

not the same : therefore the thing is not the same. Indeed it might presuppose a pardon (according to their grounds) but is not a pardon it self : For it is not a dissolving the obligation to Punishment, nor a Giving us Right to Impunity.

3. Doth not this make Gods punishing of us in Christ to be unjust ? For if we were pardoned before, how can it be just that we should pay all the debt after ? or suffer what was pardoned ? For if it be we in Moral or Law-sense that satisfie, then it is the same person that was pardoned that satisfieth.

4. And if we did satisfie in Christ, then nothing was pardoned to us ; if the person were Legally the same.

5. But suppose these two last answers may be put by, (by saying that is a pardon to our natural person, though not our legal ; or some such frivolous reply) yet can Christian Religion bear it, or Christian ears endure to hear it that we have no pardon of sin, which was purchased or merited by Christs death and satisfaction, but was freely given before, by the change of persons ? some more I shall say of this in the next.

Argument 9. If we did merit or satisfie (as aforesaid) in Christ, then must our Absolution and Deliverance be *ipso facto* from that moment so compleated, that no Justice can continue us under the least punishment, or inflict the least upon us : But the Consequent is false, and desperately subverteth Religion, and blasphemeth Gods providence : therefore.

It is easie to argue *à facto ad finem*, in all Gods Works he doth it : therefore it is Just ; is an unquestionable consequence. But that God doth inflict castigatory Punishments on Believers ; and then doubtless no less on Infidels and wicked men, though Elect, is a truth so plain, that while Scripture is believed, or providence acknowledged, all the Antinomians on earth shall not prevail against it.

Is it no penalty for God to hate all the Workers of Iniquity ? to abominate their Prayers ? to deny them all sanctifying Grace ? to continue them children of wrath, without hope, without God in the world ? Under the power of Satan ? yea to be the children of the Devil ? 1 *Joh.* 3. 10. *Act.* 26. 18 and to be led Captive by him at his will, as his bond-slaves ? 2 *Tim.* 2. 26.

He that can make men believe that these men are under no punishment, may next make them believe that there is no God, or Providence,

Providence, or Hell. Yet is it undenyable that the Redeemed undergo all this, and much more (which I have before mentioned and proved at large) so much to the Minor.

For the Consequence of the Major, it is evident in it self. No Justice can either 1. Continue him under Punishment.

2. Or inflict new punishment.

3. Or delay his merited happiness, who hath himself in Law-sense, fully undergone all the Penalty that was due, and hath fully merited that happiness. He that hath paid all, oweth nothing : and he that owes nothing, cannot justly be continued in Prison. He that hath born all the penalty, or is perfectly Justified or pardoned, is guilty of nothing. And he that is guilty of no fault, cannot justly be punished with the smallest penalty. As Dr. Twiss truly saith, It may be affliction and torment, but it is no punishment, unless it be for sin and guilt. These men therefore that feign us to have suffered, satisfied and merited in or by Christ, and that for all the sins of our life ; and yet that God doth keep us, or suffer us to continue under the power of Satan, and his own wrath ; yea, were it but under chastisements, and imperfections, and remnants of sin, and doubts and troubles of conscience, they do lay to his charge, that which they durst not do to the sinful Rulers of the Sons of men, whom they account Just and Honest. *Gen. 18. 23, 25. Wilt thou also destroy the righteous with the wicked ? That be far from thee to do after this manner : to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee : shall not the Judge of all the earth do Right ? Rom. 3. 5, 6, 7, 9. But if our unrighteousness commend the righteousness of God, what shall we say ? Is God unrighteous who taketh Vengeance ? (I speak as a man) God forbid : For then how shall God judge the world ? &c. Why am I also judged as a sinner ? &c. They are all under sin. 19. What the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God.*

I may well argue therefore from Gods Justice, thus : They who do justly suffer Gods anger, and several punishments for sin, did not perfectly obey or satisfy in or by Christ : But the Elect before and after conversion do Justly suffer, &c. therefore, &c. The justness of their sufferings for sin, hath been constantly acknowledged by the Saints of God. Yea *Ezra 9. 13.* saith, *And*

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after all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve, &c. Daniel saith, 9. 7, 11. O Lord, righteousness be-
longeth unto thee, but unto us, Confusion of face, as at this day, &c. Therefore the Curse is poured upon us, and the oath that is written in the Law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words which he spake against us, &c.

Yea, I will argue higher yet. They whose damnation to hell were Just, if God should execute it, have not perfectly obeyed or satisfied in and by Christ : But the Damnation of many of the Redeemed (at least, of all the unconverted) were Just : there-
fore.

The Major is plain, if we speak of Damnation in proper sense, as a punishment, and not as a meer Torment ; for I will not deny but God might do what he would with his own creature, antecedently to his Rectorship and Covenants. The Minor is the express confession of all humble Christians that ever I spoke with, or heard pray (that mentioned these matters) that God might justly have damned them before conversion (yea and in some respect, since.) And the Apostle speaking of those that say, *Let us do evil that good may come*, or that slandered them as so saying, saith of them, *Whose damnation is just.* Rom. 3. 8. But this is a sin that a Redeemed or Elect man may commit, and the Apostle knew not all the non-Elect from the Elect : therefore the Redeemed may so sin that their Damnation were Just : But that any mans Damnation can be just, that hath either perfectly obeyed, or else made perfect satisfaction for his sins, is past my apprehension. Yea the Doctrine opposed, accuseth and overthroweth all Penal Laws and Executions of Magistrates, and consequently all Government, and all Common-wealths. For if we have made perfect satisfaction in Christ for all sin, then we owe no more punishment : and then God cannot inflict any by himself or his Instruments. All power is of God ; and all Legislation and Judgement of men, is by Gods Commission, if just : Magistrates are Gods Officers and Instruments. If Gods Justice therefore have nothing against us, mans can have nothing : For mans is Gods. He cannot grant a Commission to a Magistrate, to punish the innocent, or one that Justice hath nothing against. The Judgement is the Lords. He rui-

eth the earth as sovereign, by his Officers. *Melancthon* saith, *Exam. p. 680.* That it is Gods moral Law that obligeth all men, and ordaineth corporal punishments in this life, against those that commit external faults, and that God executeth them by Magistrates. *Vide G. Sob. Theol. c. 8. p. 31.* So that I must confess, that if this Doctrine of our perfect solution in Christ, and that of the debt it self, do not necessarily overthrow all Government, I do not understand it as I thought I had done.

Argument 10. If we are Justified or Absolved by Meriting or Satisfying in Christ at his death, as aforesaid, then God would not have given us the benefits by Conditional Promises, and have added threatnings of damnation to us, if we rebel : But thus God hath done in his Word ; therefore, &c.

Or thus : If it be just with God to convey the pardon of sin, and Right to salvation by Conditional Promises, with threatnings annext : then we are not Justified or Absolved by satisfying or meriting in or by Christ: but it is Just with God, &c. therefore, &c.

The reason of the Consequence is, because (as is said) to him that hath satisfied or merited fully, the liberation or benefit is due *ipso facto*, presently and absolutely : therefore to make a Law which shall impose Conditions for the obtaining it, and keep us without it till those Conditions are performed, and threaten us with damnation if we perform them not, this seems not equitable, when the thing was our own before, or presently and absolutely due.

As for them that say, *It is false that these benefits are given upon any Condition.* When I have nothing else to do, I will answer them in folio : till then let this suffice ; *Read the Scriptures.*

Argument 11. If we are Justified or Absolved by satisfying perfectly, or meriting in or by Christ, as aforesaid, then we are as righteous while we are Infidels, as when we are Christians; and while wicked, as when we are Godly. But the consequent is Antinomian : therefore so is the Antecedent.

We speak of Righteous here, without equivocation, in the same sense, *viz.* as Relative, as opposite to Guilty, and to having no Right to the Reward. The reason of the Consequence is evident : No man can be more just then the most perfectly just. He that hath in Christ perfectly merited or satisfied for all his sins, is most perfectly

fectly Just, (in this Relative sense;) therefore no man can be more just : therefore an Elect Infidel or persecutor, being most Just before, can be no more just after.

I suppose they whom I gainsay, will own it all, as they that have read Dr. *Crisp*, and *Town*, and *Saltmarsh*, may soon see. But so will I never do while the Sun of Scripture shines so bright, for the discovery of its evil ; telling us so much of the righteousness of Faith, and which is by Faith, and that Faith is Imputed to us for righteousness, with much more, which cries shame against this opinion : as most of all the texts before cited will bear witness.

Argument 12. If we are Justified or Absolved by satisfying or meriting in or by Christ, as aforesaid, then we are as righteous while Infidels, as Christ himself. (I mean with this Relative righteousness, which consisteth in a not-guiltiness : The Law hath no more against us, nor the Judge, then against him) But the Consequent is Antinomian : therefore so is the Antecedent.

He that dare say that every Redeemed or Elect Infidel, whore-monger, murderer, &c. is Relatively thus, as righteous as Christ, shall not borrow my tongue to pronounce it. Nay, he that will say, the best Saint on earth is as righteous as Christ, or no more guilty or obliged to any punishment, is not of my Religion. I know the Antinomians are not ashamed of this assertion, (and I know how the Papists cavil with all Protestants, as if they said so too :) But 1. Gods Threatnings and holy Laws. 2. And his executions on body and soul in this life. 3. And the witness of mens own consciences. 4. And the Spirits convincing the world of sin and misery, shall shame and suppress this proud assertion in despite of the Father of lyes, and his stoutest Instruments.

Argument 13. If we are Justified, pardoned or absolved from eternity, or from the time of Christs death (on the foresaid grounds, or any other,) then may we not with any Infidels or wicked men, in preaching or private conference, convince or persuade them of their misery, as being under guilt, or not pardoned or absolved, or as having no Right to salvation. But the Consequent is Antinomian : therefore so is the Antecedent.

No man must preach that which he cannot possibly know whether it be true or false : But no man that should tell any Infidels of the said misery, can tell whether it be true or false : therefore they

they may not preach it. I suppose they whom I gainsay will grant all this : And what a preaching then we may expect from Antinomians, and to what advantage to poor hardened sinners, you may judge. They can tell them no more of their misery, but that they are not Justified in conscience, and that it is uncertain whether they are absolved or not. It may be you Infidels have Right to salvation, and it may be not, but assurance, feeling and possession you have not : They cannot say without equivocation, you are shut up under sin, and guilty before God, in the gall of bitterness and bond of iniquity, having no part nor lot in this matter ; your damnation is just, the wrath of God abideth on you, you are condemned already, unrighteous, the children of wrath, &c. This is Legal preaching, though to Infidels ! They cannot know the Elect Infidels from the Reprobate, and therefore they cannot say they are miserable. No nor tell them how they may know it themselves neither : Though we could not tell an Hypocrite, that he is miserable, yet we can tell him how himself may know it : but so cannot they, not to the Assemblies of Heathens, nor any one of them ; nor of the prophaneest men. Only that they want Assurance and Holyness they can tell them : but not that they want *Absolution from guilt of death, and from obligation to punishment*, or that they want Right to salvation. Have these men learned to difference between the righteous and the wicked, him that serveth God, and him that serveth him not ? Are such Preachers as the mouth of God, that difference no more between the pretious and the vile ? yea that call the vile pretious ? Is such preaching liker to make Saints or Libertines ? Make them, did I say ? Rather manifest them, and confirm them in Impenitency ? I bless God for it, I hear none of this preaching in our Country. I never heard one in the Pulpit tell all the prophane ; *For ought you or I can tell, you may all be Absolved from the guilt of death, and obligation to Punishment long ago, though not as Terminated in your Consciences*. And I hope some men that are of this opinion, use not to preach it, yea use to preach contrary. I have so often heard mistaken Disputers preach soundly and Orthodoxly to the vulgar, that I have loved preaching, (and specially to the vulgar) the better ever since, and disputing comparatively the less : And specially in Prayer to God, I do oft hear the Heterodox pray so Orthodoxly, that I am yet more in love with Prayer, and hope that many

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many men practise not their ill opinions. If you would hear men speak their hearts, and that which conscience dare own, hear them in Confessions and Prayers to God. Prayers are more generally Orthodox then Sermons, and Sermons *ad populum* then *ad clerum*, and both then Disputations, and Controversal writings, among men that are warping the Antinomian way.

Argument 14. If we are Justified, Absolved, or pardoned, and have Right to heaven, from eternity, or from the time of Christs undertaking or suffering, or before our Conversion, then no Jew, Turk, or prophanest man, may lawfully either 1. Believe. 2. Or confess himself miserable, as being not absolved, justified or pardoned, or as having no Right to heaven. 3. Nor may they be humbled for any such misery: (except it be those that have blasphemed the Holy-Ghost, if any such know their sin:) But the Consequence is purely Antinomian: therefore so is the Antecedent.

For the Consequence, it is most clear, seeing no man may believe or confess that which he cannot know whether it be true or false: But no whore-monger, persecutor, murderer, can (according to their Doctrine) tell whether it be true or false, that he is not absolved, pardoned, and hath Right to heaven: For they say all the Redeemed are absolved, and have such Right: and all and only the Elect are Redeemed: and what wicked man can know that he is not Elect? And therefore it must needs follow that they cannot be humbled for what they cannot know. I doubt not but the Antinomians will be ready enough to own all this; but for experienced humble converts, I need not perswade them of the evil of it: Nor will I bestow more words against it now, seeing *ad populum*, so many of our Divines have spoken to it so abundantly. See *Shepherds Sincere believer*, *Hookers Souls Preparation, and Vocation*, &c.

Argument 15. If we are pardoned, absolved or have Right to heaven from eternity (by the Decree) or from the time of Christs death, then may no man wicked or Godly pray for any such pardon of sin, absolution, or Right to heaven. But the Consequent is Antinomian: therefore so is the Antecedent.

Though such a man might pray for Justification as terminated in conscience, or the knowledge or sense of Absolution, and for Possession of heaven, and the *ius in re*, yet I hope it will not easily

go down with Christians, that no man may pray for the thing it self, as not having it ; or that no man may pray for Right to heaven, the *Jus ad rem* : Believers themselves are daily to pray, *Forgive us our trespasses*.

The Consequence of the Major is apparently sound: For if any may pray for such Pardons, Absolution or Right to heaven, it is either the wicked or the Godly, Infidels or Believers: But neither of these may do it if their Doctrine be true. Not Infidels or any wicked men ; for they know not but they may be pardoned and have Right to heaven already, and therefore can pray but for Assurance and Continuance (nor for the last neither on their grounds.) Not Believers, for they have the thing already : nay they may not pray for any such pardon or absolution, from any one particular sin which they commit after Faith : Nay they are bound, according to these mens Doctrine, to believe that they were never without such absolution, pardon and Right to heaven, and so may not so much as confess to God, that they were once under this misery while they were Infidels or unregenerate. Thus you see what prayers the Antinomian Doctrine doth require.

Argument 16. If we are Absolved from guilt, pardoned or justified, and have Right to heaven from eternity, or from Christs death, then can no man lawfully either hear the word preached, read it, enquire of others, be baptized, or use any other means for that Remission, Absolution or Right to heaven, nor avoid any sin on that account, lest it should hinder them from receiving the said benefits : But the Consequent is purely Antinomian, viz. against the scope of Gods Law of Grace, for mans Restauration : therefore so is the Antecedent.

The reason of the Consequence being the same with the last, I need not repeat it. By this it may appear what kind of endeavors Antinomianism directeth us to, and what kind of Christians it would make, and of what conversations. What man fearing God dare say to all the Infidels, or enemies to Godliness and civility that he comes neer, *You ought not to do any thing for the obtaining of Absolution from guilt, and from the obligation to punishment, or for Right to heaven, or to any benefit of Christs death, for all this is either obtained in and by Christ already, or else is not to be obtained ; you are not required to do Christs work : it is but manifestation, and Jus in re that you are to seek for.*

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Argument 17. If we are Absolved, Pardoned, Justified, and have Right to heaven from eternity, or from Christs death, or before we believe, then the same man should at the same time be pardoned and unpardoned, absolved and condemned in Law, have Right to heaven, and have no Right : and that in respect of the same sort of pardon, absolution and Right. But the Consequent is false : therefore so is the Antecedent.

The Consequence is proved already : for I have proved fully that Absolution, Pardon, Justification, Right to heaven in Law, title, followeth Faith, and that men are in Law condemned, and unpardoned till they have Faith, and that it is not Justification merely as terminated in conscience, that Scripture calls *Justification by Faith* : It must therefore be that in Right of Law ; for no other can it be before that, as is shewed. And though I have said so much, I will here add this one Argument more.

If it were only knowledge or sense of pardon, absolution or Justification in Conscience, that were meant by *Justification by Faith* in Scripture, then we might as well be said, 1. To be *Elected* by Faith. 2. Or *Redeemed quoad pretium* by Faith. 3. Or created by Faith ; because by Faith we come to know that we are *Elected*, *Created* and *Redeemed* (yea much more of the two latter, for that we were *Created* and *Redeemed*, are *deside*, proper objects of Faith ; but so is not our *Election* or *Justification*-personal :) But no Scripture saith that we are *Elected*, *Created* or *Redeemed* by Faith (much less so frequently and expressly as it saith we are *Justified* by Faith ;) nor may we say so our selves : therefore it is not knowledge or sense of Justification or Absolution that is meant.

Argument 18. If we are Absolved, Pardoned, Justified, and have Right to heaven from eternity, or before Faith, then we have all these before we are in Christ, or joynd or united to Christ, or are made his members. But the Consequent is false : therefore so is the Antecedent.

The Consequence will be denied, by those that suppose we are in Christ before we believe or are born: But the word of God saith no such matter as they, but much to the contrary. *We are made the Sons of God, heirs and coheirs with Christ by Faith* : He that hath the Son hath life, and he that hath not the Son hath not life, and that is they who by not-believing, make God a Liar. 1 Joh. 5. 12.

Col. 1. 18. *Christ is the head of the body, the Church : but Infidels are not of the body, the Church; for the Church is *Catus vocatum vel fidelium*.* Col. 2. 19. *From Christ the head, all the body by joynts and bands, having nourishment ministred and knit together, increaseth with the increase of God. But Infidels are not so knit to Christ, nor receive nourishment nor increase.* Eph. 4. 15, 16. *In him which is the head, even Christ : From whom the whole body fitly joynted together, and compacted by that which every joynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, to the edifying of it self in love. But none of this is so with Infidels, therefore they are not members, nor joynted to Christ, nor he their head, actually.* Eph. 1. 22. *Gave him to be Head over all things. To the Church, which is his body, the fulness of him that filleth all in all. But so are not Infidels : For what Communion hath Christ with Belial, or Infidels ?* Ephes. 5. 23. 24. *As Christ is the Head of the Church, and he is the Saviour of the body : therefore as the Church is subject unto Christ, so, &c.* Where we see, that is the Church which is subject to Christ : but so are not Infidels. 1 Cor. 12. 27. 12. 13. *Now ye are the Body of Christ, and Members in particular. And of whom speaks the Apostle ? Not of any Infidels, but such as had received the Spirit. For by one Spirit ye are all Baptized into one body : therefore they were not in it before.* 1 Cor. 6. 17. *He that is joynted to the Lord, is one Spirit. Infidels are not one Spirit with him : therefore they be not joynted to the Lord. So* Eph. 5. 30, 31, 32. *Eph. 3. 17. Of whom the whole family in heaven and earth is named. But so are not Infidels : therefore they are not of the family.* Job. 6. 44, 45. *No man cometh to me except the Father draw him : Every man that hath heard, and hath learned of the Father, cometh to me. Infidels therefore be not come to Christ, and therefore have not Right in him as their head.* Job. 5. 40. *Ye will not come to me that ye might have life.* Col. 2. 6. *As ye have received Christ Jesus the Lord, so walk in him. Infidels have not received him, nor are in him.* Job. 15. 1, 2, 6, 7. &c. *Abide in me, and I in you : If ye abide in me, and my words abide in you, ye shall ask what ye will, &c. Infidels therefore are not in Christ. Do we need more Light in so plain a case ?*

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him, He is our Saviour, or our Redeemer, in that he is the Saviour or Redeemer of the world : And hath paid a sufficient price for their Ransom, and is offered to them and life with him. The Elect when they come to know that they are Elect, may say, He was our Saviour and Redeemer in a special manner, as absolutely intending our infallible Justification and Salvation. But they can never say till they do believe, *Christ is ours in Covenant, or he is our Head, or Husband*, yea or that they have any true Right to him or in him, more then the rest of the world have. Though he were specially given for them, he is no more given *To* them, before they believe, then to other men.

For the Minor (that we have not Absolution, Pardon or Right to heaven, before we have Christ, by true Donation, or Covenant-Right) I take it to be so much proved already, so exceeding evident in many more Texts of Scripture, and so generally maintained by all the Orthodox, that it seems but loss of time to prove it.

Argument 19. If we had been pardoned, Absolved, or Justified, and had Right to heaven from eternity, or before we were born, then would *Paul* or some of the Apostles have made use of this, as an Argument against Justification by the works of the Law, or at least, not have pleaded against it, only Justification by Faith, which implies that we were not before Justified, or Absolved : But neither *Paul* nor any of the Apostles did ever make use of such an Argument against Justification by the Works of the Law ; but contrarily plead only Justification by Faith : therefore, &c.

How easily might *Paul* have silenced all pretences of the works of the Law to Justification, by proving that we were Justified before there was Law or man or at least before we were born and capable of working ? Can he that is not, work to Justification ? sure if this had been the way, we should have found the Apostle, instead of saying, *We are justified by Faith, and not by the Works of the Law*, to have pleaded thus against both, *We were justified before we were born, and therefore neither by Faith nor Works : these do but procure the sense of it to our consciences : and so both Faith and Works may do.*

Argument 20. That Doctrine is not of God, which overthroweth the Kingly, Priestly and Prophetical office of Christ, at least,

least, as to a very great part of their work. But so doth the fore-mentioned Doctrine which we are opposing : therefore.

The Minor (which only needeth proof) shall be proved thus in its several parts.

1. For the Kingly office of Christ, the exercise of it over his Church consisteth 1. In Legislation. 2. Judgement. 3. Execution of Judgement. 4. In Relaxation of Laws, (or abrogation of them) when he sees cause. 1. In Legislation he 1. determineth what shall be *due from* man, by his precepts : and 2. what shall be due to man, in his Promises and Threats; and what shall be the Condition of these. 1. The great and eminent use of the Law of Grace, is to be Gods Instrument to make over to us Christ with his benefits, of Pardon, Absolution, Justification, Adoption, Right to Glory, &c. All this is overthrown, by feigning that all these are ours already; and therefore what need we any Promise, Testament, Deed of Gift, Covenant, or Law of Grace, to make them ours? And if we our selves satisfied in Christ Legally, then we must have present Right in all the benefits *ipso facto*. 2. These Promises and Conveyances God hath made on condition of faith and Repentance. This act of Christ (the Constituting of the Condition) is also made void and vain, if not unjust, as being to men that had an Absolute Right before. 3. The Threats of non-Remission, non-Salvation, &c. if we believe not, or if we draw back, are also made void and vain, if not accused of flat injustice, as Threatning men with the loss of that which was Absolutely their own before, and the word of the Immutable God engaged for it. 4. And it is a very great doubt whether all Gods precepts be not accused of injustice, or at least, the keeping of them of no necessity to salvation; if we our selves have (in sense of Law, or the Law-giver) already perfectly obeyed them all to the death in Christ, or perfectly satisfied for not obeying them.

2. Gods Judgement is according to his Laws, which are the Rule of Judgement. All the Accusations therefore, that fall upon the Laws, must fall upon the Judgement. When men have Absolute Absolution before they were born, and Absolute Right to Heaven, to Judge them a new, upon Conditional Promises, and adjudge that to them as upon that performance of a Condition (of feeding, cloathing, &c. that is, loving and obeying Christ-believed in) this seemeth contradictory to the rules of equity.

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3. The Execution is partly by temporal chastisements in this life (which antecede solemn Judgement) and partly, the eternal Reward and punishment : For the former, I have said enough before. They manifestly accuse all the penal Castigations of the Elect, of injustice : if they had fully obeyed or satisfied in Christ : and if they were perfectly Absolved and pardoned before.

And it is a charging that on God which he abhorreth in his Word, to say that the Reason why the Reprobate were damned, was not for refusing a Redeemer, or for not performing the Conditions prescribed, that they might have had part in that sufficient price of Ransom, but it was meerly for sinning against the unremedied Law of Works, and as the Devils do perish, as having no Remedy, nor any expiatory sacrifice that ever was offered for them.

And that all the Reason of the Adjudging the Elect to heaven, is taken from their being absolutely justified or absolved in Christ, and having a Right to heaven by meer Decree and Purchase, and not upon any Conditional Promise after, nor *because they were faithful in a very little*. *Luk. 19. 17* This Doctrine so contradicteth Christs Judgement and Reward (which he giveth to every man, and according to his Works) that both of them cannot be Justified.

4. The other part of Christs Kingly Power, is to be above his own Laws, though not to dispence with them without a valuable consideration (which he will not do) yet to Relax them by Remitting sins, upon a valuable consideration. This Power hath God exercised in Enacting the Law of Grace, or granting the Promise of pardon of all sins against the former Laws, on condition of our accepting Christ and Grace. The foresaid Doctrine denyeth this Conditional Remission, and disableth God from making any such, because the thing is Absolutely our own before.

Thus we see how it would unthrone Christ, feigning him to make all to be ours so absolutely on the Cross, that he cannot give them out to us as Rector on conditional Promises backt with penalties threatned, that is, on terms, and by wayes that are be-
seeming a King and Governor of the world, and Judge of all men, nor as may be fitted to promote the ends of Government.

2. And

2. And but little better doth the said Doctrine deal with Christs Priestly office, to which yet it seemeth to give almost all. For whereas Christ is purposely described by the holy Church to be a Priest for ever after the order of *Melchizedek*, it is a doubt whether they deny him not to be a Priest at all : For it was the office of the Priest to act as a middle person on behalf of the people, and for their good, but not in the very person of the sinner, so as that in Law the sinner did what the Priest did ; further then as consent or request did make the Priest his Instrument. But these men rather make Christ our Delegate then our Priest ; as if he had been one sent by us, to do and suffer in our person and stead.

But suppose that they do honor the exercise of Christs Priesthood on the Cross ; do they not deny him the honor of it ever after in heaven ? It is the office of Christ, as Priest after the order of *Melchizedek*, to be still making Intercession for us with God : by which Intercession he procureth us pardon of sin when we believe, and Absolution or Justification, Adoption-Right to heaven ; also he procureth us a renewed Pardon for each particular sin afterward ; and the Continuation of the first : All this is denied by these men to his Priestly Intercession with God, and pretended to be done on the Cross before we were born : as if it were nothing but the knowledge or sense of these that Intercession procureth, with sanctification and possession of the glory that we had before a Right to. *Heb. 7. 24, 25. He hath an unchangeable Priesthood ; Wherefore he is able also to save them to the uttermost, that come to God by him, seeing he ever liveth to make Intercession for them.* What man that honoreth Christs Priesthood, and knows the present need we have still of it, dare say, that he needeth not the Intercession of Christ to procure him the Pardon of any one sin with God, (all being done already) but only the sense of this in our consciences.

3. The Prophetical Office of Christ is exercised, by his writings and Ministers without, and his Spirit within ; the work of all which is, to teach us his Will or Laws ; even all things whatsoever he commanded : *Math. 28. 20, 21.* This Doctrine therefore which doth, as is aforesaid, subvert the Laws themselves, and the Doctrine which should be taught, doth contradict Christs teaching by Word, Ministry and Spirit. If he teach us the nature of his Covenant, and the Conditions on which we must expect his blessings,

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blessings, these men deny all, and say, It is false : If he teach us what means we must use to attain Absolution from guilt of death, or Obligation to punishment, and to get Right to heaven, they rise against it, and say, We have all this already: there is therefore no means to be used to obtain it. The like may be said of other particulars.

I hope by this time it appears how little the Lord Redeemer is exalted and honoured by their mistaken way of honouring him : and how much they detract from the honor of his Intercession, Teaching and Kingly Government, his Laws, Judgements, Executions and Remissions, while they mistakingly ascribe all to his Death and Merits. * And that all is not an exalting of Christ and free Grace that pretends to be so : And that no way of mans devising is fit to exalt him, but only that way which his wisdom hath determined of.

* Yea, I have shewed before how they also destroy his Merits on the Cross, by making Absolution or Pardon to be from eternity.

SECT. V.

AND thus I have shewed you somewhat of the face of these Doctrines of the Antinomians. 1. That we are Justified from Eternity. 2. That we are Justified, Absolved, or Pardoned at the time of Christs death, and so before our being. 3. Or at least before our Conversion and believing. 4. That we our selves did in Gods esteem, or in Law-sense, perfectly obey, or suffer and satisfie in Christ : and so that Christ paid the same thing that the Law required of us, and not only satisfied for our not payment, by giving such a sacrifice to God as might be a valuable consideration, on which he might grant us the benefits, on such Conditions as are most sutable to his ends and honor : For though some have said, that it is not *tantidem*, a matter worth the contending about, whether Christs satisfaction were the *Idem* or *Tantundum*, yet I take it to be of no less moment then all these haynous Consequents beforementioned do declare, and even to subvert the substance of Religion. The *Idem* is the perfect Obedience, or the full Punishment of man himself ; and in case of personal Disobedience, it is personal punishment that the Law requires.

quires. It is *Supplicium ipsius Delinquentis*. The Law never threatened a Surety : Nor granteth any liberty of substitution : that was an Act of God as Above the Law. If therefore the thing due were paid, it was we our selves Morally or Legally that suffered : and it could not be our selves Legally, because it was not our selves Naturally. But if it had been our selves Legally, then the strictest Justice could not have denied us a present and perfect Deliverance *ipso facto*, seeing no Justice can demand more then the *Idem quod debetur*, the whole debt of Obedience or Punishment.

And that all may take heed of this unhappy model of Theologie that these men have framed, I would earnestly commend to their Consideration this following advice.

1. Still keep in your minds a clear Distinction between Gods Rectoral or Legislative Will determining *de Debito, officii, premii, & poena* : and his Will *de rerum existentia & Eventu* as such, determining *de facto* what shall be, and what not; Or between Gods Decrees and his Laws. And take heed of confounding these in any point of Theologie ; much more in the whole frame. For ought I see, Gods Eternal Decree is the beginning, middle and end of the Antinomians Theologie ; It is almost their All.

2. Distinguish carefully between that Decree, Law or Covenant, call it which you will, whereby the Father did, as it were, appoint unto his Son both his work and Reward ; and that Law, or Covenant by which both Father and Son do Govern the Church, and make over to us the parts of our salvation. Confounding these hath lost the Antinomians in their Theologie : so that so much of Gods Covenants as they do take notice of, is little more then the Promise of the Father to the Son, and the Absolute discovery of his Decree. They reduce almost all the Covenants to this, and denominate all from this.

And the very nature of the Thing, as well as the plain Scripture, proclaimeth to us this great Truth, which once more I in-treat all men that read this well to consider of.

That, *As it was not the sinner himself, nor any Servant or Delegate of his, but Christ the Mediator upon Gods Mission and his voluntary Sponson, Who bore the Penalty, and made satisfaction to God ; so it was meet that the fruits of this satisfaction should not be delivered by God immediately to the sinner, but sinners and all into*
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the hands of the Redeemer ; That all they shall receive might come to them through his hands, and come from him, as it was purchased by him. And that as dearly as God loved mankind, he did more dearly love his own righteousness and glory, and therefore did all this more principally for it, then for us : and therefore in his way of Conveyance, would do all on terms most befitting his honor : And being still to continue the Government of the World, he thought meet to make the same person Governor and Benefactor, King and Saviour ; that so he might Reign With saving, and save with Reigning, and give out his mercies, not by meer Absolute gifts, but by Laws and Grants Conditional, which might hold men to duty : That so as there is a blessed conjunction of Benefactor and Rector, Saviour and King in the Head, there might also be an answerable conjunction in the Members, of love and loyalty, thankfulness and Obedience. Read Rom. 14. 9. Joh. 13. 3. Math. 28. 18, 19, 20, 21. Joh. 5. 22. and 1 Joh. 5. 11, 12. with recital of which one Text I will conclude this matter. He that believeth on the Son of God hath the witness in himself : He that believeth not God, hath made him a Lyar, because he believeth not the Record that God gave of his Son. And this is the Record ; that God hath given to us eternal Life, and this Life is in his Son : He that hath the Son, hath life, and he that hath not the Son, hath not Life.

Here is in order of Nature. 1. Gods Record of his Son. 2. Some mens believing it, and others not believing it. 3. The sinfulness of their not believing. 4. The different Consequents of Believing and not Believing. 1. The Record is in these two propositions. 1. That God hath given us eternal Life. This Life is Justification, Sanctification, and Glorification. By us must needs be meant mankind in general, and not only the Elect : For some make God a Lyar in not believing it : which cannot be in not believing a thing as concerning others meerly, and not themselves. By giving therefore must needs be meant, Radically and Causally, and not formally every benefit : which appears in the second part of the Record, which is, that This life is in his Son : so that God hath not immediately given life into our hands, but to Christ for us, to give out unto us as he seeth meet. Now Remission, and Justification, as ours, cannot be formally in Christ, nor Right to heaven, but causally and potentially. God hath given us over actually to Christ, and given him Power and Right to give us life.

viz. of Justification, Adoption, Sanctification, and glory. So that all is in Christs hands, and not ours, till we have him. 2. The success of this Record is, that some believe, and some do not. 3. The sin of those that believe not is aggravated, in that they make God a Lyar. 4. The different Consequents are, that *He that hath the Son hath life, and he that hath not the Son hath not life.* Where note, 1. That it is plainly implied, that the Believers have the Son, and the unbelievers have not: and therefore the former are said to have the witness in themselves, and the latter to make God a Lyar. As *Joh. 1. 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son (or obeyeth him not, or is not perswaded by him) shall not see life, but the wrath of God abideth on him.* And *v. 18. He is condemned already.* 2. Note that upon our believing, first we have the Son, *viz.* In Covenant Right as our Head and Husband, and acknowledged King and Saviour, and then we have life with him. 3. Note, that all they that have not by Faith received the Son, have not life, though they may be Elect thereto. That is, They are yet under both Guilt and Power of sin and death: They have not the Life of Remission or Absolution, nor the Life of Holyness, nor Right to the Life of Glory: For it is the word received that is able to save our souls, and to give us an Inheritance among the sanctified. And we are then *made meet to be partakers of the Inheritance of the Saints in Light.* When God hath delivered us from the power of darkness, and translated us into the Kingdom of his dear Son, in whom we have Redemption through his blood, even the forgiveness of sins. That is, by the Merit of his blood-shed, when we are so translated into the Kingdom of Christ. For as on the shedding of his blood, Christ receiveth Authority to forgive us: so upon our belief in his blood, we are actually forgiven: And therefore it is more then the shedding of his blood, (even the Application also) which the Saints shall glorifie him for in eternity, even *Jesus Christ who is the faithful witness, and the first begotten of the dead, and the Prince of the Kings of the Earth: Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever, Amen. Rev. 1. 5, 6.*

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CHAP. X.

A Pill against Prejudice : Or the charge of singularity refuted. 1. By general. 2. By special Testimonies.

SECT. I.

I Am now come to the last part of my undertaken task, to shew the world whether I be singular or not, by producing the Consent of Churches and Divines, in the chief point in question ! At least me thinks I may promise my self this success ; that I shall not be judged to love singularity, nor to desire to hear an *Ego primus inveni*, to be honored as the first inventor of any opinion, much less to be the leader of a party, while I do so ambitiously endeavour to perswade men that the opinion which I maintain is so common, as that it is owned by such an Army of the most eminent Divines ; and that I do but come after them all in the entertainment of it. It shall appear that I affect not to stand alone.

S. 1.

Before I come to cite the words of others, I must tell you to what end I do it, and therefore I must tell you what is my own opinion which is suspected to deviate from the judgement of the Orthodox.

It is not only the Antinomians that I have now to deal with in this Chapter ; but it is those Brethren whom I highly honour, whose judgements I more esteem. I confess it is Scripture that turns the scales of my judgement, and not mens opinions : though I shall still bear a Reverend regard to the judgement of the learned and Godly, as being such as are meet to be my Teachers, and of whom I am unfeignedly willing to learn. But the reason of

my reciting these Testimonies, is to be a Pill to Prejudice, and open mens ears to Scripture-proof. It is not a few, nor only the unlearned and ungodly, who are mastered by prejudice in these disputable things. Were not the Power of prejudice wonderful, we should not see the Divines of one Nation all Lutherans, as *Denmark, Sweden, Saxonie, &c.* and of another all Calvinists, as they are called; and of so many all Papists: and none or so few to depart from the way in Credit where they live. I confess I find in experience, that it doth more with most objectors, to cite the plain words of a Divine in Credit, then of *Peter or Paul*: When I mention what Christ saith, they make a puff at it, and say, *That is your Exposition? but what say such and such Divines?* As if Scriptures and humane Authority were of the same account in *England* as in *Italie*! I speak not this of all; but of too many: Nor do I speak it to accuse them, but as the necessary reason of my following task, which they who know not our common case, may judge superfluous and vain.

The opinions which are excepted against in me, are those which are supposed to ascribe too much to man and his Actions in the matter of Justification. Which are especially these following.

1. That we are justified by believing the truth of the Gospel, and accepting Christ as offered therein, that is, as an entire Saviour, to save us from sin it self, as well as from guilt and punishment, and as a King to Rule us: and so that subjecting the soul to Christ by Consent to his Kingdom, is an Act of Faith whereby we are justified, as well as resting on him for Justification, or apprehending or accepting pardon and righteousness. And that it is utterly void of Scripture-warrant to say, that It is only the Accepting of Christs sacrifice, or Imputed Righteousness, which is the justifying Act: or else, only the resting upon it for Justification. Or that though *fides qua Iustificat, Receipt Christum ut Regem*, Faith which Justifieth, taketh Christ for Lord; yet *Qua Iustificat*, as it justifieth, it taketh him only to Justification.

The ground of my opinion here is misliked, which is this.

2. Faith doth not Justifie qua fides, or qua hæc fides, as this Faith, that is, as it is an apprehending or accepting of Christs righteousness, nor is our Right to each particular Benefit of Christ particularized and constituted by the particular object apprehended by Faith, as

Impressions