

JUSTIFICATION BY CHRIST ALONE

A fountain of life and comfort, declaring that the whole work of man's salvation was accomplished by Jesus Christ upon the cross, in that He took away and healed all His, from all sins, and presented them to God holy without fault in His sight.

And the Objections against this are answered, for the consolation of such as believe, that they may not ascribe that which is proper to Christ's Priestly Office, to their believing.

"By his knowledge shall my righteous servant justify many for he shall bear their iniquities." Isa. 53:11.

"Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled; he said it is finished, and he bowed his head and gave up the ghost." John 19:28,30.

"In the body of his flesh through death, to make you holy and unblamable, and without fault in his sight." Col. 1:22.

"Being justified by his blood." Rom. 5:9.

"Thou art all fair my love, there is no spot in thee." Cant. 4:7.

By Samuel Richardson

London

Printed by M.S. and are to be sold by Hannah Allen at the sign of the Crown in Popes-head-Alley, and George Whittington at the Anchor near the Royal-Exchange.

1647

SUPRALAPSARIAN PRESS

2013 Edition

EPISTLE TO THE READER

TO ALL

WHO LOVE THE LORD JESUS

IN SINCERITY AND TRUTH

{Heirs of the Purchased Possession in Christ Jesus}

Who has loved us and washed away our sins in His own blood.

Grace and Peace be multiplied.

Dearly beloved brethren, these are the last times wherein iniquity abounds and the love of many waxes cold, so as we are ready to misconstrue and take all things in the worst part from God or man, for lack of love. The times are perilous. I cannot but desire you before I go hence, that you keep yourselves pure from the error of the wicked, and from Idols; and that you love one another, and that you may the better do it. Keep to and hold fast the wholesome Pattern of sound words which are expressed in the Holy Scriptures. {I Tim.6:3} "For, see, saith he, that thou make all things according to the pattern showed to thee in the mount." {Heb.8:5} For if you come once to forsake the words and expressions of Christ, you will quickly lose the Truth of Christ and receive error instead of Truth. I cannot but believe when the Apostle condemns preaching Christ in wisdom of words, {I Cor.1:17-2:5,} he mainly strikes at holding out the Truth in strange and curious words which tend to render man excellent, a man of great parts and incomes; so this also suites with the fleshly wits of the hearers; and to puff up their understandings. Which is no other to the common people than a

strange Language, that they understand not. Also to take heed, that you deny not the truth of the Letter of the Scriptures, {as the manner of some is,} nor so to rest in the letter, as to come short of the sense and meaning of it. If the first be admitted we may burn the Bible, for if it be not true, what shall we do with it? If some of it be false, why not the rest also? And then who can tell what is truth? And so we venture our souls upon uncertainties. This is dishonorable to Christ and uncomfortable; it is to be abhorred by all, and is the only way to bring in and defend all errors; on the other side, if we affirm that the mind of God is so expressed in the letter, in so many words as he that can read may see it, is to deny any Interpretation of Scripture, and to deny them to be a Mystery. But without controversy great is the Mystery of Godliness, and he that observes the variety of expressions in Scripture concerning one thing, may well confess that unless the Holy Spirit reveal to us the deep things of God, we cannot know them. Therefore, take great heed that you receive not anything for truth unless the substance of it is clearly revealed in the Scriptures which is to be our Rule both for Doctrine and Manners.

Some place Justification to be only in the conscience. But we place it only in Christ where it is, and to whom it belongs. Justification consists in the taking away of sin. None but Christ can do that. Justification and Acceptation are one. For without Justification there is no acceptation. And seeing we are accepted in Christ, we are justified in Him. If our Justification be a spiritual blessing, {as it is,} then it is in Christ where all spiritual blessings are. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." {Eph.1:3}

Where our Redemption and Righteousness are, there is our Justification. Righteousness and Justification are one. This we have not in our selves but in Christ, "who is made unto us of God, wisdom and righteousness." {I Cor.1:30} "In whom we have redemption." {Col.1:14} Our Justification is a part of our completeness. Therefore, where we are complete, there we are justified. But we are not complete in ourselves, but in Him. "And ye are complete in him, which is the head of all principality and power." {Col.2:10} If all things on which depends our happiness were accomplished, John 19:28, {"Jesus knowing that all things were now accomplished, that the scripture might be fulfilled;"} then was our Justification also accomplished. For without that no man could be saved.

This mystery of Christ is a great mystery. Oh meditate and dive as deep as you are able into this mystery. The benefit will be great and sweet. The more I am exercised herein, the more I see into it and enjoy Justification by Christ alone, and more clearly see our believing cannot justify us. Yet I deny not but the power to believe is from the Spirit, who is the life of motion in faith. The life of faith is the life of Christ as I have treated elsewhere; what faith is, and what it does, and wherein it differs from presumption, etc. God hath given faith in his elect to know, assent and believe the Truth. {Acts 13:48} This encourages us to go to God for all we need. {Acts 26:18} This enables us to suffer for Christ; this enables us to conquer enemies, {Eph.6:16;} and makes our afflictions easy to bear. It enables us to obey {Rom.16:26;} and helps us to cleave to God, {Acts 11:23,} and to His word. {Psal.119:30,31} Faith leads us to hope in His mercy; {Psal.147:11;} and causes us

to depend upon Jesus Christ alone for life and salvation. What more necessary and useful in this life than faith? There is a light in faith, and as our blind eyes and dark understandings are enlightened, {"the eyes of your understanding being enlightened;"} Eph.1:18 & 5:13; so, accordingly, we are filled with the {comprehension by faith of} fullness of God. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." {Eph.3:19}

Fullness of knowledge is that perfection which we are to press after. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." {Eph.1:17} "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." {II Pet.1:3} "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus...that I might know Him." {Phil.3:12,10} "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." {Col.2:2} "But 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 we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." {I Jn.5:20} "And this is life eternal, that they might know thee the only true God, and Jesus

Christ, whom thou hast sent.” {Jn.17:3} This sight shows us our Justification to be in Christ alone. And the seeking of a further measure of knowledge is a seeking to be justified, {Gal.2:17;} because this knowledge is that which justifies our Conscience.

Also we confess that he that believes not has no knowledge of any Justification. All who are without faith are visibly in a perishing state. There is not the least appearance to the contrary. No man may apply salvation to such as believe not. Nor may they apply any to themselves. Such as believe not have no enjoyment of God, no true peace, no evidence of life, no right to Baptism, or the Supper. They cannot see the mystery of the Truth. He cannot honor God nor love the truth, nor suffer for it.

Yet faith cannot satisfy justice, nor merit the pardon of the least sin; for only Christ can do that. And that exposition that gives most glory to Christ and least to man, I believe is the truth. This is that which occasioned me to write at this time. For since my Book entitled the Saints Desire has been published, I have received several Objections against what I have written; namely, that we are justified by Christ alone and not by our believing. Some affirm the contrary. Their Reasons with an answer I here present to your considerations because I am persuaded I have written the truth, and that the contrary opinion is dishonorable to our Lord Jesus Christ, in that they ascribe not their Justification to Him alone, but to something else, namely, their believing.

You know this Doctrine I contend for is the Doctrine of Grace. In the knowledge whereof you find sweetness, because the work of your salvation is finished by Christ, whose works are all perfect. This gladdens your hearts and keeps your souls

from fainting. This removes all objections that otherwise would discourage us. This is the fountain that cannot be drawn dry, that ever flows with sweet and strong consolation and is full of spirit and life where our souls may drink freely at all times and be refreshed with this marrow and fatness that all is finished.

My desire is that they into whose hands this shall come, would consider seriously what I have written and know that no man is to be believed upon his bare word. Therefore, search the Scriptures whether these things be so or no. If anything I have written be not according to them, then let that go. My whole scope and aim in these few lines is to prove that we are justified by Christ alone. He is our Justification; and that we are not justified by anything that is in us.

That faith or anything in us is not a cause, means, or condition, required to partake of the Covenant of Grace, Justification or Salvation, but only fruits and effects of the Covenant of Grace. The elect were ever in the love of God, and did ever so appear to Him as just and righteous in and by Christ. We have known and believed the love that God has to us. God is love, and he that dwells in love, dwells in God and God in him. The God of love so unite all the hearts of His people to His truth and one unto another, that so we may walk in the truth, and live and die in love.

Your fellow servant and brother in the
Fellowship of the Saints, who keep
the commandments of God,
and the Faith of Jesus.
Samuel Richardson.

PREFACE

***To the holy spouse of Jesus Christ, who are
Subject to Him in the Obedience of the
Gospel. Grace and Peace be Multiplied.***

Dearly Beloved Brethren; As there is nothing that frail man is more liable to than to mistake in the things of God and call darkness light and light darkness, so that by how much the more spiritual any Truth is, by so much the more men are apt to fall short of the knowledge of the glory of it and to intermingle with it something of their own as that which may make it commendable and beautiful in their eyes. That which this final ensuing Treaty speaks of, namely, Justification by Christ Alone, suffers from this above all others. Without having respect either to anything in the creature, or done by the creature, this favoring so much of pure grace in respect of the love of God, and that Covenant which lies between Christ and God, as that poor creature, man, knows not how to own or receive it. Truly, it must be no less nor no other power put forth by God to cause the soul to be believe this, {"the eyes of your understanding being enlightened,"} than was put forth in raising up Christ from the dead. {Eph.1:18} Truly amongst those who are the beloved ones of our Lord Jesus, who have a like share and interest in Him as their life and peace, there is an aptness in men to miscarry in the knowledge of this rich grace of God. Some being apt to conceive that there is no Justification of a creature in any sense before and without faith, and so make Faith a joint-partner with Christ in the business of Justification. For indeed, this is to me a certain truth, that

whatsoever gives a being to a thing must needs be a part of that thing which it gives being to, and therefore, if there be no Justification in any sense considered, but as it has respect to faith; it is much to be feared, that that opinion claimed a great share of that glory which is peculiar to Christ Jesus alone. That the Scripture holds forth Justification by faith in a sense is very clear, but yet under no other consideration, but by way of evidence. {Heb.11:1} As it respects the taking away of sin from off the Conscience; for indeed the debt is paid by the blood of Christ alone, and we are therefore said to be justified by His blood. "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} For indeed, as Christ Jesus our Lord has paid the debt, "the Lord having laid upon him the iniquities of us all," so does He declare this satisfaction and acceptation of us in Christ by faith. Faith is the eye of the understanding whereby the soul comes to see the great things which God the Father has prepared for them who love Him. Beloved, these are the last times wherein it behooves you to beg with much earnestness, strength from the Lord that He may put straight steps to your feet so that you may walk to His praise, exalting Him alone as your life and glory. This was the main end of the Author presenting these few lines to your consideration. Wherefore, read it carefully and noble Berean like; {who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11;} "try all things, and hold fast that which is good." And it shall be his desire, who desires nothing more in this world than your growth in the knowledge of Christ Jesus, and your walking as the children of the light, that the God of all grace may cause all grace to abound in

you to His own glory; So prays he; That is yours in the Lord, in all services of duty and love.

William Kiffin

JUSTIFICATION BY CHRIST ALONE

"Unto him that loved us, and washed us from our sins in his own blood." {Rev.1:5}

These words contain the virtue, fruit, and effectualness of Christ's death, and the benefit, privilege and happiness of the sons of God by it.

In these words we are to consider: 1. The persons whose sins Christ washed away, and they were all those who were given to Christ. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." {Jn.17:24}

2. Who is He that washed their sins away; and that is, the Lord Jesus Christ. "Him that loved us, and washed us from our sins in his own blood." {Rev.1:5}

3. How and by what means He washed them away, and that was with His blood. It is ascribed to His blood, because, "without blood there is no remission." {Heb.9:22}

Question: Did Christ's blood, as blood, {simply so considered,} effect this work? Answer:

No, there is something else included in it; as appears, "the blood of Christ, who through the eternal Spirit, offered himself without spot to God," {Heb.9:14;} "the Word was God," "the Word took flesh." {Jn.1:1,14}

Christ, who is God, by taking flesh, united the Elect by His flesh to Himself, and so they became one with God as God and Christ are one. {John 17:22,23} So that the flesh of Christ, which was the life and substance of all, {in an unspeakable manner,} became one with the perfection of the Divine and Infinite Being, which lay hid under this "veil, that is to say, his flesh." {Heb.10:20} So that by the power of His Divine Nature, He might make satisfaction in and by the human; and by reason of this union there was an infinite value and worth in Christ's blood. Therefore, it is called, "the precious blood of Christ." {I Pet.1:19} Yea the blood of God, {Acts 20:28;} so that we may not know Christ simply after the flesh, but in the flesh and in the Spirit together. {II Cor.5:16}

4. The time when He washed their sins away, which was then when He shed His blood. For in His blood they were washed away. Christ's blood and their sins went away together.

5. The ground and cause why He took their sins away was His love which was in Himself, nothing in us or done by us could move Him to die for us.

The sum of all is, that Jesus Christ, by once offering the Sacrifice of Himself when He was upon the cross, took away, put to an end, blotted out and utterly destroyed all the sins of His people forever, and presented them just, righteous and holy, and without spot before God. This will appear

to be true if you consider these several Reasons which are proved by plain Scriptures.

1. Because that was the time in which Christ was to do this work. "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 --- and after threescore and two weeks shall Messiah be cut off, but not for himself --- and he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, &c." {Dan.9:24-27} Which time was at an end when Christ died. Therefore, it is said, "the year of my Redeemed is come;" {Isa.63:4;} Yea, "the hour is come" saith Christ. {Jn.17:1}

2. Because Christ was ordained of God to take away sins and to present us holy, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you," to redeem us with his precious blood. {I Pet.1:20} "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} "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}

3. Because Christ was mighty to save. Therefore, He accomplished this work Himself alone. "Who is this that cometh from Edom, with dyed garments from Bozrah? This is he that is glorious in his apparel, travelling in the greatness

of his strength? I that speak in righteousness, mighty to save --- 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 -- and I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation, &c." {Is.63:1,3,5} So that Christ did all this work alone, for none else could help. "In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favour our horn shall be exalted. For the LORD is our defense; and the Holy One of Israel is our King. 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. I have found David {Christ} my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him." {Psa.89:16-21}

4. Because Christ took flesh on purpose to effect this work. Wherefore when he came into the world, he saith, "sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure." Then saith Christ, "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." {Heb.10:5-9}

5. Because it was the will of God that Christ should, by the shedding of His blood, sanctify His own; "by the which will we are sanctified through the offering of the body of Jesus Christ once for all." {Heb.10:10}

6. Because Jesus Christ came on purpose to take away our sins, &c. "Then said I, Lo, I come to

do thy will, O God." {Heb.10:9} "And ye know that he was manifested to take away our sins; and in him is no sin." {I Jn.3:5} "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 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 --- 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.9:25-28}

7. Because Jesus Christ was made a "curse for us," and suffered all the punishment due to us for sin. "Christ hath redeemed us from the curse of the law, being made a curse for us." {Gal.3:13} "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 --- the LORD hath laid on him the iniquity of us all --- 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." {Isaiah 53}

8. Because the Scriptures say that He has obtained eternal redemption for us. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." {Heb.9:12} "In whom we have redemption through his blood, even the forgiveness of sins." {Col.1:14} "Behold the Lamb of God, which taketh away the sin of the world." {Jn.1:29} And that he has healed us; for "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." {Is.53:5} "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." {I Pet.2:24}

9. Because it was the promise of God that His work should prosper, and that He should justify many by bearing their sins. "When thou shalt make his soul an offering for sin, the pleasure of the Lord shall prosper in his hand." {Is.53:10} "I have put my spirit upon him; he shall bring forth judgment to the Gentiles --- He shall not fail nor be discouraged, till he have set judgment in the earth." {Is.42:1,4} "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." {Is.55:11} "My righteous servant justify many; for he shall bear their iniquities." {Is.53:11} Were these promises fulfilled concerning Christ, or no? Surely yea! Then He has justified His.

10. Because else Christ had not answered the types under the Law. Adam was a type of Christ, who was a public person as Christ was. As truly the first Adam, by one act, made all that were in him sinners, which was true enough; so really and truly did Christ, the second Adam, by His own act; namely, the sacrifice of Himself, make all that were in Him, righteous. That this is as true see Rom. 5:12-19 and "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." As by the first Adam condemnation came, so by the righteousness of One came upon all unto Justification of life. The Priest was a type of Christ, who is said to "make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD."

{Lev.16:30} Christ, by His death, did present all His people to God without spot, or blemish, or wrinkle. "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." {Eph.5:26,27} "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." {Col.1:22} So then I hope they are free from all sin, if the Scripture says truth, as it does. The live goat was a type of Christ, upon whose head all the transgressions of the children were laid, who did bear them, and carry them away into a land not inhabited in the wilderness. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." {Lev.16:21,22} "Which are a shadow of things to come; but the body is of Christ." {Col.2:17}

11. Because Christ did exceed all the Priests and Sacrifices under the Law. For "they could not make the comers thereunto perfect." But Christ, the substance of those sacrifices, has made His perfect. If those sacrifices could have purged them, as Christ has purged us, they should have "no more conscience of sin" than we have; that is, none at all, because we are forever fully and freely set free, being perfected in Christ. "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 --- for by one offering he hath perfected forever them that are sanctified." {Heb.10:10-14} The priests under the Law made many offerings, and yet by all their offerings they could never take away one sin; but Christ, by one offering, has taken away all their sins forever. Oh what a difference is there betwixt them! Christ has wonderfully exceeded them. Therefore, this Priest and this offering are more glorious and happy. Yea, and all the elect are made happy by this perfect, effectual and glorious offering of Christ.

12. Because there needs to be no more offerings for sin. Therefore, sin is quite gone and remitted. "Now where remission of these is, there is no more offering for sin;" {Heb.10:18;} because there needs to be none. For this offering of Christ is sufficient.

13. Because there can be no more required to be done to make us just and righteous than Christ has done for us; he has done all that He was required to do to take away sin; therefore, He has done it. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled --- said, it is finished." {Jn.19:28,30} "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4}

14. Because if Christ had not fully accomplished what He came to do; namely, to make us just and righteous, He would not have ascended into heaven as He did. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {Heb.10:12} "By his own blood he entered in once into the holy

place, having obtained eternal redemption for us." {Heb.9:12}

15. Because the Scripture says that, "we are justified by his blood;" {Rom.5:9; Isa.45:25, 53:11; Rom.5:19;} which could not be true, if He had not taken away and destroyed all our sins, presented us to God without spot, and made peace by the blood of his Cross; having reconciled us by the body of his flesh through death, to present us holy, unblameable and unreprouable in his sight. {Eph.5:27; Col.1:20} For this end Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it;" and "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." {Eph.5:25-27} Therefore, the Scriptures say that all our sins are removed and cast behind His back. "Thou hast cast all my sins behind thy back." {Is.38:17} They were cast into the depth of the Sea. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage?" A God that "delighteth in mercy." A God that "will have compassion upon us;" that will subdue our iniquities; and cast all our sins into the depths of the sea. "Thou wilt cast all their sins into the depths of the sea." {Mic.7:18,19} "As far as the east is from the west, so far hath he removed our transgressions from us." {Ps.103:12} This is something, but this is not all, for they are all covered. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity." {Ps.32:1,2} Yet the soul is not satisfied, because a thing may have a being that is covered; therefore God further says 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." {Is.44:22,23} This is more, for now they are not, they have no being. But God can remember that which is not, but this is also answered, for God says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "I will forgive their iniquity, and I will remember their sin no more." {Jer.31:34} I hope now you are satisfied.

16. Because the elect are holy and without spot. Therefore, Christ says of His, "thou art all fair, my love, there is no spot in thee;" {Song.4:7;} and calls them "my love, my fair one." {Song.2:10} "They are without fault before the throne of God." {Rev.14:5} Now this could not have been, if Christ had not in the body of His flesh, through death, made them so holy, and presented them so {"unblameable and unreprouvable"} to God. {Col.1:22} "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 24}

17. Because Christ says that we are without sin. We "have boldness in the day of judgment; because as he is, so are we in this world." {1 Jn.4:17} How is Christ, I pray, sure He is without sin, for so say the Scriptures: "In him is no sin." {1 Jn.3:5; Heb.9:28} Thus we are now, as we are in Christ in respect of His righteousness, which is ours though it be in Him. I say this, our perfection and happiness, is in respect of our Justification, and as we are in Christ. For, as we are in ourselves simply so considered, though we were never out of Christ, in our bodies in the flesh, we are not capable of so great a perfection in this life. For the Apostle says,

"if any man saith he hath no sin, he is a liar, and deceives himself;" {I Jn.1:8,9;} but those Scriptures are all true. Therefore, we are all fair, without fault and spot. We are so as we are in Christ. So, we were made all this by Christ when He died. And seeing it must be true also that we have sin, and do sin, that is, as we are in our flesh in our bodies, and seeing we are so notwithstanding conversion and faith, therefore, our believing, &c., has not made us so perfect. Therefore, Christ upon His cross, made us so, and so presented us to God. {Col.1:20-22}

18. Because Christ did all that was needful to be done to make us perfect, and present us holy. For what can be more required to the Justification of a sinner before God than to be free from all sin? Is not he that is no sinner a righteous person? Must not he that is free from all sin, of necessity appear just to Him that knows he is so as God does? It is all one to be free from sin and to be perfectly righteous. {II Cor.5:21} There is no medium betwixt them. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Is.53:11} So that His bearing their iniquity was that which did justify them; and by His knowledge He knew whose sins He bore; that is, whom He justified.

19. Christ, upon the cross, did this work for us, because the Scripture says, He hath washed away our sins "in his own blood;" {Rev.1:5;} therefore, they are done away. "Thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} To say that they are not done away is to contradict God in His Word. It is very dishonorable to Jesus Christ that He should be "manifested to take away our sins," {I Jn.3:5,} that Christ should come "to finish the

transgression, and to make an end of sins," &c., {Dan.9:24;} and yet imply that this work is still to do. What is this but to say, Christ came not to do it, or if He came to do it, He did not do it; for He did it not, if it be still to do.

20. Because Christ says this work is finished, therefore it is so. For Christ is the faithful and true witness. "Jesus Christ, who is the faithful witness." {Rev.1:5} "These things saith the Amen, the faithful and true witness." {Rev.3:14} Therefore, we may believe it and affirm it is done. These words spake Jesus, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4} "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith - it is finished; and he bowed his head, and gave up the ghost." {Jn.19:28-30} The work God gave Christ to do was the work of our salvation, which consisted in taking and destroying our sins, and presenting us holy, without spot to God. This He did by being "made sin for us," this so that we might be made {by his being made sin for us} "the righteousness of God in him." {II Cor.5:21}

Therefore, if when Christ died was the time this was to be done; and if Christ was ordained to do it; and if Christ was mighty to save; and if Christ took flesh to do this work; and if it was the will of God that he should do it; and if Christ came on purpose to do it; and if our sins were laid upon Christ and He suffered the punishment and the curse for them; and if He has redeemed us; and if it was prophesied of Him that He should justify many, and that His work should prosper; and if Christ did answer all types and figures; and if He has exceeded all the priests and sacrifices under the Law; and if there needs no more offerings for

sin; and if Christ has done all the Law required; and if Christ has done what He came to do; and if we are justified by His blood; and if He has made us holy, and presented us without spot; and if we are free from all sin; and if Christ has done all that can be done to make us just and righteous; and if Christ did wash away our sins in His own blood; and if Christ has said, "it is finished;" then it's done, it's done, it's done, perfectly and completely done! Then what I have said is fully proved; namely, that Jesus Christ, by once offering, the sacrifice of Himself, when He was on the Cross, put an end to sin and so destroyed all the sins of His people forever and presented them just, righteous, and holy, without spot, &c., before God! Oh, what a fountain of consolation here! What marrow and fatness is here. What sweetness is like to this, to all who believe? Who now may say, once sin was mine, then it was laid upon Christ and now they are neither mine nor His because they are not at all. For by His blood He washed them all away; and now they are all gone, blotted out, and shall be remembered no more, no more, no more! Now Christ's righteousness is mine as well as His, for I was "made the righteousness of God in him." {II Cor.5:21} And I did nothing at all to procure these things to me!

In this appears Free & Sovereign Grace! Here is Christ, and Christ alone, and nothing but Christ! All things else pass away, because they are "under the Sun," {Eccl.1:3;} they are full of mutation and change. Faith may be obscured and the soul greatly deserted, so as to see no light; {Isa.50:10;} yet when at the worst, they need not be comfortless, {Jn.14:18,} for still God is their God, and their lives are hid with Christ in God, {Col.3:3,} "who is the same today, yesterday, and

forever." {Heb.13:5} We change oft, but he never changes! "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} In this is our happiness, comfort, and glory. Even then when we cannot apprehend Him, yet were we in Him. "According as he hath chosen us in him before the foundation of the world." {Eph.1:4} So we are, and ever shall be in Him and one with Him, and are comprehended of Him. {I Jn.5:20} "Because I live," saith Christ, "ye shall live also." {Jn.14:19} What Doctrine in Religion is more sweet and comfortable, more necessary or profitable; yea, or more honorable to the Lord Jesus Christ? This is that which holds forth the love of God, that sets the Crown upon His head, and will not give His glory to another. "I am the LORD; that is my name; and my glory will I not give to another." {Is.42:8} "I will not give my glory unto another." {Is.48:11} "The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." {Jer.4:2} This will have Christ to be our life, {Col.3:4;} our peace, {Eph.2:14;} and our glory. "In the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:25} This is that which thrusts us out of ourselves, our life, and our righteousness, {Rom.10:3; Tit.3:5,} into His life and righteousness; to live in Him, and causes us to say, "O Lord, thou art 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} "In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." {Ps.89:16} "The Lord our righteousness," which life is most sweet and serviceable because this is sure and spiritual. In a word, this makes

Christ "all in all," {Col.3:11,} and exalts Him above all, which is His place. "Be thou exalted, O God, above the heavens; and thy glory above all the earth." {Ps.108:5} Surely that which is the life of our souls, upon which the eternal happiness of our souls depends, is not in anything in us, but that is Christ in him. It lies in Him, so that it may be kept safe for us. So that we might not live upon anything within us, faith is given that by it we may live out of ourselves in Another, even the Lord Jesus where our life is. "For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory." {Col.3:3,4} Surely if our life and happiness had been infused in us, we should have lived in ourselves and not upon God. Adam had his life in him and he lost it. Therefore, it is better for us that our life is hid in Christ in God.

This is comfortable indeed! God says: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." {Is.40:1,2}

This is good news from heaven indeed! This great work is finished. It is not now to do, neither for faith nor thee. Oh see that ye add not, nor detract from it. If thou be Christ's, it is thine. Apply it, take comfort in it. Admire God's love and His free grace. Give God all the glory of it. Give none of it to faith, nor to anything else. Rejoice in God and thy union with Him. Witness to His truth and suffer for Him. Serve, love, live, and die with Him and His.

Objections Answered

Objection 1: We were not justified by Christ upon the Cross, because Christ rose again for our Justification. {Rom.4:25} **Answer:** If Christ's resurrection did justify us, then it was not faith that justified us; and seeing the resurrection of Christ was before we were born, therefore before we believed. Secondly, the resurrection of Christ did justify Him who justified us; that is, visibly declare Him, and those in Him to be just. For the resurrection of Christ did wonderfully declare Him to be the Son of God, in that He had power to raise Himself from the dead by His own infinite power. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." {Jn.10:17,18} Thirdly, Christ's resurrection did, and does declare us to be just who believe in Him, because we believe in Him who is the Son of God. Also, Christ's resurrection does justify all them who declare Him to be the Son of God, that in so doing they witness to the truth. {I Cor.15:15}

Objection 2: But the Apostle says, if Christ had not risen, they had been in their sins; {I Cor.15:17;} therefore Christ's blood did not take away their sins. **Answer:** The Apostle's words are to be understood; it had been so, if Christ had not been the true Messiah, the Son of God, He had not been He that could have taken away sin, if He had not risen, seeing the Prophets and Scriptures declare that the Christ, the Son of God, should not only be crucified, but also rise again the third day. {Psal.16:9,11 with Acts 2:25-32 & 26:22,23} Christ must "rise again the third day." {Mt.20:19}

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." {Acts 2:23,24} Also Christ himself said, that He would "rise again the third day." {Matt.16:21, 20:19} And if He had not risen, He had been a false witness and not He who could take away sin. And, if so, they had been still in their sins and their faith vain, to believe a lie. This is the scope of the Apostle's words. "And if Christ be not raised, your faith is vain; ye are yet in your sins." {I Cor.15:17} But seeing Christ did rise again, He must needs be the Son of God, and the true Messiah; "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." {Rom.1:4} Because else He could not have raised Himself from the dead as He did. Therefore, it must follow, that seeing He did rise again, they were not in their sins because He had justified them in washing their sins away in his own blood. {Rev.1:5}

In as much as Christ's satisfaction was sufficient, it was impossible but it must be effectual, and could not be in vain. But it had been in vain, if notwithstanding the payment of that price, it had been still due and we in our sins. What were they the better for to have their sins laid upon Christ, if notwithstanding they were still in their sins? Yea, and how were they laid upon Him, if they were never taken from us, and laid upon us again? How was all things accomplished, and finished, if our Justification were not finished? All had done us no good.

If Christ's merits were not of greater merit than satisfaction for sin, and so our Justification,

how could we be said to enjoy sonship and glory by His satisfaction, seeing to forgive and pardon a traitor is one thing, and to confer glory and honor upon him is another? So that we may be said to be adopted and glorified by His merits, because all the grace and glory we shall enjoy is given for Christ's sake by virtue of His mediation and consequently by His merits. {Eph.1:5,6; Gal.4:5; Lk.22:29; Eph.2:14; Col.1:14} Although I see not that Christ's resurrection is a part of our Justification, yet unless He had risen again, we should have been so far from enjoying everlasting life, that we must have lain in the grave, as appears. {I Cor.15:17}

Many contend, whether we be justified by Christ's active or passive obedience; all that Christ did for man's salvation was nothing else but obedience, as may appear; His dying also. {Jn.10:18} "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." {Rom.5:18,19} So long as anyone places and ascribes the whole work of man's salvation to God, and Christ alone, I am satisfied. I only exclude all created graces and qualifications in us to be any cause of our Justification or Salvation.

Objection 3: The work of man's salvation is not yet accomplished, because Christ is now speaking, and making intercession for us in heaven; for He does advocate to God for us, when we sin, therefore our sins are not fully pardoned. {Heb.7:25; I Jn.1:9} **Answer:** These Scriptures hold forth to us {not that Christ speaks and so

intercedes for us in heaven} the continuance, virtue, fruit, and efficaciousness of that sacrifice, Christ offered upon the Cross, that it does forever remain in force, which makes much for the consolation of those who know they have interest in it. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 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.7:24-27} {Note the expression: "this he did once, when he offered up himself."} The ground and Reason why this must needs be the meaning is:

1. Because the Scriptures declare that this work was fully done on the Cross. {Jn.19:28,30, Heb.10:14, 7:26,27}

2. Because He is said to be set down, now sitting declares this work is fully done. Therefore, it is said that the priest stands "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.10:11,12}

3. There is none of this work now to do in heaven, because we need no speaking for us, seeing that by His stripes we are healed. {Isa.53:5; I Pet.2:24} We have Christ's word for it. God from heaven has declared that He is well pleased {with us} in Christ. {Matt.3:17} And the Spirit has witnessed that "our sins shall be remembered no more." {Heb.10:17,18}

4. Because, if Christ should speak now for us with a voice, as some ignorantly say, it would follow that there is no perfection in heaven, no not in God, that Christ should need to speak words to God, that so He might know His mind, and so prevail, &c.

5. This calls in question the immutability of God, and makes Him changeable in that He did love us and elected us, give us Christ, yet now He is unsatisfied, is as one who is changed and repents and is ready to destroy us for our sins, which is contrary to the Scripture, "I am the LORD, I change not." {Mal.3:6}

6. This implies that there is less love in the Father to us than there is in Christ, so as He stands in need to be prayed and beseeched to pardon, &c., but Christ needs none to pray Him, whereas if there were more in one than another, it would appear to be more in the Father, in that it speaks as if He had been the original fountain of love, in choosing us, and sending Christ to die for us; and yet we may not once think but the three are one, {I Jn.5:7,} alike equal in love, and whatsoever else ye can name; and the Father needs no more entreating to show mercy to us than Christ does, which is none at all. Also, as the Scripture declares, Christ died to reconcile us to God; but it is not said, that Christ purchased love, or reconciled God to us, which is worth the observing. More might be said, but I forbear.

Objection 4: If Christ's shedding His blood took away our sins, then before His blood was shed there was no sin taken away, and so they before Christ died did perish in their sins.

Answer: 1. They who belonged to the election of grace before Christ came, were saved, and in the same way we are. "But we believe that

through the grace of the Lord Jesus Christ we shall be saved, even as they." {Acts 15:11}

2. If anything but Christ could save them, why not us also? But salvation is exclusively in Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." {Acts 4:12}

3. Christ is said to be "the Lamb slain before the foundation of the world;" {Rev.13:8;} Christ being appointed to die, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." {I Pet.1:20} God looked upon Him as slain. "According to the eternal purpose which he purposed in Christ Jesus our Lord." {Eph.3:11} "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." {Mic.5:2}

4. For the sins that were past before Christ had paid the price of them, 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} As a debtor may be released by the sureties undertaking to pay it before actual payment be made, so it is here. But Christ, by His death, made actual payment for all the sins of the elect from the beginning to the end of the world. Therefore, God did accept of Christ's payment. So "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." {II Cor.5:19} "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man

unto whom the LORD imputeth not iniquity."
{Ps.32:1,2}

Objection 5: Men's sins are not pardoned before they are committed. **Answer:** 1. All the sins of the elect, past, present, and to come, are pardoned by Christ. He died "once for all." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." {Heb.10:10} Christ "offered one sacrifice for sins forever." {vs.12} "For by one offering he hath perfected forever them that are sanctified." {vs.14} "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." {vs.26}

2. If it were not so, Christ must come and suffer again, or else we should perish in the unpardoned sin, for "without shedding of blood is no remission." {Heb.9:22} There is no blood in faith; and if faith, or anything else could pardon one sin, why not two, and why not all? And if so then Christ's death might have been spared.

3. Our faith ought to be of as large an extent as Christ's death is. Therefore, seeing the death of Christ was of so large an extent as to comprehend all sin past, present, and to come, so likewise by one act of our faith, we are to apprehend the pardon of them all past, present, and to come. So that we believe those sins we shall commit are as fully and freely pardoned as any sins we have committed. See Romans 5:11-21. Romans 3:25 is brought against this. {"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."} But by "sins that are past," there we are to understand those sins which were committed before Christ died, whereof some might doubt. Also, if Christ has not pardoned and done away all

our sins to come, as well as the rest, tell me who shall take them away and destroy them?

But it is objected that this Doctrine opens a gap to licentious liberty; to which we answer: First, that we have the Scriptures to warrant this for truth.

Secondly, the contrary Doctrine to this is to be abhorred, in that it says, we are but partly justified and are not "perfected forever," which is contrary to Scripture. {Heb.10:14}

Thirdly, none shall stumble and hurt themselves by this truth, but such as shall perish, and it's no matter for them. The children must have bread though dogs may snatch it.

Fourthly, the Apostle says, "if any man sin, we have an advocate with the Father, Jesus Christ the Righteous." {1 Jn.2:1} May not men cavil as well at this, and take encouragement to sin?

Lastly, they that are contrary to us herein, that say no sin is pardoned until after it be committed, do affirm and teach that all the sins of the elect shall all be pardoned. It is impossible for them to perish, no sin that they can commit can separate them from the love of God, life and salvation. We say they are pardoned. They say they shall certainly be pardoned. If it be sure to be pardoned, a corrupt heart will be as bold to venture upon that principle as this.

Objection 6: If all our sins be pardoned, then we need not pray for the pardon of them; as Matthew chapter 6. {"And forgive us our debts, as we forgive our debtors." vs.12} **Answer:** 1. By pardon in Matt.6, we are to understand the manifestation of pardon, the assurance and enjoyment of pardon in the conscience, the effect is here put for the cause.

2. It must be so understood, because there is no pardon but this now attainable, therefore not to be prayed for. For seeing Christ will die no more, "there remaineth no more sacrifice for sin." {Heb.10:26} It's in vain for any to pray for the pardon of the remission of that sin, which is not remitted before in Christ. {Heb.10:18; II Cor.5:19}

3. There is that which attends the act of sin, which darkens, saddens and clouds the peace of the soul, {though it ought not so to do} which we are to pray to God to prevent or remove from us. David, when he was converted, did thus pray. "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. --- Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 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." {Ps.51:1-12}

Objection 7: Unbelievers are still in their sins, and therefore they are not justified. **Answer:** The elect are in their sins visibly, until they believe, and declare it by good works. "That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." {Rom.7:4} "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and

envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us." {Tit.3:3-5} They have sin in them, and yet they are free from sin. They are charged with sin, and yet they are free from all charge, and clean from all sin. "Who shall lay anything to the charge of God's elect? It is God that justifieth." {Rom.8:33} A believer sins, and yet he cannot sin. This is a great mystery! They have sin; {I Jn.1:8,10; Ezek.16:8;} they are charged with sin; {James 4:17; Gal.2:11;} yet, they are free from sin; {Isa.53:5,6; II Cor.5:21; I Jn.4:17;} and "they cannot sin." {I Jn.3:9} This is a mystery when Christ said, "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves --- what is this that he saith, a little while; we cannot tell what he saith?" {Jn.16:16-18} "Shall," and "shall not" was a contradiction in their understandings; so will what I say be to many.

Objection 8: Men's sins are not forgiven till they be redeemed from a vain conversation.

Answer: Then no man's sins are forgiven though they believe, and so cannot enjoy forgiveness of sin in this life, seeing every act of sin is a branch, and so a part of a vain conversation, and "in many things we sin all." Then David, notwithstanding he was converted and enjoyed the pardon of his sins, {Psal.51:12,} yet he was not delivered from a vain conversation, as appeared in the matter of Bathsheba and Uriah. And, if our Justification and Remission of sin did depend upon our holy walking, then the Papists do well to teach Justification by works.

Objection 9: All men are by nature children of wrath, and under the curse till they believe. {Eph.2:3} **Answer:** I grant that all the elect are so by nature, under a state of wrath and curse, and they had perished in it, had not Jesus Christ by his death redeemed them out of that state; and although they were so by nature, yet at the same time they were also sons of grace and love. By nature accursed; by grace in election sure to escape it, and blessed in Christ. By wrath, I understand is meant the curse of the Law and the punishment due to sin. By nature I understand the state of nature; that is, the state and condition of man by reason of Adam's fall, for all men were considered in him, and by his fall he made them all sinners; {Rom.5:18;} even so, all the elect were considered in Christ, who by His death, did free all the elect from this state of sin and death; so as never since Christ's death, none of the elect were under that state of wrath or curse, nor indeed could possibly be for these Reasons:

1. Because then "Christ redeemed them from under the Law." {Gal.4:5} "Thou hast redeemed us by thy blood." {Rev.5:9} "Christ was made under the Law," that we might be taken from under it. "We are the children of the free woman." {Gal.4:26,31} "We are delivered from the Law, wherein we were held." {Rom.7:1-25} "Now we know, that whatsoever the Law saith, it saith to them that are under the Law;" {Rom.3:19;} but we now are "not under the Law," therefore it has nothing to say to us, for we are under grace. "Ye are not under the law, but under grace." {Rom.6:14}

2. Because Christ, by His death, put an end to the Law; the Law was not to last any longer then till Christ came. The Law "was added because of

transgressions, till the seed {Christ} should come to whom the promise was made." {Gal.3:19} "Christ is the end of the law for righteousness to everyone that believeth." {Rom.10:4} The Law was never in force against any of God's elect since Christ's death. The elect are freed from the Law by the body of Christ. "Know ye not, brethren --- how that the law hath dominion over a man as long as he liveth? --- 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." {Rom.7:1-4} Christ in "his flesh did abolish the Law of Commandments." {Eph.2:15,16; Col.2:13,14} "Now we are delivered from the Law." {Rom.7:6} "Against such there is no law." {Gal.5:23} If the Son shall make you as free in your consciences, as the elect are free in Him, you shall see, and say you were free indeed. "If the Son therefore shall make you free, ye shall be free indeed." {Jn.8:36}

3. Because the Law is dead to us, and we to it. As a woman is freed from the law of her husband if he be dead; so are we from the Law. "Wherefore my brethren, we are become dead to the law by the body of Christ, that we should be married to another, even to him, {Christ,} that we should serve in newness of spirit, and not in the oldness of the letter." {Rom.7:1-7} This new Husband is better than the old. Welcome Christ, and farewell Law. Now we have nothing to do with the Law, nor the Law with us. "Our old man is crucified with him;" {Rom.6:6} "he that is dead is freed from sin;" {vs.7;} "we are dead with Christ." {vs.8}

4. Because there is none of Moses' Law now in force, to the elect, with curses to be under; no

Law, no transgression; no Curse, no penalty in force now. For when the Law ceased, the curse of the Law ceased also with it. The Law said "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; Deut. 27:10,26}

5. Because "Christ hath redeemed us from the curse of the law, being made a curse for us --- that the blessing of Abraham might come on the Gentiles through Jesus Christ." {Gal.3:14,15} Christ underwent all the curse, that all His chosen might not suffer any at all of it; and seeing none could be redeemed from the curse without His death, Christ died; and there shall none be saved, but such as were then redeemed by His death, for He will die no more. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." {Heb.9:26}

6. Because that liberty which the Saints stand in and enjoy when they believe, was not procured by their conversion and faith, &c., but by Christ upon the Cross. "Stand fast therefore in the liberty wherewith Christ hath made us free." {Gal.5:1} This liberty believers now enjoy, but it was purchased then by Christ's death. For then, we were perfected forever. {Heb.10:14} Yet until men be converted, they are visibly and sensibly in a state of wrath and condemnation.

7. We were never since in our sins, therefore the curse has no place; it has nothing to do with us, we have no sin, for "all our sins were laid upon Christ." {Isa.53:6} Christ was made "sin for us, who knew no sin; that we might be made the righteousness of God in him." {II Cor.5:21} Christ hath redeemed us from the curse of the law, and "made a curse for us." {Gal.3:13} Christ in his death "destroyed the power of death and the Devil

for us," or else we cannot be saved. {Heb.2:14} Consider Romans 5:18 & 19; {"for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. vs.19; } the Head and the members; that is, Christ and all the Elect are but one. "For both he that sanctifieth and they who are sanctified are all of one;" {Heb.2:11;} they make but "one body, one Christ," {I Cor.12:12;} therefore "we were crucified with Christ," {Gal.2:20;} dead and "buried with Christ," {Rom.6:4;} and "were quickened together with Christ," and "raised up together with Christ," {Eph.2:5,6;} we were without God afar off, and made nigh by the blood of Christ; the enmity was slain and reconciliation was made "by the Cross," and by nothing else. {Eph.2:12-17} So that never since Christ's death, none of the Elect are under wrath or curse, for Christ has fulfilled the law for us.

Lo, this is the liberty of the sons of God; {though none but Believers can know that they are sons or elected.} A Believer may triumph and say, "blessed be God who has given us, victory by Jesus Christ; the law with the curse is dead, the visage of it terribly affright many; but I see it is without any life, therefore law I care not for thee, I fear thee not, do thy worst, thou hast no power to hurt me, I will not be justified by thee, I will not let thee come into my conscience to trouble me, I will not hear thee, nor have anything to do with thee, no law, no curse, no Devil, no death, nor anything else, cannot hurt me, nor any of the Elect, for we are "not under the law, but under grace." {Rom.6:14} It may be this light will offend some, for when the sun breaks forth, and shines in its strength, it's an offense to weak eyes because they are not able to behold it. It's reported of the Eagle, that she can

look upon the Sun, and she tries and rejects those to be her young, that cannot look on the Sun when it shines its strength. So none but Eagle-eyed saints can endure to look upon the Son of Righteousness, thus shining in His glory. And as it is also observed, that the light of the Sun puts out the fire, and the light of the Candle, &c., as not enduring any light but itself; so it's here where this Son Jesus Christ comes, out goes all fire and candle light. Not a spark of our own fire remains, but all is in an instant put quite out, not one spark is left to warm or comfort us withal. {Isa.50:11} All our good works and righteousness is departed from us, but it is no matter, let them all go, because Christ is come; he is light and heat, and a better strength and comfort; we need no other light, now Christ is come and shines most powerfully and gloriously in his brightness without the help of anything else, that so Christ may be all in all. {Col.3:11, I Cor.15:28}

“What then; shall we sin, because we are not under the law, but under grace? God forbid!” {Rom.6:15} When the Apostle had taught that we were redeemed from the law, and the law was abolished by Christ, and we were dead to the law, &c., it seems by the Apostle’s words, that some did judge that he destroyed the law. Therefore, he says, “do we then make void the Law, God forbid, yea, we establish the law;” {Rom.3:31;} for “the law is holy, and the commandment holy, and just, and good.” {Rom.7:12} This was necessary to silence Cavilers, and also to inform such believers, who through mistake might think that they were lawless now and that they might do anything. This is a miserable mistake, for all who believe are bound to observe the Law; and though we are dead to the Law of Moses, but not to the Law of Christ,

for "now we are married to another," {Rom.7:4,} to Christ; and therefore subject to him and obey his commands; and though we may not hear Moses, we must hear Christ; for Christ has a yoke for our necks that we put on and bear. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." {Mt.11:29} Christ gives the same law, to be a rule to all His to walk in, and obey Him in. Christ's Testament is His will, which is full of His commands. I grant that we have nothing to do as a cause or means of our Acceptation, Justification, or Salvation; &c., yet we have much to do, for to honor and glorify God, and herein is our "Father glorified, that ye bring forth much fruit;" {Jn.15:8;} and although there is no curse or wrath annexed to Christ's commands, {as there was to the Law of Moses, Gal.3:10,} to constrain us to keep the law, or to be inflicted upon us, when we fall and come short, yet know that the power of divine love sweetly and violently constrains a soul to obey Christ's words. "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." {Tit.2:11,12} Christ says "if any man love me, he will keep my words." {Jn.14:23} "If ye love me, keep my commandments." {Jn.14:15} "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} Therefore, if there be any who love sin, live in sin and take liberty to sin; live basely, in lasciviousness, or drunkenness, or uncleanness, or lying, or cheating, or in any sin, let them say what they will, they are Liars, {I Jn.1:6,} they mock themselves and

others; let them consider, Gal.5:13-26 & 6:7,8; Rom.2:17-29, &c., and all men are to look upon them to be liars; yea, and the basest among men, who turn God's grace into wantonness. For as a man believes, so he obeys, and as a man's works are, so is his faith good or bad.

Where Christ comes, all old practices are done away, and all things become new. {II Cor.5:17} They cast not off the commands of God, but desire and endeavor with all their souls to obey them. Though we are not capable of perfection in our obedience, it is as natural that where the love of God has appeared, where it is in truth in the soul, as for fire to burn, there it constrains the soul to submit to Christ in obedience; and fire shall as soon cease to burn, as for such as are converted for to cease to live godly, and live wickedly. The saints judge Christ's yoke as easy, and a sweet mercy it is for them to observe it. It's good to do good and to cease to do evil as I have proved elsewhere. Christ says that he "came down from heaven, not to do mine own will, but the will of him that sent me," {Jn.6:38,} and therefore far be it from us to think that we have liberty to do our own will; no, no, we must serve the Lord Christ, yet in visible appearance before the saints are called by effectual grace there is no difference.

Objection 10: Such as believe not cannot please God, {Heb.11:6,} therefore they are not justified. **Answer:** The Apostle speaks of actions that are done without faith as sinful, because the goodness of an action is required, that all the parts and circumstances of it be good also, whereof faith is one, and when that is wanting, the action is sinful, and condemned by God; therefore he says, "by faith Abel offered unto God a more excellent

sacrifice than Cain, by which he obtained witness that he was righteous." {Heb.11:4}

Objection 11: But God hates all the workers of iniquity; {Psal.5:5;} unbelievers are workers of iniquity, therefore God does not love them, and so they are not justified. **Answer:** Then it seems that God's love and Grace, is to men according to their works, and as they deal with Him; this is the old principle of the Papists, and quite contrary to the Scriptures, as appears, Rom.5:8-10; Psal.103:10 & 130:3-8. The Elect before their calling, and after, do many actions that are sinful, in which they are workers of iniquity, yet God was ever pleased with their persons in Christ in whom they stand accepted. God never hated the persons of those who belong to the election of grace, he loved them before the world began, so as to choose them, although he knew what they were, and what they would do. Is he so changeable, as now to hate their persons when they sin, and afterwards to love them again when they believe? God saith otherwise; "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee;" {Jer.31:3;} and "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me;" {Jer.32:40;} "for I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6} And to say that God did purpose to love them but He did not love them, is ridiculous. For God loved them as much before they believed, as he does when they believe, though it appears not. Before conversion men are dead, and cannot believe until God give faith. {Phil.1:29} Is conversion and faith a fruit of hatred or love? If you say, of love, for so it is, then it will follow that

God did love the elect when they did work iniquity, yea before they did believe, else he would not have given them faith; therefore those, {whom God hates, Psal.5:5,} are such as belong not to the election of grace; for the next verse says, "thou shalt destroy them;" {vs.6;} but the elect shall never be destroyed; or else the Scripture is to be understood, that persons who live in sin appear to be such as shall be destroyed. Which I grant, and when they believe and forsake such ways, it appears otherwise, that even then when they were at the worst, they were in the love of God, and ordained to eternal life in Christ. "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} "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:4-6} "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}

Objection 12: All who do not believe are in a state of condemnation; yea they are condemned already, therefore they are not justified. {Mk.16:16; Jn.3.36} **Answer:** We are to understand these and the like Scriptures, to speak what men are according to visible appearance, and not what men are in respect of God's Eternal Decree and Appointment. If it be said, the Word of God is the will and mind of God, I grant it

according to the true sense and meaning of it, and if it be the will of God that they shall be damned, then I say they shall never be saved, because the Lord says, "my counsel shall stand, and I will do all my pleasure." {Is.46:10} "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel." {Heb.6:17} Yea, and if they be "condemned already," there is no way to escape it. Also, seeing all who now believe, were sometimes unbelievers, and if it was the will of God then that they should be damned for their not believing for the Word says, "whosoever believed not shall be damned," {Mk.16:16,} according to this objection, God has or must change His will, or else all men must of necessity perish for their former unbelief. "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." {Isa.14:24} The elect are not under the Law, but under grace; {Rom.6:14;} therefore the Law has nothing to do to sentence and curse them, they being in Christ, {Eph.1:4,} there is no condemnation to them. {Rom.8:1,33}

Objection 13: The Scripture says, he shall redeem Israel, and he shall justify many; but they are not redeemed, nor justified until they believe. {Psal.130:8; Isa.53:11} **Answer:** We are to consider when these and the like places were written, which was before Christ died. From hence it is, that they are most commonly expressed in the future tense, {"He shall save," &c.,} and that not only in the Old Testament but also in the New, for it is said, "He shall save his people from their sins." For as yet Christ was not born, as appears, {Matt.1:21;} but after Christ's death, the Scriptures speak in the present tense as done, because, indeed, he had actually done it.

Therefore, it is said, "we are sanctified through the offering of the body of Jesus Christ once for all;" {Heb.10:10} "he had offered one sacrifice for sins forever;" {vs.12;} "for by one offering he hath perfected forever them that are sanctified." {vs.14} "Having obtained eternal redemption for us." {Heb.9:12} "Unto him that loved us, and washed us from our sins in his own blood." {Rev.1:5} "For I say unto you, that this that is written must yet be accomplished in me, and he was reckoned among the transgressors; for the things concerning me have an end." {Lk.22:37} So that it is already done. It is not now to do.

Objection 14: Men are not justified until they are in Christ, and men are not in Christ until that they believe, for men are in Christ by faith. Andronicus was in Christ before Paul. {Rom.16:7}

Answer: The Scripture says, that "Christ dwells in our hearts by faith," but where does it say, that we are in Christ by faith? The in being in Christ, {Eph.1:4,} is by God's election, and not by faith. The visible Church is called Christ, and those in the visible Church are said to be in Him. This is the being in Christ that is spoken of in John 15 as appears, {vs.2-4,} a contrary exposition enforces falling finally from grace. In this visible Church, one is in Christ {manifestly} before another, as Andronicus was. Also Andronicus was converted before Paul; that is, he appeared to be in Christ before Paul did so appear. But, the being in Christ, {Eph.1:4,} the elect are not in Him one before another and a third being in Christ we know not.

Objection 15: The Scripture does not say that any shall be saved but such as believe, therefore faith is essential to salvation. **Answer:** No more do the Scripture say that any shall be saved but such as obey him: II Thes.1:8, 9;

Heb.5:9; Prov.28:18; Matt.19:17; Jn.14:23. Who can do this? It will follow by your reason that good works are absolutely necessary to salvation and perseverance to the knowledge of it, because the Scripture says, "he that continues to the end shall be saved," {Mk.13:13,} as well as he that believes shall be saved; {Jn.3:16-18;} and so when men have persevered to the end of their days they may know it. The Scripture does certainly declare unbelief to be a sin, but also that the sins of the elect shall not deprive them of the love of God nor salvation. {Psal.89:28-37 with Rom.8:33-39} What the Lord has purchased for his children, they shall enjoy in His time, because "he is faithful that hath promised it." {Heb.10:23} If "we believe not, yet he abideth faithful; he cannot deny himself." {II Tim.2:13} "But the Lord is faithful, who shall establish you, and keep you from evil." {II Thes.3:3} "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." {I Cor.1:9} And if "not anything shall separate them from the love of God," unbelief shall certainly not. {Rom.8:32-39}

Objection 16: But God has decreed the means as well as the end, and faith is one of the means. **Answer:** 1. We grant God has decreed the end and the means, and whatsoever God has decreed shall unavoidably come to pass.

2. But we deny that faith is any means or condition of our Redemption, Justification, or Salvation. Nothing but the Lord Jesus Christ is the means of our salvation.

3. There are means that are necessary to the revealing and enjoying the comfort of it, as the Holy Spirit, and as Ministers to reveal it, and faith to receive it.

4. Also there be fruits and effects of the love of God, and calling; &c., as faith, love, and our obedience to Christ, which all those who are the Lord's prize in their place; yet these are no means of our salvation, but evidences that we belong to Him.

Objection 17: Faith makes us sons, for we are the sons of God by faith in Christ Jesus. {Gal.3:26} So that application of Christ makes Him ours.

Answer: By faith we know ourselves to be sons of God. Faith makes us not sons, but predestination. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." {Rom.8:29} We were made the sons of God when we were predestinated, "having predestinated us to the adoption of children;" {Eph.1:5;} by being given to Christ, we became sons, and brethren to Christ, {Jn.17:6; Isa.8:18; Heb.2:13,} we "were given to Christ" before Christ died. "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 he that is set apart, and they that are set apart are one, "for which cause he is not ashamed to call them brethren." {Heb.2:10,11} So that adoption is acceptation of us in Christ; {a manifestation and testimony of our sonship in Christ;} and our being Christ's makes us the seed; {the sons; "beloved, now are we the sons of God," I Jn.3:2; &c.} "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" {Gal.3:29;} "now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." {Gal.3:16} Therefore, it is not our believing, for adoption is

without and before our believing. {Eph.1:5,6; Heb.2:10} Adoption is before our Redemption and comprehends all spiritual privileges, {blessings in Christ,} as Redemption, Reconciliation, Justification and Glorification. {Rom.3:24; 8:29,30} The elect were sons before they believed; "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts;" {Gal.4:6;} unless they could believe without the Spirit. {Gal.5:22} Thus, they were sons before they believed; and because they were sons, God sent them the Spirit of His Son so that by Him they might believe and know that they were sons, both then, and before they believed.

And so to say that they did not appear to be sons until they believed, is true, but to say that the Elect are not one with Christ and not sons until they believe, and that believing makes them sons, is to say our believing makes Christ ours. This we cannot assent to; for this is to set faith above Christ and makes our happiness to depend not upon Christ, but upon faith; making faith give us our interest and union with Christ, so that unless we believe, Christ is not ours, nor is to no purpose. So then Christ died for the sins of no man, or so died for men's sins, as He saved no man by His blood; and so Christ must die for us, but our faith must save us. Thus many make Christ a servant to wait and tend upon faith, and to be at the command of faith. This we may not bear!

Objection 18: The Scripture says that we are justified by faith. {Rom.5:1} **Answer:** The word Faith is diversely understood. Sometimes by faith is meant knowledge. "To them that have obtained like precious faith --- through the knowledge of God, and of Jesus our Lord." {II Pet.1:1,2} And sometimes faith is meant the doctrine of faith. "That ye should earnestly contend

for the faith which was once delivered unto the saints." {Jude 3} So also for the profession of faith. "Your faith is spoken of throughout the whole world." {Rom.1:8} Thus, Simon Magus {who was "in the gall of bitterness, and in the bond of iniquity;" and whose heart was "not right in the sight of God," Acts 8:9-24,} believed. Also, by faith we are to understand the power by which we believe. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power." {II Thes.1:11} Sometimes by the word faith, we are to understand Christ. "But before faith {Christ} came, we were kept under the law, shut up unto the faith which should afterwards be revealed." {Gal.3:23} "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith {Christ.}" {Rom.4:13} See also Galatians chapter three, {3:7-39,} where ten times at least in this chapter, the word Faith is put for Christ.

Also we are to consider that the Scripture speaks the same things of works that it speaks of faith: "He that believes shall be saved." {Mk.16:16} "Whoso walketh uprightly shall be saved." {Prov.28:18} "If thou wilt enter into life, keep the commandments." {Matt.19:17} "He that shall endure unto the end, the same shall be saved." {Mk.13:13} "Ye see then how that by works a man is justified, and not by faith only." {James 2:24} "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." {I Tim.4:16} So salvation is ascribed to faith: "And he said to the woman, thy faith hath saved thee; go in peace." {Lk.7:50} "For we are

saved by hope." {Rom.8:24} "Baptism doth also now save us." {I Pet.3:21} Yet it is Christ {exclusively} who saves His people from their sins. "Thou shalt call his name JESUS; for he shall save his people from their sins. {Mt.1:21}

So the Scriptures do oft give that to faith which is proper to Christ alone:

We live by faith; {Gal.2:20;} we live by Christ. {Jn.6:57}

We have remission of sins by faith; {Acts 13:38,39;} by Christ. {Eph.1:7; Col. 1:14}

We are justified by faith; {Rom.3:28; Gal.3:24;} by Christ. {Isa.53:11; Rom.5:9}

We have peace with God by faith; {Rom.5:1,2;} by Christ. {Eph.2:3, 3:12}

We are sanctified by faith; {Acts 15:9;} by Christ. {Heb.10:14; I Cor. 1:30}

We overcome the world by faith; {I Jn.5:4,5;} by Christ. {Jn.16:33, I Cor.15:57}

We are the sons of God by faith; {Gal.3:26;} by Christ. {Eph.1:5}

We have an heavenly inheritance by faith; {Acts 26:18;} by Christ. {Gal.4:7}

We have eternal life by faith; {Jn.3:16, 5:24, 6:47;} by Christ. {I Jn.5:11,12}

We are saved by faith; {Eph.2:8;} by Christ. {Matt.1:21; Jn.3:17}

All these are not proper to faith, but only to Jesus Christ alone. Also the Scripture says that it is "God that justifieth." {Rom.8:33} So Christ is said to justify. "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} "In the LORD shall all the seed of Israel be justified, and shall glory" in relation to "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." {Is.45:25, 53:11} We "are justified by his blood;" {Rom.5:9;} and so the Spirit of God is said to justify, {I Cor. 6:11;} and "these three are one." {I Jn.5:8} The question then is, by which of these we are justified before God? We conceive that is only by Jesus Christ; and our reasons why we ascribe it to Christ alone are:

1. Because it was promised of Christ, that He should justify many. {Isa.45:25, 53:11}

2. Because when the Scripture expressions seem to contradict one another, those expressions that ascribe most to Christ are the clearest and nearest the center. The rest are to follow that point, and be interpreted by them. For the Scriptures are to be interpreted for Christ, and not against Him. "For the testimony of Jesus is the spirit of prophecy." {Rev.19:10} "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." {Jn.5:39}

3. Because the whole voice of the Scripture being laid together, does wholly drive to set up, and exalt Jesus Christ alone, to acknowledge Him to be as He is all in all. {Col.3:11} Therefore Christ is called, "the Author of eternal salvation," {Heb.5:9,} and the means of our salvation through His blood, {Eph.1:7; Col.1:14;} and Salvation itself. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." {Isa.49:6} And if we should not ascribe our Justification to God, to Christ alone, God could not be all in all. {I Cor.15:28; Col.3:11}

4. Because all things else besides God are but means of our knowing and enjoying him that is the substance.

5. Because all that faith can do, is only to receive remission of sins, {Acts 26:18;} it cannot

give remission of sins. Faith cannot satisfy justice nor merit pardon for the least sin, &c.

6. Because the Scripture says, "we are justified by his blood;" {Rom.5:9, &c.,} these and the like Reasons cause us to conceive that we are justified only by Christ alone. Therefore, when the Scripture says we are justified by faith, by faith, we are to understand Christ; or else to understand it not properly, but in a large sense, not as if faith did justify us, but only Christ.

For: 1. It is the language of the Scripture to give the names of things to that which is not the thing, but the similitude of it; thus the similitude of Samuel is called Samuel; {I Sam.28:14,15;} and an image is called a god; {Is.44:10;} and in like manner the offerings of the priests are said to cleanse men from sin, {Lev.16:30;} and yet they, nor their offering did take away sin.

2. So we may be said to be justified by faith, as well as we are said to be justified by our works, {James 2:24,} because by it we are justified to men, and cannot be justified before men without faith and works.

3. Because faith has a relation and dependence on Christ, the one implies the other as a father implies a son; and a husband a wife, they are relatives. Faith looks only to Christ, and is fixed in God. "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." {I Pet.1:21} Faith and Christ go together, where one is present, the other is present also.

4. Inasmuch as faith most honors God, and is all for God, and we enjoy the comfort of our Justification through faith, {Phil.3:9; Rom.5:1,} it may have the name in as much as faith is an effect of Justification. Now it is the manner of Scripture to

put the effect for the cause, {Rom.9:33 in relation to Isa.28:16;} for making haste in Isaiah, Paul says, "shall not be ashamed." Shame and confusion being an effect that follows haste. So sinners are said to love death, because they love sin which is the cause, and death the effect. Some affirm faith does justify, because by faith we receive our Justification; by the same reason the hand that receives a pardon from the Prince, it may be said his hand pardoned him, and why may he not as well say he pardoned himself, because his hand did receive it? I thought giving and receiving had been two things. And if faith may be said to justify, because it receives Justification, sure it is in a very large sense. And seeing we, by the act of faith, receive Justification, &c., then it's the acts of faith that justifies. Which yet some evade.

Secondly, our faith; that is to say, our believing cannot justify us, because it is not our righteousness. For not anything can be our Righteousness or Justification unto us, but that which is made sin and curse for us, and only Christ is both these to his elect. "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;} "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness;" {I Pet.2:24;} "Christ hath redeemed us from the curse of the law, being made a curse for us;" {Gal.3:13;} "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} "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." {I Pet.3:18}

Nothing can justify us, but that which is our Reconciliation, our Righteousness and Peace. Nothing can procure peace to us but that which justifies us and covers our iniquities that "separate us from God." {Is.59:2; Jer.5:25} "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." {Eph.2:13,14} Can faith do these things for us? Surely not! Christ became our Righteousness by His obedience; or more strictly by His obedience to the death of the Cross. {Col.1:20; Eph.2:16} God did ordain Him to be our Righteousness, {I Pet.1:18-20;} and therefore, we ought to look upon Christ to "be our righteousness," because God "hath made him" so. {I Cor.1:30; II Cor.5:21} Nothing can redeem us, and set us free from bondage but Christ; {Heb.2:14,15; 9:26-28;} nothing can present us holy, and unblameable, but Christ; {Col.1:22;} therefore, Christ's Testament declares that all the parts of our Redemption, Justification, Reconciliation and Salvation are attributed to Christ's blood, to His death exclusively. {Col.1:20; Eph.2:16, Hebrews chapter 9 & 10, & Rom.5:9} The "slaying of our enmity," the destroying "our spiritual enemies," &c., is attributed to "his Cross." Therefore, the word of the Gospel is called the Word or preaching of the Cross; {I Cor.1:18,23;} for the main and special thing the Apostle desired to know, and drove at in all his Preaching, was nothing else but "Jesus Christ and him crucified." And if by the preaching of Christ in wisdom of words, the Cross of Christ might be made of no effect, {as in I Cor.1:17,} much more do they make the death of Christ of no effect who will have anything besides Christ alone

to be their righteousness, in whole or in part! "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" {Heb.10:29}

Men please themselves with a conceit that they do not dishonor Jesus Christ in ascribing their Justification to faith, because faith is a grace of Christ, and so from Christ. But, by the same reason, we may ascribe our Justification to love, patience, temperance, goodness, &c., because they are from Christ and fruits of the same Spirit that faith is. {Gal.5:22} And may we not also by the same reason ascribe our Justification to all our spiritual performances such as prayers, tears, and all our good works, because the power by which we do these is from Christ; "for without me," saith Christ, "ye can do nothing." {Jn.15:5} O all ye sons and daughters of the most High, lift up your voice, and cry, 'No inherent holiness to Justification, as well as no works of the Law;' for whatsoever is in us, and acted by us, and passes through us, is defiled by us, for all our righteousness is "as filthy rags." {Isa.64:6} "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} "Surely, shall one say, in the LORD have I righteousness and strength --- in the LORD shall all the seed of Israel be justified, and shall glory." {Is.45:24,25} "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 make mention of thy righteousness, even of thine only." {Psal.71:16} "My tongue also shall talk of thy righteousness all the day long." {vs.24} "Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee!" {Ps.71:19} For no other righteousness can be compared to this. As it is acted by us, it is not worth the mention.

Thirdly, our believing cannot justify us because nothing that we do {though by grace} is perfect. Our best acts and works of righteousness, by reason of the sin and corruption in us, that cleaves to all we do, is defiled with some spot of sin. Therefore, it has not that perfection the Law of God requires. So that our believing is so far from justifying us, as God may reject it as sin; as when our love is not so much or such as it ought to be, then it is imperfect, and we sin. So we say of our faith, our believing is called unbelief. "Lord, I believe; help thou mine unbelief." {Mk.9:24}

Our purity cannot justify us, for it is not perfect, if "all our righteousness be as filthy rags;" {Isa.64:6, Tit.3:5,} is "not our act of believing;" so does not Daniel include his most holy acts, when he names his righteousnesses? "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies." {Dan.9:18} That perfect love as set forth in I John 4:18 is the love of God manifested to us, not our love to Him. "We love him, because he first loved us." {vs.19}

Fourthly, our believing cannot justify us, because the act of faith is a work, and if we be

justified by our faith, then we are justified by works. That the act of faith is a work appears:

1. Because we are commanded to believe, {as we are,} 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}

2. To obey a command, is a work; but to believe, is to obey a command. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." {Acts 16:31} "And whosoever liveth and believeth in me shall never die. Believest thou this?" {Jn.11:26} Faith is an obeying of the will of God; therefore it's a work, and a good work.

3. It is a work, because we are reprov'd for the smallness of our faith. Christ said, "O ye of little faith;" {Matt.6:30;} "Why are ye fearful, O ye of little faith?" {Matt.8:26} If faith were not acted by us {although the power to believe is exclusively of God} why are we reprov'd for not believing?

4. It is a work, because the Saints are exhorted to exercise faith. "Let us draw near with a true heart in full assurance of faith." {Heb.10:22} We are not exhorted to nothing but to that which is our duty, as it is to do a good work, as believing is.

5. It is a work, because to believe is a work of all the faculties of the soul; namely, memory, conscience, affections, principally the understanding and will. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." {Rom.10:9,10}

6. To receive a thing is an act of the whole man; but to believe in Christ is to receive Him. "But

as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {Jn.1:12} Therefore, to believe in Christ is a work.

7. Because unbelief is a work of darkness; therefore to believe is a work of righteousness. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." {Acts 26:18}

8. Because, to a good work faith is required; therefore, it partakes of the nature of a good work, and so is a part of every good work. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." {Col.1:10}

9. It is a work, because we are said to do it. "And Philip said, If thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God." {Acts 8:37} To believe is the action of the heart, mind and will. With the heart man believeth. He does it as truly as he confesseth with his mouth. {Rom.10:9,10}

10. If to confess Christ be a duty and a work {though only by grace we are enabled to do both,} then is the act of believing a work also, and a work that we do, and is one of those works of righteousness that we have done. "Not by works of righteousness which we have done, but according to his mercy he saved us." {Tit.3:5}

Objection 19: If it be objected, that faith is put in opposition to works, therefore faith is not a work. **Answer:** I answer, when faith is put in opposition to works, then by faith is always to be understood Christ; for he alone is the matter of our

righteousness; therefore, when the Apostle excludes works from justifying us, we are to understand all our outward and inward acts, and all internal virtues, faith itself. "To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus --- therefore we conclude that a man is justified by faith {Christ} without the deeds of the law." {Rom.3:26,28} For 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. "Jesus said unto him, 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. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." {Mt.22:37-40} The Law requires purity, but such as "believe not are defiled, their minds and consciences are defiled." {Tit.1:15} Therefore, faith was required as a deed of the Law. {Rom.3:28} "Not by works of righteousness which we have done, but according to his mercy he saves us." {Tit.3:5} Does not the Apostle in these words exclude all in us, or all that we do, in reference to our Justification? And inasmuch as to believe is required; so that in respect of that power by which we believe in Christ, it may be said, and it most certainly is work of God. "This is the work of God, that ye believe on him whom he hath sent." {Jn.6:29} And as acted by man, a work of man by God's grace. "For unto you it is given in the behalf of Christ --- to believe on him." {Phil.1:29} "The faith of the operation of God." {Col.2:12}

Fifthly, if we speak of Justification in the conscience, in a strict sense, faith cannot be said to justify the conscience, for this is the work of the

Spirit of Christ which speaks peace to the soul. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit;" {I Cor.2:9,10;} "whereof the Holy Ghost also is a witness to us;" saying, "I am thy salvation, I have put away thy sins, I will remember them no more." {Heb.10:15-17} "The Spirit itself beareth witness with our spirit, that we are the children of God." {Rom.8:16} Now the work of faith is to assent to the truth of this testimony, and receive it. Now to assent unto, and receive a thing, is not to manifest it; for giving and receiving are two things; as to declare a thing, and to believe the Declaration 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}

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one;" and "these three agree in one," that our sins are forgiven; "and there are three that bear witness in earth, the Spirit, and the water, and the blood." {I Jn.5:7,8} The Spirit; the water; {dipping Baptism;} and the Blood; {the Sacrament of the Supper, wherein Christ's blood is set forth as shed for the remission of sin, and His body broken.} These three agree in one; that is, they witness, hold forth, and declare the record; "and this is the record, that God hath given to us eternal life, and this life is in his Son." {I Jn.5:11} By which it appears that faith is none of the three witnesses in heaven, nor any of the three on earth. If faith did justify us, would it not follow that faith were greater and more to be prized than love? Yet love is greater. "And now abideth faith, hope,

charity, these three; but the greatest of these is charity." {I Cor.13:13}

We may more properly be said to be justified by the Scriptures, the Word of God, than by our believing; for they evidence to us our Justification by Christ and happiness by Him. For how could we know the safety and happiness of a believer without the Word? Or that the world was made of things that did not appear, but by the Word. For "faith is the evidence of things not seen." {Heb.11:1-3} How could we try the spirits, but by the Word of God, which is more pure than our believing? {I Jn.4:1} I will therefore rest upon that more than on my believing. "So shall I have wherewith to answer him that reproacheth me; for I trust in thy word." {Ps.119:42} "Forever, O LORD, thy word is settled in heaven." {vs.89}

Sixthly, we are not justified by our believing, because all that are justified are justified before they believe, which will appear if ye consider: 1. The titles given to such persons whom Christ justified, for they are termed sinners, enemies, ungodly &c. {Rom.4:5, 5:8,10} The Scripture does not call any that are believers, ungodly; as they have their name from their better part. Therefore, believers are called holy, saints, living stones, babes in Christ &c. And; therefore, seeing they were justified when ungodly, they were justified before they believed; so, it is evident that their believing could not justify them. Christ justified many, by bearing their iniquity; he in taking away our sins made us righteous, and this is our Justification. {Isa.53:5,6,11; Rom.5:9}

2. If I am to believe that I am justified and that all my sins are forgiven me, is it true or false? If it be true that I am to believe, then I was a justified man and free from all sin before I believed

it. Therefore, I am to believe it because it's true. If it be not true, and so is false, then it seems I am to believe a lie. For me to believe I am justified when I am not is to deceive myself in believing that which is false. Also if I am to believe that I am justified, when I am not justified, so that in order I may be justified, this is to believe that which is false that it may be true, which is unreasonable. Because neither faith nor unbelief can make anything true or false, nor cause the being of that which had no being before. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." {Is.40:2}

Therefore, when Christ, by His Spirit and Word of truth, declares and reveals to a soul that all his sins are forgiven and washed away in the blood of Christ, &c., it is a certain truth, and it is the Holy Spirit "that beareth witness, because the Spirit is truth." {1 Jn.5:6} Therefore, seeing that we are justified by Christ before we believed it, we may not believe that faith in us was either a cause or a means, or any instrument thereof, but only a means of our receiving the knowledge of it, and of our enjoying the comfort of it. As for such as are troubled because they cannot believe, as they think; all that I can say to them is, the Lord direct you to use the means to detect where life is to be found. Wait upon God, he calls one at the third hour, and another at the eleventh. Thou knowest not but there may be life in the Son for thee. It is there for thee if thou belong to the election of grace, else not. Also if thou hunger and thirst after righteousness; namely, Christ, thou art blessed, and shall be filled. "Blessed are they which do

hunger and thirst after righteousness; for they shall be filled." {Mt.5:6}

Seventhly, they that say they are justified by their believing, know not what to stand to; for sometimes, it is the act of faith that justifies them; sometimes it is not the act, but as it is a grace, then not for the excellency of it, but because God imputes it for righteousness; but then, there is a righteousness in faith itself. Whereas we place Justification in Christ alone, by which means we are at a certainty!

They that think otherwise, if they please, let them satisfy me in these few questions: 1. Whether faith in the nature and power of it unacted does justify, or no; if yea, I desire to know how the power to believe apart from the exercise of it, can be known to us?

2. How it may fitly be called faith, when there is no believing, as there is not without the act, seeing faith and to believe is one thing; and whether the same light and power, &c., be not the same power by which we obey the rest of God's commands; and if it be, how you can distinguish it apart from its act; and if it justify as it is a grace unacted, can you tell how, and when you were justified; and if it may abide in the soul one hour, and not act, why not two, and so two seven years; and whether then this opinion does not imply that a man may have faith in him, and be justified by it, and yet he never believe, nor know it? And if Faith justify in respect of the righteousness or meritoriousness of it, whether it will not follow that we are righteous in ourselves and so, stand in no need of any righteousness in Another, and so need not live by faith in the Son of God, seeing we have our righteousness in us?

If there be no merit, no righteousness in the act of our believing, but only God is pleased to accept it for righteousness, and reckon it so; whether it will not follow that God esteems and accepts of that for righteousness and imputes it for righteousness which is not so in itself? And whether this is for His honor or no? And whether it tends not to the dishonor of Christ that His righteousness in Him is not sufficient, and may not be that which justified those He died for? Also whether one act of faith justifies, or many? If but one, how we shall know and distinguish it, that we may know that we are justified, that we may not, after that act, act it so again in like manner needlessly? For what need is there for more than one, if one be enough?

If many acts of faith be required to justify a sinner, then it is necessary to know how many, that so we may know when we are justified? If we are continually to act our faith, because we sin continually, then it will follow, that we are not fully and completely justified, and that we may despair of ever having one quarter of an hours sweet enjoyment of Justification, because in less time than that, yea in the 10th part of an hour, no man can say he has not sinned in that time. And if so, then he is to be justified again, because he is unjust, and appears so to God? So a man cannot say three minutes together that he is a justified man, till by faith we be justified again. And whether this be not for a man to justify himself, as the Pharisee who "stood and prayed thus with himself;" {Lk.18:10-14;} and those Pharisees whom the Lord rebuked saying, "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} Surely it was not well done that will

last no longer, and is to so little purpose. But this 'tis for a man to justify himself, he may see himself in the Priest under the Law, and his work to as little purpose. {Heb.10:1,2,11}

Also the holding that our believing justifies us draws in many errors:

1. That faith is the matter of our righteousness, and makes us righteous.

2. That God accepts of faith, and so of us for it; that for that He justifies us.

3. That God looks at, and respects our faith as much if not more than Christ, because all the fruit of Christ's death, &c., is made of no effect without faith.

4. That faith is a means essential to salvation, and so a cause. This denies that salvation depends alone upon Christ, that He is not the means, but only a mere part of the means of our salvation.

5. They limit God in His love; in saying, some sins are forgiven, but not all.

6. They make faith the greatest means of their salvation; in saying, all other means are not to any purpose, or not effectual without it.

7. They attribute righteousness in part to themselves, in attributing it to their believing.

8. They quite overthrow the grace of God, in bringing in their work of believing.

9. They make Justification not to consist in the pardon of sin, but in a work of obedience; that is, their believing; and deny Christ to have satisfied Justice for the sins of the elect.

10. They rob Christ of the greatest part of his work his glory and give it to faith, and set faith in Christ's throne. And an hundred errors more may be reckoned up that will follow their opinion.

They will object and declare that they do not say, that we are justified by faith alone, but Christ and faith together, &c.

1. This is as bad to us, in that you give not Justification to Christ alone; in that you say, that Christ does not do it, but Christ and faith together. So Christ is but half a Savior, if you make Him so much.

2. I desire to know why you may not add to Christ and faith, prayer, seeing the Apostle says, "that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." {Phil.1:19} Ye see our salvation is attributed to be through our prayers, just as through faith; and furthermore, why do you leave out good works, seeing James says, "that by works a man is justified, and not by faith only." {James 2:24} Also Paul says, "therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus." {II Tim.2:10}

3. In that ye join anything to God, to accomplish this work as a co-partner with Christ, Christ cannot have all the glory of our salvation. Faith must have a part of it, if not we ourselves, for we believe. {Rom.10:9,10}

4. Ye deny that Christ has justified those for whom He died upon the Cross. You deny we are justified by Him, by His blood, that He has not washed away all our sins in His blood, {Rev.1:5; Psal.89:19 with Isa.45:25 & 53:11; Eph.1:7; Col.1:14;} in saying, Christ has not presented us holy to God before we believe, ye contradict Christ Himself. {Eph.5:27; Jn.19:28,30} O treason, treason! Thus many ways ye dishonor Jesus Christ, who is only to be honored. Therefore, ye are guilty of treason against the King of Saints, our Lord Jesus Christ. Take notice of that, and consider it.

Objection 20: We grant faith does not justify, but it is God who justifies; but yet He does it through faith, therefore, not without it. {Rom.3:25} **Answer:** Through faith, that is through Jesus Christ, "in whom we have redemption through his blood," {Eph.1:7;} "through the redemption that is in Christ Jesus." {Rom.3:24} So the word "through Him" is used, {I Jn.4:9,} through Him, and by Him is all one. {Eph.1:5,7} "And the scripture, foreseeing that God would justify the heathen through faith, {through Christ} preached before the gospel unto Abraham, saying, in thee {in Christ} shall all nations be blessed. So then they which be of faith {be of Christ} are blessed with faithful Abraham." {Gal.3:8,9} "That the blessing of Abraham might come on the Gentiles through Jesus Christ." {Gal.3:14} So that through faith is through Christ. But if you will have it through faith, then it must be as through a pipe of conveyance we come to receive it. "That we might receive the promise of the Spirit through faith." {vs.14} And that is not to be justified by faith, but to receive it, and so as through a prospective glass we see all our righteousness to be in Christ; and by faith we receive it and come to enjoy it in our consciences; and this we grant, and this will stand with Justification by Christ alone.

When we say, that we are, and ever were, just and righteous before God in and by Christ, we learn to distinguish between our own sight and the sight of God. As Ezekiel, who speaks of our own sight. "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed." {Eze.20:43} {Likewise see: Eze.16:61-63;

Eze.36:31; Job.42:6; Jer.31:18 &c.} Job; on the other hand, speaks in the sight of God; for that is in the sight of God that is not in our own sight. "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse." {Job 9:20} "It is God that justifieth." {Rom.8:33} So that "no man is justified by the law in the sight of God;" {Gal.3:11;} so to be just with God, is to be justified {cleared} in his sight." {Rom.3:20} So that when Christ was made our righteousness in the sight of God, then we were justified in His sight, which was before all time; for those who appear without sin, must needs appear just; but the elect appear so to God in Christ. "And in their mouth was found no guile; for they are without fault before the throne of God." {Rev.14:5} "Thou art all fair, my love; there is no spot in thee." {Song 4:7} "To present you holy and unblameable and unreprouable in his sight." {Col.1:22} "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." {Jude 1:24,25}

Those whose sins were laid upon Christ are just, and therefore appear so to God. {Isa.53:11} Those against whom nothing can be charged, are just, and appear so to God. {Rom.8:33} Those who are in Christ are just; and the elect were so before the foundation of the world. {Eph.1:4} Those who are reconciled must needs be just; and this the elect were before the world. "God was in Christ reconciling the world to himself," {II Cor. 5:19,} and they were actually reconciled, in and by Christ on the Cross, by "the death of his Son." {Rom.5:10} Therefore, this was before we

believed. Those who are justified are just; and this the elect were by Christ's blood. {Rom.5:9} Those who are redeemed by Christ are made just; "in whom we have redemption by his blood." {Eph.1:7; Col.1:14, &c.} Those whose sins were all remitted are made just; and so are all the sins of all the elect by Christ. {II Cor.5:18-21} Those who have a share in Christ's righteousness, they are righteous; but so have all the elect. {II Cor.5:21} Those to whom God imputes no sin, they are just and righteous, but God imputes no sin to the elect. "God was in Christ --- not imputing their trespasses unto them," {II Cor.5:19,} therefore they were then blessed.

All the elect were made these by Christ upon the Cross. Therefore, they were then justified. They were justified before they believed. Yea, God gave them grace in Jesus Christ before the world began, and manifested this grace by Christ's appearing. "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." {II Tim.1:9,10} But it is objected that these Scriptures are to be considered to be spoken unto believers only, and whom God did so look upon because believers. I answer, if it were so, that is enough for me, if they appear so to God. Now they believe, they appeared so to God from eternity, for what God now sees, He ever did, and ever shall. Knowledge is His sight, or else He was not ever infinite in knowledge; but that He is and ever was. "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} Therefore, the elect ever had a being

in the knowledge and love of God; and therefore, God looks upon the elect before they believe as well as after; and seeing the love of God is and ever was infinite, for God is love, {I Jn.4:16,} God has loved them as Christ was loved. {Jn.17:23} Therefore, God loves not any the more, or the better because they believe.

Objection 21: The Scripture does not call Christ faith, therefore by the righteousness of faith, {Rom.4:13,} is not meant Christ, but the grace of faith that is in us by which we believe. **Answer:** By faith in this place we are to understand Christ {as we are in some others} because He only is our Righteousness, which I prove by these Reasons.

1. Because faith and Christ's righteousness are two several things. "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; {II Pet.1:1;} therefore faith is not this righteousness.

2. Because God hath made Christ to be our righteousness; who of God is "made unto us righteousness," &c. {I Cor.1:30} Therefore faith is not our righteousness. {Phil.3:9}

3. Because the title "righteousness," is only proper to Jesus Christ, who 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} "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." {Is.54:17} "I will go in the strength of the Lord GOD; I will make mention of thy righteousness, even of thine only." {Ps.71:16} And that

righteousness which the blessed {in Christ} do hunger and thirst after is nothing short of Christ Himself. {Mt.5:6} "O Lord, righteousness belongeth unto thee." {Dan.9:7} Faith is not God.

4. Because faith shall cease, and be done away; {I Cor.13:8;} but this righteousness shall never cease, therefore faith is not this righteousness. "My righteousness shall be forever, and my salvation from generation to generation." {Is.51:8} "My salvation shall be forever, and my righteousness shall not be abolished." {Is.51:6} This is God's righteousness!

5. Faith is a fruit of the Spirit, who indwells those that are partakers of the heavenly calling, {and thus "partakers of Christ," Heb.3:1,14;} but the righteousness of Christ is without us, and not in us; it covers us, and makes us comely, beautiful, and glorious. "Unto her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." {Rev.19:8} "And one of the elders answered, saying unto me, what are these which are arrayed in white robes; and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." {Rev.7:13,14} "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}

6. Because this righteousness in which is our happiness and joy, and by which we are accepted is in Christ, and not in us. It is the "righteousness of God in him." {II Cor.5:21} "In the LORD have I

righteousness." {Is.45:24} But faith is in us, therefore faith is not this righteousness. All this is out of us, and without us. {I Cor.1:30}

7. Because this righteousness of which we speak, was not brought in in Daniel's time, but was to be brought in after the end of Daniel's seventy weeks: "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} "My salvation is near to come, and my righteousness to be revealed." {Isa.56:1} But faith was not this righteousness, because that was within long before Daniel's time; for Abraham and the Saints believed. Also if faith had been this righteousness, Christ had not brought it in, because it was in before He came.

8. The Saints did not count faith this righteousness, nor their own righteousness, Christ was that to them; therefore they said, "Surely, shall one say, in the LORD have I righteousness." {Is.45:24} "I will make mention of thy righteousness, even of thine only." {Ps.71:16} "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} The saints comforted themselves in this righteousness. "He will bring me forth to the light, and I shall behold his righteousness." {Mic.7:9} He then believed, therefore faith was not this righteousness. For righteousness and glory do not consist in faith, but rather subsists in us by it; I mean the comfort of this righteousness.

9. Christ only is our Righteousness because he filleth all in all things. {Col.3:11} "The fullness

of him that filleth all in all." {Eph.1:23} Christ "is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." {Col.1:18,19} He that places any righteousness in anything but Christ, denies Christ the pre-eminence in all things. Therefore we say, "O Lord, thou art our righteousness." {Ezra 9:15}

10. Man, when at the worst, all that he stood in need of was only a full and perfect righteousness by which he might be justified; which, if faith could have been that to him, Christ might have been spared because God could have given us faith in Himself, if faith could have taken away our sins, and so justified us. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." {Heb.9:26}

11. It appears that faith is not this righteousness, because this righteousness of God is through faith. The righteousness of God through faith; {Phil.3:9;} "through faith in his blood." {Rom.3:25} Therefore faith is not this righteousness.

12. Because the Saints expect not acceptance for anything that is in them, or acted by them; therefore they say, "we do not present our supplications before thee for our righteousness, but for thy great mercies." {Dan.9:18} "Not for your sakes do I this, saith the Lord GOD, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." {Eze 36:32} "Not by works of righteousness which we have done, but according to his mercy he saved us;" {Tit.3:5;} {our believing must come in amongst the rest of the righteousness which we have done;} therefore they say, "I will make mention of

thy righteousness, even of thine only." {Psal.71:16}

13. That faith is not this righteousness will appear if you consider what faith is, {in itself, simply so considered apart from Christ,} for it is no righteousness at all, much less this righteousness we speak of. The Apostle speaks of the faith of such as did truly believe. He tells them that if Christ was not risen, their faith was vain; that is, worth nothing, {I Cor.15:17;} so that if Christ had not been the true Messiah, and so the right object for their faith, their believing could not have done them any good, for all their believing, they had been in their sins. So that faith considered apart by itself is like a picture without life, an empty and cold business, only to please the fancy; but if faith be filled with Christ, with light and love, it is the most powerful thing in the world. "That Christ may dwell in your hearts by faith." {Eph.3:17} "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" {I Jn.5:4,5} Man at the first was earth, till God breathed in him life, {Gen.2:7} and such as his life is, such is his food, earth, bread; yet he lives not by bread only, but by the Word of God. {Matt.4:4} Bread, {I Cor.11:26, &c.,} strengthens the senses and faith; and the Spirit gives life to faith. {II Cor.3:6; Jn.6:63} Christ is this bread. "I am the bread of life." {Jn.6:35} Christ is our life, "Christ, who is our life." {Col.3:4} {Gal.2:20} This life is discovered and made known to us. "To whom God would make known what is the riches of the glory." {Col.1:27} Our "life is hid with Christ in God." {Col.3:3} In this life we enjoy our life by faith. "Faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1.} In this

world crosses are frequent, and comforts few; if the Saints were to have no more than they have in this life, they were of all men most miserable. {I Cor.15:19} According as Christ shall fill our faith with the discoveries of life and love, our lives shall be sweet, and comfortable, and serviceable, &c. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith;" yet this alone profits me nothing. {I Cor.13:2,3; Heb.6:4-6, 10:26,29; Isa.48:1,2, 58:1,2; Lk.8:13,14.} Many make a god of their believing, and depend upon it, and fetch all their comfort from it, and venture all their salvation on it. If men did live upon, and prize Christ as they do their believing, I had spared this labor.

Because men believe, some fly out in high expressions saying, "their faith is God," and that they are deified with the God-head of Christ and that the Divine nature is in them. I grant we are made partakers of the divine nature, but how? By union, not by infusion; the seed that remains in us, is not God, but the Word of God, "which liveth and abideth forever;" {I Pet.1:23;} we are born of God, {I Jn.5:1;} that is, made the sons of God; {Jn.1:12;} and as a son he sinneth not; that is, so as the wicked one can touch him, or come near to hurt him for it; {I Jn.5:18;} for he is freed by Christ, and he is free indeed; he need not fear the curse, nor wrath, hell nor all the power of the enemy, &c. He that believes has this witness in himself, {I Jn.5:20;} but faith is not that witness. {I Cor.2:10; II Cor.4:13} If you search the Scriptures above-named, it will appear that "our life is hid with Christ in God," we enjoy not life itself, but the knowledge of it, and the comfort of it. We can tell you what great things are provided for us in Christ; and though we have them not

now, we shall have them. Therefore Paul prays that this mystery may be revealed to us; and Christ prayed that Peter's faith might not fail, Christ's prayer was heard; for that which keeps the Saints is not their faith, but the power of God. "Who are kept by the power of God through faith unto salvation." {I Pet.1:5} "Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end." {Is.45:17} "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." {II Thes.2:14} "Because I live, ye shall live also." {Jn.14:19}

It does not appear that there was any difference in the house that fell, and that which stood, save only in the Foundation. The one being built on the Rock, Christ; the other was built upon the sand, not upon Christ; something else, qualification, repentance, faith, &c. Faith is to have its denomination from the Object of it, and the Foundation of it. The confidence of a hypocrite may be as great that he shall be saved, as his is that shall be saved; as I have proved elsewhere. "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" {Isa.44:20}

Objection 22: Abraham believed, and it was imputed to him for righteousness. **Answer:** So Phinehas executing judgment was so counted; that is, imputed to him for righteousness unto all generations. "Then stood up Phinehas, and executed judgment; and so the plague was stayed; and that was counted unto him for righteousness unto all generations for evermore;" {Psal.106:30,31;} that is, it was a good act, a righteous action to be commended.

If God did impute Abraham's believing to him for righteousness, then it was made his righteousness. But it was Christ, the Object of his faith who was his righteousness. Nothing can make us righteous but Christ, by whose obedience we are made righteous. {Rom.5:19} Righteousness is imputed not faith; and so much the word 'believing' doth import, that our righteousness is elsewhere, and not in faith, nor in ourselves; for faith apprehends that which is out of us and in another, "the righteousness of Christ." {Rom.4:7,8,11} Christ "who is our Righteousness." {Jer.23;6; I Cor.1:30} Christ who is our Propitiation. {Rom.3:25; I Jn.2:2} Christ who is our Peace. {Eph.2:14} Christ our Sanctification. {Tit.2:14} Christ our victorious Conqueror. {Col.2:14,15} Christ our Redeemer, Savior, and Eternal Life. {I Jn.5:11,12,20} He who has Christ, has all; and he that has not Him, has nothing at all!

Objection 23: A man is first called before he is justified, for Justification is after calling. {Rom.8:30} **Answer:** Then men are not justified by faith; for if they be called, they believe; or how else are they called? And if they are believers, and yet are not justified, it was because their faith could not justify them. Although the elect are justified, yet no man can know that he is justified until he does himself believe for "whosoever believeth on him shall receive {through the effusion of Christ's blood, and the virtue of his sacrifice} remission of sins." {Acts 10:43} So that men receive not remission of sins till after they believe. So that God dispenses out these privileges, and that we receive them in this order, as Calling, then Justification, and after Glorification, which seems to be the meaning of the Apostle's words,

which I deny not that we receive them in this order.

Objection 24: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." {Mk.16:16} Therefore faith is a condition required to salvation. **Answer:** Faith saves not as a cause or condition; as Ministers remit sins, {by preaching the full and free remission of sins, through the blood of Christ, according to the riches of God's grace,} so faith saves declaratively. {Jn.20:23, Mk.16:16} These words declare how the Gospel is to be preached and applied by the Preachers and hearers thereof so that neither of them may apply to themselves nor unto any others salvation until they believe; and therefore, this is a rule to direct how the Gospel is to be preached. When he sent them forth, he said "unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" {Mk.16:15,16;} and so they preached the Gospel.

2. If Faith and Baptism be a condition required absolutely necessary, without which no man can be saved, then our salvation depends upon works now, as it did under the Law.

3. If faith be a condition required to partake of the Covenant of Grace, then there is a condition required; and the Covenant of Grace is not absolute, nor free. If it be said, "God gives what he requires." I answer, that makes the condition easy to be performed; but still, if faith be as a condition required, there is a condition. But the Covenant of Grace is absolute and free, and unconditional on our part. And that this appears; first: Because the Covenant of Grace is not made with man, but is only between God and Christ. "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. I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established --- my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted --- I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him." {Ps.89:19-28} So that all the conditions of the covenant did only belong to Christ {being made with him as the Covenant Head and Representative of his people,} to perform; seeing Christ had undertaken it, and he only was engaged to it, and he did it to the utmost, which was, that Christ should be made a sacrifice for sin, and that the LORD "shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." {Is.53:10}

Secondly: And seeing no covenant is made with the elect, there is nothing required from them as any cause or conditions without which they cannot be saved; as appears. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." {Heb.8:10-12} For our salvation depends not upon our believing, but upon Christ. "Because I live, ye shall live also." {Jn.14:19} And that there is not the least condition

required from man to partake of the covenant of life and salvation, appears by these words: "My mercy will I keep for him for evermore, and my covenant {the Eternal Covenant of Grace made with Christ} 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 lovingkindness 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 - {that is Christ; mystical David, the Messiah, David's son and antitype; after, on this account, called David in Scripture, Eze.34:23; who is the Lord's 'chosen' One, foreordained before the foundation of the world, I Pet.1:20, to be the Redeemer of the elect} - his seed shall endure forever." {Ps.89:28-37}

Thirdly: Faith is a fruit of the Covenant, and a branch of the Covenant, but not a condition on our part to perform.

Fourthly: All the elect were ever in this Covenant, for they were ever in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings {all the blessings and sure mercies of the Everlasting Covenant of Grace; all things pertaining to a life of faith in Christ, such as justification, peace, pardon, reconciliation, adoption, sanctification, and eternal life} in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world." {Eph.1:3,4} Christ is this Covenant: "I the LORD" will "give thee for a covenant of the people,

for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD; that is my name." {Is.42:6-8} "Thus saith the LORD," I will "give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves." {Is.49:8,9} Therefore faith is not required as a condition to partake of this Covenant, nor salvation. "My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." {Isa.54:10} "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 and covenant} in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." {Heb.6:17,18} Correspondingly; "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." {Ps.89:34-36} Oh this is strong consolation indeed, behold the liberty of the sons and daughters of God!

Objection 25: To be justified is to be declared or pronounced just by sentence. **Answer:** The word justify, properly signifies to make just, and men are made just. 1. By infusion, when the habit or virtue of justice is put into a person, so God made man upright, or just. {Eccl.7:29}

2. Men are made just, by the justice of another. So were we by Christ. "As by one man's disobedience many were made sinners, so by the obedience of one many are made righteous."

{Rom.5:18.19; II Cor.5:21} So that Christ's Satisfaction is our Justification; and to affirm that we are not made just by Christ's justice, is to overthrow the foundation of Religion and man's salvation.

3. Men are said to be made just, or justified by sentence, or pleading one to be just; in this sense a man may justify himself, {Job 9:20,} and be justified by witnesses. {Isa.43:9,26} In this men are said to give righteousness, and to take the righteousness of the righteous from him. {Isa.5:23} This is not to be understood strictly, but in a large sense. For although this has the name of Justification, yet sometimes it is worth nothing, having only but an appearance or shadow of Justification, and does men no good at all; and is of no force, except only with such as are ignorant and deluded. It is to be abhorred, as when persons are declared to be just when they are not so. This is to justify the wicked, which is an "abomination to the LORD." {Prov.17:15, 24:24}

Now to declare one to be just, cannot make one just for these reasons. 1. If to declare one to be just does make a man just, then he was not just before.

2. God and wisdom are said to be justified by men; {Rom.3:3,4; Matt.11:19;} but if to declare him to be so, makes him so, then he was not so before. Which to affirm is blasphemy.

3. If to declare one to be just, does make him so; is it not good to justify the wicked, and their actions; because it must needs be good to make the unjust just. But all the declarations of Justification that the wicked and their actions can have, they remain wicked and their actions sinful still.

4. We grant that God by His Spirit declares to the soul that he is just and righteous; but if they were not made just {by Christ upon his Cross} before, will it not follow, that "he justifieth the wicked;" which the LORD says, is an abomination to him? {Prov.17:15} For they must either be just or wicked. If just, then the declaring them to be so by sentence did not make them just; and if they were not just, what were they but wicked? Is there a third state? God has said that he will by no means clear the guilty - {without a full and proper satisfaction to justice; which is provided by Christ alone.} "The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." {Ex.34:6,7}

5. Men are not just and righteous, because they are declared to be so; but they are declared to be so, because they were so before. Therefore, such as God declares to be just, they were made just, justified in and by Christ. He looked upon them to be just {as they were} before He declared them to be so. And no man may declare another to be just and innocent, before he is actually made just.

Three Things Are Essential To Justification:

1. Persons that need to be made just are sinners; a perfect man neither need nor can be made just.

2. One that can and will make just; and that none can do but God alone. "It is God that justifieth." {Rom.8:33} "And the scripture, foreseeing that God would justify, &c.," {Gal.3:8,} {by pronouncing them righteous through the imputation of the righteousness of his Son unto them.}

3. The means by which he must be made just, and that is Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself." {Eph.1:5} "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} Christ is God. {Heb.1:3} Christ "wast slain, and hast redeemed us to God" by his "blood out of every kindred, and tongue, and people, and nation." {Rev.5:9} "My righteous servant justify many; for he shall bear their iniquities." {Is.53:11} "We were reconciled to God by the death of his Son." {Rom.5:10} Christ is our Justification itself, for he is our righteousness. {I Cor.1:30} Righteousness and Justification are one! Isaiah prophesied of Christ that he "should justify many," which He fulfilled when "he was made sin for us." {Isa.53; II Cor.5:21 with I Pet.2:24}

And this must needs be so, for those who are made just, or justified by Satisfaction, they are made just where the satisfaction is, and that is in Christ. {II Cor.5:21; Rom.3:24; Phil.3:9} And seeing we were made perfectly righteous in Him, therefore we are perfectly just. As in the first Adam we were made sinners, so in the second Adam the elect were made righteous. As by the first Adam's disobedience we were made sinners, so by the second Adam's obedience all in him were made righteous. {Rom.5:14-20} And as Christ is the Author, and means, and Justification itself; so He is the author of our salvation, and the means, and salvation itself; as is above proved. So that Christ is all in all.

Justification is first to be considered in the will of God. This will is sometimes called purpose, counsel, choice, election, predestination, love, and the good pleasure of His will. {Eph.1; Rom.9; Isa.46:10; Eph.3:11} We may seek no further to

ask a reason of His will. It had no cause going before to cause it to be, or so to be. If it had, how can it be eternal, and infinite? Surely it had no beginning; and thus the elect are said to be saved before the foundation of the world; {II Tim.1:9,10;} and this is called Justification, {Tit.3:4-7,} for then our life was hid with Christ in God. {Col.3:3} This is Justification in purpose.

Secondly, Justification is to be considered in the act or execution of it in the means of it, when it was effected in and by the means; that is, Jesus Christ. "By the obedience of one shall many be made righteous." {Rom.5:19; Is.53:11} And now Justification is actually accomplished. For there were all the elect then present, considered in Christ. {Eph.1:4} He comprehended all that were given to Him of the Father; {Jn.17:2,9 & 6:37-39; Rom.11:7;} all set apart "through the offering of the body of Jesus Christ once for all." {Heb.10:10} As the Priest did bear the names of the children of Israel before the Lord, {Ex.28:21, &c,} so Christ, a public person, did bear, and represent all the names and persons that shall be saved, that were given to Him to justify and save; yea they were one with Him. "For both he that sanctifieth and they who are sanctified are all of one" – {all of one body, of which Christ is the Head; and one Spirit, and called in one hope of their calling; of one Lord, one faith, one baptism; of One God and Father of all, who is above all, and through all, and in them all; of one Eternal Covenant, of which Christ is the Surety, Mediator, and Messenger thereof, and they share in Christ all its blessings and promises.} {Heb.2:11}

Christ took not only the nature of man, but the persons of the elect. Else how did He answer the types, {Exo.28;} else how could He bear the

sins of many, if He bore not the sins of any persons? And how did Christ wash us, and present us holy to God, as He did, {Rev. 1:5, 7:14; I Cor.6:11;} if He did not present our persons? Also if Christ took only our nature, the nature of all men being one and the same, it will follow He did as much for all men as for one; and that he bore not the sins of any man. For the nature of man may be considered as apart from the person of a man, or else they know not what they say, who affirm that Christ took our nature, but not the person of any.

Justification being accomplished by Christ, it is His good pleasure to reveal the same to those to whom it belongs. This is by His Spirit and Word and His people and ordinances. All of which hold forth and declare this, His infinite love and free grace to their souls, that so they may enjoy the comfort of it. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." {Mt.13:11} "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." {I Cor.2:10} The effect of this revelation of love, &c., begets love in the soul to God, and carries the soul out of itself, out of its own life and its righteousness, to Christ and His righteousness, looking to Him as all in all, and so to set Him above all. {Col.3:1} Now the soul falls into admiration of free love and free grace, highly prizing it, is satisfied in it and thankful for it; and now according to the revelation of this love, &c., is so filled with love to God, peace and joy in God, &c., so submitting to Christ's yoke; obeys Him and suffers all for Him. Now he follows God more abundantly and freely than ever before.

So then the Cause of our Salvation or Justification is: 1. The love of God, the good

pleasure of His will, and this is called the efficient cause of our salvation.

2. The material and instrumental cause is Jesus Christ by His death, in dying for us.

3. The final cause is the end why God chose and saved us, that was His glory, "to the praise of the glory of His grace." {Eph.1:6} "That we should be to the praise of his glory." {Eph.1:12} "This people have I formed for myself; they shall show forth my praise." {Is.43:21} "That they might be called trees of righteousness, the planting of the LORD, that he might be glorified." {Is.61:3} "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." {Phil.1:11} The work being accomplished, the Spirit reveals it is done for him. {Rom.8:16} Faith accredits the work, believes its accomplishment and receives it. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." {Acts 26:18} Good works are its consequent fruit and effects, and declare its accomplishment. That "ye should show forth the praises of him who hath called you out of darkness into his marvelous light." {I Pet.2:9}

Objection 26: Justification is nowhere but in the conscience, and it is a taking of sin out of the conscience; therefore until sin be taken out of the conscience men are not justified. **Answer:** 1. Justification is to be placed in Christ where it is.

2. If Justification consist in taking sin out of the conscience, then faith does not justify, because it does not take sin out of the conscience. No, nor assure the conscience that he is a child of God, to speak strictly, for that is the work of the Spirit. {Rom.8:16}

3. A man may fear the Lord, and obey the voice of His Servant, and yet he may walk in darkness, and have no light, as appears. "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." {Is.50:10} If he were not a believer, how does it appear that God is his God, if sin be taken out of his conscience; and if he is assured that God is his God, how does he walk in darkness and see no light? Surely to see all that Christ has done is for us, and to see all sins taken out of the conscience is a great light.

4. If the knowledge that a man is a believer takes away his sin, then faith takes them not away. For it is one thing to believe, and another to know I believe. As it is one thing to see and another to know I see. This latter is by a reflection. So by your reason it will follow, that neither God, nor Christ, nor the Spirit, nor faith, does not, neither together, nor apart, justify a sinner; but only does the knowledge or taking sin out of the conscience, which is assurance Christ is the Lamb that took away all sin. {I Jn.1:7 with Isa.53:6}

5. If assurance of Justification be Justification, then a believer may be an unjustified man, because he may have sin in his conscience, yea he may be so clouded and deserted, that he may not enjoy the assurance of pardon, but very much doubt whether he be a believer, and shall be saved or no, thus it was with Heman the Ezrahite, {Psal.88,} who yet was a believer.

6. If Justification consists in taking sin out of the conscience, it will follow that every act of sin a man commits, makes a man an unjustified man, until he does act faith, to take sin out of his conscience. So a man shall be a justified man, and

an unjustified man {and appear so to God} in less than ten minutes, because in less time he may sin greatly; also it may lie heavy upon his conscience, and greatly accuse him. Thus it was with Peter, and David, &c. Also by the same reason it will follow that those are unconverted and have no faith, until they have assurance; and until all sin is taken out of their conscience, they remain unjustified persons and still in their sins. So there is no faith but assurance, and yet assurance is no faith at all. For faith and assurance are two things, as appears. "And we believe and are sure that thou art that Christ, the Son of the living God." {Jn.6:69} It is an error therefore, to think men must believe, and be assured of remission of sins, to the end they may be remitted.

Thus, in placing Justification to consist in assurance, many of the children of God who as yet enjoy not assurance, but walk in darkness and see no light, are concluded to be in their sins and unjustified persons. This is contrary to the Scriptures and the experience of the Saints, as I have largely proved in my Treatise of the Saint's Desire.

Justification in the conscience is not Justification itself, but only the knowledge of it. It is necessary to our comfort. Justification depends not upon our knowledge of it, nor assurance of it. That which saves us, justifies us; and that which justifies us, saves us. That is only the Lord Jesus Christ, who is our Justification and Salvation, and all in all.

Part 2

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.

Part 3

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 unreconciled. **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-pleasedness 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 dis-honorable 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; IPet.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}

Part 2

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.

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 Womersley 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 Savors with Christ, chief Savors; 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 acceptation, 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 overpowered 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.

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. 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. 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.

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

Samuel Richardson 1649

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 its 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; {1 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.

THE END