

again Christ is called the Everlasting Father and Mighty God, *Isa. 9. 6.* besides he saith, that all Men should Honour the Son, even as they Honour the Father, and he that Honours not the Son Honours not the Father, *John 5. 23.* so that Christ would not exclude himself and so contradicts himself, as it must follow, if all Mr. Allen says were true.

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## Section III.

OUR Author Titles his Second Chapter, concerning the Christ of God, in which he divideth his matter into Four Sections.

First, *Of the Person of Christ, who he is,* which he lays down in part of the 27th and part of the 28th page of his Book. First shewing the mistakes of the Jews, Persians, Mahometans or Turks, and the Quakers, &c. Then saith our Brethren, and we all agree, that he, and no other that was Born of Mary, called Jesus of Nazareth, was and is the Christ of God, the Saviour of the World, and why we should cry out one against another, or upon one another, that such a one denies the true Christ, and believes in another Christ, I see no Reason, (saith he) since we are all agreed, that that one Person Born of Mary, was and is the true Christ, &c.

Reply. I. As to this Title of his Second Chapter, Stiling it (concerning the Christ of God) I answer, by these words he plainly implies, that our Saviour is not God, but only the Christ of God, or Anointed of God, and by this word Christ it's evident that he speaks or Intends it concerning the whole Person of our Mediator; because in his 2d Section he speaks concerning the Offices of Christ, and

and in his 3d Section about the believing in, and Worshipping him as the most high God or arguments against it.

Second Reason is, because he in speaking to the Person of Christ, makes no distinction between his Divinity nor Humanity: So that all that I see he owns Christ to be as a Person, is a distinct thing in Nature from God the Father, wholly differing from him in Person and all Essential Properties. Now tho' it be true Christ differs from God the Father, respecting that Nature of ours he took, and as he Demeaned himself so Low as to suffer Death, and be a Mediator for us; yet as he is God, equal with the Father, he is one with him (*I and my Father are one*) stands fast in Holy Writ agreeing with many other Texts.

Reply 2. I do affirm we are not agreed about the Person of Christ, who he is, for all his Sophistical Arguing that we are; seeing that his *Casinit Brethren* do say their Christ came down from Heaven, and that his Body, Flesh, Blood and Bones, consisted of all Heavenly Matter, and that Body was made of Heavenly Matter, viz. the Word, was Born of the Virgin, that died, and that rose again and ascended up into Heaven, where, say they, it was before: Now that Lord Jesus Christ we do believe in, is the Emmanuel, God with us, viz. the 2d Person in the Holy Trinity; God of the Essence of his Father took into Unity with that unchangeable divine Nature, subsisting with the Father, a true Body of Flesh, Blood, and Bones of the Virgin Mary, and so as to his Humane Nature was made of a Woman, Gal. 4. 4. not all Heavenly matter as *M. Casin* faith, nor was Christ all Human, as the *Socinians* say, That Christ was nothing but in promise, till he was Conceived in the Virgins Womb, concluding he was of all Earthly Matter, and nothing of this Christ Heavenly, but as he received a bigger or larger Measure of the Spirit then other Men may do. 3d. Nor do we believe Christ's Body was Caelestial, all Heavenly, as *Macedonius* and *Valentinus* did affirm, nor that it

was *Airy his Flesh Star-like*, and passed from the *Virgin as Water from a Pipe as Apelles said*, nor yet that *Christ did not assume a Reasonable Soul as Apolinanis* affirmed. that *his Divinity was instead thereof*, nor do we believe as *Arius*, who denied that the *Son was begotten of the Essence of the Father*, or that he was *Coeternal, Coequal*, according to his *Person* (he said) was not of the same substance with the *Father*. Now I say for to deny that *Jesus Christ* which suffered without the *Gates of Jerusalem*, and wrought our *Redemption* for us, wholly without us, was not neither *God by Nature*, equal with the *Father* and most high with him; nor yet *Man of our Nature*, of the Substance of the *Blessed Virgin Mary's Flesh, Blood, and Bone*, do deny that very *Person the Lord Jesus Christ*, for to Confess a *Person called Jesus of Nazareth Born of a Virgin*, called *Mary*, was the *Christ*, or *Anointed of God*, doth not do the *Work*: So to Believe and Confess only, because that others might have that *Name Jesus*, as is to be proved, and others also *Anointed with God's Holy Spirit*, and *Born of a Repured Virgin called Mary* for ought we know; yet none so *Born as the Lord of Life* was, of a pure *Virgin*, who was not *Man only*, but *God also*, who came down from *Heaven* to do his *Father's Will*: See *John 3. 13.* compared with *John 6. 48.* therefore,

*Reply 3.* So long as they do deny both those *Natures* proper to the *Person*, and leave him but a *Name* only, do absolutely deny that very *Person* is declared to us in the *Holy Scriptures* to be the *Christ*, for what is a *Name* only without a *Nature*? will any be so weak as to say of a *Person* he hath no *Nature*, no certainly, those that do deny *Christ's true Natures*, do deny his true *Person*, and if one deny his true *Nature of God*, and the other his true *Nature of Man*, as *Arius* and *Socinius* do, and a Third deny both, as *Matth. Casen* doth: Then it follows *Matthew Casens Christ*, (and others *Christ*, as *Arius* and *Socinius*) *Christ*.

is none of our Christ, neither our Christ theirs, for *M.C.* saith, his Christ is the Lord from Heaven, (meaning all Heavenly Matter) but saith that our Christ is of the Earth, Earthly, and that there is as much difference between their Christ and our Christ, as is between *Light and Darkness, Heaven and Earth*, this can be proved, and he would not deny, when I my self told him of it; and this was the occasion of Mr. *Ammory's* saying, That his Brother *Casens* Christ was none of his Christ, neither would he believe in him, because that *Matthew Casen* did affirm, and stood to maintain, that Christ was all Heavenly, and a Glorious Person, Created before the other Works of God's Creation, and that God made him a Creature only.

From whence we may see how deceitful a thing Mr. *Allen's* Book is, that perswades Persons to believe we are agreed about the Person of Christ, when yet so much difference is, that it's quite another Person in Nature and Substance, they pretend to believe in, different from him we by God's word are directed unto; yea, that themselves confess is quite another, so much differing as *Heaven is from Earth, Light from darkness*, a greater difference cannot be, as is between a Creator and a Creature, as we believe Christ is God Creator, they believe him to be a Creature, only respecting his Nature and Substance.

*Object.* Some will say, if there be two Natures in Christ, one Divine, the other Human, then thereby it will follow that you make Two Persons in Christ, seeing you say, he is the express Image of his Fathers Person, and this as he is God.

2dly. That he took Flesh and Blood of Mans Human Nature, and a Reasonable Soul, which makes up the Person of Man, so the Second Adam.

*Reply.* We say it was the Second Person in the Holy Trinity, even the very and true Son of God took our Nature, and indeed as he was God, he was

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was the express Image of his Father's Person, and upholding all things by the word of his Power. Heb. 1. 2, 3. but when he took our Nature on him, it is no where said he took our Person, but our Nature was as it were added to that one Glorious Person, who remains but one Person, since the Uniting of the Two Natures, as before, what Dr. Owen saith here is worth Noting, page 145. in his Little Book saith thus, ' That the Person of the Son of God did in ' assuming Humane Nature to be his own, not ' take an individual Person of any one into near ' conjunction with himself; but preventing the ' personal Subsistence of Humane Nature in that ' flesh, which he assumed, he gave it subsistence ' in his own Person, whence it hath its Individuation and Distinction from all other Persons ' whatever. This is the Personal Union, the Divine and Humane Nature in Christ, have but ' one personal subsistence, and so are but one ' Christ, &c. Thus far Dr. Owen, whose Treatise is very Explanatory: For indeed how could Christ assume the Person of Man, when as he assumed all their Natures; every Man we know hath a several Person, as he differs severally in Natures, Parts, and Form; but it's said of Christ, *That he took not on him the Nature of Angels, but he took on him the Seed of Abraham, Heb. 2. 16. and that he was made of the Seed of David according to the Flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead, Rom. 1. 3, 4.*

I shall to confirm this great Truth, yet further Cite Mr. Estwick, in his Confutation of Biddles Catechism, or Confession of Faith, as Quoted by Mr. Marlo page 75. first giving a comparison of a Tree. ' Suppose an Apple-Tree grow up, into which the ' Branch of another is Ingrafted, which makes not ' the Tree to be of a Compound or middle Nature, ' but causing the Branch, which being set in the ' Ground, might have proved an Intire Tree of it ' self, to pertain to the Unity of the Tree, &c.

Then

Then saith, so may we say of the Person of Christ, consisting of the Natures of God and Man: The Son of God, who was a Compleat and Perfect Person, hath added to it the Human Nature in Unity of the same Person, &c.

And to this Citation, I add Mr. *Munks* words, page 49. and 73. of his Book, called a *Cure for the Cankering Error of the New Ewrichyans*, page 49. saith thus: ' But we must Note here how Christ took ' Man's Nature upon him, not by turning his God- ' head into his Manhood, but by assuming his ' Manhood into his God-head; not by Confusion ' or mixture of Substance, but by Unity of Per- ' sons; for as the Reasonable Soul and Fleshly ' Body is one Man, even so the Deity and Hu- ' manity is one Christ. ( By Humanity he means not Flesh only, but a Reasonable Soul, as is to be seen in that Paragraph) again, page 72. and 73. he there speaking of Christ.

' *Quest. 2d.* Doth this Name Christ signifie ' his Nature, or his Person.

' *Ans.* His Person subsisting in both his Na- ' tures, and not this or that Nature alone, for it's ' a Name *Concrete*, as the Grammarians speak, ' and not *Abstract*: That which signifieth the ' Nature, together with the Subject, and doth de- ' fine the Person of Christ; but this Name *Ab- ' stract*, is a word that signifieth the Nature simply, ' &c.

*Ursinus* a Minister in the Dominions of Prince *Frederick*, page 491, 492. about the sufferings of Christ, and purchasing of his Church with his own Blood, writes thus, *viz.* ' But this was in the ' Person, not in the Nature: That is that Person ' which is God and Man, purchased the Church ' by his Blood which he shed in his Manhood; the ' Communicating of properties, is to attribute ' that to the whole Person, which is proper to one ' Nature; and this is attributed in a *Concrete* ' Voice, not in an *Abstract*; because the *Concrete* ' Voyce signifieth the Person in which are both,

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Natures and Properties of that Nature ; -- but the *Abstract Name* signifies the Nature which is in the Person, but not the Person, &c. This may serve to answer Mr. *Caffen* and Mr. *Allen's* Cavels here, about the Person of Christ.

Mr. *Allen* in this 2d Section of this Chapter, page 28. speaks in brief as to the *Offices of Christ*, wherein he would insinuate to the Reader that we are agreed.

*Reply 1.* Herein we are as opposite as Light to Darkness still, as to the substance of the matter because,

*First*, That they own but the Name of King, Priest, and Prophet, denying the very *Natures* proper to accomplish or accommodate him for either of these Three Offices, and in doing so, they deny not only the Nature proper, but also the power requisite, to furnish and inable for all three of those Offices; and,

*Secondly*, They deny the necessity of the *Effect*, and main Benefit of it all.

And First, As to the *Natures* proper to accomplish Christ as Mediator for these three Offices, to wit, King, Priest, and Prophet, they deny; because in denying him to be very God, truly so, and very Man of our Nature, truly so, they do deny those *Natures* proper to the three Offices as Mediator: For 1. as King, they denying him to be God; deny that Nature that is proper to his Kingly Office, which is to *Reign and Govern* in the Hearts of his People, and to *rule the Nations as it were with a Rod of Iron*, as is Prophesied of him, *Psal. 2. 8, 9.* and as God searcheth the Reins and Hearts, *Rev. 2. 23.* which if not truly God equal with the Father, he could not so Reign and Govern no Angel nor Man, yet had ever such a Kingly Power.

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2dly. As to his Priestly Office, they do deny the Nature proper to it that deny him to be Man of our Nature, seeing that a Priesthood is to offer up Sacrifice, and that which was required of Man for breach of God's Law, according to his pure Justice was Man's Life, *in the day thou eatest thereof thou shalt surely die*, Gen. 2. 17. *the Soul that Sins shall die*, Ezek. 18. 4. and the Apostle saith *the Wages of Sin is Death* Rom. 6. 23. So that it was Man must give satisfaction to Divine Justice for its Sins Original and Actual; therefore Christ as he was Man, stood in Man's stead, paying the Price for him, offering up himself without spot to God, *Heb. 9. 14.* and this was effected by the Eternal Spirit, as he was God that gave Vertue unto it, and made the Sacrifice efficacious; therefore it was done in the Person of Christ, as he was God and Man: *For now once in the end of the World hath he appeared to put away Sin, by the Sacrifice of himself.* Heb. 9. 20. (*Himself*) carries great Emphasis with it, take away the two Natures, God and Man, and this self is gone, for himself is nothing without Nature, so no Christ, no Person, and if he be not God and Man, he is nothing; besides those two Natures must be, and no other, because no other is proper to that great Priesthood he had, which was unchangeable, and which far surpassed those under the Law, which were but shadows of this, as the Sacrifices then were but a shadow of this one Offering that for ever perfects those that are sanctified, Heb. 10. 14. Christ offering his Body once for all, did, and it must be in our Nature that this work is wrought; because in our Nature by Man was the Debt Contracted, and in our Nature by Man it must be Paid, *As by Man came Death, by Man comes the Resurrection of the Dead*, 1 Cor. 15. 21. *For as in Adam all died, even so in Christ shall all be made alive*, verse 22. and if this be as to the Body, respecting the first Death and Resurrection, how much more then in respect of the Souls being freed from Death Eter-

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nal, by quickning Grace, cleansing it and making it alive for God; which before was *was dead in Sin and Trespases*; besides the Price paid to Infinite Justice for its Sins and Transgressions against him, all this and much more was done and accomplish'd for us, without us, in the Person of Christ, as God and Man, *Rom. 5. 17. 1 Tim 2. 5.* And no Man as Man, could offer a sufficient Sacrifice, yet must it be by Man done.

*Reply 3.* As to the Prophetical Office of Christ: Those that deny his two Natures of God and Man, or either of them, do overthrow this Office also; because,

*1st.* No Man as Man, barely so, could ever unseal the Sealed Book, and Teach Man the Mysteries contained therein, even the great Mysteries of God the Fathers Love let out to Man, both in Redemption, Sanctification and Glorification; but the Son only was found worthy, as well as able to do it, *Rev. 5.* yea, none of the Created Beings, either in Heaven, or in Earth, nor under the Earth was to be found able nor worthy to do it, *verse 3. 4.* till the *Lion of the Tribe of Judah, the Root of David* came to take the Book out of the Right Hand of him that sate upon the Throne he prevailed, *verse 5. and 7.*

*2dly,* Christ as God most high, had not he took our Nature on him, could not have so Officiated in this Office of a Prophet in all the parts of it, of which one was to demean himself, and humble himself to Death, so leaving us an Example, Teaching us by his own Obedience, Death, and Suffering, that we should follow his Steps in Love to God, as he Loved us, *Phil. 2. 5, 6, 7. 1 Pet. 2. 21.* If Grace had not appear'd so wonderful in the work of Salvation by Christ, it could not have taught us to deny all Ungodliness and Worldly Lust, and to live Soberly and Righteously in this present World; *Tit. 2. 12.* but Christ as God and Man is a Prophet to Instruct and Teach his People by his Grace, Examples of Love and Humility, as well as by his Commands.

*2ly.* They

2dly. They deny the Necessity, Effect, and main Benefit of all Christs Offices.

1st. Because some say, *God is a free agent, and pardons for his Love and Mercies sake, not for Christ's sake, neither did God require such an Infinite Satisfaction* say they, as you talk of, *for it's non-sense say they, for a Debt to be forgiven, and yet paid.*

2dly. Because that by their good works of Obedience and Faith, they think they shall be Rewarded; and as to Sins Original, that debt they suppose they pay, in dying the first Death; for they deny the Desert of *Adam's Sin* to be any more than *Death Temporal*, and the Concomittants thereof, *as Sickness and Pains, &c.* but their Nature they plead *is pure, naturally leading from Sin, not to Sin,* as was affirmed by one *D.B. of Canterbury*, in a Paper writ by him, of which I had a true Copy: As for the Soul, that dies they suppose with the Body; so we have lost our depravity and fallen State after a fine manner, no need of a Saviour according to their arguing, God could have Raised all Men without Christ's Suffering and Rising first, as well as Raise him, who, they say, had no Power to Raise himself, being a Creature only.

3dly. As to their Sin Actual, no need of a Saviour here, if as they said were true; because they account God *pardons for his Mercies sake*, and if he pardon One Sin without a Satisfaction in Christ why not a Thousand as well: Alas! their Doctrine shuts Christ and all his Offices out of Doors. If any ask me what they conclude Christ serves for? I answer, they say he was a *Worthy Good Man, Indued with a great measure of the Spirit, and shewes Persons the way to Heaven by his Example of Sufferings and Obedience.* This is all that one sort of these *Mr. Allen* calls *Brethren*, do make Christ serve for; so that by their Principles they shut him out of all the other work, tho' they will not own it in words; yet I say by their corrupt Principles, they allow he hath not done any more for them, and I fear

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those that are of *M. C's*. Side, are as deep in the Dirt as the other in the Mire, tho' they say he was a Heavenly Person yet a Creature; God made him a Creature only says *M. C.* and I have heard that he should say, he did not understand what Persons meant, by *Christ's* giving Divine Satisfaction, &c. and I am well satisfied he is corrupt about the Fall of *Adam*, believing it did not bring Eternal Death, nor that Man hath an Immortal Soul, all which are Bottoms of Corruption, large enough to shut Christ as to his Merits, and Glorious undertakings quite out of Doors. Now tho' these notorious corruptions are got in amongst many Persons of Understanding and Parts on *Mr. Caffen's* side, as well as the direct Principle of *Socinians*; yet I do not charge this I have said upon every Person that is in Communion with them, no, I have better hopes of some, tho' they do not see their way clear about the two Natures of Christ and his Offices, yet have a valuable esteem for Christ and his undertakings; but yet this will Eat as doth a Gangrene, if not timely prevented, and their giving heed to those Men so Corrupt as *Mr. A.* and *Mr. C.* sending the Latter out Cloathed with their Authority, lays the weak honest hearted Souls under great danger of being beguiled further.

*Object.* If any should say I Charge *Mat. Caffen* and those called *Socinians*, with more than I can prove.

*Reply,* I answer, I am the Man will undertake to manifest the Truth so far, that he shall not deny but these have been his thoughts; besides I never see him, when Charged with it, deny it, tho' he hath shuffled and waved it; for he confessed the same in effect with his own Mouth at my House, as is Printed in the Protestation delivered into their Meeting at London in June 1693. Signed by 16 Men, many of them being Messengers and Elders, other Representatives of Churches, which was

was matter of Fact proved sufficiently against him, tho' his own Party would not yield it so to be; whom he had brought into a Snare and Labyrinth of Error with himself before. I being then present can testify that he owned that the Letter wrote to *John Weller*, calling his Errors pernicious Truth, which runs thus: 'That Christ as he was the word of God, *John* 1. 1. Albeit that he was God; yet he is not of the Uncreated Substance of his Father, but God made him a Creature only. And, '2dly, That this Creature was made Flesh and Blood, and Bones in the Virgins Womb, not by taking Flesh of the Virgin *Mary*, but that that Matter, viz. the Word was turned Flesh in the Virgins Womb. Now not only the Letter he wrote to *John Weller*, which was produced in the open Assembly, which himself owned to be his Hand, but also a Note, was produced in these words following. 'That the Son of God, or the Word of God, was not the Uncreated Nature and Substance of the Father, neither of the Created Substance of his Mother; see the Printed Paper. This hath been urged against him in divers Meetings, since which he doth not yet Renounce but Confirm by that Meeting at *Smarden* 1699. where publicly he took upon him to plead against Christ's being the true God, equal with the Father, and Man of our Nature; this he with my Author *Mr. Allen* betwixt them undertook; and Witnesses are ready to prove it if he deny it, but I suppose he will not, tho' they pretended to have cleared him a little last Summer at their General Meeting at *Horsly-Down London*, of the Principles and Errors of *Arius*, *Socinius*, &c. yet all was but a Quibble; for tho' he will not own the Name of *Arian* or *Socinian*, they differing from him it may be in some Points, yet doth he hold the Errors of both, for indeed he denies both the Humanity and Divinity of Christ to; but *Arius* did not deny his Humanity, as I find, nor *Socinus* neither, but however after his Friends Washed him, and Dressed

fed him up a little to hide the Black; yet it was not in their Power to wash him, that is a *Blackamoor* White. As to Socinius Principles, I think none question, if they do, let them see the Book called *Four Letters to a Friend*, and *Biddles Catechism*.

Mr. Allen's Third Section, page 28, 29, 30. part of the 31. Treats about the Worship of Jesus Christ, by way of Questioning, and then Answering after a dark Sophistical and Insinuating way: And first he speaks as to his Mediatorship, as he is the Christ of God. Now (saith he) *I think it is on all hands allowed that Glory and Honour is to be given to Christ, as he is Mediator, &c.* the Reason he gives is, *because all power in Heaven and Earth is given unto him, Mat. 28. 19.* Then he saith, *Now I observe that Divine Honour is never to be given to the most High; because of a Power given him, for the most high gives all things; but no Power or Authority can be given to him, he hath it Originally in himself.* Now (saith he) the Power here Spoken of, was a Power given unto him; therefore he had it not as most High, but as Christ, a confessed Subject, and received it of the Father.

Reply 1. I shall begin with the last first, whence I draw my Argument, that he will not allow Christ to be most high, because he had a Power given him.

2dly. That Christ was a *confessed Subject*, and received his Power of the Father.

3dly. That yet notwithstanding all this, he Insinuates that it is on all Hands allowed, that Glory and Honour is to be given unto Christ as he is the Mediator, though not most High God; yet because the most High God his Father, gave him all Power in Heaven and Earth. This is his *Orthodox*, or truly *Heretox*, Doctrine.

Therefore I answer to the first Argument, 1. As to the Power given Christ.

If all Power were given to Christ that is in Heaven, and in Earth, then must the Father have none, having given all to the Son; but this would be to Un-God him, therefore cannot be so intended, but by all power it must have respect to equality, as the Father hath all Power to do what he pleases, so hath the Son, *to Quicken whom he will*, (even so the Son) see the Text, *John 5. 21.* shews that there is an equality in Power; therefore if Christ also had the same Power the Father hath, (for so the word *All* must be taken, or else the aforesaid absurdity will follow, that Christ hath it All, and the Father none at all) then must he be God of the same Nature to, or else he could not contain the same Power God the Father doth; for can a small Pond contain all the great Ocean of Water that is in the Sea? no, neither can any Created Being contain all those Infinite perfections of God, that Ocean of Love and Mercy, that Ocean of Power, Justice and Goodness, no more than a Vessel of Earth, Wood, or Stone, made by Man, can contain the Water in the Sea; therefore that Power given Christ, was not as he was God, for so he had it of himself, but as Man, he assuming our Nature it was given him, or by the *Communication of Properties of the Divine Nature*, he partook of that Power which the God-head had, not by mixing of each Nature, compounding each in other, but each Nature retained their own Properties; yet so was it ordered by Infinite Wisdom, that what was attributed as proper to one Nature, was attributed unto the other, as *Acts 20. 28.* where the Blood of Christ's Body is called the Blood of God, by which he purchased his Church; yet it was his, as Christ taking a Body of Flesh and Blood made it his own. This is a Great Mystery, which we by the Light of God's word and Spirit, see some glimpses of, and are bound to believe, *If ye believe not that I am He, ye shall die in your Sins*, saith our Lord Jesus Christ, *John 8. 24.* and what was it that he said of himself, but that the Father and He was

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*One, before Abraham was I am; and that Abraham rejoiced to see his day, and saw it and was glad, John 8. 56. 58. and it was for that end the Jews sought to Slay him; because he made himself equal with God, and said he was God, John 5. 18. John 10. 33. whom they thought to be a Man only, as the Socinians of our days now do; yea, some thought him to be a great Prophet, yet mist the true knowledge of him.*

*Reply 2. As to Christ's being a confest Subject of the Father, and so could not be most High God, equal with him, is Vain and Nonsensical, considering the two Natures, as if because he was Man, therefore he could not be God, because he was so as Man, subject to the Father, he could not as God be equal with the Father. This Argument is no more than if a Person should say Christ could not be Man, because he was God, and because the Angels are commanded to Worship him, Heb. 2. Its all one, but he was both equal with the Father, had Power of himself, and was Less than the Father, and received Power of the Father; yet he as God was one in Essence and Being with the most High.*

*Reply 3. As to his insinuating that Glory, Honour, &c. is to be given to Christ as Mediator, tho' not most High, &c. I answer, this is not so; for we do agree not with them, but amongst our selves, That if Christ was a Man only, he could be no Mediator nor Surety for us; and that were it so that he was a Creature only, we ought not to pay Honour and Divine Adoration to him, for that were Idolatry, as to Honour to be given to Christ as one Invested with Power from God the Father, as he Argues, page 29. I utterly deny that any one Created Being, only as such, ever was so Invested from or by God the Father; and if Christ was more than Man, he must be God, if not Created, then had he it Inherent in himself, and was no other ways Invested then as to his Human Nature, which he took of the Virgin, and Reasonable Soul  
Created.*

Created in him. This we own, and this proves nothing against his Nature of God; therefore he that was Invested as he was Man, was also Lord of all, Acts 10. 36. therefore the Honour to be given him, is because he is God and more than a Man.

Reply 4. His quoting John 5. 22, 23. For the Father Judgeth no Man, but hath committed all Judgment unto the Son, that all Men should Honour the Son, even as they Honour the Father, &c. is plain against him, rightly considered, because it's spoken of the Son as the Second Person in the Holy Trinity: The Son of God all Men should Honour him, even as they Honour the Father; because he is God, and all Judgment is committed to him as Man, as to verse 26. he quotes, For as the Father hath Life in himself, so he hath given unto the Son to have Life in himself. If we look back to the 25. verse, there it is said, the Dead shall hear the voice of the Son of God, and those that hear shall Live: So it's the Son of God is here spoken of as to his Person; also as he had added to the Divine a Human Nature, so was it given that Human Nature that belonged to one and the same Person to have Life in it self. This is plain that he would have the Jews know, tho' he appear'd in a Body of Flesh and was Man; yet not only so, for he had the same Life as the Father, and that in himself too, to Communicate it to his Man-hood, though as Mediator he attributes it unto the Fathers giving of it.

Reply 5. As to that comparison of the Case of Pharaoh and Joseph, Mr. Allen Quotes Gen. 41. 40. That Pharaoh was King, yet says to Joseph, Thou shalt be over my House, --- and they cryed before Joseph Bow thy Knee, &c. I answer, we do allow of Homage and Honour to be given to Men as Men in their Place and Station they are set in; and this was the Case of Joseph; but not such Honour and Adoration as is due to God alone, who requires the Heart, Mind, and Strength of Man, and Spiritual belief in him to be our all God, Blessed  
for

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*Blessed for ever, as the Apostle when he speaks of Christ manifest to believe of him, see Rom. 9. 5. and as the Glorious Host ascribe Glory, Honour, and Power unto him, Rev. 5. 13. This must not be given to Man, as Man, for because it's a giving Glory to another than God, which God hath said, He will not give his Glory to any other, see Isaiah 48. 11.*

*Reply 6. As to that Text he brings in Acts 2. 36. That God hath made that same Jesus, whom the Jews had Crucified, both Lord and Christ. I answer, still, it hath respect to that Nature he took, for he was Lord before, tho' as Mediator he was Made, i.e. Constituted, and appointed to be Christ the Saviour of the World, by the Father, for so the word Made is in several places of Scripture to be taken, else we shall confound other Texts.*

*But further, As to his Insinuation, that tho' the Father be he that hath Authority Originally; yet the Honour of it, and the Execution of it in Heaven and in Earth is given unto the Son, and he shall keep it and Execute it, untill he hath subdued all his Enemies, and then shall deliver it up to God, even the Father. (For which he Quotes) 1 Cor. 15. 24, 25, 26, 27, 28. See his 29. page.*

*Reply 7. This is very odd, that the Father should give away all his Honour and Execution of his Power unto the Son, for this were to make himself but a Cypher, and no God, this cannot be; but further it's very strange, seeing Mr. Allen will not allow Christ to be God, equal with his Father, (as is plainly to be Noted in his Book, often when he expresses the Father to be most High God, so distinguishing him from the Son, whereby he intends the Father to be higher than the Son, the most high over him) that God should give away all his Power to one so much Inferior to himself, and Below him, so much as a Creature is below a Creator; for if Christ be not God most High with the Father, he is a Created Being, or else an Inferior God; and by his Argument all the Fathers*

thers Honour, and Execution of his Power is given to Christ as an Officer under him; because he expresses it so large as Heaven and Earth, the Honour and Execution of his Power in Heaven and Earth, which comprehends all; he saith its given to the Son, as Pharaoh gave his Power and Honour to Joseph. But I further Reply here, That neither did Pharaoh King of Egypt, give all his Honour and Execution of his Power to Joseph, (which if he had, no Detriment to our Cause,) Nor did God the Father King of Heaven and Earth, ever give his Power and Honour to any Creature, only so; for that is directly contrary to his declared Will and Pleasure of himself, who hath said *my Glory I will not give to another, neither my Praise to Graven Images*, Isa. 42. 8. Chap. 48. 11. As to the Text he brings out 1 Cor. 15. hath respect to his Mediatorship, as he is an Interceder at the Right Hand of the Father, Reigning in the Kingdom of his Grace, vanquishing by his spiritual Power all the Souls Spiritual as well as Corporal Enemies, according to that Prophecie, *Psalms 45. 5. Thine Arrows are sharp in the Heart of the Kings Enemies, whereby the People shall fall under thee*: So that tho' as Mediator and Man, he received this Kingdom, which he will deliver up to God the Father after the Last Enemy of the Soul, Death is destroyed; See the Text, for there is not a word of his Receiving Power; but of delivering up of a Kingdom, which hath respect, as I said before, to the Kingdom of his Grace and Mediatorial Office, no more Grace will be then offered to those sinners, they that are filthy, must remain so still; but Christ as he is God doth not receive Power and Honour from another, nor for another barely so; but it's his own Right and Title, not by Gift and Donation, but hath Power and Authority Originally in him; therefore the *Psalmist* saith, *Kiss the Son lest He be angry, and ye perish from the way*, &c. Psal. 2. This doth not take it away from the Father, because the Son hath it also, because as their Essence and Nature is but one, so there is an equality

quality of Power, he being in the Father, and the Father in him, John. 14. 10, 11. and was the reason he could say, *as the Father knoweth me, so know I the Father*, John 10. 15. and when he saith John 10. 18. (speaking of his Life) *I have Power to lay it down, and I have power to take it again: This Commandment have I received of my Father*: He doth not say this Power have I received of my Father; For as the Father, so the Son, upholds all things by the word of his Power, Heb. 1. 3. and that power by which the World was Created, was by the Power of Father Son and Spirit, Heb. 2. *Thou Lord in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands*; and this is spoken of Christ, as by the words before and after, evidently appears, and this Power he cannot resign up; because he remaineth to be the same yesterday to day and for ever, Heb. 13. 8. and will enjoy that same Glory to Everlasting, that he had with the Father from Everlasting, John 17. 5. And indeed tho Mr. Allen hath got a new way to Argue about the Worship and Adoration of Jesus Christ, as if his Power were from another, and so the Worship he receives is for another, as he not not only here in his Book seems to Argue; but also publickly at the dispute at *Smarden*, stood to Maintain as one Argument to prove him not to be God equal with his Father; yet all comes to nothing, his weakness in this too manifestly appears, that the Current of God's Word is against him, he being Worshipped by Men, *Luke* 24. 52. and the Angels are Commanded to do it, *Heb.* 2. and the Heavenly Host did it *Rev.* 5. the Power given him was as Man, not as God; and our Author making no distinction between either of his Natures, believing him to be a Created Being, only he confounds his own Arguments, as well as contradicts Scripture, like *Socinius*, who was to Dispute with *Francoiscus David* in *Transilvania*, or *Poland* in the Year 1578 about the Invocation and Adoration of Jesus Christ, who was against it; and

*cinus* for it; yet on both sides acknowledged Christ to be a meere Man: *Socinus* with all his Craft was Intangled, as said Dr. Owen, page 31. of his Preface of his Book in Answer to *Biddles* Catechism. Yea saith the Doctor, ' he was utterly ' Confounded, Silenced, Slain with his own Weapons, and Triumphed over, God in his Righteous Judgment, so ordering things, that he who would not embrace the Truth which he ought to have received, should not be able to maintain and defend that Truth which he did Receive, for having what in him lay'd, digged up the only Foundation of the Religious Worship and Adoration of Jesus Christ, he was altogether unable to keep the Building upright: Nor did this fall out for want of Ability in the Man; no Man under Heaven being able, on his false Hypothesis, to maintain the Worship of Christ, &c. Thus far Dr. Owen concerning *Socinus*, who held Christ to be but a Meer Man, yet disputed, (with this *Franciscus David*) that Christ should be Worshiped, yea, was so earnest and rigid about the matter, that he would not account such as Christians, that would not allow of Christ to be Invoked and Worshiped, and by the Instigation of *Socinus*, this *Franciscus David* was cast into Prison by the Prince of *Transilvania*, for denying Christ was to be Invoked and Worshiped, where the poor Man died Miserably, as the said Dr. Owen relates, such was the Fury of *Socinus* against his opposite: So is it with our said Author, who would have Christ to be Worshiped and Honored; yet will not allow of him to have a Divine Nature, and to be God equal with the Father, see his Arguments, page 29, 30. but that worship should be paid to him, because of his Miraculous Wonders and Signs which he wrought as a Man, approved of God, and as God had made him both Lord and Christ, for which he Quotes *Acts 2* many verses in *Peter's* Sermon to the *Jews*, which is plain hath Respect to that Office of Mediatorship, and to convince the *Jews* that that

64 *An answer to some Scriptures Objected,*

Man Christ was the same that God had sworn with an Oath to David, that of the Fruit of Loyns, according to the Flesh, he would Raise up Christ to sit on his Throne, See *Acts* 2. verse 29. 30. which hath respect to his Manhood, which he the Lord of Life took of the Seed of David; and therefore tho' the Apostle Treats of that Man, and says a Man approved of God among you, by Miracles, Wonders and Signs which God did by him in the midst of you, &c. verse 22. doth not by that deny his God-head, but rather confirms it, by saying, which God did by him, which compared with *Colos.* 2. 9. with the 25. and 34. verse of the 2d of *Acts*, plainly shews that God dwelt in the Man Christ, not as he doth in a Believer, only by the Gifts and Graces of his Spirit; but it pleased the Father in him all fulness should dwell, *Colos.* 1. 19. for in him dwells all fulness of the God-head Bodily, Chap. 2. 9. that is in his Body or Manhood, for this Lord Christ David foresaw always before his Face, and he was on his Right Hand, that he should not be moved, knowing God the Father had said to the Son, Sit thou on my Right Hand until I make thy Foes thy Footstool: So that that Person was afore appointed by the Father to be both Lord and Christ, not made so as to be Created, for then his Throne could not be for ever, *Heb.* 2. nor yet his goings forth to have been from of Old, from everlasting, or Days of Eternity, as the Text saith, *Mich.* 5. 2.

8. As to what he says about the word Christ to signifie Anointed, and so is distinguished from as an Officer under him, and nothing is Cyrif but what is Anointed, and then picks a scrap out of Mr. Munk's Boook, about his distinguishing between Person and Essence, &c. and would fain have it that he agrees with Mr. Munk, that the Person is not the Essence.

Reply 8. By Person, Mr. Allen intends only his Humanity, or worse, he knows not what, some Created thing, but Mr. Munk is so far from this, that

that by Person he intends no less than that which took Flesh of the Virgin, which was God, even the Second Person in the Holy Trinity, tho' to avoid the Absurdities of the Error of *Sabalians*, who taught There was only one Person of the God-head, one while called the Father, and another while the Son, and of the *Trithetiarites*, *Jews*, and others, he distinguishes between the Essence and Person; yet says in that 98. page Mr. Allen quotes, *for although the Essence of the Three be One; yet the Persons be distinct, as 1 John 5. 7. and yet further clears this page 73. That this Name Christ signifieth his Person, subsisting in both his Natures, and not in one Nature*, as Mr. Allen would have it, for there he saith it's a Name Concrete, as the Grammarians speak, and not Abstract, which signifieth the Natures together with the Substract, &c. How Contrary is this to Mr. Allens Doctrine, who says Christ is distinguished from God, as an Officer under him, by this Name; yea, contrary to Scripture, except in the Case of Christs Human Nature barely, and Mediatorship, as Man; but because he doth not believe the two Natures of Christ, one to be Human, so less than the Father, the other Divine, so to be equal with him: He runs into strong absurdities, and perswaded others to fall into the same Labyrinth of Error with himself.

9. As to his last part about the Worship due to Christ, after he hath shuffled and minced the Matter as long as he can, then saith, *I will allow that in the Person of Christ dwells all the fulness of the God-head, but then says it must be as sometimes distinct from the Anointed, and that the most high dwelt in Christ Incognito, as some great Princes appear in Foreign Courts, and so decline to Receive those Royal and Princely Honours due to their Character: They receiv'd them chiefly at their Palace Royal; so tho' the Almighty dwelt in the Person of Christ; yet we are not Taught to say our Father which art in the Person of Christ, but Our Father who art in Heaven, and whatever Divine Essence dwelt in Christ, or was Christ; yet the*  
proper

*place to pay Adoration to it is in the Person of the Father, and he that Worships the Father, Worships all the Divine Essence, &c.*

*Reply 9.* That he says here is much of it very false Doctrine, for Christ as to his Divine Nature is United to the Human, tho' not mixt; both Natures are but one Lord Jesus Christ, so it was not distinct from him that is Anointed, which word signifieth both Natures.

2. As to the proper place to pay Adoration to Christ is not as he says in the Person of the Father alone, for if so, then was Steven, who prays to Christ, *Acts* 7. 59. and all the Heavenly Host, who Worshipped the Lamb, *Rev.* 5. all Mistaken.

3. Its false to say that he that Worships the Father, Worships all the Divine Essence in its Right place, seeing that some do exclude the Person of the Son, who is of that one Essence, equal with the Father.

I shall now come to examine our Author's Treatise of the Human Nature of Christ in his Fourth Section, beginning at the 31. page. in which I take notice of these following things.

1st. That he makes it out to be a very strange thing, *That Men so well agreeing in the main and substantial points of Faith of Christ, should so teaze one another about a Circumstance so dark.*

2dly. He saith they all believe his Body was the Son, and sent of God, that he was a real Man, that he was a sufficient Sacrifice and Saviour, but all this will not satisfy them, (that is us Orthodox.)

*Reply 1.* I shall Reply 1st. to these I do deny that we are agreed in the main and substantial point of Faith about Christ, but far differing still as is between Light and Darkness, Truth and Error; for which is greatest, the object of Faith, or Men's own imperfect Obedience? We stand to maintain that the true knowledge of God and Christ, being  
Life

Life Eternal as our Saviour himself saith, *John 17. 3.* is far beyond those Duties, as Repentance, and Baptism, &c. which are but the fruits of true Faith; and in performing of which, we fall short of what we should, that its all but Imperfect; and we are unprofitable Servants when we have done all: If he mean by substantial *Points of Faith*, the true knowledge of God and Christ, in order for a true ground of Faith therein; I have already shewed we are at a vast odds.

2dly, As to the 2d part of the first thing, where he calls it a *Circumstance dark that we tease one another about.*

Reply 2. I Reply it is not a Circumstance, nor is it Dark, but plainly manifest in God's word, that Christ is Man of our Nature, as to his Human Nature Flesh and Blood, the same the Children of Men partake of, as he was made of the Seed of David, according to the Flesh, see *Heb. 2. 14, 16.* being made of a Woman, *Gal. 4. 4.* with many other Texts, so plainly demonstrate the same; that its strange to me any Man should have the confidence to say it's a *Dark Intricate thing*, when I cannot find any thing is declared in God's word more plain than this; and those that do deny Christ to be of our Nature, and of the Seed of Abraham and David, do not only make God a Liar, (that had promised to raise up such a Saviour to Israel, *Acts 13. 23.* compar'd with *Psalms 89. 20. Isa. 11. 1.* all which manifest God's promise was so; ) but also make the Holy God of Heaven to swear falsely, who had sworn with an Oath to David, that of the Fruit of his Loyns, according to the Flesh, he would Raise up Christ to sit on his Throne, *Acts. 2. 30.* but it was impossible for God to lie, or be forsworn; for it was the Fruit of David's Loyns, which was the Seed, and of the Flesh and Blood of David, the Virgin Mary being a Daughter of David; but now I am upon it, I shall answer Mr. Allen's Objections here, about page 32. where he saith,

Object. For as it is said he was made of the Seed of David according to the Flesh, it is also said as expressly the Word was made Flesh; John 1. 14. From whence I perceive he hath given way to that Error concerning Christ, as if the Word were changed into Flesh, as the *Eutychians* of Old did believe, and as *Matthem Caffen* of our Days believeth so far, as that Christ's Body was Heavenly Matter, Created not of the Virgin, according to his Opinion.

Reply 20. But we say when it's expressly said, Christ was made of the Seed of *David*, according to the Flesh, and made of a Woman, and as Children partook of the Flesh, so he partook of the same, it is to be understood so really and truly indeed, as is expressed; but when it's said the Word is made Flesh, it is to be understood, according to the agreement of other Texts, he became Flesh, or assumed or took Flesh, or assumed our Nature and became Man, not Flesh only as a Human Body, no, for such was the Heresie of *Apollinarius* and his Followers, but he assumed the whole Human Nature, Body and Soul; for it was impossible that the Eternal word could be changed into Flesh and Die, because in God is no *variableness nor shadow of turning*, James 1. 17. for this word made Flesh cannot be Interpreted so, as some would have it to be, *i. e.* that the word was changed into Flesh and Died, for the Apostle saith, *in the beginning was the word, and the word was with God, and the word was God, he was in the World, and the World was made by him*, John 1. 10. which shews that this Word was both God and Creator, and as he was Creator, he could not be a Mutable Creature, subject to Change; but the word *Made* doth sometimes signifie, taking upon, as 2 Cor. 5. 21. where it is said *Christ was made Sin*, that cannot be intended that he really was changed from a Holy Being into a Sinful Creature, or made Sinful, or to be made Sin it self, but as the Prophet Prophesied, *Isa. 53. 6. All we like Sheep have gone astray,*

*astray, we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all, and as the Apostle Peter saith, who his own self bare our Sins in his own Body on the Tree, 1 Pet. 2. 24. So it was the punishment of Sin was laid on him, which he took and bore for us; so sometimes its to be taken in respect to Appointing or Constituting unto an Office, as it's spoken of Christ, Heb. 3. 2. compared with Chap. 5. 5. and 7. 16. but here in this of John 1. it's more properly to be taken, that he took on him our Nature, but Mr. Cassen could not make this hang together; therefore he hath got a new way of Arguing and Belief about this WORD spoken of John 1. 1. that tho' it be there called God, yet not Eternal, and so was a Created Word, or God by Office and Donation from the Father, and the Glorious being Created, called the Word, John 1. 1. was turned into Flesh in the Virgins Womb, which Error of his takes in many of the Old ones into one confused lump of Error, which denys both the two Natures of Christ at once, a Created thing they know not what, so contrary to Scriptures of Truth, that they are forced to use all the craft and subtilty they can, to give a new Interpretation upon plain Texts, to make them look of their side; but while we vindicate the Truth of God's Word, according to the agreement of all Texts of Scripture, they do say we *Tease them*: I cannot help it, if God's Word be true, we must follow the sense of it, and not the vain Interpretations of Men; neither is it a Circumstance, because our Salvation depends on it, *If ye believe not that I am He ye shall die in your Sins*, saith Christ himself to the Jews, John 1. 17. what *He* was that? why, God and Man, as so we are to believe on him, as the Scriptures have said, John 7.*

2dly, In short, as to what he saith about our believing him to be the Son, and sent of God, a real Man and sufficient sacrifice, Is false, because they do not believe him to be the Natural Son of God, who deny he was God, equal with the Father.

2ly, They deny him to be a *Real Man*, that deny him to be of our Nature, as *Mat. C.* and his followers do.

3ly, They deny him to be a *sufficient Sacrifice*, in denying him to be God and Man; because none but such a Person had Power and Worthiness to give a Ransom to God for Man, nor none but Man could satisfy for the Sin of Man, nor none barely so, was able to do it; therefore as God was offended and Man had sinned, so one who was both God and Man must do the work for Man.

It would not be amiss to take notice of *Mr. Allen*, about the Conception of Christ, how *Learned Old Men* Discourse how far a Woman Contributes towards every Child, to which I only Reply, That I know *Matthew Cassen* and his Followers, because they would not have Christ to partake of the Virgin, do deny that any Child takes any thing of his Mother, but *Form* and *Nourishment*, not *Flesh* and *Blood*, which is so contrary, not only to Scripture, but to Reason, and Married Persons Experience and knowledge, That it's wondrous to hear any contradict it, but that a Spirit of delusion must have seized them.

I come now to his comparison of *A. B. C.* in which he would set out the Case of *Difference*, comparing the Matter of our Redemption to a Kings sending a Ransom, for to Redeem Persons that had grown *Refractory* and *Run away* from their Sovereign Lord & Master, and in their Rambles were taken by the Enemy, and made *Slaves*, but *C.* their King sends a Ransom for *A. B.* which two in their Journey Home by Ship, quarrelled about the matter they were Redeemed with; one saith it was *Gold*, the other *Silver*, till at last *A.* would leave *B.* and not Sail with him in the same Ship, and would expose him to the Fury of the rest of the Crew in the Ship, who were as *Barbarians*, &c.

*Reply.* This comparison I have often heard him Repeat, which indeed hath no substance in it, for by *A.* he represents the *Orthodox*, and by *B.* those that

that deny Christ to be God and Man, but say he was a *Glorious Being, Created by the Father before the World was Made*. Now it's unfair for him to say we Represented by *A*. meaning the Orthodox, believe it was *Silver* they were Redeemed with, and they that oppose us, say it was *Gold*, making the *Cassanites, Arians, Socinians* and *Antitrinitarians* out to put a bigger value on Christ than we do, when it's plain we believe the Matter that gave Vertue to the Sacrifice once offered, and made the Suffering of Christ *Efficacious*, was the Eternal Spirit, even the Divine Nature of Christ, God Uncreated, and they believe either he was all Man, or a *Glorious Being Created*, both agreeing he was a Creature only; yet indeed they must have it compar'd to *Gold*, to put a fine gloss upon it, as if a Created Being was of more Excellency and Worth than the Creator of all things, who hath all Perfection in himself, as Christ had, as he was God *all Fulness of the God-head dwelt in him*, but it seems either *Gold* is of less value than *Silver*, or else a Creator then a Creature, which is both false, and his comparison will not hold water, tho' some ignorant Persons may be deceived by it.

*Reply 1.* For of all this comparison will not hold in no sence, and differs as much as Heaven and Earth; for the Blood of Christ was of more value than all the World, and by that it was we were Redeemed, not with *corruptible things*, as *Silver and Gold*, but with the *precious blood of Christ*, as a *Lamb without spot*, 1 Pet. 1. 19. for *Silver and Gold are both corruptible*; therefore no mention shall be made of *Corruptible things*, as *Coral or Pearls*, for the price of this Wisdom is above *Rubies*, the *Topaz of Ethiopia* shall not equal it, neither shall it be valued with pure *Gold*, See *Job. 23. 17, 18, 19.*

2dly, A Person Temporally Redeemed is presently set free from Bondage so soon as the Ransom is paid; but in a Spiritual Case, a Person Re-

72 *The Compar. of A.B.C. and Silver and Gold.*

deemed by Christ is not presently so set free from all the Guilt and Burden of Sin, together with the corruptions of its own Nature, until the application is made home to the Soul by the work of the Spirit, nor is it set free from the worldly snares and Satan's temptations wholly in this Life, until Death is swallowed up in Victory, for Christ was made Flesh, or took our Nature and suffered in it, *That he might destroy him which had the power of Death, that is, the Devil, and deliver them who through fear of Death were all their Lifetime subject to Bondage,* Heb. 2. 14, 15.

3ly. In a Temporal Case it's not required of a Person to believe who the Person is that hath Redeemed him, or his Worthiness, Deserts or Merits, in order to his being set free; but in the spiritual Redemption it's required; in the Temporal when a Ransom is sent to Ransom Slaves, it's not said to them, you must now your Ransom is paid, believe it was such a King sent it; or that he hath sent Silver, Gold, Pearls, Wine or Oyl, or else you will forfeit your Replevie, and cannot escape his Judgment; but it's said of this Spiritual Ransom, *Except ye believe I am HE, ye shall die in your Sins,* John 8. 24. in the 23d verse he Discourses what he was; not of this World, but from above, thus as he was God, and in verse 28. calls himself the Son of Man, and Heb. 2. it's said, *how shall we escape if we neglect so great Salvation,* implying we may miss of the benefit, if we do not see Christ as he is by an Eye of Faith a sufficient Saviour, and so take hold of the Benefits in him, we may Neglect or Reject our Salvation, for the promise is made to such as believe on Christ, as the Scripture hath said that is the promise of the Spirit, See John 7. 38. Christ's own words, which are; *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living water,* verse 39. but this spake he of the Spirit, which they that believe on him should receive. John 3. 18. its said, *He that believeth not is condemned already, because he hath not believed in the*

Name

*Name of the only begotten Son of God; how believe?* as saith the Scripture, that he is the *true God*, and *Eternal Life*, John 5. 20. and Man of the Seed of *Abraham* and *David*, according to the *Flesh*; thus saith the Scripture, see *Rom. 1. 3. Chap. 9. 5. 2 Tim. 23. Heb. 2. 16.* and he that believeth not God in his Word, hath made him a liar, 1 *John 5. 10.* because he believeth not the Record that God gave of his Son.

4thly. Here is a vast difference between a Temporal Redemption, and a Spiritual and Eternal, if we consider the *Persons* are Redeemed, and as to their Rebellion.

1st. the *Persons* are a world of Sinners; for God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life, John 3. 16.

2d. Their State as to their Rebellion, they were all Sinners, Poor, Miserable, Blind, and Naked, yea, Spiritually Dead, for saith the Apostle to the *Ephesian Church*, you hath he quickned who were dead in *Trespases and Sins*, Eph. 2. 1. Such as tho' Dead to all Godliness, yet alive to all Sin and Lust, full of corruption, inclining to all Evil, and the Temptations of the Enemy Satan, Rebels against the great King of Heaven, *Rom. 5. 3. Psalm 63. 18.* affecting and loving that best which set them farthest from God & nearest the Devil; therefore the Apostle saith, he that commits Sin, is of the Devil, 1 *Joh. 3. 8.* and Christ tells the Jews, ye are of your Father the Devil and the Lust of your Father ye will do, John 8. 44. this is all Mens State, while in an unregenerate Estate, even those that are now Saints; the Apostle speaking of the unrighteous, that they shall not inherit the Kingdom of God; neither Fornicators nor Idolators,-- nor Thieves nor Drunkards, nor Revellers, nor Extortioners, &c. these should not, and saith he, such were some of you; but ye are washed, but ye are Sanctified, &c. 1 *Cor. 6. 9, 10, 11.* and *Rom. 3. 12.* all are gone out of the way, &c. ver. 23. for all have sinned, and come short of the Glory of God: So it was not a Thou-  
sand

and Sinners were in need of Redemption, nor a Thousand Thousand, one whole Nation or Kingdom, but all the World, all Nations, Kindred, Tongues and People, for some of these all will stand before the Throne, and before the Lamb, Cloathed with White Robes, and Palms in their Hands, according as *John* saw, *Rev. 9. 7.* yea, he saw a great Multitude which no Man could Number, of all Nations, &c. for tho' all Mankind will not be saved; yet such a Multitude, as no Earthly King, or Potentate could ever Redeem with a World full of Gold or Silver; yea, there is no comparison of Gold or Silver can set it forth, yet Christ by one Offering for ever perfected those that are Sanctified; therefore it's no light matter we differ about; but the Efficaciousness, Power, Vertue and Excellency of this Great Saviour, the Lord Christ.

5thly. If we consider the Person against whom we sinned, then may we see what a wonderful difference there is between an Earthly Redemption, and an Eternal, as no Earthly Treasure can set it forth, for it was against an Eternal, Immutable, Holy, Just, and Pure God, and that will by no means clear the Guilty, *Exod. 34. 7.* that is, he would not clear the Guilty without a full Satisfaction made to Infinite Justice, for as he was Unchangeable, Just, and Holy, he could not do it according to the attributes of Justice and Purity in him, for that is to make him Changeable, to say he did it without Infinite Satisfaction, tho' I know some of Mr. *Allen's* Brethren, he pleads for Communion withal, do but Mock and Laugh at this, of God's requiring Infinite Satisfaction of Man that had Sinned, saying, God Pardons for his Mercies sake, and not for Christ's Merits and Righteousness sake, for say they, for God to forgive for his Love and Mercies sake, and yet had Infinite Satisfaction by another, is Infinite Nonsense, see Mr. *Em's* Book, Intituled, *A short Account of the proceedings of R.S. Bishop of a Dissenting Congregation*; but let them get clear of Sin, without Christ's Satisfaction and his Imputive Righte-  
ture

teousness if they can; but I would have none venture their Soul on any other *Foundation*, for if they do, it will certainly deceive them, for there is none other *Name under Heaven given among Men, whereby we must be Saved*, Acts 4. 12. but him that hath a Name above every Name, who is God and Man, is the Saviour, and all the ends of the Earth are bid to look unto him and be saved, that is God, *Isa. 45. 21, 22.* where it's said, *There is no God besides Me, a just God and a Saviour*: So Christ being the Second Person in the Trinity, could and did, give a full and Infinite Satisfaction to God the Father, *HE saw the Travel of his Soul and was satisfied, Isa. 53. 11.* no Silver or Gold could do this great work.

6thly. If we consider the *Great Work* done for us, and in us, then doth the difference appear far wide and remote to Mr. *Allen's comparison* of Silver and Gold, the work done for us, was Christ's passive and active Obedience, satisfying God's pure Justice, for the breach of God's Righteous Law, we all having broke it, and lay under the Curse, *Gal. 3. 10.*

2dly, Christ Redeems us from that Curse and Guilt we lay under, *Gal. 3. 13.*

3dly. Christ fulfilled the Law, and kept it for us, wholly without us in our Nature; for not one jot or tittle of the Law was to fail till all was fulfilled which he came to do, *Mat. 5. 17, 18.* not to destroy, but to fulfill. Christ by his passive Obedience suffered for us, and by his active Obedience, made way so as to Impute his Righteousness unto us that believe, that we might be made the Righteousness of God in him, *2 Cor. 5. 21.* for so its called the Righteousness of God, *Rom. 10. 3. Phil. 3. 9.* as being the Righteousness of Christ, who was God and Man.

4thly. To Sanctifie us and cleanse us from Sin by his Blood, this is a work in us, *1 John 1. 7.* The Blood of Christ his Son cleanseth us from all Sin, that is, such as walk in the Light and have fellowship with the Father and Son, see *Rev. 1. 5.* Unto him that

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that hath Loved us and washed us from our sins in his own Blood; Christ so loved the Church that he gave himself for it, that he might Sanctifie and cleanse it, Eph. 5. 25, 26. it was that Blood of Christ, that he offered through the Eternal Spirit, that doth this work for us, and in us, as the Meritorious Cause, the Love of the Father the Efficient; and in Sanctification, the work of the Spirit is the Instrumental Cause, but this is not all is contained in our Redemption work, for,

5th. Here's Regeneration and Renovation work, not only to Cleanse, but Create a New also, sometimes called a Being Born again, as Christ told Nicodemus, of Water and the Spirit, John 3. see Col. 3. 10. Eph. 4. 24. there it's called a putting on the New Man, and renewing again, and this New Man to be after God, Created in Righteousness and true Holiness; and in this is contained the destroying the powers of Sin and corruption in us.

6th. To overcome Satan, to bind this Strong Man Armed, to destroy all his works, 1 John 3. 8. 8. for this purpose was the Son of God Manifested, that he might destroy the works of the Devil.

7thly. To be an Interceder for Man at God's own Right Hand, wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them, Heb. 7. 25. all which are such great works, that no Man with all the Treasures of the Indies could never accomplish, for the Price is far above Rubies; and Christ's Fruit is better than Gold, yea, than fine Gold, and his Revenue than Choice Silver, Prov. 8. 18, 19.

Seventhly, When we consider the unalterableness of God's Holy and Righteous Law, that was given forth to Man to keep, which our first Parents broke, and so Defiled themselves, and Corrupted their posterity, that no Man, as Man, since the Fall of Adam could keep perfect; but God required of Man perfect Obedience in order to Life, see Deut. 27. 26. where it's said, Cursed be he that Confirmeth, not all the words of this Law to do them, and Rom. 3. the

the Apostle shews, that by the deeds of the Law no flesh should be Justified in God's sight, because none were able to keep it, *all being gone out of the way from God*; yet as I said, it was an unalterable Law, Heaven and Earth might pass away, but the Law could not, till it was fulfilled and perfectly kept, *Luke 16. 17.* he that offended in the least point of it was guilty of all, *James 2. 10.* Therefore Christ took Human Nature, or the Nature of Man, and became Man, and kept it for us; if he had not been Man, it had not been for US, for God required Man to keep it wholly and perfectly, the breach of which lay'd us under the Curse and Wrath of God, and if Christ had been only a meer Man, as *Socinus* holds, then could he not have done it, for Note, he kept the Law perfectly.

2dly. He paid a Price, and gave full satisfaction to God for the Breach of it, this no King amongst Men could ever do, Kings may give out Laws and Edicts, which may never be kept by any, they may revoke them also, before they are thoroughly executed; but it is not so with the King of Heaven, who is Immutable.

Eighthly, If we consider the Engagements Man is brought back again to, by this great and unparallel'd Redemption, which, in part, is begun in every true Saint in this Life here, in the Kingdom of God's Grace, and will be finished to him in the Kingdom of Glory hereafter, to wit, the two Great points of the Law contained in the two Tables of Stone, first written in the Heart of Man before his Fall.

1st. To Love God above all, and with all the Heart and Mind.

2dly. To Love our Neighbour as our self, for our Lord saith, *on these two hang all the Law and the Prophets*, *Mat. 22. 40.* though, as is hinted before, we are not able of our selves to keep the Law perfect in every jot and tittle, but rather in many things we offend in all; but Christ hath purchased Grace for us, as well as Glory, that by the  
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Gracious workings of his Spirit in us, we in some degree are wrought upon to Love God above all; and our Neighbour as our self, so far as to Sympathize in Love towards those in trouble; to do as Christ Teaches, by that Golden Rule, *Mat. 7. 12.* *to others as we would be done unto*, yea, to Love our Enemies out of pity, considering their bad Estate, and that we were Enemies to God, when God sent his Son to Reconcile us, *Rom. 5. 10.* --- and in all God's Love in Christ to Man, is an engagement to Glorifie him in Love and Obedience, considering the great Love and Mercy of God to us, should ingage us to shew Mercy to others, and because we are bought with a Price, is the double reason we should Glorifie God in our Bodies and Spirit, which are God's, *1 Cor. 6. 20.* for as we are his Creatures, God's Love in our Creation should engage us unto that, much more as we are Redeemed and Bought again for Christ gave himself for us, that he might Redeem us from all Iniquity, and purifie unto himself a peculiar People, Zealous of good works, *Titus 2. 14.* and it's the Love of Christ being shed forth in our Hearts that constrains us, --- that they which live, should not henceforth live unto themselves, but unto him which Died for them and Rose again, *2 Cor. 5. 14, 15.* and those that are effectually brought back again to God, by vertue of this Redemption, are chosen to this very end, to shew forth the Praises of him who hath called us out of darkness into his marvelous Light, that we should be holy and without blame before him in Love, See *1 Pet. 2. 9.* and *1 Eph. 1. 4.* and 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.* Now this takes in all our engagements, both toward God and Men; yet this is not all, Christ hath brought us back to; for here is God's Favour and special Presence here unto such, and Glory preparing for them hereafter; God's spiritual Eye is towards them, here Christ hath promised to be present with them, his Spirit to Lead and Teach them, *Deut. 32. 10. Matth. 18. 20. John 14.*

26. he gives unto his sheep *Eternal Life*, and they shall never perish, *John. 10. 28. i. e.* is in the World to come Life everlasting, *Luke 18. 30.* certainly this is great Grace, that the Holy God in Christ our Blessed LORD, hath bestowed on us poor Sinners, to bring us back to those Glorious Engagements and Priviledges, which no Created King could or would ever do.

1. Use, What King is it that will so far demean himself as to Descend from his Throne, *Uncrown his Head*, lay aside his *Royal Robes*, and go forth into the Dungeons, to seek and search about in the filthy places for *Despised Enemies and Rebels*, and at last surrender himself to the most Cruel ones of them all to be slain, that his *Blood* might wash away their Filth, but this did our Lord Jesus Christ the King of Heaven, who is *King of Kings*, and Lord of Lords, see *1 Tim. 6. 15. Titus 2. 14. Luke 19. 10. Rev. 1. 5.* Oh, what incomparable Love is here in God the Father to send his Son, yea, his only begotten Son, and in Christ our Lord, in freely coming and giving his Life a Ransom, yea, such a Ransom as fully discharged the Debt for us! that were in our filthy Rags obnoxious to God's pure Justice.

Use 2. Let no Christians undervalue this great Salvation and Redemption, such a Price being paid for us as no Earthly King, had they all the Silver or Gold, or Precious Stones in the World at their command, could ever pay.

Use 3. What King is it, that can and will, after all this great Price paid, and Satisfaction given to his Justice, fetch them into their Court Royal, and Dignifie them at so high a rate, as Christ our Lord, to make us *Kings and Priests unto God and his Father*, *Rev. 1. 6. ch. 20. 6.* not only so, but Joynt Heirs with himself in Glory, *Rom. 8. 17.* Created Earthly Kings may advance to Worldly Honour; but none but Christ advances to everlasting Glory, Earthly Kings may do it for a time; but none but Christ can do it for ever and ever, nor this Christ could not do, were he but a Man, or Created Being only, then where is Mr. Allen's comparison

son of his Earthly King with his Gold and Silver? what shall we by that be perswaded our Salvation was accomplished so lightly, yea, so *unvaluable*, that we need not matter what it is, whether a Creature only, of God's making, not able to overcome Sin and Satan of himself *alone*; or whether it were a Person so valuable, as equal with God in Wisdom, Nature, Power, Holiness, and Goodness; not the First, but the Latter, are we to take, this being the foundation of that Faith, which was delivered to the Saints, which we have full Warrant from God's Word to *Contend earnestly for*, Jude 3.

Three things more I cannot pass, which follows Mr. Allen's Comparisons.

1<sup>st</sup>. He in page 33. last Colum, there writes of one side, *believing Christ to be a true and Natural Man, but not of the Dust of the Ground, nor a part of the polluted fallen Lump, but of a more noble extract, the Lord from Heaven*; then follows it with Arguments; that is, *if the most high could in Justice, take any part of the fallen Lump and Sanctifie it, and except of it, without any Mediator or Sacrifice offered for it; not for it's self only, but as a Ransom for the rest of that Lump, then it will follow, that there was no absolute necessity for the satisfaction of Justice, that there should be any Mediator at all, since a part of that Lump fallen, was excepted without, &c.*

Reply 1. I note here how he favours *M. C's. Doctrine* of Christ being a Man, but must be a *Heavenly Man*, and this the Lord from Heaven, which was first *Created*, and then *Changed into Flesh* in the Virgin, and so took no Flesh and Blood of Her, say they, because that was polluted, and of the fallen Lump. But I would ask these Men, how he could pass through a polluted Virgin, according to their Sense, and not be *Polluted also*.

2<sup>dly</sup>. Note that God did not take a part, nor any particular Person of the fallen Lump of Man,  
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and Sanctifie it for a Sacrifice, satisfactory and acceptable to his Justice, for the rest of his Chosen out of the Person of his Son ; for if the part that he took had not been united to the Person of the Son of God. I cannot conceive it could have given satisfaction for its own Sin, much less to have been a Sacrifice, and bear the Wrath of God, sufficient for all Mankind, for as Christ was Mediator between two ; so was he of Two Natures, Retaining both the Divine and Humane Natures in his own Person, that existed before the World was made, so became a fit, capable, and able Saviour, to Redeem, Sanctifie, and Justifie all that truly come unto God by him ; but had it been so that he had consisted but of one Nature, and that Heavenly, a Nature he brought from Heaven, they know not what, alas ! How could that answer God's Justice, and satisfy and keep his Law that Man had broke ; for Man, seeing God did require the Life of Man for the breach ; even Body and Soul, which had sinned must Die.

3dly, I prove that that part of our Nature Christ took, he did Sanctifie, John 10. 36. *Say ye of him whom the Father hath sanctified and sent into the World, thou Blasphemest ; because I said I am the Son of God.* Here are both Christ's Natures held forth, though M.Callows but one, again, Heb. 2. 11. *it's said, for both he that Sanctifieth, and they who are Sanctified are all of one ; for which cause he is not ashamed to call them Brethren,* which plainly not only proves Christ Sanctified that Nature he took, but that it was the same with ours are all of one, Christ and his Brethren, that is, of one Nature, Flesh and Blood, as he was Man, and it behoved him in all things to be made like unto his Brethren, (for this end) that he might be a Merciful and Faithful high Priest, in things pertaining to God, to make Reconciliation for the Sins of the People, See Heb. 17. 18. which demonstrates this, that he could not without being made like his Brethren ; for who should he Reconcile, the Angels ? surely as soon, if he was not

Man and without Sin to, *Hebrews 4. 15.*  
 4thly, Farther as to that Objection, God accepting of a part without a Mediator, for it, he might also the whole Lump of Man; this is frivolous, seeing that part Christ took, was Conjoined with the Divine Nature into that Person Christ had before, so was but one Person, two Natures, and the Divine made the Humane *Efficacious* for all the whole Lump, when that Man Christ had once fulfilled the Law perfectly, Suffered, and Died and Rose again, and Ascended to God's own Right Hand, for before this was, Man's Redemption was not perfected, nor then neither, as to taking place on the Heart, which is done gradually by the Spirit; yet by vertue of that one Offering of Christ's Body it was effected, and then the Sanctification was wrought about, *Heb. 10. 12. 14.* which are worth noting: For Note that God's way that he had Decreed to save lost Sinners, was not only bare Sanctifying of them, but a Price must be paid, and an *Efficacious* one too, his Law must be kept perfect, and Man must be renewed in Soul, and the inward Man as well as the outward, but none else could do it I do affirm, but he, i.e. Christ which took hold of our Natures, when he took a part of the same; so it was not a bare Sanctification of a part for the rest, but its perfect Obedience, Righteousness, Death, and Suffering for the rest, in order to acceptance before God, and not barely this as Man, but as God manifest in the Flesh, and by Vertue of the Eternal Spirit, by which the offering of his Body, was offered, and made an acceptable Sacrifice. But O horrid conclusion, to say as Mr. Allen writes, if Christ's Body were of our Nature, then it must be Sinful, or if Sanctified, then no absolute necessity for the satisfaction of Justice, that there should be any Mediator at all; but of such absolute necessity was it to have such a Saviour, God and Man of our Nature, that without it no Salvation could be at all for Man and God may cease to be, as soon as to be Changeable, as he must, if his Justice requiring Satisfaction

faction of Man who had Sinned against him, and yet he pardon without it: So that this their Error overthrows God's Immutability, Justice, and Wisdom, Love and Mercy in Man's Salvation by Christ.

Second thing I Note, is his passage in p.34. where he saith Thus Lamentable it is, and to be bewailed, that they who should strive together for the Faith of the Gospel, should strive to wound their Brethren's Reputation, representing them as the worst of Men, &c. then saith, surely Brotherly Compassion, and Brotherly Communion, with a Friendly and Charitable bearing, would be to the Gospel much more adorning in our selves, much more becoming, and to our Brethren much more Edifying, &c.

Reply. What fight against us in Print, overthrow Christ's two Natures, so deny the true Lord Jesus our Saviour, and the Satisfaction he hath given; yet we must have Communion with them, or else censured as Persons having no Charity, sitting in the Infallible Chair, driving against them furiously about such high matters as is not necessary to Salvation, nor needful to be known, when alas, these are the weighty matters of all we differ about, & shall we not contend earnestly for the Faith once deliver'd to the Saints, which this concerning Christ's two Natures, is a part of which I have proved, and what good, Communion together, will do them or us, I know not, but must be Hypocrisie to pretend and shew to the World we have Fellowship together, with the Father, and with his Son Jesus, and by Faith eat his Flesh, and drink his Blood, see 1 John 1. 3. John 6. 53. when indeed one part believe him to be all a Creature Being, the other not so only, but God the searcher of the Heart, and are as far at odds (both Parties confess) as Light from Darkness, between which the Apostle saith no Communion can be; for true Christian Communion represents a true Agreement and Harmony of Spirit, about the Matter or Substance that they have Figured out before them, of which they do partake, which is Christ; but the difference is here so wide

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as *Heaven* and *Earth* in the belief of each Person ; so here must be plain Hypocrisie, shewing that they are agreed in *Spirit*, in Faith about this Substantial, when they are not so, deceiving themselves and others, Eating and Drinking of the Bread and Wine, not rightly discerning the *Lord's Body*, to know whether his Body were from *Heaven*, or made of the Seed of *David*, or his Blood was the Blood of a Creature only, or of him who was both Divine and Human, *Dauids Root*, and *Dauids Offspring* : So may as far as I know Eat and Drink Judgment, one side must be vastly mistaken ; and therefore much more lamentable to consider, that they who should and might, if rightly principled, strive together for that Faith once delivered to the Saints ; but now instead thereof, one side are striving against it : How can two walk together except they be agreed ? *Amos. 3. 3.*

3dly, The last thing is, he would insinuate in that last Column of the 34th page, That it is unjust for us to condemn others for not believing Christ to be the Son of God, as we do, when none of us know how he was so, and Instances Mr. Munk, saying, it's the Person is Begotten, not the Essence, &c.

*Reply.* In short, the Orthodox do agree that Christ is the only begotten Son of God, and of the same Nature, Substance and Essence of the Father, *I and my Father are One*, as saith Christ ; but then it's no Injustice to Condemn them for that they are Guilty of, i. e. in denying him to be God, by Nature, equal with the Father, so the Son.

I come now to Mr. Allen's 3d Chapter, page 34, 35. wherein he writes about the Holy Spirit, in which he seems to deny him to be God most High, or of the same uncreated Essence with God the Father : For, First he endeavours to make his Reader believe, *That we differ not about his Operation, as Moving on the Waters in the Creation, Descending on the Lord Jesus Christ, and makes known the Mind and Will of God, and his assistance being helpful to mortifie Sin and perform*

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Perform Duties towards God with acceptance, or whether he be Holy, &c. Secondly, Then saith page 35. So then still the difference lies here; whether he himself be of the Essence of the most High from Eternity, a thing nowhere required to be known, that I know of, in the whole Book of God, &c.

Reply 1. We do vastly differ here, about the Essence of the Holy Spirit; because some believe him to be only the Power and Inspiration of God, which is contrary to the Scriptures which do manifest him to be God.

1st. Because not only he Moved on the Waters, but he was Creator; for by the Word of the Lord were the Heavens made, and all the Host of them by the Breath or Spirit of his Mouth, as the Famous Dr. Owen Reads it, Psalm 33.6. and by his Spirit hath he Garnished the Heavens, Job. 26. 13. and Psalm 104. 30. There it's said, Thou sendest forth thy Spirit, they are Created.

2dly. He is Omnipresent, David saith Psal. 139. 7. Whither shall I go from thy Spirit, or whether shall I fly from thy Presence, it is that which as the Apostle saith, 1 Cor. 2. 10. searcheth all things, yea, the deep things of God.

3dly. He is sinned against: So that those that Sin against the Holy Ghost, shall never be forgiven in this World, neither in the World to come, Mat. 12. 31, 32. 1 John 5. 16.

4thly. It's the Holy Spirit dwells in Saints, as God in a Temple, as Dr. Owen words it, which is the sense of Scripture, see Rom. 8. 9. and 1 Corinth. 3. 16.

5thly. He Regenerates the Saints: For except we be born again of Water and the Spirit, we cannot enter into the Kingdom of God, John 3. 5.

6thly. All those that have an Ear are commanded to Hear what the Spirit saith unto the Churches, Rev. 2. 7. 11. 17.

7thly. He is the Object of Divine Worship with the Father and Son, we being Commanded to be Baptized in the Name of all Three, to wit, *Father, Son, and Holy Spirit*, Mat. 28. 19.

8thly. It is the Spirit that helps our Infirmities in Prayer, making Intercession for us, according to the Will of God, with Groans, which cannot be uttered, Rom. 8. 26, 27. and what ever else is affirmed, God doth, or will do, or did, is affirmed of the Spirit, see Isa. 63. 10. Acts 7. 5. Numb. 14. 22. Dent. 6. 16. Acts 1. 16. Chap. 28. 25. Isa. 6. 8, 9. all which shews he is of the Essence of the most High from Eternity, not a *Breath* or *Inspiration* of him, (as Socinus and his followers believed) see the *Four Letters to a Friend*, at the beginning: For God breathed into Man the *Breath of Life* when he first Created him, and if the Spirit be but the *Breath* and *Inspiration* of God, what is it more than Man hath in him, called the *Soul*, which some say is Mortal and Sleeps in the Grave; neither is the Spirit a *Principal Angel*, and so a Created Spirit, see Dr. Owen's in Answer to Biddle and the *Racovian Catechism*, page 681. this being the Opinion of some; but Creator with God in the Creation, and Sanctifier of his People, and so is God most High with Father and Son.

2dly. As to what Mr. Allen Inserts about the Works and Operation of the Spirit, and his being Holy, as if we were agreed in it.

2. I Reply, We are no more agreed than two opposite Parties can be said to agree, whose Sentiments are as far differing, as *Light* is from *Darkness*, one saying his Sence is, That the most High doth Effect this by the Created Spirit; the other says, he doth it according to the Father's Will, by vertue of the same Power that is in him, being God Uncreated and of the same Essence with the Father, tho' in Person and Offices differing; for tho' our Opposite allow the Spirit to be *Holy*, yet cannot allow him to have the same Holiness of God

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the Father, Creator, but of a Creature only, which vastly differs, and if they allow him to be *helpful to Mortifie Sin*; yet allow it not an Allsufficient Help, because a Creature is not, nor cannot be Allsufficient; yet Mr. Biddle and the *Racovian* Masters do deny, *That the Spirit is given to any but Believer*, that is, not till after they do believe; the design of which is to deny the Effectual Operation of the Holy Ghost, for, and in the Conversion, Regeneration, and Sanctification of the Elect in Christ, and to vindicate the whole work of Faith, Holiness, Quickning, &c. to our selves, as Dr. Owen observes in his Answer to Biddle, page 163. Now if there be no difference between a Creator and a Creature in their Works and Operation, then no difference is between Orthodox and others; but there is an Infinite difference between the Works of a Creator, and the Works of a Creature; so is there a great material difference in Faith between Orthodox and their Opposers.

2dly. If nothing in Scripture be made known to Man of the Holy Spirits Being and Works, then it's not required of Man to know his Essence, or Being, Works, and Operation; but it is plainly manifest in H. Scripture both his Being, Works, and Operation; therefore it is required of Man to know and believe it, as is there Recorded: The Major is plain from Gen. 1. 2. Ps. 139. from verse 1. to the 17. Acts 5. 4. 1 Cor. 2. 10. and 2 Cor. 3. 17. 1 Cor. 12. 13. Rom. 8. 10, 11. 1 John 5. 7. the Minor follows, and is as plain from John 4. 24. Heb. 11. 6. Can any Trust or Dependance in so great a Work, as Renovation and Guidance into all Truth be in a created Being? No, it's God that works in us to Will and Do, Phil. 2. 13.

One thing more, which I slip't at the beginning of Mr. Allen's 3d Chapter, which I shall now Note, where he saith; I shall do little more in this Chapter, than Transcribe what I have wrote on this Subject, almost Ten Years ago, in a Private Letter, which yet hath been made considerable Publick in Kent, London, and elsewhere, and yet have received no Answer to it, &c.

*Reily.* Indeed he did write a Pamphlet, stiling it *A Friendly Epistle to Vincent Jennings*, and others with him, that separated themselves from a Congregation Meeting in and about *Frittenden*, is true, and something was wrote in Answer thereto some Years, ago: but for some Reasons, was not made Publick, but now having this opportunity, I take leave to say this.

1<sup>st</sup>. As to the People he wrote to, they were such as had received some Light, and could not in Conscience retain their Communion longer with those People they first joined with; because of their Corrupt Notions and Principles, held by some, and Indulged by the residue of them.

2<sup>dly</sup>. As to the People, they separated from, *their* beginning was by reason of a dismission some of *them* had from a Congregation of our Lord Jesus Christ called *Spilshil*, (that being a place where they often Meet) in *Stapelhurst*, amongst whom I was first Educated in the things of God. Now the reason of those at *Frittenden*, being dismiss'd from the other at *Spilshil*, was because of corrupt Notions held by the said *Frittenden* People, that the other from whom they took their dismission, could not bear with; because being disquieted with their oppositions about Christs two Natures, which *Spilshil* stood to Vindicate and Preach up; the other still contradicting, Meeting after Meeting was at *Hedcorne* to Dispute and Reason it out, till at last the said People parted, and held a Meeting by themselves at one *Tho. Kingsnorth's* House in *Frittenden*, whom they had of their Side, being one of the *Elders*: Now no Church Censure was pass'd from *Spilshil* against the other, neither seem'd they for a while to be willing to depart, but at last did, who set up for a Church by themselves, and the Persons to whom Mr. *Allen* writ were such as some time after came in amongst them at *Frittenden*, from the World now after some time desiring to join with *Spilshil*; they of *Frittenden* would not grant them a Letter, which is usual to do, though they

they had nothing against their Conversations; which *Spilshil* after inquiry into, were satisfied about, and received them without Letter. Mr. *Allen* after this writes his *Epistle* to them, endeavouring to persuade them their Separation was Grounded on a Mistake, or on such slender difference of Opinion, as was not at all *valuable* to Salvation or Spiritual *Communion*; and therefore not *Justifiable* in the sight of God, but this did not move them at all: Therefore *Dan. A.* made what earnings he could with the *Copy* abroad in private, usually either carrying it in his Pocket or some of the Arguments in his Head, with which he usually laboured to persuade Ignorant weak People, that the believing or not believing Christ to be God and Man, was not material to Salvation; therefore unjustifiable for any to attempt a Separation in point of Communion on that account. Now this was his cunning Craft, to prevent others from being dissatisfied with their Notions and leaving them; but this he made no earnings with but in private, for he was often met withal publicly and opposed, tho' he had so much confidence in it, that he got leave to Read his Paper in the General Assembly at *London*, Anno. 1693. I then being present; but before he had Read it all, (being thought to be Impertinent, and full of Sophistical Errors) he was forced to Desist; for some cried out, it was Blasphemy, that he gained no Credit by it, especially amongst those that were discerning Hearers, &c.

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