

works. But I appeal from unconscionable calumniators, to the righteous Judge. I so highly reverence that Assembly, that I think this Nation, since the Apostles days, had never any that excelled it for Piety, and Ability: and I doubt not, but the frustration of much of their labour lies heavy on some, that yet make light of it. But with such envious and censorious persons as I have to deal, I find my self in the case of *Poggins* Countreyman with his Ass ( they that would laugh may read the Fable; but I am serious: ) I am cast into an impossibility of escaping their censures. Should I have professed my Assent, without these explanations, I should wrong my Conscience. Should I have said nothing of this Catechism, they would have concluded that I dissented in some weighty points, and durst not subscribe it. I considered these, and chose rather to cast my self on the smaller censure, then the greater; hereby manifesting that it is a small matter, or nothing, wherein I dissent.

The like I must say of the Assemblies Confession of faith: Some have told me, If I be Orthodox, they expect my Assent to that: But without some explanations I cannot Assent, which will give the same occasion of censure to these men: and if I wholly pass it by, they will surmise that it is for greater matters that I refuse. I will therefore in this also venture on the lesser inconvenience, seeing one is become unavoidable.

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## SECT. V.

S. 5.

**I** Have perused oft the Confession of the Assembly, and verily judge it the most excellent for fulness and exactness that I have ever read from any Church; And though the truths therein being of several degrees of Evidence and Necessity, I do not hold them with equal clearness, confidence or certainty; and though some few points in it are beyond my reach, yet I have observed nothing in it contrary to my judgement, if I may be allowed these Expositions following.

I. Ch.



1. CH 3. sect. 6. & ch. 8. sect. 8. which speak against Universal Redemption, I understand not of all Redemption, and particularly not of the meer bearing the punishment of mans sins, and satisfying Gods Justice; but of that special Redemption proper to the Elect, which was accompanied with an intention of actual application of the saving benefits in time. If I may not be allowed this interpretation, I must herein dissent: and if this Confession was intended for a Test to all that should enter into, or exercise the Ministry, I hope it was never the minde of that Reverend Assembly to have shut out such men as Bishop *Usher*, *Davenant*, *Hall*, *Dr. Preston*, *Dr. Staughton*, *Mr. William Fenner*, *Dr. Ward*, and many more excellent English Divines, as ever this Church enjoyed, who were all for General Redemption, though not for an equal general Redemption: to say nothing of the Divines of *France*, *Breme*, and *Beroline*, and other Forreigners that go this way.

2. About the instrumentality, and non-imputation of Faith, ch. 11. sect. 1, 2. I must have the same indulgence as I desired about the Catechism, for exposition.

3. Where our certainty of salvation is called an Assurance of Faith, ch. 18. sect. 2. I understand it *participative & causaliter*, that Faith is an eminent cause in the production of our Assurance, and Assurance a fruit of Faith, but not that it is strictly *de fide*; that is, a truth of supernatural Divine Revelation propounded to be believed, as I have fully expressed my thoughts to Master *Blake*. And because Authority in such a case will do more with some than my Reasons, I refer them to the *British* Divines in the Synod of *Dort*, who speak fully and excellently to this point, in their Suffrage 2. Artic. 5. *de persever. certit. quoad nos Thes. 3. explicat. 1. pag. 198. part 2. (Impress. 1620. fol.)*

4. Whereas in chap. 19. and also in the larger Catechism, (which I forgot to mention before) it is expressed that the promise of life upon fulfilling the Law, is still in being; I understand it only, that such a promise is on record still in the Bible, as having been once in force; but I judge it now to be no promise, but to be ceased, *Cessante materia*, the thing made its Condition (perfect obedience) being not only of moral but natural impossibility, as soon as mankind was once sinful; so that God is not, nor can be now obliged



by that promise, and it is now no promise, though the preceptive part, and the penal or Comminatory part remain still: For we cannot disoblige our selves, though we may, as it were, disoblige the Promiser.

5. Where it is said, ch. 21. sect. 7. that *by a positive, moral and perpetual Commandment, binding All men in all Ages, he hath particularly appointed one day in seven for a Sabbath*, I understand it only of a Virtual Obligation, as much as belongs to the Law, as enacted before promulgation, but not of a true actual obligation. For no Law can bind till it is promulgate; and positives are not promulgated by Nature; therefore not to all men in all ages; therefore they bind not all men in all ages.

6. Where it is said ch. 25. sect. 1. that *the Catholike Church, which is invisible, consists of the whole number of the Elect that have been, are, or shall be, &c.*

1. I understand it not of the Church, as now existent, but as it shall be in its perfection at the end of the world, when all the Elect shall be Called; or else as it now containeth only so many of the Elect as are Called. For otherwise the Elect are no Members of the Church, as Elect, before their Calling and union with Christ: As *Amesius Medull.* truly noteth, *Ecclesia est cælus vocatorum*, and is not to be defined *cælus Electorum*.

2. I understand those words, *which is Invisible*, as distinguishing the Church as invisible from the Church as visible, and not as expository, as defining the Catholike Church to be so invisible (in respect of Faith) as not to be also visible (in respect of profession.) For I conceive that Christ hath one Universal Visible Church, called one by the Unity of their profession, though not for any visible Head on earth, whether personal, or collective, Pope or General Council.

And now I leave to Mr. *Crandon* and others to consider, whether a Jesuite, a Papist, a Socinian, an Arminian, will consent to this copious Confession of the Assembly, with these Expositions or limitations, as I have here done? Or whether they will make all the Assembly to be Papists, Socinians or Arminians? I truly profess, I take the labours of the Assembly, especially these three pieces now mentioned, for the best Book, next my Bible, in my Study: However the Libertines, and other giddy Sectaries of these times have despised them, as if they were childish toys:

And



And though I have read over the exceptions of one *William Parker*, against the Assemblies Confession of Faith, which whosoever reads, may see with half an eye that the Author was a Papist. He sets up the main body of Popish Doctrine; only instead of the Popes Supremacy and Infallibility, he draws people to receive that Doctrine from some new inspired Prophets: but if these cheaters could draw people once to receive the Doctrine, it were easie to disgrace those pretended Prophets, and to take them down out of the chair at their pleasure, and so set up the Pope again.

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SECT. VI.

6. I Have perused over all the Articles or Decrees of the Synod of *Dort*, and unfeignedly honour them, as containing sound and moderate Doctrine, and heartily lament that some late Divines have to the great detriment of the Church and Truth, forsaken the moderate way of that Synod, and laid the weight of the Anti-Arminian Cause, so much upon higher points not owned by them. And there is nothing that I have observed in it all, that my Judgement doth contradict, if I be allowed these few Expositions following.

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1. **V** Here it is said Artic. 1. Sect. 12. *De hac aeterna electione, electi suo tempore variis licet gradibus, & dispari mensura, certiores redduntur, non arcana, &c.* I understand it as shewing only what way the Elect do attain assurance, who more or less do attain it, and not as affirming that all the Elect do more or less attain a certainty of their Election. For as I think that doctrine uncomfortable to many poor Christians, so I think it cannot be proved of all the Elect.



2. In the 3. *Art. sect. 12.* its plain by the annexed words, that *per suasionem Moralem*, they mean external swasion, and do not determine whether the name of swasion be agreeable or not, to the internal work of the Spirit, which for my part I am certain is beyond my reach to know, and I am confident beyond the reach of all men on earth, even those that most pretend to know it. But that this grace of the Spirit is necessary to sanctifie both the Understanding and Will, and that it is an act of Omnipotency, and infallibly effectual, (commonly called irresistible) on all the Elect, I am ready against all Pelagians to defend.

3. Where it is said *sect. 15.* that *Qui illam non accipit, is aut hac spiritualia omnino non curat, & in suo sibi placet: aut securus se habere inaniter gloriatur, quod non habet:* I understand it as spoken of the ordinary sort of graceless unregenerate men, and not of all; for I doubt not, but its possible for a wicked man to know that he is wicked, and be afraid of Hell, yea, and to despair. I am loth to think desperation is a mark of Grace, and that none are graceless but the secure and confident.

4. In the 5. *Artic. sect. 9, 10.* Where it is said that, *Believers may be, and are certain of their perseverance, according to the measure of their faith,* I understand that word, *are Certain, pro mensura fidei.* 1. As supposing the certainty of their sincerity; for a man must be certain that he hath grace, before he can be certain to persevere in it. 2. As supposing a certain understanding of the Truth of the Doctrine, that all true Believers shall infallibly persevere: for none can be certain to persevere merely as a Believer, that is not first certain that all Believers shall persevere. 3. I suppose therefore that this is not spoke of all Believers, but of some. For 1. All are not certain that they are sincere. 2. All are not certain that the doctrine of Infallible perseverance is true; for to conclude that all the Lutheran Churches that deny this, and all the Arminians and Anabaptists that deny it, and all the Ancient Fathers and Churches that denied it, besides *Musculus*, and others of our own, were certainly graceless and unbelievers, were not only inconsistent with the faith and charity, but with the reason of a Christian; and no less then an inhumane charge.

5. Where it is said, *sect. 11.* that *God per. Spiritum Sanctum perseverantie certitudinem in iisdem rursus excitat.* I understand it as true of some, but not of all; for I dare not pronounce damnation



nation on all that die unassured of their sincerity, much less on all that are unassured of perseverance.

6. To the 13. *sect.* I doubt not but the meaning is, that Certainty of perseverance doth not of it self, and of its own nature beget carelesness or negligence; and so I believe its true. Nay, I think that Love and Gratitude are ordained to be the Master Ruling Graces in the Kingdom of Christ (under Faith;) and that Fear is but to supply the defects of our yet-imperfect Love. And therefore the more any man loveth, the more he will obey: and the more he is assured of Gods love, the greater advantage he hath to love him again. But yet I doubt not, but the remnants of our corruption, by the strength of temptation, may make Assurance an Occasion, or Accidental Cause of Negligence and actual sin: which I suppose this Section doth not deny.

These are all the limiting Expositions which I desire liberty to make use of, and with which I do, as is aforesaid, profess my consent to the Canons or Decrees of the Synod of *Dort*. And how far any of these are from favouring Arminianism, they that will see, need not to be ignorant. Yea, in the very Article of perseverance, which some were pleased to quarrel with me about, I subscribe to the Synod: Yea, in the Article of the extent of Redemption, wherein I am most suspected and accused (and was fain to use a limiting Exposition in my consent to our Assemblies Confession of Faith) I do subscribe to the Synod of *Dort*, without any exception, limitation, or exposition of any word as doubtful and obscure. I do also freely consent to the Rejections, with the liberty of three or four the like Explications, which I will not mention, lest I seem quarrellous, or be further tedious, because they are about smaller matters then those I have mentioned, and no way touching the quick of the controverted Articles, and I am persuaded that my sense of them is the same with the Synods.

And because it is this Synod purposely called against Arminianism, that is the best discovery what is to be accounted Arminian or Anti-Arminian doctrine, as I think, by consenting to it, I do clear my self from that calumny with all men of Conscience and Reason that know it, so I shall think that those who go as much on the other hand, and differ from the Synod one way, as much as the Arminians did the other way, remain censurable as well as they; till some body shall convince me that there is but one ex-



stream in this case, and that a man may hold what he will without danger, so he be but sure it go far enough from Arminianism. A man that holds to the moderation of the Synod of *Dort*, need not say that Christ did not dye or satisfie for all men, nor need he trouble himself with presumptuous Determinations about many Mysteries in the Decrees of God, which many volumes are guilty of; Nor doth he need to aver the Necessity of Immediate Physical Efficient predetermination by God ( as the first cause ) of every second cause Natural and Free, as without which they cannot act : Nor need he say, that God so predetermineth to the Act which is sin, and not to the sinfulness of the Act : Nor need he Subscribe to all that Dr. *Twiss*, or Mr. *Rutherford*, or such like, have written on these points. Nay, as this Synod, so our own Assembly gave an Example of modesty in these points, to them that will follow it; Not only silencing many things which others make the Pillars of Anti-Arminianism, but expressing that *the Will is endued by God with that Natural liberty, that is neither forced, nor by any absolute necessity of Nature determined to do good or evil,* and therefore they never tell you that God as the first cause must of natural necessity Determine mans will by Physical immediate premotion, before it can act either good or evil: But they reserve the honor of determining mans will to special Grace, *Renewing the will, and by Almighty power determining it to that which is good.* c. 10. Sect. 1. and c. 9. Sect. 1.

Many other moderate passages I could shew in our Assemblies Confession, to some that have need to imitate them, and the Antinomians may see their Doctrine subverted, in their excellent Definition of saving faith, in both Catechisms, and in the Confession; In their determination of the natural effects of sin in whomsoever, *Ch. 6. Sect. 6.* in their determination of the necessity of Repentance ( as *sine qua non* ) to Remission, *Ch. 15. 3.* with more the like.

And now if they have any standing Rule to know a Papist or Arminian, I think I have acquit my self from their Accusation; But if there be no Rule of the Orthodox Doctrine, and for rejection of Error, but the giddy distracted brains of Libertines, that know not where to fix themselves, then I am content to bear the name of Jesuit, Papist, or what these men shall please to call me.



Yet let me add this, lest my seeking to satisfy the offended, may draw me into guilt; Though I have voluntarily my self professed my consent to these several Canons and Confessions of faith; yet, for the Synod of *Dort*, the Confession of our Assembly; yea, or the larger Catechism, without some Correction, I do hereby Protest my dissent against the so imposing them to a word upon all Ministers, that no man that cannot subscribe to them shall be permitted in the Church: Whether our Confession were intended for such a necessary Test, I know not well; But that the Synod of *Dort* was, is expressed in the end. I abhor unlimited liberty of Conscience, so called, that is, of divulging intollerable Doctrines; and lament also, that instead of moderation, the Churches for 1300. years have been so guilty of proud and cruel Tyranny. There is singular use for a full body of Theologie, or a Profession concluded on by such Reverend Assemblies, that the yonger Ministers may be taught by it, and the Reverence of it may restrain them from rash contradicting it: And there is a necessity of exercising power in Ministerial Assemblies, for the actual restraint of such as shall teach things intollerable unsound: and all Ministers should be there accountable for their Doctrine. But before any Forms be tendred us to subscribe, we must have them reduced into a narrower room, and into phrase so clearly Rational or Scriptural, as no Sober, Studious, Competent, Godly Divine shall scruple: Call it Socinian, or what name so ever imperious Faction shall put upon it, yet tender Consciences will expect this, and the Churches shall never have peace in any other way, unless I be a false Prophet; and the contrary course doth but tend to do the same in Doctrine, as the Common-Prayer-Book did in worship; Even to ensnare the most conscientious, and work them out of the Ministry by degrees, and to create us insensibly a lazy formal Ministry, that will take all upon trust, and run to the Authority of their confession, instead of their Bible. I have long feared that the toleration threatned in these times for all, is a judgement of God for our running into the Tyrannical extream so long; and I withall hope that he will turn this judgement to a mercy. Though I dislike too much liberty in the Commonwealth more then too little; ( and in the Church much more such toleration is intollerable, in cases of clear duty or sin; ) Yet, I fear Tyranny more then too much Toleration. 1. For experience sadly tells me that Ty-



rannical Usurpation of dominion over mens faith hath distracted the Church, even beyond any visible probability of recovery; and it hath been the cause of its misery for 1300. years; but the experience of the mischiefs of Toleration is nothing so great.

2. And I know that mans nature is so prone to proud domineering, and so Idolatrously inclined to have all men of their mind, and to dance after their Pipe, that it will be still byassing Rulers to that extrem: So that its easie without a spirit of Prophecie to foretell, that unlimited Toleration will not long be granted by any one except a meer Infidel, that having no Religion himself, cares for nothing but his own politick ends; or a *Julian* that is contriving the extirpation of Religion, and intends by the taying of Foxes to fire the field of Christ, rather then by the yoking of Oxen to plow and sow it. And policy will never long work that way neither, without some persecution intermixt. Its easie to Prognosticate this, to him that knows what the heart of man is. So that for my part, I think the cause of Gods permission of too much loosness in these times, is to cure our former Rigor, and our being Righteous and Orthodox overmuch, by suffering men to go as much too far into the contrary extreams. Little do some men lay this to heart, who only continue exclamations (though deserved) against Toleration, when it is but their own disease, and what they have caused, that God is curing by this sad remedy. They should rather see their sin in this glass, and be humbled.

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### CHAP. III.

*A true Account of my Iudgement, how much I give to Works.*

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#### SECT. I.

*S. I.* **V**Ncharitable jealousies, and high expectations are not easily satisfied. Because the charge that Mr. *Crandon* and his brother lay against me, is from my judgement about mans works and personal



personal righteousness, I strongly imagine that it must be a larger confession in this point then the Assemblies, or then any of the forrain Churches have made, which must satisfie these men. I will do what I apprehend to be my duty, and let them use it as they see meet.

And here I must desire the Reader, that would not wrong himself and me, to difference between *Matter* and *Words*: and to know, that though fit Terms and Methods be commendable, yet while we agree in the Matter, the difference about meer words should not seem great. I will therefore lay down my judgement as to the Matter, and then say something to Verbal differences by themselves.

And first I shall tell you Negatively what I do not give to works: and then Affirmatively what I do: and I shall not hide my mind in either.

1. *I Believe that neither Adam in Innocency, nor any Angel, were capable of deserving any thing that was good from God, by way of Commutative Justice, or as making God their Debtor for any benefit that he received by their works.*

2. *I believe that ever since Adams fall, it is a thing impossible for any meer man to be justified or saved by his Works, according to the tenor of that first Law of Works, in force.*

3. *According to the tenor of that first rigorous Law, no unregenerate man can do any work so good, which shall not deserve death for the evil of it.*

4. *The same is true of the best works of the Regenerate themselves, as tried by that Law alone: Because of the sinful imperfections in Principles, Ends, Degree, Manner, &c.*

5. *All men therefore Regenerate and Unregenerate must be so far from thinking to be justified by that Law, that they must not think that any one work that ever they did, should not be condemned by it, and they themselves for that work.*

6. *It is therefore false Doctrine of them that teach, that there is any true sin so small or venial, as to deserve only temporal punishment, and not everlasting, according to that Law.*

7. *No Works of obedience which an Unregenerate man can perform,*



form, can deserve pardon of sin past from God: No not of one the smallest sin.

8. There was no such *Vertue* or *Efficacy* in the most costly Sacrifices of *Moses Law*, or the fullest observance of all their *Rites*, as could of themselves procure the pardon of sin, or do any thing thereto, otherwise then in *Subordination* to the blood of *Christ*.

9. The best works and fullest obedience of all the *Creatures* in the *World*, could not have made *God Satisfaction* for our former sin.

10. A *Heathen* that hath not the *Gospel*, cannot by the light or power of *Nature*, do any such *Works*, upon which *God* is obliged to give him the *Gospel*: Not only on the account of desert, but even as meer conditions of a *Covenant*, are they thus totally defective, *God* being in no such *Covenant* with any such men.

11. An *Infidel* that hath the *Gospel*, cannot by the meer help of that *Gospel*, and the meer power of *Nature*, do any work, on the performance whereof (as *Meritorious*, or meerly conditional) *God* is bound to give him *Faith*: because *God* is not in any such *Covenant* with them, nor can their *Works* deserve it.

12. A *Baptized* unsound *Believer*, who hath the highest *faith*, short of that which is saving, cannot by the meer light of the *Gospel*, or by the power of *Nature* and common *Grace*, do any act or work, on which *God* is bound to give him *sincerity*, or *Special saving Grace*: there being neither *Merit* in his *Work*, nor any *Promise*, which should oblige *God* hereto.

13. *Works* of *External Obedience* to *Christ*, do not so much as go before our first *Remission* and *Justification* as bare conditions.

14. *Nay*, they do not (if sincere) exist before it, but in order of nature seem to follow after it: So that it is not only *fides solum*, but *fides sola*, in respect of them, by which we are *Justified*.

15. *Faith* it self doth not *Merit* our *Pardon* or *Justification*, nor *Justifie* us as a *Work*, nor as *Faith*.

16. The *Regenerate*, when *Justified*, cannot for the future perfectly fulfill the *Law* of *God*; much less can they do works of *supererogation*, pleasing to *God*.

17. No *Works* of the *Regenerate*, *Internal* or *External*, are to joyn with *Christs* *Sufferings* and *Merits*, as any part of *Satisfaction* to *Gods Justice* for our sins; no not the least part, for the least sin. *Nay*, they make us further indebted to *God*, in that our best *graces* are *Gods gifts*,



gifts, and the exercise of them is but a receiving more from him: The more we do, the more we enjoy, not only for, but in our duty.

18. Works done by the power of Grace, according to the Law of Grace or Nature, do not Merit either our Justification or Remission, as begun, continued or consummate at Judgement; Nor yet our Salvation: Nor nor any temporal Blessing: nor yet do they joyn with Christ in Meriting, as any part of Merit.

19. Neither Faith, Love, Repentance, or any Works of ours, are any true efficient Causes of our Remission, or Justification (Constitutive or Sentential before God) either Principal or Instrumentall.

20. External Works, be they never so glorious and costly, (as the giving of all that we have to the poor) are not so much as accepted by God, without inward sincerity, and right ends: And when there is both sincerity, and right ends, and the Work materially good, yet is it not so much as accepted by God, but only for Christ, in whom the defects and sinfulness of it are pardoned, without which it could not be accepted, so far as for the person to escape punishment for it.

A Man would think, that among true Subjects of Christ, who know what obedience they owe him, I should need to say no more against works; and among men of holiness, one would think that this much should suffice to free me from the imputation of Popery: Unless the Flaccian spirit be again revived. But if indeed it be true that Mr. Eyre, and Mr. Crandon say, that the Papists give no more to Works than I, then I think the Papists are less Erroneous than we have hitherto made the World believe. Do Protestants deny to Works any more than I have here done? In a word more, I do utterly disclaim the giving of the least part of Christs Office or Honor to mans Works. Now I hope my affirmations, wherein I shew what I ascribe to Works, will not be offensive, if they contradict not these Negations.

## SECT. II.

1. *M*ankind oweth to God as his Creator and Ruler, a perfect obedience to all his Commands, Deut. 12. 32. Mat. 4. 10.
2. *Mans Moral-Natural perfection consisted in his perfect internal*



nal and external conformity to Gods will: In dispositive and actual obedience.

3. God is the Principal Efficient and Ultimate Final cause, the Alpha and Omega, in Morality, as he is in Naturality. His Will is the first cause of duty, and other Duties or Right, and the pleasing his will is the Ultimate end of man in all.

I know Gods glory may be said to be our Ultimate end: But we must take great heed how we understand that Phrase: Not as if the thoughts or praises of man, or any thing without God, could be his Ultimate end, or should be ours: Nor as if mans Praises added a felicity to God, Repulative or Real, which should be his end: But it is the Communication and Manifestation to the Creature of his Glory, even the Glory of his Greatness, Holiness, Love, Justice, Mercy, &c. for ever. Though the honoring of God in the Estimation and Praises of man, may be our end too, as it is duty to God, yet not our Ultimate end, much less is it Gods. Now this Communicative Declarative Glorification of God is materially his end, because it is the thing that most pleaseth him in respect to the Creature: therefore the pleasing of God is, as it were, formally his end. This is all spoken, on supposition that we must ascribe to God, after the manner of man, An end, and the intention of it, and a being pleased therein: (as we use to say, God is mans happiness objectively, and fruition formally) For we cannot conceive or speak of God if we renounce such conceptions and expressions. So that the Ultimate end that man was made for, was to please God, Rev. 4. 11. Heb. 10. 38. Heb. 13. 16. 2 Pet. 1. 17. Col. 1. 10. The end as such, is better then all the means as such.

4. The Righteous Lord loveth Righteousness: Such is the holy nature of God, that he is pleased with Holiness, and the Obedience of his Will. We must therefore intend the pleasing of him as our end, by Holiness Internal and External as the means.

5. Christ came not to take down this end, in the necessity or excellency of it, nor ever intended any such change: Which would have been to come as an enemy to God and man, and not as a Redeemer and Reconciler, Luk. 1. 74. Rev. 7. 15. Yea Christs own Death, Resurrection, Intercession, sending the Spirit, and Government, are but means to the pleasing of God, and they are means also for the restoring of man to Holiness and Obedience, that thereby he may please God again, who had displeased him, was displeasing to him, and in a necessity

Col. 3. 20.

1 Joh. 3. 22.

1 Thes 2. 4.

Psal. 147. 11.

Psal. 149. 4.

Isa. 53. 10.

Psal. 11. 7. and

116. 8.

Joh. 16. 17.

2 Cor. 9. 7.

Eph. 6. 7.

Rom. 12. 1. 11.

Rev. 2. 19.

Rev. 22. 3.

Heb. 9. 14. and

12. 28.



sity of future displeasing him: Though the Communication of Mercy, and Manifestation of Love, Holiness, and other attributes of God were one Principal end of Christs death, which was much obtained immediately in his dying: Yet Was it no small part of the further ends which were to be attained to make man again so holy, as that he might please God by his Obedience, and to forgive the mixture of his sin which displeaseth him: Of which more anon.

6. Mankind doth now owe obedience not only to God, as Creator, but to Christ as Redeemer, and Rector on that Title. So that he is obliged by a double bond; and therefore his disobedience is a double transgression, and doubly displeasing to God: So far is he from being freed from obedience by Christ: which would be, if de jure, to make us Gods; if de facto only, to make us Devils, or worse: and therefore could be none of the Redeemers work.

7. Infidels, and all Unregenerate men are under an Obligation to please God, and have means prescribed to them by God, which they ought to use for bringing them nearer to Christ, and to saving faith and full Union with Christ, that so they may be able to please God. And if they neglect these means, they are justly denied the benefits of Union with Christ, which is the end, Act. 17. 24, 27. Rom. 24. 15. Rom. 1. 18, 19, 20.

8. Unregenerate men may do such works by nature and common Grace, which for the matter, and ad hoc, or secundum quid, may please God, and upon which he may see meet to manifest some approbation of them, and will not only forbear to execute his Justice for the failing of that work, but also of some former works; yea, of gross sins: as in the case of Ahab, Nineve, and others, doth appear, Psal. 78. Though still as he is not obliged to this much, so he never accepteth any work of a wicked man simpliciter, to the accepting of the person; nor to the pardon of the Eternal punishment.

9. Though Faith in Christ be a fruit of Gods Eternal Election, and of Christs Meritorious Redemption, and of the Holy Ghost's Effectual, Special saving operation; yet is it mans Act and Habit, and by the Precept made his duty, and by the Promise made the condition of our first Right in Christ as our Head and Husband, and our Conjunction with him, and consequently of our first Actual proper pardon of our sins, as to the Everlasting and greatest punishment: It being the tenor of the promise or deed of gift, that if we will believe, we shall have the son, and shall be pardoned and justified, and have power to become

Rom. 6. 6, 7.  
13, 14, &c.  
Rom. 7. 6.  
1 Thes. 1. 9.  
Rom. 14. 18.

Rom. 14. 9. 18.  
Mat. 28. 18,  
19, 20.  
Ioh. 18. 3.  
Eph. 6. 5, 6.  
Col. 3. 24.  
Luk. 19. 27.

1 King. 21. 29.  
Mark 10. 21.

Ioh. 3. 16, 17,  
18.  
Rom. 10. 9.



become the Sons of God, and shall have Right to life.

10. This Faith is called One act in a Moral sence, as taking a man to be my Prince, my Teacher, my Master, to be a Husband, a Physician, &c. and not in a Physical sence: for so it is many acts: and that both, 1. As diversified by the faculties of the soul which believeth (and so it is 1. The Understandings Assent, 2. The wills Consent, with that Affiance which is an act of the Affection) 2. And as these acts are diversified from the divers Objects, and formal Reasons of the objects: And so for the assenting part, the formal Object is the Veracity of God, the Material Object is both the Verity of the Enunciation, and also the Natural Verity of the Things contained therein, which are more then one. The Principal are 1. Christ himself, and that considered in his Nature, as God and as man, and in his office as Mediator, and so as King, Priest, Prophet; and in the exercise of these, as One that hath been born, lived perfectly, dyed innocently, satisfied, risen again, and is now ascended and in glory, Reigning and Interceding. 2. The End of his Redemption, viz. our final blessedness in the unseen Glory, and our pardon and sanctification as the way and beginning. It is more then one Axiome or Enunciation, and more then one Benefit and Matter contained which we must believe, which cannot be done with one Physical Act of the Intellect. 2. Also the Object of the will is more then one: 1. The Direct Object is Christ himself. 2. The Final is the salvation which he brings: 1. Ultimate, in our Glory: 2. Mediate, or neerer, in our Pardon, Adoption and Sanctification. Also Christ himself is considered as Good, and so is received, with Love; and as a Benefactor, and so with Gratitude; and as Great and Magnificent, and so with reverence and admiration; and as King, and so by a consent of subjection: He is considered as offered, and so our Receiving is consent: or he is considered as in competition with other pretending Means, and so our Receiving is Election. All these are but one Moral act, called Faith, or Taking, or Receiving Christ as our Saviour. And all these Natural acts are essential to this one Moral Act.

11. Though Charity, as it respecteth other Objects, is no part of this Faith, yet as it respecteth an offered Saviour, it is as much essential to Faith to Receive Christ with love, as it is essential to a Saviour (the object of Faith) to be Good for us. For Good as Good

Act. 8. 37.

Heb. 11. 1.

6, 7, 8, 9, 13.

Ioh. 1. 12.

Col. 2. 6.

1 Ioh. 5. 10,

11, 12.

Rev. 22. 17.

Heb. 10. 22.

Ioh. 5. 24.

1 Cor. 16. 22.

Ioh. 15. 27.

Marth. 10. 37.



Good is received by Love. Nor was it ever the intent of the Holy Ghost, to take Faith in Christ in so narrow a sence as includeth not love to him, when it is saving Faith that is spoken of. The like may be said of Gratitude; being a modification of a right Receiving, Rev. 22.17 Joh. 1.12.

12. This faith by which we are justified and saved, is the Receiving of Jesus Christ as Jesus Christ; and as a Saviour entirely; and as a Physician of our Souls, to cure us of, and save us from both Guilt and Power of sin, and the misery due for it. And so it is the Receiving of Christ as a Prophet to Teach us, and a King to Rule us, and a Priest, after the Order of Melchizedeck, now to intercede for us, and not only as a sacrifice for our sins, or a satisfier of Justice for us. Its the Receiving of whole Christ.

13. It is not only without any ground in Gods word, but fully against it, to say, that faith justifieth only as it apprehendeth Christ as a Ransom, or satisfier of Justice, or Meriter of our Justification, or his Righteousness as ours, and not as it Receiveth him as King, or as a Saviour from the stain and tyrannie of Sin: If the word As respect but the Apitude and matter of Faith, it is both; and the Scripture makes no such distinction here: but if it respect the nearest formal Reason of faiths Interest in our Justification, then it is neither as one nor as the other. Though ex parte Christi, it be only his Ransom and Merit, that satisfieth and purchaseth our justification (as it is Christ as King that justifieth us actually:) Yet ex parte nostri, it is not our receiving Christ in one respect that procures one benefit, and our Receiving him in another respect that procures another benefit; but it is the full sincere Reception of him as our Saviour, in all the essential parts of his office, which is the Condition of our Right in him, and all his benefits that accompany him; so that the necessity of distinguishing the several causes of our salvation in Christ, or the several benefits which he brings and we receive, doth not infer any necessity of ascribing the Effects to several acts of faith, or several respects as it is distinguished according to these several objects, or respects in the object: Because Faith doth not make Christ and his benefits ours, by a proper natural Reception, which is always a Passion, but by an improper Moral Reception, properly called Acceptation, and called Reception Repunitively, as be-

Ioh. 14. 21.

Psal. 2. 12.

Luk. 19. 14.

Ioh. 1. 11. 12.

Rom. 14. 4.

Rev. 1. 5, 18.

Phil. 2. 9, 10,

11.

Col. 2. 6.

Psal. 2. 12.

Mat. 11. 28,

29.

Luk. 19. 27.

Rom. 10. 9,

10, 13.

Mar. 17. 5.

Mar. 9. 7.

Joh. 10. 2, 3,

4, 9, 27.

Ioh. 12. 46,

47, 48.

Act. 2. 30, 33,

34, 36, 38.

Act. 3. 15, 18,

22, 23, 26.

Act. 5. 31.

Ioh. 12. 35.

&amp; 15. 8. &amp; 8.

31.

Luk. 14. 26,

27, 33.



ing the condition of that Natural Reception, Joh. 3. 16. and 19. compared.

14. The neereſt and formal Reason of Faiths Interest in our pardon and juſtification, is not either becauſe it is Faith in Genere, nor becauſe it is hæc fides, this faith in ſpecie, that is, becauſe it is the Apprehenſion of Chriſt: For the object ſpecifieth the act, and to be an act on ſuch an object, is eſſential to that act in ſpecie: to be an Apprehenſion of Chriſt is eſſential to ſaving Faith in ſpecie: And it is not the Eſſence of Faith, General or Special, that is the formal reaſon of its intereſt in our juſtification: But it is its being a Condition of the promiſe, conſtituted ſuch by the free Donor: ſeeing it belongs to every free Donor, much more to the Absolute Monarch of the World, to make his own terms, and determine of the Conditions of his own Donations: and as Gods will as New-Creator or Renewer, gives us the Rectitude of that faculty, and ſo faith it ſelf; ſo it is Gods will as Donor of pardon, Juſtification, Adoption and Right to Glory, which only is able to give our faith its neereſt formal Intereſt in our Remiſſion, Juſtification, Adoption, &c. In order of Nature, though not of time, it is Faith, before it is Juſtifying or Saving. The Nature of the thing is before the office it is freely deſigned to.

I ſhould have put this concluſion among the Negatives, becauſe it takes from mans Act of Believing, and not gives to it, but gives all to the free Conſtitution and will of the Donor, but that it was here neceſſary to illuſtrate the reſt.

15. Nor yet is it the goodneſs of Faith, as a good work, that is the formal Reason of its Intereſt in our pardon and juſtification (which was hinted in the Negatives.)

16. Yet is the Goodneſs of Believing pleaſing to God; and as Entity and Event, as ſuch, is the Object of Gods will, as it is the fountain of Entity and Event as ſuch: (or the product of that will:) ſo is Goodneſs-Moral the Object of the Will of God, as it is the Fountain and end of Ethical Rectitude and Goodneſs. And therefore as the terms Love and Complacency, &c. are more ordinarily and properly applyed to the Ethical acts of the will and Affection, which are in man moſt excellent, then to the Natural Appetite and Delight: and the Objects of theſe Ethical Affections, are an Ethical Good (as the objects of Natural Appetite is a meer

1. Ioh. 5. 10,

11, 12.

Ioh. 1. 12. &

3. 16, 17, 18,

19.

Tit. 3. 5, 7.

Ioh. 6. 38, 39,

40. 27. 28, 29

Ioh. 6. 28, 29.

& 16. 27.

Hcb. 11. 4.

5, 6, 7.

Gen. 22. 16.

Iude 21.

Ioh. 15. 9, 10.

& 19. 21.

Pſal. 33. 5.

Pſo. 15. 9.



a meer Natural Good;) so it is the most seemly, and honorable, and Scriptural way of expression, to call those acts of Gods which are terminated on Moral Good, by the name of Love and Complacency: though sometime also Scripture extendeth them to those acts that are terminated in Natural Good: but ordinarily God is said rather to Will Entirely and acts as such; and to love them, Delight in them, and be Pleased with them as Good Morally: If without Faith we cannot please God, doubtless both in and after believing we do.

17. Yea Faith (and holyness, of which anon) is therefore pleasing to God, and loved by him, because good Morally. It is true, that properly we must not say that the object is the cause of Gods Act, as it is of mans: But 1. It is but after the manner of man, and improperly, that we apply the Act it self to God; and therefore on the same ground (only with an acknowledged further impropriety) we may apply that to him which is the definition of mans act. 2. Though as Gods will, loving, pleasedness, &c. is his Essence, so we may neither think nor speak of it, as caused by the object: But as it is either Formaliter (as Scorus speaks) or, racione ratiocinata (as the Thomists speak) distinct from his Essence, or at least quoad Denominationem extrinsecam, so it may be said that God therefore loveth Holiness because it is Good, and hateth sin because it is Evil: and so give a Reason of his Act from the Object. If it be but an Objective respect that denominateth Gods Essence to be Knowledge, Will, Love; So from the Object must the particular Acts be denominated, though there be no real diversity.

See the same  
Texts last  
cited.

18. A quatenus, ad omne valet consequentia: If faiths formal interest in pardon be, As it is the Condition of the Act of pardon, then whatsoever is such a condition must have the same kind of formal Interest as faith. Ioh. 16. 27.

19. Repentance is made by God in the Gospel, a proper Condition of our first general pardon of sin, as well as Faith is, Luk. 24. 47. & 15. 7.

13. 35. Act. 3. 19. & 2. 38. & 26. 20.

20. Faith was not designed to the office of being a condition of pardon, only or directly for the general goodness of it: but for a special sort of goodness, consisting in a special and peculiar aptitude which it had to this office and honour. For God having determined to glorify, love and mercy, it must needs be by Free-Grace and gift: and determining to pardon us by free gift, there is no act so direct-



Rom. 4. 16. 20. ly fit for that office, as the acceptance of that free gift. It must be an  
 Luke 14. 17. acceptance, or consent, because God deals as Rector as well as Bene-  
 24. factor, With a rational creature, who is a free Agent, and therefore it  
 Mat. 22. 35. were not fit that he should have Christ, Pardon, Justification, Right  
 Mt 9. 15. to Glory, against his Will: Nor would that stand with the curing  
 Mat. 11. 28, 29, of his Nature, or the giving him the use or comfort of these Benefits,  
 30. which are other parts of Salvation, and must here begin in this first  
 See before consent. It must be an humble consent or acceptance, with free acknow-  
 Prop. 12, 13. ledgement and bewailing of unworthiness: For the Receiver is mise-  
 the texts cited. rable, and therefore must receive humbly; and the Grace is Free, and  
 penitent Confession is the Acknowledging and Glorifying the freeness  
 of it: It must be a loving acceptance, because the Object is eminently  
 good in it self, and to us: It must be a grateful acceptance, because the  
 benefit is so great. It must be an acceptance of Christ as our Guide  
 and King; because 1. There be ends of his own to be respected as well  
 as ours: God cannot intend man before and above his own Glory;  
 Nor must we: Christ will be had only on terms honorable to himself,  
 as well as profitable to us: As a Husband, Head, Master, Lord, and  
 not as an equal. 2. And because also that his Teaching, Guiding,  
 and Sanctifying us is a Principal part of his saving us; And so for  
 our selves we must so accept him: So that Faith in all its parts and  
 respects, is in natura rei, fitted to this office: Insomuch that we may  
 in some respect call it, The Law of nature which imposeth Faith on  
 Redeemed man ( all the preparations considered and supposed ) as  
 well as we may call it the Law of nature which imposed perfect obedi-  
 ence on perfect man.

Also the Intellectual Act before all these must needs be Pure Be-  
 lief, because the Object was a meer promise, and an unseen blessedness.  
 So then you may see that it was not the general goodness of Faith, as a  
 Vertue or good Work only, but it was a peculiar Aptitude that Faith  
 had to this special Way of conveying Salvation by Free-Grace, for  
 which God made it the condition thereof.

21. The very nature of this saving Faith, is to be a Heart-Cove-  
 nant of a sinner with Christ as a Saviour ( and in him with the of-  
 fended Majesty: ) Even as is a Covenant of a woman to her hus-  
 band, a Souldier to his Commander, a Subject to his Prince, a  
 Scholler to his Master; It is our becoming his Disciples.

22. This Covenant containeth an Engagement to future Obedi-  
 30. ence: So that though our first faith be not the same thing with Obe-  
 dience

Psal. 50. 5.

Col. 2. 6.

Ioh. 1. 12.

Mar. 3. 34.

Eph 5. 23, 24.

Ier. 3. 14.

Mat. 21. 28,



dience to Christ (at least its distinct from all other following obedience as is aforesaid) yet in taking Christ for King, it essentially containeth a Resolution and Covenant to obey him.

23. Though Repentance, being a condition of the promise of pardon, have the same formal Interest for kind in our pardon as Faith, yet in that they are made conditions upon several grounds, and from very different Reasons in the nature of the Acts, therefore there is a great difference to be put between one and the other in this business. Faith is therefore made the condition, because in its nature it is fitted directly ad ipsam Remissionem; It is commanded and appointed to this office, for the immediate necessity and fitness of it, to our obtaining pardon as pardon: For it is not Repentance, but Faith, which is the accepting or receiving applying Act or Grace (which is called its Instrumentality by Divines: and if this concession will satisfie, I should be glad.) But Repentance is made a condition of pardon, on another reason, (though as necessary) viz. Because without it God and the Redeemer cannot have their end in pardoning us, nor can the Redeemer do all his work, for which we do accept him. For his work is, upon the pardoning of us, to bring us back in heart and life to God, from whom we were fallen and strayed. This was Christs work, to seek and save that which was lost. To be lost, is to lose God. To be saved, is to be brought back to God. Therefore the conditions which Christ maketh are, as if he should say, If you will be saved by me, and are willing that I shall bring you back to God, I will both bring you into his favor by pardon, and into a capacity of personal pleasing and enjoying him. Now our Repentance is our consent to return to God, and the change of our minds, by turning from former sin that was our Idol, and being willing by Christ to be restored to obedience. Understand therefore (as I shall say more anon) that pardon of past sins, is a step to our future Sanctity and Obedience, as one of its ends. Therefore doth Christ pardon what is past, that we may be in a capacity acceptably to return to God by obedience. And therefore we must first turn to him by Repentance, which is a purpose of obedience, before he will pardon us. For without this he cannot attain the ends of his pardoning us. I have Animadversions from a most Judicious Learned Divine, that thinks indeed Repentance and Faith to be all one: and many others are of that mind. In some respect it may be so: but not in all: of which I'll not stand to speak now.

This I say, that men may see I do not Level Faith with Repentance,  
much

Psal. 2. 11, 12.  
1 Cor. 6. 20.  
1oh. 10. 27. &  
5. 23.

Ad. 20. 21.  
Luke 5. 31, 32.  
& 24. 47.  
Ad. 5. 31.  
2 Tim. 2. 25.  
Heb. 6. 1.  
Mar. 1. 15.  
& 6. 12.  
Ad. 2. 38.  
& 17. 30 &  
26. 20. & 3.  
19.  
Luk. 1. 16.  
Hos. 14. 2.  
Psal. 22. 27.  
Ezek. 14. 6.  
& 18. 30, 32.  
& 33.  
1er. 37. 14.



much less (as they charge me,) with actual external works of obedience, which in this first Remission and Justification, I take not to be so much as existent.

Though when the Question is, why Faith or Repentance have such an interest in our pardon, we give the same answer de ratione formali, because God hath made them the Conditions of his promise; yet we give not the same Reason, à natura & aptitudine actus; but very different, as is declared.

24. As the Commination is but the last part of the Law, and subservient to the precept which is the principal part; and as the penalty is not intended by the Legislator propter se, nor propter se loved or desired by him, but upon supposition of disobedience, by which his principal Will is violated, and for the prevention of such disobedience for the future; so in restoring the sinner, the promise of pardon or impunity is a means subservient to the Moral Law; and the remitting of sin is not intended to be absolutely the principal part of our Recovery to God, but a part subservient to our real Renovation by Sanctity and Obedience, as imperfectly now begun, and to be perfected hereafter. Our first general pardon is, that we may escape Gods wrath, and be capable of acceptable Obedience for the future: Our following particular pardon of each particular sin, is that we may escape Gods wrath for that sin, and may have the blemishes and defects of our obedience supplied, and healed, and covered, and may be continued in a capacity of acceptable obeying for the future; which else we could not be, seeing the defect of the best duty deserteth condemnation; and therefore it is through pardoning grace that the defects must be covered, that it may be accepted.

25. Yet as our unholiness and actual sin, is considered, not in itself, as disobedience to God, and as displeasing to him, but as a penal misery on us (penal by accident, as committed, or not cured, or not removed, though never penal per se) so to sanctifie is to pardon. For pardon is of three distinct sorts. 1. Constitutive, by God as Legislator, giving us right to Impunity. 2. Declarative or Sentential, by God as Judge, determining our Right. 3. Executive, by God, as Executor of Justice, in taking off, or not inflicting the penalty. In the first respect, to give right to Impunity, containeth the giving Right to sanctification, so far as the want of it is considered as a punishment. In the last respect, non punire, containeth among other things, the not denying us the Spirit and grace, and so not leaving

Ezek. 33. 11.

Lam. 3. 33.

Heb. 9. 14.

1 Pet. 2. 5, 9.

Eph. 2. 10.

1 Cor. 7. 19.

Gal. 6. 15.

Tit. 2. 14.

Rom. 6. 16.

2 Cor. 10. 5, 6.

1 Pet. 1. 2.

Heb. 5. 8.

2 Tim. 2. 21.

Psal. 81. 12.