, Neh.13:2; therefore, they are no punishments of sin. "Before I was afflicted I went astray; but now have I kept thy word." Psal.119:67.

Argument 30. If God by corrections teaches us, then it's no punishment; for it's a mercy to be taught; but God by corrections does indeed teach us, Heb.12:9, therefore, they are no punishments to us.

Argument 31. If all things work together for our good, Rom.8:28, then all falls, pains, diseases, crosses, afflictions, &c., do us no hurt, but work for our good. Even death itself is a mercy to us, as we are inseparately joined to Christ who conquered death. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor.15:57. We die not to satisfy justice, but to pass through it into eternal glory provided for us; for us to live is Christ, and to die is gain, Phil.1:21, Christ has borne the whole punishment of our sins, and so there "shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psal.91:10. So that whether I live or die, I am freed from the punishment of sin; the sting of death is sin; but now that is gone, and we are saved from death, though we die, this death in but an entrance into life. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" I Cor.15:54-55. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague {of sure and certain judgment and death} shall not be upon you to destroy you, when I smite the land of Egypt." Exod.12:12-13.

Argument 32. Those whose iniquities are pardoned, they shall never be punished for them; but our iniquity is pardoned, Jer.33:8, and therefore, we are

freed from the punishment of sin; for that which is pardoned is not punishable. How is it pardoned, if we are punished for it, or liable to be punished for it? To forgive a man his sin, and not the punishment, is as if one should say, I forgive you the debt, but not the payment of the debt; our sins were debts that were cancelled by Christ. "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." I Sam.22:2. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20.

Argument 33. Those whose sins God hath forgiven, he will not punish; if he will, then how are they forgiven? But God hath forgiven the sins of his people, "thou hast forgiven the iniquity of thy people, thou hast covered all their sin." Psal.85:2. To forgive sin and to cover it is one thing; if all be forgiven, there are none to cover; my happiness is not in having a few sins, or many sins, but in that they are all forgiven and not imputed to me. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psal.32:1-2. We are absolutely ruined in ourselves, our actions are corrupt, yet despite ourselves, our iniquity shall not be our ruin, Ezek.18:30, for all our imperfection is perfectly forgiven. "O Israel, thou hast destroyed thyself; but in me is thine help." Hos.13:9. We are perfected forever, that is, perfectly freed from the punishment of sin forever by the offering of himself. Heb.10:10-14. The righteousness of Christ avails forever for all our sins; if the blood of Christ cleanseth us from all sin, Jn.1:29, then all our sin, past, present, and to come, put away; as Christ by his death satisfied for all our sins, so by faith we are to apprehend and believe the pardon of them. "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. This must needs be so, for if we shall ever commit any sin that is not satisfied for by his sufferings, Christ must come and suffer again, or else we must perish in the unpardonable sin, for without the shedding of his blood there is no remission, Heb.9:22; but,

because Christ's blood has been shed, there is now full and absolute remission, for all those for whom it was shed, when it was shed.

"None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious." Psal.49:7-8. The cause of our being delivered from destruction, and our eternal happiness in heaven is ascribed to Christ's blood, to his ransom. God saith, "deliver him from going down to the pit; I have found a ransom," Job 33:24, and our not being condemned is ascribed to Christ's death. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom.8:33-34. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." I Tim.2:5-6. Therefore, Christ's ransom, his death, is the thing which delivers us from the punishment of sin. Heaven is called our purchased possession, Eph.1:14, and all except election, and the love of God, is attributed to Christ. We preach Christ crucified! I Cor.1:23.

Thus I have fully proved that Christ upon the cross did suffer the whole punishment of sin for all his elect forever. If it were not so, Christ did die in vain, or is not a full and complete Saviour. If he suffered but part of the punishment of sin, he had saved us but in part and not fully and perfectly; but Christ's dying for us was to free us from all the punishment due to us for sin. Christ bore all, in being made a curse for us; for what he did bare, he bore for us and that which he has borne for us, we shall never bear, and therefore it is a most certain truth that all the elect are forever fully freed from the whole punishment of sin; and the death of Christ is our Justification and Freedom from the curse and punishment of sin. And this is no small part of our happiness and comfort.

Use of this Doctrine

Use 1. To exhort all that are the Lord's to ascribe their salvation to the free love of God, and to the death of our sweet Lord Jesus Christ, and Christ alone, and to nothing but Christ. Who was made sin for us, but Christ?

II Cor.5:21. Who bore our sins in his own body, but Christ? I Pet.2:24. Who was ordained to take away sin, but Christ? Heb.8:3. Who hath redeemed us from all iniquities, but Christ? Tit.2:14. Who finished transgressions and made an end to sin, but Christ? Dan.9:24. Who appeared to take away sin, but Christ? I Jn.3:5. Who came into the world to save sinners, but Christ? I Tim.1:15. Who washed us from our sins, and purged them away, but Christ? Rev.1:5. Who gave himself for our sins, but Christ? Eph.5:2. Who was made a curse for us, and delivered us from the curse, but Christ? Gal.3:13. Who laid down his life for ours, but Christ? Jn.10:15. Who bare our griefs, and carried our sorrows, but Christ? Isa.53:4. Who was stricken and smitten, afflicted, and wounded for our transgressions, and bruised for our iniquities, but Christ? Isa.53:5. By whose stripes are we healed, but Christ's? I Pet.2:24. Who is that just one that suffered for the unjust, but Christ? I Pet.3:18. Who made peace for us, but Christ by the blood of his cross? Col.1:20. Who reconciled us, but Christ? Rom.5:10. By what means are our trespasses forgiven, but only by Christ? Col.2:13. Who has blotted out our sins that they cannot be laid to our charge, but Christ? Rom.8:33. Who did deliver us from the wrath to come, but Christ? I Thes.1:10. What blood could cleanse us from all sin, but the blood of Christ? I Jn.1:7. Who hath carried away our sins, but Christ? Isa.44:22. Who did justify us, but Christ by his blood? Rom.5:9. What could make us complete, Col.2:10, and all fair, Song.2:10, without fault, Rev.14:5, without spot, Song.4:7, and perfect us forever, but Christ? Heb.10:14. What could make us one with Christ, Heb.2:11, his fellows, Heb.1:9, and make us the righteousness of God, but Christ? II Cor.5:21. Who is our righteousness, but Christ alone, Jer.23:6, by whose obedience are we made righteous, Rom.5:19; and what ransom could deliver us, but Christ's? Zech.9:11. What could make us free from the law of sin and death, but Christ? Rom.8:2-3. What could make us free, but Christ? Gal.5:1. Who could present us holy to God, but Christ? Col.1:20. Who brought salvation, but Christ? Is.59:16. Who fought our battle, got the victory, and delivered us from all our enemies, but Christ? Luke 1:68. What Redeemer and Saviour have we, but Christ who is all in all? Col.3:11. And seeing that all is attributed to his blood, I Cor.1:18,

we may not, we dare not, attribute it to believing. Justification and Salvation are proper only to Christ, to his blood to effect it; and to attribute it to believing, as some do, is to rob Christ and give it to believing. And if the preaching of Christ in wisdom of words, made the cross of Christ of none effect, I Cor.1:17, this base opinion of theirs, does much more! "A little leaven leaveneth the whole lump." Gal.5:9.

2. Prize this heavenly doctrine; and contend earnestly for it. "Ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3. Be content to suffer for it. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev.12:11. "For I am not ashamed of the gospel of Christ." Rom.1:16.

3. Fetch all your comfort from Christ in this truth; meditate on this truth and endeavor that others may enjoy it with you. "Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name." Mal.3:16.

4. Think nothing too much for him that hath done so much for you; walk holy as it becomes the gospel; obey Christ's commands; tremble at the thought of giving way to sin lest you dishonor Christ and his truth and open the mouths of the wicked against the people of God.

Of the Excellency and Benefit of this Doctrine.

1. There is no doctrine in religion more honorable to the Lord Jesus Christ than this is. This is the doctrine that gives all to Christ, and exalts him alone that God may be all in all. This doctrine cries nothing but Christ, for he hath done all for us, and is all unto us. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." I Cor.1:30-31. The main thing the apostle desired to know, was nothing but Christ, and him crucified. "For I determined not to know anything among you, save Jesus Christ, and him crucified." I Cor.2:2.

2. This doctrine most magnifies the free love of God, in that he hath loved us, justified and saved us freely, without any contribution on our part. Many are not able to behold this light, as it is so great, just as when the sun shines in its strength, and weak eyes are not able to bear it. Only the eagle can behold it; so none but the eagle-eyed believers are able to behold the Sun of Righteousness, Mal.4:2, shining in his glory; therefore, few receive it. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa.9:2. "For the LORD God is a sun and shield; the LORD will give grace and glory." Psal.84:11. The prophet speaking of this doctrine saith, "who hath believed our report, and to whom is the arm of the LORD revealed," Isa.53:1, so that unless the power of God causes the soul to see this truth, there is no believing it. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt.16:17. "But blessed are your eyes, for they see; and your ears, for they hear." Matt.13:16. Men are ignorant of the fulness of the perfection of Christ's righteousness; therefore, they condemn it and go about to establish their own righteousness. "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. They reproach this doctrine, {thus they served Christ and his apostles, Luke 23:13-14, John 10:20, Jer.20:8-9, &c.,} and darken this truth, instead of clearing it. Over-confidence of men's knowing truth, forestalls and deceives many and keeps them from the truth. "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.

3. This doctrine most abases man, in that he hath not, nor could not do anything in the world to produce these things. I deserved it not, nor procured it, nor had any hand in the doing of it. "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa.63:3.

God will have is so, that no flesh should glory, I Cor.1:29, that the LORD may be all and man nothing. "I be nothing." II Cor.12:11. As the light of the sun puts out the light of the fire, as not enduring any light but itself, so when Christ the Son of Righteousness appears in the soul, Mal.4:2, Gal.1:16, out goes all fire and candle light; not one spark is left to walk in, nor to comfort the heart with. All is brought to complete desolation, and Christ alone is exalted. "Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled." Isa.50:10-11. It is no matter, let it all go, Christ is better light and heat, strength and comfort, and shines most gloriously when alone.

4. This is the doctrine that causes the saints to sin less, as they "walk in the Spirit," and not fulfil the lust of the flesh. Gal.5:16. Sin is desired for the sweetness and pleasure of it; in the way of satisfaction, men go to sin, but being satisfied are content without it. Here is sweetness and satisfaction. Oh, how it satisfies the soul! The more the soul is filled with this doctrine, the less it desires sin; and the less we desire sin, the less we sin; for, lo, now there is a better sweetness and satisfaction come in its place. "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; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jn.4:13-14.

5. This is the doctrine that makes the saints more spiritual and thankful; this fills us with joy and gladness, praise and thankfulness to God, and to glory in him, and to call Christ by his right name. "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. 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.23:5-6. "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. "Thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21.

6. This doctrine causes the soul to be most serviceable to God, and to serve him freely and cheerfully in Christ; being delivered, we serve him in holiness and righteousness all the days of our lives, Lk.1:74-75; for until men know they are delivered, they cannot serve God freely; but contrary doctrine fills men with slavish fears, to do duties in order to escape hell, and to obtain heaven.

7. This is the doctrine that will hold when all fails, because it is built upon the truth. The Gospel is the word of truth, Col.1:5; therefore, this doctrine we embrace.

8. This is the doctrine that holds up the soul, and keeps it from sinking and fainting in the sight and sense of sin; this doctrine removes many objections, which otherwise would trouble and discourage us; this doctrine says, there is nothing to pay, all is paid. It cost Christ dear, that it might cost us nothing. It's not of works, nor according to our works, Rom.10:6; 4:4-5, "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. Our life is hid with Christ in God. "For ye are dead, and your life is hid with Christ in God...Christ, who is our life." Col.3:3-4. The answer of a good conscience is, "O God, thy Son hath died for me; satisfaction is made; what more can you require of me?" O, "the unsearchable riches of Christ." Eph.3:8.

9. This is the doctrine that raises the soul when fallen, to rise and return to God; not anything can keep the soul from utter despair, and raise it when fallen but Christ's satisfaction, and the unchangeableness of the everlasting love of God. "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." Jer.31:3. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6. Tell me, what peace or comfort could we have, if we were not freed from the punishment of sin? I see not

how one can be wholly ignorant of this doctrine and be a Christian?

10. This is the doctrine that is full of sweetness and life; behold, a living fountain that can never be drawn dry, ever flowing full of sweetness. Lo, here is strong consolation, full of spirit and life for the soul to drink freely in at all times, to refresh itself withal; here is peace, security, consolation, joy, contentment, in that not anything can be laid to our charge. Our sins shall be remembered no more, no more, no more! Oh, what a fountain of consolation is here! What marrow and fatness is like unto this? If my soul be deserted and faith fail, yet God is my God; I change oft, but he never; when I cannot apprehend him, I am apprehended of him. "Jesus Christ the same yesterday, and today, and forever," Heb.13:8, "for I am the LORD, I change not." Mal.3:6. He that understands not this doctrine can enjoy no true, sweet, solid, settled comfort; for in the right understanding of this doctrine, Christ is rightly understood, and our souls enjoy such marrow and fatness which gladdens our hearts and keeps our souls from fainting in a world of misery and trouble.

Seeing the Lord has caused us to know and enjoy this truth, we have cause always to rejoice and sing praises to him. "Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name." Psal.18:49. "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen." Psal.72:18-19.

A SONG THAT JESUS CHRIST, IS ALL IN ALL TO HIS.

Christ is his Father's chiefest choice,
And I in him the very same;
Why should I not in him rejoice?
Who am secured from all blame.

In God through Christ, the Saints rejoice,
When they know they in Christ are found;
Through Christ they with a joyful voice,
In singing do his praises sound.

I now in Christ have beauty bright,
I am complete in him alone,
Being clothed in his robe that's white,
In him I have perfection.

In me God doth, through Christ delight,
In God through Christ I interest have;
Through Christ I may come in his sight,
And needful things may ask and have.

My privileges are full large,
Through Christ my Saviour and my King;
Who only under-went the charge,
Me to redeem, and me home bring.

And now I am by him set free,
Union with him for to enjoy;
The thought of it so cleaves to me,
That nothing can me much annoy.

What is it worldly men desire,
But beauty, riches, and fine fare;
With pleasures, ease, and rich attire,
Things which the world in them do share?

And what these things to them can be,
The same is Christ to me and more;
And what thy best works are to thee,
Better to me is Christ my store.

Christ is my light, my life, and power,

My Prophet, Priest, and King is he;
My husband, Head, and Saviour,
Oh, none but Jesus Christ for me.

Should my performances grow slack,
And should I dead and lumpish be;
Or should God seem to turn his back,
My part in Christ shall never lack.

Though my corruptions should increase,
And sin should seem to master me,
Yet Christ shall be my health and peace,
My strength and righteousness is he.

In life and death so shall I be,
For all things else are vanity;
Whatever my condition be,
Nothing but Christ shall comfort me.

For Christ to me is all in all,
In life and death, advantage he,
Unto me is, and sure he shall,
More than a Conqueror make me.

And in this doth my joy abound,
That I in Christ am ever found,
Where all perfections do abound,
And I with him shall be crowned.

Therefore I shall set forth his praise,
And honor him while I have breath,
Yea, him love, fear, and serve always,
From henceforth to my day of death.

An Answer to several Passages in a Treatise, entitled, the Triumph of Faith; by T.G.

In which T. G. endeavoureth to maintain, that our Justification itself was not at Christ's death, but at, and by his Resurrection; and secondly, that the work of our Salvation is not yet effected, but Christ is a doing of it by his Intercession, &c. I thought it necessary for the clearing the truth, {namely, that we are justified by his blood} to remove these objections by giving a brief Answer to what he there saith.

Resurrection of Christ

Concerning the Resurrection of Christ, he saith; "yea rather that is risen again," {Rom.8:34,} rather compared to his death. The Resurrection of Christ served for a double use and end; as an evidence to our faith, that God is fully satisfied by Christ's death; Secondly, it had as great an influence into our Justification as his death had, in both respects it deserves rather to be put upon it. {pgs. 65, 102 & 103}

Answer: "It is Christ that died, yea rather, that is risen again." {Rom.8:34} The scope of the Apostle here in his triumph in Christ's death gives us to understand the visible ground and cause of triumph, and that was rather in the Resurrection of Christ, than in his death; for that did more declare him to be the Son of God, than his death did; for any one might be crucified, and die; but no false Christ could rise again; and had he not risen, he had not been the true Christ; and if he had not risen, they could not be assured that he was the Son of God, who only could take away sin; therefore Christ's Resurrection declared these things. First, that he was the Son of God. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." {Rom.1:4} Secondly, it declared that he had taken away sin by the sacrifice of himself, and we are not in our sins. {I Cor.15:1-4} Thirdly, it declared that those who witnessed Christ to be the Son of God, &c., that they declared the truth, and so justified them to be true witnesses; therefore the Apostle saith; "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." {I Cor.15:14,15}

“Who was delivered for our offences, and was raised again for our justification.” {Rom.4:25} Before men Christ’s resurrection justified us in declaring him to be the Son of God, in that we are true witnesses. Fourthly, it declares to us that we shall also rise in due time. “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.” {I Cor.15:12-24} Therefore Christ by his death did justify; that is, free the Elect from the punishment of sin.

And that the Resurrection of Christ had no influence at all in that Justification which is our freedom from sin; appears by these Reasons.

1. We are justified by his blood; {Rom. 5:9;} his Resurrection is not his blood.

2. We are made righteous; that is, justified by his obedience; {Rom.5:18,19;} his Resurrection is no part of his obedience. What Christ did as God was no obedience; not the Divinity, but the Humanity is capable of obeying; but Christ raised himself as God by his infinite power. {Eph.1:19-21; Jn.10:18} I grant his Resurrection is necessary to our eternal happiness and glory, {I Cor.15:23, &c.;} but it’s no part of his obedience, nor did it save us from our sins.

3. His resurrection was no obedience to the Law; for the Law required no more but death, {Gen.2:17;} and therefore his death was a full satisfaction of the Law. {Heb.2:9; Gal.3:13} The Law did not require, nor desire that we would rise again.

4. We were justified through his Redemption; {Rom.3:24;} therefore not through his Resurrection. “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}

But he saith; that the resurrection of Christ makes up that sum of that price paid for us. {pg. 66}

Answer: Then Christ’s blood was not a sufficient price for sin; you contradict yourself; for, you say, the Resurrection of Christ did evidence that God was fully satisfied by Christ’s death, {pg. 65,} and on pg. 66, you say the resurrection of Christ makes up the sum of that price, as if God were fully satisfied with an imperfect and insufficient price; therefore you add another price, as you call it, to make up the sum of that price paid for us. If his blood was a perfect and sufficient price, it wanted

nothing to make it up. In another place you confess Christ's death was a sufficient price, {pg. 225;} yea, a price more than enough to satisfy Justice, even to overflowing, {pg. 230,} {then I hope it was such a full and perfect price, that it needed nothing to make it up,} you say and unsay, and contradict yourself.

But he saith; the acquittance to free from the debt was at and by his Resurrection. {pg. 70}

Answer: Then it made not up the sum of the price paid; for the acquittance is no part of the payment of the debt, nor no act of the debtor, but of the creditor; an acquittance is but a visible testimony that the debt is paid; neither are acquittances of absolute necessity among honest men. I have received and paid many debts without any acquittance, and we are fully discharged in justice and conscience. I require no acquittance of that Faithful and Just One, who ever lives, and I know he is just, I know all is paid, therefore I am satisfied.

Again he saith, that Christ's lying in the grave was a part of his humiliation and so of his satisfaction, as general Orthodox Divines hold. {pg. 107}

Answer: He was buried and laid in the grave, to manifest that he was dead indeed. {Mat.27:59,60; Acts 13:29,30} His humiliation went no further than his life, his death was the last act of his obedience, as he humbled himself and became obedient unto the death, even the death of the Cross. {Phil.2:7,8} In his humiliation his life was taken from the earth; {Acts 8:33;} death put a stop to his humiliation, it went no further than his life. His lying in the grave was no part of his obedience, therefore no part of his humiliation; and therefore no part of satisfaction; he had a command to die, but none to lie in the grave. {Jn.10:18} Also how could Christ obey when he was dead, or did he suffer when he was dead; if he did not suffer when he was dead, he did not satisfy then when he was dead; his humiliation and satisfaction consists in his suffering; you should have alleged for proof the Word of the Lord; the thoughts of men are vain. The record and testimony of God is truth, and the highest authority, and only will bear sway in the hearts and consciences of those that love the Lord. For your general Orthodox Divines, we thought they were more divine than other men; we fell down at your feet, we thought we could not worship you

enough, unless we shut our eyes, and suffered our understandings to be led captive by you; for if you said to us stand still, we durst go no further; we were content to see by your eyes, and to call things after your names; when we did see any light, if you told us it was darkness, we believed you, till we found you deceived us. Know you not that matters of Religion are to be tried by the Scriptures only. If an Angel from heaven teach otherwise, we reject and detest it.

It's a poor shift in the want of Scripture to allege the saying of men; for in Religion we are to hear none but God. "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} "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." {II Pet.1:19} The testimonies of men are no proof; all men are liars; by them we do not believe. {Psa.116:11} "Cease ye from man, whose breath is in his nostrils." {Isa.2:22} They do or may deceive. "Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive everyone his neighbour, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD." {Jer.9:4-6} We cry nothing but the Word of God in matters of Religion, the word we embrace without men; if the Word say it, we believe it, and not else; therefore speak Scripture we pray you, do no more scare us with such great words; we know many call you Orthodox, and others that differ from you Heretics; you call yourselves Divines; but why is it, because you are exercised in matters divine, or because you are made partakers of the Divine Nature; if so, then many tradesmen may be called Divines as well as you, seeing the reason is the same. God's Being is only Divine!

Regarding the Divine Testimony of Holy Scripture, we conclude that the Scriptures are either from God, or from men; and they are not from men, for these reasons: 1. Because neither the folly nor wisdom of man can effect such a work, to compose the Scriptures, for

men as men cannot understand the meaning of them. If they had originally been from men, the same wisdom that invented them, could understand them; but seeing men cannot understand the meaning of them, nor agree upon any meaning of them, it appears they are a mystery above the reach of nature. 2. They are not from men, because it condemns that which is most excellent in nature, as it condemns the wisdom of man to be foolishness, in that it cannot understand it, and seeing they cannot know it, they could not cause it; also it is against reason for anything to condemn itself. Is it not quite contrary to nature, to condemn that which is most excellent in nature? The wisdom of man is most excellent in nature, therefore the wisdom of nature was not the Author of the Scripture; also man's wisdom esteems the wisdom of it to be foolishness. Contraries cannot agree! 3. The Scriptures are not from men, because the whole scope and drift of the Scriptures tend wholly to destroy that which the nature of man loveth most, as the way and will of man; yea it requires him to deny himself; what is more contrary to nature than this? Therefore this never came from the nature of man; besides, it is a strong argument that the Scriptures came not originally from man, but from God, because they are no whit agreeable to our natures. Hence it is worth observing, that we naturally choose and delight to read any Book rather than the Scriptures; as we see by experience, that those that read much, read little in the Scriptures. 4. Because the Scriptures require that which is beyond the power of man to do, as that he should deny himself, which to do requires a divine power, as the Scriptures and experience teach. Self is for itself, how then can self deny itself? Nature doth not require, nor desire any such thing, therefore it's required by some other, which must needs be God. Scripture affirms that which is impossible to the reason, nature, and wisdom of man, as that a Virgin should conceive a Son; this is beyond the reach of nature, and therefore it is from God. 5. The Scriptures are not from men, because the more any are ruled by it, and obey it, the more they are hated and persecuted by men; which shows it was never the will of man, and therefore it came not from nature, but from God. 6. The Scriptures came from God, because they tend to God. This is a rule in nature, as everything tends to its center; a stone to the earth, the

waters to the Sea from whence they came; and so the Scriptures tend to God. They run to God, they show God in his goodness, wisdom, power, and love. In the Scriptures there is a Divine wisdom, as they speak for God, they call men to God, and to be for God, which is the center of the Scriptures. 7. The Scriptures are not from men, because the way of bringing them forth into the world, is quite contrary to the wisdom and expectation of man, who in great matters imply persons that are wise, great, and honorable; but they came forth in a quite contrary way, in that mean and contemptible tradesmen, fisher-men, and tent-makers, &c. were the publishers and pen-men of the Scriptures, although at the same time there were men naturally wise and learned at Athens. 8. The Scriptures are from God, because God hath wonderfully and strangely preserved them, in making the Jews, who were enemies to Christ, and his words, preservers of the Scriptures; also in preserving them, when the greatest men have sought their destruction, by searching for them, and burning them, &c. The like preservation cannot be declared of any other writings that have had so great opposition. 9. The miracles which were wrought at the first publishing of the Scriptures, prove them to be from God; and that there were such miracles, we have the testimony of those who were enemies to Christ, and the Scriptures; those Jews who did not own Christ, nor his doctrine, who lived in Christ's time; saying that, "there was a man, one Jesus {if I may call him a man} who did great miracles, &c.," as Josephus and others in their writings do testify. Now what reason can be given, that the enemies to Christ, and his doctrine, should confess such things of Christ if they were not true? 10. Lastly; we know the Scriptures to be from God because we see in our days some of those things the Scriptures have foretold, come to pass; which things came not to pass in the course of nature, nor in the eye of reason, as Mat.24:5,24; Luke 12:52,53; I Tim.4:1; II Tim.3:1-7, &c. To believe the Scriptures are of Divine Inspiration is a work of faith, and unless the Holy Spirit persuade the soul of the truth of them, there will be doubting; and the Lord will persuade his of the truth of them, and of their interest in them. Seeing the Scriptures came from God by Divine Inspiration, they must needs be truth, therefore we ought to believe what it saith, and rest

upon it, whether there be reason to satisfy reason or no. Our reason is blind and corrupt. Seeing they are by the Inspiration of God, it should cause us to prize and love the Word of the Lord. David did so, "O how love I thy law; it is my meditation all the day." {Psa.119:97} He loved it vehemently, exceedingly, unspeakably. The Saints love the Word, and they are not ashamed to declare their love to it; they love it for the excellency that is in it; they see love, wisdom, truth, purity, &c. {Psa.119:140} "Thy word is very pure; therefore thy servant loveth it." "Thy word is a lamp unto my feet, and a light unto my path." "Thou art near, O LORD; and all thy commandments are truth." {Psa.119:140,105 & 151.} - Seeing they are the Inspiration of God, it should cause us to cleave to the Scriptures, hear nothing against them; and prove all things by them.

Intercession of Christ

Concerning the Intercession of Christ; he saith, intercession is an act; {pg. 204;} in his intercession he entreats the Father on our behalf. {pg. 194} It's Christ praying for us in heaven; {pgs. 176, 179, 185 & 189;} intercession is asking; {pg. 339;} Christ by his own prayers seconds the cry of his blood. {pg. 253} Jesus shall intercede for the pardon of them. {pg. 246} The 17th chapter of John is a pattern and instance of his intercession for us in heaven. {pg. 24}

Answer: The 17th of John declares Christ spake words in his own Person; and then the sum of that you say, is this; that Christ in his person, now he is glorified, speaks words to God for us, &c.

1. If it be so, then there is no perfection in glory, for where perfection is, there needs no words; God is perfect, so is Christ in glory, and must Christ speak words to God, that God might know his mind, and so prevail; is this suitable to a condition of glory, in which is perfection?

2. Your words imply that God the Father loveth us less than Christ; that he needs to be prayed and entreated, &c. But Christ is so far from needing any to pray and entreat him, that he prayeth and entreateth God for us; which cannot be, because they are one; {I Jn.5:7;} therefore equal in love. God the Father is said

to elect us, give us to Christ, and send Christ to die for us; God is as well pleased with us as Christ is, and he loveth us as well as he loveth Christ. Christ saith, "and hast loved them, as thou hast loved me --- for thou lovedst me before the foundation of the world." {Jn.16:26,27} He of himself without entreaty loveth us; God cannot love us more nor less than he doth, for his love is infinite, without beginning or end; and that which is infinite, is not capable of being greater or lesser; and its the more glorious, because it is so; his knowledge cannot be greater nor less than it is; and the same may be said of his love, he never began to know, to will, to love, they are one in God. God is love; it's his Being. {I Jn.4:16} I can say in a holy reverence and confidence, in the Satisfaction of Christ, in admiration and thankfulness; if God can condemn me let him, he cannot deny himself; the eternity and certainty of the Saints happy estate, lessneth not his love; when we conceive of him in the highest eminency we can, still we come short, we cannot reach it; "such knowledge is too wonderful for me; it is high, I cannot attain unto it." {Psa.139:6} "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" {Rom.11:33} Christ's blood speaketh; "and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." {Heb.12:24} It speaketh peace to the conscience.

But he saith; Intercession is a praying for us in heaven. {pg. 180}

Answer: There be many heavens, {Deut.10:14;} the kingdom of heaven is within you; {Lk.17:21;} the Church is called Heaven; {Rev.12:7; Mt.11:12;} and the air is called heaven. {I Kg.18:45} The heaven of heavens cannot contain God; "in him we live, move, and have our being."

2. Christ ever liveth to make intercession for us, {in us;} the Spirit itself maketh intercession for us; {Rom.8:26,27;} Christ, the Father, and Spirit are ONE; the Spirit of Christ which was in them; {I Pet.1:11;} now the Lord is that Spirit; {II Cor.3:17;} the Spirit of your Father speaketh in you. {Mat.10:20} "Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." {Rom.8:34}

3. Christ is our Advocate and Intercessor, in respect of that which he did for us in his own Person when he was upon the earth before he suffered; when he poured out his soul unto death, and made intercession for us. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." {Isa.53:12} "Holy Father, keep through thine own name those whom thou hast given me." {Jn.17:11} "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." {vs.9} "Neither pray I for these alone, but for them also which shall believe on me through their word." {vs.20} "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." {vs.24}

4. Christ's intercession holds forth the continuation of the efficacy of the virtue and fruit of Christ's sacrifice; that it doth forever remain in force a full satisfaction for all the sins of the Elect. This is very sweet, and full of divine consolation, to satisfy the discouraged soul, which is the main thing intended by such expressions. It is a figurative speech, as the Scripture ascribes to God, eyes, hand, arm, &c., the Anthropomorphites conclude that God the Father hath a body, with eyes like unto us; and so the Papists picture him to be an old man, &c., as if one should say, God is capable of forgetfulness, because he saith, he will remember our sins no more. These conclusions are unreasonable, and so is your position that Christ speaks words now in his Person, &c.

But he saith; Christ doth as much work for us in heaven at this instant, as ever he did on the earth. {pg.214}

Answer: You confess that a Surety is more than an Intercessor; and is it not more to die for one, than to speak for him; if so, Intercession is not so much; see you not how you contradict yourself in your discourse. Christ is said to be set down at the right hand of God, to declare to us that his work is accomplished; while the Priest was executing his offices, he was to stand, {Heb.10:11,} which declared that Christ the substance

of those Priests, was not to sit until he had finished in his Person his offices of Priesthood. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {Heb.10:12}

He saith; that none of his offices should lie idle, he appoints this full and perpetual work in heaven, that as a Priest by praying and interceding God would have Christ never to be out of offices, or out of work forever.

Answer: If the end of Christ's praying and interceding is that he might not be out of offices, or out of work, then it's not because of our sins. That he doth execute any offices in his Person in glory, or that he doth any work there, is still to prove; do the Angels pray for us, &c., or are they idle and out of work.

He saith; Christ lives but to intercede. {pg. 208}

Answer: Then it seems after this life when all the Saints are gloried, Christ must continue praying and interceding for us, or else he must cease to live. I hope you will not say, when we are in glory, that he shall need then to intercede for us; if so, then it seems he shall be out of office, or out of work; by your exposition you have run yourself upon a rock, I shall be glad to see you get off again, I have afforded you my help.

He saith; Christ living to intercede, is said to keep God and us friends, that we may never fall out more, though pardoned by his death. Intercession is principally intended for sins after conversion; {pg. 208;} God says to him, now do you look to them, that they and I fall out no more; not but sins after conversion are taken away by his death, and sins before it by intercession also. {pg. 209}

Answer: God saith no such thing, you vent your vain conceits, and father them upon God, and say he says so; I wonder at your boldness; sure you either know not what you say, or think you may say anything that was not belched forth before. When you write again, tell us in what place we may read that God says so; it is better to say less, and prove more.

2. Can you tell that ever God fell out with his Elect, and was not their friend, or that it is possible for God not to love us, or not to be a friend to us, for you insinuate both, but are able to prove neither.

3. Tell me, what is God liable to fall out with us for? If for sin, you confess that sin is pardoned by his death, and those sins after conversion taken away by his

death; to what purpose is it for Christ to pray and entreat for that which he knows is pardoned before; and what hath God granted Christ, in granting the pardon of that which was pardoned before? Suppose I pay to one all that I owe him, all that he can desire and require, need I pray and entreat him to forgive me the debt; but if I do, and he grant my desire, he forgives me nothing, because I owe him nothing; is not this the case also? How are our sins pardoned, if we be liable to suffer for them?

4. You present God to be a friend, but a very uncertain one, in that he need to have one to be continually praying and entreating him, to keep him friends with us, that we may not suffer for that which is pardoned; hath God pardoned us, and is he now ready to destroy us? He said, that he would remember our sins no more. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." {Heb.10:17,18} And doth he now remember them? You present God to be changeable, who is immutable and changeth not.

5. You present God to be an angry God, yet God saith that anger is not in him. {Isa.27:4} How can I, or Christ say, "thy will be done," if his will be to fall out with us; it seems he hath a great will to it, if he must be continually prayed and entreated to forbear, and to be pacified, and not to fall out with us.

6. The Father needs no more entreating than Christ doth, and that is none at all, for these Reasons:

A. There is no place for Intercession; for Satisfaction is made for the sins of the Elect, for them it was that Christ suffered death; it is an act of injustice for to suffer for that which is satisfied for, or to require anything of me, for that which before full satisfaction hath been made.

B. We are reconciled, therefore need none to reconcile us; also his death is that which reconciled us, therefore not his praying and entreaty. {Rom.5:10} Before Christ suffered, he made intercession; also there is no place for intercession for that which is pardoned by his death.

C. If Christ's blood cleanseth from all sin, praying and intercession cleanseth us not from any sin.

D. If Christ blessing his Disciples, blessed all those that shall believe to the end of the world, as you

confess, {pg. 42,} and that the offering of himself once, made so full a satisfaction, as he needed to do it but once, {pg. 242,} why may not this intercession when he was upon the earth, though if it were but once, be as effectual to serve forever, as the rest, especially when we consider that in the 17th of John, Christ prayed for all that were given him that shall believe. Christ's prayer was granted. "Father, I know thou hearest me always." What benefit have we to the end of the world by that prayer in John 17, if it was not sufficient and effectual for us; and if it was sufficient and granted, there is no need of his continued praying for it. If Christ had intended in his Person to pray and entreat for us now, what needed Christ to have prayed for us when he was upon the earth, so many hundred years before we were born; if he prays so for us now, would not they be sufficient for us, seeing they are continually, as you say. If all that Christ can ask, is less, yea far less than the service he hath done to God comes to; our lives, pardon, salvation, if these be not enough, but too small a requital, as you affirm, {pg. 244,} there is no ground, or reason, justice or equity, that Christ should forever ask and pray, before he or we can have it; especially if we consider God teacheth us to give to others their due without a continual asking, yea before they ask; to pay and pray comes not freely off.

E. Because the Father himself loveth us, his heart is as much for our happiness as Christ's is; therefore Christ need not pray to God to love us, the reason is rendered by Christ. {Jn.16:26,27; Jn.3:16; Eph.1:3,5,9 & 11} The Spirit of the Lord doth not, nor need not help us to make requests, to be loved, to be justified, saved from the punishment of sin; these things are already done, only to know it not, or more fully to know it; Christ's prayer {Jn.17,} is to keep us from evil; and we are to pray for many things, though not to be loved &c.

F. If Christ by his death had fully satisfied for our sins, as you confess, and that at Christ's Resurrection, God gave Christ an acquittance for all our sins, a discharge, {pgs. 103-107,} and that Justification gives title to eternal life, {Rom.5:18,} and that by Christ's Resurrection our Justification is made irrevocable forever, {pg. 103,} then there is no need of any intercession, for it is safe and sure, there is no danger, there needs no care or fear, because it's done and past recalling; he

died as a public person, {as a Covenant Surety,} he rose as a public person, and there is a formal, legal, irrevocable act of Justification of us passed and enrolled in the Court of Heaven between Christ and God, in his being justified, we were justified in him; so that thereby our Justification is made past recalling, {pg. 286;} and if so, there is no need of Christ's praying and entreating in his Person in glory for us.

He saith that Intercession is a praying for us in heaven, otherwise the salvation by his death were not perfect, the performance of that part in heaven is the perfection of it; {pg. 189;} and that the virtue of his blood with his prayers in the heavens, makes atonement by both. {pg. 180} Blood hath the loudest cry of all things else in the ears of the Lord; {Gen.4:10;} Christ's blood crieth louder than the blood of Abel, {pg. 218,} Christ's blood crieth for pardon; {pg. 250;} and if his righteousness be put into the opposite balance with all our sins, will carry it by mere righteousness and equity. {pg. 246}

Answer: Then that cry is enough, and another needless; then his righteousness is enough, and there is no need of more; you answer and contradict yourself, for you deny the Sufficiency and Perfection of Christ's Righteousness, and add something to it to make atonement, and so deny Christ's death to be sufficient to perfect us, contrary to Heb.10:10,14; and so piece it out to make it up, but if it be by both, one is not sufficient to do it, nor is it by the offering of himself; and in another place ye extoll it beyond all bounds.

Moreover he saith; God hath two attributes, Justice and Free Grace; the first is satisfied by blood, the latter by entreaty; {pg. 192;} free grace must be sought too and entreated by Christ's favor and entreaty to effect it. {pg. 175}

Answer: If Justice be satisfied, there is no more required. You lessen the glory and freedom of free love. That love itself need to be satisfied, or was ever unsatisfied, that it ever needed any entreaty, I remain unconvinced; tell me in what place in the Bible may I read, that free grace, the free love of God was ever to be satisfied, or to be entreated; or that entreaty is any satisfaction at all?

He saith, that the greater the Person Christ, the sooner he will prevail; {pg. 15;} all matters of

intercession are carried by way of favor, if he should deny him anything, he should deny himself, which God can never do. {pg. 335}

Answer: If Christ and the Elect are one, tell me which is the greatest, the Elect are a piece of himself; "flesh of his flesh, and bone of his bone." We are not only in favor, and so shall ever be, but we are in union with God, and one with him; "thy Maker is thy Husband;" {Isa.54:5;} Christ saith, "I go to my Father, and to your Father, and to my God and your God." "Ye are of God, little children;" {I Jn.4:4;} they are one with God, and God is one with them. We have favor and interest with God, and "boldness to enter into the holiest by the blood of Jesus." {Heb.10:19} We are well; we are healed, and delivered from the curse. Christ hath destroyed him that had the power of death; that is, the Devil, {Heb.2:14,15;} he brought "many sons unto glory," {Heb.2:10,} and "having loved his own which were in the world, he loved them unto the end." {Jn.13:1} The Elect are his own, and God loves them in Christ.

Know therefore that God considers his to be in Christ, before they had a being in themselves, {Eph.1:4,} and he never looks upon his children out of Him, for they are never out of Him, for they dwell in Christ, and shall ever live, and be found in Him. {Phil.3:8} Christ and all true believers are so united together, that they are but one; one body, one spirit, bone of his bone. Oh what union is like to this, that is so real, full, and entire, wonderful, glorious, spiritual, eternal, and infinite! {I Cor.6:17, John 17:22,23} If our faith in Christ were as strong as our union with Christ, we should engross and possess all that is in heaven, and nothing in the earth could trouble us.

Furthermore he saith that Salvation is as free as if Justice had not been satisfied. {pg. 193}

Answer: It is so to us, but not to Christ, for he paid a great price for it.

Objection: Christ's favor with the Father, and intercession alone, might have procured pardon for us, but it was God's will to have Justice satisfied.

Answer: If it had not been his will to make a Law, and to have it satisfied, we should never have needed neither favor, nor a Saviour.

But you say, those words of Christ, "I say not unto you, that I will pray the Father for you;" {Jn.16:26;} is such a speech as Christ used, "I will not accuse you to the Father;" {Jn.5:45;} he insinuates that he will; as we say, I do not love you. {pg. 279}

Answer: This your exposition teacheth us not to believe what Christ saith, and that his words are not truth, and that he doth not mean as he saith, but the quite contrary; and that Christ would not have us think that he meaneth as he saith. Christ saith; "Do not think that I will accuse you to the Father;" {Jn.5:45;} yet; you say, he insinuated that he will. By this rule I may say, when God saith, "thou shalt not commit adultery," he would not have us think he meaneth so; these words insinuate that we may; for is not this the same? I wonder at your rashness, vanity, and boldness.

In Defense of Crisp

An Answer to a Treatise, entitled, "The doctrine of the Antinomians by evidence of God's truth plainly confuted: In an answer to divers dangerous doctrines, in the seven first sermons of Dr. Crisp's and are here declared to be as well Anti-evangelical as Antinomian, absolutely overthrowing the Gospel of Jesus Christ, and perverting the free-grace of God;" by Stephen Geree, Minister of God's Word at Wonersh near Guildford in Surrey; 1644.

{Carefully copied, and somewhat enlarged, by gathering together a few fragments of Gospel Truths as extracted from some earlier writings in which our Author sought to expound and defend parallel Truths}

Geree: Doctor Crisp condemns doing anything for our own salvation, and is not ashamed to say there is no condition on man's part. I say; nothing is more evident in the Gospel than Conditions on the Covenant on man's part; namely, Faith and Repentance; without which, he cannot be in the Covenant, nor have any share in Jesus Christ. As masters covenant with their servants, so doth God with his people, and they with him, and if it be not performed the covenant is frustrated. {Rom.3:27; Acts 27:31; II Cor.6:14-18} If we mean to have God for our God, we must repent, and come out, and God will receive us, and upon no other terms in the world; therefore I conclude, that Doctor Crisp is fully deceived, and strangely deluded, and so are all others as did and do believe him.

Answer: You prove not what you affirm, for Romans 3:27 declares that salvation is not of works, so this is a full place against you. Acts 27:31, wherein we read that "except these abide in the ship, ye cannot be saved," is simply speaking of a temporal salvation from drowning, unless he brings this place to prove his soul shall not be saved, whose body is drowned, and this is not to the question. For the II Corinthians, chapter 6 {14-18} passage, he alleges to prove that God is our God only upon terms, not else; whereas these words were written to the Saints who were converted, and the Church of God. Before this Epistle was written to them, this Church of Corinth had some communion and fellowship with Idolaters; therefore the Lord exhorts

them to come out from amongst them, and he would receive them; declare himself to be their God, and own them to be his people in a Church Relation, as Rev.2:5, 3:3, &c. To understand it concerning our eternal condition, is to contradict the Scripture, which saith that the Lord "hath not dealt with us after our sins; nor rewarded us according to our iniquities." {Psa.103:10} "It is of the LORD'S mercies that we are not consumed, because his compassions fail not." {Lam.3:22} "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." {Mic.7:18,19} God's love to his elect depends not upon what they do; {rather upon what Christ hath done; or more so, on the Person of Christ; as Covenant Representative and Eternal Surety, and his elect as considered in Him.} God's eternal good pleasure towards his own is set forth in the following passages: Jer.31:3; Mat.24:24; Jn.10:28,29, 13:1, 17:20,21; Rom.8:30, 11:29; Eph.1:3-5, 2:4-5; Tit.3:3-6; I Pet.1:3 &c.

Tell me, is Election, Christ's death, Conversion, &c., fruits of hatred or love; if of love, then God loved the Elect before they believed; yea, before they were born. 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}

If we are chosen to life according to the good pleasure of his will, then we are not chosen to life according to our believing and repenting, &c. But the first is true, {Eph.1:5,6,} therefore the latter is true also; nor are men chosen to life, because God foresaw they would believe; God is eternal; the will of God is God, he was never without his will; what he now willeth, he ever did; therefore there could not be any cause to go before it, to cause it to be, or so to be; man cannot elect without an act and time, but it's not so with an Infinite Being of Inestimable Glory. Election is his eternal and immutable decree from eternity; {Rom.9:11; Eph.1:4;

II Tim.1:9;} it is the more wonderful and glorious, that it is without beginning; his love is everlasting; {Jer.31:3;} therefore without beginning; as God is infinite without beginning, so is his love; for God is love. {I Jn.4:16} "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." {Jn.17:23} God loves his children as much before they believe as after. The Scripture doth not say, God began to love when we began to believe, nor that he loves any the better because they believe; it is a certain truth, that God's love to us, is not as ours is to him.

In that ye would have men to do something for salvation, it appears you are ignorant of the taking away of sin by the death of Christ; hence it is that you urge our works to be necessary to salvation; and so did the Seducers. {Acts 15:5 & 20:30} If it were as you say, we are under an absolute covenant of works; Do this, and live; men must do so, and so saith the Papist, or else no salvation, and so say you; though God hath promised, and Christ hath purchased all good for believers, yet they shall not have it, unless they do so, &c. Do you not see how you exalt your works above the skies; yea, above God, and his promise, and the death of Christ; and make works all in all, because without them, all is frustrated and comes to nothing. What, no share in Christ, without our works, all is frustrated; if it be so, then our works are joint Saviors with Christ, chief Saviors; is not this pure Popery, and the Popes Doctrine to a hair; yet it hath an Imprimatur, R.C.; is there not a clear light of the Gospel in such Licensers? "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} Christ undertook to obtain for his, remission of sins by his death, but he did not perform it perfectly, if it be in part by our works; if it depends upon our works, then it depends not upon the death of Christ, or do you bring in Christ to merit, that your works may merit salvation? Most truly and worthily did Doctor Crisp contend for the sufficiency of Christ's blood to save us; and you contend against him, and contend for the sufficiency of your doings in bringing in your works to salvation, and so undervalue the blood of Christ; therefore I contend

against you, for our works are imperfect, and that which is so, cannot please God. If ye say, Christ makes it up with his perfection, in adding Christ to piece it out, to make it up, it's apparent ye make Christ but a piece of a Saviour, which is the greatest indignity that ye can offer to him.

We do condemn the doing of anything for our own salvation; and the Reasons why we do so are:

1. We do nothing to be saved, because Christ hath saved us; He came into the world to save us, and he saved us before he ascended; therefore we are not now to be saved from our sins. {Heb.10:10-14; II Tim.1:9} It's too late for us to be paying the debt of our sins by our works, the debt being paid before by Christ for us; God did execute on him in his death all the punishment that was due to us for our iniquities. God doth rest satisfied in Christ's satisfaction for the sins of his elect; past, present, and to come. {Isa.53:5,6,11} "Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, &c." {Lk.1:68-71}

Regarding God's Sovereignty of his elect in Christ: If the cause why God chooses me {and not another} is because I will repent, believe, etc., then it is not merely from his will, and then you deny the freedom of God's will. Also if a man hath liberty of will to resist God's will and work, so as God shall not convert him, it will follow that when we are converted, we convert ourselves, which is contrary to the Scriptures. And do not they give the Scriptures the lie, that say the will of an unregenerate man may be free to righteousness, will it, and embrace it when it is proposed; but if a seeing eye were in darkness, it could not discern anything, how much less shall the blind see? By nature we are blind; {Rev.3.17,18;} all darkness, till we be made light in the Lord. {Eph.5:8} Darkness cannot comprehend the light. {Jn.1:5} The natural man cannot receive the things of the Spirit, for they are foolishness to him. {I Cor.2:14} Therefore the Saints pray to God to reveal to them the knowledge of Christ, and to enlighten their eyes by the Spirit of wisdom and revelation. {Eph.1:17,18} Man's will being wholly enthralled in sin, {Rom.6:20,} the

carnal mind being enmity to God, being not subject to the Law of God, nor can be; how then can it will, desire, and receive grace by nature? As God commanded Pharaoh to let Israel go, yet he could not, for God hardened his heart that he could not be willing; {Jn.12:39,40;} they confess, that unless God give faith, it's impossible for men to believe; so then the reason men do not believe, is because God doth not give them faith. {Phil.1:29} But to what purpose is it for God to give Christ to die for men's sins, seeing as they confess, they shall have no benefit by him unless they believe, and that they cannot do without God, and God doth not give them faith. {If he did, they could not but believe!} What great love is this which is showed to them? The substance of those famous, or rather infamous opinions of ours, of such as hold free will, and that Christ died for the sins of all Adam's posterity, is that God wills the salvation of all men, but he is disappointed of his will.

Will all those for whose sins Christ died for be saved? They shall all be saved; for the salvation of God's Elect is certain. But some say that, 'Christ died for their sins who shall not be saved;' but to what end shall Christ die for their sins who are not appointed to life? Doth not Christ lose the end of his death, to die for their sins that shall perish? Some are not ordained to eternal life. {Acts 13:48} Doth it stand with the wisdom of God, to send Christ to die for their sins, whom he before decreed to condemn? "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Pro.16:4} {II Thes.2:11} {Isa.43:6,7}

That faith is partly from grace, and partly from free will; and that God is bound to give all men power to believe is a lie. Thus they distinguish between the obtaining of salvation, and the application of salvation. The first; they say, is for all; the second is only for them that believe, but the application of salvation is neither willed, nor nilled to men. That man may determine and open his own heart, and receive the word of God; that the reprobate may be saved; that the number of the Elect is not certain; that the decree of Reprobation is not peremptory; that a Reprobate may convert himself; and that faith is not of mere grace are sentiments contrary to Truth. They bring in God speaking thus; 'I decree to send my Son to save all who shall believe; but who and how many they shall be, I have not determined; only I

will give to all men sufficient power to believe, but he shall believe who will himself; I will send Christ to die for the sins of many, whom I know it shall not be effectual at all unto, to whom I will never give faith, and notwithstanding Christ hath satisfied for all their sins, yet they shall suffer my wrath for them forever.' We grant God knew all that ever was, is, or shall be, but we deny that God did elect to life any for anything he did foresee in them; for if God should look out of himself to anything in the creature, upon which his will may be determined to elect, this would be against his all sufficiency; as if he should get knowledge from things we do, which implies an imperfection of knowledge, and of will; if he should see something in us before he can determine; as if God were in suspense, saying, 'I will choose this man if he will, I will upon foresight of my condition absolutely choose him.' To say, 'I will elect, if they believe,' is a conditional election, and if they can do this without God, then God is not omnipotent; if they say, he will give them faith to believe, then it is all one with an absolute will, as I elect to life, and I will give these faith. "For whom he predestinated, them he calleth, etc." {Rom.8:29,30}

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." {Rom.9:16} "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." {vs.18} To ascribe conversion to the freedom of mans will is to exempt the creature from being under the power of God; for if he be able to convert himself, or to refuse, so as not to be converted; then conversion is under his own power. If it depend upon the will of the creature, then the will of man is the cause why God willeth this or that. This would bring the will of God under the will of man; as if God should say, 'I will convert that man if he will' - 'I have willed nothing' - or, 'my will is mutable' - 'my will shall wait on your will, and change as oft as yours shall.' If the will of God should not determine all things, the will of God should not be the first cause. If there be two first causes, then there are two beginnings or more, and so more gods than one. If God gives power, and leaves it to man's will, then God hath not determined what shall be done, or else his purpose is changeable. If the cause why God chooseth me {and not another} is because I will, then it is not according to his will.

{Eph.1:11} If God's will be not the cause, you deny the freedom of God's will, and make the will of man the cause of his being saved. If God by his omnipotent power inclines the wills of men, whether he will {as is above proved} then he hath them more in his power than man hath; if so, his decreeing is the cause, and necessity follows; for the will of the creature is not the cause of the necessity of things, because mans will is bounded by God's decree; and as the first weight or wheel moves the second, so the first cause moves the second. He whose salvation God willeth, he must of necessity be saved, because God lacks no power, nor wisdom to accomplish his will. Man cannot resist an Almighty Power; {Eph.1:19,20,3:20;} therefore God cannot be hindered of his will; if he should will anything he could not obtain, he would be imperfect, and so not God. If he can obtain it, but will not, how doth he will it? "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} To grant that man hath power to hinder God's will, is to grant that he hath power to hinder his working, and so to frustrate God's counsel, and make him a liar; yet nothing will satisfy some, unless this be granted. If there were any good, of which God were not the cause, how is the praise and glory of it to be ascribed to him? "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:6} To whom be all the praise and honor, now and forever.

So in Conversion; man cannot finally hinder his conversion; for whom God will save, no power of man can destroy. Man in his first conversion is wholly passive, we cannot work it in ourselves, nor hinder God's working of it, because we are dead in sins. "And you hath he quickened, who were dead in trespasses and sins." {Eph.2:1} "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." {Col.2:13} "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." {Eph.5:14} We are spiritually blind. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives,

and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." {Luke 4:19,20} Our hearts stony and destitute of goodness. "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." {Ez.36:26-27} God's work in converting us is a raising from the dead. "Even when we were dead in sins, hath quickened us together with Christ." {Eph.2:5} A restoring the sight to the blind. {Luke.4:18} A new birth. {John 3:3} Another creation of him. {II Cor.5:17} The giving of a new heart. {Ezek.11:19} So that man cannot prepare himself to conversion. God regenerates man that he may believe. The tree must first be good, before it can bring forth good fruit. How can they that are evil speak good things? {Mat.12:34} It's an error therefore to think that man's conversion to God begins in some act man performs, and not in a work first wrought in us by God.

We must be in Christ, before we can bear fruit; {Jn.15:4;} therefore we must be in Christ, before we can believe; he that hath the Spirit of Christ hath Christ. We have the Spirit of Christ before we believe, therefore we have Christ before we believe. {Rom.8:9-11} Men are ordained unto eternal life before they believe. {Acts 13:48} Faith is a grace of the Covenant on God's part to be given to those who are given to Christ; faith is given to some, that by it they may know their interest in Christ, and by it live upon Him. Faith is no condition of the Covenant, therefore they mistake who conceive faith to be a condition of the Covenant, either required on man's part to partake of the Covenant of Grace, or given to men, and then required of them as a condition; although the Scripture expresses, that he that believes shall be saved, yet is not faith any condition of salvation; but such expressions are to be considered as a declaration to us what persons shall be saved; namely, such as believe. It is an information to such as know not who shall be saved, and if any desire to know who shall be saved; the answer is, he that believes shall be saved. {Jn.3:16} If faith did give us interest in Christ, when faith did not appear to act, it would appear to us, that

we had no interest in Christ, and that we were not justified by him.

This doctrine most abases man in that he has not, nor could not do anything in the world to produce these things. I deserved it not, nor procured it, nor had any hand in the doing of it. God will have it so that no flesh should glory. {I Cor.1:29} That God may be all and man nothing. "I am nothing." {I Cor.13:2} This is the doctrine that makes the saints more spiritual, and thankful. This fills us with joy and gladness, praise and thankfulness to God and to glory in Him and to call Christ by his right name. This is his mercy that they shall call him the Lord our Righteousness. {Jer.23:6} - This doctrine causes the soul to be most serviceable to God and to serve him freely and cheerfully. Being delivered, we serve him in holiness and righteousness all the days of our lives. {Luke 1:73-75} Until men know they are delivered, they cannot serve God freely, but contrary doctrine fills men with slavish fears, to do duties to escape hell, and get heaven. - This is the doctrine that will hold when all fails, because it is built upon the truth. The Gospel is the word of truth, {Col.1:5,} therefore, this doctrine we embrace. - This is the doctrine that holds up the soul and keeps us from sinking and fainting in the sight and sense of sin. This doctrine removes many objections which otherwise would trouble and discourage us. This doctrine says, there is nothing to pay; all is paid. It cost Christ dear, that it might cost us nothing. It's not of works, nor according to our works. {II Tim.1:9} Our life is hid with Christ in God. {Col.3:3} The answer of a good conscience is; O God, your Son has died for me. Satisfaction is made. What more can you require of me? Oh the unsearchable riches of Christ! {Eph.3:8}

There is no doctrine in religion more honorable to the Lord Jesus Christ than this is. This is the doctrine that gives all to Christ and exalts him alone that God may be all in all. This doctrine cries nothing but Christ, for he has done all for us and is all unto us. {Col.3:11} The main thing the apostle desired to know, was nothing but Christ, and him crucified. {I Cor.2:2} This doctrine most magnifies the free love of God in that he has loved us, justified and saved us freely. Many are not able to behold this light. It is so great as when the sun shines in its strength. Weak eyes are not able to bear it. Only the

Eagle can behold it. So none but the eagle-eyed believers are able to behold the Son of Righteousness shining in his glory; therefore, few receive it. The prophet speaking of this doctrine says, "who hath believed our report, and to whom is the arm of the Lord revealed." {Isa.53:1} So that unless the power of God causes the soul to see this truth, there is no believing it. Men are ignorant of the fulness of the perfection of Christ's Righteousness; therefore, they condemn it and go about to establish their own righteousness. {Rom.10:3} They reproach this doctrine {thus they served Christ and his apostles} and darken this truth instead of clearing it. Over confidence of men's knowing truth forestalls and deceives many and keeps them from the truth.

2. God requires no righteousness of us to save us, because Christ hath fulfilled all righteousness for us. "Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness." {Mt.3:15} His righteousness saves us from our unrighteousness. In the beholding of sin, we consider God hath set against it Christ's Righteousness, and that in his Righteousness alone God is fully satisfied; and therefore in it we rest fully satisfied. Christ's satisfaction by his death, if laid in the balance with that perfect obedience of the Law required of us, is of sufficient weight to answer the Justice of God. The wise and just God would not have ordained it for that end, if it had been insufficient to satisfy for our sins; to judge Christ's death insufficient, is most dishonorable to Christ!

3. Salvation from sin is not man's act, but an act of Christ by his death, it is Christ's work to save us. "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} It's not our work to save ourselves, not our works, but Christ is the price and pay-master for the sins of the Elect; if we could have saved our selves, Christ needed not to come from heaven into the world to do it. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." {I Tim.1:15} Christ works not salvation in us, nor by us, but brings salvation to us. "I will have mercy upon the house of Judah, and will save them by the LORD their God." {Hos.1:7} "And I looked, and there was none to help; and I wondered that there was

none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." {Is.63:5} Jesus Christ in one work once performed by his death, did eternally redeem, {Rev.5:9,} justify, {Rom.5:9,} sanctify, and perfect us forever. {Heb.10:14} Christ reconciled all the Elect in the body of his flesh through death. {Col.1:21,22} His death is that price that paid to the utmost for all our sins; our best works cannot save us, neither in whole nor in part.

Learn to distinguish between thy Justification and thy personal Sanctification. The first is perfect and complete in Christ; the latter is in ourselves, and is weak and uncertain; until a soul be settled in the point of Justification, the souls objections cannot be answered; for he that understands not the true nature and doctrine of Justification, cannot enjoy true settled constant peace and consolation; for in the right understanding of Justification, lieth the life of the Saints comfort. Let not thy comfort depend upon thy personal Sanctification, because from it there can no sure settled constant comfort flow; the seeking of comfort from our Sanctification, is a cause of much trouble in many weak believers; for Sanctification hath nothing to do with Justification, nor Salvation, as any cause of it. - Justification depends not upon our apprehending it, not in our receiving it, but upon what the Lord Jesus hath done for us. Justification is effected by Christ, and it's apprehended by faith. {Heb.11:1} The Spirit and faith doth evidence to us our Justification; all that believe are Justified. {Acts 13:39} It is possible to have a full assurance of faith; {Heb.10:22;} for faith is an unquestionable evidence, and when faith is hidden and doubtful, Justification is not apprehended, and when faith is hidden and doubtful, Sanctification is not evident but doubtful, and so cannot evidence to us our Justification. - Seeing then that Christ is made Sanctification to a believer, {I Cor.1:30,} why may not a soul live upon that; and say, I have Sanctification in Christ, which is perfect; my actual Righteousness doth often fail me, but his endures forever. {Psa.111:3} Therefore I will fetch all my comfort from Christ and my Justification by Him.

4. Heaven is an inheritance, an eternal inheritance. "And for this cause he is the Mediator of the New Testament, that by means of death, for the

redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." {Heb.9:15} "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." {I Pet.1:4} An inheritance which we possess by right of inheritance, which we never wrought for, nor paid for. "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 which are sanctified." {Acts 20:32} Christ purchased it in its entirety, and paid for it with his precious blood, a great price. "Forasmuch as ye know" that ye were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." {I Pet.1:18,19} "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." {Eph.1:14} It cost him so much, that it might cost us nothing; yet vain man would work for it, to earn it, and merit it; men think they must do something for it; our doings could not procure it; God would not have us to have it that way, but by way of gift; it's a free gift. "The gift of God is eternal life through Jesus Christ our Lord." {Rom.6:23} "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." {Eph.2:8} "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." {Jn.10:28} And a free gift it could not be, if it had been to be wrought for by us; for "to him that worketh is the reward not reckoned of grace, but of debt." {Rom.4:4} The children of God are born heirs to it, {Rom.8:17,} and it was prepared for them before they were born. "Inherit the kingdom prepared for you from the foundation of the world." {Mt.25:34}

5. We are not exhorted to forsake evil and do good, to the end that we may be saved; but because, {after being given our resurrected life in Christ, in our Conversion by Grace,} it is our duty. {Rom.1:17, 4:5; Gal.2:17, 3:14; Jn.3:18; Acts 10:43}

6. We do nothing in the world to be saved, because salvation is never given for our works, nor according to our works. God saith, "he imputeth righteousness without works," {Rom.4:6;} "not of works." {Rom.9:11} "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} "Not by works of righteousness which we have done, but according to his mercy he saved us." {Tit.3:5} "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace." {Rom.11:6} What can be more plain? Hence it is that we have ceased from our own works. {Heb.4:10} We did walk in the way of works for salvation, till God did hedge up our way with thorns; for our works were those thorns which did pierce us and wound us at the heart, and instead of saving us they killed us; these thorns did so prick us, that we were not able to go any further in that way, for God opened our eyes that we saw nothing but death in them, then we ceased to work for life and salvation. "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 briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standardbearer fainteth; and the rest of the trees of his forest shall be few, that a child may write them; and it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth." {Isa.10:17-20} We ought to do good works, because God commands us to do them, and because they are for his glory; {Tit.3:8,14;} and because we are loved, and saved from our enemies. {Lk.1:71} To do good works is commendable, {as a debt of love to Christ,} but never for salvation. Fire is good, but not to put into the thatch, nor under the bed, unless ye mean to fire the house. We persuade to good works and strictness in holiness of life, because we are justified and saved without works; yea before we did any good work, for we did none before we were called. "Who hath saved us, and called us with an holy calling; {II Tim.1:9;} for we were saved when Christ suffered upon the Cross, called when converted; but not according to our works, but according as he had purposed before the world began. Our works remove not our offences, nor make us just before God; that which can cause us to be accepted must be so perfect that the Law of God cannot except against it. {Lev.18:5,

Lk.10:27,28, Mt.5:48} Our best works are not so and therefore they will not stand us in any stead for salvation. If we could be saved by any works, Christ died in vain. "For I determined not to know anything among you, save Jesus Christ, and him crucified." {I Cor.2:2}

Many when they see they have not done well, they go about to break their hearts, to make God amends for all, and think if they can but attain to such a deep measure of humiliation and sorrow for sin, then they think they have an evidence for heaven. Alas, this is only an evidence of great ignorance, in that they do not see death in their best duties. The Lord may say to them who work so hard for life; "thou hast found the life of thine hand; therefore thou wast not grieved;" {Isa.57:10;} and so comfort themselves with their own sparks; but only sorrow will follow such comfort. "Ye shall lie down in sorrow." {Isa.50:11} When we say, our good works are not the way to life, men esteem it a grievous error, yet Christ saith, "I am the way." {Jn.14:6} Tell me, are thy works Christ or no; if no, then they are not the way, if Christ speaks truth, as he doth. Also if Jesus Christ is to be unto us all in all, {Col.3:11,} our best works are to be unto us nothing at all. Our works do not make us the better before God, nor the more beloved of God, but they declare us to be what we are made by God. The Papists do; as they say, many good works to be saved; but we abhor it, because it is condemned of God. Not of works, least we should boast. If it were of works, it were not of grace. Therefore all those that expect and hope for mercy, because they leave their sins, and do many good works, as they think; alas, they are greatly deluded, for they are not taken off of self-works, and self-concurrence with Christ. You are ignorant of the Righteousness of Christ, therefore ye go about to establish your own righteousness, and so long as ye do so, ye cannot submit to the righteousness of God. {Rom.10:3} But if thou didst know what a righteousness Christ is, thou wouldst have preferred it before thy own; yea it would be esteemed by thee but dross and dung to his. {Phil.3:8,9} Publicans and Harlots are nearer salvation than thee, as righteous as thou art, who work for life, as the blind Pharisees did, and perished. {Mat.21:31,32, Luke 7:29,30} We are not commanded to do anything to

procure the pardon of our sins. In reference to service and duty; I do count myself never the nearer heaven, for my best works, then if I had never done anything but swore and blasphemed God. It is to him that worketh not. {Rom.4:2-5} We are saved not according to our works, but according to his own purpose and grace. {II Tim.1:9} Doth not God speak plain enough to the question, in saying it is not according to our works; and when we were enemies, we were reconciled to God by the death of his Son. {Rom.5:10} "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "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} "Thy time was the time of love." {vs.8} From hence it is that all that see this mystery of God's free grace, that salvation is not according to our works; they cry, 'Grace, Grace, Christ, Christ, Christ is all in all, nothing but Christ,' and now all their prayers, tears, duties, devotions; all of theirs is nothing to them, in respect of their acceptation, justification, or salvation; for they are dead to working, they will not stir to do the least work in the world to attain any of these, &c. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." {Heb.4:10} All ours is vanished in the infinite ocean of God's free love; its so that God might have all the glory. {Eph.1:6} "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} And that man might not boast, {Rom.3:9,} but obey God freely. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear." {Luke 1:74}

Remember that they that love Jesus Christ will keep his words. "If a man love me, he will keep my words." {Jn.14:23} If Christ came not to do his own will, then we may not do ours, unless ours be his. {Jn.6:28,29} For those that take pleasure in sin, let them consider; "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." {I Jn.1:6} "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in

him." {I Jn.2:4} {Gal.5:13-23, 6:7,8; Rom.2:21-29; Lk.6:44, 13:27} Christ's love caused him to die for us; and so his love constrains us to serve him, for he is worthy of our love; if he hath thy affections, he shall have thy actions; if thou hast tasted of the sweetness of Christ's love, thou wilt say, there is none so sweet as his, who in his wounds hath buried and destroyed all thy sins, to redeem thee from them, and purchase thy salvation.

7. To attempt anything for salvation, is to bring in the law of works; and he that seeks to be justified by the Law, is fallen from grace. {Gal.5:4} The Law concerns our conversation in this world, and not our salvation in Christ. The righteousness of God is manifested without the Law; {Rom.3:21;} and no man is justified by the Law in the sight of God; {Gal.3:11;} though in man's sight he may be so; {Jam.2:24;} but never in God's sight. "By the deeds of the Law shall no flesh be justified in his sight." {Rom.3:20} We are not debtors to the Law. {Gal.5:23} "But if ye be led of the Spirit, ye are not under the law." "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." {Gal.5:18,24,25}

8. Those that are such great doers for salvation, do as little as others. "Did not Moses give you the law, and yet none of you keepeth the law?" {Jn.7:19} If ye say ye can keep the Law without sin, the Scripture doth call you a liar. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." {I Jn.1:8} There are none just upon earth. Such as are such great doers for salvation, are fit to be ranked with those in Matthew 7:22. "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?" Can you make yourself righteous? Can you keep the Law? It forbids lust, yea vain thoughts. {Rom.7:7; Gal.3:10} Unless ye can keep the Law, ye cannot be saved by works.

Learn to know and distinguish between the voice of the Gospel and the voice of the Law; the Law saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." {Gal.3:10} When there is any work to be done upon pain of punishment, or upon promise of eternal life, it's the voice of the Law, for the Law requires a doing

something for life. Moses describing the Righteousness of the Law, saith, "that the man that doth these things, shall live by them;" {Rom.10:5,} but the voice of the Gospel is otherwise; as, that "Christ hath redeemed us from the curse of the Law, being made a curse for us;" {Gal.3:13,} and that his mercy is above what we can ask or think. {Eph.3:20} So the promises of life are free without condition; the Gospel declares what God works in us, and freely gives to us; "I will love them freely." {Hos.14:4} If we did more listen to the promise, which is the voice of the Gospel, and not to the voice of the Law, and the voice of corruption, we should enjoy more peace, and less trouble.

9. So much as we eye any of our works to be anything in salvation itself, so much we not only neglect and slight Christ, but are enemies to the Cross of Christ. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." {Phil.3:18} Whatsoever they say or do they are no better.

10. To do anything in order to be saved, is but wicked obedience; for all is unclean; our minds and consciences being defiled, {Tit.1:15,16;} therefore the more they do, the more hypocrites they are. What men do to escape hell, and get heaven, is a wicked serving of God, for all that they do is not in faith, therefore it is sin, for "whatsoever is not of faith is sin," {Rom.14:23,} and does not please God. {Heb.11:6} If the plowing of the wicked is sin, what is his praying; until Christ's love constrains the heart to love and serve him, there is no love to God in what they do; all is but self-love, their own ends are all they aim at; but when the love of God is shed abroad into their hearts, then and not until then, they will serve God freely. {Lk.1:74}

11. We do nothing to be saved, because we saw that when we had done all we could, we were unprofitable servants. {Lk.17:10} Which could not be if we could have saved our selves, or effect the least part of our salvation by anything we could do. We see that we sin in all our works, they are no better than Paul's, and he calls his dung. {Phil.3:8} Dung is fit for the dunghill; such are not worth the mentioning, much less magnifying. "I will go in the strength of the Lord GOD; I will make mention of thy Righteousness, even of thine only." {Ps.71:16} "My tongue also shall talk of thy

Righteousness all the day long." {Ps.71:24} We have no confidence in the flesh, none in ourselves, but only in Christ. {I Cor.1:4} We live to Christ's Righteousness; we are dead to our own. {Gal.2:19,20} Our works are our glory, and the Lord will spoil us of our glory that we might glory in Christ alone. "I am nothing." {II Cor.12:11} All we can do cannot satisfy for one vain thought; our works are a most miserable, rotten, and sandy foundation; and if our salvation should depend upon them, it did depend upon a broken reed. No man is righteous in himself; we are not just in ourselves, but in another. {II Cor.5:21} Saving benefits are in Christ, and not in us, our blessedness is in Christ, and him crucified.

Remember that a false foundation and a false life go together, therefore whosoever they be that live upon anything besides God in Christ, as their foundation are unsound, so certainly it will deceive them, whatsoever their sparks be, they must and shall lie down in sorrow, as Isa.50:10-11; they are all lying vanities, and they that hearken unto them forsake their own mercies. {Jonah 2:8}

12. Doers for salvation, as confident as they are, such were shut out of heaven. Those in Matthew 7:22, were confident heaven should be opened to them; their plea to enter into heaven was, because they had done many great and wondrous works, {tis worth the observing,} for they thought it an unanswerable argument, yet they were shut out, heaven was not provided for them. Publicans and Harlots were saved, but not they. {Mat.21:31} Christ saith that he knew them not. What? Doth not Christ know great workers for salvation; no, he neither knows them, nor they him. Such as look for salvation to be on condition of works, seek to attain it by works, they prize their own righteousness instead of Christ's. "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} Such as know Christ's righteousness, prize it, its glorious in their eyes; our works are as nothing to us, they vanish before us like the morning dew. {Hos.6:4} They prize, set up, and esteem nothing but Christ. Your conclusion, it's your delusion; consider again and see if you can see whose is the error; who is deceived and

strangely deluded. I desire that you may see, look on it well and submit.

Geree: Who so blind as he that cannot see with half an eye, that believing is the condition of the party justified. We must believe before we can be justified. The Doctor doth most ungodly infer, that a man is actually justified before he hath faith, for he saith that we are justified before we believe; this is the thing in question. He makes a wicked and sinful separation between Christ and faith, in the point of Justification, which methinks should make all true Christians abhor their Doctrine as hellish and apostatical. The Doctor holds that Christ justifieth us before any qualification is wrought in us; for he saith, Faith comes after Justification as well as works, and so excludes Faith in Justification. The Apostle saith, we are justified by faith; {Rom.3:28;} the Doctor saith, before we believe.

Answer: You cry out against us, our answer is to all your sharp arrows, most bitter words. The Lord rebuke thee, for he hath enabled us to see what spirit you are of. I hope the Lord will let you see and say, that you condemned the truth, and those that taught it, and that the error and hellish doctrine and blasphemy is all your own. You see the Word 'faith' in Scripture, {Rom.3:28,} but it's evident that ye see not the meaning thereof. What the Scripture saith is true, and so is what the Doctor saith; its but your mistake to think otherwise. We deny not, but affirm we are justified by faith; but we deny we are justified by believing; for the word 'faith,' is not always to be understood for believing. The Scripture doth not say, we are justified for, nor through, nor by believing; neither doth it follow, that we are justified by believing, because the Scripture saith, we are justified by faith; because the word Faith is diversely understood.

1. Sometimes by faith is meant the doctrine of Christ; {Jude 3;} obedience to the faith; {Acts 6:7;} in the faith; {II Cor.13:5;} hearing of faith; preacheth the faith. {Gal.1:23}

2. So for the power by which we believe. {Gal.5:22; Phil.1:29}

3. Faith is to believe; to have faith in God. {Mk.11:22}

4. Sometimes by faith is meant the profession of faith. {Rom.1:8}

5. By faith we are also to understand knowledge.
{Rom.14:22}

6. Sometimes Christ is called faith, as in Gal.3:16, along with verses 19 & 23. The 'seed' in the 19th verse is called 'faith' in 23rd verse, and 'Christ' in the 16th verse. So that to be justified through faith, and by faith; that is, is to be justified through Christ, through his blood. {Eph.1:7} "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} So the word "through him" is used I John 4:9. Through him and by him is all one. {Eph.1:5,7} That the blessing of Abraham might come on the Gentiles through Jesus Christ. {Gal.3:14} Compare Romans 3:28 with Romans 5:9. {Isa.45:24,25; Mt.9:22; Eph.2:8; Acts 15:9; Gal.3:26; Eph.1:5} Those expressions of Scripture that ascribe most to Christ are the clearest; the other are to be interpreted by them; for the Scriptures are to be interpreted for Christ and not against him. Also we are to consider, if the word 'faith' were always to be understood for believing; then it appears that whatever is ascribed to a sign {as in Lev.17:11,} may be proper to the thing signified, which is to wrest the Scriptures to one's own destruction. {II Pet.3:16}

The word 'justify' signifies to make just; and men are made just in three ways.

First, by infusion; so Adam. "God hath made man upright." {Eccles.7:29}

Secondly, by the Justice of Another. {Rom.5:19; Eph.1:5; Rom.3:24} In this sense the Elect are justified by Christ, for we are justified by another, and in Another. Righteousness and Justification are one; when he was made our Righteousness, then he was made our Justification. "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} We are made righteous by his Satisfaction, therefore we are justified by his Satisfaction; and to deny this is to overthrow the foundation of Religion, and man's salvation in its entirety.

Thirdly, men are said to be justified by Sentence; in this sense a man may justify himself; so Job 9:20, or by witnesses. Isa.43:9,26. In a large sense, this is called justification; and sometimes this justification is worth nothing, and worse than nothing, as when the wicked are justified. {Pro.17:15} We are justified by the Spirit,

{I Cor.6:11;} but this is not that Justification on which depends our eternal happiness; this is only declared to us by the Spirit, that we are justified by Christ's death; this knowledge of it is only necessary to satisfy and to quiet the Conscience. Christ having justified his elect upon the Cross by his blood, it is not our believing but the Spirit that reveals the same to the soul. The Spirit which dwelleth in us. {I Cor.3:16; Rom.8:11,16; I Jn.3:24} The Spirit speaketh in us, {Mt.10:20,} and sheweth us what Christ hath done for us. {I Cor.2:9-16; Heb.10:15,16} And it is the Spirit that beareth witness, because the Spirit is truth. {I Jn.5:6} The blood of sprinkling is the Spirit's speaking to the conscience that all is paid; and this satisfieth and cleanseth the conscience. {Heb.12:24} The work of faith is only to assent to the testimony of the Spirit, that it is truth, and so receive its testimony; to manifest and to receive the manifestation are not one thing. {Eph.3:5} When the declaration is believed, the answer of a good Conscience is, "my glorious Saviour died for me, he hath delivered me from all my enemies, and from the wrath to come; the debt of all my sin is paid, there is nothing now to be required of me." "What shall I render to the Lord for all his goodness unto me?" "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" {Psa.107:8}

Fourthly; there is also a justification before men by good works, {James 2:24,} which declares to men that we are justified visibly, but not infallibly; but this is not that Justification which saveth us; that Justification I treat, is of that Justification which frees us from condemnation; for Justification is opposed to condemnation. {Rom.8:1,2} For his death was our Justification from the punishment of sin; this is the Justification that I intend, and contend for; for in this is all our Salvation, therefore in this is our greatest happiness and glory. The Elect from the beginning to the end of the world, were justified at and by Christ's death upon the Cross. Justification is that which is our freedom from the punishment of sin; this I have proved was at and by Christ's death; and that I may more fully put this question out of question; namely, that we are not justified by believing, but before we believe by Christ; I prove by these Arguments or Reasons:

Argument 1: If Justification is free, then believing is not required; for that which is free, is without any condition or consideration of anything in us, or done by us; but we are justified freely. {Rom.3:24} Therefore, if it be Christ, and his works, it is not I and my works that can justify me from the punishment of sin. If Christ saves us, then believing doth not save us. If it be Christ and my believing together, that saves me, then Christ doth not save me; if it be Christ and my works, then I share in saving myself. To say we are justified by Christ and believing together, as some say, is to deny that we are justified by either; for that which is not alone, doth not justify alone; he that is justified by two, is justified by neither. Christ and faith together, say you; Christ and works together, say the Papists; we are not justified without believing, say you; not without charity, say the Papists; that which they say is Popery, so is what you say, because what you both say is in the nature of it one, and though you differ in the letters that express it, yet in substance it is one and the same thing.

Argument 2: If Christ justified enemies, sinners, ungodly, &c., then they were not believers when they were justified; but Christ justified enemies. {Rom.4:5, 5:10} Believers are not so called, they are called friends; {Lk.12:4; Jn.15:15;} saints; {I Cor.1:2;} holy and beloved; {Col.3:12;} babes in Christ; {I Cor.3:1;} holy brethren; {Heb.3:1;} holy women. {I Pet.3:5} If holy, then not ungodly; therefore we were justified before we believed; therefore believing comes too late to justify us from the punishment of sin, if we were not justified till we believe, he doth not justify the ungodly it is evident.

Argument 3: In the same manner we are made sinners, in the same manner we are made just and righteous; but we were made sinners by the disobedience of one; so we are made righteous by the obedience of one, even Christ. {Rom.5:12-20; II Cor.5:21} Therefore his obedience justified us from all sin; that is, from all the punishment of sin; therefore ever since his death we have been justified; also if justified by his obedience, then not justified by believing; as our sinfulness consists in that one disobedience of the first Adam, so our righteousness consists in that one, and only obedience of our sweet Lord Jesus Christ.

"Made him to be sin for us." {II Cor.5:21} Some understand a sacrifice for sin, and no more, so as the

guilt and punishment shall be translated unto Christ, and not the fault; but is it not unequal, if not unjust and impossible, to impose our guilt upon Christ, and not our sin? Sin and guilt are inseparable; for where there is no sin, there can be no guilt, therefore that our guilt might be laid on Christ, necessarily our sins, must after a sort be made his, and annexed unto him; by imputation all the sins of the Elect, their adulteries, murders, blasphemies, &c. were laid upon him. {Isa.53:5} Sin must be charged upon Christ, or the sinner, and had not Christ undergone the penalty of sin, no man could be saved. {Jn.1:29, Eph.2:14-15, Heb.9:22, Col.1:20, Zech.9:11} Our happiness lieth in this, that our sins are not imputed unto us. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." {Psa.32:1,2} God hath imputed our sins unto Christ, and so laid them upon him, that they are not ours no more but Christ's, who hath freed us and himself from them, and so he shall appear without sin. "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} We should rest satisfied in Christ's satisfaction, because it is a full, perfect, and infinite satisfaction. As soon as the soul is convinced that Jesus Christ is made sin for me, and he made the Righteousness of God in him, all the souls fears, doubts and discouragement and objections vanish, and Christ is believed in, and lived upon, with thankfulness and joy. Oh, know and mind the happiness of a believer in Christ, as he is clean from all sin. {I Jn.1:7} They are removed from us. {Ps.103:12} Meditate on this truth, until thy heart be over-powered with it, and enjoy the sweetness of it; ever minding what is thy freedom and liberty thou hast in Christ, which is full and sweet. {Gal.5:13}

"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} There is a twofold Righteousness, according to the diversity of his nature; the one uncreated and infinite, which is the Righteousness of the Deity; the other is created and finite, which is the Righteousness of the humanity. The first is infinite, and therefore incommunicable; the latter is the Righteousness of God also, because it is in him,

who is not only man, but God. Therefore Observe: Christ's Righteousness is the Righteousness of God. The Righteousness which frees a sinner from the curse of the Law, is a perfect Righteousness. {Heb.1:8, Heb.10:3, Job 33:24} Man's best Righteousness is imperfect, for it cannot justify him before God. All our own righteousness is as filthy rags. {Isa.64:4-6} After what manner Christ became a sinner, after the same manner we are made just; but Christ became a sinner, not by any infusion of our corrupt qualities, but by Imputation only; therefore we are just before God, not by any infusion of any habitual grace into our corrupt natures, but by Imputation of his Righteousness without works. {Rom.4:6} If this were well minded, it might remove divers errors, and answer many temptations, which are occasioned in many by apprehending the contrary. So that Justification is a reciprocal translation of our sins unto Christ, and his Righteousness to us, both which are done by God for us. God reveals to the soul Christ's Righteousness, and the soul's interest therein. {John 16:14} To comfort the soul, and cause us to love God, he doth not comfort us with our own righteousness, but with Christ's Righteousness; that so we might fetch all our peace and comfort from Christ's Righteousness, and so rest satisfied in Christ alone. Therefore; seeing Christ's Righteousness is a perfect Righteousness, yea the Righteousness of God; this should teach us to prize highly Christ's Righteousness, and count his enough for us, and rest satisfied in it; and to slight and abhorre all our righteousness, in comparison of his; esteem Christ to be as he is, our 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}

Argument 4: Those God declares to be just and righteous, they are just before; therefore made so by Christ; if they be not just, they are wicked, and to declare them to be just, is to justify the wicked, which he saith is abomination to him. {Pro.17:15}

Argument 5: If Christ did die for us truly, really, and actually, then he did truly, really, and actually justify us; but Christ did die for us truly, really, and actually, {Jn.10:15,} it was not in a shadow; {Col.2:17;} therefore he truly and really took away sin; that is, actually justify us from all the punishment of sin; and in

that the Apostle saith, "without blood there is no remission," {Heb.9:22,} it doth follow that with blood there is complete remission of sin in Christ. {I Pet.1:19,20}

Argument 6: If all things were accomplished, the prophecies concerning Christ's death were finished, then he justified us; but the first is true, "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." "When Jesus therefore had received the vinegar, he said, it is finished; and he bowed his head, and gave up the ghost." {Jn.19:28,30} Christ came to save sinners, and when he gave up the ghost upon the Cross, he tells us the work was finished, and I believe him. "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4}

Argument 7: If I am to believe, I am justified, it is either true or false; if true, then I was justified before I believed it; if not true, then for me to believe I am justified when I am not, is for me to believe a lie, and deceive myself; nor doth God require me to believe a lie, and for me to believe I am justified, that so I may be justified, is to believe a lie that it may be true, which is unreasonable; for my believing cannot make anything true or false, nor give being to that which had no being before; {if I believe brass is gold, is it gold;} therefore I was justified from the punishment of sin before I did believe it. {Rom.5:19}

Argument 8: If our believing cannot satisfy Justice, nor pardon the least sin, then it cannot justify us from the punishment of sin; but the first is true, {I Jn.3:5} it cannot give remission of sin. Believing adds nothing to Christ, nor to our salvation. {I Cor.13:2; Lk.8:13, 13:25-27; Mt.13:20,21; Mk.4:16,17; Isa.48:6,7, 58:2} Charity and prophesy is greater and more to be desired than faith, {I Cor.13:13;} but how could it be so, if believing did justify us; for without Justification there is no salvation, no freedom from the punishment of sin; also there is not that said of believing, which is said of charity. {Mt.25:42} The Papists say, we are saved by charity; others by believing; therefore the Papists ground is as good as theirs.

Argument 9: That which is imperfect and defiled, and is stained with sin, cannot justify us from sin; but our believing is so, it is imperfect, something is wanting

in our faith. {I Thes.3:10} It's defiled with sin; all our righteousness is as filthy rags. Daniel includes his most holy acts when he names his righteousness. {Dan.9:18} Our believing is called unbelief, {Mk.9:24,} therefore our believing cannot justify us from the punishment of sin, it's only a means of our knowing or enjoying the knowledge and comfort of it. We put a difference between the action God commands, and the corruption of it, as acted by us; by reason of the corruption in us its stained and defiled with some spot of sin, as all our actions are; and therefore our righteousness as well.

Argument 10: If our righteousness be like unto a filthy rags, {Isa.46:6,} then every good work we do is tainted with some sin; for they were converted, and were not without the fruits of the Spirit when they so said of themselves. {Psa.130:3; Dan.9:7,18; Ezra 9:15; I Jn.1:8; Titus 3:5; Psa.143:2} Which shows that we are not justified for, nor by, anything we do; also from these Scriptures it is evident, that there is no perfection in the flesh, nor in anything we do; and therefore that which is not perfect is not our righteousness, and therefore cannot possibly be our Justification; that is, our freedom from the punishment of sin.

Argument 11: If Christ saves us, {II Tim.1:9,} believing doth not save us; if we be reconciled by Jesus Christ, {II Cor.5:18,} believing doth not reconcile us; if Christ takes away the sins of the world, {Jn.1:29,} believing takes away no sin; if we are justified by his blood, {Rom.5:9,} then not by believing; if we are reconciled to God by the death of his Son, {Rom.5:10,} then not by believing; if Christ hath delivered us from the wrath to come, {I Thes.1:10,} then believing doth not deliver us from wrath; if he hath delivered us from the curse, {Gal.3:13,} then believing delivereth us not from the curse; if Christ hath made me free, {Gal.5:1,} believing maketh not me free; if our sins are forgiven for Christ's sake, {Eph.4:32,} then not for my sake, nor for believing; if men are Christ's sheep before they believe, {Jn.10:26,} then believing doth not make them his sheep; if men are of God before they hear, {Jn.8:47,} then before they believe; if Christ hath washed us from our sins, {Rev.1:5,} believing doth not do it; if we were pulled out of the pit of destruction by the blood of the Covenant, {Zech.9:11,} then not for, nor by our

believing; if the blood of Christ cleanseth from all sin, {I Jn.1:7,} believing cleanseth from no sin.

Argument 12: If the sins of the Elect shall not hinder their salvation, then their salvation depends not upon their believing; but the sins of the Elect shall not hinder their salvation it is evident. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." {Ps.89:28-37} Oh how sweet is this place and that in Romans 8:28-39. Salvation depends upon his promise, and not upon our believing. "He is faithful that promised." {Heb.10:23} "What if some did not believe; shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar." {Rom.3:3,4} "If we believe not, yet he abideth faithful; he cannot deny himself." {II Tim.2:13} "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." {Is.14:24} If we believe not, observe God's faithfulness in saving us, depends not upon our believing. "For the gifts and calling of God are without repentance." {Rom.11:29} Salvation depends upon God's Election, God's Predestination in the Immutability of his Eternal Counsel. {Heb.6:16,17}

Therefore we affirm that God in the good pleasure of his will, doth freely and effectually determine of all things whatsoever he will; he doth all things according to the counsel of his own will. {Eph.1:11} All things are in the mind of God before they are in themselves, and what he will, he effected in his time, and nothing is done, if he wills it not to be done. "Our God is in the heavens; he hath done whatsoever he hath pleased." {Psa.115:3} "Whatsoever the LORD pleased,

that did he in heaven, and in earth, in the seas, and all deep places." {Ps.135:6} Jehovah doth whatsoever he pleases. The will of God is the first cause of all things. "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." {Rev.4:11} He hath mercy on whom he will; {Rom.9:18;} and there is no cause to be given of his will. "It is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} And such as make the will of God to depend upon the creature, as if he believes, God wills his salvation; or if he believes not, he wills his damnation, makes God's will mutable, and to depend upon the act of the creature; and then it will follow that so often as the will of the creature changes, so often God changes, and then God will do this or that if man will; but whatsoever God wills in all things he wills effectually, so that he cannot in any wise be hindered or disappointed; for if God should will anything he could not obtain, there should be imperfection in God, and if he can obtain it and will not, how then doth he will it? "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." {Is.46:10} Every decree of God is eternal; {I Cor.2:7;} and remains always immutable. "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand." {Pro.19:21} "Known unto God are all his works from the beginning of the world." {Acts 15:18} "And as many as were ordained to eternal life believed." {Acts 13:48} "Whom he predestinated, them he called." {Rom.8:30} God did from eternity know every several thing, with all the circumstances thereof, and knows how to apply the fittest occasion to everything, and how to effect all things. "He fashioneth their hearts alike; he considereth all their works." {Psa.33:15} {Is.44:2} Even those things that seem to happen most freely God determines of according to his will, of the very heart of man. "He fashioneth their hearts alike; he considereth all their works." {Psa.33:15} {I Sam.10:9,26} "The king's heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will." {Pro.21:1} "The lot is cast into the lap; but the whole disposing thereof is of the LORD." {Prov.16:33} Of sparrows falling. {Mat.10:29,30} Of lilies, flowers, and grass of the earth.

{Mat.6:28-30} Yea of all creatures and things. "I form the light, and create darkness; I make peace, and create evil; I the LORD do all these things." {Is.45:7} {Jer.14:22} By all which it appears, the will of God determined the certainty of every event. And if God should not determine all things, the will of God should not be simply and universally the first cause; and to deny him to be the first cause, implies that there are two first beginnings, or more than two, which cannot be truth. And for any to say, that man hath power to resist all God can work for his conversion, is to put grace in man's power, {and not man's will under the power of grace} is to say, that man is able to frustrate God's counsel concerning his conversion, and power to resist all that God can work herein, is to affirm, that man hath power to frustrate God's counsel; and if it be so, will it not follow that man hath power to make God a liar? If God by his omnipotent power inclines the wills of men whither he wills, then he hath them more in his power than man hath; then his will decreeing is the cause necessity followed, and the will of the creature is not the cause of the necessities of things. The Scriptures declare that God works all things after the counsel of his will {not man's will} and made all things for himself. "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Prov.16:4} {Isa.43:6-7}

Carnal hearts of men taketh offence at everything, except the Law of Works, a doing to be saved; for the Doctrine of Election, God's Free Grace and Salvation only and alone by Christ, without Works, {Rom.4:6,} is charged with being one of the greatest Doctrines of liberty to sin that ever was, and is by the ignorant made a stumbling-block and rock of offence; and a cause of carelessness in many. Ludovick said, "if I be saved, I be saved; and if I be damned, I be damned;" the Papists say, "if good works save us not, to what purpose shall we do them; then we may live as we list, if we be appointed to life we shall be saved, though we sin never so much, and if we sin we have an Advocate, {I John 2:1,} for not anything can separate us from the love of God; {Rom.8:35;} if we be not appointed to life, we cannot be saved though we should do never so much good." Therefore ye see how this truth is turned to wantonness. The Apostle exhorts not to turn this grace of God into wantonness, {Rom.6:1-15,}

for the corrupt heart of man is ready to do it, and there are many things in Paul's Epistles which the ignorant, unlearned {that know not God in Christ} wrest to their own destruction. Will any therefore say that the Doctrine of Election and Salvation by Christ Alone is not a doctrine fit to be taught, nor come abroad? If so, the Scriptures must not come abroad. Moreover, the Doctrine of the Protestant Ministers is charged, not only to be a Doctrine of liberty to sin, but a blasphemous Doctrine; for they say, that to teach that the fall and sin of man was decreed is to make God the Author of evil; for many of the Protestant Writers say that the sin of man was determined of God. Dr. Willet, {Synopsis, 1594} saith that "the fall of Adam was both foreseen of God and decreed to be, not permitted only." {Gen.45:5-8, II Sam.24:1, Acts 4:26-28} "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." {Rom.8:20} Dr. William Whitaker against Edmund Campion, the Jesuit {"Ten Answers to Edmund Campion, the Jesuit, 1606;"} saith, "now answer me Campion, do you think that which any one doth, how wicked soever, is done whether God will or not, for if you hold that anything is done against God's will, what providence or omnipotency do you leave him; for he that permitteth that to be done which he would by no means have to be done, it is certain, that he is not endued with so great power as that he can forbid that which he would not have done, wherefore you must needs confess that all things that are done, are done by the will of God;" and "all confess, God could have hindered sin to be if he had so pleased, but he would not hinder it, therefore it was his will it should be, the will of God, and not sin, is the cause of God's decree, and the being of all things, the will and pleasure of God is the Womb from whence springeth every work of the Creature." God must first will his Creature to stand or fall before he can do either. {Acts 21:14, Phil.2:13, Prov.21:1} "The evil actions of men are not only foreseen of God, but decreed," says Mr. Parr in his Grounds of Divinity, {1633,} and, "we are not saved from sin, except we have committed sin, therefore salvation from sin is not without committing sin," saith William Fulke. God willed and decreed his glory and man's happiness; therefore he willed and decreed the means to it; for the end and moving cause

of his willing sin to be, is for his glory, which cause it was necessary for sin to be. If sin had not been, how should the goodness of God in giving man eternal life in glory appeared, his love in sending Christ to die? If there had not been sin, there had been no need of Christ's coming, nor of his death and righteousness. Most of the great works of God in this world and that to come, have dependence or reference to sin. How should we have lived by Faith, exercised the fruits of the Spirit, or have any happiness or glory in the world to come, if it had not been for Christ; and Christ had not been, if there had been no sin. He that willeth the end, willeth those things that are necessarily referred to that end; taking away sin was decreed before the world, therefore the being of sin was decreed. Christ's death was determined before the world - the Saints were chosen to life before the world; and choice hath reference to the fall, therefore the fall of Adam was decreed. If the will of man had been the first and chief cause of the being of sin, then the will of man should be the cause of God's will, and so man shall be the original cause of the salvation of himself, and so much the cause of it, that without his will it could not have been; and so the determination of God what to do, shall not be from himself, but from the will of man, which is contrary to "the purpose of Him who worketh all things after the counsel of his own will." {Eph.1:11} If man should will sin before God willed it, then shall the will of God depend and wait upon the will of man; as if God should say, 'If man will sin, then I will determine his salvation;' and if God should first will to send Christ to save man, and leave it to man's will and power whether he shall fall or no, then it was possible for man to stand, and so to frustrate the decree of God; for if man had not sinned, God's decree of sending Christ had been made void and of none effect. Mr. Perkins' saith, "God decreed the fall of Adam; if the fall was decreed, if man had power to stand, then he had power to frustrate God's decree, which no wise man will affirm;" and then that saying that Adam had power to keep the Law, is without truth. {Ezek.18:2-4} God willeth all things well; he sinneth not, nor can sin, because he is under no Law. God commands men to keep the Law, that no man can do; he commands men to think no vain thoughts, and not to sin; we cannot but think some vain thoughts, and in many

things we sin all. Christ saith, "no man can come to me, except the Father draw him," {John 6:37,44,} if they be drawn they come; "draw us and we will run after thee," {Cant.1:4,} if I put sufficient strength to move the earth, motion must needs follow; when men sin they are beguiled, enticed, deceived, drawn away, they like men have transgressed. {Hos. 6:7} So; we are to distinguish between that which followeth a doctrine in its own nature, and that which followeth by accident, or rather that a corrupt heart draweth from it, and is not from the nature and working of the doctrine itself. It is strange to consider men are so set upon the Popish principle to be saved for their works, that they count all profane that cross their way; some have burned the Bible; and other's the sermons of Crisp &c., and the same spirit is alive to burn this also; for I expect no better from such as are not taught of God; they condemn those things they know not, and think they do God service, when they persecute the truth and professors of it.

Therefore our salvation is certain in Christ; and to say we shall not miss of salvation, unless we will not believe, is a vain conceit; if nothing can be charged upon the Elect, {Rom.8:33,} they are freed from all curse or wrath before they believe; yea, consider this truth, and the sweetness thereof!

Argument 13: If God loves the Elect before they believe, then believing is not any cause of his love towards them, but God does loves the Elect before they believe; he that is an enemy to the Gospel, doth not believe it; as concerning the Gospel they are enemies, but touching the election they are beloved. {Rom.11:28,29} He accepts of our persons, {in Christ,} before he accepts of anything we do; therefore we are loved and accepted before we believe. {Eph.1:4-7}

Argument 14: If not anything shall separate us from the love of God, then unbelief shall not; but that not anything shall separate us from the love of God is apparent if we consider Romans 8:33-39. The Elect shall be gathered together; {Mt.24:31; Jn.11:52;} the election obtained it. {Rom.11:7} He saith not that we obtained it by believing. If believing were of absolute necessity to salvation, such as die in their infancy cannot be saved; for they do not believe, as appears, {Rom.10:14,17,} faith is an assent, a trust, a persuasion; {Heb.11:13;} a believing God, {James

2:23;} a judging God faithful; {Heb.11:11;} and infants lack understanding to believe; for knowledge and faith cannot be separated from the knowledge of the Son of God. {Eph.1:17, II Pet.1:2} That infants do believe, there is no reason nor Scripture for it; and if any say that God is able to make them believe; I answer; God is able to fill this house full of gold, but this is no proof, that he hath done it, or that he ever will; so here.

Argument 15: If unbelief be not the unpardonable sin, then it cannot deprive the Elect of salvation; but unbelief is not the unpardonable sin; for unbelief is a not believing in Christ; this sin is immediately and directly against Christ, therefore it's as pardonable as any other sin against Christ is, as appears. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." {Mt.12:31,32} Also the Elect have committed this sin, not only before conversion, but after; and daily sin by unbelief, in that we believe not all that we ought, nor so as we ought to believe, and die in not believing that which we ought to believe; is not this unbelief? If final unbelief be the unpardonable sin, none can be seen to commit this sin before death; for who can tell its final till they die, but men may be seen to commit the sin that is unto death before they die. {I Jn.5:16} Therefore final unbelief is not the unpardonable sin.

Argument 16: If the salvation of the Elect is sure and certain, then it depends not upon that which may fail; but believing may and does fail, therefore if it depends upon believing, it might fail also; but the salvation of the Elect is sure and certain, in that it depends upon a sure Foundation, the immutability of his Counsel. {Heb.6:16,17} Faith shall cease; {I Cor.13:8;} faith is a work, and it grows; {II Thes.1:3;} and increaseth; {Lk.17:5;} and may be overthrown. {II Tim.2:18,19} What God saith, I must believe; but Christ saith that they did only for a time believe; {Lk.8:13;} the Devils believe. {James 2:19} How could they have that heavenly taste, {Heb.6:4,5,} without believing; how could they receive the knowledge of the truth,

{Heb.10:26,} without believing; how could they stay themselves upon the God of Israel, {Is.48:2,} without believing? Ye see what they were, {Isa.48:1-7, 58:2,} for the nature of faith is liable to fail, else what need was there of Christ's prayer that it might not fail? "I have prayed for thee, that thy faith fail not." {Lk.22:32} It's a fruit of the Spirit, one with joy, peace, goodness, temperance, {Gal.5:22,23,} and do not one or more of these in a child of God sometimes fail? If it be denied, the experience of the Saints do sufficiently testify to the truth of this; but I will prove it by Scripture. First, for joy, David saith; "Restore unto me the joy of thy salvation." {Psa.51:12} Had not he lost his joy? It did fail him, he wanted it; and Heman the Ezrahite, a good man, complaining saith; "LORD, why castest thou off my soul; why hidest thou thy face from me? I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off." {Psa.88:14-16} What joy and peace had he, if Joy and peace fail? Why not faith, they being one in nature? Jeremiah saith; "my strength and my hope is perished from the LORD." {Lam.3:18} If his strength and hope perished, then faith perished; if no hope, then no believing; if we cannot cast away our confidence, why are we exhorted not to cast it away? {Heb.10:35} Believing and confidence are all one. {Eph.3:12} If their confidence might be cast away, they might be without faith. {Heb.3:6; I Jn.5:14; Rom.11:20} Flesh and heart fail, but not God. "My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." {Psa.73:26} "He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree." {Job 19:10} "I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah." {Psa.77:3-9} "Continue in faith;" {I Tim.2:15;} "some shall depart from the faith;" {I Tim.4:1;} others "denied the faith." {I Tim.5:8} I speak as unto wise men, judge what I say. Many idolize their believing, they live upon it, fetch all their comfort from it, and not from God in Christ. The work of faith is only to assent to the truth of what the Spirit in the Word says, and receive its testimony.

Argument 17: That which taketh away sin, is that which justifieth us; Christ took away sin by his blood, therefore we are said to be justified by his blood.

{Rom.5:9} To be justified, and to be free from sin is one; that which justifieth us, freeth us; as the payment of the debt freeth the debtor from suits and imprisonments, &c.; so Christ paying our debt, is our justification from sin, our freedom from the punishment of sin. To be saved by Christ, and to be justified by Christ, is all one; to be saved from our sins, {Mt.1:21,} and to be justified from our sins, {Rom.5:17,} is one thing. It's not our believing, but the Spirit that reveals to us that we are justified; which Spirit dwelleth in us. {I Cor.3:16; Rom.8:11,16} The Spirit speaketh in us, {Mt.10;20,} and sheweth us what Christ hath done for us. {I Cor.2:9,10; Heb.10:15,17; I Jn.5,6} The blood of sprinkling is the application of it to the conscience, it speaketh good things to the conscience, that all is paid; this cleanseth the conscience. {Heb.12:24} The work of faith is only to assent to the truth of what the Spirit in the Word saith, and receive its testimony; now to assent unto a thing, is not to manifest it; giving and receiving are two things. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." {Eph.3:5}

Argument 18: If Christ's death be that thing, for and by which we are justified, then when that death was, then and there we were justified; but Christ's death is the thing for and by which we are justified. "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 that his bearing our iniquity, was our justification from sin, and by his knowledge he knew whose sins he bore; that is, whom he justified. "The Lord knoweth them that are his." {II Tim.2:19} "And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; everyone with his name shall they be according to the twelve tribes." {Ex.28:21} By his knowledge he knew thee and me, and he loved thee and me, and gave himself for me and thee. "Who loved me, and gave himself for me." {Gal.2:20} To bear iniquity and to bear the punishment of sin is one thing. If we are justified through the redemption which is in Jesus Christ; {Rom.3:24;} therefore it is evident, we are not justified through believing. "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} "This is my body, which is broken for you." {I Cor.11:24} He had not died but for you, and in his knowledge and love you were when he died for you. Here are sweet consolations!

Argument 19: If we are not justified by works, then if believing be a work, then we are not justified by believing; but we are not justified by works; and that believing is a work, appears:

1. Because we are commanded to believe, as to love one another, as he gave us commandment. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." {I Jn.3:23} If we are commanded to do it, it's a work.

2. To obey a command is a work, but to believe is to obey a command; faith is an obeying of the will of God, therefore a work; faith is called a service, the service of your faith. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." {Phil.2:17} If it be a service, it is a work; the work of faith. {II Thes.1:11} The act and exercise of our faith is a work.

3. It is a work, because we are reprov'd for the smallness of our faith. {Mat.6:30, 8:26.} If it were no way acted by us, why are we reprov'd for not believing; if we are not to do it, why are we reprov'd for not doing it?

4. It is a work, because the Saints are exhorted to do it. {Heb.10:22} We are not exhorted to anything but that which is our duty to do, if it be a duty, it is a work.

5. To believe is a work of all the faculties of the soul; the understanding, will, conscience, memory, affections.

6. To receive a thing, is an act of the whole man, but to believe a thing, is to receive it. {Jn.1:12}

7. Not to believe is a work of darkness, therefore to believe is a work of righteousness. {Tit.3:5}

8. Faith is required in all we do, therefore it partakes of the nature of a work, and so is a work, and without it we cannot do any good work. {Heb.11:6}

9. It is a work, because we are said to do it. "If thou believest with all thine heart," and he answered and said, "I believe that Jesus Christ is the Son of God." {Acts 8:37} "With the heart man believeth."

{Rom.10:9-10} It is an action of the heart consisting in judgment, and he doth it as truly as he confesseth with his mouth; it is improper to say, believe doth believe, love doth love, repentance doth repent, but we being moved by the Spirit of God, we do believe, we love, and we repent; not God, but we by his power.

10. If to confess Christ is a work, then to believe is a work, and one of the works of righteousness that we have done. {Tit.3:5} If it be said, that faith is put in opposition to works, and therefore faith is not a work; I answer:

First, when faith is put in opposition to works, then by faith we are to understand Christ, because he alone is our Righteousness. {Rom.3:28}

Secondly, when the Apostle excludes works in Justification, by works we are to understand all outward and inward acts, faith itself, for seeing works are excluded, believing being a work it is excluded with the rest.

Thirdly, it will be granted that the works of the Law were excluded in Justification; then it will follow, faith is excluded, because no command of the Law could be obeyed without faith, therefore faith was a part of the fulfilling of the Law. That faith was required, appears from Mt.22:27,38 & 40. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The Law required purity, and that could not be without faith; for those that believe not, are defiled, their minds and consciences are defiled. {Tit.1:15} Therefore believing was required under the Law as well as under the Gospel; as to love the Lord is a duty now as ever, and ever as now; that which is our Righteousness, causeth us to be accepted, causeth us to be saved; but that is Christ, and not our believing. {Ezra 9:15} Righteousness belongs to God, {Dan.9:7,} and is proper to Christ. {Jer.23:6} Our believing is neither God nor Christ. Objection: We are justified by the act of faith. Answer: Then we are not justified by Christ, by his blood. Objection: Christ hath purposed to accept our faith for Righteousness. Answer: God's judgment is according to truth. {Rom.2:2} Objection: God accepts it in mercy, not in justice. Answer: Doth God judge or accept a thing to be that which it is not?

Argument 20: If Justification is an act of God, then it is not an act of believing; but it's an act of God; it is God that justifieth. {Rom.8:33} Christ is God! "My righteous servant justify many; for he shall bear their iniquities." {Isa.53:11} "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} Ever since his death our sins have been removed. "I will remove the iniquity of that land in one day." {Zech.3:9} {Jn1:29; Col.1:20}

Argument 21: If we are justified by his blood, then we are not justified by believing; but we are justified by his blood, {Rom.5:9,} through his Redemption; {Rom.3:24;} therefore not through our believing; for blood, redemption, and believing are not one thing.

Argument 22: That which is our Justification, that is our peace; but Christ is our peace; {Eph.2:14-17;} therefore Christ is our Justification, and not believing.

Argument 23: That which covereth our iniquity, that justifieth us; but Christ covereth our iniquity; {Isa.53:6;} therefore he is our justification. As that which is covered is not seen to men, and that which is not seen, is not imputed, and that which is not imputed, cannot be punished, no more will God impute any sin to his; {II Cor.5:18,} but impute his righteousness. Imputation signifying accounting, or recounting what was ours, not to be ours, not imputing their trespasses to them, {II Cor.5:19,} not reckoning to us sin, and so not the punishment of sin, and imputing or reckoning Christ's righteousness to be ours, for it is ours.

Argument 24: If our Justification is in another, then we are not justified in ourselves; but we are justified in another; for "in the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:25} Our justification is our glory, and we glory in it; belief is in us; therefore believing is not our Justification. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." "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.7:9-15} "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." {Is.61:10}

Argument 25: Where our Righteousness is, there is our Justification; but our Righteousness is in Christ; in the Lord is our 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} Sufficient to secure us from the punishment of sin; that which is our Righteousness, is our Justification; Christ alone is that, {I Cor.1:30,} therefore believing is not our Righteousness, nor our Justification. {Isa.45:24} The Papists judge their works to be that which saves them, upon such places as these. {Mk.16:16; Pv.28:18; James 2:24; I Tim.4:16; I Cor.7:16}

Argument 26: Justification is a spiritual blessing, therefore where our spiritual blessings are, there is our Justification; but all spiritual blessings are in Christ. {Eph.1:3} Saving benefits and blessings are not in us, but such things as accompany salvation. Saving and accompanying salvation are not one.

Argument 27: Where we are accepted, there we are justified; but we are accepted in the Beloved, {Eph.1:6,} therefore we are justified in the Beloved; so we are complete in his completeness, not in our selves but in him is our perfection. {Col.2:10}

Argument 28: Our Justification is a part of our completeness, therefore where we are complete, there we are justified; but we are complete in him, {Col.2:10,} therefore we are justified in him; and therefore we are not justified in ourselves, nor by believing.

Argument 29: If we be justified by Grace, and believing is not grace, then we are not justified by believing; but we are justified by Grace. {Rom.4:24; Tit.3:7} Believing is not grace; the fruits of the Spirit, {Gal.5.:22, 23,} are called graces by men, but not by God; the Scripture calls them not so; faith, love, meekness, temperance, peace, joy, &c., are not graces, but effects of grace, gifts of grace, or from grace. Grace is but one, there are not many graces, though there be many gifts of love, which are the effects of it, which all

are the gifts of grace. {I Cor.12:4} Grace is out of us in the good will and pleasure of God; and Christ's death was an effect of God's grace. {Tit.3:7} We are exhorted to grow in grace; that is, in the knowledge of God, &c. He that believes hath the witness in him; but faith is not this witness. {I Cor.2:10; II Cor.4:13} The seed that remaineth in us is not God, but the Word of God. {Lk.8:11,12; Rom.10:17} Romans 8:30 declares the order of God's dispensing these privileges to us; though the setting of one thing before another, doth not always prove the being of it before it. {I Cor.1:30; Rev.5:9} If men be called before justified, men are not justified by believing; for if they be called they believe, or else how are they called; if they be believers, and yet are not justified, it is because believing could not justify them. We are also to consider when Scriptures were written, if before Christ's death or after. Some of those before his death, saith; as some object; "he shall redeem Israel;" {Psa.130:8;} "he shall justify many;" {Isa.53:11;} "he shall save his people from their sins." {Mt.1:21} These speak in the Future tense, he shall come; for as yet Christ was not born; but after Christ's death the Scripture speaketh in the Present tense, because he had then actually done it. {Heb.10:10-14; Rev.1:5, 5:9} Before Christ's death it was commonly expressed that he should do it; now Christ hath done it, we may not say it is yet to be done. Justification by believing is not to be understood of Justification itself, but the manifestation of it in the conscience; for the Scripture attributes that to a thing, which is not a cause, nor means, nor effect of it, but a mere shadow of it; as appears, Lev.16:30, compared with Heb.10:11. "Which are a shadow of things to come; but the body is of Christ." {Col.2:17} Till Christ died there was no satisfaction for any one sin; the Father trusted Christ for the sins of the Elect till Christ's death, and then Christ made payment for the sins of his Elect to the end of the world.

Argument 30: If we are healed by Christ's stripes, then we were healed before we believed, for his stripes were before his death when he died upon the Cross; but Christ's stripes healed us; "by whose stripes ye were healed;" {I Pet.2:24;} therefore believing doth not heal us; then ever since Christ's death we have been sound and whole, even before we knew it. "That he might

reconcile both unto God in one body by the cross, having slain the enmity thereby." {Eph.2:16}

Argument 31: If men are given to Christ before they believe, then believing doth not make men belong to Christ; but the first is true, {Jn.6:37, Jn.17:6,} therefore the latter is true also.

Argument 32: If salvation is exclusively in Christ, then it is not in us, much less in believing, but salvation is in Christ. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." {II Tim.2:10; Mat.1:21}

Argument 33: If the cause why we shall live, is, because Christ lives, then believing is not the cause why we shall live; "because I live, ye shall live also." {Jn.14:19} If we are alive to God through Jesus Christ, then it is not through believing, for believing is not Jesus Christ. "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." {Rom.6:10,11}

Argument 34: If our salvation depends upon the promise of God, then it depends not upon our believing; but it depends upon the promise of God. {Heb.6:17,18, 13:8}

Argument 35: If the Reason why we shall not perish is because none are able to pluck us out of his hand; then the reason of our not perishing is, not because we believe, but the reason we are saved is, because none are able to pluck us out of his hand. "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.10:27-29}

Argument 36: If our salvation depends upon the faithfulness of God, then it depends not on our believing; but it depends upon the faithfulness of God. "Faithful is he that calleth you, who also will do it." {I Thes.5:24} "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Who 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." {Mic.7:18-20}

Argument 37: If the Reason why we are not consumed, is, "because the Lord changeth not;" {Mal.3:6;} then it is not because we believe; for we change oft, but he never. "Jesus Christ the same yesterday, and today, and forever." {Heb.13:8} The ground of my confidence is not in anything in me, or done by me, but in God, in his promise and faithfulness. "My soul, wait thou only upon God; for my expectation is from him. He only is my Rock and my salvation; he is my defence; I shall not be moved. In God is my salvation and my glory; the Rock of my strength, and my refuge, is in God." {Psa.62:5-7} I rejoice in the Cross of Christ, {Gal.6:14,} and that my name is written in the book of life, {Lk.10:20,} "of the Lamb slain from the foundation of the world." {Rev.13:8} O ye that love the Lord, Rejoice in the Lord, {Phil.3:1;} "rejoice in the Lord always; and again I say, Rejoice." {Phil.4:4}

God is never an enemy to his own, though they greatly sin against him. {Psa.51} We are not beloved for our own sakes, nor for anything in ourselves, but in Christ, who hath made us acceptable in the Beloved. {Eph.1:5} Therefore nothing we do can cause God to love us more or less; his love is as Himself, ever the same. {Heb.13:8, Mal.3:6} Therefore a believers hope, joy, and confidence is to be ever the same in Christ; hence it is they are always to rejoice. "Let them also that love thy name be joyful in thee." {Ps.5:11} "Be glad in the LORD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." {Ps.32:11} "Rejoice evermore." {I Thes.5:16} "Rejoice in the Lord always; and again I say, Rejoice." {Phil.4:4} "Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The LORD be magnified." {Ps.40:16} "The joy of the LORD is your strength." {Neh.8:10} Oh there is enough in the Lord to satisfy thee at all times; for he is an unchangeable Object of true joy; in him is all our hope and happiness. Therefore let not thy fall cause thee to question the love of God to thee; thy salvation depends not on thy repentance and holiness. {Rom.9:15,16, Isa.43:24,25, 57:17, Ezek.16:1-9} "My little children, these things I

write unto you, that ye sin not;" {I Jn.2:1;} but for those that turn the grace of God into wantonness, the mercies of God an encouragement for their sins; such are led by the spirit of the Devil, for he is their father, and his works they do. {Jn.8:44} "If I regard iniquity in my heart, the Lord will not hear me." {Ps.66:18} Here is no consolation for you, you are not to be numbered with those who through temptation and weakness are overtaken and fall into the sin they hate.

In the most perfect Saints, as they are in themselves, there is much sin, {I Jn.1:10,} and God doth see it; yet God cannot condemn them to wrath for it, no more than God can condemn Christ for it, who shall appear without sin unto salvation. {Heb.9:28} They being in him who hath suffered for it; and Justice neither will nor can exact the payment of a debt twice; now it's justice in God to justify; {Rom.3:25;} yea, God is as just in pardoning a sinner by the blood of Christ, as he is just in condemning any; and now thou hast a full pardon by justice as well as mercy, therefore drink freely. {Song 5:1}

This is the doctrine that raises the soul when fallen, to rise and return to God. Not anything can keep the soul from utter despair and raise it when fallen but Christ's satisfaction and the unchangeableness of the everlasting love of God. "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." {Jer.31:23}

The teaching and drawing of the Father is this; that all men have sinned, and are in an estate of death, and that in Christ there is a ransom, in which is life and all happiness, and that this Jesus and all that he hath done is for him. When the soul hath heard and learned this, there is a power which accompanies this teaching, that carries the soul by faith to Christ believing in him; for the teaching of the Father and faith goes together; everyone that hath heard and learned of the Father comes unto Christ. {Jn.6:45} So that to convince the soul of righteousness, is to be convinced of Christ, to reveal Jesus Christ to the soul, that in Him only is help, and in his righteousness is deliverance. "I have laid help upon one that is mighty; I have exalted one chosen out of the people." {Psa.89:19} "I that speak in righteousness, mighty to save." {Isa.63:1} So fix and

settle the eye of the soul upon Christ's righteousness only, at least putting the soul under the hope of it; for as soon as God hath stripped the soul of all hope in and from itself, he turns the soul to Christ, and puts it under hope; when the soul sees nothing but death, God saith, Live; {Ezek.16:5,6;} and when the soul is going down into the pit, God saith, "Deliver him from going down to the pit; I have found a ransom." {Job 33:23,24} Christ calls, "Come unto me," and be saved, and the power of God goes along with this call, works faith, carries the soul to Christ as his own, having possession of him.

Know also that; to be convinced of sin is more than a bare notion of sins committed, for this may be in one that rests in themselves, and in something else besides Christ, and perish in this condition; for by the letter of the Law, and the light of reason, men may see and say they have sinned; as Saul and Judas did; but those the Spirit convinces of sin, they are convinced to purpose, because it is thoroughly. "The Spirit shall convince the world of sin." {Jn.16:8} The Spirit discovers to the soul that she hath chosen something else besides Christ, upon which the soul rests, and satisfies herself withal, and expects mercy and comfort from by reason of them, and that they are her best services, and other lying vanities, as groundless hopes, peace, joy, comfort etc., telling the soul that there is nothing but death and darkness in them, and that if the soul rest in any of them, there is nothing but death and destruction for them; and there is a secret power of God which goes along with this teaching, which turns the soul from darkness, viz., self, Satan, and all lying vanities, to light, to Christ, where life is; the Spirit revealing to the soul a sufficiency of life in Christ, and it needs seek life in nothing else; also the Spirit of God persuades a soul that this life is for him, therefore he is to look to Christ for it.

Tell me; what peace or comfort could we have if we were not freed from the punishment of sin? I see not how one can be wholly ignorant of this doctrine and be a Christian? - This is the doctrine that is full of sweetness and life. Behold, a living fountain that can never be drawn dry. It ever flows full of sweetness. Lo, here is strong consolation, full of spirit and life for the soul to drink freely in at all times, to refresh itself withal. Here is peace, security, consolation, joy, contentment, in that

not anything can be laid to our charge. Our sins shall be remembered no more. No more! No more! Oh, what a fountain of consolation is here! What marrow and fatness is like to this! If my soul be deserted and faith fail, yet God is my God. I change often, but he never! When I cannot apprehend him, I am apprehended of him. Christ is the same, yesterday, today, and forever. {Heb.13:8} "I am the Lord, I change not." {Mal.3:6} He that understands not this doctrine can enjoy no true, sweet, solid, settled comfort. In the right understanding of this doctrine, Christ is rightly understood and our souls enjoy such marrow and fatness which gladdens our hearts and keeps our souls from fainting in a world of misery and trouble. Seeing the Lord has caused us to know and enjoy this truth, we have cause always to rejoice and sing praises to him. I will give thanks and sing praises to his Name. {Psa.18:49}

I would know of you that hold we are justified by believing, whether faith in the nature and power of it doth justify or no; if yea, I would know how the power to believe apart from the exercise of it can be known to us, and how it may be called faith, when there is no believing; and whether the light and power by which we believe, be not the same by which we obey the rest of the commands of God; and how it can be distinguished apart or without believing; if it justifieth us without its act, can you tell how and when you were justified; for if it may be in the soul one hour, and not act, why not two seven years; and whether this opinion doth not imply, that a man may have faith, and be justified by it, and yet not know it, nor believe; if faith justifieth in respect of the righteousness and meritoriousness of it, whether it will not follow that we are not justified by the righteousness of Christ, but by that of faith which is in ourselves, and so need not look at a righteousness in another, in Christ; if the act of faith justify, whether we are justified by one act or many, if by one, how we may know it or distinguish it, that we may not so act faith again needlessly; for what need is there of more than one, if one be enough; if many acts of faith be required to justify us, it is necessary to know how many, that so we may know when we are justified; if we are to act faith continually to be justified, because we sin continually, it will follow we are not justified forever, and that we may despair of ever enjoying one quarter of an

hours sweet enjoyment of Justification, because in less time we sin, and so are unjust, and to be justified again; and if it be so, no man can say three minutes together, that he is a justified man, because in less time he sinneth, and then he is by faith to be justified again; but this it is for a man to justify himself, as the blind Pharisees justified themselves. "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." {Lk.16:15} Call you this Justification, which will last no longer, and is to so little purpose; its but a shadow, there is no truth nor substance in it, they are like the Priests under the Law, and their work to less purpose. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." {Heb.10:11}

Geree: For satisfaction that they may see we derogate not a jot from Christ; see Ward's Sermon, page 68.

Answer: It seems Ward's Sermon saith, they do not, therefore they do not; this is proof enough for those that will think it so.

Geree: How can this be a derogating unto Christ, or an abrogating unto faith, to say by believing we live and are justified from sin?

Answer: How can it be otherwise, seeing ye dishonor Christ, and put him to open shame; it is a very great evil ye do; your evil is great and grievous.

For 1. Christ should be lifted up, but ye pull him down, in that ye deny him his perfection and glory; ye derogate from his sacrifice, in that ye deny it to be sufficient to save us.

2. Ye bring in works, believing and repentance, &c., as joint causes of salvation, and deliverance from wrath.

3. In desiring something beyond his perfection, ye make Christ an imperfect Priest, and his sacrifice imperfect.

4. Ye disgrace Christ, in adding your righteousness to his; ye deny the efficacy of his death, and deny him to be able to save to the uttermost.

5. In that ye would have something done for salvation, ye deny it depends alone upon Christ; for it

depends not alone upon him, if it also depends upon any other condition or additions.

6. Ye deny salvation to be a free gift, freely given us, if we must do for it, and so earn it; else, as you say, we shall not have it, and so you make salvation uncertain and doubtful.

7. Ye make Christ a mere shadow in comparison of your works, in saying the promise of God, and the death of Christ is frustrated to us, unless we perform such conditions.

8. In saying we are justified by believing, ye deny that we are justified by Christ, which is dangerous, though it hath a show of truth, because Christ and believing are two things; so that it's to divide our Justification between God and man, Christ and us, his works and ours.

9. Ye deny Justification and Salvation to be accomplished by Christ's obedience, in making it to depend upon our obedience, and so ye impute it in part {if but in part} to ourselves, and so overthrow the death of Christ.

10. Ye make not Christ, but faith and repentance, &c., the means of our salvation.

11. Ye give that to believing, &c., which is proper to Christ alone, in that ye attribute Justification, which is the chief and main thing Christ hath done for us, to believing.

12. You make believing a cause of Justification, in saying without it we cannot be justified.

13. In saying believing is imputed for righteousness, ye make it our righteousness, or charge God to impute that for righteousness which is not righteousness.

14. Your opinion engenders unto bondage, for it leaves the conscience in fear, it robs it of peace, joy, and consolation; it's an enemy to a cheerful and free serving of God.

15. To say that we are justified by Christ and faith together, is dishonorable to Christ; for if we be justified by both, then not by one, and so Christ is made no Saviour, in their judgments he is but a half Saviour. I desire to know how it can be made out that we are justified by Christ, if we be justified by believing; if we are justified by his blood, unless believing be his blood, we are not justified by believing; the Scripture doth not

say that any one is justified from sin by believing, but we have been taught so, and it is no easy matter to unlearn and leave a corrupt principle.

16. Christ hath not all the glory of our salvation, if we join believing or works to Christ as a companion with him; faith must have a part of it, and we ourselves; for we believe as you confess.

17. In saying we are not loved nor accepted until we believe, ye deny we are accepted for Christ's sake.

18. Ye attribute righteousness in part to ourselves, in attributing it in part to believing; many please themselves with a conceit that they do not dishonor Christ in attributing salvation to believing, because faith is from Christ.

19. If we may ascribe Justification to believing, then by the same Reason we may ascribe Justification to love, patience, temperance, &c., yea to all our performances, our good works, prayers, tears, &c., because the power by which we do these is Christ's.

20. You make Christ no Saviour at all, though you confess Christ died for us, yet you affirm, believing and works save us. Christ is all, yet you make him nothing at all, unless man please to make him {and what he hath done} something by believing, &c. Christ will be all, or nothing; in that if ye make him not all, ye trample upon him.

O ye sons and daughters of the Most High, lift up your voice, and cry no inherent holiness, no works of the Law to Justification. "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} In the Lord have I righteousness, he is our 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} "I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." {Ps.71:16}

Geree: Methinks Ezek.36:26-28 should make him blush, if he were alive. "They shall be my people, and I will be their God."

Answer: You have cause to blush for writing yourself a Preacher of the Gospel, and being so ignorant a Preacher of the Law; yea, of Popery, to be a Minister of the Law, is to be a Minister of the Letter, as appears. {II Cor.3:6-9} Such a Minister you are. Such as belong to the Election of Grace, ever were and shall be the people of God, yea all the world, and all in it is God's; "all souls are mine," saith the Lord; {Eze.18:4;} the world, and all in it is his; but when God saith; "I will be their God, and they shall be my people;" the meaning is, he will declare himself to be theirs, and own them for his visibly. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." {Rom.9:25} And so shall they own him; in this sense they were not his people, nor God their God before.

Geree: We must make our Election sure. {II Pet.1:10}

Answer: This place is to be understood of the knowledge of our interest in it; that is, we are to use all the means to attain to the knowledge of it; as for Election itself is sure enough, it was before the world, therefore nothing we can do, can cause it to be, nor cause us to have an interest in it. {Eph.1:4} Our help comes too late to do that which was done before we were born; we grant that until men believe, we cannot tell who is elected, or shall be saved, till it appears to us. "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}

Geree: All justified persons please God, but without faith none can please God, {Heb.11:6,} therefore without faith no man is justified.

Answer: God was ever pleased with the persons of the Elect in Christ; Jacob was loved before he had done good or evil. {Rom.9:11-13} This love is from everlasting. {Jer.31:3} God loves the Elect, as he loves Christ, and Christ was loved before the foundation of the world. {Jn.17:23,24} Therefore the persons of the Elect pleased God before the world in Christ, therefore before they believed; nor doth God love any the more or the better because they believe; as appears. {Rom.5:8-10; II Tim.1:9,10; Rom.11:28; I Jn.4:16} Therefore Hebrews 11:6 is to be understood of actions not done in faith, that are not according to the Word, therefore are

not acceptable; so your Syllogism is not true nor safe; if ye learn the truth, ye must learn a new Logic; your Doctrine infers, that a believer doth not sin, or if he do, he pleaseth God; if ye grant, it's possible for one that is justified to displease God, then ye contradict yourself, then it's possible for a man to displease God, and yet be justified.

Geree: Faith and repentance on man's part are conditions of the Covenant of Grace.

Answer: I would see Scripture for this, I hear it from men, but not from Christ; the Scripture doth not say, that believing and repentance are conditions of the Covenant of Grace, nor that there is any conditions on man's part in the Covenant of Grace.

It is not in the power of the creature to believe in Christ; {Phil.1:29;} therefore look not upon faith as a work of thine own, nor is faith any condition of the Covenant required on thy part; for as the Covenant of grace is not made with man, but with Christ; {Psa.89:27-30;} nor is there any condition in the Covenant of Grace required on man's part, neither is there anything to be done by man to cause him to have an interest in the Covenant of Grace, or to partake of it, for the Covenant of Grace and life by Christ is every way free and unconditional on man's part, else how doth it differ from a Covenant of works, if there were anything to be done by us to have interest in it; and if faith were a condition required on our part to partake of the Covenant, or else not, I see not but we are now in as bad a condition as to be under the Covenant of works, it being as hard and impossible for man of himself to believe in Christ, as it is to keep the whole Law, as the Scripture declares. How hard it is to believe, the experience of many can testify, as to believe is a fruit of the Spirit. {Gal.5:22}

This Covenant is made with Jesus Christ; which appears by these words; "My mercy will I keep for him for evermore, and my covenant shall stand fast with him." {Ps.89:28} "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." {Ps.89:3,4} "I have found David my servant; with my holy oil have I anointed him, with whom my hand shall be established; mine arm also shall strengthen him." {vs.20,21} The condition on Christ's

part is comprehended in these words; that he should be made a sacrifice for sin; the condition on God's part was, that when Christ should see his seed, and prolong his days, that the pleasure of the Lord should prosper in his hand. {Isa.53:10-12} Observe: The sum is, that the Covenant of grace, life, and salvation, stands only betwixt God the Father and the Lord Jesus Christ, who hath undertaken to perform all that was necessary for the salvation of his Elect. That the Covenant of Grace was made with Jesus Christ; appears by these Reasons: 1. Because the word Him, in the singular number, noteth only one Person. "My covenant shall stand fast with Him." The Elect are many, therefore it's not made with them in this sense I here speak for; for there is a difference between the word him, and the word them. He saith, "my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted, &c." {Ps.89:24} 2. Christ is called the Covenant, because it hath dependence upon him. "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 & 49:8} The Elect are not called a Covenant, I grant they share in the privileges thereof, but it is only in relation to Christ, and as they are considered in Him. Hence it is that God saith, "he will show them his Covenant, {Psa.25:14,} to comfort them with it. 3. Christ only is engaged to perform the conditions of this Covenant, because he hath undertaken it; he hath sealed it, confirmed it, and fulfilled the Covenant with his blood; therefore his blood is called "the blood of the everlasting covenant." {Heb.13:20} Our blood is not the blood of the Covenant. 4. It was of necessity that this Covenant should be made with Christ and him only, because he alone was able to keep the conditions of it; as it required a great strength to keep this Covenant; therefore the Lord saith, "I have laid help upon one that is mighty;" {Ps.89:19;} "thou hast a mighty arm; strong is thy hand, and high is thy right hand." {Ps.89:13} We are weak, even weakness itself, utterly unable to effect such a work; it had been in vain to have laid so great a work upon man, yea fallen man, whose strength is weakness, and his Righteousness no better than a menstruous cloth. {Isa.30:22} If man had been left to perform any of the conditions of this Covenant, it had not been a covenant

of grace, but a covenant of works; for if it be of works, it is no longer of grace. {Rom.4:4,5} Nor were the Covenant of Grace free and absolute, if it were conditional, for that covenant is not absolute, which depends upon any condition to be by us performed, but to us the covenant is free and absolute, and altogether unconditional on man's part, therefore it is a Covenant of Grace. It cost Christ dear, his very life, that it might cost us nothing. 6. If this covenant had been made with us, and so had depended upon our obedience, then might our sin have broken the covenant, and so deprived us of salvation; which cannot be; for sin cannot deprive any of the Elect of salvation; for God saith, "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever; and his throne as the days of heaven. If his {Christ's} children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; {what then?} then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." {Ps.89:28-37} These words do exceeding fully and clearly declare, that the Covenant of Grace depends not upon our good duties, nor can be broken by our sins. 7. If the Covenant of Grace had depended upon our actings towards God, then had the counsel of God appeared to be mutable, which is contrary to Scripture. {Heb.6:17} 8. If this covenant had depended upon our keeping conditions, we could not be certain of our salvation, because we might not perform the conditions; at least greatly doubt whether we had performed them or no; for if Adam in his greatest strength fell, how shall we in our weakness stand? 9. If we had to perform conditions, in order to partake of the Covenant of Grace, then we could not have any strong consolation, because we should be under care and fear lest we should come short. Now God to free us from care and fear herein, hath made sure the Covenant with Jesus Christ for him to keep;

therefore to make it sure, and to free us from all doubt, he confirmed it by an Oath; and the reason why he did so, is rendered, that we might have "strong consolation;" "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," {oath & promise;} we might have a "strong consolation." {Heb.6:17,18} Our consolation is far more stronger; in that all is finished, and confirmed by Christ, than to have so weighty a matter {upon which depends our eternal happiness} to depend upon the good acts of a weak, uncertain, and vain man; whose breath is in his nostrils. 10. Lastly, it tends most to the advantage, to the riches and glory of God's grace, and abasing of man, to establish the covenant with Christ, so as to leave none of this work for man to do, for if man were to do the least part of that work, on which depended our eternal happiness, instead of giving God the glory, we would boast. Therefore to prevent this, he hath established the covenant with Christ, who hath wrought our works for us; and hath not left any of this work for us to do.

The Covenant of Grace is unutterable, it's a fast and sure covenant, it's an everlasting covenant, it cannot be broken, therefore all the Elect shall certainly have happiness and glory. We have the Word of the Lord to confirm this; for God saith; "my Covenant shall stand." {Ps.89:28} "My covenant will I not break, nor alter the thing that is gone out of my lips." {Ps.89:34} The Covenant of my peace shall not be removed. {Isa.54:10} Yea, He hath sworn it, "once have I sworn by my holiness, that I will not lie unto David {Christ.}" {Psa.89:35} God is not as man that he should repent; faithful is he that hath promised, which will also do it. This shows they mistake who conceive the covenant is made with man, or that teach faith to be a condition of the covenant. The happiness of the children of Christ depends upon the stability of the covenant, seeing it is sure and unalterable, therefore their happiness is sure and unalterable. Nothing shall separate us, &c. Sin cannot, nor shall not. {Rom.8:38,39} Our eternal happiness doth not depend upon our works, nor upon ourselves, but upon Jesus Christ, in what he hath done for us; and that all that are Christ's, need not fear nor doubt of eternal life, because they are included in the

privileges of the covenant. Therefore this informs us of the greatness and freeness of God's love, in that God requires nothing of us to have an interest in this covenant, and are ever to be in this his everlasting Covenant. {Heb.13:20}

Ever have recourse to God in this covenant for what we need; come to God in the consideration thereof, for comfort and strength to do or suffer. Mind this covenant, and walk in the strength thereof all the days of thy life. Would you have comfort and joy that is sweet, solid, full and lasting; fetch it from Christ in this Covenant; for this covenant affords the sweetest comfort and consolation. In the loss of outward things, yea inward comforts, this covenant affords much comfort; this mightily satisfies us in all our losses, that we cannot lose our best Treasure. Certainly, the cause of the unsettlement in our souls is because we have not recourse to this covenant, to live thereupon.

When you write again, allege the Scripture that saith so, or say nothing; if there be conditions in the Covenant of Grace, then the Covenant is frustrated, if the condition be broken, if it were so, we could not be certain of salvation. Mark 16:15,16, and the like places, are not conditions of the Covenant of Grace, but directions on how the Gospel is to be preached, and applied; if any ask who shall be saved, the Scripture answers, he that believes. The Scripture saith; "he that believes and is baptized, shall be saved," {Mk.16:16,} ye see {according to your scheme} how that Baptism is required as well as faith. The thief on the Cross was not baptized, yet saved; if he was saved and yet wanted the one, by the same reason another may be saved in the want of the other. Whereas it is said; "he that believeth not shall be damned, and is condemned already;" such Scriptures hold forth what men are in appearance, and not what they are in respect of the eternal decree and appointment of God; for those who believe were once unbelievers, {Rom.11:32,} and if it were his will that they should be damned, God hath or must change his will, or they cannot be saved; for "the LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." {Is.14:24} "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." {Is.46:10} {Acts 2:23; Heb.6:17} To be condemned already, is to be understood of their being condemned in the Scriptures, and in their own consciences; yet if elected, they shall be saved. The Word of God is his will; that is, his signifying will; it reveals some part of his pleasure, it is not his decree or pleasure, it is not so properly his will, as the will of his good pleasure is. By the event {the not slaying Isaac} it appeared that it was not the will and decree of God that Abraham should kill his son; nor Nineveh be destroyed. The Word of God is his signifying will, and it concerns us to look upon it, to bind us to the observation of it, until he signify the contrary; thus it was in Abraham's case concerning the killing of his son. Also the providence of God declares his will as well as his Word, though it be not in the same way; instance the sparing of Nineveh, &c.

Geree: Righteousness is imputed to us by faith.

Answer: The Scripture saith, God imputeth Righteousness; you say, that faith imputes it; faith and belief you make one. Do you make God and belief one, or do you deny that God imputeth Righteousness?

1. Nor doth God impute our believing for Righteousness; if it be said, "Abraham believed, and it was imputed to him for righteousness;" so Phineas executing Judgment was imputed to him for Righteousness unto all generations; {Psa.106:30,31;} that is, it was an action commendable.

2. "It was imputed;" what {"it"} was imputed, his believing or that which he believed; it was Christ his Righteousness that was imputed, not his believing; the word believing implies so much, that Righteousness is elsewhere, and not in believing, nor in ourselves; for by it we apprehend something out of ourselves in another, in Christ.

3. If God imputed his believing to him for righteousness, then that was his righteousness, or God imputeth it for that which it was not; for Christ is our 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} We are to ask in his Name; that is, his Name is his Righteousness; for Christ is made unto us Righteousness. {I Cor.1:30} In his Name; that is, in the confidence of his Righteousness we are accepted, and

shall have what we need; in this confidence we go to God without wavering.

1. Righteousness is in Christ. "In the LORD have I righteousness." {Isa.45:24}

2. Belief is in us; Christ's righteousness is without us; it covereth us. "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." {Isa.61:10}

"That we might be made the righteousness of God in him." {II Cor.5:21} That righteousness which justifieth us before God, as it is not ours, so it is not in us; but as the righteousness is Christ's, so it is in him; therefore Christ saith, 'In me you shall have righteousness and strength;' "Surely, shall one say, in the LORD have I righteousness and strength." {Isa.45:24} The state of a believer in Christ, as considered in him, is a state of perfection; for "we are complete in him." {Col.2:9-13} As Christ is, so am I; as I am, so is Christ; as he is, so are we in this world. {I Jn.1:17} What is Christ's is mine, and what is mine, is his. Christ's righteousness is mine, therefore I am all righteous, I do not need no more, nor no other righteousness; as I am in Christ, I am as righteous as Christ, and as acceptable as Christ; God seeth no sin in me, because there is none; for as God saith, {so I believe,} "Thou art all fair, my love; there is no spot in thee." {Song 4:7, Isa.38:17} - Seeing this Righteousness is in Christ, then it must needs follow, that the saints cannot possibly make it away, or lose it; because it is not in us, and so not in our keeping, but is in Him. Adam had his righteousness in him, and he lost it, but seeing it is in Christ, in him it cannot be lost!

This should teach all that desire righteousness, to go for it to Christ where it is. O soul, look no longer to find it in thy self, for it is not there, it is in Christ, in him; his righteousness is enough, and good enough for thee, yea best for thee; therefore seek no further, but rest satisfied in Christ, in his righteousness; drink here abundantly in this sweet fountain that is bottomless, and therefore can never be drawn dry. {Song 5:1} Thy pardon is now by Justice as well as mercy, therefore drink freely. - Rest satisfied in Christ's righteousness and add nothing to it. "I will make mention of thy righteousness, even of thine only." {Psa.71:15-24} "Thy

righteousness is an everlasting righteousness." {Psa.119:142} "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." {Ps.22:31} "And my tongue shall speak of thy righteousness and of thy praise all the day long." {Ps.35:28} "And the heavens shall declare his righteousness; for God is judge himself. Selah." {Ps.50:6} "Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." {Ps.51:14} "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} The perfection of Christ's righteousness is held forth to us, and doth always lie before us, for us, that we might ever be comforted with it, and rejoice in it, with thankfulness for it. It is perfect, and full of divine consolation; it's enough to refresh and satisfy thee forever; we have enough, we need no other, nor no more 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}

3. Daniel believed, yet righteousness was not then brought in. "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}

4. The Saints did not count belief to be their righteousness. "I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his Righteousness." {Mic.7:9} "I will make mention of thy righteousness, even of thine only." {Ps.71:16} Righteousness and glory consists not in faith, but rather subsists in us by it; I mean the comfort of this Righteousness.

5. To say that anything is our righteousness besides Christ, is to deny him the preeminence in all things. "That in all things he might have the preeminence." {Col.1:18}

6. Therefore the Saints cry; "O LORD God of Israel, thou art righteous." {Ezra 9:15}

7. All that fallen man needed was only a perfect righteousness to justify and save him, if believing could have been that to them, Christ might have been spared.

8. That which is our righteousness causeth us to be accepted, and that is Christ alone. The Saints expect not any acceptance for anything in them, or acted by them. It's most evident that Christ is made unto us Righteousness; therefore believing is not made our Righteousness; and so our Righteousness is not in anything but Christ, in and by whom we are more righteous than Adam in his purity and greatest glory.

Geree: Belief makes us the children of God.

Answer: Men are sons; first, by creation; secondly, by generation; or thirdly, by adoption. A fourth way we know not. The Elect are Sons before they believe, which appears by these Reasons.

1. We are children and sons by adoption. {Eph.1:5} We were sons when elected; for Election is nothing else but our adoption; {by adoption the Elect became sons to God;} adoption and choice is one; the Elect were chosen before the world. {Eph.1:4} Adoption is acceptation of us in Christ; therefore we were children before we believe. Before God declares mercy to Ephraim, he calls him his Son. "I will surely have mercy upon him, saith the LORD." {Jer.31:20}

2. The action of the Father is before the action of the Son; adoption is attributed to the Father, therefore it must in order be before Redemption, which is the work of the Son; so that the Elect were chosen before Christ did redeem them by his death. {Rev.5:9} Therefore adoption is before our redemption; {Eph.1:3-5;} and our Redemption was before we believed; and therefore we were sons before we believe.

3. If we were not sons before Christ suffered, he could not have brought sons to glory through suffering. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." {Heb.2:10} If not sons before he suffered, how could we be his brethren? "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." {Heb.2:17} But if they had not been

children, they could not be his brethren; also Christ by his death justified children.

4. We were given to Christ before he suffered for us, then we were heirs, sons, before we believed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" {Gal.3:29;} that is, children of God; so that our being Christ's, makes us the seed, and not our believing.

5. If a child differs nothing from a servant, {Gal.4:1;} that is, one that is not a child, then he is a child before he believes; for if he believes, he differs apparently.

6. We are sons before we believe, because we cannot believe without the Spirit; for faith is a fruit of the Spirit; {Gal.5:22;} therefore we have the Spirit before we believe; and we are sons before we have the Spirit; for the Spirit had not been sent into their hearts, if they had not been sons; "because ye are sons, God hath sent forth the Spirit of his Son into your hearts." {Gal.4:6} If the Reason he sent the Spirit into their hearts, was, because they were sons; then it was not because of the smallness of the measure they had received; therefore Galatians 4:6 is to be understood of the first sending it into their hearts.

7. If believing makes us the children of God, it will follow that we have no union nor interest in God without our act, for it is we who believe; this suits well with Popery.

8. It's against truth and reason to believe that by believing I make myself a son, and God my Father. If I believe myself to be a King's son, will believing it make me so? If I believe brass is gold, will it be so? He that is a Prince knows not that he is so, until sometime after he is so; yet he is a Son and a Prince whether he knows it or believes it or no; therefore believing makes us not sons, but by it we see ourselves to be sons, and enjoy the comfort of it by believing.

9. Some teach and say, by baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of heaven; and you say, by believing; yet it's by neither!

10. Some have believed themselves to be sons, yet see what God saith. {Ez.33:31} God saith, some believed for a time, and after fell away; and that the Devils believe. Were these the sons of God; if no, then

believing cannot make any a son. "Children of God by faith in Christ Jesus;" {Gal.3:26;} by faith is understood Christ; or by faith we know ourselves to be sons; and by faith we appear to be sons; faith and works being inseparable, in any other sense it cannot be extended, as I have proved.

Geree: None can be in Christ without faith.

Answer: The Scriptures saith not any are in Christ by faith. Christ saith, "every branch in me," {Jn.15:2;} that is, in the visible Church; for that is called Christ, {I Cor.12:12,} and in this sense men may be in Christ, and perish; a contrary exposition enforces a final falling away, &c. There is a being in Christ by election, {Eph.1:4,} but this not by believing, therefore your conclusion is without a foundation.

Geree: We are dead till we believe.

Answer: We are so in ourselves; but alive unto God by Jesus Christ; our life is hid with Christ in God. {Col.3:3,4}

Geree: That which is sinful may justify from sin.

Answer: So you say, but the Scripture doth not say so; read me this out of the Word of God; if ye cannot, it must be placed among the unwritten verities or fables. God doth not approve of that which is sinful, much less doth he justify us for it, or by it; all that is sinful is detestable and accursed, and the wrath of God is against it. {Rom.1:18; Gal.3:10; Hab.1:13} That which makes us innocent, makes us just, and that is not sin, but Christ, who is our Righteousness.

Geree: Faith justifieth not in regard of itself or work, but in regard of that which it holds, being most worthy. They over-honor faith indeed that say, the very act of faith justifies, which we utterly disclaim in the Arminians.

Answer: If faith justifieth as it holds, then it justifieth as it is an act; for to hold a thing is an act; and yet ye say the act of faith doth not justify; I see you can contradict yourself, and disclaim what ye affirm. If faith justify, because by faith we receive justification, then the act justifieth; for it is an act to receive; also it will follow by this reason, that he that receives a pardon from a Prince, may say his hand pardoned him, because the hand received it; and may he not as well say he pardoned himself, because he received it. The reason is the same.

Some hold the act of faith is that which God accepts to Justification, but this is a mistake, because it makes Christ inferior to faith, and in ascribing such an honor to faith, they dishonor Christ, for although they do not exclude Christ wholly, yet in the act of Justification, it gives all to faith. They say, 'as the act of Adam's sin condemned him, so our act of faith justifies us.' Adam's sin was enough to condemn him and us, but our faith cannot save others, nor ourselves. They reply, 'but we are justified by faith.' Christ is called faith. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." {Gal.3:23} "Before faith came;" which must be understood of Christ. We are justified before God in His sight only by Christ. {Rom.3:24} "My righteous servant (Christ) shall justify many." {Is.53:11} We are not justified before God by faith which is in us, but by Christ, by his blood; justified by his blood. {Rom.5:9} That which saves us is the blood of Christ; Jesus Christ hath loved us, and washed us from our sins in his blood. {Rev.1:5}

To believe that Jesus is the Christ implies a seeing and knowing all to be in Christ for life, and to trust in Him for pardon and life, and rest upon him for it. He that thus believes in Christ, is brought over to Christ, and so centered upon Him, that he will not go from him. As Peter saith, "Lord, to whom shall we go; thou hast the words of eternal life." {Jn.6:68} "My soul, wait thou only upon God; for my expectation is from him." {Psa.62:5}

Geree: Faith is before Christ.

Answer: Christ saith; "without me ye can do nothing." {Jn.15:5}

Geree: Repentance and Faith are antecedents of grace.

Answer: It seems they are no grace, but go before it, they are and are not, you know not what they are; for they are effects of grace, and signs to us that we are chosen to life. {Acts 13:48} Repentance is a change of the mind and a change in conversation.

Geree: Treading the wine-press alone, {Isa.63:3,} is not meant Christ suffering for sin, but causing his enemies to suffer; as the coherence with Rev.19:13. Christ is an agent, he treadeth.

Answer: Christ's passiveness was an actual destroying sin his greatest enemy; what you have said

to it, hath not proved that it is not so meant; is not this your mistake, be not so confident.

Geree: The word "might present" "holy without blemish, &c.," {Eph.5:27,} is meant for the future in heaven.

Answer: It seems you are ignorant and a stranger to these, and the like places. {I Jn.4:17; Rev.14:5; Heb.10:14; Rev.1:5} We believe these because they be the Word of God. These places speak in the Present tense; hath Christ been 1600 years a removing iniquity, and still is it to do; this is contrary to Scripture. {Zech.3:9; Heb.9:26} Many Scriptures written before Christ's death, saith; "He shall redeem;" {Psa.130:8; Isa.53:11; Mt.1:21 &c.;} after his death, it saith, It is done!

Geree: The Doctor doth unlearnedly infer &c.

Answer: It seems if any inferred anything contrary to you, it is no learned inference; will you monopolize all to your selves that wisdom may die with you? God is the teacher of his own, {I Cor.2:10,} "they shall all be taught of God;" and he is the best teacher, and they are the most learned that are taught by him. Saith Job, "who teacheth like him?" {Job.36:22}

Geree: He hath not any solid Author on his side for what he hath delivered.

Answer: He alleges none but solid ones. Is Christ, his Prophets, and Apostles, no solid Authors with you? If we had said so, you might well have cried Blasphemy.

Geree: The Antinomians hold that faith cannot be showed by our works.

Answer: Then I am no Antinomian, nor never knew any, yet you rate and revile us at your pleasure.

Geree: Doctor Crisp denies Luke 11:26 &c., therefore he teacheth another Christ, and a wrong way to heaven.

Answer: He mentions not these places, much less doth he deny them; your words want warrant and weight; for they are a manifest slander. The objection you answer unto is sufficient to convince you; you charge falsely, and then draw a false conclusion; what boldness and large conscience have ye? How unjust and unreasonable is your charge and inference? Do you it to make us vile?

Geree: Doctor Crisp saith; "righteousness puts a man from Christ," a prodigious profaneness, hell itself hath not a more devilish expression.

Answer: The righteousness he condemns is our own righteousness, as that which keeps men from Christ. "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} He condemns not the righteousness of Christ, nor anything that is righteous, or from Christ; I never knew any so unreasonably wrest any man's words as you do his.

Geree: When the Doctor saith, "sit down, question it not, believe it is as good security as God can make thee; God hath promised, venture thy soul upon it without further security." This is no security; as good as God can make. Blush, O heavens, at this blasphemy; if they have no better assurance, their faith is built upon a sandy and slippery foundation.

Answer: The security is that which the soul is to rest upon; therefore he saith, God hath promised, venture thy soul upon it without seeking any further security. Is the promise of God no security at all with you; blush O heavens at this blasphemy; to call it none at all, sandy and slippery. The promise hath an Oath annexed to it. "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 stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." {Heb.6:17-20} This is as good security as God hath made, or is needful to make. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." {Lk.1:68,69}

Faith is an assenting or cleaving to the Truth and Faithfulness of God in his Promise, not from anything the soul sees or feels in itself, but from something it apprehends in God in his Word. {Rom.4:20-22}

Assurance is not from the nature of faith, nor from the direct act of faith, but from the reflect act of

faith, which is for a man to see and know that he believes; which assurance is from the light and testimony of the Spirit of God in the conscience of one that is already a believer, causing the soul to know it believes; "the Spirit itself beareth witness with our spirit, that we are the children of God." {Rom.8:16}

Therefore know that the greatest peace any saint enjoys is not to be neither ground, nor encouragement for them to believe; therefore not any terrors any possess, ought not to be a ground of discouragement in believing, for our happiness is not in anything that we feel or apprehend in ourselves, but in the Word and Promise of God, and in that we are known of God, who loves us and comprehends us in Himself, and His not imputing our trespasses unto us. {Psa.32:1-2}

So; we ought not to fetch our comfort from our subduing of sin, but from Christ, who is made unto us both Righteousness and Sanctification. {I Cor.1:30} When we are at the best, we may not live in ourselves, nor by sight, but by faith; and when we are at the worst, we ought to live upon Christ by faith, and comfort ourselves in Him, and in Him only. It's the folly of many when they want strength and comfort, they seek it in their duties and subduings of sin, and comfort themselves there, but Christ is not in all their thoughts. {Psa.10:4}

**An Antidote to expel the Poison of Doctor
Homes Antidote; or, an Answer to a
Treatise entitled, "An Antidote against
Antinomianism;" published by Dr. Homes.**

In that he entitles his book, An Antidote, it seems to declare that his book is {not poison, but} some rare extract to expel poison; a specious pretense indeed. But how can poison expel poison; for his antidote is poison, and he that hath received it, needs an antidote to expel it's poison; so he crowns the truth we contend for with odious names of disgrace {which is powerful to deceive the simple} calling it unjustifiable Antinomianism &c. But this is easier said and proved; and though his saying so, is sufficient to many, the wise will try it. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." {I Jn.4:1} He confesses that actual Justification is by union. If it be true, he has overthrown the substance of his whole book; seeing that we were united to Christ before we believed. {Heb.2:11; Jn.1:12} Then we were justified by Christ before we believed. Also, how could the elect be crucified with Christ, if they were not considered in him, {Eph.1:4,} one with him, and united to him.

Objection: The instant of union is when Christ is in us by faith. {Eph.3:17; Jn.3:36; Jn.1:12} **Answer:** These places speak not a word of union, much less the time of our union. A thing may be said to be in us, and yet not one in union. Christ is said to be in us by faith, {faith as the instrument or means by which we have communion with him,} "that Christ may dwell in your hearts by faith," {Eph.3:17,} because by faith we enjoy the presence of that which is not present, nor seen. "Faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1} A man dwells in a house, yet is not united to it, so as to be one with the house. So it's here. As for John 6:36, which declares that "he that believeth on the Son hath everlasting life;" but what is this to union with Christ, or the time of union? Although we say not that men have not life till they believe; yet, we say there is life in the Son for the elect

before they believe, and they shall have it. "God hath given to us eternal life, and this life is in his Son." {I Jn.5:11} As for John 1:12, which declares that those that receive him, have this privilege or prerogative to be called sons; this none have but such as believe; for we may not call him a son, who appears not to be; so to men there is no difference between men before they believe, but to God there is, for he knoweth them that are his. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." {II Tim.2:19} "Even tomorrow the LORD will show who are his, and who is holy; and will cause him to come near unto him; even him whom he hath chosen will he cause to come near unto him." {Num.16:5}

Objection: Ephesians Chapter 2 declares that there was no difference between believers, {before they believed,} and others; for they were, by nature, the children of wrath afar off, and un-reconciled. **Answer:** The same chapter declares that they were made nigh by the blood of Christ, verses 13-18. We are to consider what it was that made them nigh and reconciled them? And when they were made nigh and reconciled? This was effected by Christ upon His cross, {Col.1:21,22;} and if we were not reconciled then, why does the Scripture say we were?

Objection: For sin to be crucified and to be mortified is one, and is a part of sanctification. **Answer:** We know that our old man is crucified with Him, &c. {Rom.6:6, 7:24,25} Sin is a work of the devil, &c., and Christ destroyed it upon the Cross. Christ has made an end of sin. {Dan.9:24; Psal.103:12 &c.}

Objection: Justification by faith, {Rom.5:1,} is Justification itself, and not the manifestation of Justification. **Answer:** The first verse of chapter 5 belongs to the last verse of the former chapter and is to be read with it. The misplacing the stops, and cutting asunder books into chapters and verses, hinders the right reading and understanding of the words. The division of chapters and verses, you know, are but of late invention. As I understand by the doctrine of the Scriptures, the words are to be read thus: "Who was delivered for our offenses and raised again for our Justification; therefore being justified. By faith we have peace with God through our Lord Jesus Christ." And then

the sense is this, that we are justified by Christ, and by faith we enjoy it. The effect of which is joy and peace.

Objection: Without faith it is impossible to please God; the word 'please' signifies a delight to Him; as saith the learned Doctor. **Answer:** This is answered before; and seeing the Scriptures do declare that God's well-pleas'dness with us depends not upon our pleasing of Him, but upon Christ, we are satisfied. We regard no man's testimony; we own no Doctor but Christ.

Objection: Can God approve of the greater, our persons without faith, and not of the lesser; namely, our actions without faith? This is strange. **Answer:** It is Christ that causes us to be accepted. {Eph.1:6} Actions without faith are not accepted, neither for Christ, nor for faith. Faith is a part of a good action; and unless the other parts of the action, as matter, manner, measure, time, and end concurs, the action comes short of the rule of faith, and so far it is sin, and is not accepted neither for Christ nor faith. Our happiness does not consist in God's acceptance of our actions, but in our union with Christ, and in that our sins are not imputed to us. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." {Psal.32:1,2}

Objection: Our actions are accepted because our persons are accepted. **Answer:** It's strange to me that you should say so. Oh the horrible and tragic effects that naturally flow from this doctrine; that he that believes cannot sin, or that his sinful actions are accepted; for if so, then David's adultery and murder was accepted; yea, all the sins of believers are accepted. Was not David a believer before he fell so foully concerning the matter of Bathsheba and Uriah? And was not Peter a believer when he denied Christ, and Peter and Barnabas when they dissembled? Many of the actions of believers are in some respect worse than the same actions in unbelievers. God in His Word is so far from accepting them that He condemns them as deeply as the actions of others. If God accepts of men's actions because He accepts of their persons, it will follow, that when a man is a believer, his person is accepted. Therefore, all his actions after are accepted because his person is accepted. So, that after a man is once a believer whose person is accepted, he cannot sin in any of his actions,

or if he do sin, his sinful action is accepted. We abhor to open such a gap for sin to enter! If you speak even of the best actions of a believer, you cannot free them to be without sin, for "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." {Is.64:6}

Objection: The word reconcile declares that God is at enmity with us, and we with him. "Re" signifies again, "con" signifies together, "ciliation" is to call or move to. How is there a moving where there was never a removing? How together of those who were never asunder? How again, unless there had been once an oneness which was broken to pieces? **Answer:** Though the word signifies so, yet it will not follow that God was ever at enmity with the elect. "Fury is not in me." {Is.27:4} There are full of movings and removings, because changeable, but it is not so with God because He is unchangeable. Although the elect sin, and depart from God, yet the Scripture does not say that God is or was at enmity with them, or that they fell from the love of God, or that God hated the elect for their sin. {Consider Jn.17:23,24; Heb.13:8; Rom.5:9,10} Love in God is unchangeable. You confess God's essential purpose is like Himself, eternal and unchangeable, &c. "God is love." {I Jn.4:16} "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6}

Objection: In saying God was never an enemy to the elect, you make the fall of Adam, in whom the elect are included, a mere fiction; and the message of the Gospel, touching Christ's sufferings, a fable; and Christ's passion a vanity. You overthrow the nature of God, whose purity cannot endure sin; and you deny many Scriptures that testify that God was at enmity with the elect. {Eph.2:16; Isa.63:10,11; Lev.26:40-42; Ezek.16:62,63} **Answer:** Alas, alas, here are many high charges and hard speeches indeed; like the "raging waves of the Sea," that look big, and rise high, and fall as suddenly; so will your words fall into mere fables or slanders, for no such thing will follow that which we profess. We say what the Scriptures speak concerning Adam's fall and Christ's sufferings and death, &c., they are not fictions, nor fables, but real things; for by nature in Adam the elect did sin, and fell in Adam, &c., and had

not Jesus Christ been made a curse for us, we had perished in our sins. We were in sin, and under the curse; we were children of wrath; that is, the curse not only in appearance, but we were so in deed, and in truth. So Christ was made a curse for us, not in appearance, but indeed, and in truth. He was so made under the Law, that so He might free us from under it. Christ not only revealed love, {for seeing men can reveal love each to other without dying, much more could God} but also freed us from the curse of the Law wherein we were held. Therefore Christ did die; so that in the love of God, and Christ's death lay our eternal happiness. And this doctrine does well agree with what we contend for! We say, Christ paid a full price, and satisfied the Law to the full. Neither do we say God accepts of any sinful action, nor of any sin. God's purity hates sin in believers, as well as in others. Now, in which way does this doctrine destroy the nature or the purity of God? We deny no Scriptures at all. We only deny such interpretation of them as are not warranted in the Scriptures. Also, you presume above what is written in that you have no Scripture to warrant your exposition. We entreat you to tell us in what place of the Scripture we shall read that God was ever at enmity with the elect, either before or after conversion, or that he did not love them, until they did believe?

Objection: You say that till conversion comes, God is as well at enmity with the elect, as they are with Him. The Scriptures you allege to prove it do not say so. Nor do we know where to read these words in the Scripture, but to consider what the Scriptures you bring say. **Answer:** The word 'wrath' {"were by nature the children of wrath, even as others"} in Ephesians {2:3} says no such thing. 'Wrath' here intends the curse, and never God's enmity against the elect; {by nature under the Curse, a sinner and hence being by nature a sinner, he is by nature deserving of the wrath of God, as were the persons spoken of - even as others.} In Isaiah chapter 63 {vs.10,11,} there is the word "enemy," which is to be understood that God was so in some acts of His dispensations; so the text says, "He fought against them," so He appeared to be their enemy - {so to appear in his providential dispensations towards them, as to seem to be their enemy.} {Lev.26:40, &c} God did walk contrary to them, yet it will not follow that He did

so from any enmity or hatred He had to them; for then He loved them and owned them for His people, as appears, vs.45, &c., {"But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; I am the LORD."} "I have given the dearly beloved of my soul into the hand of her enemies;" {Jer.12:7;} then they were dearly beloved.

As for the word "pacified" in Ezekiel chapter 16, "that thou mayest 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;" {vs.63;} that is, when "I shall let thee know that thou art a son or daughter of my eternal love;" for if you compare the 4 last verses together, it will appear that the Lord spoke of their knowledge of His love, for He says, "I will establish my covenant with thee; and thou shalt know that I am the LORD," - thy God; {vs.62,} with John 14:20. "At that day ye shall know that I am in my Father, and ye in me, and I in you." "And I have declared unto them thy name, {his name; that is, his nature, his excellencies, his perfections, his attributes; especially of particular grace and sovereign mercy; his infinite mind and perfect will; the Gospel of Grace in Christ;} and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." {Jn.17:26} Howsoever God may hide Himself, and seem angry, and handle his children roughly, yet He loves them not the worse for that. "Is Ephraim my dear son; is he a pleasant child; for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD." {Jer.31:20} Even then He loves them dearly. "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." {Jn.17:23} {"As thou hast loved me;" that is, from eternity; unchangeable and inseparable, God having loved his own, as he has loved his Son; that is, not merely as creatures, considered in themselves or as the descendants of Adam, but as in Christ their Eternal Surety and Covenant Representative.} The LORD says that he is "the same yesterday and today, and forever." {Heb.13:8} "I am the Lord, I change not." {Mal.3:6} He never changes. "Fury is not

in me," saith the Lord. {Isa.27:4} Therefore, your brother was very much mistaken, to think there was anger in God against the elect till He was pacified.

Objection: If God's enmity had not concurred with Eve's enmity against him, she had not in all likelihood eaten the forbidden fruit. **Answer:** You are hard put to it, and have no Scripture to prove what you affirm. The fall was not from any enmity in God against her, but that God by that means was pleased to bring about his glory. "To the praise of the glory of his grace." {Eph.1:6} "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Pv.16:4} "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." {Rom.11:36}

Objection: God is a God of wrath to us, till faith in Christ comes. {Rom.5:1} It is as evident as evident may be, that by faith in Christ, God is reconciled to us, and we to him. **Answer:** I wonder that ye are not afraid to say so, seeing the Scriptures say no such thing, as we have already proved. Read me what you say in the Bible, either in the Old Testament or New, and I will print my Recantation. If you cannot; I would entreat you to print yours. Oh that you did but know what you have done; for in that you deny any reconciliation to be before we believe, you deny that Christ has reconciled any upon the Cross; which is contrary to many plain and express Scriptures. Also in ascribing our Reconciliation to faith, in whole or in part ye slight our Lord Jesus Christ, and trample upon him, in making him but a half Savior. So also you say, that faith is a cause of Justification; does not our eternal happiness depend upon our Reconciliation and Justification; and do you ascribe these, and the like to faith? You ascribe as much to faith, as to Christ a cause; this your opinion is very dishonorable to Christ, in setting faith above Christ; in making faith a cause of salvation, whereas Christ's death is a means, and a cause is above a means, and that cause is God's everlasting love in Christ.

Objection: But God is not pleased with the elect till they believe. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." {Rom.9:25} **Answer:** By "my people," we are to understand those that I have declared to be mine in a special and peculiar manner; that is, the Lord's by profession; and not necessarily by

possession. "Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure." {Is.5:13,14} "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} The Nation of the Jews were called the people of God, because God had owned them to be his people which were not his people before. In this sense, not his people by possession; as appears, but in another sense, the earth and all in it is his; and in respect of choice and love, the elect were ever his. "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; Eph.1:4}

Objection: I say actually God cannot be said to be reconciled to man, while man is not reconciled to God.

Answer: We say that we were actually reconciled to God by the death of his Son. {Rom.10:9,10; II Cor.5:18,19} What Christ did was actual; but you will make it a fable. Will it not then follow upon your grant, that the elect were then reconciled? And seeing Christ died before we believed, it will follow that we were reconciled before we believed. Notwithstanding we grant that no man can know or be assured that he is one of them that is justified, and shall be saved, until he believes. And whereas you ask what conversion that is, that is without calling? We answer. None at all; neither is any man called in this sense until he believes; for we grant with you, that what was done before the world concerning our salvation, was only in God's decree, purpose and love.

Objection: Faith brings us into Christ. {Eph.2:8,9; Jn.6:37}

Answer: You do but say so, the Scriptures do not say {as you would have them say} that faith brings us into Christ; so you say that faith is a part of Christ; but if it be so, I would gladly see that proved. Also you say that faith is a part of the Divine Nature. {II Pet.1:4} The Divine Nature is God, and incommunicable; and if God can be divided into parts, he is not infinite; we are made partakers of the Divine

Nature by union, not by infusion. It is no wonder that you ascribe all so to faith as you do, if you think faith is God. So you ask, if God saves us without our being in Christ, and whether God does not love to see us in Christ, rather than out of him? Is this to speak like a Doctor? If God considered the elect to be in Christ before the foundation of the world, {Eph.1:4,} can you tell when God considered them out of Christ; or can you tell what place of Scripture it is said, that the elect were ever out of Christ, or that the elect by sin fell out of Christ, or out of the love of God in Christ? Show me the Scripture that say these things, and I will say it too.

Objection: Does not Eph.2:5; "even when we were dead in sins, hath quickened us together with Christ," import a difference in time? **Answer:** That it does; for when we were dead, then was the time that we were not alive, {or animated and quickened by the Spirit to perceive our standing in Christ.}

Objection: Evermore the 'godly' learned Schoolmen {we call not the Papists in} put a difference between God's decree and the execution thereof. **Answer:** So do we, but not because they say so; for if the Scriptures be clear, why call you in any at all, for we will not believe men; therefore spare that labor when you write again. We do not say that we were actually justified from all eternity; we say we were in the knowledge and love of God from all eternity; we say we were actually justified in time when Christ upon the Cross presented us holy to God without spot, &c. {Eph.5:27} So you tell us, that whatever appears in time, appeared before God before all time, therefore faith appeared then also. This we freely grant, and also tell you, that all that did appear before God was not the cause, means, nor instrument of our Justification.

Objection: Why is God said to be wroth with the Ephesians whilst out of Christ? {Eph.2:1,2} **Answer:** You abuse the Word of God; for the Scripture does not say, that they were ever out of Christ; or that God was wroth with them.

Objection: Tremble to say, that God loved Paul with as great love when he persecuted the Church, as when he preached the Gospel. **Answer:** Let them tremble that teach such doctrine as you do, or that say, that persecution of the Saints is as good as preaching the Gospel. I wonder if you did not tremble when you

wrote your Antidote against the truth, in which you make God so changeable, and love in God not to be infinite, in affirming there are degrees of love in God, and sometimes more, and sometimes less; and that sometimes God was without any love at all; for you say, it was but a purpose of love, not actual love; and that purpose and an act of love are immediately contraries. It seems I was mistaken, I thought a purpose of love could not be without love; and that a purpose of love was love in act. {Consider Jer.31:3; Jn.17:23,24; Eph.2:4,5; Rom.5:9,10; I Tim.1:14-15} Therefore concerning your distinction of God's love of benevolence to the sinner before conversion, and his love of complacency after conversion; there is no light in it. Show me where I shall read this distinction of love in God in the Bible, or else I shall be ready to believe it came out of the brains of dead men, from the impure fountain of the blind Schoolmen. However this may be with men I know not, but to refer this to God is to make him imperfect. God saved me, and gave himself for me. {Gal.2:20} I did not believe when Christ gave himself for me; and therefore he loved me before I believed. "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}

Objection: I wonder why you contend so for this expression, that God loved the elect from all eternity; seeing the Scripture for once calling it love, calls it purpose, choice, counsel, election, predestination.

Answer: It's no wonder we contend for it, seeing there be many that deny it. "A little leaven leaveneth the whole lump." {Gal.5:9} And when men will confess it is love, as the Scriptures declare, we will cease contending. We believe also that all those expressions do hold forth love, and are one with it; and seeing that you confess that it is called love, we earnestly entreat that you, nor no other do deny it to be love; for as God's purpose and will is eternal, and unchangeable, so is his love; God is love. {Heb.13:8}

Objection: So you ask; where is life, and where is peace till faith comes? **Answer:** It is where it should be, it's in Christ; {Col.3:3,4;} who is our peace, {Eph.2:14;} and when we believe, we enjoy the comfort of our life, and not till then. I wonder that ye so contend

against our Justification and Salvation alone by Christ, unless ye intend to establish your own works for righteousness? {Rom.10:3; Lk.18:9}

Objection: What need we take care what we do, if we believe that he will not love us the better; if we believe not he will not love us the worse; then a man may die without faith, and yet be saved. **Answer:** If this be all, the Papists say as much against you for denying that men are loved, justified, or saved for their good works. Say the Papists, if our good works cannot make us to be loved, or justified, &c., what need we take care to do good works, if we do them God will not love us the better; if we do them not, he will not love us the worse; if we die without good works, yet we may be saved. Consider what answer you will give them, and take it to yourself, for we say the same of faith. So you tell us a story of a Maid led away with this doctrine, who said boldly to you, that she knew not how she could offend Jesus Christ by anything she did; unless we did know what she meant by the word 'offend,' we can say little to it, seeing it may bear a good or a bad conclusion. If she had said, "whosoever was born of God sinneth not," {I Jn.5:18,} and she was born of God, it may be you would have cried shame of her. And if she had said that which was not fit, there was no necessity you should have made such an outcry of it, unless you did it to expose us and the truth we profess to contempt and hatred. You might have taken it in the best sense, or passed it by; and if her speech could not be justified, what is that to us? Is there none of your mind that go amiss? We entreat you to consider whose work it is to be the accuser of the brethren; the doctrine of Christ is not the cause of the sins of men.

So you appeal to the world for the truth of what you say; I say, if they do not justify you, who will? The world is blind, &c., the natural man cannot perceive the things that be of God; "they are foolishness unto him; neither can he know them," because "heavenly things" {Jn.3:12} can only be spiritually discerned; the Saints who know and enjoy the truth will confess with me, that your doctrine does contradict the Scriptures, and contain many fatal mistakes. As, that sin was not crucified with Christ; that the elect are sometimes in Christ, and sometimes out of him; that faith takes a man out of the state of damnation; that God does not love the elect

before they believe; that there are degrees of love in God, &c., and such strange doctrines you teach quite besides the Scriptures, and such as the Bible never knew; which tend very much to the dishonor of Christ, and to obscure the true Gospel; and fill the conscience with much trouble, fear and sorrow; instead of joy and peace in believing. Christ's perfection is our happiness, and in that alone we rest satisfied, desiring to obey him. Oh, we cannot think anything too much for him, who hath done so much for us; to love us, and wash away our sins in his own blood. "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} "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." {Rev.21:7} The sum and substance of the doctrine we {or rather the Scriptures} teach, is only to exalt Christ alone, and abase man; and all that man can do for his salvation, we trample upon, in affirming none of his best works can cause God to love or accept of him, justify or save him; all spiritual blessings are freely given without our works; no man can make himself righteous, or holy, by anything he can do; only Christ's righteousness is that which made us righteous; and that sin cannot deprive us of Christ's righteousness; and that we are, and ever shall remain, holy, and blameless in the sight of God by Christ, who fulfilled all righteousness for us, the elect; his righteousness and sanctification is theirs, we are complete in him, and incomplete in ourselves; there is no perfection in this life in the flesh; and yet we are without fault before the throne of God; therefore no sinners; because as Christ is, so are we in this world. Therefore we are all fair, without spot. Consider well these Scriptures: Isa.53:5,6,11; I Pet.2:24,25; Eph.5:27-32; Col.1:22; Eph.1:7; Rev.1:5; Col.1:14; Heb.1:3; Heb.10:14; I Jn.1:7-10; Rom.8:33; Matt.3:15; I Cor.1:30; II Cor.5:21; Col.2:10; Rom.7:18,24,25; Rev.14:5; I Jn.4:17; Song 4:7. He that knows the meaning of these, knows a great mystery, and lives in the comfort of it, and will not be beaten from it whatever men say of it. Is not Christ's perfection the ground of all our happiness? And does not Justification imply freedom from sin? Men are either sinners or no sinners. I desire to know, if he that is a sinner be not under the curse, {Gal.3:10,13,} and how he that stands

justified by God from all sin, stands accountable to him for any sin; if Justice be satisfied, what is there in heaven against him?

To conclude; inasmuch as the former part of this Treatise was finished, and much of it printed before I knew of your book, I refer you to it for a fuller answer. If you, or any deny what I have said to be true, let them answer this; I am resolved to answer them till I die. If they will answer my Reasons and Scriptures, I will do so to theirs; I will oppose all fantastic enthusiasms, and fanciful dreams of men's brains, which will very much abound in this age. Oh, that all that fear the Lord would be so wise as to search the Scriptures, and reject all men's Writings and Interpretations which appear not in the Word of God. Many shall receive the notion of this Truth {as I hear you have done} but shall afterwards lay it down again for error; {as you have done;} grow dead, or become profane, because they received not the Truth in the love of it, God gave them up to strong delusions, to believe lies, taking error for Truth; {II Thes.2:11;} they not being taught it of Christ, therefore lacking the power thereof, and could never truly know, nor understood this Truth; but we "have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." {Eph.4:20,21} You see the teachings of men, and the teachings of Christ are diverse, and have several effects; the one ends in profaneness; but Christ's teachings end in holiness, as becometh the Gospel. I will stand to the trial of the Word of God; come let us lovingly try it out; if you will oppose Justification by Christ alone, which is the doctrine of Free Grace, I doubt not but I shall take all your props and superstructures easily down, to the end that Christ may appear to be {as he is} all in all. {Col.3:11} "That God may be all in all." {I Cor.15:28}

"And some believed the things which were spoken, and some believed not." {Acts 28:24}

An Answer to a Treatise Entitled, "Sins Suffered for, but not Remitted, &c.," by Mr. Huet, and some others.

You say that man is delivered from the curse of the Law, &c., in the time of his Justification. We say the same; only the difference betwixt us is, when the time of Justification is. It seems by your discourse that you judge that time to be after we believe. We judge that we were justified by Christ upon the Cross. Our Reasons you may see in this Treatise.

You speak of judgments and punishments of sin; but we desire you to prove, if you can, that Christ has not made satisfaction for the sins of the elect, or that God does inflict anything upon His people for sin, in anger or revenge, for them to suffer by way of satisfaction. If you say not this, you say nothing against us. We say that which is in itself a great plague and judgment, is sent in love to them, and is a mercy to them, as appears. "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} "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no; and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live." {Deut.8:2,3} "And 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} {See Also Heb.12:5-13}

Objection: You say, that sin was not before the sinning person had a being, and was fastened to his soul, &c. **Answer:** It seems by your words that sin was not till we were born, &c., but if our sins cannot be considered in any sense to have a being till we be born, then before we were born we had no sin. Then, when

Christ died, He did not bear any of our sins, because they were not; and how can it be just that Christ should be punished for that which was not? If Christ did not then bear our sins, {as Isa.53:4-6,11,} we cannot be saved; for Christ will die no more, and "without his blood there is no remission." {Heb.9:22}

Objection: By faith we receive pardon, therefore we are not pardoned before we sin. **Answer:** We grant no man does receive it till he believes; yet sin was destroyed and blotted out before we believe; as I have proved in this Treatise.

Objection: The Advocate has nothing to do for us concerning sin, except we commit it. {I Jn.2:2}

Answer: We believe Christ has finished this work before we were born, as the Scriptures declare.

Objection: We put a difference between the Covenant, and the performance of it. **Answer:** So do we; and we say that when Christ died, He performed {and thus fulfilled} all the conditions of the Covenant.

Objection: Heaven was then purchased, and they may as well say they have that now, as pardon of sin before it be committed. **Answer:** You may as well say, seeing we have not all that was purchased, as heaven, although we believe; therefore we have no pardon of sin. The Scripture says that he washed away our sins in his blood, {Rev.1:5, &c.,} but the Scripture does not say, we are glorified in His blood upon the Cross; and therefore, the reason is not the same.

Objection: The Pope's Bull was in that manner sins past, present, and to come; but the Scriptures speak only of sins past. {Rom.3:25} **Answer:** Your Exposition is a mere bull, and quite besides the Scripture, as I have proved in the Answer of this Objection.

Objection: We put a difference between the Salve in the Surgeon's box, and the healing of the wound, &c. **Answer:** So do we; yet we say, when Christ was upon the Cross, "he bore our sins;" and "by whose stripes we are healed." {Isa.53:10; I Pet.1:19}

Objection: We believe that the fountain is set open to wash in, because some whose sins Christ bore upon the Cross are yet unwashed. {Zech.13:1} **Answer:** This is a prophecy of Christ to come, at which time He should wash away the sins of His people. "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} This Christ did when He shed His blood, {Rev.1:5,} and if our sins were not then washed away, we cannot be saved.

Objection: We believe that Christ does the work upon His Saints, in purifying them as often as they shall be defiled with sin. {Mal.3:2,3} **Answer:** We believe Christ, by one offering, did effect this work fully upon the Cross; and that there is sin in the Saints, {Rom.7:20,} and that Christ by His Spirit does fortify them against it, so often as they oppose it.

Objection: Christ gives remission of sins only after we believe. **Answer:** The question is not when Christ gives it, nor when we receive it, but when sin was destroyed, and washed away, and we made just. We say, and have proved, that it was when Christ died, and not after we believed. If there were not remission of sins in Christ for us before we believe, how could it be given us afterward?

Objection: We believe that all the sins the Saints shall commit, shall be {shall be, but at present are not} pardoned. {Matt.12:31} **Answer:** The question is, what you mean by pardon; the manifestation of pardon, which is the revealing and assuring the soul that his sins are pardoned, this you call pardon. The taking away of sin, {as Isa.53;} that is, the destruction of sin, we call pardon. In time we know it and enjoy it. Do you call the manifestation of pardon, pardon? It shall be manifested to all the elect; and shall be, is not. We place the substance of all to consist in what Christ did for us upon the Cross. There is our pardon, rather than the revealing of it.

Objection: We are to ask pardon. "And forgive us our debts, as we forgive our debtors." {Mat.6:12} **Answer:** The word 'pardon' is not in the Text; the word debts is to be understood betwixt man and man; first, for we pray to be forgiven as we forgive, we forgive not perfectly; will an imperfect forgiveness of our sins from God be sufficient for us? Secondly, because God's forgiving us our sins against him is not on that condition, if we forgive others, as this is. {Mk.11:25,26; Lk.17:3; II Cor.2:7} And as for the forgiveness of sin in I Jn.1:9; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" this is to be understood for the manifestation of

forgiveness, the assurance and enjoyment of it in the conscience; for it is usual in Scripture to put the cause for the effect, and the effect for the cause. It's so to be understood, because there is nothing of pardon obtainable, but the manifestation of it, therefore not to be prayed for since Christ's death, all that is to be done is only to declare its done, and for whom it's done; for Christ will die no more, it's in vain to pray for the pardon of that sin which was not washed away in his blood. {Heb.10:18; II Cor.5:19} It is no mocking of God, to pray to God to manifest to us what he hath done for us; as, David. "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." {Psal.51:9-12}

Objection: It's a mocking of God to ask him to do that he has done already. **Answer:** So then God has not as yet pardoned your sins; or if he has, you ought not to pray for pardon of sin any more.

Objection: As for that text, Heb.9:28, {"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;"} you say, we acknowledge it to our comfort that Christ did bear our sins, they being foreseen; he satisfied for all that the Saints should commit; but there is a difference betwixt bearing them, and giving us a pardon for them. **Answer:** If Christ satisfied for them all, then they were satisfied for before they were committed. God has nothing to charge upon the elect for any sin because full satisfaction was made by Christ upon the Cross. He so did bear them, as He destroyed them and freed us from them; and after that he reveals to us that they are pardoned; and you seem to say no less.

Objection: So you expound II Tim.1:9, as to be understood concerning His purpose. "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." **Answer:** Christ by his death did save us, according to his purpose, before the world; {mark the words} God's purpose to save us was "before the world began." He saith not that we were saved before the

world; for Christ saved us by his death, so that it is said, "who hath saved us." {II Tim.1:9; Tit.3:5; Jn.3:36, 5:24; Col.2:10; Eph.1:3, 2:5,8; Heb.10:14; I Jn.5:11,12; Phil.3:12; Rom.8:24} We have all in Christ. {Col.2:9,10} We wait for the adoption; yet we are now the Sons of God; {I Jn.3:2;} and our Redemption, {Eph.1:14;} yet by Christ we are now redeemed. {Lk.1:68} We have complete redemption in Christ. {Col.1:14} We "which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." {Rom.8:23} We were justified in time; that is, when Christ was upon the Cross; and when we believe, {are brought by the Spirit to rest in Christ,} then we know it is done for us.

Objection: Heb.10:10 proves that by one act, Christ's death, God was satisfied. **Answer:** It is enough, seeing God is satisfied, we are satisfied, {satisfied with Christ, who satisfied the Father,} though men may cavil and be unsatisfied.

Objection: Forgiveness of sins conveyed to us by the Spirit is called pardon. **Answer:** We call it the manifestation of pardon; if you please to call it pardon, this is not that we contend for.

Objection: Heb.10:14. {"For by one offering he hath perfected forever them that are sanctified."} By perfect {in this text} is not meant pardon of sins, for they were sins, and only after washed. **Answer:** What then does it mean, is not he that is perfect without fault? Did not Christ himself purge our sins? Was it not enough, and to no purpose?

Objection: O but, say they, God's people cannot sin in God's account. **Answer:** We neither say so, nor think so. But we think and say the contrary. Such as believe, do sin. Man does see it, therefore God much the more; and God accounts it as it is, sin. Does not the Scripture say Christ's blood has cleansed us, has washed our sins away; and God sees us to be clean, seeing we are so. Also we say that there is no condemnation to be inflicted upon the elect for their sin; so you say Israel stood without sin. Consider what you say and see if we say more.

Objection: The reasons why we cannot have communion with such as say, sin is pardoned before it is committed, &c., is: 1. Because they know not the posture of a redeemed child of Christ, whose Covenant

revealed rejoices the heart. 2. Because they do not feel the sense of sin, if they did they would cry to God; nor know the sweetness of pardon. 3. They stumble the weak in not asking for pardon. **Answer:** To the first, if we know it not, I wish you had revealed it to us, if you know it. You say, Christ's Covenant rejoices the heart, and this we know, blessed be God. Secondly; if you mean by sense, the feeling of horror and terrors for sin, if you desire such a sense of sin, we do not wish it you; we wish you not to fetch your comfort from your sense of sin, tears, or crying, but only and alone from God's free grace in Christ. We have made a Christ of our works, tears and crying long enough. Also it's your opinion {not ours} that stumble the weak, for it is you that say, if it be pardoned they need not pray for it. We pass not what you judge, nor for anything you say, unless you can prove it by Scripture.

**An Answer to a Treatise, entitled,
Ancient and Durable Gospel;
written in answer to my book, entitled,
Justification by Christ alone.**

He saith, it is well you yield to the truth at last, if you had done so all this while, I had spared my labor in opposing you. You confess what I stand for.

Answer: You should have read my book before you answered it. If I confess that which you stand for, you might well have spared your labor. You answer and contradict yourself, and so contradict yourself, that your book needs no answer to throw it down, as it will fall alone; for he affirms things unreasonable.

He saith, that sonship and purity goeth together, pg.12, we are sons when we believe, pg.76, we are not purified till Christ's second coming; salvation and sonship came together, pg.77, yet no man is saved till Christ's second coming, pg.11, we are sons by faith; when God is our God we shall, &c., pg.19, Adoption and Redemption is not yet, pg.44, we are justified by faith before God, pg.87, faith by which we are justified, pg.32, yet faith doth not, nor cannot justify, pg.89, we are not justified while we act sin, pg.107, no man is justified in this life, as we shall be justified when Christ again appears, nor before, pg.105, when they believe, they by faith become sons, pg.76, we are sons by faith, pg.77, that faith makes us sons I utterly disown, pg.76, &c. Are not these absurd contradictions? So he contradicts the express Scripture, and as such he deserves no answer.

For instance, he saith, that our sins remain; our sins are not laid upon Christ, and taken away as yet, pg.55, we are not healed till Christ's second coming, pg.57, contrary to 1 Pet.2:24. Christ says, "son, be of good cheer; thy sins be forgiven thee," Matt.9:2, "I write unto you, little children, because your sins are forgiven you for his Name's sake," I Jn.2:12; yet he says, forgiveness of sin is not in this life, pg.63, health of body and outward cures are forgiveness of sins, pg.16, our sins are not remitted, but imputed to us, till Christ's second coming, pg.94, and that believers are under the curse, and do bear it, pg.67. He denies God to be their God who believe, and that we have no interest in God. He says that we shall have interest and propriety in the

world to come; when God is our God, we shall not need Word, nor Ordinances, pgs. 10, 12, 15, 16, 19, 20, contrary to the express Word of God. Psal.48:14 & John 20:17. God says, "he will not remember our sins;" he says, he will remember them till we sin no more, pg.57, and that these Scriptures, Col.1:21; Eph.5:26; Isa.53:1-12; Song 4:7; I Cor.2:21; Eph.3:17; Rom.8:33, are not relations of things done, but prophecies of things to come, pgs. 48, 49, 57, 63, 65. He might as well have said those words, "we have all sinned," in Rom.3:23, is a prophecy as well as Rom.8:33, "who shall lay anything to the charge of God's elect?" He might as truly have said, Christ's Testament is a prophesy and is to be understood in the future tense, and then Christ as yet is not crucified, dead and risen, &c., since he said to those words in Isa.53:6, "he hath laid on him the iniquity of us all," he could not tell whether they were or no, so he has added and detracted, altered and falsified some of my words, and left out the Scripture and strength of what I wrote, which is but a slight answering and therefore this my slight answer is more than enough.

The main difference lies in the time of Justification, I say it was when Christ shed his blood; others say it is when men believe; he says, it is not till the next world. I have given my reasons from the scripture, and answered all the objections that I know are made against this doctrine, with as much love and tenderness, and their expressions against the truth would admit; and now I have declared the truth, and pleaded for it in faithfulness, love, plainness, and singleness of heart, as in the sight of God. Christ was called a deceiver, Matt.27:63, therefore I wonder not if I be so called; yea, I expect it, and that which Christ and his followers in teaching the truth, to meet with, which was, "and some believed the things which were spoken, and some believed not." Acts 28:24. I care not if any condemn me, so they do not condemn Christ and his truth, seeing all shall work for good, therefore I am satisfied in committing all to God.

And concerning the doubt which does arise in many concerning communion, whether we may have communion in the ordinance of the supper with such as hold contrary to this truth {of Justification by Christ Alone,} so much contended for, I answer to the question, whether we may walk in communion with those that

deny this doctrine? "Can two walk together unless they be agreed?" {Amos 3:3} The saints cannot walk together warrantable and so not comfortably without these two things, a oneness of faith in the principles or doctrine of Christ, known, owned, and declared; and a love to the truth and to each other so as to desire to walk together. For my part, I would not join to that church who denied any foundation truth and this is one; but being joined, if the church do not deny it, I am not to deny communion with those that deny it, until sufficient means have been used to inform them. It appears to me there is a necessity to part in any of these causes following; as.

1. If the staff of beauty is broken, Zech.11:10, Faith and Order, Col.3:5.

2. Or the staff of bands is broken, Zech.11:14, Love so broke, so as each desires to part.

3. Or the brotherhood so broken that the church, the candlestick is removed, one part from another, that we cannot perform our duty one to another, Rev.2:5.

4. Or many depart from the faith.

5. Or the worst over power the best, that offenders cannot be cast out.

6. Or cannot agree about the doctrine and discipline in the Scriptures for the church, when our staying cannot reclaim the rest, then can we not with honor to the truth, nor with comfort and peace of conscience, walk together. Such as love the Lord, who are of one mind and heart, in the principles of truth, are to cleave to the truth, and each to other, as in Jeremiah 50:5. Only let each soul consider well that his grounds be full and clear; let not anything be done in strife, nor passion, but in love to the truth and them. The Lord help and direct us all to know his will and to do it.

Concerning the Ordinances of Christ, many shall slight them and depart from the faith and practice of them, and pretend want of Apostles, and of men to work miracles; that all that did baptize, did work miracles cannot be proved, but the contrary appears. John did baptize, yet he did no miracle, Jn.10:41, {nor Apollos,} yet he that is least in the kingdom of God is greater than he; therefore, a preaching disciple may baptize as well as he. The Scripture does not declare that he that baptizes must work miracles, &c., therefore, it may not be restrained to such. Consider, I Cor.12:7-14, the gifts

of the Spirit are in nature one, though diverse in operation; therefore, of equal authority and so to be esteemed by us.

He that is baptized by any of the gifts of the Spirit is baptized by the same Spirit; we are baptized by one Spirit, I Cor.12:3, he says not by the gifts of miracles, vs.28-30. If God works in all the operations of the Spirit, the baptism by one gift of it is to be acknowledged, the baptism of the same God. The first is true, I Cor.12:6, therefore the latter is true also. To tie baptism to some of the gifts of the Spirit, and not to the rest, is to dishonor the Spirit, as I Cor.12:3-4. This in effect was the sin of the Corinthians, the ceasing of the gifts of tongues and miracles might be because they might not be idolized above the other. If the Apostles did baptize, because Apostles, then might they baptize, though they had not the gifts of miracles, &c., for it is one thing to be an Apostle, and another to work miracles, I Cor.12:28-30; gifts are given to men severally as he will, I Cor.12:11; the disciples were not Apostles when they baptized, Jn.3:22; 4:2; at that time, Christ had no Apostles. After John was cast into prison, Mk.1:14, Simon and Andrew his brother were converted, Mk.1:16, and that Simon and Andrew were the first Apostles, Matt.10:2; whence it will follow that one that is not an Apostle, nor a worker of miracles may baptize.

Objection: Apollos conferred the gifts of the Spirit by laying on of hands, because it is a principle in religion, and he baptized not till he had learned the principles of religion.

Answer: It does not follow, because it is one thing to understand the principles of religion, and another to confer the gifts of the Spirit, by laying on of hands; as it is one thing to understand, to believe the resurrections of the dead, &c., and another thing to raise the dead. Which holds forth most of God's wisdom and love, to say that the Ordinances of Christ are not necessary, or cannot be had, or to say they are useful, and God hath appointed a way and means for such as believe to come by them, and enjoy them. Therefore as in the time of Moses the children of Israel had miracles, yet obedience was required of the after ages who saw no miracles; and so in the days of the Apostles there were miracles, yet obedience is required of those who now believe, although we see not such miracles. It is

foretold that Antichrist shall come with signs and wonders, as Matt.24:23-24, II Thes.2:8-10, Christ is not to come in this way, yet many, except they see signs and wonders, they will not believe. John 4:48.

Preaching and Baptism are to continue to the end of the world, as appears, Matt.28:19-20; and breaking of bread until he come, I Cor.11:26; and gifts to teach until he come, Lk.19:13; I Cor.14:3; so all things delivered unto the saints are to be held fast till he come. "But that which ye have already hold fast till I come." Rev.2:25.

FINIS