

A
Defence of Christ,

AND

Free Grace

Against the

SUBVERTERS,

Commonly Called,

Antinomians or Libertines;

WHO

Ignorantly Blaspheme CHRIST on Pretence
of extolling Him.

IN A

DIALOGUE

Between

An Orthodox Zealot,

AND

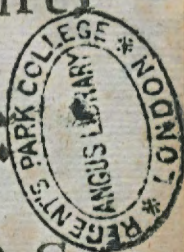
A Reconciling Monitor.

WRITTEN

On the occasion of the reviving of those Errours, and the Re-
printing and Reception of Dr. *Crispes* Writings, and the dan-
ger of subverting many Thousand honest Souls by the No-
tions of *Free Grace*, and Justification, mis-understood and
abused by injudicious, unstudied, prejudiced Preachers.

By RICHARD BAXTER.

London, Printed for Tho. Parkhurst at the Bible and Three Crowns,
at the lower End of Cheapside, near Mercers-Chapel, 1690.



TO THE
READER.

A POSTSCRIPT to
the Second Book.

S*ince the Writing of all that followeth, I have seen the New Edition of Dr. Crisp's Sermons: There are prefixed to it, twelve Reverend Names, Mr. Griffiths, Mr. Cockains, Mr. Chancys, Mr. Howes, Mr. Alsops, Mr. Nat. Mather, Mr. Increase Mather, Mr. Knowles, Mr. Powels, Mr. Turners, Mr. Bures, & Mr. Gammons. The Preface is Mr. S. Crispes invective against me, unnamed, with the Citation of some Preachers Words as contrary to mine.*

I must desire those Conformists that will write the next friendly debate, and will charge Heresy on the Non-Conformists, that they will lay the charge on none, but the guilty; and that they take not all whose Names are prefixed to be of the judgment of Dr. Crispe (a Conformist): For I am past doubt, that Four or Five of them are against it. If you ask, why then did they give their Names to be hanged up like a Sign before the Door of a House of Seduction, it's like they have something more to say

To the Reader.

for it than I know of : But their Words shew you that they only testifie the Sermons to be the Drs. own. They are men of Peace, and inclined to gratifie others in attesting a truth, and I suppose, intended not to promote untruth by it.

But I see the corrupting Design is of late, grown so high, that what seemed these Thirty Four Years suppressed, now threatneth as a torrent to overthrow the Gospel, and Christian Faith, and to deny the true Office of Christ as Mediator and his Grace and Righteousness, by seeming ignorantly to extol them : And Satan designeth to make us a common scorn to Papists and Malignants, by the palpable grossness of such mens undeniable Errours. And therefore I dare neither give them my Name, nor be silent in such a common scandal and danger, while I can speak and write.

It offendeth me that I must but briefly name their errours, instead of a large confutation of them, while the whole Scripture is against them ; but I have done it oft largely, which they will not answer. And the Booksellers will Print no Books that are large and insensible of our danger, think they are but few that need it.

One error the Preface addeth to the hundred, which were it a truth, would carry the cause for them, and bring me to a recantation, viz. That Christ and the Elect are one and the same Person. It is not a Relative personality that is the question ; for so Christ himself had many Persons, as one and the same man may have the Person of a Father, of a Husband, of a Master, of a King, &c. But it is Physical or Substantial Personality, which Mr. Crispe saith, is more than natural, we being one Spirit, and Bone of his Bone, and Flesh of his Flesh. And if this be so, I shall grant that we are as righteous as Christ, and Christ now in Heaven (and

To the Reader.

not on the Cross only) is guilty of all our sins, and was indeed as they call him, the greatest blasphemer, hater of God, adulterer, &c. in the World.

But 1. If all the Elect be really many distinct Persons, then, either Christ must be also as many distinct Persons, or not be the same Person with them all, or any of them. But the Elect are many distinct Persons, and shall be so for ever: Peter was not Paul or John: They do not the same Acts: They be not guilty of the same numerical sins: Every man shall answer for all that he hath done in the Body, and not for all that all others of the Elect have done. All the Elect shall not sit on the twelve Thrones, as Apostles: All did not Preach the Gospel as Paul did, nor Persecute as Paul did: Overthrow distinct individuation here or in Heaven, and how dismal will be the consequence? And here, will not each man have right to anothers House, Wife, Food, Goods, if they are but one Person?

To be one in Spirit, is no more to be one Person, than seeing by the same Sun-light maketh all Eyes to be one Eye. For the Spirit is not our personality.

And if you make Christ to be many Millions of Persons, where is his Unity in himself, or with any.

2. If Christ and the Elect, be all one, and the same Person, then the Elect are really God himself: For the Person of Christ, is God: These men are unfit to confute the Schools who have long maintained that the very human nature of Christ, is not a part of his Person, but an accident of it; because he is but one Person, which is the second in Trinity from Eternity, and is God (of which see Derodon de Supposito.) And if we are all one God, then God suffers when we suffer, and God judgeth himself when he judgeth us: May not Men pray to such men, and Worship them as Gods, and Trust in them

To the Reader.

as Gods? Is not this Idolatry worse than Image-Worship, or than Anti-christianity?

3. If Christ and the Elect be one and the same Person, then Christ sinneth when ever they sin: And Christ suffered for his own sin, even that which he by them committed: And then he pardoneth his own sin; (or who pardoneth him)? But all this is false.

4. And it would follow, that all the Elect are Mediators to themselves, and dyed for their own sins, and pardon their own sins, and justify themselves, and believe in themselves, and save themselves.

5. And are all Christ's threatnings against himself, which are against us? Doth Satan overcome him, when ever he overcometh us? Is his Law made for himself, that is made for us? Doth he command a Father to correct Christ, when he commandeth him to correct his Children? Doth the Magistrate hang Christ when he hangeth a Malefactor, tho' Elect, (that sinneth by surprize.)

6. Where there are divers Bodies, and divers Souls, and divers Understandings, and divers Wills, there are divers Persons: But of all these, in Christ and us there is a diversity.

I believe that the Union between Christ and the Glorified, will be neerer than we can well now conceive: But not such as will make us one and the same Person with Christ. I have read in Phanatick Fryers, such as Barbanson, and Benedictus de Benedictis, and in Gibienf the Oratorian, of our Deification, and being Goded with God, and that it is the only perfection to know no being but God: And I have read of such Heathen as Worshipped Demon-Gods, that once were men. And it is the top of the now prevalent Brutism, or Sadducism, to believe that all Souls are but one God, and as Candles that are individuate by the Oily Matter, when extinct, are all
one

To the Reader.

one in the common Air; and that there is nothing but God and Matter. But I hope few good Christians will so far lose the knowledge of themselves, as to take themselves to be the same Person with him that is God: Angels forbid John to Worship them, tho' he took them not for God. Do those Churches exercise Discipline upon such as are one Person with Christ? Do they Excommunicate Christ for sin? No wonder that Dr. Crispe chargeth David as speaking untruth, for complaining of his sin, and Gods displeasure; tho' John says, He is a Lyar that saith he hath no sin, and all God's Saints have profess'd Repentance; but I read not that Christ did ever Repent of sin.

I doubt some will think that I feign Mr. Crispe to say what he doth not, his words are these:

First, He accuseth me as saying [To say our Union with Christ so makes us Flesh of his Flesh, that we are the same *P E R S O N* with Christ; this is so gross, that I will not bestow time to confute it.] He answers [“Nor cannot as long
“as that Text is in our Bibles; we are Mem-
“bers of his Body, of his Flesh, and of his Bones,
“Ephes. 5—— God saith, He that is joyned to
“the Lord, is one Spirit; which is more than a
“Political Member, or a Natural Member either.] I believe that it is more than Political, but not such as maketh us one Person with Christ. Andrew Osiander, is condemned by Protestants for feigning that the Essence of God is our Righteousness. Nestorius was condemned by General Councils, as supposed to feign Christ to have two Persons: What would these Councils have judged of them that feign him to have Million of Persons, or Millions, to be all one Person with him?

To the Reader.

As to Mr. Crispes Epistle, it calleth more for
Pitty, than Confutation: He pretendeth out of his
Notes, to tell what I Preached at Pinners-Hall,
Jan. 17. 1673. and Aug. 11. 1674. (so long since.)
And he begins with a gross untruth, that I said, [“ A
mans first believing is by external Arguments,
not by the Operation of the Spirit, but his after-
believing is by the Spirit.”] I do not believe that
the man purposed to lye, but trusted his false Ears,
and Notes. The World knoweth how voluminously
I have written to the contrary: Never such an
Opinion came into my head: But contrarily I have
copiously proved, that even common Faith, much more
the first justifying Faith, is the work of Gods Spi-
rit: My Catholick Theology, proveth it all at
large. I doubt not but both first and second Faith
is by Scripture Argument; but never dream’d that it
was not the Work of the Spirit: Indeed I find few
of his accusing Notes, that be not falsifications by
his defective or patcht Recital.

I am sorry that he hath wronged the Memory of
such good men as Mr. Fowler, and Mr. Cole, by
telling the World how unstudied, and yet how con-
fident they have been in some points. But he did
worse in citing Dr Manton, that incurr’d their Cen-
sure for defending me in that very Pulpit, where he
saith I Preach’d against such accusers as he; and
was wholly of my judgment. And reciting Arch-
Bishop Usher, who perused my Confession written
against the Antinomians, and altered not a word in
it, before I published it; I got him and Mr. Gataker
to read it (and it was the last Work that Mr.
Gataker did in the World, as his Epistle and his
Sons shew.)

Had the Prefacer read but that one Book, my Con-
fession, written in 1655. and there the explications
of

To the Reader.

• of the Controversies, and the many score plain Texts and Arguments, and the hundred Testimonies of Synod, and Protestant Divines, for the Doctrine which I defend; and specially if he have read my Explication of all these Controversies, in my Catholick Theology, and Methodus, and Dispute of Justification, and of Justifying Righteousness; and yet had call'd for an answer to Mr. Cole or Mr. Fowler, I should have told him that he, and such as he, are too hard or deaf for me to answer.

But he impertinently citeth other men, that say, we are justified by Free Grace, and the Righteousness of Christ, and not by Works; as if he would falsely intimate that I deny it, when I neither trust to, nor know any Righteousness that is not meerly subordinate to the Righteousness of Christ; and take his Righteousness Habitual, Active and Passive, to be the only and perfect Meritorious Cause of our Justification, and Salvation of Grace and Glory: And I wonder not, that Paul counted his own Righteousness by the Law to be dung in comparison of being found in Christ, having his Righteousness. But I abhor the opinion, that Christ's Righteousness given us, is all without us, and none within us, when Christ dwelleth in us; as if 600 Texts of Scripture were all false, that speak of the necessity of an inherent and active Righteousness. I abhor the opinion of any works necessary to Justification or Salvation, or to any common Blessings in the sense of Paul; such as make the reward to be of Debt, and not of Grace. I think few men living, are less tempted to magnify or trust to any worth of their own, than I am. I look not for a bit of Bread, or an hours Ease, or Life, or the Pardon, or Acceptance of one Duty, or of my Holiest Affections (so faulty are they by their great Imperfection) but meerly from the Free Grace of God,

To the Reader.

God, and the Merits and Intercession of Christ. But should I take all for Error that this Preface reciteeth as such, and all for truth that Dr. Crispe and such men write; I should look for wiser men than him or Mr. Cole, to Anathematize me, rather as an Anti-Gospeller, than a meer Antinomian. And I am the soryer for the prefixing of the Twelve Reverend Names; when I find by their Epistles that they had read this Preface, so full of false Citations and gross Error, and say not a word against it, nor against such a Book.

Mr. Cockain, in his Epistle, directing it to them that live Godly in Christ Jesus, tells them, that the Kingdom of God within them, shall never be shaken; and the Divine Nature that hath swallowed them up, shall for ever satisfy them with variety of Contentments. And is not that ours which is within us? And is this Kingdom and Divine Nature, nothing but that which Christ did without us, imputed to be done by us? And if this be no subordinate Righteousness, what doth the word signify so many hundred times used in the Scripture?

Let them but grant Justification by Faith, and let them assign Faith what Office therein they can reasonably imagine, without flat denying all Pauls Doctrine, and they will confute Dr. Crispe. Say but that Faith is imputed to us for Righteousness, and give not the lye to Paul, and sure we shall be reconciled. But if they will tell us that by Faith, Paul meaneth not Faith, but Christ's Righteousness; they must prove that they have more than a Papal Power to make God's Word, by making the Sense, when God maketh but the Letter, before we can renounce the Scripture and believe them. And yet, if they will expound Imputation soberly, we shall grant them the matter (that Christ's Righteousness is accounted to us
of

To the Reader.

of God, as the only Meritorious Cause of our Justification and Salvation) tho' we believe that by Faith, Paul meaneth Faith.

But if they still say, that by Faith is meant only the Object of Faith, and not the Act; could we but get them to forbear Anathematizing Men for being so Learned, as to understand English, we might yet hope at least, to keep the flame of their Zeal out of the thatch within the Chimney; by telling them the difference between the Object of Faith, as such, and the person that is the Object, otherwise considered. In real Existence, Christ, tho' not yet believed in, is the sole meritorious Cause: But it is only in esse cognito, that Christ is the Object of Faith. And School-Boyes that have no damnable Learning, may teach these confident men, that the Object as an Object believed, is the very form in specie of the Act of Faith: It is an Act without it, but not this Act, viz. the Christian Faith. As sin in esse reali is damning, but in esse cognito objectivo, it is the form of the Grace of Repentance; so is it here. But if they will grant that by Faith is meant Faith, and not say that Paul condemneth Justification by Faith, as being but Justification by Works; let them but tell us, how it justifieth: I say not efficiently at all; but only as a meer receptive qualification: If they say as an Efficient Instrument, they give it much more than I do; and lay it on the Act or the *Id* Credere, as they speak: For, what else is the Instrument; I hope they mean not that Christ and his Righteousness is but the Instrument: But of this, more after.

I thought it meet to have recited many hundred Texts of Scripture, which they directly contradict, which good Men should rather believe than them: But if the Reader will peruse my Confession, he will find it there done already. And

To the Reader.

And I thought it necessary to commend the good Lives of many of them (excepting the Schism and Unrighteousness that Faction doth involve them in) lest the Grossness of their Verbal Errours, which come from unskilfulness in Words and Methods, should tempt many to judge of the Men by their Words, and Opinions; and should harden the malignant to justify all their hard Censures and Usage of the Non-Conformists for their sakes. And yet Mr. Crispe is one of my sharp Censurers, for charitably excusing Men from lesser Errours than his own (while he falsifyeth my Words about our difference with the Papists.)

I have said oft, and long agoe, that I cannot be so harden'd against God's miraculous Judgments in New-England, on Mrs. Hutchison and Mrs. Dyer, and the Case of their Governour, and Mr. Wheeler, recited by Mr. Weld, in his Book, called, The Rise and Fall of Antinomianisme in New-England, as to despise those with the Scripture, to bear Satan seeming an Angel of Light or Righteousness. I once more counsel them that are prejudic'd against my Writings, to read Mr. Bradshaw (an Independant) of Justification, Mr. Truman's Grand Propitiation, Ant. Watton de Reconciliatione, Mr. Gataker against Saltmarsh, and on Lucius and Piscator. Ben. Woodbridge (the first Graduate of the New-England Colledge,) Mr. Thomas Warren, Mr. Hotchkins, Mr. Gibbons of Black-Fryers, his Lecture at Giles, Placens in Thes. Salmuriens. Testardus, Codurcus; but above all, Vinc. le Blancks Theses; and the Breme Divines, S. Charles Wolsley of Justification, and the foresaid Book of Mr. Weld a New-England Congregational-man: The Subject of which, I suppose two or three of the Twelve Epistlers (the two Mr. Mathers, if not Mr. Chancy also) will give you a truer Account of, than Dr.
Stubs

To the Reader.

Stubs (a man miserable in life and death) did do.

Once more I conculde, that if Christ was one Person with the Elect, before they were men, he was one Person with those that were no Persons: If he were one Person with them, before their Conversion, he was one Person with Millions of wicked men, and slaves of the Devil, and the haters, and persecutors of Himself, and of Holiness. And seeing they hold that this Union is not dissolvable, do they not feign him now in Heaven to be one Person with all the Elect wicked sinners on Earth?

I still say, I will not lose my Charity as to the Persons of these blind Zealots, and unskilful Talkers: But how conscionably soever they live, it is no thanks to their ungodly unchristian Doctrine. If they prevail to make England believe that elect wicked Infidels are as righteous as Christ; and that it is impossible that any sin should hurt them, or that any Prayer or Duty should do them any good, (the express Words of Dr. Crispe) and that to intend their own good by any, is to wrong the Free Grace and full salvation by Christ (with the rest like this): I should have more hope of the Turks and Heathens, than of that Land that receiveth and practiseth these Principles, notwithstanding Mr. Cokain's Benediction to those that practise what this Doctor taught.

The God of Truth and Mercy, save a poor Nation from the extream Factions that run deeper daily into the guilt of Impenitency and doleful Divisions; and let not sober Peace-makers mourn in despair, over a hopeless Generation of self-destroyers, as having laboured for Peace in vain.

Jan. 15. 1692

A further Advertisement to the READER.

HE that will know whether I rightly cite Dr. Crispe, must read his own Books, especially, Lib. 2. Sermon. 3, 4, 5, 6, 7, 8. 15. and Vol. 1. Sermon. 9, 10, 11. He is so large, that I must give you but a Taste of his Doctrine, in his own Words.

Vol. 2. Sermon. 3. pag. (Edit. 1644.) 88, 89, 90. It is Iniquity it self that the Lord hath laid on Christ. — It is the Fault or Transgression it self — To speak it more plainly, Hast thou been an Idolater, a Blaphemer, a Despiser of God's Word, a Trampler on Him? Hast thou been a Despiser of Government, a Despiser of thy Parents, a Murderer, an Adulterer, a Thief, a Lyar, a Drunkard? Reckon up what thou canst against thy self, if thou hast Part in the Lord Christ, all these Transgressions of thine become actually the Transgressions of Christ, and so cease to be thine, and thou ceasest to be a Transgressor, from that time they were laid on Christ, (which he oft saith, was before we were born) to the last hour of thy Life: So that now thou art not an Idolater, thou art not a Persecutor, a Thief, or a Murderer, (Why will not our Judges believe this, but hang innocent Men?) Thou art not an Adulterer, thou art not a sinful Person, (Why did Christ then justifie the confessing Publican?) Reckon what Sin soever you commit, when you have part in Christ, you **A R E A L L** that Christ was, Christ is **A L L** that you were, 2 Cor. 5. 21. mark it well: Christ is not himself so compleatly righteous, but we are as righteous as he was: Nor we so compleatly sinful, but Christ became, being made sin, as compleatly sinful as we:
Nay,

To the Reader.

• Nay, more; The righteousness that Christ hath with the Father, we ARE the same righteousness; that very sinfulness that we were, Christ is made that very sinfulness before God; so that here is a direct Change: Christ takes our PERSONS, and Conditions, and stands in our stead; we take Christ's PERSON and Condition, and stand in his stead: What the Lord beheld Christ to be, that he beheld his Members to be; and what he beheld the Members to be in themselves, that he beheld Christ himself to be.—Christ himself is not more righteous, than this Person; and that Person is not more sinful than Christ was.

Pag. 91, &c. He at large striveth to prove that it was not only the guilt of sin, or the Punishment that God put on Christ, but the very sin it self. So p. 108. (Having well proved, that Imputation signifieth not, That God lyed, or mis-reckoned, but only reckoned that to be, which truly is: He saith, [That Christ became as really and truly the Person that had all these sins, as he that did commit them really and truly, had them:] Read more, Sermon 6. pag. 139. There is not one Passage of Scripture that speaks of imputing our sins to Christ.

Vol. 1. Sermon 10. pag. 242. For ANY HURT that such sins can do to us, it is not possible; for Christ hath made satisfaction. pag. 239. Tho' sins be committed, there is no peace broken, because the breach of peace is satisfied in Christ. p. 234, 235. That they are to do, they are not to do it with ANY EYE to their own Advantage, that being already perfectly compleated to their hands, before they do any thing: But with an Eye to glorifie God, and to serve their Generation. And page. 236, 237. he is large in threatening them that pray or do any thing for Life, or furthering our Salvation,

To the Reader.

tion; Do this, and live; being the Voice of the Law, therefore we must do nothing that we may live, (or as elsewhere he saith) to be ever the better for it.

P. 230, 231. There is not any Duty you perform, when you have attained the highest pitch, that hath any prevalency or availableness, to produce to bring forth any the least Good to your selves: I say again, There is nothing you can do, from whence you ought to expect any Gain to your selves by doing; you ought not to seek to find in what you do, &c.—No Believer for whom Christ dyed, should have the least Thought in his heart, of promoting or advancing himself, or any end of his own, by doing what he doth, but to glorifie God, and do good to men.

You cannot propound or intend to your selves any possible Gain by Duty, &c. Why then do men plow, and sow, and trade, and eat, &c. Is it not as much against Christ to do good for others, as for my self? Is glorifying God inconsistent with seeking to be saved?

Reader, I give thee but this Taste, to shew thee how truly I cite him in all the rest. I have Five Arguments against these Men. 1. The Essential Nature of Man. 2. The Nature of God, and his Government. 3. The Office and Work of Christ, and Grace. 4. The whole Bible. 5. The Consent of Mankind, especially Christians.

The dismal Effects: 1. The confirming of Thousands in Popery, seeing our horrid Errors. 2. Hardening Malignants in Impenitency, as being but against odious Hereticks. 3. Seducing ignorant Zealots, cheated by good Words and Names. 4. Threatening the Land with uncurable Division. 5. Disaffecting Rulers against us as intollerable.

To

To the TEACHERS of Dr. Crispe's Doctrine.

THE laudable Conversations of many of you, shew, that you are not wholly void of Religion: But it's no thanks to your irreligious Doctrine. It is no wonder that such men would cast out Reason from Religion; for their Religion seemeth to be by meer instinct: But if it must be without Reason, it is hard that they will make it all against Reason. While Reason is essential to man, no wonder then if Religion meet with much Resistance; and if, as one of Mr. Crispe's Authors saith, (*nigro Carbone notandus*) That to cause one to believe in Christ, be as great a Miracle as Christ's Resurrection, and as great an Instance of Almightyness, as any Work that God hath made: No doubt, but it is a hard, and great, and special Work, and an effect of Omnipotency, or else it were no effect of God: For, *omnis potentia est Dei est Omnipotentia*. A Hand or tongue moveth not but by Omnipotency; but all that God doth, are not equal Instances or Demonstrations of Omnipotency; nor are they all Miracles, and as great Miracles as the Resurrection of Christ. Is not the Preaching of the Gospel a means of mens believing? And is that as great a Miracle as Christ's Resurrection, that is wrought by so rational a means, used by man? I am sure St. Paul used not so much to prove the Truth of Christianity from this Medium, [some believed it; ergo, it is true] as by the Resurrection of Christ: Nor is every Woman or Mans Belief as good a Proof that the Gospel is true: I would not have Infidels taught to say, If God damn me for not believing, it will be for not doing that which is as great a Mira-

B

cle

To the Teachers

cle as *Christ's* Resurrection, and as great an Instance of Almighty Power, as the making of Sun and Moon, and of the World: *Overdoing is undoing.*

But if the men that I oppose, be religious, I cannot deny but it must be by *Miracle or Madness*: Consider and judge.

Is it any other to be for Religion, and to preach and labour, and suffer for it, if it have no Goodness in it, and will do no good, and must thus be believed? That is good that doth good. Dr. Crispe is large and earnest in telling us, that nothing that we do, must be done to do us any good, or give us the least Gain or Advantage, nor must such a Thought come into our hearts, that we shall be ever the better for it; for Christ hath already done all that we need. And if it do us no good, it doth good to none. To God it can do none; if we be righteous, what do we give him. Our goodness extendeth not to him, by adding any thing to him. Psal. 16. 1, 2. And to men it can do no good, if it can do none to our selves; for either those men be elect, or not: If they be elect, all their good was perfected by Christ, as well as ours before they were born: And it will be as great an injury to Christ, to endeavour to do them any good, as our selves: And this either to their Souls or Bodies; for Christ hath purchased all good for both: Oh what an Antidote against Charity is here, and against doing good to all men, especially to them of the Household of Faith, and against feeding Christ in his Members!

But if they are not elect, these men say that Christ dyed not for them, to purchase them any good, and to do them good, is impossible; and what a Wrong would it be to Christ, for us to pretend to do men good without him, or his purchase?

of Dr. Crispe's Doctrine.

But they say, we must do it in Thankfulness, for being saved already: But what good is in that Thankfulness, when it doth no good to God or man, to our selves or others? Is not this to trust to works? All Acts with them are Works, and Thankfulness is an Act or Habit.

And if we are never the better for Love, Thanks, and Praises to God on earth, what the better shall we be for them in Heaven? What do these men preach for? What do they gather Churches for? And what do they exercise strictness for, by their self devised terms of their Church-Communion? What do they write for and wrangle for, while they profess that it is not to do any good, to God, to themselves, to the elect, or to the reprobate (which undenyably followeth)? I know you speak for Faith, Prayer, and Holiness, and I think you pray your selves: But to what end, Christ saith, ask and have, seek and find; Dr. Crispe saith, seek not to find: O think not that you shall be ever the better for praying, or any thing else that you do in the greatest height of Piety. Is Prayer only a Thanksgiving? I knew an old Man (one Dishforth, by Calverley near Bradford in Yorkshire) who went among the Followers of Hacket and Coppinger, called, Grundletonians (from the Town where they lived): And going for Novelty among them, they breathed on him, and he came home so transported, that he left his former way of Praying in his Family, with Confession and Petition, and did all by Extasy, and Thanksgiving, and Praise, and so continued about a Fortnight, and then returned to Humility, and repented (himself and his Son were my Informers.)

I wonder that it is not so with all that think praying, hearing, reading, meditating, and Sacraments do no good: And all from a sottish Exposition of [Do this and live,] as if it forbid doing any thing that

To the Teachers

we may live: And from an Unchristian Conceit that Christ giveth us all that he decreeth or purchaseth, as soon as the Price is paid: And that because he freeth us from the Law of Works, and of Innocency, he maketh us lawless; or is a King that hath no Laws, or Laws that are neither the Measure of Duty or Judgment, the keeping of which is no subordinate Righteousness in tantum; because it is not as Christ's, a purchasing Price, and justifieth not primarily nor in totum: Or as if Christ commanded and gave a Righteousness which is no Righteousness; and that because all justifying is not making Righteous, therefore making Righteous is no Justifying, nor any part of it. Its a shame to stay to cite many Texts against these men, where the whole Bible, but especially all Christ's own Preaching, and Parables, are so expressly against them, that I admire with what face these men profess to believe the Scripture. And I wonder not that some of them say, that all the written Word is a Covenant of Works, and only the Spirits inward Work is the Covenant of Grace: And when they tell us (as Crispe, p. 242. Vol. 1. Ed. 1.) That for any hurt that such sins can do us, it is not possible, for Christ hath made satisfaction. I wonder why they preach against that which doth no hurt; and why they excommunicate men for sin; and why they scruple Perjury, Liturgies, Parish-Communion, or any Point of Conformity; yea, why some of them will suffer rather than conform, when it is impossible for any sin to hurt them: Why do your hearers pay you for Preaching against a harmless thing? Why make you so much Complaint against Unreformedness? Sin doth God no hurt; it doth not the Elect any hurt by your Doctrine; for Christ hath satisfied and born all: And the Reprobate are incapable of good, for want of satisfaction for them. I pray you do not speak out this Doctrine to the World:

of Dr. Crispe's Doctrine.

- If you do, I shall be glad that you are confined to your seduced ignorant Congregations. If you will tell the
- World, If you are elect, no sin can possibly hurt you; whatever Murders, Adulteries, Perjuries you commit it is none of your sin, but *Christ's*: It cannot be his and yours too; and if not elect, you have no hope; and if you be elect, you will be never the better for praying, considering, charity, or any Act of Religion, or Justice, which you do, nor must once think to gain any thing by it: How many Converts is this like to make? And what would such a Nation come to? I hope few of the publick Preachers that you call scandalous, preach so scandalously as this. I have one Request to you, that if you, or any other be questioned by the Judges for Murder, Adultery, False-witness, Perjury, or Robbery, you will not say as Dr. Crispe hath taught you [I am no Murderer, Adulterer, perjured Robber, &c. It is Christ that is such a one, and not I; it cannot be my sin, when he hath made it his]; for I doubt, neither the Judges or Jury will believe you: If you believe not me, ask the Judges, whether it be you or Christ that is the sinner? I doubt it is you that will be hang'd.

If you say, [for what may not ignorance say] That it is not at the Bar of man, but of God only, that Christ is the sinner, and not we: I Answer, Know you not that Judges and Princes are God's Officers, and that the Judgment is the Lords; and that what they do according to his Will, he doth by them: He doth not command Rulers to hang men for a sin that is none of theirs. All mens Judgments are Nullities, that are against the fore-known Judgment of God: It is the King that punisheth when the hang-man executeth: God punisheth men by Rulers, and doth it righteously.

To the Teachers, &c.

I write all this, the rather because Mr. Cokain, in his Preface, exhorteth Preachers to go on where the Dr. left: I humbly beseech them first to read and believe, Mat. 5. & 6. and 7, 8. and 13. 18. 25. and all the Sermons and Parables of Christ; and not downright to give him the Lie, and call it exalting him: And for them that report that there are no such Words in Dr. Crispe, as I report, I wonder not while they think that lying can do them no hurt, and is not their sin, but Christs.

And they that believe they are under no Law, may believe that they have no Transgression, nor Christ for them, when they had never any. And to them that talk of inherent Righteousness, as less necessary than God hath made it; I desire them but to mark what Christ saith of it, and to remember that sin is much of Hell, and holiness of Heaven: And that Christ came to save his People from their sins, as more righteous than the Scribes and Pharisees inherently, and to make them a peculiar People, zealous of good Works, and holy as God is holy; and to bethink them whether to disgrace the Building, be to honour the Architect; and whether the worth, or the worthlesness of the Work, more honour the Work-men; and whether the Cure of the Sick dishonour the Physitian: And whether to say, that my Clock or Watch will go by artificial means, or only no longer, than the Work mans Finger only moveth it, do more honour the Artist: And whether the Psalms would so much call us to glorifie God for his Works, if all that is ascribed to his Works, were taken from his Honour. The Lord teach us better to understand that Word, that maketh the simple wise, and not to set Christ against himself, and against his own Honours, Government and Laws,

A

Defence of Christ,

AND

Free Grace, &c.

CHAP. I.

Prefatory.

Ortho. **S** I R, Having my self, and the Congregation which I am Related to, been in danger of the Errours called Antinomian ; I wrote to you, to intreat you, who have done so much heretofore, to Conquer and Extirpate those Errours, to get the London Ministers, to publish their Judgments against Dr. Crispe's Book, and such others, now Re-printed, and rising up with re-newed danger.

Reconcil. You did so, and I answered you ;
 1. That I thought it not seasonable, till the acceptance and success of that Book and such others,

made our danger so notorious and great, as would clearly justify our Confutation : I have written on that Subject so much already, 1. In my *Confession of Faith*. 2. In my *Apologies* against Mr. *Crauden*, Mr. *Aaires*, and others. 3. In my *Disputations of Justification*. 4. In my *Life of Faith*. 5. In my *Justifying Righteousness*, and there against Dr. *Tully*; and my last *Animadversions* on Mr. *Cartwright*. 6. In my *Catholick Theology*, especially the five last Chapters. 7. And in my *Methodus Theologiae*. All which, are unanswered to this day, that I know not why I should be forward to write much more : For they that will not read this that hath been so long written, are not like to read it if I yet write more.

And I am so fearful of stirring up the hidden spark of this mischief, that having written Fourteen Years ago a short Decision of a multitude of these Controversies, I suspended it, lest it should kindle New Oppositions.

2. And I told you, that we have now such publick and dangerous Controversies, about Royalty, Prelacy, Conformity, &c. that it is very unreasonable to make a noise of the Errours and Factions among the Tolerated, though they should somewhat increase by advantage of our silence, till we see what publick settlement there will be.

3. And I confess, I have an opinion that accidentally the Books which you fear, will so effectually confute themselves, that they will occasion more good among sober knowing Christians, than hurt to the ignorant professors, that will be tost up and down with every wind of Doctrine.

For, 1. The whole tenour of the Bible is against them. And will not Christians read the Bible?

2. The Divine Nature on the Soul, and all Christian

- stian Experience is against them. And will not Christians know that Work and Doctrine of Gods Spirit in them?

For Instance, 1. Will they that are saved from Atheism ever believe that the most Holy God is the maker of sins, yea, and made his own Son the greatest sinner in the World, when the Devil himself cannot make one man a sinner, but only tempt him to be such; yea, that God made himself (in the second Person) a sinner.

2. Will Christians easily believe, that our Saviour came to deliver us from sin, by making himself worse than any of us, and becoming the greatest hater of God and Godliness, the greatest Infidel, Atheist, Blasphemer, Murderer, Adulterer, Lyar, Thief, &c. in all the World, and consequently like the Devil, hated of God, and having a Hell in himself? All Christians believe that our sins were laid upon Christ as to their penalty, that he was *Vicarius pœne*, that he suffered for us, the just for the unjust, to reconcile us to God, and that he was made for us, a Sacrifice for sin, that we might be healed by his stripes, and washed in his Blood.

But what Christian can believe Dr. *Crispe* and his Sectaries, that Christ took not only the punishment and guilt (*reatum pœne*) but all the very sins themselves of all the Elect, habitual and actual, privative and positive, of omission and commission, and so really became the most wicked man in all the World; and that he saveth us from sin, by becoming a thousand times worse himself, than any of us; when it cannot be proved that any one Devil had so great a hand in mans sin, as to make all our sins his own? And Dr. *Crispe* well vindicateth God from false Imputation of that sin
to

to Christ, which was not his : But it is by Blasphemy, making that his, which was never his, even the very sins of all the Elect. 3. And do you think any Soul that hath the Spirit of God, and readeth and believeth the Scriptures can believe this Dr. *that no sin can possibly hurt the Elect*, because they are fully saved already by Christ ? And that it is against Christ and his Grace, to intend our Salvation, or any good to our selves by any Duty we do, or to look to be ever the better for praying, obeying, believing, but must do all only in thankfulness, and for the good of others.

4. Do you think that a man (not to say a Christian) can believe that the torments of the *Stone, Gout, Collick, Convulsion, &c.* are no hurt, or no castigatory Penalty ? And that it is no hurt or punishment for an Elect Person to be under decays of Holiness, increase of Sin, prevalency of Temptations, the terrours of God, and loss of his Consolations, and fears of Death : He that can believe all this, may believe *Transubstantiation* against all the senses of mankind. A Hundred of such Instances may be named, which have so ugly a countenance, that men that love their Souls, will be affrighted from *Antinomianism*, by the reading of them. And I further tell you, that too sudden and eager disputing against Heresy, doth but engage men to stretch their wits to find out what to say to defend it, and to take those for Enemys to God and them, who shame their folly.

And I must confess, that tho' I am much for Ministers associations and consultations in order to Concord and mutual Edification ; I am not much for the way of deciding doctrinal Controversies

versities by majority of Votes, remembering what Councils have done that way these 1300 Years, and how often either error or unskilful decisions have the greater number; so that tho' now with us, they will consent against errors; it may be taken for a precedent for erroneous pluralities, to Tyrannize or tread down truth hereafter.

Ortho. *But shall we therefore let Heresy spread unresisted.*

Reconcil. No, But you will let it pass uncured, whether you will or not: You let not ignorance, and pride, go unresisted: But if it were not uncured, there would be no such Heresies. If all the Ministers in *England* subscribe a detestation of gross ignorance and pride, do you think it would cure them? Doth it cure Atheism, Infidelity, Drunkenness, Lust, though all Preachers condemn them?

If you can prevail with these men, to read and consider but one half of that which I have written on these Subjects, instead of reviling that which they never read or tryed, you will not need to call for more Confutations of them.

Ortho. *But a Confutation short and newly published, will be read by those that will not read Books old and large.*

Reconcil. I have staid since your first motion, to see whether there be like to be any apparent necessity of any renewed opposition to this infection; and I acknowledge, that now some necessity appeareth to me, in the new and zealous attempts of the erroneous: But God in great mercy, hath raised up many that are fitter to oppose them, than I that in pain and languishing weakness, have time little enough to meditate on my approaching change. But because the erroneous have learn'd of the transformed Angel of Light, and
his

his pretended Ministers of Righteousness, to call their Errours, *the Preaching of Christ, and Free Grace*, and to say, that all they Preach not *Christ*, but the *Righteousness of man*, that wrong not *Christ* as much as they; I shall by God's help attempt briefly to try, whether indeed they *Preach Christ*, or *Preach against him*; and whether they *Exalt him*, or *Deny him*; and whether they Preach up *Free Grace*, or as *Enemies Reproach* it. And I shall publish a brief Decision of the many Controversies of Justification, which I cast by these Fourteen Years, lest I should provoke any to revive the allay'd quarrels: But their new and earnest Attempts, do now call it out, by telling us, that this evil Spirit is again at work, and call-eth us to a renewed Defence of Truth.

CHAP. II.

An Enumeration of the Errours which have corrupted Christianity, and subverted the Gospel.

Reconcil. **B**Efore I give you a Confutation of the Errours of the *Anti-Gospellers*, I will promise these two things:

1. I will here give you a Catalogue of their Errours which I am to Confute. 2. I think it needful to caution you, what to think of the Persons, that you Censure them not too hardly, tho' the Errours as worded, be very great.

I. And 1. As the general Fault of their Errours, is the confounding of things which greatly differ; so by this, they corrupt the Doctrine of *Adams* Communication of sin and guilt to his posterity, and thereby raise more dangerous Errours.

They

They feign, that God made a Covenant with *Adam*, (and all his Posterity say some, as in him) that if he stood, God would continue him and his Posterity; and if he fell, God would take it as if all his Posterity then personally, sinned in him; and so, that either we were all then personally in him, or God by Imputation would take us to have so been: And so that God's Covenant and Imputation, made *Adams* sin, ours, further than it is by natural propagation; not truly distinguishing between our being *Personally* in him, and being but *Virtually*, and *Seminally* in him: And feigning God to make *Adam* not only the Natural Father and Root of Mankind, but also Arbitrarily, a Constituted Representer of all the Persons that should spring from him; and so that God made them sinners, that were none, and that, before he made them men.

II. Whence they infer, that Christ was by Gods imposition and his own sponson, made the Legal Representative Person of every one of the Elect taken singularly; so that what he did for them, God reputeth them to have done by him.

III. Hereby they fallly make the Person of the Mediator, to be the legal Person of the sinner, and deny the true Mediatorship.

IV. But they cannot agree, when this Personating of the Elect began: Some say, It had no beginning, but was from Eternity; because Election was from Eternity, and we were Elected in Christ; and so were Persons from Eternity in him.

V. Others say, That it began at the making of the World, Christ being then the first of Gods Works in a Super-angelical Nature, emaning from the Divine, which contained all our Persons in it; as the Beams are of, or in the Sun.

VI. Others

VI. Others say, that this Personation began at the giving to *Adam* the first Law or Covenant of *Innocency*, and that Christ was a person in the Bond or Covenant: And that the meaning of it was, *Thou or Christ personating thee, shall perfectly Obey; or Thou or He shall Die the threatned death for Sin.*

VII. Others say, that this Personation began at the making of the Promise, *Gen. 3.* of the *Seed of the Woman*, &c. And so, that Christ personated none under the first Covenant.

VIII. Others say, that it began at Christs *Incar-nation*, when he took the Nature of Man, and there-with all our Persons.

IX. Others say, that it began on his Cross, or at least, at his Humiliation, and that he only suffered in our persons.

X. Others say, that it begins at our Believing and our Union with Christ by Faith; and then he by Union personateth us.

XI. They deny Gods Covenant or Law of *Inno-cency*, that required our Personal Obedience, as the condition of Life.

XII. They forge a Law that God never made, that saith, *Thou, or thy Surety, shall Obey Perfectly, or Dye.*

XIII. They falsly say, that God justifieth none that are not really or imputatively perfectly *Inno-cent*, *Obedient*, and such as never *Sinned*, but kept all that Law.

XIV. They confound Gods Covenant with Christ as Mediator, imposing on him his Mediatorial part, and the Covenant of the Father and Son, with falsn Man, imposing on them the terms of Recovery and Life.

XV. They hold that the first Law (and some of them also *Moses's Law*) is done away as to all

Chap. 2. of their Errours described. 9

all the Elect, but is still in force to all the Reprobates, and was in force to Christ: But whether it bound him to Obedience as our Representative antecedently to mans fall, or only consequently, they are in their confusion at a loss. And they hold that its curse and penalty sentenced after the fall by God, fell on all the Reprobate and on Christ, but none of it on any of the Elect, as having been suffered by Christ fully for them.

As I have said, The promissary part of that Law ceased, and so did the condition of the promise, by mans sin making it impossible; but the threat did *transfire in sententiam*: And if Christ was antecedently in the bond of Obedience for us, he was bound not to Eat of the forbidden Tree, and bound to dress the Garden, and bound to take Eve for his Wife, &c. which are all false.

If he were bound by it as our representative after the fall, it bound him when it ceased, and bound not us, which is false: And therefore it was only the Law of perfect Innocency anew imposed on himself, by the Mediatorial Covenant that bound him.

And if the Penal Sentence and Curse, be Executed on all the Reprobate, then it is not ceased: And then it must be a Penalty, and that Curse, even on the Elect before they believe, because till then, they have no part in Christ. And after they believe, they must bear part of that Penalty, called a Curse, which was fixed, and not reversed and pardoned; that is, The privation of those degrees of Grace, Peace, and Joy, which they should have had if there had been no sin: The Curse on the Earth, Sorrow in Child-bearing, and Death: These cease not now to be Penals, but are Sanctified Penalties. A Curse turned to a Blessing; an Evil made a Medicine

Medicine to our good ; Correction is truly Penal, tho' profitable ; Christ suffered to attain his own Ends, and not to cross them ; His Ends was not to free the Elect from his own Government, or Correcting Justice.

XVI. They affirm, that the Covenant is made only with Christ, for us, but not with us : As if God made none with man, and Baptizing and Christianity were not Covenanting.

XVII. They feign God to have made an eternal Covenant with his Son ; that is, God imposing on God, the Law of Mediation.

XVIII. They most dangerously affirm, that Christ took not only the punishment of our sin, and that guilt, or *Reatum pœne*, which is an assumed obligation to suffer the punishment deserved by us, (to be *Vicarius pœne*) but *all our very Sins themselves* : the very *Essence* of the Sin of *all the Elect* ; the *Reatum Culpæ* : So that, tho' he never did sin himself, yet all our sins, habitual and actual, positive and privative, of commission and omission, became truly and properly Christs own sins : And so, that he was truly judged a hater and blasphemmer of God and Holiness, and the greatest murderer, adulterer, thief, lyar, perjured Traytor in all the World, the sins of all the Elect being truly His sins. Of which *Dr. Crisp* is positive and large.

XVIII. They say, that God laid these sins of ours on him, and made him properly sin for us, and not only a Sacrifice for sin : And so, that God is the Maker of the greatest Sin.

XIX. They say, that Gods Imputation being truly but the accounting one to be what he is ; had not God made him a Sinner, his imputing or reckoning him such, had been a Lye ; which is true, tho' they niser Falshood from it, taking Imputation of Sin, strictly for a true Estimation.

XX. They

XX. They that make this Imputation to be before the Incarnation, make God to make himself this great Sinner ; that is, Christ while he was meer God: And so make us a wicked God. When Satan can but Tempt us to sin, and its not proved that any one Devil is guilty of all mens sins, they make God guilty of all; yea, they that lay it on Christ only after his Incarnation, lay it on him that is God.

XXI. They that feign Christ to have personated us in his first Covenant of Redemption, make us by him, to have Covenanted to Redeem our selves, and to do the Mediator-work.

XXII. They feign Christ to have made such an Exchange with the Elect, as that having taken all their Sins, he hath given them all his Righteousness; not only the *Fruit of it*, but the *Thing in it self*: So that they are as perfectly Righteous as Christ himself, and so esteemed of God.

But here they differ; 1. Some say we have only all his *Passive Righteousness*: Some say also all his *Active*: 3. Others also all his *Habitual*: 4. Others, all his *Essential Divine Righteousness*; and so are Goded.

XXIII. This perfect Righteousness, they say we have at least from the time of Christ's death, before we were born, or had any personal Bbeing.

XXIV. Hereby they must needs feign Christ, and us to be one and the same Subject; or else the same Accidents, Habits, Acts and Relations to be in divers Subjects, still the same, which is a contradiction.

XXV. Hence they say, that the elect have no sin, because it is all Christ's, and cannot be his and theirs also.

XXVI. They say that Christ having perfectly

done the Work of a Saviour, we are perfectly saved, and want nothing necessary to Salvation.

XXVII. They say all sin past, present, and to come, are pardoned, even that not committed (that is no sin.)

XXVIII. They say, that it is not possible that sin can do an elect Person any hurt, Christ having been a perfect Saviour from it all; so Dr. *Crispe*.

XXIX. They say, that no Prayer, or Duty, or Act of Man, can do us any good, or further our Salvation, Christ only having done it already for us: so *Crispe*.

XXX. They add, that to pray, hear, read, obey, or do any Duty, *as a means to our own Good, or Salvation*, is to sin against the *Free Grace* of Christ: But that we must do it, 1. In thankfulness to Christ, that hath saved us. 2. And for the good of others.

As if it were not as injurious to *Free Grace*, to seek other mens Salvation as our own; or we might not do good in love to our selves, as well as to our Neighbours: Or, as if we ought not to plow, sow, labour, eat, drink, build, &c. for our good; because Christ is all: By this it seemeth, that Dr. *Crispe* did not preach or write his Books to do any good; because he took that to be a denial of Christs Grace.

XXXI. They say, that under *Moses Law*, David and the Elect, were not pardoned, till they had sacrificed: But under the Gospel, all the elect are absolutely pardoned, without any delay, or condition, or means on their part; as if there had been so vast a difference between the Fruits of Christ, and the way of his Justification, then and now.

XXXII. They say, that Pardon and Justification are absolutely perfect at the first, and so no more to be after forgiven, nor any punishment to be emitted or removed.

XXXIII.

XXXIII. They say, that no elect person suffereth any the least punishment; because all is forgiven, and Christ suffered all; and that no Pain or Correction is now penal, or for sin.

XXXIV. They talk of our being freed from the Law, in so undistinguishing universal Words, as if they knew no Law, but that of Innocency to *Adam*, and that of *Moses* to the *Jews*, and thought it were a priviledge to be lawless, or that Christ had no Law; and so there were no Transgression.

XXXV. They hold, that Christ was no Law-Maker, and so must infer, that he was no King, and had no Laws of his own, to Govern or Judge by; and so deny a chief Part of his Office, and his Kingdom, and Government, who is King of Kings.

XXXVI. They say, If God should punish any sin of the elect, it would be injustice; because it is all punished already on Christ, and the Debt is fully paid by him.

XXXVII. They take God's Covenants and Laws to be things so different, as that a Law is not his Covenant, nor his Covenant a Law: Whereas, *συνθήκη* signifieth both; that is, God's Statute-Law, containing the determinate Terms of Duty, Reward and Punishment, Life and Death; and both have the same parts, his Law having Precepts, Prohibitions, Promises, and Threatnings; and his Covenant, as his hath the same: And when it its *συνθήκη*, it becometh a mutual Covenant by mans Consent; and the Law bindeth Subjects to that Consent.

XXXVIII. They are so much for a Christ without us, that they write as if the Work of Christ within us, and by us, were a Dishonour to Christ, that causeth it, if we praise it: As if the Praise

of the Structure were a dishonour to the Builder ; or the Cure were a dishonour to the Physitian, or the Glory of the World, if praised, were a dishonouring of God. God praiseth his Servants, and their Grace and Works ; but if we praise them, they say, we rob Christ of his honour.

XXXIX. They seem to hold, that Christ doth all the Work of our Salvation, immediately, without Instruments, or Means : And all that is ascribed to subordinate Causes, were derogate from him : And so Apostles, Miracles, Scripture, Writings, Preaching, were no Means of Good, or injured Christ ; as if Sun and Moon, Angels and Men, dishonoured God.

XL. While they say, that no Duty must be done, for our own good, or salvation, they destroy natural necessary self love, and directly would drive out all true Religion from the World, and harden all the wicked in ungodliness, by taking away those Motives, without which, no men are converted, or saved, and kept from sin.

XLI. They hold, that whatever Law or Promise in Scripture, hath any condition, is part of the Law of Works : And that the Law or Covenant of Grace, is only of what God will actually and absolutely himself effect, or that Efficiency it self ; as if the Gospel were a Law of Works.

XLII. Accordingly, they hold, that God doth not make any conditional Promise, or threatening a means of his Spirit, or Christs communicating of Free Grace : And so that the Gospel hath no conditional Promises, tho' there be conditional Words ; not understanding that God, who is Life, Light, and Love ; Power, Wisdom and Goodness, worketh by all three, and printeth the Image of all on his Elect, working by efficient Motion,

tion, sapiential Order, and amorous attractive communication.

XLIII. They hold, that no mens sins were the cause of *Christ's* Sufferings, but the Elects: And that the rest are damned for want of a sufficient Sacrifice offered for them.

XLIV. They hold, that all the Mercies that the Non elect have in all the world, are given them without the Purchase of *Christ*.

XLV. Yea, many hold, that none but the Elect have any Grace, or any Mercy: because it will end in their Damnation: And so Conscience hath no just Accusation, in Hell, or here, as for any sinning against Mercy; nor do they owe God thanks for any.

XLVI. Whereas God hath made, through *Christ*, a general Act of Grace, or Gift of *Christ*, Pardon, and Life eternal, to all the World, on condition of fiducial Acceptance of it as a Free Gift, and commanded the Offer of it to all; and will doubly condemn the final Refuser; and by this Gospel-gift, as his Instrument, pardoneth, and justifieth the believing accepters. These men deny the very being of this Gospel-Act: They deny it to be either *Christ's* Law, or Covenant, or Grant.

XLVII. They hold, that *Christ*, in our stead, did all that the Law bound us to do; as if he had been a Husband, a Father, a Souldier. &c.

XLVIII. They say, That *Christ's* satisfaction by Sacrifice, was the the *solutio ejusdem*, the payment of the same debts of suffering that was due to us; and not properly satisfaction, which is, *Redditio equivalentis*, or *tantidem alias in debiti*: as if he had suffered death Spiritual by loss of Holiness, and the torments of Hell by an accu-

sing Conscience, and the hatred of God.

XLIX. They say, That by the Imputation of his Righteousness, habitual and actual, we are judged perfectly Just; that is, such as have no sin, yet he suffered in our Person for our sins; which we are reputed never to have.

L. They say, That the Inherent and Active Righteousness which consisteth in our Faith, Repentance, Love, and sincere Obedience, wrought by Christ in us, doth not Constitute us Righteous in Subordination to Christs meritorious Righteousness, in any part or degree; that is, that it is Righteousness, that *in tantum*, maketh no man ever the more Righteous, than if he had it not; *q. d. Albedo quæ non facit album, or Paternitas quæ non constituit Patrem*; not distinguishing universal and particular Righteousness.

LI. They talk of Justification, in meer ignorant confusion; not knowing the various senses of the Word, or the divers parts of the Work: They deride, that distinctions which no reason can deny; they confound *Justifying Efficiently, Justifying Constitutively, Justifying Virtually*, by the Gospel-Gift, or Law of Grace; *Justifying by Evidence, Justifying by Witness, Justifying by Plea and Advocate, Justifying by Judicial Sentence*, and by Execution. They set the Causes against each others, as if it were a thing that had but one Cause; when they meet with the word used for Sentential Justification by decisive Judgment; they Exclude all the included and supposed Acts, that is, *making Men just Efficiently, constitutive Matter and Form, or Subject and Relation*; the Gospel Donation and Condonation, and all such previous Acts: And when they have done, not knowing what they affirm or deny; they only cry up, the name of Christs Righteousness Imputed,

puted, not knowing what *Imputation* is, nor what sort of Cause *Christs Righteousness* is, whether *Efficient*, or *Material*, or *Formal* by *Constitution*, and and think its true *Meritorious Causality* is too little. And in their description, exclude *sentential decisive Justification*, which they had denominated it to be, making it to be only the *Donation* of *Christs perfect Righteousness* as in its *Essence*, to be ours; and so joyning the efficient and constitutive Causes, yet leaving out the *Instrumental Efficient*, which is the *Gospel Donation*, or *Covenant-Gift*, and calling *Faith* the *instrumental Cause*, which is no *Efficient Cause*, but a *Moral Reception* of the *Free-Gift*, and a *Moral Qualification* as a *Receptive Condition*, for our Title to the possession: And whereas God never *Judged a man Righteous*, till he had made him *Righteous*; they say, That to *Justify*, is not to *make Righteous*, but to *judge Righteous*, and yet describe *judging* by *making*: Yea, and exclude the *sentential Justification* at the day of *Judgment*, thinking that it is all perfectly at our first *Justification* Sentenced. As if God the Father, Christ as King, or Prophet, the Holy Ghost, the Covenant of Grace, Faith, had no hand in our *Justification*, but *Christs Righteousness* imputed only.

LII. They talk much against being *Justified* by the *Id Credere*, the Act of Faith; and when they have done, ignorantly, are the maintainers of it against those that deny it. For when we say that *Faith doth not Justify us*, as that Phrase signifieth *Efficiency*, but that we are only said to be *Justified by it*, as signifying a *Receptive Condition*, or *Qualification*; they say, that it *Justifieth us* as an *Instrument* which is an *Efficient Cause*: And it is the very Act or *Id Credere* (or nothing) which they call that *Instrument*: And thus they

make a War against themselves, while they ignorantly accuse they know not what.

LIII. They blindly take *Paul* by *Works* to mean all humane *Acts*; when as, 1. The whole scope of his disputing, is, against *Justification by the Works* which are set in opposition, or competition with *Justification by Christ*, and by *Free Grace*, such as the *Jews* thought the keeping of *Moses's Law* was; which is the Law that he doth all along speak of. 2. And he expressly describeth the *Works* that he excludeth, to be those that are supposed to make the Reward to be of Debt (for the value of the Work) and not of Grace: And do they know any Protestant that is either for Justification, or Salvation by any such Works, or for the being of any such? 3. And is not Faith a humane Act? And doth not *Paul* most plainly and frequently say, we are Justified by it? And did he call Faith, Works?

LIV. But to answer this, they erre as grossly, saying, that [by Faith imputed for Righteousness] and our being Justified by Faith is not meant the the Act or Habit of Faith, but the Object, Christ's Righteousness; not sticking hereby to turn all such Texts into worse than Nonsense; Put Christ's Righteousness instead of the Word [Faith] in all those Texts, and try how it will run? And why is Faith named if it have no part in the Sense? They say, That it Justifieth not as a Work: I say, it Justifieth not efficiently at all; much less as a Work in Paul's sense, that maketh the Reward to be not of Grace, but of Debt. Nor doth it Justify as an Act in genere; for then, a quatenus ad omne, every Act would Justify; nor yet as a meer good Act or Work: For then, every good Act would Justify as it doth. But we are Justified by, 1. This Faith in specie, which is our Fiducial

ducial Reception of Christ. 2. And that as it is formally made by God, the condition of our participation of the Gift, which is Christ and his Justifying Meritorious Righteousness. Christ is not instead of *Faith*, and *Faith* is not instead of *Christ*: It is Christ believed in, and received; and not Christ without *belief* and *reception*.

And when they say, That it is the *Object* and not the *Act*; they multiply the Proclamations of their undistinguishing ignorance, unskillfully pretending to distinguish: For the *Object Christ*, is considerable; 1. In *esse reali*, in himself. 2. Or in *esse objectivo*, which is, but in *esse cognito*, in Idea or Notion: Christ in *esse reali*, indeed, Justifieth us, by Dying for us, and Meriting for us, and doing that which Faith never did: But Christ in *esse objectivo*, or *cognito*, and in our minds, is the form of this Faith in *specie* it self, and not to be Justified by the *Act* of Faith in Christ, is not to be Justified by the Object as such; for the Object essentially specifieth the *Act*; thus illogycal heads confound Holy things.

LV. But these that must have the *Obj &* of this Faith only to Justify, exclude most essential parts of the Object it self. The Baptismal Faith, is not their Justifying Faith: Belief in God the Father, and in the Holy Ghost, is none of it, and so God the Father, and the Holy Ghost, are none of the Justifying Object; when as it is essential to Christ, as the Object to be one with the Father, and sent by Him, and to be his express Image, and the way to Him, &c. And to be Conceived by the Holy Ghost, and to be attested and to operate by him.

LVI. Yea,

LVI. Yea, these undistinguishers are such dividers, that they exclude most that is essential to Christ himself, as Mediator, from being the Object of their Justifying Faith: It is not his Prophetical Office, nor his Holy Example or Doctrine; nor his Kingly Office, either in Legislation or Judgment; tho' it be as King, that he Justifieth by Sentence and Execution: It is not any part of his Priestly Office, but his Righteousness, habitual, instead of habitual and original Righteousness; active, instead of our active Righteousness; and passive instead of our punishment: It is not his Priestly Intercession in Heaven, nor his giving the Holy Ghost, nor his Raising, Judging, or Glorifying us, that are the Objects of this Faith.

LVII. But yet they will fallaciously seem subtle by distinguishing, and say, that tho' none of these are the Objects of *Fides qua Justificat*, Faith as Justifying, yet they are the Objects of *Fides quæ Justificat*, of that Faith which Justifieth by another Act, meer fallacy. 1. Here they must take *Faith* for the *Habit*; for if it were for the *Act*, two divers Acts are not the same. 2. How is that *Habit quæ Justificat*, when they say only Reception by its Instrumentality Justifieth; and that's only the *Act*? 3. But *qua Justificat* fallaciously implyeth that *Faith Efficiently Justifieth*, whereas it is only a *Dispositio Moralis Receptiva* as a *Condition* (and they deny its constitutive Causality) and that (*Fides qua Fides, Justifieth at all*) and as a dispositive Condition, it is a belief in much more than Christ's Imputed Righteousness.

LVIII. And these ill dividing men, pretending to subtilty, telling us, that it is but one Act of Faith by which it justifieth, are so far from being able to tell what that one Act is, That, it is enough
to

to cast all their Disciples into despair, if, till they know it, they must not know that they are justified.

LIX. For they feign it to be one only Physical Act, whereas, in Moral Subjects, an Act containeth many Physical Acts: Faith in Christ is a Covenanting Act, like a contract of Marriage, or between Prince and Subjects, or Captain and Soldiers, which is many Physical Acts.

LX. Hereupon they are at a loss in what faculty it is, whether the Intellects Assent, or the Wills Consent, or Affiance or Practical Obedience; and whether it be one Act only *numero*, or only *specie*, and what individuates an Act?

LXI. And they unavoidably cast men upon their supposed *Justification by works*, while they feign all Acts, save that one (they know not what) to be Works: Yea, many take every Act to be *Works*, as is aforesaid.

As when they say, that it is *only resting on Christs Righteousness, as made ours in it self by imputation*; they hereby make the Belief of the Godhead, and of the truth of the Gospel, and of the Life to come, and Repentance, and Confessions, and Love to God and to Christ, and Thankfulness, and Prayer, and Self-denial, to be all works of the Law, which Free Grace in this excludeth.

If *Assent* be that one Justifying Act, then he that thinketh it is Consent, or Hope, or Trust; or that denying his own Righteousness is any part of it, is fallen from Grace, by looking for Justification by Works.

LXII. They do not only say, that Grace is not free, if it have any positive Condition, but also if it have any negative Condition; that is, that if a pardon be offered a Traytor, on Condition that he

he will not refuse it, cast it in the fire, and spit in the Face of him that offereth it, or will not seek his Death : this is no free pardon, unless he may have leave to hate and stab the Prince that pardoneth him.

And here you see what these take for *Works* ; even such things as are neither *Works* nor *Acts* at all, but meer nothings. Not to resist, oppose, refuse, dispise *Grace* : not to believe the *Devil* and his agents, that call *Christ* a deceiver, and that deny *God* and the life to come : I do not say, that such meer negatives are all the condition of pardon and justification ; but these are included in the positive condition ; and yet to take any of these for any part of the condition, is supposed to be, to look for Justification by *Works*, because all such conditions are taken for *Works*, save one simple *Act* of Faith.

LXIII. This is because they know not what a meer Condition is, when they have laid Salvation on the denial of it ; when as it is no cause at all (as such) of the effects, but as imposed, it is a bar put to the effect till the Condition be performed ; as the Lawyers say, *Lex addita negotio quæ donec præstetur eventum suspendat* ; and as performed, it is the removing of that impediment. Opening the Windows, or not shutting them is no cause of the Light ; nor opening our Eye-lids any cause of our seeing ; but a removing of that which hindereth the light : It is a necessary disposition of the Receiver, but no efficient cause of the effect ; and so is Faith to our Justification or Pardon.

And therefore note, That whereas many Reforming Protestants write for the instrumentall Interest of Faith in our Justification, I number not them with the forementioned subverters of the Gospel ; for
by

by *Instrumentality* they mean no *Efficiency*, but *Receptivity*; unhappily using the name of an Instrument improperly and without due explication; and as Dr. Twisse tollerably calleth it, *Causam dispositivam subjecti recipientis*; so Dr. Kendal likeneth it to boys playing at ball or cat, that make their hats the instruments to catch the ball or cat in: This giveth them no efficiency, so that they only mis-carry by choosing an equivocal Name, and placing too much of the Controversie on that Name, when there be proper words enough at hand; and also in that they distinguish not duly, between *Physical* and *Moral Reception*, when they should tell us that *Faith* is not the *Physical*, but the *Moral Reception of Christ*, to *Receive in sensu Physico*, is nothing else but to be the *Passive terminus*, of an Agents efficiency, and is signified by Passive Verbs. To receive *Justification*, *Sanctification*, *Adoption* Physically, is nothing but *Justificari*, *Sanctificari*, &c. to be Justified, Sanctified, Adopted: But to receive Morally, is *Accipere*, to accept the gift by consent, and exercise that consent by contract, and containeth (as is aforesaid) many Physical Acts; as to receive a Tutor, a Master, a Physician, a King, a Husband, &c. And such is Faith, a receiving (not of righteousness only) but of Christ with all his offered benefits.

And when they say, that other Acts or Graces may be *Conditions*, but none but Faith is the *Instrument*; 1. Certainly that called by them *Instrumentality*, is but the *to credere*; the Act it self in *specie*, and the *Conditionality* is the nearest reason of its Interest in our Justification. 2. And there is nothing more in the Nature of *Assent*, *Trust*, or any Act of Faith, besides meer *Acceptance* or *Consent*, why they should be called *Receiving*, than in *Love*,
Desire,

Desire, Gladness, Hope, or Seeking. 3. And *Accepting* Christ as our Teacher, King, and Intercessor in Heaven, is as much conditional and necessary to our Justification and Salvation, as accepting his Justification and Deliverance from Punishment. That which men are most averse to (Love, Holiness, and Obedience) is made the Condition of that which men more easily accept.

And indeed those that (*in sensu Physico*) they call *Other* Conditional Acts, are but modifications, or parts of the same *Moral* Act which is the Condition. The Faith by which we are justified, is that true *Christianity* which includeth our believing consent to God the Father, Son, and Holy-Ghost; our belief of Christ, and our thankful acceptance of him to be our Teacher, Intercessor or Priest, and King, with his offered Grace; and that this acceptance is with *Desire, Love, and Hope*, exprest in a holy Contract or Covenant. This is the Souls Marriage with Christ, and Allegiance to him, and it includeth the renouncing our trust in all Creatures, or in any Righteousness of our own, so far as they would usurp the least part of Christ's Office, Work, or Honour.

None of all this is Justification by Works.

LXIV. They erroneously tell us, That nothing is properly a *Condition*, which is it self a *Free Gift*. As if God could not *Command* and *Give* the same thing, and make his *Command* a congruous means of *Giving*.

LXV. They erroneously hold, that nothing can be called a Condition of one Gift of the Covenant, which is not a Condition of all: Whereas God hath many Antecedent Gifts before any Condition be so much as imposed: Without any Condition, he gave us our Being, and gave us a Saviour,

viour, and the Gospel, and the conditional *Covenant*, and offers of Grace: And why may not the reception and use (or not rejecting) of a former Gift of Grace, be made a condition of the giving of more? *To him that hath, shall be given*: may not Faith be the gift of God, and yet be the condition of Justification and Salvation?

LXVI. They erroneously hold, that when a man is once justified, the continuance of his justification is Absolute, and hath no imposed conditions: contrary to Christs own words, *Joh. 15.* and many plain texts of Scripture.

LXVII. They erroneously put *Free Grace* and *Free Will* in such opposition, as if nothing could be an act of Free Grace, which imposeth any condition on Free Will: which is true, if by *Free Will* they mean *Freedom* of Natural sufficiency, as Free without Grace from vicious habits and inclinations; for we have no such Free Will: But these men know not what *Free Will* is, nor distinguish Freedom from Prohibitions, and from Constraint, and necessitating predeterminating efficient Premotion, from Moral Freedom.

LXVIII. In some points forementioned about *Faith* and Justification, the unapt Words and Methods of some Reformers give them advantage; But Dr. *Crispe* and the gross *Antinomians*, take *Faith* to be neither Cause nor Condition of Justification, but meerly the receptive belief, that we are Justified already (before we were born); so that Faith justifieth only in our consciences, which is but to be conscious that we are Justified.

LXIX. Accordingly Dr. *Crispe* maintaineth, that Election and Justification are known only by two means, The Spirit within revealing it, and Faith receiving it; that is, The Spirit inwardly say-

ing, *Thou art Elect and Justified, and Faith believing this*; so that neither of these Justifie us, but only make us know it.

LXX. They mistake the meaning of the *Witness of the Spirit*; As if it were but an inward Inspiration and Impulse equal to a voice, saying, *Thou art Elect and Justified*; Whereas it is an Inherent Impress, and so an objective Evidencing witness, even the Divine Nature, and Image of God, and the habit of Divine filial Love, by which Gods Spirit marketh us out as adopted: As likeness of the child to the Father, and love, are an evidencing witness of true Son-ship: And as Reason is a witness that we are Men; And as Learning is a witness that we are Learned: So Sanctity is an evidencing witness that we are the children of God; *Holiness to the Lord*, is his Mark. And he that nameth the name of *Christ*, departing from iniquity, hath Gods Impress: Yet there are other subsequent parts of the Spirits witness; that is, 1. Causing us to exercise; 2. And to know the Grace that he hath given us; 3. And exciting in us a joyful perception of it.

LXXI. Hereby they destroy the assurance and comfort of most (if not almost all) true Christians in the world; because they have not that inspiration or certain inward word of assurance, that they are Elect and Justified. I have known very few that said they had it: And of those few, some fell to Debauchery, and some to doubting. And though Prophetical Inspiration prove it self to them that have it, its not possible for others to know, but that a counterfeit Fanatick conceit may be it.

LXXII. Hereby the Ungodly are dangerously tempted to damning presumption, and security: while,

while, if they do but confidently believe that they are Elect and Justified, they are quieted in sin.

LXXIV. Dr. *Crispe* copiously maintaineth, that a Man cannot be sure that he is Justified either by *Sincerity*, or *Universal Obedience*, or love to the Godly, or any such Grace; To the dishonour of Holiness, the contradiction of Scripture, and the overthrow of the comfort of Believers.

LXXV. They tell us, that we must not fix set times for Prayer, or other Worship,, but stay till Gods Spirit move us, or tell us when to Pray. As if God were not the God of Order, but of Confusion; and did not move us as reasonable creatures, by a rational guidance of us: They would be loth to follow their crooked Rule in common things, and to keep no set-times for their Trading, Labours, Dyet and Rest; and not to work or eat, or sleep, till the Spirit moveth them. And God maketh use of Reason and Order, in things Spiritual as well as in things Natural: And the Spirits of the Prophets are subject to the Prophets.

LXXVI. They reprove us for perswading Unconverted Men to Pray, because the Prayer of the Wicked is abominable; and they should stay till they have the Spirit of Prayer: And is a Tavern or a Whore-house, a fitter place to get that Spirit, than on their knees by Prayer? when God himself saith; *To thee shall all flesh come: seek the Lord while he may be found; call upon him while he is near: Let the Wicked forsake his way, &c.* wicked Prayers of wicked men, that are but to quiet them in sin, are abominable; and no prayer of an Impenitent unbeliever hath any promise of certain success. But *Ahab*, and *Nineve*, and millions of Sinners have found, that there are some

D

prayers

prayers of the unregenerate, that are better than none. And do they think, when we perswade them to Pray, that we perswade them to continue Impenitent? No, it is but perswading them to Turn and Live: For praying is a returning motion, and we say but as *Peter, Repent and Pray, if perhaps the thoughts of thy heart may be forgiven thee.* Not to exhort men to Pray, is not to exhort them to desire Grace, and true Conversion: Common Grace, and Natural Self-love have their desires, which are not all in vain; its better to be near the Kingdom of God, than to be despisers of it.

God hath fixed the time of the Lord's day, and the undisposed must not say, we will not keep it till the Spirit *move* us; As it is a duty to Relieve the Poor, so it is to Pray, as soon as God commandeth it; and none must say, I will not Give or Pray till the Spirit move me, but wait for more help of the Spirit in the way of duty.

LXXVII. That, because no man can come to Christ too soon, therefore no man can too soon believe that he is Elect and Justified, though he have no evidence to prove it, and though he know not God, or Christ, or the Spirit, or the Gospel.

LXXVIII. That men are bound to Believe that Christ Believed for them, and Repented for them, and must no more question their Faith and Repentance than they must question Christ (as *Salt-marsh* speaketh), as if Christ had had Sin to repent of, or a Saviour to save him from it; and, as if this were no Covenant-Condition required of our selves, as necessary to our Justification. They may next say, Christ that is Holy for them, shall be Saved in stead of them.

LXXIX. That

LXXIX. That to Believe, that we are Elect and Justified, is *fides Divina*, a Believing the word of God, because his Spirit's witness of it, by inspiration is his word.

LXXX. That nothing done by an unregenerate man, by common Grace, maketh him any fitter to Believe and be Converted, than if he were without it, because it is sin.

LXXXI. That it is no Grace, which is not irresistible; and because we cannot Merit it, we cannot resist, and forfeit it.

LXXXII. That Pardon and Justification, being perfect, the first *Moment* of our Faith, therefore it is only one momentous Act of Faith only that Justifieth us; and no Act of Faith it self Justifieth us after that hour. This is held by the more moderate sort, who say not, that we are Justified before Faith.

LXXXIII. That we must act *from Life*, but not *for Life*; as if *Natural Life* were not to be used for *Spiritual Life*.

LXXXIV. They hold, That Sin being all (past, present, and future) Pardoned at first, we must not ask Pardon any more, but only the fuller Belief and Sense of Pardon.

LXXXV. They hold, that no Sin, or declining of a Justified Person, should ever make him doubt of his Justification.

LXXXVI. They hold, that the meaning of *Rom. 8. 28.* is, That all the sin that an Elect, or Justified man committeth, shall certainly work for his greater good, when the Text speaketh but of Enemies and Sufferings, and all the Providences of God; As if it were the way of God's Wise and Holy Government, so far to encourage men to sin, as to assure all that love God beforehand,

that the more they sin, the better it shall be for them, whereas he hath filled the Scripture with so many terrible threatnings against Sin and Backsliding. And, as if no Justified person, by sin, did ever grow worse than before, or love God less, or at all displease him. Or it were for our good to be worse, and love God less, or displease him, or lose any measures of Grace and Glory (in Title).

LXXXVII. They take Justification in the Great day of Judgment, to be none of our proper Justification by Faith, because that was done before; but a *Declaration* of it: As if Justification had but one degree, and the word but one sense; or any were perfecter Justification than that, and a Decisive Sentential Declaration, were not the most eminent.

LXXXVIII. Those that confess works of Obedience to Christ, to be the Condition of Glorification, yet deny it to be a Condition of Justification in Judgment; when as to Justifie us in Judgment, is to Justifie our right to Impunity and Glory, and so the Condition must be the same.

LXXXIX. Though God oft, and plainly saith, That all men shall be judged according to their works, and according to what they have done in the Body, [good or evil]; and to judge, is either by decisive sentence to *Justifie*, or to *Condemn*; or executively to Reward and Glorify, or to Punish; yet many that Confess that men shall be so *Judged*, do deny that they shall be so *Justified*, though Justifying be Judging.

XC. Though the word [*According to their works*] do plainly signify, *The Cause to be then decided*, in order to the sentence of Salvation or Damnation; and Christ *Mat. 25.* and elsewhere, hath

hath largely enumerated the parts of that Cause, and call it Righteousness, and that with a *Causal* particle; and though the Scripture mention our inherent and acted Righteousness, (in terms of the same signification) above Six hundred times; and that as the thing that pleaseth God, and that he loveth, hateing the contrary; telling, us that the unrighteous shall not enter into Heaven, &c. Yet do they feign, that all that Godliness which hath the promise of this Life, and That to come, and which God, is said as a Righteous Judge to Reward and Crown, is mentioned only as a *sign* of the *Elect* and *Righteous*, and of Faith, and not as the Cause to be then decided, or as a Rewarded thing. And for whom is this *sign* so solemnly produced? God knoweth us without Signs: His Light in our Consciences will make us know our selves, by Internal Perception. And if it be to confute the Devil and his servants that slander us, it is for want of Righteousness, and not only for want of *signs* of it, that we are accused; and it is more than *signs* that must confute them for our Justification. And the Judgment is not to be managed as at a human judicature, by talking it out with every Person, but by an universally convincing Light, that at once can shew every man in the World his own particular case, as in it self; it is not *Signs*, but *Righteousness*, that hath the promises of Reward: And there is no Righteousness that so far maketh not a man Righteous, and so far Justifiable.

XCI. They (some of them) say, that we shall need no Justification against any false Accusation: For who should accuse us? *Christ* will not. Conscience will not; and Devils, say they, will have something else to do: And they know, that false

accusation will be in vain before such a Judge. The sum of this, is, that there will indeed be no day of Judgment, and no Justification by decisive Sentence; yea, and no Salvation; for actual Glorification will be a Sentence, manifested by Execution (which Mr. *Lawson* thought was called the Judgment.) And if no Judgment, then no Judge, no Reward, no Condemnation, and no Punishment: If any Judgment, there must be Persons, and a Cause to be tryed and judged. 1. The Cause of that day, will not be, whether *Christ* be a sufficient Saviour, or have made sufficient satisfaction? It is not for *Christ* to judge himself: It is not to judge God, whether he elected us? It is not to judge, whether we were of the Seed of *Adam*, or whether we ever sinned? Or whether the Law of Innocency condemn us; And our sin deserve everlasting Punishment? There is no justifying us against any such Accusation: It must be all confess'd we were the sinful Children of *Adam*; we deserved Condemnation. But the Cause will be, 1. Whether we are lyable, by Guilt, to future Punishment? And against this, our Pardon justifieth us. 2. And, whether we have Right to the Heavenly Inheritance? And in this, the Gospel-Donation, Covenant, or Promise, justifieth us; and both thro' the Merits of the Sacrifice, and Righteousness of *Christ*. 3. And the other part of the Cause of that day, is, whether we have part in *Christ*, and the Merits of his Righteousness? In which our Faith, and God's Covenant will justify us. 4. And the Question, being, Whether this Faith be that which had the promise, and not a Counterfeit; the description of it, by its Acts and Part, and not only by adventitious Signs, must be our justifying Evidence: The faith that
hath

hath the Promise, is essentially *Christianity*, or a Covenant, accepting of God the Father, Son, and Spirit of *Christ*, as our Teacher, Priest, and King, by affiance, expressed in assent, consent, and subjection: And all that is essential to this; yea, the necessary integrality and modification have their parts in being the Cause of the day.

And as to the Case of Accusation; 1. A Virtual Accusation by the Law, which we have broken, and condemneth us, requireth a Justification, if there were no more. 2. The Glory of *Christ's* Merits, Righteousness and Grace, requireth a Justification of us, against our real Guilt. 3. And is not Satan the Accuser of the Brethren, and that before God? And did not his Malice so work against *Job*, though God contradicted him?

It is certain, that sentential and apologetical Justification relates to Accusation (virtual or actual) and Condemnation. *Who shall condemn us, it is God that justifieth us?* And if we are not justified against false Accusations, we shall never be justified against any.

But we all confess, that we are *made righteous*, efficiently by Grace, and constitutively by Righteousness, in despite of all Satans true accusations, and against all our own unworthiness, ungodliness, (antecedently) and guilt; and that before all Works and Perseverance, save a true accepting Faith in *Christ*: But if we shall in judgment be decisively declared righteous, by that which constituteth us righteous; (of which, no knowing man herein can doubt, God judging all things truly as they are) then certainly will men by decisive declaration, be judged righteous, as being pardoned and adopted by the Merits of *Christ*, and qua-

lified by true Faith, Repentance and Obedience, for that Guilt.

XCI. They absurdly hold, that to be justified, as to the sincerity of our Faith, from the charge of Hypocrisie, or unsoundness, it is not the Justification of the *Person*: A contradiction that I am ashamed to be long in confuting. Is it the *Faith* and not the *Person* that is to be judged? Is it not as it is the *Persons Faith*? What is it to justify his Faith, but to justify him to be a true *believing Christian*, and so to be an Heir of the Promise: The necessary qualification of Faith (if it be operative) is as truly a part of the condition of the Promises, as that Faith be Faith indeed.

Indeed some sound Divines say, [*That Faith justifieth us as sinners, and Works justifieth our Faith, as accused Believers.*] But they never meant that by justifying our *Faith*, it justifieth not our *Persons*: But that we are at first, constituted just, and adopted, upon the condition of a consenting covenanting Faith, before we have time to shew it by outward Works; and that we are continued and judged, justified and intitled to Life, on condition of our Performance of the Essentials of our Covenant.

XCII. They hold, that we are justified by the same Law or Covenant of Innocency, which condemneth us: Because, say they, we have fulfilled it in, and by *Christ*; falsely (as is aforesaid) supposing, that *Christ* was either such a Surety as was in the same Bond, disjunctively with the principal, or else that the principal (man) was allowed to do his Duty, or bear his Suffering by another: And so they deny the Gospel-Covenant, and Gift, which is that indeed, which justifieth us by the way of Redemption, falsely supposing, that the
very

very damning Law doth justifie us, by way of Prevention, as innocent, as having fulfilled it in *Christ*.

XCIV. They suppose, that *Christ* will not judge and justifie us, according to any Law, by which he governed us, but only by declaring his absolute Decree and Will; giving no Reason of his Sentence, from the cause or different performance, or non-performance of the Persons judged; and so that Judgment is no act of Moral Government, or of Reward, contrary to all the Scripture.

XCV. They falsely suppose, that *Pardon* of sin, is no Justification, constitutive, or sentential. Because, say they, that doth but save us from Punishment; but to be Righteous, is to be by imputation, such as have kept all the Law, and so have never sinned. But we have no such Righteousness as they thus feign; when the Question is, whether we are sinners? We must confess it, and not plead that we have no sin. But when the Question is, whether we are to be condemned, Pardon is our Righteousness; and having the Pardon of all sin original, habitual and actual, of omission and commission, we are *in statu quo prius*; and if that be not enough, to intitle us to Glory, Adoption added to it, is: And so our Right is justified.

XCVI. They say, that to hold, that *Christ's* Righteousness and Merit, is to make our Faith, and holy Obedience, rewardable, is a *Popish* Doctrine against *Free Grace*: As if *Christ* had not come to save his People from their sins, and to make them holy, and zealous of Love and good Works; or God were grown so indifferent to his Image, and to *Christ* within us, and so forgetful of all his Promises of Reward, that he would accept and reward our Fidelity, and Obedience to *Christ*, never the more for all *Christ's* meritorious Sacrifice,

fice, Righteousness and Intercession, which is the only Price that purchaseth our Acceptance; and as if Judgment should make no difference between mens rewardableness, but only judge *Christ* to have been a Saviour to the Elect.

XCVII. They devise a Plea for the justifying of all the wicked damnable Hypocrites in Judgment; while they tell them that there will be no need of a Justification against the Charge of Hypocrisie and Unholiness, but only against the Charge of being sinners; and so they can say, that all were sinners as well as they; and that *Christ* was offered them as a Saviour that had made a sufficient Sacrifice for their forgiveness: And they professed to believe in him, as their Saviour: And as to the soundness of their Faith, there will be no need of Justification. And if *Christ* say, *I was hungry, and ye fed me not, I was naked, and ye cloathed me not, &c.* They are taught to say, The Righteousness of their own personal Holyness or Obedience, is none of the Cause of the day, to justify them, or to be tryed, and justified.

XCVIII. Some say, that *Christ* Reconciled Man to God, but did not Reconcile God to Man; because God was at no enmity with the Elect, but loved them from Eternity; and to the Reprobate, he is unreconciled. It is true, that *Christ* made no real change on God by his Reconciliation: But by his Sacrifice, and Merits, and Intercession, he made it a thing *Just* and *Meet* for God to forgive and save us, notwithstanding all our Guilt, all his Holiness, Justice and Truth; and so dissolving our obligations to punishment, and removing the impediments of our Reconciliation; he is by extrinsick denomination said to be Reconciled to us, when he is no way bound to Damn us;

us ; and this without any change in God : But the Clouds being thus dispelled, that were between God and us, his Face as Reconciled, shineth on us. God was in Christ Reconciling the World to himself, by making them capable of personal plenary Reconciliation, by purchasing a Free Pardon to be offered to all ; tho' they have after need to be intreated to be personally and actually Reconciled to God, 2 Cor. 5. 19, 20. Gods Love of Benevolence, goeth before his Love of Complacence, tho' the change be really in the Object only.

XCIX. Dr. *Crispe*, and all that say, that our own Obedience and Duties and personal Righteousness do us no good, nor further our Salvation (Christ doing all that) and that it hindereth Salvation to do any thing for Salvation, do plainly make Heavenly Blessedness, and God himself, as sought, loved and enjoyed to be against our Salvation. For all our Sanctity, is but our Love of God, and our Fruition of him : And the perfection of this, is our Heaven and Happiness ; and Holiness is here the beginning of it : And if it be against the Grace of Christ, to seek Heaven and the Fruition of God, and to be receptive of it by Holyness, and to seek God, be the way to keep us from him (as not going out of our selves to Christ) ; How then is Christ the way to the Father ? How doth he bring us to God ? Why doth he Sanctify us, and bid us seek and strive to enter ? Will Heaven be against Heaven, and God against God to us ? If so, then striving to be saved from Sin, and Hell, is the way to bring us to Sin and Hell ; which none would hold, that knoweth how much of Hell Sin it self is, and how much Holiness is of Heaven.

C. They falsely reproach the *Orthodox* that erre not with them, as *Enemies of Free Grace*, and as
not

not going out of themselves, and by odious Words, as being for *Justification by Works*: When it is they themselves that overthrow all *Justification*, and the Gospel, as *Justifying us*, and *Justification by Faith* it self, calling it *Id Credere*, and a *Work*: Ridiculously, making *Id Credere* and *Faith*, to signify diversly: And tell us not when it is the *Phrase*, and when it is the the *Meaning*, that they oppose. If it be the *Phrase* that they oppose, they condemn *Christ*, and the *Scripture*; that say, Men are *Justified by their Words and Works*. If it be the *Sence*, let them tell what that *Sence* is, which they accuse; and not confound the *Controversies* of the *Name*, and of the *Thing*. Those that they reproach, Renounce all *Works* for *Justification* or *Salvation*, that arrogate the least part of the *Office*, *Merits*, or *Grace* of *Christ*; or that make the *Reward* not of *Grace*, but of *Debt*: Yea, all that Honour not *Christ* and *Grace*, more than if he had not required them; and did not, as dwelling in us by his *Spirit*, cause them, and make them acceptable to *God*: But we will not renounce *Christ* living in us, nor the use, and worth of the *Image* of *God*.

CHAP. III.

To moderate Mens over-hot Censuring the Erroneous.

Reconcil. **H**AVING enumerated a Century of their Errours, I shall next tell you, how, and why, notwithstanding all these gross Corruptions, you should moderate, and regulate your Censure of the Men, and of other such.

Ortho. You have told me sufficiently what to think of