

Monergism

# The Orthodox Evangelist



JOHN NORTON

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# THE ORTHODOX EVANGELIST

Or a treatise wherein many great Evangelical Truths (Not a few whereof are much opposed and Eclipsed in this perilous hour of the Passion of the Gospel) Are briefly Discussed, cleared, and confirmed: As a further help, for the Begetting, and Establishing of the Faith which is in Jesus.

As also the State of the Blessed, Where; Of the condition of their Souls from the instant of their Dissolution: and of their Persons after their Resurrection.

By JOHN NORTON,

Teacher of the Church at Ipswich in New England.

For I determined not to know anything amongst you, save Jesus Christ, and him crucified,

1 Cor. 2.2.

Moreover, I will endeavor, that you may be able after my decease, to have these things always in remembrance.

2 Pet. 1.15.

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**NORTON'S ORTHODOX  
EVANGELIST.**

# **To the Church, and Inhabitants, of Ipswich in New-England.**

Grace and Peace in our Immanuel.

Worshipful, Reverend, and dearly beloved in our Lord and Savior;

Pauls desire to make known nothing but Christ unto the Corinthians, his Travail until Christ was formed in the Galatians, with other like speeches, of him that breathed nothing but Christ: What were they else, but the effects of that Savior-like disposition, wherewith the Lord Jesus still inspires the Instrumental Savior's of Mount Zion?

This Ministerial Spirit rested not only upon that great Doctor of the Gentiles; but also rests, and acts in its measure, in all the Ministers of the Gospel, for the calling, and completing of the Elect, until we all come to be a perfect man. So as there is not to be found a more vigorous effusion of the Bowels of Jesus; in any of the hearts of the children of men, then is in the souls of the Ministry: no bowels either of civil, or natural relations exceed theirs: the love of them is wonderful, surpassing the love of Jonathan, that passed the love of women. By the unbosoming hereof as with a key, the Apostle in his Epistle, opens the heart of the Reader; whilst the Colossians behold the spirit of the writer: I would to God ye knew what great conflict I have for you.

Hence (I hope) in its measure is this present labor for the truths sake, for your sake, for the sake of any, that in the Lord shall accept thereof, and for conscience sake.

To this end was I born, and for this cause came I into the world, to bear witness unto the truth. So our Lord Jesus, notwithstanding the Truth was that which the Jews then maligned, and Pilate derided, see

the Spirit of Christ an Hypocrite, and a Moralist, the difference between piety, Malignity, and neutrality concerning the truth.

Nothing is more contended for, nothing more contended against, then the truth. The Gospel truth as it is most dear to God, so is it most oppugned by Satan. As the Attribute of the Holy One is the Spirit of truth: So the wicked one, is called a liar from the beginning. Concerning it, are the greatest thoughts of heart, the most intense endeavors of Tongues, Pens, and Swords: It being much more beloved of its followers then Life: and more hated of its opposers then death.

Truth is the excellency of things, where truth is there may be a bad action, but where truth is not, there cannot be a good action. Paul supposeth a man may give his Body to be burned in a good cause, and it profit him nothing. 'It is not the suffering and the cause alone; both suffering, cause and Spirit, must concur to make a Martyr. In a bad cause it holds universally, Who hath required these things at your hand?

Mans interpretation of the Scripture, is not God's mind, but man's mistake. To confess and suffer in testimony to an error, is to be a false-witness, not truths witness: Pleaders for error, not Pillars of the truth. To add to the profession of error, suffering for it, is to add sin unto sin: The latter error, worse than the first: Such sufferers are so far self-vassals, not Christ's Martyrs. Such sufferings, unto spoiling of goods, bonds, exile, the wilderness, or whatsoever, are worse then lost: a dead birth after sore travel, is a double woe: Such tears must be wept for again: this ungodly sorrow, is not to be undone without godly sorrow. We may build, and work; but if it be Wood, Hay, Stubble, we shall suffer loss; our work must be burnt, though ourselves be saved, yet as by fire.

The Scripture mentions, Little children, Children, young-men, men, Fathers, and a perfect man in Christ: as concerning yourselves, unto whom the dreadful bond of office hath indebted me, the weakest of



many, to make known unto you, the truth of the Gospel: what hath my soul longed, or labored for more, after your birth in Christ, then that you should be, not only Babes, but men: both sound, and strong in the faith: Sincere, and distinct: that Christ might not only be formed, but perfected. That you might not only have a saving, but a satisfactory knowledge of him, in whom you believe? The end of the Gospel is to be known, the duty and disposition of the Believer, is to know.

Even Fundamental Truths which have been the same in all generations, have been, and shall be transmitted more clear from age to age in the times of Reformation: until that which is perfect is come, and that which is imperfect be done away: The truth held forth is the same; though with more of Christ, and less of man. Such addition, is no innovation, but an illustration, not new light, but new sight. The looking glass slurred and cleared more or less, is the same glass. Columbus did not make a New World, when he made a new discovery of the old World.

Truth wants so much of its glory, as it is unseen. The understanding wants so much of its perfection, as it is short in seeing thereof. The Members of the New man, have their joints: joints not fully set are painful, and less useful. All unbelief is presumption, not faith: which hinders nourishment, and genders humor.

Grace, Glory, and Glorification, hold proportion with the truth. Though knowledge may be without grace, yet there can be no grace without knowledge. According to the measure of our approach, to an exact, total, and Adequate Union, of the understanding with the truth of the Gospel: So is the glory of the truth believed, and the Communion of the Soul believing.

Men need strong meat, as well as Babes need Milk; though he who is but a Babe, hath not the knowledge of a man, yet he that is a Babe labors after the knowledge of a man. Babes rest not in being Babes. I have endeavored to say something that might entertain the stronger,

yet so as (I hope) I have scarce said anything, that weaker capacities. may not with due attention attain unto. Solid meat that is best prepared, is not digested without: yet is digested with time, and the labor of nature. The Seed which the husbandman soweth with pains, the Earth receiveth not without patience. 'It is the Prerogative of God, 'tis not in the power of man to communicate understanding without study, and diligence: Though it be in God's power to give, yet according to his ordinary Dispensation, he doth not give knowledge unto man, without labor and prayer; but he giveth unto his a spirit, by meditating day and night, to search into the deep things of God: Who refuseth ripe fruit because it groweth higher than can be had without climbing; or the treasures hid in the Earth because they cannot be had without digging?

And who knoweth but that these poor sheets may find a place with some others, especially in the houses and hearts of them, of whose house I am: out of whose heart, they cannot be, whilst I am. That I may not be, as one altogether dead to those, whom I should have been glad to have lived and died with; yea whom I should have been glad to have lived and died for. My absence from them, hath named this Wilderness, Gersom: their acceptance hereof, shall so far name it Ephraim: It is with God that knoweth the heart of exiles to comfort exiles.

'It is not with me, as with Hortensius, who though he was weak in writing, yet was he able to speak; Nor as with Albericus, who though weak in speech, was able in writing; but being conscious of my infirmity in both, I have added the latter, to supply in some measure (if God so please) the defect of the former.

Sometimes Paul's writing is more weighty than his speech, and some of Christ's words after his death, were more effectual then in his Life. Hence I have desired to sow Seed, both by Pen and Tongue; present, and absent; Alive and dead: Not knowing whether shall prosper most, either this, or that, or whether they both should be alike good. Good Books help both the understanding, and memory. They are

both Teachers, and Registers, like steeled looking-glasses; that do not only reflect, but continue reflecting the Image to the beholder: The speaker hasteth on, and cannot wait the leisure of the hearer; but the writer is always at hand, attending the capacity of the Reader. What is said of the poor, with a little alteration, may be applied to written Treatises; Books you have always with you, you may receive good from them when you will.

Solomon admonisheth not to write superfluously; Paul encourageth to write profitably. 'It is with books as with meats; he that refuseth eating as the cure of an unwholesome, or unreasonable diet, acts the part of a murderer, not of a Physician. He is not a man, that distinguisheth not between good and bad. He is not a wise man that discerneth not between excess, and nothing. The Pen-men of corrupt Books must hold up their hands as highly guilty of the evil of the times: and superfluous Books, do but add to the heap of vanity, and vexation of spirit. These lose precious hours, those lose more precious souls. By way of Apology for this Treatise, I shall only say the wise man's admonition, I have been conscionably awful of, and have aimed at Edification.

The use of Books, is to communicate pertinent truth; the excellency of Books, is to do it Substantially, clearly, briefly. Abuse takes not away their use; nay such books, are the cure of evil books. The opening of Titus lips, is the means to stop deceivers mouths: the light of the book of the Gospel, consumes the Magicians books to ashes: one pin, must be forced out by another.

After forgiveness begged in the Blood of Jesus, for what is mine herein; Pardon I crave of all, pardon and acceptance as I hope for from some, so especially from yourselves, to whom as I could bequeath no greater legacy; so then from whom, whence could I encourage myself with better expectation; for YOU are OUR glory and joy: forget not the emphasis in the word OUR: Ministers (compared with other Christians) have little to joy in, in this world. 'It is not with the Ministers of the present, as with the Ministers of

late times; nor with exiles, as with the rest: nor with your exiles, as with some others: Let this our (or if you please your) condition (for therein you have been both partakers with us, and supporters of us) be your provocation. A receiving encouragement whereof is the constant remembrance that you are our companions in this Patmos, wherein many of you were before divers of us. You know the hearts of strangers, for ye are strangers.

The Lord who in rich grace hath not only Sanctified the tongue of the Preacher, but also the pen of the Scribe unto the edification of his; So bless all our labors, that both Speaker and Hearer, Writer and Reader, may rejoice together in that day, that they have not run in vain. This is the prayer of

Your Servant for Jesus sake,

JOHN NORTON.

Ipswich in N. Eng. Octob. 7. 1652.

## **To the Judicious Christian Reader.**

The Penning and Reading of godly Books, is a singular improvement of the Communion of Saints: as whereby we enjoy sweet and gracious conference with the Saints, though unknown to us, though absent in place, & distant in time (yea many ages before us) and so partake in the Communion of their most precious Gifts, as if they were present with us, or as if we had been of long acquainted with them, which maketh me sometimes to wish, that though I cannot nor dare not say, that Spiritual Gifts are buried, when they are only dispensed in a Pulpit (for in a Pulpit they are set upon a Candlestick, and give light to all that are in the House of this or that particular Church:) yet

where God giveth an eminent measure of light, fit to shine forth to a Nation, or to a world of Churches: That such Gifts might not be confined to a Pulpit; but as clusters of ripe Grapes passing under the press, are fit to be transported to all Nations; So such Gifts and Labors passing under the Press, may be fitly Communicated to all Churches. It is indeed a true word which the word of truth hath spoken (Eccles. 12.12.) Of making many books there is no end, and much reading is a weariness to the flesh. But yet, some books there be, of which I may say, as Fernelius, and other Physicians speak of their Pills; There are *Pillulae sine quibus*, that is, *sine quibus esse nolo*; so there be some *libelli sine quibus*, some books *sine quibus esse nolo*. And this is one of them, without which I would neither be myself, nor wish thee to be. Though most books be accommodated to Popular capacity (and they do most good extensively:) yet there had need to be some, which speak accurately, that they who apply their Sermons and writings to Popular capacity, may still keep within the compass of exact Truth: and they do most good intensively. The Holy ghost by Paul giveth the People of God a holy warning, See that ye walk circumspectly; or (as the word is) exactly, Ephes. 5.15. Now if the Rule of a Christian life be, walk exactly, Surely the Rule of a Scribe taught to the Kingdom of God, and gifted for it, is, write exactly.

There be some of good judgment, who interpret the four Creatures (in Revel. 4.7.) to hold forth the four sorts of Officers in the Church: The Lyon (for his Courage and Power) the Ruling Elder: The Ox (for his patience and labor in treading out the Corn) the Pastor: The Man (for his Prudence in ordering the human outward affairs of the Church) the Deacon: The Eagle (for his soaring aloft, and quick insight into remote, and hidden things) the Teacher. How well therefore doth it become this our Reverend Brother, the Teacher of an intelligent people (the Church at Ipswich) to launch forth into the deep, (as Christ biddeth his Disciples, Luk. 5.4.) To spy out and discover the secret and abstruse mysteries of the Kingdom of God?

Moreover that which adorneth the exactness of the matter of this discourse, is, Pithy Brevity, compacting as many things as words together; that as it was the constant desire and affectation, and expression of Dr Preston, to live long in a little time; So it appeareth to be the serious care and endeavor of this our beloved Brother, to speak much in few words. The Schoolmen (though they be none of the soundest Divines) yet of late years, have crept (for a time) into more credit amongst Schools, then the most judicious and Orthodox of our best new writers (Luther, Calvin, Martyr, Bucer, and the rest:) and their books were much more vendible, and at a far greater price: But what or wherein lay their preeminence? Not in the light of Divine Grace (whereof most of them were wholly destitute) nor in their skill in Tongues and Polite Literature, (wherein they were Barbarians:) nor in their deeper insight into the holy Scriptures (in which they were far less conversant, then in Peter Lombard, and Aristotle:) but in their rational disputes, with distinct Solidity and Succinct brevity. But in the mean time they corrupted the whole body of Divinity, with many curious and unprofitable questions, with many Philosophical (falsely so called) and vain Notions, and with many subtle devices, to uphold the Church of Rome, in their then prevailing Antichristian Apostasy. What was unsound and corrupt in the Schoolmen, our Brother (by the guidance of Christ) hath faithfully and Religiously avoided: what was commendable and desirable, he hath (through grace) not so much imitated as exceeded: Opening the principal heads of Divinity, with more then rational evidence, even with Scripture light: and all with such distinct Solidity, as may both clear the understanding, and satisfy the Judgment, yea and by grace establish the faith of the diligent Reader: and that with such Succinct Brevity, as avoideth at once both Perplexity, and obscurity together. Amongst other disputes which have much exercised the Schoolmen of old, and still do busy the Dominicans and Jesuits, concerning the concurrence of Grace, and Free-will therein, the Lord hath led this our Brother with a strong hand to search out, and declare, the abstruse mysteries thereof, with such holy Dexterity, as that if the dissenting parties were as willing to hearken to the Oracles of God speaking in the Scriptures, and opened in this book, as the Romanists have often

appealed to the Pope (and all in vain) for the compounding of this Controversy, The Doctrines of Grace would be much more clearly delivered and generally accepted, with more peace and truth, not only amongst them, but amongst Protestants also; yea and even such Protestants as excel in holiness and knowledge, and yet seem (and but seem) to vary (though Logically, yet not Theologically ) in some doctrines of Grace, may (through grace) either judge and speak all one thing, or at least condescend: placide ferre contrasentientes, mildly to bear with difference of judgment in such a case.

And as for such Protestants as follow Bellarmine and Fevardentius in extenuating the bitterness of the Soul-sufferings of Christ from any sense of spiritual Desertions (as if such pangs were incompatible to his pure and innocent Nature and Life) I trust the Lord will give them to discern by another book of this Author (treating purposely of that Argument) the more bitter the cup was which he drank up for us, the deeper was the guilt of our sin, and the greater was the measure of his Love towards us. And unless the whole guilt of our sins be imputed to him, and his perfect obedience to the Law be imputed to us, we shall fall short, both of the matter and form of our justification.

Now the God of all Grace, and Peace, and Truth, bless these gracious Endeavors of his Servant to the free passage of his Truth and Peace in the hearts and Judgments of his Churches and People through our Lord Jesus.

JOHN COTTON.

Boston, 20 Sept. 1652.

## **CHAPTER. I.**

Of the Divine Essence.

Though nothing is more manifestly known, then that God is; yet nothing is more difficultly known, then what God is.

Philosophy is here dumb, or worse. Simonides being asked what God was, asketh a days time to answer the question: At that days end he asketh two, at the end of these two he asketh four; and so often doubling the time, being asked the reason thereof, Because (saith he) the longer I study, the difficulter I find the question.

We in this life only see his back-parts, Exod. 33.23. viz. what he hath revealed of himself in his Word and Works, according to our manner and measure.

So much we see of him that we may live, more we cannot see of him and live: To see him as he is, is reserved to glory.

God in his Word revealeth himself to be Jehovah Elohim, i.e., one God subsisting in three Persons. Though Essence and Subsistence, that is, the divine Nature, and the Trinity of Persons in that Nature, are the same thing, they being distinguished not as a Being and a Being, but as the manner of a Being or thing is distinguished from the Being or thing itself: yet for the help of our apprehension, God being pleased so far to condescend to our capacity (as delighting to be understood by us) we first consider of the Essence, then of the Subsistence.

The Essence of God absolutely considered, is that one pure and mere act, by which God is God. Because through weakness of our understanding we cannot apprehend it in any measure by one act, it hath pleased God to give unto himself many Names and Attributes, by the help of which we may the better conceive thereof.

The Hebrew Names more especially tending to this purpose, are observed by Authors to be about ten in number.

1. Jehovah, Exod. 6.3. signifying God's Being of himself, and also his giving Being to all creatures, and to his Word both Promises and



Threatening's.

2. Yah, Psal. 68.4. signifying that God is an absolute Being of himself, and gives Being to all creatures.

3. Ehjeh asher Ehjeh, Exod. 3.14. I am that I am, or I will be that I will be; It signifieth God's eternal and unchangeable Being in himself, and that he is now and will be forever that which he was before to Abraham, Isaac, and Jacob: To this Name Christ alludeth, John 8.58. Before Abraham was, I am.

4. El, Isai. 9.6. signifying that God hath all Power in himself, and giveth to all creatures the power which they have.

5. Eloah, Psal. 18.32. of the same signification.

6. Elohim, Gen. 1.26. signifying that he is the Object of divine Worship, he that alone hath power to make happy and miserable: it is a word of the plural number, aptly pointing us unto a plurality in the divine Essence; and so may note the mystery of the Trinity, or three Persons of the divine Essence.

7. Adonai, Psal. 2.4. Lord; it is also of the plural number, and signifieth the absolute Lordship of God, also that God sustaineth and upholdeth all things, and so holdeth forth the proof of his Providence.

8. Shaddai, Gen. 17.1. signifying the All-sufficiency of God, or that God is he who is all-sufficient, wanting nothing, and able to provide for all.

9. Jehovah Tsebaoth, Lord of Hosts; who (as is well observed) hath two general Troops, as his Horse and Foot, the upper and the lower Troop, or the creatures above and beneath, already pressed and ordered, waiting for the word, to do him service.

10. Ghnel-jon, Psal. 9.2. translated the most High, signifying that God in his Being and Glory is far above all creatures.

The first three come from Being: The second three from Power: The third three from Government: The last is from Eminence.

In the New Testament two Names are more especially observable.

Theos, Mat. 4.7. God, signifying a Being that is to be feared of all, which disposeth of all things, and beholdeth all things.

Kurios, Col. 4.1. Lord or Master, signifying that God is the only Lord, and hath absolute power over all creatures.

The divine Attributes are certain essential Properties, which God is pleased in Scripture to ascribe or attribute unto himself; they are also called the Perfections of God, or divine Predications, or Titles.

They are not distinguished from the Essence really, but notionally; that is, they are not distinguished at all in God, but only to us-ward, according to our manner of conceiving.

All the Attributes in God are one and the same Perfection. It is better said of God that he is his Attributes, then that he hath Attributes: The Attributes are not distinguished in God, but in our manner of understanding, who being unable to comprehend that mere act at once, do conceive thereof after the manner of many acts. The Sun when it is perpendicular, had it an eye would behold all that at once, which we, by reason of the inadequateness and unproportionableness of our sight, are necessitated to view by parts. In God all things are one and the same, according to the Nature of God; though out of God many, and divers, according to their own proper and created nature. The same heat in the Sun produceth divers effects, according to the various disposition of the objects: Hardness in Clay, softness in Wax: Life in Insects and Plants, &c. The same lines are one in the Center, but distinguished and multiplied in the Circumference. Water that is the same in the Sea, out of the Sea

is variously and diversely qualified, sweet, bitter, Sulphurous, &c. The matter in the Liver is the same, but the four humors of Blood, Choler, Melancholy, and Phlegm, that proceed from thence, are very divers: The Soul which is one and the same produceth very differing effects, as appears in the operations of the understanding, will, and affections. The sum is: The Attributes, as was said before, are not distinguished in God, that is, from the divine Essence, or one from another really, but only notionally, or virtually in our conception, and in their objects, in respect of the various effects thereupon: For every and all the Attributes are the divine Essence itself; according to that received Proposition, Whatsoever is in God, is God: And this is the reason why some well describe the Attributes from the Essence of God: which manner of description, besides many useful notions clearly intimated thereby, doth in the describing of the Relative Attributes, principle and fortify the understanding against that perilous Tenet of Arminianism, concerning the Decree passing upon good or bad foreseen, with the evil consequences following thereupon.

The divine Attributes, though they can neither exactly be numbered or distributed, yet for our better understanding we may consider of them as:

Negative.

Relative.

Positive.

Negative Attributes are such as remove from God all imperfection: by these we help our understanding in our meditation of God, by way of Negation. The more principal of them are in number five, viz. Simplicity, Eternity, Immensity, Immutability, Infiniteness: to which, or some of which, any other of like nature may conveniently be referred.

Simplicity is God, one mere and perfect act without all composition. God calleth his Name, I am, Exod. 3.14. that is, mere Essence, wherein is nothing past, nor to come. Because spirits are immixed in respect of bodies, to show that he is not compounded, he saith he is a Spirit, John. 4.24. When we say that God is a mere and perfect Act, the meaning is, that God is a Cause without any Cause, a Being that is not from any Being; not compounded of an Act, by which he is; and Possibility, by which he might not have been, or may not be: of whom it never could nor can be said, that anything was to be in him, which was not; or cannot be, that is.

That God is a pure and simple Act without all composition, is evident, Because of his Perfection; all composition supposeth imperfection, because he is the first Being. Were there any composition in God, it would follow there were first and second in God: Something in God that were not first, or that there were more first Beings.

Because God is a Being of absolute necessity: Composition implieth either that there must be more Beings of absolute necessity, or that there is something in God that may not be. Composition supposeth Succession, i.e., something past or to come in God; contrary to his Name, I am. Nay it supposeth that not-being is not repugnant to the Nature of God: Where there is Composition, there may be Dissolution; Dissolution is the way to not-being. It much helps us in the contemplation of the Simplicity of God, to look upon it as opposed to Composition, all the ways whereof the Learned have referred to these seven Heads.

Composition is either of:

1. Parts, which are bounded by quantity; as a body having one part upon another.
2. Matter and Form; as a man of body and soul: these two compositions are only found in corporeal things.

3. General and special Nature: as every species, whose common nature is to be found, in some other thing, where the special nature is not; as a living creature and a man.

4. A Subject and an Accident; as every created substance: There are no accidents in God, he is wise, holy, just, essentially: there is not a substance and a quality in him. When God is said only to have Immortality, 1 Tim. 6.16. it is to be understood by way of Eminency; he so hath it as none hath besides him, he hath it originally, not derivatively and by participation.

5. An Act and a Possibility, objective, that is to be, if the thing looked at, as yet is not, in being; or passive, that is not to be (though that not-being never shall be) if the thing be looked at, as in actual being: this composition holds concerning Angels.

6. A Person and Nature; as Christ, compounded of the divine Person, and human nature; which yet is not properly composition of parts, but of number.

7. Being and Individuation; that is, that by which we have such a particular Being, as humanity and Peter.

Obj. Where there is a Plurality, there is not Simplicity: But in the divine Nature there is a Plurality: therefore.

Ans. The Objection holds, where there is a plurality of Essences, Beings, or things, but not where there is only a plurality of Subsistence's. In the divine Nature, though there be a Trinity, therefore a plurality of Subsistence's or Persons, yet there is but one Essence: In the Trinity there is distinction, but not composition.

Obj. 2. The Attribute of Simplicity concludes that all the Attributes are God himself, and consequently that there is no inequality amongst them: yet we read, that his tender mercies are over all his works; so, as it may seem, Mercy exceeds the other Attributes.

Ans. The meaning is, that his mercy is over, that is, upon all his works; not that God's Mercy exceeds all his other Attributes, as if one Attribute were greater than another: for all the Attributes of God are equal, not one higher or greater than another, because they are all God himself.

From the Simplicity of God it followeth:

1. That whatsoever is in God, is God.
2. Whatsoever God willeth he willed from Eternity, and always willeth.
3. Whatsoever God willeth he willeth simply, absolutely and independently.
4. God is Justice, Wisdom, Love, &c. essentially: although he be said to have them eminently, yet he hath them not derivatively.

Eternity is God without beginning, without end, and without all manner of succession; there is nothing past, nor to come.

It was well said of him, who unto the question, What was Eternity? Answered by that word of modesty, I know not: It is the measure (without measure) of the duration of God, according to our apprehension. Three things are requisite thereunto, viz. to be without Beginning, without End, and without all Change: An unalterable and independent Duration: It is all at once, where there is nothing past, nor to come; A remaining NOW.

Duration is either uncreated, viz. Eternity, proper to God; or created, viz. Eternity, the duration of the blessed in Glory: or Time, which is the duration of the corruptible creature. Eternity is a Duration, consisting of an eternal NOW; without beginning, and without ending; there is nothing past, nor to come. Eternity is a Duration, having a continuing NOW, with a beginning, but without ending. The duration of Angels and of the Blessed, in respect of their persons and

substances, admit of no instant, concerning which it can be said, that it is past: but in regard of their operations and other accidents, their duration admits of succession. Time is a successive Duration, having a beginning and ending, without any remaining NOW.

Immensity is God present everywhere, neither included in, nor excluded from any place or thing, Psal. 139.7. Isai. 60.1. God is a Sphere, whose Center is everywhere, the Circumference nowhere. God is nowhere, and God is everywhere: he is nowhere, in that he is not contained anywhere; he is everywhere, in that he containeth all: Hence God, in respect of his Omnipresence, is compared to an infinite Point. God is in every place by his Essence, as the universal Cause of the Being and operation of all things; by his Presence, beholding all things; and by his Power, upholding all things.

Besides that Omnipresence of God, whereby he is always present with all creatures, there are certain peculiar ways of his presence with divers creatures. In Christ he dwelleth bodily, that is, personally, Col. 2.9. and filleth the Manhood with the Spirit out of measure, John 3.34. In the Saints he dwelleth as in his Temple by the presence of his indwelling Spirit, the effect of his special grace, 1 Cor. 3.16. He is said to dwell in Heaven, because it is the place wherein he is pleased to manifest his glory immediately, and in most excellent manner unto the blessed. God is said to come to us, and depart from us, not in respect of his universal Presence, or change of place; but in respect of the degrees of his in-dwelling Spirit, assisting grace, and other special effects of his favor towards his people: The same also holds true, in respect of the common effects of the Spirit, in regard of others.

Bodies are in places circumscriptively, bounded by their dimensions, without penetration. Angels are in places definitively; that is, though they are not bounded by dimensions of height, breadth and depth, as bodies; yet they are not in two places at once; whilst they are in this place, they are not in another. God is in every place always.

Immutability is God without any alteration in respect of Being, Will, or any Accidents, Psal. 102.27, 28. Mal. 3.6. Jam. 1.17. With whom is no variableness, nor shadow of turning.

Obj. God might have willed, or not willed the being of the creature, else he were not free. He that may both will and not will, is mutable. The sum is, the liberty and immutability of God, seem not to consist together.

Ans. That immutability and liberty consist together, is evident from the nature of God, who willeth his own being freely. If he were subject to co-action and mutability, he were not God. If by reason of our weakness we are less able so distinctly to discern the liberty of God, as concerning the creature in the act of God willing; yet it is clearly to be seen in the object willed, viz. the creature: because nothing is more manifest then that there is no necessary connection between the being of God, and the being thereof. God had been the same, perfect and blessed forever, though the creature had never been.

Obj. 2. God's will in his decree, and his will in the command, are often contrary one unto another, therefore he is not immutable.

Ans. No such thing. The Decree determineth what shall be, the Command showeth what ought to be. God's willing the futurition of the betraying of Christ by Judas, and yet willing it to be Judas his duty not to betray Christ, have not the least appearance of two wills in God.

Obj. 3. God sometime promiseth, and performeth not: threateneth, and executeth not: therefore he may seem not to be immutable.

Ans. Such promises and threatening's are to be understood conditionally, not absolutely. See Jer. 18.7.10.

Obj. 4. God in Scripture is often said to repent, he that repents is not immutable.



Ans. Such speeches though spoken after the manner of men for the help of our understanding: yet, are to be understood as becometh the nature of God. God is therefore said to repent, because he doth as men do when they repent, that is, he changeth his deeds: yet without any change of his will. Nay, those changes of his deeds are the executions of his unchangeable will.

Infiniteness is God of universal, unlimited, and incomprehensible perfection, Job 11.8, 9. 1 Tim. 6.16. His understanding is infinite, Psal. 147.5. What is there said of one attribute, is true of all. God receiveth not his being of any, but hath it of himself: yea, he is his own being, therefore illimited; for there is none to limit him. God willeth himself freely, yet necessarily; that which acts necessarily, acts with all its might. God therefore having all perfection in his own power, cannot deny any to himself.

All things are contained in God: that which is uncreated, essentially; that which is created, to be created, or possible to be created, eminently; God is all. He is of every name, yet above all name.

The more principal Relative Attributes are in number, seven. 1. Creation. 2. Providence. 3. Lordship. 4. Benignity. 5. Mercy. 6. Redemption. 7. Justice. To which, or some of which, the rest of like nature may conveniently be referred.

Though the terms Creator, Governor, Redeemer, and Lord, do more clearly hold forth the relation between God and the creature: yet (after others) the fore-named terms are here made use of: both as sufficiently containing the relation, and better conducing to teach the Doctrine intended.

A new Relative Attribute or Predication doth not always presuppose a change in that thing unto which that new relation is given, though it always presupposeth a change in that whereunto such relation doth really belong: for example sake, Peter may sit at the right hand of John, without any change in Peter, the change being only in John,

who placeth himself at Peters left hand. The Princes are said to stand on the right hand of the wall, Neh. 12.31. without any change in the wall, the change was only in them so placing themselves. So God who was not a Creator from eternity, is a Creator in time: yet this new appellation puts no change in God, but only in the creature. The second Person who was not incarnate from eternity, becometh incarnate in the fullness of time, yet without any change: the change was, and is only in the human nature assumed, not in the divine nature assuming. In these Relative Attributes, (the Creator being above the order of the creature) the extremes not being alike: the relation is not alike. The relation on God's part is only a relation of Reason: that is, such a respect of the Creator to the creature, as is without any change in him: but on the creatures part, it is a real relation: that is, such a relation as inferreth a change in it.

Relative Attributes add a new predication, or title to, but cause no real mutation, or change in God: as concerning the creature they both add a new predication to it, and cause a real mutation in it.

In all Relative Attributes, there are considerable (but especially in Creation, Providence, and Redemption) an eternal immanent act, whereby God willeth such a thing to be; and a transient temporal act, whereby he worketh the thing according to his will.

Creation (whence God hath the Title of a Creator) is a transient act, whereby God according to his will, created all things of nothing very good.

Providence (whence God hath the Title of Governor) consists in those acts whether permanent or transient, whereby according to his will, he preserveth and governeth all things with the circumstances thereof, unto their several ends, for his own glory, and the good of the elect.

Lordship is God's having absolute right and power to, and over all his creatures, and disposing thereof according to his will, 1 Sam. 3.18. 1

Tim. 6.13. Matth. 20.15. Dan. 4.25.

Absolute Sovereignty is due unto God by four Titles: Of Creation, Rom. 9.20. Of Conservation, Heb. 1.3. To give the creature to continue in being, is more than merely to give it being: as the shadow dependeth upon the body, so the creature dependeth upon the Creator. Of Redemption, 1 Cor. 6.20. this exceeds both the former. Of the last end, Prov. 16.4. The end of the creature is the manifestation of the glory of the Creator.

Lordship is in God after the most eminent manner: he hath Subjects of himself, Authority of himself, Legislative Power of himself. He appoints the rule with recompense to the obedient, and punishment to the disobedient according to his mere good pleasure. He is his own rule, his will is the most absolute reason. He giveth no account of his matters, Job 33.13. Every creature dependeth essentially and universally upon the Creator: that is, the creature cannot be, but it must be at the disposing of God. We do not acknowledge ourselves to be creatures, nor God to be Lord, if his pleasure be not acknowledged to be a sufficient and satisfactory reason, of whatsoever he doth.

The Lordship of God is of himself, not by occupation, as a Title of Property, arising from a thing found without an owner; nor by Donation, Succession, Purchase, or Conquest, as created Lordships are. All created Jurisdiction descendeth from this absolute Lordship of God. The Jurisdiction that Christ as man received from God is universal over all the creatures respectively, Matth. 28.18. The Jurisdiction of other men is limited according to the several objects thereof: whether Ecclesiastical, where their Authority and Office is immediately received from Christ though the designation of such persons to such offices be by the call of men. Or civil, whether natural, as parent, and child: Or voluntary, as Magistrate, and Subject.

4. Benignity is God willing freely to communicate his grace and goodness unto his creatures proportionably to their several

capacities, Exod. 33.19. Matth. 5.45. Psal. 33.5.

Goodness according to some, admits of a three-fold Consideration: Of Nature, which is called perfection. Of Manners, called holiness. Of Beneficence, id est, a disposition to do good to others; this is properly called Benignity: Thou art good, and doest good, Psal. 119.68. Goodness is either essential, or by participation. God is essentially good: he is good of himself, he is goodness itself: the creature is good by participation, i.e., by a goodness received of God. The Sun, if compared with other creatures, you may say (in that respect) it hath light of itself, but the Moon and Stars are light by participation: that is, they receive their light from the Sun. God is a full Fountain, or rather a Fountain which is fullness itself; willing to communicate, as the Sun sends forth its light, a fountain its streams, and the prolific virtue in plants, inclineth them to fruitfulness; as the seminal virtue in living creatures, disposeth them to generation: the peculiar affection in parents towards their children, renders them propense to do them good: and the soul full of matter (like wine which hath no vent) propends to pour out itself; so is the Lord affected to do good according as he hath willed concerning the creature.

The goodness communicated from God unto the creature, is either special, bestowed upon Angels and men: Or common, bestowed upon the rest of the Creation: The Earth is full of the goodness of the Lord, Psal. 33.5. The impression of his Image is upon the reasonable, the impression of his Footsteps, is upon the unreasonable creature.

God, who is the uncreated good, communicateth himself without division, effusion, or multiplication of himself: all that he communicates, notwithstanding, he remaineth infinite and the same. God were God blessed forever though he had never willed of his goodness unto any, but if he were not a God of Benignity, he were not our God.

Goodness so descends and cometh from God unto the creature, as that it stops not there, but ascends and returns again unto God: either by way of manifesting of his glory as a mere subject, and representative glass of his goodness, in the unreasonable creature: or, by way of giving glory to him, not only as a mere subject whereon his goodness is legibly engraven, but also as a subject yielding obedience to the command in the reasonable and sanctified creature. Hence love is said to be both extatical, that is, carrying the lover as it were out of himself unto the loved; as it is with the soul removed out of the body in a Trance: and circular, the beginning and end of which Circle is God, that Alpha, and Omega: from whom, and to whom are all things. Unto that infinite and uncreated Sea, whence all created rivers of goodness come, thither they return again.

Mercy is, God willing, to succor the creature in misery.

Mercy in God is either essential: namely that which is in him by necessity of nature, and had been in him though he had never willed the manifestation thereof by showing mercy to any; this is God's sufficiency to show mercy. Or, Relative, namely, that which is in him with respect to the creature, and is his will to manifest mercy to whom he pleaseth; Exod. 33.19. Rom. 9.18.

Mercy is uncreated, viz. the Attribute of God: or created, viz. a transient act of God in time, or the effects of such transient acts: so Vocation is said to be an act of mercy, Rom. 11.30, 32. 1 Pet. 2.10.

Remission of sin, Luke 1.78. Mat. 18.33. Salvation, Jude 21. Uncreated mercy is God's will to show mercy. Created mercy is God's actual showing mercy according to his will.

The Effects of Mercy, are either special: proper to the Elect, as flowing from special grace, Rom. 9.23. The Elect are called (and by effectual calling so made) vessels of mercy. Or common, extended to those who are not elected, Luke 6.35, 36. Unto the beasts of the field, Psal. 104.27. Yea, over all his works, Psal. 145.9.

Redemption is that whereby God gave his Son; and Jesus Christ God-man gave himself, and accordingly in due time became a Ransom for the Elect: whence it cometh to pass, That Justice is no hindrance to the application of Mercy, John 3.16. Gal. 2.20. Rom. 3.26.

Creation, Providence, and Redemption, considered as they are in God, i.e., as immanent acts, belong unto God's sufficiency, and may be placed amongst his Attributes; but if they be looked at as transient acts, i.e., as acts passing, and done in time; so they belong unto God's Efficiency, and are placed amongst the works of God.

Though God by his absolute Power might have saved man without Redemption wrought by Christ: yet having constituted that Rule of relative Justice, In the day that thou eatest thereof, thou shalt surely die, Gen. 2.17. He could not in respect of his Power now limited to proceed by this rule, so that man having sinned, man must die, and satisfy the Law that man may live. Justice requireth the Surety should die, that the Debtor may live: That he might be just, and the justifier of him which believeth in Jesus, Rom. 3.26.

Justice is, God willing, to render unto the reasonable creature what is due thereunto according to his word: whether by way of grace, or punishment, Deut. 32.4. Dan. 9.16. 1 John 1.9. Psal. 62.11, 12.

Justice in God is either essential of the absolute nature of God; whence it is, that God can do no wrong. To be in God essentially, is to be in God by necessity of nature: that is, it is of the necessary Being of God, so as if God is, that is, and if that were not, God were not. Or Relative: viz. The Justice of God in respect of the creature; that is, in God necessarily. This is in him freely, and is nothing else but God's constant will to give unto the creature what is its due. The Will of God is the Rule of Justice. That which God's Law is unto man, that is God's Will unto himself. Justice consisting in rendering to everyone their due; and God's Will being the Rule of Justice; it followeth, that and only that to be due unto man, which God hath willed concerning him. The Moral Law itself, the Rule of Manners, the Recompence

contained in the Promise in case of obedience, the Punishment contained in the Curse in case of disobedience: are all the effects of God's free pleasure.

It being a truth, That God's Will is the Rule of Justice between him and the creature: and consequently, That the desert and punishment of sin determined by him is therefore just, because he hath so determined. It followeth, that in case God had appointed a greater punishment, it had been just the damned should have suffered more: And in case he had appointed a lesser punishment, it had been just they should have suffered less.

Though the Rule of relative Justice be a free constitution, yet God having constituted this rule, hath freely obliged himself to the observation thereof; and can now no more fail to execute justice according to this rule, then he can be unjust.

Positive Attributes, are such which so ascribe some perfection to God: as not inferring any respect unto the creatures existing, or in present being; by these, our understanding is helped in our meditation of God, by way of eminency; The more principal of them, are in number Six: 1. Holiness. 2. Wisdom. 3. Will. 4. Liberty. 5. Omnipotency. 6. Perfection. To which, or some of which, the rest of like nature may conveniently be referred.

Holiness is God, conformable to himself, 1 Sam. 2.2. Hab. 1.13. As created holiness (which some call moral goodness or perfection of manners) is the conformity of the reasonable creature to the Rule; so (God being his own Rule, and the Fountain of all created perfection) we may conceive of uncreated holiness, as of God's Conformity unto himself.

God is holy essentially, and so is none but he, 1 Sam. 2. There is none holy as the Lord, the creature is holy only by participation. He is the Author of all created holiness; both of the Moral Law, which is the rule of holiness; and of the infused grace of holiness, whence the

reasonable creature is made conformable to that rule, and of all other holiness whatsoever: therefore justly called, the Holy One of Israel, Isai. 41.20. Wisdom is, God understanding all things intelligible by his Essence, 1 Tim. 1.17. Acts 15.18. 1 John 3.20.

God comprehending his own Essence, seeth all things; because all Possibilities, Futurities, and Beings; that is, all things that might have been, shall be, or actually be, are eminently contained in the Divine Essence. Whence, by the way it may appear, That the Divine Essence as willing the futuration of things, is that uncreated Idea of all things: which God comprehending, understandeth the creature better in himself, then it is to be understood in itself. God seeing himself, seeth all things, without exemption of any; always, without intermission; perfectly, without defect: at once, without succession. He is all eye, yet without an eye: all memory, yet without a memory.

God understandeth all things by his Essence, Angels are thought to understand by an infused habit of the species, or images of things concreated with their nature. Men understand by the Species, or Images of things abstracted, and received from their objects.

Men understand by way of syllogistical discourse, viz. by reasoning; that is, by deducing and gathering conclusions from principles by several acts of their understanding: and by compounding and dividing: that is, by laying the subject and predicate together, or by taking them asunder: and thereby collecting what may be said, or not said truly concerning such a subject.

Those truths which men by reason of the weakness of their understanding, apprehend not without discourse, and by compounding and dividing: Angels by reason of the quickness and strength of their understanding, apprehend readily, and as it were at first sight. Whence albeit they understand syllogistical discourse, composition, and division, yet (at least compared with men) they may be said not to understand by discourse, nor by composition and division, but intuitively; and as it were at first sight.



The Will of God, is God by one simple act, absolutely willing, the being of whatsoever he pleaseth.

That Distinction of the Absolute and Conditional Will, as also that of the Antecedent, and Consequent Will of God, are both unsound. God willeth it to be a truth, That whosoever believeth shall be saved: he likewise willeth it to be the duty of Judas to believe: Hence followeth (in case) A Will of Approbation concerning things in their own nature possible, which yet never shall be: as namely, the acceptation of the obedience of the Reprobates; but it doth not follow that God hath conditionally willed the acceptation of the obedience of the Reprobates. God decreeth the coexistence of two extremes conditionally cohering, as the faith and salvation of Judas, the sight of such miracles and repentance in the Tyrians: the Being of which Extremes themselves he hath not decreed. Though the things willed be conditioned, yet the Volition or Willing of God concerning those things is absolute.

The Authors and Approvers of the second Distinction, understand by the Antecedent Will of God, his Will concerning the creature looking at it as in itself, without any consideration of after-circumstances: so they say God willeth all men, even the Reprobate to be saved: this they call his first Will, and it is, say they, uncertain. By the Consequent Will of God, they understand his Will concerning the creature looked at, not only as in itself, but together with after-adjuncts and circumstances, as sin, &c. This they call his second Will, and it is, say they, certain. As a Judge looking upon such a person as in himself, accounteth it best that he should live; but looking upon him in second respects, as a Murderer, &c. he accounts it best that he should die.

The vanity of both these Distinctions appeareth, in that they are repugnant to the simplicity, perfection, and independence of the first cause. The Will of God in the Decree, and the revealing of part thereof in the Command, do not infer divers wills in God: The Command showeth what is the duty of man, the Decree contains

God's purpose concerning our doing, or not doing our duty: To will such a thing ought to be, and not to will that it shall be; yea to will the not being thereof, are not opposite, but both may, and do proceed from the same will.

Liberty is, God willing himself freely and necessarily, but whatever is besides himself not necessarily, but freely: that is, not of any necessity of nature, but of his mere good pleasure, Psal. 115.3. Isai. 49.3. Dan. 4.5.

Though nothing be more manifest than that God willeth freely, and not necessarily, whatsoever is besides himself: yet the manner of his willing thereof, exceedeth our capacities.

Created Acts of Liberty being limited, and bounded by their objects, cannot tend unto divers objects, without tending to divers acts: but uncreated Liberty being infinite, is illimited by its objects; and tends unto divers objects by one and the same act.

Uncreated Liberty, is not to be looked at, as consisting in an indifferency to divers acts of willing, or nilling: For that would argue imperfection in God: but it is clearly seen in respect of its divers created objects, which as they have their being from God's good pleasure; so, had he so pleased, they had never been: but continued forever in their nothing; himself notwithstanding eternal, all blessed, and all glorious.

Omnipotency is God able to do whatsoever his wisdom doth conceive, Gen. 18.14. Matth. 19.26. Isai. 46.10.

All Contradictions, Impossibilities, and Repugnancies unto the revealed Will of God, are excluded in this Proposition: God is Omnipotent, or God can do all things. That, things which imply a contradiction: as namely, for the same thing to be, and not to be; and impossibilities, as namely, for a man not to be a reasonable creature, and the like: fall not under the compass of Omnipotency, is not from any defect (it is indeed from the perfection) of power in God; but

from the impossibility of the things: so that concerning matters of this nature, it is more convenient to say, that they cannot be, which showeth their non-possibility to be, then that God cannot do them; which seemeth to touch upon Omnipotency. So likewise that God cannot sin, lie, or deny himself, is not from defect, but from the Eminency of his Power, and Absolute Perfection, whence he is uncapable of being touched with any imperfection.

Obj. God cannot destroy Sodom, until Lot be gone out of it, Gen. 19.22. Like speeches whereunto are used elsewhere, it seems therefore God is not Omnipotent.

Ans. The Power of God is either absolute, and unlimited; by it he is able to do all things that are possible, though he never do them: or ordinate, and limited by his Decree, and revealed Will: according to which God having freely bounded himself, changeth not, being immutable. These words, and the like spoken elsewhere, are to be understood of his limited, not of his unlimited power. Though God be Omnipotent, yet he is not Omnivolent; that is, though God can do whatsoever he pleaseth, yet God is not pleased to do whatsoever he can.

Perfection is God all-sufficient, and all-excellent: not having need of anything, giving sufficiency unto, and having in him the perfection of all things, Gen. 17.1, 2. Exod. 6.3. This Attribute renders God as that infinite Sea of all happiness,

Perfection is uncreated Glory: that is, all the Attributes in one word; as Happiness is the Sum of Mans good, so Glory is the Sum of all God's Attributes. The Perfection of God is Essential, Independent, Unlimited, without increase, or decrease: As the Power of subordinate causes is contained in the first cause virtually: and as the Authority of Under-Officers is in the Prince after a more excellent manner; so the virtue of all second causes is contained in the first cause eminently.

The word Eminently taken in its strict and proper sense, seemeth to intend the effect to be in the cause, not only in a more excellent manner then in itself, but also in a super-created manner. Things are in God agreeable to the Nature of God: in themselves according to their proper natures.

Eminentia Contineny, and Virtual Contineny, (that is, for one thing to be contained in another eminently, as the Excellency of the creature is in the Creator: Or Virtually, as all things saleable are in money, Eccles. 10.9.) are not the same: the first is proper to the Creator, the second is found in the creature.

The Essential Perfection of God, is Uncreated Glory, Eternal, always the same; from which nothing can be taken, to which nothing can be added. The acknowledgement of the manifested Perfections of God, is Glorification: viz. The Act of the creature done in time, admitting more or less according as God is known, or acknowledged.

## CHAPTER II.

### Of the Trinity.

For our better proceeding in searching into this Mystery of Mysteries,

Consider,

1. The Clearness of the Truth from Scriptures.
2. What a Person is.
3. What it is that constitutes a Person.
4. What a Personal Act is, the attending whereunto helps much to clear both the Nature of a Person, and the Trinity of Persons.
5. The Names, or Appellations, ascribed to the several Persons in the Scripture.
6. The Distinction between a Person, & the Essence.
7. The Distinction between a Person, and a Person.
8. What terms we are to avoid in speaking of the Trinity.
9. Satisfaction to some few Objections.
10. The Usefulness of this Doctrine.

Amongst the Multitude of Scriptures, holding forth the Doctrine of the Trinity of Persons in the Divine Essence: Let it at present suffice to transcribe these. And God said, Let us make man in our image, after our likeness, Gen. 1.26. And the Lord God said, Behold the man is become as one of us, to know good and evil, Gen. 3.22. Go to, Let

us go down, and there confound their language, that they may not understand one another's speech, Gen. 11.7. But none saith, Where is God my Makers? (So is the Hebrew) who giveth Songs in the night? Job 35.10. And one cried unto another; and said, Holy, holy, holy, is the Lord of Hosts, the whole Earth is full of his Glory, Isai. 6.3. And the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him; and lo a voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased, Matth. 3.16, 17. Go therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, Matth. 28.19. But when the Comforter is come, whom I will send unto you from the Father, He shall testify of me, John 15.26. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amen. 2 Cor. 13.13. For there are three that bare record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, 1 John 5.7.

A Person (viz. an Uncreated Person) is the Divine Essence subsisting in a Relative Property.

The Essence with its Subsistence, not the Essence alone, not the Subsistence alone, but both the Essence and the Subsistence, constitute a Person; this the Greek word holds forth, Heb. 1.3. which is translated a Person.

Subsistence adds unto substances, the independent manner of their existing. In reasonable Nature it giveth Created, in the Divine Nature it is Uncreated Personality.

Subsistence (considered in its abstract notion, as distinct from Essence) the manner of the Essence, the manner of the Existence, (for Essence, or Being, and Existing in God, are all one,) A Relative Property, an incommunicable property, are Synonima's, i.e. they are divers terms and expressions signifying the same thing: they give personality, and distinguish one person from another.

The Subsistence's in the Divine Nature, are relative, and individuating: that is, they are relative properties.

They are Relative, as appears by their Names, viz. Father, Son, and Holy Ghost: and by the order of their Original implied in those Names.

They are individuating: that is, distinguishing, and incommunicable, in that they are the Subsistence's of an absolutely perfect-intellectual-living nature.

These Individuating Subsistence's, are by Divines generally called Persons, not only from just consequence deduced from other Scriptures; but expressly, according to our last and best Translation of the Text fore-quoted, Heb. 1.3. by a similitude taken from a Created Person: the Reason whereof will appear by considering the nature thereof, as we have it described diversely. By some, that it is an individual Substance of a reasonable Nature. By others, that it is an incommunicable Existence of an intellectual Nature. By later Writers, that it is an individual, or singular Being, subsisting, living, understanding, incommunicable; not sustained of another, not a part of another. The Sum is, that the term Person, signifying that which is most perfect in the whole reasonable Nature, whether Angels, or men; it is aptly used to express the Subsistence's of the Divine Nature, which is of absolute perfection: which aptness of a created, to express an uncreated person, notwithstanding: Observe yet these differences between them: Every created person hath a distinct essence from another. Two created persons, whether Angels, or men; have two distinct, particular, and individual Essences, or Natures, though they have the same general Essence: But all the uncreated persons have the same Essence, John 10.30. One created person hath not his in-being in another, but one uncreated person is in another, John 14.10. One created person proceeds from another in time: but amongst the uncreated persons, though there be an Eternal Order of their Original one from another, yet there is no priority of Time, Duration, or Nature; the one being God, the other a creature: we

must always remember that in applying the term Person by way of similitude unto God, we remove from him all imperfection.

In that the Subsistence's in the Divine Nature are Relative, Hence it follows, that innascibility, that is, not to be begotten, or not to be of another, which is a Property of the Father, doth not constitute a person, and so of any other properties that are not relative. In that the Subsistence's in the Divine Nature are individuating; hence it follows that the active Spiration, or Breathing of the Holy Ghost, by the Father, and the Son; though it be Relative, (for breathing and breathed are Relates) yet it doth not constitute a person, because it is not proper to either person, but common to both: 'It is a Relation, but not a Relative Property.

For the clearer understanding of the Nature of a Person; as also that there are three, and but three Persons: the Consideration of a Personal Act is of much use.

The Acts, or Works of God, are of three sorts: Essential, whose Principle is the Divine Essence, subsisting in three Relative Properties, of Father, Son, and Holy Ghost: its object the creature. Personal, whose both Principle, and Object, or Term, is one, or more of the three Persons. Or mixed, the Principle whereof is the Divine Essence; the Object or Term, one of the Persons; such is the Incarnation, having the Essence for its Principle, the second Person for its term.

A Personal Act is the Divine Essence, (or God) working eternally, and necessarily upon itself. The first way of the Divine Essence acting upon itself, produceth the first Person. The second way of its acting upon itself, produceth the second Person. The third way of its acting or working upon itself, produceth the third Person. Hence godly and judicious Divines, observing the distinction of the Persons in the Divine Nature, to arise from immanent acts therein: and that God, being a perfect Act, must necessarily both understand, and will; and consequently (there being no Act without an Object, nor any



necessary Object from Eternity but himself) that he must needs be both Act and Object; and that the Divine Nature acting firstly in a way of understanding upon it self, doth beget: Whence is the Name of the Father; and that acting upon itself by a reflex act of the understanding; this Reflexion is a Conception and Generation of itself, which is the manner of the Subsistence of the Son, and that both as understanding, and understood of itself, it is willed of itself, in most perfect, most desired, and most spiritual manner: which is the manner of the Proceeding of the Holy Ghost.

I say, hence godly and judicious Divines have conceived;

The First Person, as of God understanding himself.

The Second Person, as of God understood of himself.

The Third Person, as of God beloved of himself.

As God for the helping of us to understand his Essence, is pleased to take unto himself, certain Names and Attributes: by the help of which we may the better understand his Essence; so is he pleased to take unto himself certain names and appellations, to help us to the better understanding of his Subsistence: yet in the use of these names and Appellations, we must be always mindful of the Attributes of-simplicity, and perfection; whence we may so make use of such Appellations, as that we remove from God all composition and imperfection.

The first Person is called the Father, 1. Because he is the first in the order of the Original of the Persons. 2. Because he is of none, though not without the Son. 3. Because understanding himself from Eternity, he doth thereby as it were form and bring forth in himself, a most perfect Image of himself: the contemplation of him according to this Eternal Act, helps us to conceive of his Eternal Begetting.

The second Person is called the Son. The Generation, or the manner, and order, how the Son is of the Father, is taught by these

expressions. 1. He is called the Word, John. 1.1.14. 1 John. 5.7. The Word is either inward or outward: Inward, viz. the cogitation which is as it were the speech of the mind, within itself, and to itself; especially in the reflex acts of the understanding. Outward, viz. the expression, which is the perceivable Image of our cogitation; so the Son is said to be the inward Word of the Father, i.e. the Knowledge of himself, and the outward Word of the Father, because he makes known the Counsel of God unto the World: The Image of the Invisible God, Col. 1.15. that is, he is the perfect, and Essential Image of the Father; for God here is taken personally, not essentially. The Brightness of his Glory, Heb. 1.3. The Person of the Father is set forth by a Metaphor, taken from the glorious Light; the Person of the Son, by the splendor, refulgence, and brightness of that Light: The Character of his Person in the same verse (for so indeed is the Word, it is not the same Word with that which is turned Image, Col. 1.) that is a person that exactly expresseth the Person of the Father, as the impression that is upon the wax exactly expresseth the print engraven upon the seal.

The third Person is called the Holy Ghost or Holy Spirit, 1 John. 5.7. and is from the Father, and the Son, as from God wholly willing, and acquiescing in himself; hence he is called the Spirit, that is, breathed, taken passively, and Emphatically; and is as it were God beloved of himself: he is also said to Proceed, John. 15.26.

A Person is distinguished from the Essence, not as a thing from a thing; but as the manner of a Being, or a relation, is distinguished from the being, or thing itself; for the better understanding whereof, consider that things may be distinguished really, rationally or modally. Really, so one thing in actual being is distinguished from another thing in actual being in respect of their Essences; so one apple differeth from another, and whiteness in the wall, from whiteness in the snow. Rationally, such is the distinction between the right hand and the left hand of the Pillar: this hath no foundation in the things themselves, but depends only upon our Conception. Modally, when the distinction is not between the things, and things;

but between things, and the manner or respect of the Being of those things: this distinction, is more than merely Rational, having its being in the things themselves, not in our thoughts; yet less than that which is properly real, not putting an Essential difference, such as is between things, and things; only distinguishing the manner of the thing, from the thing itself: see it exemplified in some instances, as in a Person and his relations: A quality and its degrees, viz. Faith stronger, and weaker: Heat greater, or lesser: Quantity, and its degrees: Peter a man and a child. A subject and its adjuncts, as the hand open and shut. A thing, and the order of that thing. A relation is not the person, nor our mere imagination, but an actual modification of the person: Isaac is a son in respect of Abraham, a father in respect of Jacob, these relations in him are not his person itself, nor our mere conceptions; but the actual manner, or respects of the being of his Person. Degrees are distinguished from the qualities more than in our mere conceit, having an actual existence in the thing; whether we think of them or not; yet not Essentially, as divers things, for the degree is not a quality; but it is a manner of the quality, and so of the rest of the instances respectively. It remains then a manifest truth that there is an actual distinction (the use whereof is great for the help of our understanding between the Essence and the Persons, as also between a person and a person in the Trinity; and therefore the more diligently to be attended to) which is more than Rational, yet not Real, as the manner of the thing is distinguished from the thing, the thing itself remaining the same; which distinction is called modal, such is the distinction of a person from the Essence according to the general Doctrine of Divines.

When we sometimes read in Authors, that a person is distinguished really from the essence, we are to understand [Really] not strictly, and properly; but in a large sense; namely as opposed to a distinction of Reason, and it is as much as if they should say, the distinction between a person and the Essence is founded in the Divine nature, and not in our reason, or conception; having its true existence, whether we think of it, or not.

A Person is distinguished from a Person, as a relation and manner of a being, or thing, is distinguished from a relation, or manner of a being, or thing; or otherwise, they are distinguished by the order of their original, their personal properties, and the manner of their working upon the Creature.

It being but now sufficiently shewn what the manner of a Being or thing is, and how it is distinguished from the thing, it is not hard to conceive (especially in the matter before us, where the manner of a thing is a relation) how the manner of a thing is distinguished from the manner of a thing. From the processions, and relations arising out of that infinite Sea of being, viz. the divine nature, John. 8.42. & 15.26. appeareth the order of the Original of the persons. The order of Original in the divine nature, is that whereby one person is of another: The Father is the first, The Son is the second, The Holy Ghost the third person; but we may not say, the Holy Ghost is the first, and the Father is the third person. The Father is he, who is not without another: and from whom is another, viz. the Son. The Son is he, who is of another, viz. the Father, and from whom with the Father is another, viz. the Holy Ghost.

The Holy Ghost is he, who is from others, viz. the Father and the Son, and from whom is not another. In the divine nature there is an order of original, or priority of order, without priority of duration, dignity, causality, or nature properly.

A personal or incommunicable property, is that which is proper to one person: the personal property of the Father is to Beget, Psal. 2.7. the personal property of the Son, is to be Begotten, John. 1.14.18. the personal property of the Holy Ghost is to proceed from the Father and the Son, John. 14.26. & 15.26.

The manner of the workings of the three Persons upon the creature, is answerable to the manner of their subsistence in the divine Nature. The Father worketh of himself, the Son worketh from the Father, John. 5.19.30. and 8.28. The Holy Ghost worketh from the

Father and the Son, John. 16, 13. Hence though all the Works of God concerning the Creature, are wrought jointly, by all the three Persons: yet is the work principally ascribed unto that person, whose manner of subsistence doth most eminently appear therein. Beginning works, as Creation, are ascribed principally unto the first Person; the carrying works on to perfection, as Redemption, unto the second Person: The perfecting of them, as the application of Redemption, unto the third Person.

That speech of Jerome, Heresies spring from inordinate expressions, is especially to be attended to in this subject; in speaking whereof, if we see not cause to hearken to their advice, who commend a prescribed form; yet that we may keep far from the Heresies of Arius, who taught a Trinity of Essences answerable to the Trinity of Persons, and of Sabellius, who acknowledged but one person according to the unity of Essence, and from all other errors, concerning this great point of Religion; we must not use promiscuously any words of Identity, i.e. sameness, or diversity; but in our speech thereof we must carefully abstain from

Terms of;

1. Diversity and Difference. Which take away the Unity of the Essence.
2. Separation and Division. Which take away the Simplicity of the Essence.
3. Disparity. Which take away the Equality of the persons.
4. Discrepancy. Which take away the Similitude of the divine nature or the persons.
5. Singularity. Which take away the Commonness of the divine nature to the persons.

6. Unity, if we may so speak. Which take away the Number of the persons.

7. Confusion. Which take away the Order of the persons.

8. Solitariness. Which take away the Communion of the Persons.

Obj. 1. There are four relations in the divine Nature, viz. to beget; proper to the Father: To be begotten, proper to Son: to breath forth, common to Father and Son; and to proceed, proper to the Holy Ghost, therefore there are four persons.

Ans. 'It is not a relation; but a relative property, that constitutes a person. A person is an Intellectual, Individual, and singular substance; therefore, necessarily infers property, and incommunicableness: But breathing forth, though it be a relation in respect of the person breathed forth: yet it is not proper to any person, but common both to Father and Son.

Obj. 2. There are more properties then three in the divine nature (because the number of the properties is according to the number of the personal notions) therefore there are more than three persons.

Ans. A relative property, constituteth a person; not so, a relation without a property, nor a property without a relation.

The Personal Notions, are in number generally accounted five, (though some mention divers more.) 1. Paternity, or Fatherhood. 2. Filiation, or Sonship. 3. Proceeding, or being breathed. 4. Innascibility, or not begotten. 5. Spiration, or breathing, common to Father, Son, and Holy Ghost. They are called notions, because they notify, or make known the distinction of the Persons, and the Order of their Original one from another. The three first were used against the followers of Sahellius, who denied the distinction of the Persons. The other two were used by Augustine, against some who acknowledged the distinction of the Persons, but denied the Order of their Original one from another. The last hath been of much use

against the Greeks, who acknowledged the Holy Ghost to proceed from the Father, but denied him to proceed from the Son.

Negative Notions, as Innascibility, &c. cannot constitute a person, because a person is that which is positive Negative properties suppose a person constituted, but they do not constitute a person: they are incommunicable properties, but secondary, not of themselves: being founded in a positive property, that is, in personality. They are founded in this, that there cannot be more processions of the same nature: i.e., there can be but one Paternity, one Filiation, one Proceeding in the Divine Nature.

Spiration, or Breathing, is not a property: being common both to the Father, and the Son: Paternity, Filiation, and Proceeding, are considered as relative properties; so they constitute the persons: or as mere properties, that is, not constituting the persons; only notifying their distinction, and Order of Original; and so looked at, they are also called Notions.

Obj. 3. The Holy Ghost is said to proceed from the Father, John 15.26. but nowhere is he said to proceed from the Son; therefore it may seem he proceeds not from the Son, and consequently not from the Father and the Son.

Ans. Proceeding, signifieth the being of one person of another: Now though the Holy Ghost's being from the Son, is not expressed by the word Procession, yet it is by the word Mission, or Sending, which concludes the same in effect. That is Scripture which is contained therein by express terms, or by sound consequence; Hence he is called the Spirit of Christ, Rom. 8.9. And the Spirit of his Son, Galat. 4.6.

The Mission, or sending of one person from another, is the determination of one person by another unto their operations, concerning the creature according to the order of their subsistence: As the Son in regard of the Order of Being is of the Father, so doth he

depend upon the Father in regard of the Order of his operation. The Son can do nothing of himself, but what he seeth the Father do, John 5.19. And as the Holy Ghost in respect of the Order of his Being, is of the Father, and the Son: so doth he depend upon the Father, and the Son, in respect of the Order of his Operation. Hence as the Son is of the Father, so in this sense he is said to be sent from the Father, John 5.24.30. And as the Holy Ghost is from the Father, and the Son, so he is said to be sent from the Father, and the Son, John 14.26. and 15.26.

The Essence of the three Persons is the same, 1 John 5.7. John 10.30. The manner of the Existence, or Essence, (though as a personal property it be incommunicable) is communicated in respect of its Original from one person to another. The Father is not without the Son, the Son is of the Father, the Holy Ghost is of the Father, and the Son. The Essence absolutely considered, is common to all the three Persons, but not communicated; for the Son is God of himself, and the Holy Ghost is God of himself, no less than the Father is God of himself. Hence there is an Original in regard of the manner of the Essence, but not in regard of the Essence itself. That Proposition in the Nicene Creed [God of God] is to be understood of God taken in a concrete sense; that is, for the Essence, and manner of the Essence considered together; not for God taken in an abstracted sense; that is, for the Essence, considered absolutely. Hence appeareth,

1. The in-being of one Person in another, John 14.10, 11. 1 John. 1. Believe me that I am in the Father, and the Father in me. Because a person signifying both the Essence, and its relative property, all the Persons having one and the same Essence: it followeth, that in respect of the Essence, one person is in another. Thus John saith, There are three, that is, three distinct Persons, in respect of their relative opposition: adding withal, that these three are one: namely, in respect of the sameness of the Essence. And here we may see the reason of those words of Christ, John 8.19. If you had known me, ye should have known my Father also: he that hath seen me, hath seen the Father.



2. That all the Persons are equal: Who being in the Form of God, thought it no robbery to be equal with God, Philip. 2.6. John 5.18.

Either the Persons are equal, or else because every Person is God, there would follow an inequality, and consequently an inferiority in God, which is inconsistent with his perfection.

3. That all the Attributes, in that they flow from the Essence, are true of every person: because every person hath the whole Essence.

4. That all the Attributes, whether Relative, Negative, or Positive, or if any other, in that they proceed from the Essence, are true of every person: because the whole Essence (as was now said) is in every person. The Father is Eternal, the Son is Eternal, the Holy Ghost is Eternal, because the whole Essence is in every one of them: yet there are not three Eternals, but one Eternal; because the Essence which is in them all, is but one. In like manner, the Father is Infinite, the Son is Infinite, the Holy Ghost is Infinite; yet, &c. And so of all the rest.

5. That all the Works of God which concern the creature, i.e., whatsoever is besides God, are wrought by all the persons jointly: because the efficacy whereby they are what they are, proceeds likewise from the Essence itself, not from the manner of the Essence.

Moreover, The Knowledge of the Trinity is necessary to salvation; because saving faith hath for its object God the Father, Son, and Holy Ghost, and Jesus Christ God-man. No man is saved without the knowledge of the Father: No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him, John 1.18. No man is saved without the knowledge of the Son: Whosoever denieth the Son, the same hath not the Father, 1 John 2.23. He that honoreth not the Son, honoreth not the Father which hath sent him, John 5.23. 1 John 5.20. No man is saved without the knowledge of the Holy Ghost: Now if any man hath not the Spirit of Christ, he is none of his, Rom. 8.9. Even the Spirit of truth, whom the world cannot receive, because it seeth him not,

neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you, John 14.17. God heareth none but such as call upon him in the Name of Christ: none can call upon God in Christ, but such as are taught and assisted by his Spirit.

We cannot worship God aright without the knowledge of the Trinity. As God the Father, Son, and Holy Ghost, is of the object of faith; so is he of the object of divine worship. Baptism is an Act of Worship, and Seal of the Covenant; but we are baptized into the Name of the Father, and of the Son, and of the Holy Ghost, Matth. 28.19. God hath committed all judgment to the Son; that all men should honor the Son, as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him, John 5.22, 23. Believers are the Temples of the Holy Ghost, 1 Cor. 3.16. and 1 Cor. 6.19. The Lord of the Temple is worshipped in the Temple. We worship the Trinity in Unity, and the Unity in Trinity.

All obedience is to be performed unto God the Father, Son, and Holy Ghost. To him that elected us, that gave Christ to redeem us, that created us, that brought Israel out of Egypt, that in a word doth all for us, is obedience to be performed: But God the Father, Son, and Holy Ghost, and that as God the Father, Son, and Holy Ghost, elected us, gave Christ to redeem us, created us, &c. Therefore unto God the Father, Son, and Holy Ghost, is all obedience to be performed.

The Plurality of persons in the Trinity, is of great use for the confirmation of the truth unto us. John asserts that great truth of Jesus Christ being the Son of God, and Savior of all them that believe; not only from the testimony of one God, but from the testimony of that one God, who is three Witnesses: For there are three that bare record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 John 5.7. To the same purpose is the Argument Christ useth, disputing against the Scribes and Pharisees; proving the truth of what he had spoken concerning himself, being the Light of the world, because it was averred by the Father, and him, as two witnesses: It is also written in your Law, that

the testimony of two men is true: I am one that bare witness of myself, and the Father that sent me, beareth witness of me, John 8.12.17, 18.

The Knowledge of the Trinity, tends unto the Consolation of Believers. Paul affectionately desirous that the hearts of the Colossians might be comforted, showeth two special means thereof, viz. The Acknowledgment of the Mystery of God, and of the Father, and of Christ, with the full assurance of understanding; and brotherly-love: of God, i.e. of God, and of his Attributes: of the Father, i.e. of the Persons; the first of which is the Father: of Christ, i.e. of his Person, and Office: so some without repugnancy to the Analogy of faith, or the words of the text.

Lastly, The Knowledge of the Doctrine of the Trinity, is requisite to our Communion, which (as our union) is with God the Father, Son, and Holy Ghost: And truly our Fellowship is with the Father, and with the Son Jesus Christ, 1 John 3.3. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amen, 2 Cor. 13.13. Matth. 28.11.

Though the perfect manner how one person is of another, is incomprehensible, and unutterable in this life, (the perfect knowledge thereof being reserved unto glory) yet so far hath God revealed himself unto us in his word in this life, as that we may and ought to attain unto some distinctness: yea unto such distinctness, as is held forth in the scripture of truth; which is the measure of faith; and not to rest in an implicit saith, concerning this Mystery of mysteries. Secret things belong to the Lord our God, but those things which are revealed belong unto us, and to our children forever. Deut. 29.29. Upon which last words, viz. to us, and to our children, the Hebrew hath extraordinary pricks to stir up our attention to the matter here spoken of. To be wise above what is written, is not wisdom: but perilous sin and folly. To be wise according to what is written, is sobriety. To be wise up to what is written, (though alas we

have all great cause to cry, God be merciful to us all herein) is our duty.

No where throughout the Revealed Will of God, is the Truth sought out with greater labor: nowhere is our finding out of the Truth fruitfuller: nowhere do we err with greater danger: so Augustine.

## **CHAPTER III.**

### **Of Christ.**

It need be no wonder to see Junius burning with zealous indignation against that unchristian Speech of Samosatenus, [Namely, That it concerneth us not to seek solicitously what the Substance of Christ is, but what the Benefit is We have by him.] And thereupon provoking his Reader by sundry Arguments unto an anxious search thereunto: Especially whilst we remember the Spirit of Paul (second to no mere Son of man, in the discovery of the beatifical object) who could not satisfy himself without, but was still striving to satisfy himself with the excellent knowledge, not only of the benefits, but also of the Person and Office of Christ, as a help to our understanding, whereof consider,

1. The Divine Nature.
2. The Human Nature.
3. The Personal-Union.
4. The Manner of the Personal-Union.
5. The Office.

6. Satisfaction to some Objections.

7. Certain Effects, and Consequents of the Personal-Union, in respect of the Manhood.

8. The two States, wherein Christ performed, and still performeth the Office of a Mediator.

Christ is not a Name of either Nature, but of the Person consisting of both natures together with his Office: That God and man might continue one in Covenant, it was necessary that God and man should be one in Person.

The Divine Nature assuming is the Divine Essence subsisting in its second relative property.

The Divine Nature is the better understood by attending to a double Consideration of the second Person in the Trinity; as followeth:

1. The second Person in the Trinity considered in himself, is God, and not man; but being considered in personal union with the Manhood, he is God-man.

2. That the second Person should be of the Father, by co-eternal generation, was absolutely necessary: but that the second Person should be united unto the human nature, was not absolutely necessary; but proceeded from the free pleasure of God. Or that the second Person should be, was absolutely necessary: that he should be incarnate, was arbitrary, not necessary.

3. The second Person, as considered in himself, is of the Father, not of the Holy Ghost: the second Person considered in personal union with the Manhood, is of the Father, Son, and Holy Ghost.

4. The second Person, considered in himself, is equal unto the Father, but considered as united to the Manhood, is inferior to the Father, in respect of his voluntary dispensation.

5. The second Person, considered in himself; was of the object of faith unto Adam in the first covenant, who was to believe in God the Father, Son, and Holy Ghost: but the second Person incarnate, God-man, Mediator, was not of the object of faith in the first, though he be in the second Covenant.

The human Nature was in all things, like unto us; sin only excepted, and the manner of its subsisting, The manner of its subsisting that is, his personality was uncreated. Christ as man, that is, the humanity or human Nature of Christ, is an individuum, or singular being; but not a person: the reason whereof will appear by the just consideration of the nature of a created person.

A created person is a being individual, subsisting, living, intelligent, incommunicable, not sustained in another, nor part of another. Here are seven ingredients required to the constituting of such a being, as is a person.

First, that it be individual, not something in the general; but this particular and singular thing, and not another. 1. That it subsists, 'tis a substance; that is, it depends not as concerning its being upon any fellow-Creature, its being is without in-being, 'tis no inmate, as accidents are. 3. 'It is living, 'tis not a stone, or ought else that is lifeless. 4. 'It is intelligent, endued with understanding and reason, 'tis not a Beast. 5. 'It is incommunicable, being is common, but such a being, that is [a Person] is proper to the same subject. 6. It is not sustained of another, it subsists of itself, as reasonable subsistence's, viz. men and Angels do: Now the human Nature of Christ, though it is such a being as is individual, subsisting, living, intelligent, incommunicable; yet it is not a person: because it is sustained by another, i. e. it hath its substance not of itself, but from the second Person of the Trinity. 7. 'It is not a part of another, therefore the souls of men though they be such beings as have all the former ingredients, yet they are not persons, because they are but parts of a whole.

Hence it followeth, that the human Nature was not, before it was assumed: The second person in the Trinity in assuming it created it, and in creating it, assumed it; he did not create it without, but within his person.

Obj. If the human nature of Christ hath not a created personality; then Christ as man, is worse imperfect than other men who are persons?

Ans. The human Nature of Christ, is without a created personality; not for the defect of anything requisite unto its perfection; but for the addition of the personal union, which far excelleth all created excellency: it is without a created personality, that it may be made partaker of an uncreated personality.

The assumption of the human Nature, into the uncreated subsistence of the second person of the Trinity, is the personal union. The Word was made flesh; and remaining what he was, began to be what he was not.

The Incarnation is the miracle of miracles: a document to believers, a testimony against unbelievers, Isai. 7.14. None can declare Christ's generation, Isai. 53.8. Neither can any declare his Incarnation: his Name is secret, Judge. 13.18. Wonderful, Isai. 9.6. A name that no man knoweth, viz. perfectly, but he himself, Rev. 19.12. The Trinity is the greatest, the Incarnation is the next mystery: And without controversy, great is the Mystery of godliness: God was manifest in the flesh, &c. 1 Tim. 3.16. Concerning God and Christ we may fitly use those words (though there spoken in another sense) Prov. 30.4. What is his Name, and what is his Sons Name, if thou canst tell.

The divine Nature, i.e., the uncreated person supplied and always supplieth the place of created personality; giving subsistence to the manhood in Christ.

Mr. Perkins (yet acknowledging that amongst all the Works of God there cannot be found another example hereof in the world)

illustrates the subsistence of the human Nature in the divine, by the plant Missel, or Misselto, which having no root of its own, both lives, and grows in the stock or body of the Oak, or some other tree.

In that the person of Christ is uncreated, but one, and that one person subsisteth in both Natures, hence it followeth,

1. That Christ though he assumed the nature of man, yet the manhood assumed, was not a person, otherwise there would be two persons in Christ.

2. That the Body of Christ (the matter whereof was the sanctified Seed of the Virgin Mary) was completely Organized, and inspired with a reasonable Soul from the instant of its conception, besides the ordinary course of nature; otherwise the divine Nature should have assumed an Embryo, not the nature of a man.

3. That though Christ be the Son of God by Eternal generation, in respect of the uncreated proceeding of the second Person, from of the first, Mat. 16.16. John. 8.42. And the Son of man being born of the Virgin Mary in the fullness of time in respect of his human Nature, Mat. 1.1.18, 21, 23. yet, the person being but one, there is but one Son, not two Sons.

4. That the Virgin Mary is by Elizabeth truly called the Mother of our Lord, Luk. 1.43. and by the Ancients, the bringer forth of God; for (the human Nature never subsisting but in the divine) in that the human Nature was born of the Virgin Mary; therefore the whole person was born of the Virgin Mary: Because that which is true of the part is true of the whole, in respect of that part; by the communication of Idioms, or properties: therefore also that Holy thing which shall be born of thee, shall be called the Son of God, Luk. 1.35.

The personal union in respect of the manner of it, was without any change of either nature, one into another; without confusion of one nature with another: they remain distinct in themselves, and in their



properties without division. Neither soul nor body did ever subsist in themselves, but from the first instant of their Creation they subsisted in the second Person of the Trinity, without separation of one nature from another. There was no cessation of the Personal Union during the time of Christ's death, no not whilst his body lay in the grave.

Lastly, It was substantial; the substance of the Manhood was united to the substance of the Divine Nature, subsisting in the second Person.

Jesus Christ, God-man, is, as we saw before, the greatest of the Essential Works of God, that Miracle of miracles: such as God never made before, nor ever will make the like again.

Unto this Person God-man, (Man that in our nature he might suffer for us, and God that his sufferings might become effectual unto us) thus fitted for the greatest service by the union of both created and uncreated excellency in him: The Father committed the work of Mediation, which was readily and freely accepted by the Son; thereby undertaking by Bond of Covenant, and Virtue of Office, the absolute meriting for, and application unto the Elect; the freedom from all the evil of the curse, and the fruition of all the good of the promise; Satisfaction and Merit are contained in the Office of Christ formally, and Efficacy is contained therein virtually.

Christ is Mediator, not as man alone, nor as God alone; but as God-man. As God-man he is a Middle-person, and consequently a fit Mediator between God and man, Isai. 7.14. Matth. 1.23. As God-man, he became of no reputation, Philp. 2.7, 8, 9. As God-man, he was a Prophet, Deut. 18.15. Matth. 11.27. A Priest, John 10.17, 18. Heb. 4.14. Heb. 7. A King, Acts 2.36. Luke 1.33. As God-man, he overcame death for us, Heb. 2.14. Reconciled us, Rom. 5.10, 11. Col. 1.21, 22. Entered into Heaven for us, Heb. 4.14. & 6.20. &c. Therefore he is Mediator as God-man, not as man alone, nor as God alone.

The Lord Jesus took not this honor upon himself, but was called thereunto by the Father: hence he is said to be preordained, 1 Pet. 1.20. fore-appointed, Rom. 3.25. Elect of God, Isai. 42.1. Sanctified of the Father; that is, set apart to the Office of a Mediator by the divine institution of the Father, John 10.36. Sealed, i.e., authorized as it were by a Commission under hand and seal, Joh. 6.27. sent into the world for the execution of this office, so far as it was to be performed upon earth, John 3 17. & 10.36. This Call of the Lord Jesus unto office, includes election on the Fathers part, and acceptation on the Mediator's part: and is set down after the manner of a mutual transaction between God and Christ; whereby he was designed thereunto, as it were by way of Covenant. If his soul shall set itself an offering for sin (for so according to the Original do good Authors read the text) he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, Isai. 53.10.

As Christ since the incarnation, is a Mediator incarnate, so before the incarnation he was Mediator to be incarnate. He was designed and accepted to be Mediator from Eternity: Jesus Christ yesterday, and today, and forever, Heb. 13.8. He was declared, and declaratively accepted to be Mediator presently after the fall, Gen. 3.15. Hence it was as free and entire unto God, to save those that died before the incarnation, for the sake of a Mediator to be incarnate; as it is to save those that died since the incarnation, for the sake of a Mediator actually incarnate. Though Christ was not actually slain until his passion, yet he was virtually incarnate, & slain (that is in God's Decree and acceptation) from the Foundation of the world, Rev. 13.8. Therefore he must needs be a Mediator from the foundation of the world.

The Parts of this Office are three: viz. Prophetical, Priestly, Kingly. Christ revealed, and revealeth effectually to his Elect the whole Counsel of God as a Prophet: He procured, and procureth for them all the good therein revealed, as a Priest; What is revealed by him as a Prophet, and procured as a Priest, but as yet un-applied; he applied, and applieth as a King.

The Parts of his Office are by some mentioned in this order, rather than otherwise, for a three-fold reason.

1. In respect of man, whose ignorance is healed by him as a Prophet, his alienation as a Priest, his impotency to subjection, as a King.
2. In respect of the Manner of the actual Dispensation of Salvation made known by him as a Prophet; procured by him as a Priest; applied by him as a King.
3. In respect of the Manner of the Execution of his Office: he taught as a Prophet, he suffered as a Priest, he entered into Heaven as a King.

The common Work of Christ, viz. Promulgation of the truth unto illumination, gifting, governing, &c. Of such as live under the Gospel; if not elected, proceedeth from Christ as a Mediator: If elected, it proceedeth from him who is their Mediator. Saving work is proper to the Elect, and proceedeth from Christ, not only as a Mediator, but as their Mediator.

Christ in regard of his Office, and human nature, is called the Servant of God, Jer. 42.1.49.3.53.11. Matth. 12.8. receiveth a command, John 10.18. receiveth the written mind of God, Psal. 40.8. Matth. 26.24. Heb. 10.17. Luke 2.24.47. John 6.38.

God by his absolute power could have saved man without a Mediator; he is omnipotent, and could have done what he pleased; Besides, his Will is the Rule of righteousness: God doth not will things because they are just, but they are just because God willeth them. Besides, the Execution of Justice showeth that it is not dispensed of absolute necessity: for he doth not punish sin always; Adam's sin was not punished until Christ. Nor doth he punish sin to the uttermost of his power; the torment of hell might have been greater then it is: both which properties are inseparable from necessary Agents. As the Sun because it shineth necessarily, it shineth always, and shineth with all its might: fire, because it

burneth necessarily, (having a fit matter) it burneth continually; and with all its force. The punishment of sin, then being the effect of his pleasure; it followeth, had he so pleased, there might have been no punishment of sin at all.

But God for the Manifestation of the Glory of his mercy, in a way tempered with justice, having constituted this way of satisfaction to his relative Justice, and the salvation of the Elect: his power, in itself absolute, being now determined unto such an Order of proceeding, by the Act of his own free good pleasure: As it is impossible that any should be saved but the Elect, so it is impossible that any of them should be saved, but by the Man Christ Jesus, Acts 4.12. Matth. 26.39.42.44.

From the Premises it is clear, That Christ, together with his Office, Acceptation, Merit, and Efficacy thereof, is the fruit and effect of the love of God; and therefore is far from being the cause of the love of God.

Christ is a Mediator of our Salvation, but not of our Election.

Obj. To be a Mediator, implieth inferiority.

But Christ is God, being then God (that is the Divine Nature subsisting in the relation of the Son) and man in one person: God is not inferior unto any: the Persons are equal.

Ans. Christ in respect of the Divine Nature considered in itself, is equal with God, Philip. 2.6. But in respect of his office, and the human nature, both which the word Christ (precisely taken) holdeth us unto; he is inferior to the Father: My Father is greater than I, John 14.28.

Obj. 2. Christ being both God, and Mediator, which is an office implying inferiority; it followeth hence, That Christ is inferior unto himself.

Ans. Christ as Mediator, is inferior to himself as God: Inequality in respect of office, consisteth with equality in respect of Nature and Persons.

Obj. 3. Christ being both God, and Mediator; it followeth, That Christ is a Mediator unto himself.

Ans. A Mediator is so, Properly, or Analogically. Properly, who reconcileth others unto others. Analogically, who reconcileth others unto himself. As he that doth justice unto another, exerciseth justice properly: but he that doth justice unto himself, exerciseth justice proportionably: Christ performeth the part of God accepting, and of a Mediator reconciling, in a divers respect.

Obj. 4. 1 Tim. 2.5. For there is one God, and one Mediator between God and man, the Man Christ Jesus: it may seem from hence, That Christ is Mediator as man, not as Godman.

Ans. The word Man is not taken in this place in an abstracted sense, for the human nature alone; but in a concrete sense, signifying the Person, and Nature: (yea both natures) together. As the word God is used, Acts 20.28. not in an abstracted sense, for the divine Nature, which hath no blood; but in a concrete sense, noting the Person with both Natures, viz. divine, and human. With as good reason we may conclude, That Christ, according to the human nature alone, forgiveth sin, (which who yieldeth not to be an untruth?) Because we read, The Son of man hath power to forgive sin, Matth. 9.6. The Apostle here showeth, that man (though no other man, but the Man Christ Jesus) is Mediator: thereby admonishing us in our prayers, not to leave out any sorts of men: because Christ our Savior is held forth as taking upon him the nature of man, not this or that sort of men,

Obj. 5. If Christ as God-man be Mediator, then the Divine Nature subsisting in the relation of the Son, received the Office of Mediator:

and consequently, something may be added to God: but nothing can be added unto God, because he is perfection itself.

Ans. The Divine Nature received not the Office, as considered in itself, but in respect of its voluntary dispensation; as accepting of subsistence with the human nature: that is, Christ received and sustained, and sustaineth the Office of Mediator, not as God alone, nor as man alone, but as God-man. The divine Nature in respect of its voluntary dispensation; the human Nature properly. To the Divine Nature, there is not added anything, only a relation; but to the human Nature, there is added a real change.

The Properties of either Nature of the Mediator, are attributed to the whole Person in the Concrete by the communication of properties: because that which is proper to either nature, is necessarily true of the Person subsisting with both natures.

Albeit the Mediatorly Office of Christ respects only the Elect, yet the Majesty of Christ (and that as man) extendeth itself unto the whole Creation: Thou hast crowned him with glory and honor, and hast given him Dominion over the works of thy hands, and hast put all things in subjection under his feet, Heb. 2.7, 8, 9. God hath given to the Man Christ Jesus a Lordship and Governing Power over the creatures, Matth. 28.18. A Lordship, and Governing-power over the Reprobate, both Angels and men, Phil. 2.10. A Lordship and Headship over, and to be Conservator of the Elect Angels, 1 Tim. 5.21. Ephes. 1.10. Col. 2.10. A Lordship, and Saviourly Office of Mediatorship over elect men, Ephes. 1.22. 1 Cor. 15.27. Christ hath all to do, where God hath anything to do. As concerning the creature, the Kingdom of God, and of the Man Christ Jesus, are of equal extent: Hence their Attributes in that respect are alike. God is said to be the King of Kings, and Lord of Lord's, 1 Tim. 6.15. And Christ hath on his vesture, and on his thigh, a Name written, KING OF KINGS, AND LORD OF LORD'S. Revel. 19.16. God is said to be all in all, 1 Cor. 15.28. And Christ is said to be all in all, Col. 3.10. He is sole Heir unto God, Heb. 1.2. As Pharaoh spake to Joseph, Gen. 41.40.44. that

doth God say unto Christ, Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the Throne will I be greater than thou: Without thee shall no man lift up his hand or foot. What the Father speaks of that Son, Luke 15.31. may be applied from God the Father unto Christ: And all mine are thine, and thine are mine, John 17.10. In this man, viz. the Man Christ Jesus, the Kingdom of God and of man are of like and co-equal extent.

The Principal Effects and Consequents of the Personal Union, in respect of the Manhood, are,

1. The Grace of Eminency: whereby the Manhood by reason of this personal union, is exalted far above all creatures; and now sitteth at the right hand of God.

2. Created habitual Grace, which Christ received out of measure, John 3.34. It was in him in its full latitude in four respects.

1. In respect of its Subject; here it is to be found in its proper subject, as light in the Sun. Grace is in Christ, not only as in its proper, but as in its super-exceeding subject.

2. In respect of its Nature; There is in Christ all kind of grace.

3. In respect of the Intenseness of it: it is in him in the highest degree, in the utmost, as much as is possible to be in a creature: both negatively, it could not be exceeded: and positively, none was equal unto it. The Soul of Christ doth not only eminently contain, but exceedeth all the grace that is in Men and Angels.

4. In regard of the Effects, That he might be fit to derive unto his Members all that measure, and fullness of grace, that becometh such an Head. The Grace that is in the Elect, is the same in kind with that created Grace that is in Christ.

3. Created Power: As Christ received the Spirit out of measure, so the Created Power of Christ, was, and is out of measure. The power of working miracles was in Christ as man, constantly, and permanently; after the manner of a habit, in which regard he exceeded the power of working miracles, which was in the Prophets, and Saints; who could not work miracles at their pleasure, but at times: Divine Assistance (occasionally) enabling of them thereunto. The Humanity of Christ, besides its inherent power, which exceeds all other creatures; is also to be looked at as an Instrument of the Divinity, which is Omnipotent. Whence it followeth, That Christ as man, could, and can do whatsoever he pleaseth; either by this inherent Power, or else as an Instrument of the Divinity. The Man Christ is Omnipotent: the Humanity hath as much power as a creature is capable of: Hereby Christ was capable to receive that complete Authority of Executing all Power both in Heaven, and Earth, Matth. 28.18.

4. Created Knowledge, The Knowledge that is in Christ, is either uncreated, or created: Uncreated is that which is in him as God; whereby he knoweth all things, John 2.25. Created, is that which is in him as man, and is of three sorts, Beatifical, Infused, and Experimental.

1. Beatifical Knowledge, is called the Knowledge of Vision: by it he doth not only see God face to face, (as all the rest of the blessed do) but seeth also the Manhood in Personal Union with the Godhead. Christ hanging upon the Cross had the Vision of God, even then whiles he suffered desertion by God: there was then personal union without any comfort of communion: The knowledge of the blessed, and the torment of the cursed: Of it, John 1.18. its principle: the perfect understanding of the Manhood: its Medium, the light of glory.

2. Infused, whereby he knoweth all things that can be known by the concreated abilities of Angels, or men, of it, Isai. 11.2. Its Principle, is a habit infused of God; its Medium, the light of grace.



3. Experimental, whereby he knew all things that could be known by practice, and rational observation of Events, of it, Luke 2.52. Its Principle, the faculty of Reason: its Medium, personal experience, Heb. 5.6. And observation of reiterated Events by the light of reason. Christ's beatifical knowledge, neither admits increase, in respect of the habit, or act. His infused knowledge admitted not increase in respect of Habit, though it might in respect of the Act. His experimental knowledge seemeth to have admitted increase, both in respect of the Habit, and Act. Christ's growth in wisdom, is compared to his growth in stature, Luke 2.40.52.

5. The Right of Divine Adoration, Heb. 1.6. Revel. 5.8. Yet we are to know, that we worship not with divine Worship, the Manhood as considered in itself, but as being personally united to the Godhead: that is, We worship the Lord Jesus as God-man.

6. Communication of Properties: which is a manner of speech, whence that that is proper to either nature, is not only verbally, but really predicated of the Person consisting of, or subsisting in both natures.

The Composition which is of the divine, and human Nature, is rather a Composition of Number, then of Parts; because notwithstanding the real change in the human nature thereby, it is without any change of the divine Nature, adding only a relation thereunto. Like as it is in the Relative Attributes of God, which infer a change in the creature, but none in him: the divine Nature remaining what it was, assumed that which it was not.

The divine and human Nature, are as it were, Parts of the whole Person, (for the divine Nature is not a part properly that would argue imperfection:) Now that which is true of a part absolutely, is true of the whole in a limited sense; i.e., in respect of thar part. Thus, that which is true of the soul or body, must needs be granted to be true of the whole man. So we say, such a man studieth, when it is his soul,

not his body that studieth; such a man eateth, when it is his body, not his soul that eateth.

The Communication of Idioms, or Properties, taketh place when Christ is spoken of in the Concrete, not in the Abstract: that is, when not one Nature only is intended, but the Person with both, or either Nature. For example sake, The Lord of Glory is crucified, 1 Cor. 2.8. though it was only the human, not the divine Nature that was crucified. God purchased the Church with his own blood, Acts 20.28. Here God is taken in a concrete sense, signifying the Person, together with the divine and human Nature. The Man Christ Jesus, is Mediator, 1 Tim. 2.5. The Son of man hath power to forgive sin, Matth. 9.6. This Man is God, &c. The word Man is taken in a concrete sense, signifying the person with the human nature. These [speeches] then proceeding in the Concrete, the Communication of Properties is to be attended: both which considerations are of great use to help us to understand these, and the like Propositions.

## 7. Capableness of the Office of a Mediator.

The State wherein the Lord Jesus executed his Office of Mediatorship; is either of Humiliation, or Exaltation.

The State of Humiliation, continued from the time of his Incarnation, until the time of his Resurrection.

The State of Exaltation began at his Resurrection, and continueth forever. The Degrees of his Exaltation were; His Resurrection opposite to his Death: His Ascension into Heaven, opposite to his Descent into the Grave: His sitting at the right hand of the Majesty of God, (that is, in a State of Glory, next to the Glory of God himself) opposite to his continuing in the grave.

The Lord Jesus Christ as God-man, now sitting at the right hand of God, is still fulfilling his Mediatourly Office; not in a condition of humiliation, as sometimes upon earth; but in a manner suitable unto his present State of Glory.

He exerciseth the Prophetical Part of his Office; by sending forth the Ministry of his Word, by giving gifts, and making the improvement thereof effectual for the calling home, and building up of his Elect, Matth. 28.18, 19, 20. Ephes. 4.11, 12, 13.

He exerciseth the Priestly Part.

1. By appearing in the Presence of God for us, Heb. 9.24.
2. By continual presenting unto the Father the Satisfaction and Merit of his perfect obedience performed by him in his state of humiliation for us, Rom. 8.34. Heb. 7.25.
3. By manifesting his constant will and desire; that this his satisfactory and meritorious obedience, should be accepted of the Father for us, 1 John 2.1.
4. By declaring it to be his constant will and desire, that the benefit thereof should be effectually applied unto us, Heb. 7.25. Heb. 10.10.

He exerciseth the Kingly Part, by applying unto his Elect by his Spirit, what he revealeth as a Prophet, and purchased as a Priest, by ruling in his Elect with his Word and Spirit: together with defending of them from his and their enemies.

At the end of the World all enemies being subdued, and the Elect perfectly blessed; the present temporary manner of the Administration of the Mediatorly Office of Christ by external means, whether sacred, or civil; divine, or human Ordinances, and Powers shall cease, 1 Cor. 15.24.28. Which notwithstanding, Christ shall continue King and Head of the triumphant Church forever. The Lamb is the Light thereof, Revel. 21.23. Thou art a Priest forever, Psal. 110.34. Of his Kingdom shall be no end, Luke 1.33.

Though the present Form of Christ's Government shall end with the world, yet his Government shall not end; but together with, and subordinately unto the Father, he shall govern them by the

immediate efficacy of his Spirit, without all use of external means. Then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all, 1 Cor. 15.28.

## **CHAPTER IV.**

### **Of the Decree.**

For our better proceeding in the Consideration of this Subject; it may be helpful to our understanding, that we observe this Method.

1. To consider what the Decree is.
2. What is the Object of the Decree.
3. The Liberty of the Decree, i.e., of God decreeing.
4. The chief Objections made against it, to remove them.
5. The Order of propounding it.
6. The usefulness of this Doctrine.

The Decree, is God by one eternal-free-constant act, absolutely determining the Futurition, i.e., the infallible future being of whatsoever is besides himself, unto the praise of his own Glory: the cause, and disposer of all things, the Antecedent and disposer of all events.

It is God decreeing; because whatsoever is in God, is God.

It is God Decreeing by one Act; whatsoever God willeth, he willeth by one single act, hence God calleth himself I Am, Exod. 3.14. to show

that he is without beginning, without end, and without succession. In him there is nothing past, nothing to come, but all is present. Whatsoever he thinks, he always hath thought, and always doth and will think. Whatsoever he willeth, he always hath Willed, and always doth, and will Will. There can be no more a new thought, a new intent, or a new purpose in God, then there can be a new God. This is further evidenced from the Simplicity of God: which is God considered as one, mere and perfect Act, without all composition: Whence, he might either not have been, or may not be. Of him it never could, or can be said; that anything was to be in him, which is not, or cannot be, that is. A pure Act includes all perfection, and removeth all imperfection.

It is an Eternal Act; without beginning, without end without all alteration, or succession. God comprehendeth all things, and all events, together, and at once; in the moment of Eternity. Eternity is an everlasting NOW: without beginning, without end, without succession; all at once, always.

It is a free act; proceeding from God, not as the Son from the Father, nor as the Holy Ghost, from the Father and the Son; by a necessity of nature: but so, as there is no necessary connection between his absolute being, and the being of the things that are Decreed. God hath no need of the things decreed, he might have been without them, he had been blessed forever, though they had never been.

It is a constant act; What God willeth, he willeth always: a mere, and a pure act, without any interruption, or shadow of change.

By it, God determineth absolutely; because his Decree is the first and universal cause, it is one Act, certain and independent: all things and all events depending thereupon.

By it, He determineth infallibly; God being immutable, infinitely wise, and able to see all his will fulfilled.

By it, He so fore-disposeth of all, as serveth to the manifestation of his all-glorious perfections: He made all things for himself, Even the Wicked for the day of Evil, Prov. 16.4. He is both Alpha and Omega: the First and the Last, Rev. 1.17.

It is the cause and disposer of all things; being the first and universal cause, before all second causes, which are the effects of it. It is the Antecedent and disposer of all events; consequently of sin.

The Decree is the antecedent, not the cause of sin: sin is the consequent, not the effect of the Decree. As the Decree is the antecedent; so it is also the disposer of sin; God is the Orderer of sin, Acts 4.28. the disorder of the second cause, falleth under the order of the first; but he neither is, nor can be, the Author of sin, I am. 1.13.

A Consequent, is an event infallibly following something foregoing; not as an effect followeth its cause, but rather as the night followeth the day (of which the day foregoing is no cause) according to order of divine institution. Death is the Antecedent of the Resurrection, but not the cause: The Resurrection is the consequent, but not the effect of Death. The fall of the Jews was the Antecedent, not the cause of the calling of the Gentiles. The removing of the Roman Empire from the West, was an Antecedent not a cause of the Revelation of Antichrist. The calling of the Gentiles, the Revelation of Antichrist, were consequents not effects of these there Antecedents.

As the Sun, had it the faculty of seeing, could the whole Globe be presented at the same time (half whereof only in regard of its figure is now in sight of it at once) would with one look behold it all; so God by one act, comprehends all things, and all events always. The Decree is that everlasting womb, wherein is conceived whatsoever hath been, is, or shall be. Time and Eternity; that is, the duration of the Creature upon Earth and in Heaven or Hell: do but bring forth what is therein conceived, according as it is conceived. The Decree is all things in God's purpose. Creation and Providence are but the execution of the Decree, the Decree containeth all things eminently.

The Decree is that one, from which is all. If the Prophet, contemplating the Comprehensiveness of God's Providence concerning the Waters, and Heaven, the dust of the Earth, the Mountains, and the Hills, all which is but a little part of the execution of his Decree: breaketh out thus; Who hath measured the waters in the hollow of his hand? And meted the Heaven with a span, & comprehended the dust of the Earth in a measure, and weighed the Mountains in Scales, and the Hills in a Ballance, Isai. 40.12. how much more cause have we to be wrapped up with holy admiration, in contemplating the Decree itself, which eminently containeth all: and say who is this that doth not only measure the waters, mete out the Heavens, comprehend the dust, weigh the mountains, and hills: but doth also exactly, and infallibly, comprehend and dispose of all things, all events, which have been, are, or shall be in this world; or in the world to come, yea, and in Hell itself, in one eternal act?

Whatsoever can be conceived besides God himself, falleth under one of these our conditions, viz. of.

1. Impossibility.
2. Possibility.
3. Futurition. i.e., the infallible after-being of things.
4. Existence.

Impossibility, is when the nature of things is such as their very being implieth a contradiction, as for a thing to be, and not to be, at the same time: of these (as was said before) it is more conveniently said that they cannot be, then that God cannot do them.

Possibility, is that condition of things, wherein, as there is no repugnancy in the nature of such things, but that they may be; so neither is there any determination by God, that they shall be: this is founded in the sufficiency of God: as for the like things to be done in

Tyre and Sidon, that were done unto Chorazin and Bethsaida, was possible, but not decreed.

Futurition, is that condition of things possible; wherein, there is not only a possibility that such things may be; but there is also a divine determination, that they shall be. This is founded in the Decree of God.

The Existence of things, is there actual being in time, according to the Decree. This proceedeth from the external efficiency of God.

The creature in the second state fore-mentioned, viz. in its condition of possibility is the object of the Decree.

Where we must remember the sufficiency of the Creator is the possibility of the creature. The possibility of the creature is nothing else but God able to create the creature. To think the creature hath a possibility of itself, were in effect to think the creature to be a Creator.

As the Futurition of the creatures is not anything in the creatures themselves (in that as yet they actually are not) but is God, willing the creatures to be: so the possibility of the creature (by the same reason) is not anything in the creature, but is God, able to cause the creature to be.

But the Futurition of the creature is nothing else but God willing the creature to be. God able to cause the creature, or what else is possible to be, is his sufficiency. God willing the creature to be, is his Decree, God representing the creature having an objective being in his will, is that which is called the divine Idea. The creature, as possible, is the object of the Decree. The Idea is the object of the divine knowledge of what is decreed.

The objective Being of the Creatures in God is the very Being of God.

The Creature in God, is the Essence itself creating.



The Idea is the Divine Essence representing the creature.

The Creatures themselves, as they are conceived in the mind of God, are the Idea of that nature which they have in themselves.

The Objective Being of things in respect of the divine understanding, is not a relative being, but a most absolute, and most real being; viz. the very Being of God himself.

We judge with Cajetan, (saith Doctor Twisse) that the objective being of the creatures in God, is the very Being of God.

Were not the Object of Divine Knowledge in God, there could be no certain knowledge of future contingents.

Which premised, the Proposition appears thus:

The Object of the Decree is not to be sought for out of God himself, but both to be sought and found in himself.

1. Because the Object of the Decree is from Eternity, being as ancient as the decree itself. There cannot be an Act without or before the Object.

2. The Object of the Decree being Eternal, and there being nothing Eternal but God, either the Object of the Decree must be in God, or nowhere.

The Object of the Decree is, that which in order proceedeth or foregoeth the Decree.

The Sufficiency of God, in which the possibility of the creature is founded, precedeth the Decree in order of our conception. For though the Sufficiency of God, and the Decree or Will of God (which is also true of all other Attributes) are the same in God, not having in him any real difference: yet they represent unto us notions formally differing.

The Object of the Decree, that is, which by the free Act of the Decree (acting as it were thereupon) passeth from a state of Possibility, unto a state of Futurition.

Now all these predications jointly are found, and only found in the possibility of the creature founded in the Sufficiency of God: Therefore the creature in its condition of possibility, is the Object of the Decree.

This Proposition, asserting the creature in its condition of possibility, to be the Object of the Decree; agreeth every way with the Doctrine of the Nature of God, and inferreth no incongruities: whereas the asserting of any other object disagreeeth with the Nature of God, and inferreth intolerable inconsequence's.

From these grounds it is not hard to conceive, that not man considered as actually being; whether in his pure, or corrupt estate; but as yet to be, and in the Divine Essence: namely, as capable in respect of the Sufficiency of God, to be what he pleased, is the Object of the Decree: scil. as concerning man.

This great Truth would be the more readily and quietly embraced, did we duly consider.

1. That this one single Act of the Decree is to be conceived by us after the order of the end, and the means conducing to that end.
2. The End of God in the Decree, is himself, Prov. 16.4. God made all things for himself: i.e., for the manifestation of his glory in a way of justice upon the Reprobate, in a way of justice tempered with mercy upon the Elect.

The Creation of man mutable, the permission of sin, the punishing of him justly for sin, make up one full and perfect Medium, conducing to this end, as concerning the Reprobate.

The Creation of man mutable, the permission of sin, the effectual Application of Free-grace and Glory, notwithstanding sin; for the merit sake of Jesus Christ, make up one full and perfect Medium, conducing to this end, as concerning the Elect.

3. That these Acts not being subordinate, so as any of them are to be looked at as the end of the other: but all of them being co-ordinate, that is, conjoined into, and making up one way, serving unto God's end: we ought not to think, or say thus, God created man that he might permit him to sin, and permitted him to sin that he might punish him for sin, Ezek. 33.11. But God created man, permitted him to sin, and condemneth him for sin, to manifest the Glory of his Justice.

The Liberty of God in the Decree, is, God willing whatsoever is besides himself, not of any necessity of nature, but out of his mere good Pleasure, Rom. 9.16. Ephes. 1.4.11. 1 Cor. 12.11. Matth. 20.15. and Matth. 11.25, 26.

The Liberty of God appeareth in his freedom from;

Necessity.

Moral Obligation.

Any Motive thereunto besides himself.

1. He was free with freedom from necessity. Liberty is uncreated, or created.

Created Liberty is in respect of the Acts themselves: so men are said to be free Agents, because they are free to act, or not to act.

But Uncreated Liberty is in respect of the Objects, not of the acts: that is, There is no necessary connection between the being of the creature, and the Being of God. He might have been without the creature, he had been God blessed forever, although that had been

nothing forever. Each possibility, which yet shall never be, is equally founded in the Sufficiency of God, with those things that have an actual being. And the things that have an actual being, might (had God so pleased) have remained in their nothing, and possibilities that never shall be, have had their actual beings. God can do whatsoever he will, though he will not do whatsoever he can. He is Omnipotent, but not Omnivulent.

2. God is free in respect of any moral obligation, so as that he had done the creature no wrong, if he had never willed it to be: he cannot become a debtor unto the creature, otherwise then as he makes himself a debtor of his mere good pleasure.

3. God is free from any Motive thereunto besides his own will. There can be no Motive of God's Will, besides himself.

Not in the creature itself, whether we suppose faith or good works foreseen, or ought else. Either the creature must be considered as it is in God, or as it is in its own actual being: but this is the effect of the Decree, therefore cannot be the Motive thereof. If as it is in God, the Objective Being of the creature in God is nothing else, but God himself considered as able to cause the creature to be, as the futurition of the creature is God willing the creature to be.

Not in Christ, whether we consider Christ in respect of his Incarnation, Office, or Acceptation, he is not the cause, but the effect of the Decree. See Chap. 9. intitled, Faith is the effect of special grace: yea, notwithstanding the Decree is rightly conceived by us, according to the order of the end, and the means conducing to that end; yet the end willed of God, is not the cause of God's willing the means for that end: because God willeth all that he willeth with one single act, whether means or end. Otherwise there would follow two Acts in God, which is inconsistent with his Nature, who is one mere act.

God willeth one creature to be the cause of another, and to be for the use of another, but yet that other thing is not the cause of God's so willing. God willeth both the Being of the Father, and the Son, and willeth the Father to be the means to beget the Son; yet the Father is not the cause why God willeth the Son. God hath willed the Sabbath, and other creatures to be for the good and use of man, so as man is the subordinate end of their being, but yet man is not the cause of God's willing their being to that end. Man is the subordinate end of their being, that are so willed: but he is not the cause of God's willing their being to that subordinate end.

Obj. 1. The Merit of Christ is the Cause of Election, Ephes. 1.4, 6. Therefore the mere good pleasure of God is not the only cause of the Decree.

Ans. We must distinguish between Election itself, and the Application of the good of Election: The merit of Christ is the cause of the application of the good of Election, but not of Election itself.

Obj. 2, Faith foreseen is the cause of Election; therefore the mere good pleasure of God, is not the only cause of the Decree.

Ans. Faith, as every other creature, considered without the Decree, is but a possibility, a may-be: founded in the sufficiency of God, who is able to give being to what he pleaseth, and consequently to faith.

That this may-be become a shall-be: i.e. That faith, yet but a possibility, passeth from the condition of a thing possible, unto the condition of a thing that shall be, can proceed from no other cause then the Decree, or the Will of God. Which one consideration well observed, and applied, affordeth a sufficient answer to all objections arguing for anything in the creature foreseen, as a cause of the Decree.

This Proposition God electeth for faith foreseen, inferreth a Succession of Acts in God. Faith foreseen, necessarily presupposeth a fore-going Decree, concerning the being of that faith, which is

foreseen, according to it. Thus, 1. God decreeth faith to be. 2. Foreseeth that faith. 3. Upon that faith foreseen passeth the Decree of Election, so as the sight of faith coming between the two Decrees, there must needs be two Acts, and the second succeed the former. But God is one Act in whom there is no succession.

It is as if one should say, God intends to intend, or he determineth to determine, which cannot be true of God, because it would not only imply divers Acts in God, contrary to his simplicity: and those divers acts to be by way of succession, that is, one after another, contrary to his Eternity. But also it affirmeth that one Act of Volition, or Willing in God, should be the object of another, and then by the same reason that again may be the object of another, and so in infinitum.

This Answer unto this Objection concerning faith foreseen, may serve in like manner for an answer unto the objection concerning works foreseen, being the cause of Election. As also unto that of sin foreseen, being the cause of Reprobation. Good works are the way to salvation, not the cause of God's Decree to save. Sin is the cause of punishment (which is the actual execution of justice for sin) but not of God's intent to punish sin: Sin is the cause of damnation, and consequent of reprobation. Election is not without the sight of faith, and new obedience: nor Reprobation without the sight of sin: yet faith, though it be the instrument and means of the application of salvation following thereupon; is the effect, not the cause of Election: and sin, though it be the cause of the application of all the evil of punishment, yet is it the consequent, not the cause of Reprobation.

Obj. 3. If sin followeth necessarily upon the Decree, then God is the Author of sin; But sin followeth necessarily upon the Decree: Therefore God is the Author of sin.

Ans. This blasphemous Inference is in effect the same, with what the ancient Enemies of the Doctrine of the Decree, of old calumniated the Teachers thereof with; thereby through their sides blaspheming the Scriptures, and God himself. So objected the Adversaries of this

great Truth, against Paul, the greatest Preacher thereof, amongst those that were but men: Rom. 9.19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his Will? i.e. If God's Will determining the being of sin be irresistible, then man in committing sin is unblameable; why is fault found with that which was unavoidable? So the Pelagians against Augustine, An absolute Decree necessarily concludeth God to be the Author of sin: So Bellarmine against Zwingli, Calvin, Beza, and other Orthodox Divines, slandering their Doctrine of the Absoluteness of the Decree with these horrid Criminations; viz. That thence it followeth that God is the Author of sin: 2. That God sinneth truly and properly: 3. That God is the only sinner: 4. That sin is not sin.

For satisfaction of the Objection we must distinguish of Necessity. There is a necessity of Coaction, and a necessity of Infallibility: Sin followeth not the Decree by a necessity of Coaction or Compulsion, in which sense the Objection only holdeth; but by a necessity of Infallibility, (which consisteth with, and hindereth not the liberty of sin, of which afterwards:) Hence the Decree, though it be the antecedent, that is, the foregoer of sin, yet it is not the cause of sin; and sin, though it be the consequent, that is, somewhat infallibly following upon the Decree, yet it is not the effect thereof. The day goeth before the following night, and the night foregoeth the following day; yet night and day are far from being causes one of another. The diligent attending to the difference between an Antecedent and a Cause, and between a Consequent and an Effect (for the clearing of which sufficient hath been spoken before) is of great use to untie many knots in this place.

But meeting here with this Satanical and abominable Sophism, of imputing unto God, the being of the Author of sin; it will not be unseasonable to remove other Arguments disputing for the same Conclusion, though not all of them upon the same grounds.

Arg. 1. If God hath absolutely fore-determined all Events, then God hath willed sin; if God hath willed sin, then God is the Author of sin.

Answ. Though sin as sin he evil, yet the being of sin for a better end is good. God doth not will sin as sin; For thou art not a God that hast pleasure in iniquity, neither shall evil dwell with thee, Psal. 5.4. yet God hath willed the permission of the being of sin for a better end. The Jews, Acts 4.27. did what God had determined to be done in his Decree, when they did what he forbad to be done in his Command. Those who give their Kingdom to the Beast, Revel. 17.17. in so doing fulfilled the word of the Decree, yet break the word of his Command. The water, whilst it runneth his own course, serveth the end of the Artificer, in turning about the Mill according to his intent. For who hath resisted his Will? In the mystery of sin the Decree of God, saith a learned and judicious Author, passeth into the permission, but not into the evil that is permitted; that is, God willeth the permission of sin, but he doth not will sin as sin.

That better End, in order unto which God willeth the being of sin, is the manifestation of his own Glory; the glory of his Mercy upon the Elect, the glory of his Justice upon the Reprobate. The manifestation of the glory of God is a greater good, then the transgression of man is an evil: Had not there been sin, there had not been a Gospel; had not there been sin, there were no need of a Savior; if there had been no sin, Jesus Christ had not been.

Arg. 2. If God ascribeth unto himself the doing of acting's that are sinful, then God is the Author of sin: But God ascribeth unto himself the doing of actions that are sinful: Therefore.

Concerning the selling of Joseph by his Brethren, the Scripture saith, It was not you that sent me hither, but God. Of the Egyptians hatred against the Israelites, He turned their heart to hate his people, to deal subtly with his servants, Psal. 105.25. Of the Incest of Absalom, I will do this thing before Israel, and before the Sun, 2 Sam. 12.12. Of the Rebellion of the ten Tribes and Jeroboam, This thing is from me, 1 Kings 12.24. Of the cruel plunder of the Babylonians; I will send them against a hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey,



and to tread them down like mire in the street, Isa. 10.6. the like is to be seen in many other places.

Answ. We must distinguish between the action, and the evil of the action: God is so the Author of the action, Acts 17.28. as that he neither is, nor can be the Author of the evil of the action, James 1.14. It is impossible either that God should not be the Author of all good, or that he should be the Author of any evil. The act or effect hath an efficient Cause; now God is the cause of all Efficiency: the evil cleaving to the action is a defect, therefore hath no efficient, but a deficient Cause: Now God cannot be a deficient Cause, because he is the first and absolutely perfect Cause, therefore cannot be the cause of a non-ens, i.e., a nullity, or that which is defective. To say God is the cause of sin, is to deny God to be the first and absolutely perfect Cause. The Rider, that causeth the Horse to go, is the cause of his going, but not of his halting. The ready Scribe, that writes upon bad paper, is the cause of the letter, but not of the blot. The Musician that playeth upon an Instrument out of tune, is the cause of the sound, but not of the untuneableness. The heat of the Sun that attracts the secret virtues of the Earth, is not the cause of the stink of the dunghill. The upper wheel of a Clock going well, and turning about the lower wheel out of kilter, is the cause of its going, but not of its going amiss. The child illegitimately begotten is the good creature of God, its illegitimation is of its parents.

Notwithstanding God is no way the Author of the evil of the action, yet God ascribeth unto himself the doing of these actions that are sinful; 1. Because he is the Author of the act wholly: 2. Because he is the fore-determiner, Orderer and Governor of the sinfulness of the action to his own glorious and blessed End. The action is ascribed to him absolutely; the sin cleaving to the action not absolutely, but only in such sort and respects.

That Proposition of Aquinas, viz. that the act of sin is of God, is by some conjectured probably to have been the occasion why the

unlearned Libertines, not distinguishing between the act, and the defect, did infer that God was the Author of sin.

Arg. 3. Shimei's cursing of David was a sin, Exod. 22.28. God bade Shimei curse David, 2 Sam. 16.10. therefore God is the Author of sin.

Answ. The bidding in the text is not a bidding properly, i.e. a moral Command, obliging Shimei thereunto: for God had expressly forbidden the thing that he did; and the contrary thereunto was his duty: but it is a bidding improperly, i.e. a natural Command, a part of the Decree, a Command (as some call it) of Providence, and intends no more, then that God, by denying the assistance of his grace, and leaving Shimei to his own heart and temptations, whereupon sin infallibly and inexcusably followed, did so order the cursing of Shimei, as that he used his tongue as scourge to chasten David justly, in the self-same action, wherein he himself abused his tongue to revile David sinfully.

These Sophisms thus removed, it may be also useful upon this occasion to confirm our hearts with some Arguments in the contrary truth, namely, that God is not the Author of sin.

From Scripture: God makes a Law against the commission of sin, Gen. 2.17. smiteth with a curse for sin in all, Gen. 3.17. condemned sin in the flesh of his Son, Rom. 8.3. gave Christ for the destroying of sin in all his, Rom. 6.6. 1 John 3.8. therefore God is not the Author of sin. Lo this only have I found, that God hath made man upright, Eccles. 7.29. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, 1 John 2.16. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, scil. by enticing and moving him unto sin, James 1.13.

From the Nature of God in general. God cannot be tempted with evil, and that attribute in particular, that he is the Judge of the world, were God the Author of sin, how should he Judge? that is condemn,

and punish the world for sin, Rom. 13. 6. that is far from him to do after this manner, to condemn and punish his creature for that whereof he is the Author.

From the nature of sin: were God the cause of sin, he must either be the efficient, or the deficient cause thereof; He is not the efficient cause; as appeareth from the nature of sin: because sin, being in itself a defect is incapable of an efficient cause; He cannot be a deficient cause by reason of his own Nature, who being absolute perfection itself, cannot be defective: Therefore it manifestly follows, that God is no cause of sin.

Lastly as sin and lust are denied to be of God, Jam. 1. 13. 1 Joh. 2. 16 so are they said to be of the Devil. He that committeth sin is of the Devil; sins are the works of the Devil. 1 Joh. 3. 8. He is a liar, and the Father of it, when he speaketh a lie, he speaketh of his own, ye are of your Father the Devil, his lusts ye will do, Joh. 8. 44. 45. And of ourselves. But every man is tempted when he is drawn away of his own lust and is enticed. Jam. 1. 14. Whence it is that our sinful nature, is in the Gospel, so often called ourselves.

The words of Bradwardine (though a follower of the Pope) Archbishop of Canterbury in Edward the thirds days, are notable, who, engaged on the better side in the controversy, speaketh thus, I will not saith he, have for our God who hath not power over my will, I will not have him for my God whom I miserable sinner can necessitate evil: I will not have him for my God from whom all good descendeth not.

Nothing is more contradictory or more impossible (let me add also or more abominable) then this proposition, namely that God is the Author of sin.

As God is not the Author of sin, so neither is he a mere permitter thereof. Because he doth infallibly foresee and foretell sin; and that sin being yet to come a long time after, which could not be, were he

only a permitter of it. It was a truth from eternity before there was either creature or sin, that the transgression of Adam should certainly be. Now the transgression being in itself but possible, that which in itself was but a possibility, unto a condition of certain futurity, and that from eternity, but from some cause without any creature, and consequently in God. His will in decreeing the futurity of Adams sin by his permission thereof (as was intimated before) passing into the permission, not into the thing permitted. To affirm the administration of God concerning sin to be merely permissive, were to deny the Providence of God concerning sin: mere permission implying only a cessation of providence. God doth ascribe unto himself in his mysterious Administration concerning sin, his fore-determining the being of it, Act. 4. 22. His ordering the commission of it, Mat. 18. 7, & 23. 32. His Governing of it to his own glorious end, Psal. 76. 10 Rom. 3. 5,7. & 9. 17,22.

It may seem that the Reprobates have cause to complain of some wrong, in that God from eternity, hath passed such a Decree, whereupon their condemnation doth infallibly follow.

For the satisfying of this Objection, let these five following propositions be considered. 1. That Reprobation is not an act of justice. 2. That Reprobation is not the cause, only the Antecedent of sin. 3. That man is the cause of sin. 4. That sin is the cause of the punishment, 5. That God delighteth not in the death of a sinner.

Reprobation is not an act of Justice.

As in our contemplation of the whole Decree, though (as hath been already said) it be but one Act in God; yet we for the help of our weak understanding conceive of it as if it were many acts, so likewise in our contemplation of this part of the Decree, called Reprobation, albeit it be contained in that one Act of God; yet we for our better understanding sake, conceive of it as consisting of these Acts.

1. Gods Will not to have mercy upon a set number of such certain persons.
2. His Will to create man after his own image, having power sufficiently enabling of him to abstain from sin, to do this, and so to live.
3. His Will to permit sin.
4. His Will to leave such a number in their sin.
5. His Will to punish them in their own persons for their sin.

Here observe as an Antidote against complaining, that the Scripture often describes all those Acts in God, which in the matter of Reprobation fore-go sin, after a negative manner (intimating thereby that matter of right and wrong was not concerned therein: only that God did with his own what he would; and that his own good pleasure is the Supreme Rule of his dispensations.) Hence we find this truth expressed thus, A not writing of their names in the Book of Life, Revel. 13. 8. Not Found written in the Book of Life, Chap. 20. 15. Ye are not of my sheep, John 10. 26. I never knew you, Matth. 7. 23. The Reprobates are called the rest; as if you should say, Those who are not elected; for so it appears by the opposition, The Election obtained it, the rest were blinded, Rom. 11. 7.

Though Condemnation of man for sin be an Act of Justice, yet Gods Will not to have mercy; his Will to permit sin, his Will to leave man in sin, his Will to punish man for sin, are Acts of his Lordship, not of Justice. Otherwise it will follow, That God were a Debtor unto man before he made himself so to be, by the free Act of his good pleasure: Justice presupposeth debt.

2. If Gods willing the permission of sin, his willing to leave man in sin, his willing to punish man for sin, were Acts of Justice; then it would also follow, That Gods not willing the permission of sin, his not willing the leaving of man in sin, yea, his not willing the

punishment of man for sin, had been Acts of Justice; and consequently, That Gods Will to shew mercy upon a sinner, should be an Act of injustice: The Contrary whereof we see in the Elect; and if God had pleased, might have been seen in the Reprobate. Justice presupposeth somewhat, whether it be reward or punishment, to be due to man, Neither after he had a being, could he have been an object either of justice, or injustice, (more then the rest of his fellow-creatures, unto which God gave no Law) had not God freely constituted a Law (having reward and punishment respectively annexed) between him and man: Upon the constitution of which, though according to the purport thereof, (for the Law is that which is given to man as a rule, and constitutes and bounds his deserts, answerable to his obedience or disobedience thereunto,) he might deserve by sin, that it should be just with God not to shew mercy: for should he not have had mercy upon any sinner, he had done no wrong; yet he could not deserve by sin, that it should be unjust for God to shew mercy; for had he pleased to shew mercy upon all sinners, to whom had he done any wrong?

As Gods Will to punish Christ for the Elect, (whereby he freely willeth the execution of justice upon him, who knew no sin, and the application of mercy unto sinners) was an Act of Lordship, not of Justice: For Christ could not be a debtor of satisfaction for the sins of others, before he freely became their Surety. Though the inflicting of the punishment upon him, was an Act of Justice; so Gods willing the punishment of the Reprobates in their own persons, is an Act of Lordship, though the punishment of them for their sin, is an Act of Justice.

We must distinguish between an Act of Justice, and an Intention to manifest an Act of Justice. An Act of Justice is to be distinguished from Reprobation, as an Execution is from the Decree, or the Intention of that Execution. Condemnation and punishment of man for sin, are Parts of the Execution of the Decree, Acts of Justice transient, i.e., such, whereby virtue passeth from the Agent to the Object, and are done in time. But Reprobation denotes Gods intent

to condemn, and punish man for sin; it is an immanent Act in God before all time, and nothing else but God himself so intending. Therefore cannot be an Act of Justice, but of Lordship' as was said before.

Reprobation is not the cause of sin.

The Answer to the Objection (concerning Gods being the Author of sin) proving the Negative, hath therewithal proved, That Reprobation is not the cause of sin; Reprobation being part of the Decree, and the Decree nothing else but God himself Decreeing. We must remember that approved distinction between a Cause, and an Antecedent: Life is the Antecedent of death, sight of blindness, but as it is impossible that there should be death, where there hath not been life; or blindness, where there hath not been sight fore-going: so is it impossible that either life should be the cause of death, or sight the cause of blindness following. God willith not sin, as sin, therefore Reprobation is not the cause of sin: God willeth the permission of sin; therefore Reprobation is the antecedent thereof.

That Sin should certainly be, was a truth from Eternity, before there was either man, or sin. It was a truth that Christ should certainly be, Revel. 13. 8. The certainty of Christ to suffer for, and save from sin, necessarily concludes the certainty of sin. That this being of sin, in itself but a possibility, should pass from a condition of possibility, into a condition of certainty; could proceed from no other ground, then the Decree of God; whence possibility becometh futuration, i.e., Things that are only in a state of may-be, pass into an estate of shall-be. This permission of the certain after-being of sin, being decreed of God, his Decree (a part of Reprobation) is the Antecedent of sin. Sin is the Consequence of the Decree, (which notwithstanding) yet God not willing sin, as sin, the Decree is not the Cause o Sin, nor is Sin the Effect of the Decree. For the guiding of our understandings in this great point, we are always carefully to keep in mind these three distinctions:

1. Between Gods willing sin, as sin, and his willing the being or permission, an ordering of sin for a better end.
2. Between a Cause, and an Antecedent.
3. Between a Consequent, and an Effect.

Man is the Cause of sin.

Lo this only have I found, that God hath made man upright, but they have found out many inventions, Eccles. 7. 29. Hence Sin is called our own: Mine iniquity, Psal. 18. 23. Your own evil ways, Ezek. 36.31,32. His own lust, James 1. 14. Sinful nature is frequently called ourselves in the New Testament, Let him deny himself, Luke 9. 23.

The Sin of man is not of God, as a Tempter, or Author, or next cause, James 1. 14. God is not the Author of Sin, so to say, were blasphemy; nor is a mere Permitter and Spectator of Sin, though he exercises an efficacious and mysterious Providence concerning Sin, as we have seen before.

God hath willed and decreed those things to be done which are done with sin: yet so, as whilst he willeth the being of Sin, that accompanyeth those things, he doth not will sin, as sin.

God ordereth the Opportunity, he assisteth the Substance of the Action, he justly withdraweth his grace from the Sinner, he bounds the Sin that it shall not proceed, nor prevail otherwise then according to his Counsel, he orders it besides its own nature, and the intent of the Sinner, to a good end, Namely, the Manifestation of his own Glory.

Admirable is the wise and holy Administration of God about Sin, who is so the Author of all good, both Spiritual, Moral, and Natural; as he is not the Author of any Sin. To God belongs all the glory of all good, to man belongs all the blame and shame of sin without excuse. This mysterious Providence of God, concerning Sin, we believe here,



where there is Sin; we shall behold more clearly hereafter, where there shall be no sin.

The Sin of man, though it be oftentimes (for it is not always) from Satan, as a Tempter formally thereunto: yet it is never from him, as the next cause thereof: Though Satan tempts man to sin, yet he cannot necessitate man to sin.

All Sin may be referred unto three kinds: Adam's Sin, Original Sin, Actual Sin. Actual Sin floweth from Actual Sin, as an act from its habit: the Cause of Original Sin, is Original Concupiscence, Matth. 15. 19. James 1. 14,15. Original Sin proceeds from Adam's, as an Effect from the Cause. In Adam there was a natural Principle of free-will unto good, but mutable; so that as he might have used it only unto good; so he might abuse it unto evil. Adam's voluntary abuse of this his free-will unto evil upon the temptation, was the cause of Adam's sin.

Adam's transgression, was the eating of the forbidden fruit: The external moving cause, was the temptation of Eve, and the instigation of Satan: The efficient cause was Adam's abusing of the liberty of his will, which yet is better call a deficient, then an efficient cause; because sin is a defect, not an effect. The will of man, as acting deficiently from the rule, was the cause of sin. The material cause, or rather the material of sin, is the entity or action wherein sin is found: Sin is an accident, and therefore can have no being, but in a Subject. That ancient Proposition is good, viz. Sin dwelleth in another's ground. The formal cause, is its deformity, and aberration from the Law of God. Though Sin hath no final cause (as neither indeed properly hath it any other) its end being more aptly called a Term, then an End: Because sin in itself is only evil; yet by accident, it becometh conducive unto a greater good: In that God hereby takes occasion to manifest his Glory, either by pardoning of it in a way of mercy, or by punishing of it in a way of justice.

Sin is the cause of punishment.

Though it be certain, that the Reprobate shall die; yet sin, not the Decree, is the cause of death. God punisheth no man but for sin, Gen. 2. 17. For in the day that thou eatest thereof, thou shalt surely die. By sin death entered into the world, Rom. 5. 12. Are not my ways equal. Ezek. 18. 25. 28, The Soul that sinneth shall die, verse 20. Wherefore doth the living man complain, a man for the punishment of his sin?

Here is to be observed, both the wonderful and dreadful administration of God: God before time, intends the manifestation of the glory of his justice, in inflicting such a measure of wrath for sin: the Reprobates during life, freely commit such a measure of sin, as fits them for that intended measure of wrath: The Reprobate cannot die, before, nor do they live after, They have filled up the measure of their Inequity. They die not sooner; Then God could not inflict so much; nor do they live longer, for then, because they would sin longer, God must inflict more wrath:

As the Elect have not only a place, but such a place prepared for them in glory: It shall be given unto them, for whom it is prepared, Mat. 20. 23 for which they are made meet by grace, Col. 1. 12. So the Reprobates have not only a place but such a place appointed to them in Hell, who were before of old ordained unto this condemnation, Jude. 4. And fit themselves by sin for that particular condemnation, Rom. 9. 22. Fitted for destruction. Judas hath not only a place in Hell, but such a place, his own place. Judas therefore to fit himself for this place, commits not only Transgression; but such a Transgression. That he may take part of the Ministry, and Apostleship; from which. Judas by transgression fell, that he might go to his own place. Act. 1. 25. The Reprobates are compared to Vessels, which God for their sin intends to fill with such a measure of wrath: they live, and in this life sin so long, and no longer than till they have committed such a measure of sin, as makes them according to justice, capable of such a measure of wrath, neither holding more nor less. Fill you up the measure of your Fathers. Mat. 23. 32. For the Iniquity of the Amorites is not yet full, Gen. 15.16. As

God hath decreed wrath by measure for sin: so they commit sin by measure; that justly, and adequately, deserveth their wrath.

The event showeth that Joab should die, according as David had given order to Solomon, 1 King. 2.5. yet is this order of David's, no cause of that Treason, for the commission of which, Solomon justly brings down his hoary head to the grave with blood. In like manner, David had given a command to Solomon, concerning the death of Shimei: yet Solomon proceeds not to execution, until Shimei by a presumptuous violation of his confinement (whereof David's command was no cause) had given Solomon cause to put him to death, according to his appointment, 1 King. 2.18.40.

Lastly: God delighteth not in the death of a sinner.

So he testifieth of himself once and again, and to this testimony subscribeth his Name. For I have no pleasure in the death of him that dieth, saith the Lord God, Ezek. 18.23.32. yea to put it out of all controversy, and to clear himself fully in the hearts of all Elect and Reprobate, both men and Angels; he confirmeth this testimony with an Oath, and giveth charge that it be made known to the House of Israel: Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways, for why will ye die O House of Israel? Ezek. 33.11.

But it may be said, The Scripture seemeth to speak otherwise elsewhere, I also will laugh at your calamity; I will mock when your fear cometh, Prov. 1.26, 27. Answ. Death is considered; either as it is the destruction of the creature, or as it is the execution of justice: God delighteth in it as it is the declaration of justice, but not as it is the destruction of the creature: of which more afterwards.

The sum of the Answer to this Objection is: God being an absolute Lord, having freely enabled man with power, whereby he might have lived forever, and not have Sinned. His Decree being only the

Antecedent, not the cause. Man an Antecedent, and the cause of Sin; Sin the only deserving cause of punishment; and lastly, God not delighting in the death, no not of Sinful man; most unjustly, and unthankfully do the non-elected complain of God, Because besides that power given them whereby they might have been happy, He was not pleased over and above, to bestow upon them that absolute-special grace (which yet he was pleased to do unto his Elect) whence they could not make themselves miserable: and whereby he would make them happy.

The doctrine of the absoluteness, and necessity, or infallibility of the Decree, takes away the liberty of the second cause.

For answer to this Objection, consider these three particulars. 1. Wherein the nature of Liberty doth consist. 2. That the same act in a diverse sense, is both Euitable and inevitable. 3. That necessity and liberty consist together.

The liberty of the second cause, doth not consist in a power of indifferency, to act or not to act: independent of, and not subordinate unto the Decree.

The second cause, however it acts, is subordinate to the first cause, for notwithstanding the will is a free agent, yet it is a second cause; therefore must needs be an effect, in respect of the first cause: and consequently subordinate thereunto. The will of man is a free agent, but so, as it is a second free agent; not a first free agent. The will is a free principle, but yet, it is a second, not a first principle. The will is its own free mover, yet not its first mover. 'It is true, the will is the cause of its own acting, yet so, as it is also true that it is not the first, but the second cause of its acting.

It is sufficient unto the being of human liberty, that man acts without all constraint, deliberately, and according to the proper free-motion of his own will.

So far is the Decree which is an immanent act, or the determination of the second cause in its working by the first, which is a transient act, from being a prejudice unto liberty, that the second cause can neither be free, nor act freely, without both.

It is truth, that the subordinate free-agent (the thing being yet to do) may either do, or not do the same act: Albeit, which of the two he will freely incline unto, is infallibly fore-decreed. For example. Thomas not yet being come into the house, 'tis a truth, 1. That he may either come, or not come into the house, which he pleaseth. 2. 'It is not a truth, That he can both actually come, and not into the house. 3. It is a truth, he will do that of these two freely, which God hath decreed absolutely.

The same action in a divers sense, is both evitable, and inevitable. Evitable in a divided sense, i.e., in respect of man's liberty, Inevitable in a compounded sense, i.e., in respect of the Decree. The sense of division, is the consideration of the future act of a free Agent in itself, without the consideration of the Decree. The sense of composition, is the consideration of the future act of a free Agent, together with its subordination unto the Decree.

These two Propositions, 1. Adam might not have sinned, 2. It could not be but that Adam would sin, are both true; and notwithstanding they may so seem, yet they are not opposite one unto the other: not being both of the same kind. Adam might not have sinned, is a Categorical, or simple Proposition, and is true of Adam in the sense of division, considered as in himself. It could not be but that Adam would sin, is a Modal, or qualified Proposition, and is true of Adam in the sense of composition, being considered as subordinate to the Decree. The Jews might have broken the bones of Christ, is true; speaking in the sense of division, i.e., looking at the free-will of the Jews, as in themselves. It could not be that the Jews would break the bones of Christ, is true, speaking in a sense of composition, i.e., looking at the free-will of the Jews, as subordinate to the Decree, John 19.36. That answer of Elisha to Hazael, enquiring of

Benhadad's recovery, containeth in it two like Propositions. 1. Thou mayest certainly recover. 2. Thou shalt surely die, 2. King. 8.10. These seem to be opposite one unto the other, yet are not so.

The first is a Categorical, or simple Proposition; and is true in a sense of division, considering his disease, as in itself; which so considered, was curable.

The second is a Modal, that is, a modified, or qualified Proposition, looking at him diseased, as subordinate unto the Decree; which had preordained his death, through the stifling of Hazaël, by occasion of this disease.

Necessity (viz. necessity of infallibility, or immutability) and liberty consist together. Notwithstanding our weak capacities less conceive how, yet most manifest it is; that necessity and liberty consist together. God is essentially, necessarily, and freely good: the Saints in glory are necessarily, and freely good by participation. The irregenerate are necessarily, and freely bad.

The Liberty of man, though subordinate to God's Decree, freely willeth the very same thing, and no other, then that which it would have willed, if (upon a supposition of impossibility) there had been no decree.

Man acts as freely, as if there were no decree; yet as infallibly, as if there were no liberty. Liberty is the effect of the Decree, so far is the Decree from being a prejudice to liberty.

Shall we therefore deny that which is manifest because we cannot comprehend that which is hidden: Shall we say, That which we see to be so, is not so, because we cannot find why it is so.

All the Doctors (saith Cajetan) affirm, That future contingent acts are evitable absolutely, and may not-be; yet in order to divine Providence, and the Efficacy of the Will of God, they are inevitable. And the distinction (saith he) of the sense divided, and compounded,

is given commonly by the Doctors, for the concurring of the liberty of the will, and contingency of things, with the infallibility of divine Providence. This doctrine Cajetan approveth, though he affirmeth, That it doth not quiet his understanding, and therefore he captiveth it into the obedience of faith: in which saith Alvarez, he speaketh most learnedly, and most piously.

One of the Modern Writers laugheth (saith also a late Writer) when in conciliating the efficacy of divine causality, with human liberty: we fly to the anchor of ignorance: persuading that the understanding is to be captived into the obedience of Christ. But we are not ashamed (saith he) to acknowledge ignorance in those things which exceed man's capacity.

Most certain it is that in this matter of reconciling Providence (which in effect comprehendeth also the reconciliation of the Decree therewith) of God, with the contingency of free actions, that there are many things in which we ought humbly to acknowledge the weakness of our understanding, retaining what we have certain out of the Scripture, notwithstanding difficulties, the solution & perspicuous understanding whereof we find by experience, is not given to man in this life.

In Logic an Argument begets faith, but in Divinity Faith makes Argument.

Obj. 6. The Doctrine of the absoluteness, and infallibleness of the Decree, discourageth from the use of means.

Ans. So the Massilienses objected against Augustine; Superfluous (said they) is labor in both parts, if he that is reprobated can by no industry be saved, nor he that is elected by no negligence fall short of salvation.

This Objection labors of that, which Logicians call the Fallacy of Division, whereby in our arguing, those things are divided which

ought to be conjoined: So here, the end, and the means to the end, are divided, which God in his everlasting Counsel hath conjoined.

More particularly, The falsehood of this perilous, and justly abominable inference, appeareth thus.

1. It is against Scripture, which holds forth the certain truth of the connection of the Antecedent and Consequent, when yet both the Antecedent and Consequent taken apart are false. That is, it holds forth a truth in the connection of both the parts of such a Proposition; in either of whose parts, considered in themselves, there is no truth. For example, Acts 27.30. Except these abide in the Ship, ye cannot be saved. Here is a truth in the Connection of both parts of the Proposition: viz. The Antecedent, Except these abide in the ship: and the Consequent, Ye cannot be saved. Yet could it not be a truth, either that the ship-men should not abide in the ship, or that any man in the ship should not be saved: God having before determined, that there should be no loss of any man's life amongst them, ver. 22. and that by means of the ship-men's abiding in the ship: as appeareth out of the Text, ver. 27.31. and by the event. So in that Proposition; If ye (Believers) live after the flesh, ye shall die, Rom. 8.13. Here is a truth in the Connection of the parts, i.e., of the Antecedent and Consequent of this Proposition: viz. That if these believing Romans live finally after the flesh, they shall die, else the Scripture is not true: yet is there no truth in either of the parts thereof, considered by themselves. Not in the Antecedent, viz. Believers live finally after the flesh: Not in the Consequent, viz. That Believers shall die. The like is to be seen in this Proposition; If Judas believe, he shall be saved, If John believe not, he shall be damned. There is a truth in the Connection of the Antecedent, and Consequent of both: though the Antecedent and Consequent of both, considered by themselves, are false. For though it be true, If Judas believe he shall be saved, and if John believe not he shall be damned: yet is it not true, either that Judas shall believe, or that Judas shall be saved; or that John shall not believe, or that John shall be damned. God then having decreed the end by the conjunction of the end and



means together: 'It is not a truth for us to conclude we shall attain the end, though we dis-join the end, and means asunder. It is therefore against the truth of the Scripture for an elect man to say, Though he live after the flesh, he shall be saved: as also for the Reprobate to say, Though he live after the spirit, he shall be damned.

2. It implieth a contradiction, for us to acknowledge the Doctrine of the Decree, that tieth the end and the means together to be a truth; and yet to say, it is in vain to use the means; for (that notwithstanding) we shall not be partakers of the end.

3. It is irrational, and it is as if one should argue thus: Because God hath decreed such an end to be attained by such means, therefore it is in vain to use the means to that end.

4. It is at least implicitly legal, in that it objects not against the Decree simply, but also against our dependence upon the Efficiency of that Decree. It implying thus much, we will use the means, if the use of means be in our power; but we have no heart to use the means, since both strength to use it, and the success of the use of it, proceed respectively from an absolute pretermination of God.

That was a Legal, yea an abominable speech of those who said (in Augustine's time) If you would not have that obedience, whereunto you endeavor to enflame us, to chill in our hearts, do not preach unto us the Grace of God, whereby you confess that God giveth the things, which you exhort us to do.

5. It is Diabolical. 'It is a Diabolical bitter scoff (saith Ursin) If I am Elected I may do what I list, it shall nothing hurt me. But is it not a discouragement to use means whilst we are uncertain of the success?

To conclude so far is the doctrine of the Decree from being a prejudice to the use of means, as that the use of the means is part of it, the effect of it, and the knowledge thereof an obliging motive unto all that know it, an effectual motive unto all that are godly.

No event the accomplishment whereof is the fulfilling of the Will of God, is sin. But sin is an event, the accomplishment whereof is the fulfilling of the Will of God, Rom. 9.19. For why doth he yet find fault? And who hath resisted his Will? Therefore sin is not sin; otherwise it should be sin to fulfill the Will of God.

1. The Apostles mentioning this in the text alleged, as the objection of carnal reason, cavilling against the Decree of God, is a sufficient ground for the rejecting of it.

2. The Law, not the Decree, is the rule of life. Hence sin is described to be the transgression of the Law, 1 John. 3.4. The command showeth what ought to be done, the Decree determineth what shall be done. God willeth it to be the duty of all to keep the command, but he willeth not that all shall keep the command. Whether therefore men keep the command, or not, God falleth not short of his Will; which is aways fulfilled: Even then when men break the command. For who hath resisted his Will, that is, his Decree, Rom. 9.19. Men by sin do not make God to fall short of his will; but they fall short of their duty; God doth not punish man for resisting his Will merely, but for resisting the rule. There is no repugnancy between these two propositions. 1. It is the duty of man to believe. 2. It is not the purpose of God to give him grace to cause him to believe.

Obj. 8. The Event, out of which according to the Decree of God cometh good, yea that great good of the manifestation of the glory of God, ought not to be counted sin, nor is the doer thereof to suffer vengeance: But sin is that event out of which cometh this great good; Therefore why should sin be accounted sin, or the doer thereof suffer vengeance? See Rom. 3.5, 7.

Ans. This Objection is framed in the person of man, (I speak as a man, verse. 5.) not as from God, and being both blasphemous and absurd; the Apostle censures it in the same place with a holy abomination; God forbid, verse. 6.

Sin in itself tendeth only unto evil, it is by accident that it becometh a means of any good: 'It is the occasion, not the cause of the manifestation of the glory of God. That sin which in its own nature tends only unto evil, is turned into an occasional commendation of the Righteousness and other Attributes of God, doth not at all excuse sin, but commends the wisdom and goodness of him that brings good out of evil; yea a far greater good out of sin, then sin itself is an evil. So of the Objections.

The Decree is to be propounded in the same order in which God hath revealed it in his Word. God knoweth best how to reveal his own mind: And we speak well when we speak after him. In particular these Rules are to be observed.

Rule 1. Not God's Decree, but the Command is the Rule of Faith and Obedience.

Rule 2. Consider of the Decree as proceeding according to the order of the End, and the means conducing to that End; hereby finding the End of God in them that perish, not to be the death of a sinner, but the manifestation of the glory of his Justice in punishing man for sin, and the blamable cause of death to be sin; appears, the unwarrantableness, as well as the offensiveness of such expressions, as God made man to damn him, &c. together with the groundlessness and sinfulness, of blasphemous charging God with cruelty in his Decree of Reprobation. O Israel, thou hast destroyed thyself, but in me is thy help found, Hosea 13.9. Here God removeth from himself the being the cause of the destruction of Israel. He also denieth solemnly, Ezek. 18.23, 32. yea with an Oath, Ezek. 33.11. That he taketh any pleasure in the death of a sinner. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, why will ye die, O house of Israel?

Death (as we saw before) is considered as the destruction of the sinner, or as an execution and declaration of Justice: God delights in

it, as it is a declaration and execution of Justice; but not as it is the destruction of the sinner. In the execution of Justice upon a Malefactor, we must distinguish between punishment and destruction: Punishment is from the Judge, destruction is from the evil doer. Punishment proceeds from the Author of the Rule of Justice, as the efficient Cause; but destruction from sin, as the meritorious Cause. Though punishment, as it destroyeth the creature, be an evil to Nature; yet, as it is a declaration of Justice, it is a moral good. 'It is true, Condemnation followeth infallibly upon Reprobation: yet so, as Reprobation is the antecedent, not the cause of sin; sin both an antecedent and cause of condemnation. None are condemned because reprobated, but because they sin. Notwithstanding man be reprobated, yet if he had not sinned, he should not have died.

Rule 3. We must not separate between the end, and the means.

That Diabolical Sarcasme, and bitter scoff invented to the abuse, and derision of the Doctrine of the Decree; is not only an untruth, but implieth a contradiction; viz. If I be elected, howsoever I live, I shall be saved; and if I be not elected, live I never so well, I shall be damned. Satan in this Sophism, divides the end and the means asunder, which God hath joined together. The Decree consists not of the end without the means, nor of the means without the end, but of both together: Both end and means are contained in one Decree. Yea, so far is the Decree from admitting such an inference, as that the contrary infallibly followeth thereupon: and in point of Election, is not only necessarily concluded, but irresistibly caused. Faith, repentance, new-obedience, and perseverance, being the effects of Election, Acts 27.24. God had decreed by the ship-men's staying in the ship, to run the ship a ground near the shore, so as that all there might escape safe to land. He concludes unsafely from thence, that saith, Do now as they will, Stay the ship-men in the ship, or not, there shall no man perish: For except the ship-men abide in the ship, ye cannot be saved, ver. 27. Just so do they reasonlessly, and to their own destruction conclude, who notwithstanding God hath from the

beginning chosen us to salvation, through sanctification of the Spirit, and belief of the truth, 2 Thes. 1.13. Yet infer, if they were elected, live as they will; whether they believe or not, be sanctified, or not, they shall be saved.

There was one (saith Augustine) of our society, who when his brethren expostulated with him, why he did some things which ought not to be done; and why he did not some things that ought to be done; answered, What kind of one soever I now am, I shall be such a one, as God hath foreknown me to be. Who truly (saith that Ancient) said the truth, and by this truth profited not in good, but so much profited in evil, that forsaking the Society of the Monastery, he became a Dog, returned to his vomit again, and as yet what he will be, is uncertain.

Rule 4. We must be careful to distinguish between the Doctrine of the Decree, and the Personal Application thereof, in point of Election, and Reprobation.

The Doctrine of the Decree, is commanded to be taught, and learned, and is many ways useful both before and after faith respectively. But the Personal Application thereof before faith, in point of Election, or during this life in point of Reprobation, (of which more in the two next following rules) is forbidden, and is inexpedient, and hurtful many ways.

Rule 5. 'It is a sin for any man in this life to conclude that he is a Reprobate. Because Final Disobedience, the Consequent, and Argument of Reprobation cannot be known before death. Should any desperate person argue to this purpose, he must reason out of the Word; for no one knoweth who are reprobate but God; and those to whom God revealeth it in his Word. But the reprobation of any particular person, that either is, or shall be, during this life, (the cases of the sin against the Holy Ghost, Matth. 12.32. And Anathema Maranatha, 1 Cor. 16.22. which are rare, and extraordinary, excepted:) is not to be found in the Word.

Rule 6. No Person can know that he is elected before faith.

It is the duty of everyone that heareth the Gospel, to believe in Christ. It belongs to us by the help of the Doctrine of the Decree, and all other means, to apply ourselves unto the great duty of believing; and not to inquire before the time after what is decreed concerning us in particular. It is both sin and folly for us to trouble ourselves, and delay our yielding obedience unto a Command known, with scruples about our Personal-Election, remaining hitherto a Secret unrevealed: and as yet inexpedient for us to know; the enquiry after which before faith, we are forbidden: though by it, and other saving effects of that everlasting Love of God, we are directed, and commanded thereunto. No man in danger of drowning in the waters by reason of shipwreck would in case of lines cast out, with a charge that the persons then fleeing to and fro in the waves should make use thereof for their safety, forbear to lay hold on them, until such time as the mind of him that cast them out, were known in particular concerning him. What poor Lazarus standing amongst many others, if the rich men casting money amongst them bid them all to take part thereof, would abstain, until he knew what the purpose of that rich man were concerning him?

It belongeth to everyone that believeth, to believe that they are elected.

From the Instant of believing, there is a certainty of the Object, i.e. The thing believed, Namely, a state of favor is certain, though there be not yet a certainty of the Subject; that is, The person believing is not certain, that he is in a state of favor, and consequently, that he is beloved of God. Without which added to the former, the believer neither can, nor ought to rest: For the attaining hereof, he hath revealed his love to the believer, 1 John 5.10. 1. Thes. 4.5. Knowing, Brethren, Beloved, your Election of God, &c. commanding us to make it sure. Give diligence to make your calling and election sure, 2 Pet. 1.10. The Spirit is therefore given us, 1 Cor. 2.12. Yea, he hath been pleased to take upon him the work to reveal it to us, Ephes.

4.30. The attaining thereof, is a matter of much praise unto God, Rom. 4.20. Much enlargeth the heart to God and man, Cant. 8.6. 1 John 4.16, 17, 18. It is as necessary in time of temptation, as a Helmet unto the Soldier, Ephes. 6.17. as an anchor to the ship, Heb. 6.19. Without it our hearts die, with it we live in sad hours. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the Love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. 5.3, 4, 5.

Rule 7. Though the Decree be absolute, yet the Dispensation of the Decree in the Gospel is conditional. That indefinite Proposition, Whosoever believes, shall be saved, is equipollent unto that conditional, If you believe, you shall be saved, John 3.16. Revel. 3.20. Yet here carefully observe, That by a condition we are always to understand not a condition properly so called, but a consequent condition; scil. such a condition, the performance whereof is not left unto the Elect, but is undertaken for by the Elector; and therefore is not only not opposite unto, but is both an effect and argument of an absolute Decree; and also of an absolute Covenant of grace.

The Dispensation of the absolute Decree, is Conditional.

1. Because God discovers not his Eternal differencing Intent to any person in Christ, before the actual Application of Christ by faith.

God holds men uncertain of their particular Election in Christ, until they do believe in Christ.

2. That all to whom the Gospel cometh, being yet in their natural estate, and therefore children of wrath, the Elect even as others, Ephes. 2.3. may look at themselves so far as they are alike in sin, to be also in like danger of condemnation: and so far as they are alike under the Ministry, or preparatory work, to be answerably encouraged in their Ministerial and preparatory hope of effectual

vocation, and salvation; but hitherto without any particular application of Election, or Reprobation.

3. That men may be admonished of their duty to believe, whether they are elected, or not elected.

4. That they may know what to do that they may be saved.

5. That God may proceed with man in such a way as is most suitable and agreeable unto a reasonable creature: Namely, by persuasion, and Proposal of Arguments.

6. That the outward Dispensation being alike to all, both Elect, and Reprobate; the Reprobate may be found without excuse for their unbelief. Jesus Christ tendered as a sufficient Savior to all that hear the Gospel, with a Command to believe, and a Promise that Whosoever (none excepted) believeth, shall be saved; is sufficient in respect of the sufficiency of outward means, (though not in respect of inward efficacy) unto the salvation of the hearers: More than this, in respect of external means, is not tendered unto the Elect; nor less than this unto Reprobates. The tender then being so great, and so far the same unto both, albeit the Elects receiving of it be the effect of special grace, yet the Reprobates rejecting of it, is without excuse.

For neither doth the Gospel (saith Zanchi ) signify God's Will to be, that this or that man, suppose Peter or Paul shall be saved: and accordingly that his Will is, that this or that man shall believe in Christ: but the Gospel publisheth, that it is God's Will, That whosoever will be saved from death unto Eternal life, they ought (that is, it is their duty) to believe in Christ: But who those are, he himself truly knows; but in no measure hath made known by the Gospel, and that because it is not expedient. Therefore the Lord Jesus in the preaching of the Gospel, did not express whom he had chose, but preached only in general. First, That he came indeed that men should be saved: Nextly, What ones both the Father, and he would have them to be, which shall be saved; Namely, Believers: and



such as are obedient to the Commands of God. Thus is provision made for the salvation of the Elect; the Reprobates are left without excuse, and none have any occasion given them to despair.

Obj. A conditional Dispensation cannot consist with an absolute Decree.

Ans. Yes, very well: Because the condition of the Gospel is not properly a condition, but only a consequent condition, viz. such an one, the performance whereof is absolutely undertaken for by the Author of the Decree, and infallibly followeth thereupon. Psal. 89. from the 30, to verse. 38. it appeareth by the absolute promise there, that God had absolutely decreed to settle the Throne upon the seed of David, notwithstanding his children should forsake his Law, and should not walk in his Judgments; yet Psal. 132.11, 12. the same blessing is promised to the seed of David upon condition; If thy children will keep my Covenant, and my Testimonies that I shall teach them, their children also shall sit upon thy Throne for evermore. Where, not only a conditional Promise consists with an absolute Decree, but (as Dr Ames observeth) a conditional Promise is subordinate to an absolute Promise.

God's absolute Decree is to manifest the glory of his Justice in punishing the final disobedience and unbelief of the Reprobates living under the Gospel with eternal fire; yet is this condemnation conditionally dispensed, viz. He that believeth not shall be damned. Yea so far is it from being a truth, that a conditional Promise (understanding by a condition, a consequent condition) is inconsistent with an absolute Decree; that it is manifest, that an antecedent Condition, that is a condition properly so called, such as, Do this, was in the Covenant of Works (the performance whereof was not undertaken for by God, but was left unto man to be performed by his own strength, and that before he could be made partaker of life) may consist with an absolute Decree. It was God's absolute Decree, to manifest the glory of his Justice in the punishment of man for his sin against God in the Covenant of Works, as the event proveth: Yet

this death absolutely decreed was conditionally dispensed, Gen. 2.17. In the day that thou eatest thereof thou shalt die.

How the conditional dispensation of Salvation in the Gospel ariseth out of the absolute Decree, appeareth thus:

God's Decree is, That a certain number of such particular persons shall be saved by faith in Jesus Christ.

In this Decree Faith and Salvation are so indivisibly joined together, that wheresoever the one is, there the other necessarily and infallibly followeth. Hence this general Proposition, Every Believer shall be saved; and this conditional, If you believe you shall be saved; and this imperative, Believe and you shall be saved.

Here behold the Wisdom of God in the mysterious dispensation of the Gospel, whoso administers his absolute Decree; as that there is as much place left for an efficacious conditional dispensation, as if the Decree itself were conditional.

Before the Elect do believe it is certain that they shall be saved, albeit they neither are in the state of Salvation, nor know anymore concerning the same according to the ordinary dispensation of God, then one may do who is not elected. After that they do believe, and God personally hath revealed that they shall be saved, yet in case of backsliding from God, they may not only lose the sense of their Salvation, but also be justly delivered up to such fears of condemnation, as if they were not in a safe estate.

As it is a truth, that Peter a Believer cannot sin finally, but shall repent, and be saved: So it is a truth, that if Peter and the other Disciples (though Believers) convert not from their present ambitious affectation of greatness, that they shall not enter into the Kingdom of Heaven, Mat. 18.3. 'It is a confessed truth, that the believing Romans cannot finally live after the flesh, nor die: and it is a truth also, that if ye, i.e., those very believing Romans, live after the flesh, they shall die, Rom. 8.13.

Obj. 2. How can it be said in truth unto Judas, or any other who is not elected living under the Gospel, If you believe you shall be saved; when as God hath absolutely decreed to manifest the glory of his Justice in condemning them for their sin and unbelief?

Answ. As truly as it can be said unto John, or any other elect person (as yet not effectually called) John, or such an one, If you do not believe you shall be damned; notwithstanding God hath absolutely decreed that they shall believe and be saved.

It is a granted Truth, by Logicians on all hands, concerning conditional Propositions; That, that truth followeth from conditional Propositions (both the parts thereof being joined together) which is not a truth, concerning either part of them, being taken asunder. So John 8.51. And if I should say I know him not, I should be a liar like unto you. Here is a truth in the Consequence; for Christ's words are true, that (with reverence be it spoken) should he so say, he should be a liar; though neither part dis-joined could be a truth, viz. either that Christ should say he knew him not, or that Christ should be a liar. So Rom. 8.13. If you [you Believers] live after the flesh, you shall die. The Consequence of the Proposition is good, but both the antecedent and consequent of the Proposition being taken asunder are false; sc. either that Believers could live finally after the flesh, or that Believers shall die eternally.

The Decree being God himself decreeing, and the Cause of all things; as it helps our understanding concerning God himself, so is it exceeding useful for our better and fuller understanding of the creature, and the whole mystery of Godliness: As the knowledge of the Cause conduceth to the better knowing of the Effects. Other Consectaries (for many might be drawn) omitted.

Hence we learn;

1. What is the first and universal Cause of all things.
2. That the Will of God is one.

3. The Absoluteness of the first Cause.
4. That no effect nor event falleth out besides the intent and deliberate constant purpose of the first Cause.
5. That God knoweth all things, and seeth all things, always.
6. The Sovereignty of God, i.e. That God's Will is the first Rule of all things.
7. The perfect wise Administration of all things, and all events.
8. The nothingness of the creature.
9. The Dependance of the creature upon the Will of God, and especially in matters of grace.
10. The Sanctifying of God in all our changes, by the due acknowledgement of, and quiet subjection to the all-decreeing and all-disposing Will of God.
11. Matter of high thankfulness unto the Elect.

1. The Will of God is the Cause of all causes; second causes are the effects of the first cause. The will of man is an instrument disposed, and determined unto its action, according to the Decree of God. The rod is not more subordinate unto the hand of the Smiter, nor the staff to the hand of the Mover, nor the Axe to the hand of the Hewer, nor the Saw to him that shaketh it, Isai. 10.5.15. nor any other passive instrument, to the hand of a free Agent; then the will of man is unto the Decree of God. It necessarily following from the perfection of the first cause, That no creature can be so subordinate unto its fellow-creature, as every creature is unto God. As in the Genealogies of men descending from God, there is no step in ascending from Son to Father, until we come unto God the first and Universal Father, in respect of whom, all other fathers are sons: So in the order of the creature, descended also from the same God, there is

no stay unto the understanding in ascending from effect to cause, until we are come unto God, the first and universal Cause; in respect of whom, all other causes are effects.

2. The Will of God is one and the same, not divers: He is in one mind, Job 23.13. There can be but one will in God, because there is but one God, willing what is willed, and that with one Act. This is further confirmed from the Simplicity of God: the contrary would argue imperfection, and change in God.

The Will of God in the Decree, and the Will of God in the Command, are the same, not two divers, or contrary Wills: distinguished only, as the Will of God in general, whether secret, or revealed: and the Revelation of some part of that Will.

The Decree determineth what shall be done, the Command showeth not what shall be done, but what is the duty of man to do, or leave undone.

The Command of Judas to believe, showeth that it is the Will of God to make it Judas his duty to believe: but not that it is the Will of God, that he shall believe. The Command that Pharaoh should let the people of Israel go, showeth, that God hath willed it to be Pharaoh's duty to let the people of Israel go, but not that God hath willed that Pharaoh should let the people of Israel go. The Command that Abraham should offer Isaac, showeth, That it was God's will to try Abraham concerning the offering of Isaac, and that it was Abraham's duty to apply himself to offer Isaac; but not that it was God's will that Abraham should offer Isaac. God's Will is always fulfilled, he cannot fall short thereof.

The Jews in crucifying Christ, break the Command, Acts 2.23. Him ye have taken, and by wicked hands have crucified and slain: yet fulfilled the Decree. For of a truth, against the Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do

whatsoever thy hand and thy counsel determined before to be done, Acts 4.27, 28. Shimei in doing what God had forbidden in the Command, Exod. 22.28. doth what God had bidden in the Decree, 2 Sam. 16.10. Those ten horns in giving their power to the Beast, break the word of the Command, yet fulfilled the Decree, Revel. 17.

It is from the same Will of God, that Christ should be crucified by the Jews, that it shall be the duty of the Jews not to crucify Christ, and by a Command to impose this duty on the Jews of not crucifying Christ.

The infallible ordering of the Being of sin for a better end, and the forbidding of sin, are not at all inconsistent one with the other, but fall under the compass of the same one Volition of God.

### 3. The Will of God is absolute.

Either the Will of God is absolute, or conditioned, not conditioned: Thence it would follow, That he were not the first and universal Cause, nor immutable, nor certain of future events, and that all things did not depend upon him. Though the application of the thing willed, be conditioned, yet the willing, together with the execution of the application thereof, is absolute. Faith is the condition of salvation, Whosoever believeth, shall be saved: yet both faith, and salvation by faith, are willed absolutely.

The Will of God is irresistible. There is no hindering of the execution thereof: But he is in one mind, and who can turn him? What his soul desireth, even that he doeth, Job 23.13. But our God is in the Heavens: he hath done whatsoever he pleased, Psal. 115.3. The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand, Isai. 14.24. And he doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand, Dan. 4.35. For who hath resisted his will, Rom. 9.19. I know that thou canst do everything, and that no thought of thine can be hindered. So some read that, Job 42.2.

As God is free to will what he pleaseth, and immutable without any change of his Will, so he is Omnipotent; to effect what he hath willed.

4. No effect nor event falleth out besides the intent, and deliberate constant purpose of the first Cause.

Obj. Time and Chance happeneth to them all.

Ans. The Hebrew word, translated Chance, doth not signify chance in that sense, wherein we ordinarily take it, viz. For an event that falleth out besides the intent of the first cause, but an evil occurrent: Like as the same word is used, 2 King. 5.4. and in that place so translated. So that the meaning is, I returned, &c. but time, and evil occurrence; that is, disappointment in respect of their expectation, and order of the second causes, happeneth unto all. As for the word Fortune in the sense of the Gentiles, it is a Blasphemy which the Devil hath spit upon Divine Providence, whence it repented Augustine, that he had so often used that word.

5. From the Doctrine of the Decree, it clearly followeth (not to mention here how the like truth shineth forth also in other Attributes of God) that God knoweth all things, and seeth all things always.

He knoweth all things, because he knoweth his own Will, in which are all things eminently. We know things Analytically by ascending from the effect to the cause; but God knoweth things Genetically, and in their cause. The uncreated Idea of things, is God himself representing the Being thereof in his own mind. Hence God seeth things in his own Will, before he seeth them in themselves. He hath the Idea of things in himself, and receiveth it not from the things themselves. With us the creature is the Sampler, and our knowledge of it, is the image thereof: But in God the Divine Knowledge is the Sampler, and the creature is the image thereof. As God knoweth all things, so he both seeth and mindeth all things always, because he always actually knoweth his own mind, being a perfect and constant Act. All things are always present with him, as fresh in his mind

throughout their whole duration, whether of time, or Eternity; as in the first, or any other instant of their Being. What Peter speaks of day, and a thousand years, in inference unto God: One day is with the Lord as a thousand years, and a thousand years as one day, 2 Pet. 3.8. may be also said of a moment; and the whole duration either of time, or of the Eternity of the creature. One moment with the Lord is as all duration of time, and all duration as one moment.

6. It is God's Prerogative to dispose of all things as he will.

God is that only absolute Potter, having power to dispose of one vessel unto wrath, and of another unto mercy; to make vessels of honor, and dishonor, Rom. 9.21, 22, 23. He giveth Kingdoms to whomsoever he will, Dan. 2.21. and 4.17. He divideth gifts to every man severally as he will, 1 Cor. 12.11. He hath mercy on whom he will, Rom. 9.19. All is his; and it is lawful for him to do with his own what he pleaseth, Mat. 20.15. God's pleasure is the supreme and satisfactory Reason of his Administrations. God's Will is man's Rule, but God's Rule is his own Will. We have a Lord, and are under Rule, therefore owe an account; Luke 16.2. Give an account of thy Stewardship. God is an absolute Lord, having no Rule but his own Will; therefore giveth not account of any of his matters, Job 33.13.

This Truth containing in it no less than the knowledge of God and of ourselves, evidently leading us to the acknowledgment of God's allness and man's nothingness, is often inculcated in the Scripture: Know the Lord, Jer. 31.34. It is the Lord, let him do what seemeth him good, 1 Sam. 3.18. God may do what he will; why? He is the Lord. Thou shalt do this, thou shalt not do that, as in the Decalogue; why? I am the Lord thy God; I have legislative Power, Exod. 20.2.

This Attribute of his Lordship, in which a great part of his Name consists, God will have known in respect of spiritual things; Exod. 33.19. Rom. 9.15, 16, 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. In respect of temporal things: Job, though he knew this truth in an high degree, and



sanctified God accordingly, Job 1.21, 22. The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord: yet God takes much pains to teach him, and he suffered much pain to learn it better; and which is much to be observed, God taketh not his hand off from him, until he had profited accordingly, and confessed his folly in complaining of God's dealing with him, and desiring to dispute with God, as unsatisfied concerning his proceedings with him, against whom he was moved without a cause: Compare Job 2.3. and 13.2. and 40.3, 4, 5. and 42.1, 6. God abased Nebuchadnezzar (that child of pride) by teaching him this lesson, though with seven years sharp discipline: And they shall drive thee from men, and thy dwelling shall be with beasts of the field, they shall make thee to eat grass as Oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the Kingdoms of men, and giveth it to whomsoever he will, Dan. 4.32, 17, 25, 35. We do not know ourselves, till we acknowledge God's absolute Right over us; nor do we acknowledge the glory of Grace, till we see his Will as the first Cause thereof; nor do we acknowledge the glory of his Will, until we acknowledge and acquiesce in his Will, as the Rule of Righteousness, the first supreme and satisfactory Reason of all things and all events. Christ rests here: Even so Father, for so it seemeth good in thy sight, Mat. 11.26. The Saints rest here: For of him, and through him, and to him are all things, to whom be glory forever. Amen. Rom. 11.36.

7. The administration of all things and all events is ordered in perfect Wisdom: Who worketh all things after the counsel of his own Will, Ephes. 1.11. Counsel is attributed unto God, to show, that whatsoever he doth, is done in perfect Judgment. All, even the least of the motions of the creature, are ordered not by a counsel of men, or a counsel of Angels, but by the Counsel of God. The rings of the wheels (which signify the changes of this life) though they were high and dreadful, yet were full of eyes, Ezek. 1.18. The Counsel of God runneth throughout his Providence. The Counsel of God is to be seen in the folly of man. The disorder of the second Causes, falleth under the order of the first. The Decree disposeth both of the Means and

the End; the Execution thereof consisting in Creation and Providence, is the only and best way to the best End.

It is an Attribute of the first Being, that is, of God the Creator, to be the last End, Prov. 16.4. Revel. 4.11. Isai. 41.4. and 44.6. and 48.12. Rom. 11.36. Rev. 1.8, 11, 17. and 21.6. and 22.13. This appears in that God hath all perfection. The final Cause therefore being a matter of perfection, God must needs be the final and universal End of all things. The same is concluded from the imperfection of the creature, the end perfects the thing; if the creature were its own end, God's work should end in imperfection. As it is impossible that there should be any creature that doth not depend upon the influence of God in its next efficient Cause; so, it is impossible there should be any creature, not depending upon the intention of the glory of God, so as to be referred thereunto as unto its last End; otherwise there would be a progressus in infinitum, an End without an End.

The goodness of the creature is not placed in its own wellbeing, but in the representation of the Perfections of God. The goodness of the creature is considered either in respect of itself, or in respect of its end, viz. to be a glass wherein the Perfections of God shine forth. If it be considered in itself, so it might have been better with it then it is: Mat. 26.24. It had been good for that man if he had not been born. But if it be considered in respect of its last end, the present administration thereof is best. Obedience is better than disobedience considered in themselves; but had there been no disobedience, there had not been so great a manifestation of the glory of God: had not any sinned, there had been no Hell, no Gospel, no Jesus; and albeit God had always been blessed forever, yet he had not been the God and Father of our Lord Jesus.

The Wisdom of God is a Justice whereby God giveth unto himself that which is his due, and consequently orders all things so as may conduce most to his own Glory. Seeing it is necessary that whatsoever God doth without himself, he should do for himself as the last End; the natural Justice of God, whereby he gives unto

himself that which is his, requires that God appoint such means as most conduce to that End, and dispose of them in such a way as is most suitable thereunto. This Justice of God (say the Learned) is nothing else but his Wisdom, according to which all things are ordered to their due ends.

The good of the Elect being included in the glory of God, it followeth that God administering things so as serveth best for his own glory, he administereth things so as serveth most for the good of his children. The way of the Wilderness forty years about (when as the Journey might have been gone in a few days, there being but eleven days between Horeb and Kadeshbarnea, Deut. 1.2.) was their right way, Psal. 107.7. The reason whereof we have Deut. 8.2, 3, 16. That he might humble thee, and prove thee, and do thee good in thy latter end. He hath made everything beautiful in his time, Eccles. 3.11. And we know that all things worked together for good to them that love God, &c. Rom. 8.28. God fits his dispensation to our spirits. If thy heart be out of frame in thy present condition, it would be worse (though possibly at more ease) in any other.

8. Since all things are of God, it follows that all things besides God came from nothing, and are in themselves nothing.

God calleth himself, I am, Exod. 3.14. We (saith learned and godly Mr. Rutherford) are created results of God, bits of dependencies upon him, Time-accidents, Yesterday-startups, branches budding from our Mother-nothing by the alone Will and Pleasure of God. Behold, all Nations are before him as a drop of a bucket, as the small dust of the balance, as a very little thing, as nothing, as less than nothing, as vanity, Isai. 40.15, 17. As Creatures we are the effects of his good-pleasure, as Believers we are men of his special-good-pleasure: The difference between a Saint forever, and nothing forever, is the mere good pleasure of God.

9. From the perfection of the first Cause (namely the Will of God) also followeth the universal dependence of the second Cause

thereupon, both in respect of its Being, Conservation, and Operation. Hence Reason necessarily and clearly concludes every second Cause to be merely passive in respect of its Being, and that notwithstanding in respect of its doing it be active, and not only passive; yet so, as that it is passive before it is active.

This truth, as it holds concerning the whole creature, so especially concerning the new-creature; whose passive dependence upon its Creator and Actor, is so much the more evident, by how much it (arising from the same nothing) excelleth its fellow-creatures in being and doing.

The evidence of this truth from the doctrine of the Decree, may be looked at as no small occasion of the enmity and exasperation of Nature, especially of the Enemies of Grace, against the preaching thereof.

10. Hence we further see cause to sanctify God in all our changes, by the due acknowledgment of him, and quiet subjection to the all-decreeing and all-disposing Will of God.

The consideration that God is God, and that we are men, should prevail with all men hereunto. Man must not contend with God. Clay must not strive with the Potter. Nay but O man, who art thou that repliest against God? Rom. 9.20. As this consideration, namely, that such a thing is the Will of God, ought to still the heart of all men, so it doth still the heart of good men; Psa. 38.13, 14. and 39.9. I was dumb, I opened not my mouth, because thou didst it. So now, It was not you that sent me hither, but God, Gen. 15.8.

11. Lastly, Here we see the greatest cause of thankfulness unto God. That common love of God to man, whereby (when we lay equal with the residue of the Creation in our Mother-nothing) he freely gave unto us so excellent a Being after his own Image, far above our fellow creatures, was unspeakably above what is unspeakable. But that special love of God unto his Elect (who together with the residue of

mankind lay equal in the guilt and pollution of Adams sin, and of original corruption) which made such a difference between us, according to his gracious Decree in Jesus Christ, as that leaving our fellow sinners unto misery from all Eternity he appointed his Son to descend down as low as Hell to fetch us from thence, and to ascend up as high as Heaven to carry us up thither, for his alone merit, unto an estate more happy then that was miserable which we had deserved, notwithstanding all our opposition thereunto. This, this is the great and glorious Cause of thanksgiving, holding forth a worthy demonstration of such Love, as became a God to show to such whom he was freely pleased to make his Favorites: a greater good then which God hath not willed to man; a greater debt then for the good of which man doth not owe to God. The sight of God's heart in his Decree, thus absolutely, everlastingly, effectually, and peculiarly (for Reprobation makes Election more admirable) affected to his Elect, is a means to constrain, inflame, ravish and unite the hearts of the Elect universally and everlastingly unto God. It is an effect of Election, to be affected with the Decree of Election.

As the Elect have their being by grace, 1 Cor. 15.10. so their duty and spirit is, to be unto the praise of his glorious grace, Ephes. 1.6. As God openeth himself in no Truth more than this: so, they that love to see the shining face of God in Jesus Christ, delight in no Truth more then this.

This life is too short, and spirits that dwell in flesh too infirm, to express their thankfulness for the Love of God, that unbosometh itself unto his Elect in the doctrine of the Decree. After our experience of the loving-kindness of the Lord (much proportioned to the measure of our present taste of, and thankfulness for, this everlasting free grace of his) here, the perfection of the service of thanksgiving is reserved to the state of Blessedness, in that place of everlasting Hallelujahs. For of him, and through him, and to him are all things, to whom be glory forever. Amen. Rom. 11.36.

That pestilent Pelagian doctrine in a high degree adverse to the grace of God, is withstood by the preaching of Predestination.

The Lord (saith Calvin) shall be my witness, unto whom my conscience shall subscribe, that I daily so meditate of these his astonishing Judgments, as that no curiosity solicits me to know anything more, no sinister suspicion of his incomparable justice stealeth in upon me, no lust of murmuring doth at all insinuate itself into me.

## **CHAPTER V.**

### Of the Efficiency of God.

In the Disquisition of this Subject, Consider

1. What the Efficiency of God is.
2. The Distribution thereof.
3. What the Concourse of the first Cause, with the second, is.
4. The Necessity thereof in respect of the second Cause.
5. The Manner of it.
6. The chief Objections against the All-efficiency of God.
7. The chief Objections against the All-governing Providence of God
8. The Use of this Doctrine

As God before time by one free, Eternal, and constant, immanent Act, decreed the futuration of all things: so God in time, by many transient Acts, doth exactly execute the same; only what he did decree, all that he did decree, and according as he did decree.

The Decree is God willing the Futuration; i.e. The future being of all things. The external Efficiency of God, is God's working all that he hath willed, according as he hath willed. In the Decree is God's great design of future action. The Efficiency is the execution of that design. In the Decree is, as it were, the Council of God; the Efficiency is, as it were, the Hand of God, working according to the Counsel of his Will. The Efficiency and Decree answer one another, as the Birth doth the Conception, the fruit the seed, as the pattern, and tabernacle, Exod. 25.40. And the Pattern and Temple were to answer one another, 1 Chron. 28.12. As the Idea and <H&G>, as the actual fashioning of David's body agreed with the platform thereof, drawn in God's Book, Psal. 139.16. As the letters printed upon the paper answer the printing type: Those 700. that could sling stones at a hairs breadth, and not miss, Judge. 20.16. were not so exact in hitting their mark, as God is in answering of his Decree. His Efficiency adequately, and exactly in all respects whatsoever, answering the Decree; and none of them varying from the platform thereof in the least measure: here is no variation of the compass. The Efficiency of God will make good that concerning the Decree, which Christ fore-telleth concerning the Law: One jot, or one tittle shall in no wise pass, till all be fulfilled.

The Efficiency of God is Creation. Upholding the Creature in its Being, Virtues, and Actions.

The Efficiency of God is Providence. Governing thereof.

Creation is the first external and transient Work of God, by which in the beginning he made all things of nothing, very good.

Actual Providence is that transient acting of God, whereby he upholdeth, and infallibly governeth all things, and the several

natures of things according to the immutable Counsel of his own Will unto their best end, namely, the Manifestation of his own Glory.

The Parts of Providence, are the Conservation of the creature in its Being, Virtues, and Operation, and the Government thereof.

Conservation is a continued Creation. The Nurse of the world, the Schoolmen call it *Manu-tenentia*, Heb. 1.3. upholding all things by the Word of his Power; where the creature is compared to a mighty Mass, suppose of Lead, or of like heavy substance hanging in the air; whose weight would cause it to fall, were it not upholden by some extrinsical power; the creature must needs return to its nothing, should God but withhold his conserving Power, Psal. 104.29.

Government in general, is God's actual ordering of the creature according to his Decree, with such reference unto the Rule, as keeps it continually in the right way to its end.

The creature is either unreasonable, or reasonable; the Rule of the unreasonable creature, is the Law of Nature; the Rule of the reasonable creature, is the Moral Law.

In the Government of the reasonable creature, three things are to be observed.

1. An Obediential Power, That is, a capacity of the creature to become subject unto the Will of the Creator.

2. The Law of Nature, scil. The Impression of the Will of the Creator concerning the creatures, stamped upon them from the beginning; by virtue of those imperative, effectual words, Let there be, and it was so: Gen. 1.3.5.7.9. Hence, they are said, to have received a Command, Job 38.12. To keep covenant with God, Jer. 31.6. and 33.20.25. Knowest thou the Ordinances of the Heaven, canst thou set the Dominion thereof in the Earth? Job. 38.23. i.e. The constant Order and Reason of the Motion of the Heavens, which their Maker



hath fixed in them as a Law, or Statute, according to which they move, and act.

3. A Propensness of Nature, which is a Principle to do according to that Law of Nature. In things that have not life, it is called an inclination, The Sparks fly upward, Job. 5.7. The Sun knoweth his going down, Psal. 104.19. In things that have life, it is called an instinct; whereby some living creatures by instigation of nature, act; as if they had reason, Prov. 6.6. & 30.24.

God ordinarily governeth the creature according to the Law of Nature, extraordinarily; according to his good pleasure, above the course of nature; i.e., answerable to the Decree, but not according to the Law of Nature, as in case of Miracles, and Monsters.

God's Government of the reasonable creature, is his actual ordering Angels and men, according to his Decree, with such relation unto the Moral Law, as containeth them in the acknowledgement thereof by way of obedience, or in case of disobedience, subjects them unto the curse annexed thereunto. The creatures reasonable, and unreasonable, always are ordered according to the Decree; the unreasonable creature ordinarily also is ordered according to its rule: man by reason of sin often erreth from his rule.

God prescribes unto the reasonable creature a rule, having in the Creation enabled the Angels in their proper persons; man in Adam, to yield obedience unto that rule, rewarding obedience according to the Promise; either by way of Merit, as in the first; or by way of Grace, as in the second Covenant: and punishing disobedience according to the curse.

Those Nations who are without the Law, that is, without the written Word of God, owe obedience unto the Law, being in Adam the root of man-kind, created after the image of God, and contained in the Covenant of Works. Such Nations shall be judged according to the Moral Law, for their disobedience thereunto. For this cause the

Prophets do not only denounce judgment to those who have that Law written, (though unto such the greater punishment is due: For he that knoweth his Lord's will, and doth it not, shall be beaten with many stripes, Luke 12.47.) But also to the Gentiles, who had not the written Law, Jer. 10.25. Jeremiah causeth not only Jerusalem, but every other Nation there mentioned, to drink of the Wine-cup of the Fury of the Lord, Jer. 15.15. Writs of Execution are given out against the Ammonites, Ezek. 21.28. and Chapt. 25. 3. Against Moab, and Seir, ver. 8. Against Edom. 12. Against the Philistines, 12. Against Tyrus, Chap. 26, 27. Against Zidon, Chap. 28.20. Against Egypt, Chap. 29.32. Against Assyria, Chap. 31. Against Babylon, Jer. 50. & 51. Against Gog. Ezek. 38.

Whence also it is, That not only the Jews (such as have heard of the written Word of God,) but likewise the Gentiles (which have not heard of the Word of God) are reserved unto the Judgment of the great Day, Rom. 2.6.9. John 5.28, 29. and 1 Cor. 6.2. Do you not know that the Saints shall judge the world? Then the World shall be judged.

Those that have the Law and Gospel written, owe obedience to the Law and Gospel. As many as have sinned in the Law, shall be judged by the Law, Rom. 2.12. that is, Their condemnation will be aggravated, because they have sinned against greater light, John 15.22. Matth. 11.22.

The Elect, who in this life, both disobey, and obey the Rule: are for their disobedience punished in their Surety, according to the Curse, annexed to the Precept, and chastened in themselves. God truly testifieth against sin, and unto duty makes due provision for his own glory; and just difference between obedience and disobedience: so, as the disobedient have always cause of repentance and fear; the obedient of encouragement: their obedience being rewarded according to the Promise annexed to the Precept.

So far as the Elect yield obedience to the Rule, they are ordered according to the Decree and the Rule wherein the Elect and Reprobate transgress the Rule, even in those violations thereof, they are contained in respective, and just subjection thereunto: and fulfil the Decree.

The reasonable creatures obeying, is ordered and governed according to the Decree, and the Rule: The reasonable creature disobeying, is ordered, and governed according to the Decree.

The Effectual Concourse of the first Cause with the second, is an external transient influence of God, upon the creature in time, exactly answering to the Decree of God before time: moving upon, co-working with, and assisting of the second cause to its operations. It is the clearer understood by considering on God's part the Decree, which is an immanent and eternal act abiding in God; and his efficiency, which is an external and passing act put forth upon the creature in time.

For the better understanding of the Concourse, Co-operation, and Co-working of the first cause, so far as it concerneth man (which also is respectively applicable to other Subjects) there are considerable two acts in respect of God, viz. an immanent and transient act: and two acts in respect of the soul; viz. a first, and a second act. The immanent, and as it were indwelling Act in God, is his Decree: eternal, uncreated, and before time. The transient Act of God's Efficiency, is a created, external, passing Act of the Spirit of God upon the soul in time touching man. The first act, is an active Principle, or inherent Habit in the soul. The operation is the second act, proceeding from that Habit.

The Concourse of the first cause, is unto the active principle in the second cause; as the first mover is unto the inferior Orbes: as an impulse, thrust, or put on, is unto a round body, of itself propense to roll: as the Nurses lifting the child up the stairs, is unto the child inclined to go up; or as the leading power, put forth of him that goeth

before, is to him that is inclined to follow after: as the Midwife is unto the deliverance of her that is in travail; as the wind is unto a vessel under sail, and ready upon the motion of the stream to launch forth: as light is to an open eye, yet in the dark.

The Necessity of the concurrence of the first cause with the second in the operations thereof, appears thus.

All creatures depend upon God in respect of their Being, Conservation, and Operation: For in him we live, and move, and have our being, Acts 17.28. We have our being, there is our dependence in respect of our Creation; we live, there is our dependence in respect of our Conservation; we move, there is our dependence in respect of our Operation. Creatures depend no less upon God in respect of operations, then in respect of their beings; because the operations of things in both instants, viz. both of being and of operation, are equally beings of participation.

2. From the perfection of the first Cause; such is the nature of the first Cause being God, and the nature of the second cause being a creature, as that thence necessarily followeth the amplitude of Perfection in the first Cause, and a universal and subordinate dependence in the second cause in respect of its efficiency. In this regard Plato called the second causes the instruments of the first Cause; which though in some respect it holdeth not, because instruments (properly so called) have no proper efficiency; yet so far it is a truth, as that every creature universally dependeth more upon God, then any creature upon its fellow-creature.

3. It implieth a contradiction, that the creature should be able to act without dependency upon the Creator. 1. Because the agent being a creature is depending, therefore its power to act is depending; the power of acting holds proportion with the agent. 2. Because the action proceeding from this agent, is a being by participation: it is impossible for the creature to have other than a depending being.

4. As the conserving influence of God is unto the conservation of the creature, so is the assisting influence of God unto the operation of the creature: If God doth but merely cease his conserving influence, the creature ceaseth to be; if God ceaseth his assisting influence, the creature ceaseth to act. The insensible cessation of the influence of the first Cause, without any further violence, or hurt done, puts a period to the being, or stoppeth the operation of the second cause, respectively.

In the Concourse of the first Cause, the influence or concurrence thereof, 1. Foregoeth the operation of the second cause in order, though it be together with it in time.

The concurring influence of the Creator, is the action of the first Cause; the operation of the creature following thereupon, is the action of the second cause, and an effect of that concurring influence. Now such an operation of the second cause must needs follow the concurrence of the first; because of the order of Causes, the first is before the second: Of the dignity of the first Cause, the first is more worthy than the second: Of the dependence of the second cause, the second cause depends on the first: Of the essential subordination of the second Cause, that which is essentially, i.e. by absolute necessity of Nature, subordinated, is consequent to that whereto it is subordinated: And lastly, it is manifest in the operation of the creature as an effect thereof; the concurring influence of the Creator is the first Cause, the effect is after the cause.

2. It is by way of Co-operation, or co-working with the second cause in this co-operation: Concourse (as was now intimated) is the action of the first Cause; the operation is the action of the second cause; from both conjoined proceedeth the effect. Though the effect wrought by means of the operation of the second cause, and the operation by means whereof the effect is wrought, are both the effects of the first Cause: yet in the producing of such effects, as are wrought by means of the creature; as the second cause cannot produce such an effect without the first Cause, so the first Cause will not produce such

effects-without the second cause; the conjunction of the operation of the first Cause with the second, in bringing forth such effects, is the co-operation here spoken of.

In this Co-operation of the first Cause with the second, necessary it is that the co-operation of the second cause with the first (which necessarily followeth thereupon) is absolutely subordinate, not co-ordinate with the first Cause.

A co-ordinate Cause worketh of itself, not depending upon its co-working cause, or causes. A subordinate cause is that which dependeth upon its superior Cause in respect of its working, as the Officer upon the Magistrate.

An absolute subordinate Cause, is that which dependeth absolutely upon its superior Cause, in respect of its working: so all second causes depend upon the first Cause.

The concurrence of the first Cause with the second, is immediate, both in respect of the immediation of its virtue, and the immediation of his presence.

When we say the first Cause concurrerth immediately with the second, the meaning is, that in the co-operation thereof, it so works with and upon the second cause, as it intimately reacheth it; and so, as nothing is interposed: as it is with two things that touch one another, between which there is nothing.

Immediateness of presence is, when things so act one upon another, as that the beings, or substances of the things, are present with one another, and touch one the other: So fire burning the stubble doth immediately touch it, not only with the immediation of its virtue, but also with the immediation of its present substance.

Immediateness of virtue, is, when notwithstanding the things that act one upon another, touch not one another in respect of their beings; yet the virtue of the one reacheth, and as it were toucheth the

other, (otherwise there could be no working of one thing upon another, all acting being by contact, i.e. mutual touching either really and virtually, or virtually, though not really:) So, the fire that warmeth, though it reacheth not him that sitteth by it with its substance (for then it would burn him, ) yet it reacheth him with its virtue, otherwise it could not warm him.

Now, though it be many times a truth concerning the working of second causes one upon another, that they work immediately in respect of their virtue, but not in respect of the presence of their beings themselves; as appeared but now from the instance of fire, and may further be seen in the example of the Sun, which whilst experience witnesseth to warm and heat us upon Earth with the presence of its virtue, yet Sense and Reason shows to be far absent in respect of its body, being in the Heavens: Yet such is the nature of the first Cause, as that wheresoever it worketh it worketh immediately, both with the immediation of his virtue, without which there could be no effect; and with the immediation of his presence, because he is in every place.

Although the first Cause worketh immediately in respect of the immediation of its being and virtue; yet in respect of those things, which it acts by means of second causes, whether by the mediation of the beings themselves, or of their virtues, into which things the second agents do send their influence by virtue of their proper forms; I say, in respect of such things it worketh mediately: whence the first Cause is said to be a mediate cause in respect of the order of the second causes. For though (as the beings, so) the operations of the second causes, are from the first Cause efficiently; yet they are from their next causes formally. God causeth the burning of the fire, yet we do not say God burneth, but the fire burneth. God worketh repentance in the Soul, yet it is not a truth to say God repenteth, but man repenteth; God is the next efficient Cause, but not the next formal Cause.

4. The first Cause so concurrereth, as it determineth the second cause in its operation. This is readily granted in natural agents, in free-rational agents it is proved thus. If the futuration of the operation of the second cause is determined by the Decree of God, then the operation itself is determined by the Efficiency of God. 1. Because the Efficiency is adequate to the Decree. 2. Because there can be but one absolute Determiner. 3. If the operation of the second cause were not absolutely determined by the Decree, God might suffer disappointment in respect of the Decree.

Either the Will is determined by God in its operation, or else it would follow, either that there were not an essential subordination of the second cause unto the first, that is, of man to God, which were repugnant to the nature of the second cause (it being imperfect and dependent;) or that the first Cause were subordinate to the second, which were repugnant to the nature of the first Cause, being perfect and universal.

If as often as the Will doth not will, it therefore doth not will, because God hath not determined that it should will: then as often as it willeth anything, it therefore willeth, because God hath determined that it should will. But as often as the Will doth not will, it therefore doth not will, because God hath not determined that it should will. Therefore the Minor appeareth in two particulars.

1. As often as the Will doth not will, God hath not determined it to will.

2. The Non-determination, or Suspension of the Determination of God, is the Antecedanious Cause in respect of God: this cause cannot be positive. A positive cause cannot be terminated in a Non-ens, such as man's Non-volition; i.e. Not-willing is, it must therefore be suspensive. The mere Suspension, or withholding of the Influence of God, without any positive action sufficeth to the annihilation of the creature; that is, therefore the Suspension of the Determination of



God, sufficeth to the preventing of that operation of the creature, which yet is not.

Obj. 1. If All-efficiency be from the first cause, then the second cause hath no efficiency, it doth nothing, neither good, nor evil: man neither sinneth, nor obeyeth; no difference between good and evil; the high way to confusion: Thus the Libertines.

Ans. Causes are either co-ordinate; namely, such as in respect of their Efficiency depend not upon their co-working cause; or subordinate, namely, such as in respect of their efficiency depend upon their co-working cause. In co-ordinate causes the Argument holds: but second causes in respect of the first being subordinate: and therefore, as in their being, so also in their working, depending upon the first cause; the Argument is of no force.

To deny the Efficiency of the second cause, is to deny that which experience proclaimeth: namely, That the Sun shineth, or the fire burneth. The denial of the proper, and formal efficiency or working of the second cause, is repugnant to the whole Order of Nature. Things that have not life, it depriveth of their first qualities, which are nothing else but active principles; as power to heat in the fire, power to cool in the water. It disenables us from collecting effects from second causes, or second causes from effects; because it denieth all such causes and effects. It makes void all those dispositions in several creatures that tend to action. Vain is the disposition in fire to ascend, or in the earth to descend, if there be no motion of ascent nor descent by them. It takes away all perfection from those creatures (as also from all other) which consists in action.

Lastly, If action be only the first cause in the presence of such a creature, and not by the second cause, we can no better conclude that the fire is hot from its burning, nor that the water is cold from its coolness, then we can conclude that the fire is cold, or that the water is hot, from such operations of heat and cold. The reason is, the first

cause can as well make hot in the presence of water, or make cold in the presence of fire, as the contrary.

It takes away all difference between things that have life, and things that have no life; that which takes away action, takes away life. Take away action from the second cause, and you take away the vegetative soul, and its operations from living creatures. You take away the sensitive soul, and its operations from the sensitive creature. The reasonable soul, and its operations from the reasonable creature. There is no difference to be found between reasonable creatures, and sensible creatures: between reasonable, sensible, and those creatures which are vegetative, only having life: Between reasonable, sensible, and vegetative, and those that are lifeless, in respect of their formal, and most noble difference, which is a principle of action, with the operations thereupon ensuing. There remains indeed a difference between them, in respect of their outward shape, but not in regard of the respect fore-mentioned.

It takes away the distinction between good and evil actions, for that which denieth actions simply, denieth all kind of actions whether good or evil; therefore, man in all his ways doth neither good, nor evil: He doth no good, therefore there is no Heaven, because of a double incapacity.

First, In respect of Nature; he that neither understandeth, willeth, remembereth, or is affected (all those are action) is incapable of blessedness: blessedness consisting in the vision, and fruition of the chief good.

Secondly, In respect of the way to Heaven; namely, obedience, which man not being a subject of action, is incapable of: without action there cannot be obedience; and as he doth no good, so neither doth he any evil, therefore sinneth not: therefore, there ought to be no conscience of sin, nor punishment for sin. The Sum is, from hence it followeth, That man may do what he lists, he neither sinneth, nor obeyeth: There is neither Heaven nor Hell, without the actions of

man, there could be no obedience of man; if there could not be the obedience of man, there could not be the obedience of Christ, who is God-man: if there could be no obedience of Christ, Christ could be no Savior: nay, if there were no actions of man, (the very reasonable soul by just consequence supposing action) it would infer, that there were no man, and consequently no Christ, Christ being both God and man.

See then, and be astonished at that heap of transgression and confusion in this opinion, that denieth the Efficiency of the second cause: It is against all experience, against the whole order of the creature; it takes away the vegetative, sensible, and rational souls, with all other operations; it takes away all difference between creatures in those respects: it alloweth man and devils to do what they will: it denieth that there is either obedience, or sin; Heaven or hell: or that Christ is a Savior: yea, upon point it denieth that there is either man, or Angel, yea, or Christ himself.

Confusion be upon that Tenet, that brings all unto such confusion. What more frequent in the Scripture then to ascribe Efficiency unto second causes? For we are Laborers together with God, 1 Cor. 3.9. So doth God administer all things which he hath created, as that he also suffers them to exercise and act their proper Motions.

Obj. 2. Some operations of the second cause cannot be ascribed unto God: as faith, repentance, we neither do, nor may say, God believeth, or repenteth; but man believeth, man repenteth: Therefore God doth not work all things.

Ans. Actions are done either efficiently, or formally: The Work of repentance is wrought by God efficiently, 2 Tim. 2.25. by man formally. 'It is God that worketh repentance, not man; 'tis man that repents, not God: the very formal efficiency of the second cause in man, is the effect of the first cause. The formal efficiency of the second cause being the effect of, and in all respects essentially depending upon the first cause, is so far from denying of, or

detracting from the All-efficiency of the first cause, as that it much commends and sets it forth.

The reason why works wrought by God efficiently, are yet ascribed unto man; are, first, because man (God not for want of power, but out of abundance of goodness being so far pleased to make use of him) co-worketh with God therein. Secondly, Because man is the next formal, efficient cause; viz. in respect of the order of the ascent, and descent of the causes. Thirdly, Because many operations of the second cause note imperfection, as faith, repentance, &c.

Obj. 3. If the second cause be determined unto its operations by the concurrence of the first cause, then the second cause is not free.

Ans. 1. The Will cannot be compelled: to say, That which is done willingly, is done constrainedly, is to affirm a contradiction; namely, that which is willing, is unwilling.

God can determine the Will, and not prejudice the Nature of the Will, because he is an infinite Cause.

God determineth the Will suitably and agreeably to its own Nature; i.e., freely. He so determineth the Will, as the Will determineth itself. God so determineth the Will, as a first free Agent, as that the Will determineth itself, as a second free Agent. The Efficiency of God offereth no violence, nor changeth the nature of things, but governeth them according to their own natures; it reacheth from one end to another mightily, and sweetly ordereth all things.

The external, transient, efficacious Motion of God upon the Will, determineth the will with a real determination: the Will so moved, moveth itself with a real, and formal determination.

The Will in the sense of Composition (that is, considered as subordinate to the Decree and Efficiency of God) cannot but act in the instant of the determining Motion. The Will considered in the sense of division, (that is, as in itself, without its subordination to the

Decree, and Efficiency of God) may act, or not act, in the instant of the determining Motion.

The Will placed under this determining Motion of God, inclineth itself freely to the Act, and to that only: whereunto it would have inclined itself, if (upon a supposition of impossibility) there were no Decree, nor physical, or hyperphysical Determination thereof by God.

If the Decree of God hindered not the liberty of the second cause, (as we saw before) then the Efficiency of God hindereth not the Liberty of the second cause: God's Efficiency being nothing else but the Execution of the Decree. If the Decree of God be so far from being a hindrance unto liberty, as that liberty cannot be without it; nay, is the effect thereof, as its first cause: then the Efficiency of God (being but the Execution of the Decree) will also be found to be so far from being a prejudice unto liberty, as that liberty cannot be without it; nay, is the effect thereof as its next cause.

Obj. The Disorder of the second cause, is often such as seemeth not to consist with the All-governing Providence of God. Divine Government would not order things so disorderly.

Ans. Order is twofold: either the Order of the Decree, or the Order of the Command; the whole creature both reasonable and unreasonable, is constantly and exactly governed according to the Order of the Decree, in the best way to the best end; viz. the Glory of the Creator. This Order can no more be violated, then God can be disappointed of his Will. Man, even in violating God's Command, fulfilleth God's Decree. The Order of the Command, is either the Law of Nature, the Rule of the unreasonable creature: whose Government according thereunto, see in this Chapter a little after the beginning. Or the Moral Law, the Rule of the reasonable creature: whose subjection thereunto, is the greatest difficulty: Touching which, together with what the Reader may be pleased to recall, of that which hath been spoken to this purpose, immediately after the place fore-

mentioned; it may suffice, at present to answer this Objection (which Answer is yet easily and readily upon occasion applicable unto the Angels,) so far only as it concerneth the Government of ungoverned man.

The containing of man in subjection to the Rule, is Government.

The subjection of man to the Rule, is either obediencial, i.e., active-obediencial; or obligatory and penal: Obediencial (in this sense) consists in our yielding obedience unto the Command: Obligatory, consists either in our bonds of duty, or guilt, whereby we stand bound over unto punishment in case of breach. Penal consists in our suffering of the punishment denounced in the Curse, for our disobedience unto the Command.

As the obediencial subjection of the Saints, satisfactory in their surety, and gratulatory in their own persons (together with their castigative and obligatory obedience, respectively) demonstrates God's government of his Saints, on the one hand: so doth the obligatory and penal subjection of the Reprobate, demonstrate God's government of the wicked on the other hand; and of both, according to his Word.

God's containing of the Saints in an obediencial subjection to the Law, showeth his Government of them: God's containing the wicked in obligatory and penal subjection to the Law, so as he reserveth them all in the bond of duty, and prison of guilt, unto the time of Judgment, then to suffer the punishment held forth in the Curse, proportionable to their disobedience unto the Rule, showeth his Government of them: Both show his Government of all. More particularly.

The principal Objections against the divine Government of all things, taken from the pretended disorder of the second Causes, are either such as strike at the Wisdom, or such as strike at the Justice of the Governor.

Touching that Objection taken from the seeming disorder of the second causes, as striking at the Wisdom of God.

We are to know, that Wisdom is the discerning the right way unto the best End. Now that the way of God (consisting of Creation and Providence) is the best way to the best End, is clear, first, From the natural Justice of God; whereby, giving unto himself that which is his, it is necessary that he doth all his work as becometh such an Agent; that is, by such means, and in such order, as is most suitable unto their End. Secondly, From the end of all things, and all events: The end of all things is either subordinate, viz. the good of the creature, looked at in itself. Or supreme, viz. the manifestation of the glory of the Creator.

God ordereth things in such a way, as though it serveth not most to the good of the creature considered in itself, (though it be also a truth concerning the Elect, that their happiness is included therein:) yet such as serveth most unto their chief good, and last end: namely, the Manifestation of his own Glory.

We must distinguish between the Order of the Decree, and the Order of the Command: Disorder in respect of the Command, is Order in respect of the Decree: Thus both order and disorder in respect of the Command, are order in respect of the Decree. The Wisdom of the first cause shineth in the folly of the second cause. The Order of the Creator disposeth of, and runneth through the confusion of the creature. The face of Providence is oftentimes like unto some picture, which if you look upon it on the one side casteth a deformed shape: but if you behold it on the other side, it presenteth you with a most grateful aspect. Faith seeth beauty, where reason seeth only confusion. What sight more horrid than the sufferings of Christ, if looked upon in the wisdom of man? Few more glorious, if beheld in the Wisdom of God. He hath made everything beautiful in its time, Eccles. 3.11. See more in the seventh Consection of the Doctrine of the Decree, Chapter 4.

Man was not of the Counsel of God, at the making of the Decree: Who hath been his Counselor? Rom. 11.34. Neither can man in this life trace God in innumerable steps of his Execution thereof; His ways are past finding out, ver. 33. The Path of a ship upon the Sea, after a small space of time, is not to be tracked by him that followeth it. The way of Providence is a deeper Sea; it is as high as Heaven, what canst thou do? Deeper than Hell, what canst thou know? The measure thereof is larger than the Earth, and broader then the Sea, Job 11.8, 9. Then I beheld all the works of God, that a man cannot find out the work that is done under the Sun: because though a man labor to seek it out, yea further, though a wise man think to know it, yet shall he not be able to find it, Eccles. 8.17.

Touching those Objections that strike at the Justice of the Governor, they are fetched from,

1. The Permission of sin: as suppose the sin of Adam, or of any other heinous transgressions amongst the Sons of men. Carnal reason seeing wickedness in the place of judgment, and iniquity in the place of righteousness, thence inferreth that man hath no preeminence above a beast: God regardeth the death of the one, no more than of the other; that is, in way of Government, he regardeth neither, Eccles. 3.16, 18.

2. From the deferring of the punishment of man for sin: which the wicked abuse, as an argument that God taketh no judicial notice of their sin. They slay the widow, and the stranger, and murder the fatherless; yet (the God to whom vengeance belongeth, not showing himself) they say, The Lord shall not see it, neither doth the God of Jacob regard it, Psal. 94.6.1.7.

3. From things falling out alike to those who are alike: Eccles. 8.4. and 9.2. Hence carnal reason, supposing a man loseth nothing by ungodliness, nor gets anything by godliness: concludes all events are casual; and that the only Compendium of relief unto man, against the temptation of so unequal administration of things, is, not to care



for any thing, but to eat, drink, and to be merry, Ecclesiast. 8.15. and 9.3.

4. From the Adversity of the godly: there is a righteous man that perisheth in his righteousness; this was Asaps temptation, Psal. 73. If he were (according as some think) the Author thereof, Verily I have cleansed my heart in vain, &c. ver. 13, 14. Hereupon Job himself was overmuch disquieted, Job 23.3, 4, 5. his friends concluded him an hypocrite. The Disciples began to doubt, whether Christ were the very Christ, Luke 24.21.

5. The Prosperity of the wicked: which consideration hath from time to time troubled the godly, Job 12.17.14. Psal. 37.1. Psal. 73.2.3. Jer. 12.1. Cato is unsatisfied until God give him a reason why Caesar prevails against Pompey.

6. Things not falling out alike in this life in matter of suffering, with them who are alike in transgression.

To these six Heads may be referred the chief Objections, striking at the Justice of divine Government: the Answers whereunto take in order thus.

1. The Permission of sin for a much better good, then sin is an evil (of which in the Doctrine of the Decree, Chap. 4.) is no way repugnant unto the Justice of God, held forth in the Law; whereby God hath not bound himself from the permission of sin. The punishment of transgression contained in the curse (in case of the commission of sin) is so far from opposing, as it rather supposeth the permission thereof.

2. As God hath not bound himself by the Law from the permission of sin, so neither hath he bound himself to the punishing of it immediately upon the commission thereof. The set season for the full punishment of the sins of the Reprobate, is not before the time of death, and the Day of judgment, till then God hath left himself arbitrary, and is various in his Dispensations; no man taxeth the

Judge, because the offender remaineth unpunished, until the Assizes.

3. It is a truth that all things come alike to all; and that there is one event to the righteous, and to the wicked; yet we are to consider,

1. Though it be so oftentimes, yet it is not so always.

2. Though their outward condition at times is alike, yet their inward condition at such times is not alike.

3. The principal difference which God makes between the good and the bad, the clean, and the unclean: between him that sacrificeth, and him that sacrificeth not: in this life, is, in things which are spiritual, and forever: and not in respect of things that are outward, and but for a time.

4. Notwithstanding God's Dispensations unto the Sons of men, are various, and mysterious; many times past our finding out: yet in the end, the righteousness of his Government shall be manifest. None shall be found losers by godliness, none gainers by ungodliness: Sin shall appear to be the only evil, piety the only good: Everyone shall receive according to their deeds.

4. Concerning the Adversity of the godly: Here would be no place for so much sin, as to question God's Justice; did we not forget, that his Saints in this life are sinners; the best of them that suffer most, suffer less then they deserve: Thou our God hast punished us, less then our iniquities deserve, Ezra 9.13.

5. Though the sins of the Saints deserve why God may deny unto them temporal mercies; and why he may inflict upon them temporal crosses; yet the sins of the ungodly do not deserve that God must deny unto them temporal mercies; or that he must inflict upon them such temporal crosses. The Justice of God in the Law, punishing the sins of the Reprobate in their measure, and season, forever: restraineth not God from showing common mercies unto them,

according as he pleaseth for a time. Add hereunto, that their blessings are cursed.

6. That the various dispensation in ordering events, not falling out alike in point of affliction, with them who are alike in transgression: is no way prejudicial to the Justice of God, may appear, 1. By considering the condition of men in general. 2. By comparing the several conditions of men one with another. If you look upon the condions of men in general; then, as notwithstanding such are the sins of the Saints, as that they deserve, (which also God may do in a way of trial of his servants, or for testimony to his truth, or upon the point of his mere Sovereignty) why God might visit them with continuing temporal chastisement: yet such is the grace of God in Christ, whence he may not only spare them, but also confer special favor upon them: so notwithstanding the sins of the wicked are such, why God might; yet doth not Justice require that God must always afflict them with temporal sorrows: or that he may not at times, shine upon them with temporal blessings.

The same is further to be seen, by laying the several conditions of men one unto another.

1. If we compare wicked men with wicked men, their punishments are corporal, or spiritual; these temporal, or eternal: If God punisheth not in the one, he neither doth, or will punish in the other, first, or last; more, or less, here, or hereafter, so, as in conclusion, each impenitent one shall suffer according to their deserts, none more, none less.

2. If we compare the Saints with the Saints; their chastisements are various, both inward, and outward: that which they suffer not one way, who can say they suffer not another? The conclusion also with them all will prove all sin to end in loss and grief; and all obedience to end in endless gain and joy. Their repentance shall hold proportion with their offense, and glory shall be answerable unto grace.

3. If we compare the wicked with the godly, (always remembering that the sins of the wicked are fully punished in Hell: the sins of the Elect already punished in their Surety, and in due time chastised in their own persons) we are further to consider, that the great difference between the godly, and ungodly, is not in things visible, or pertaining to this life: but in their state respectively after this life. The chastisements of the Saints do not exceed, but are far short of their deserts: the punishment of the wicked shall be according to their deserts. 'It is not against justice, that the Saints suffer chastisement, before the wicked suffer punishment: It is of mercy, that they so suffer chastisement, as that they may not suffer punishment with the World, 1 Cor. 11.32.

God's judicial acts of Providence are oftentimes such in this life, whence he convinceth the beholders, that he governeth amongst the most ungoverned of the sons of men: so that a man shall say, Verily there is a reward for the righteous, verily he is a God that judgeth in the Earth, Psal. 58.11.

Not man's reason, but God's Word, is the Interpreter of God's Works: Whence, in the Psalmists temptation, we might attain the Psalmists satisfaction, did we seek it with the like spirit: When I sought to know this, it was too painful for me, till I entered into the sanctuary of the Lord, Psal. 73.16, 17.

If yet we cannot see that God governeth according to his Law, nor how his Word and Works of Providence do agree, the error is in our Judgment, not in his Government.

We know that God is just in all his ways, though the reason of the Justice of some of his ways, we know not. That God's Word and his Works agree, is manifest unto us; though how they agree, is sometimes hidden from us.

The seeming defects of Beauty, or Justice, in the Works of God, proceed from the error of our understanding, not from any want in

Providence: The offense that man takes at the Providence of God, is taken, not given.

A preservative against temptations, arising from difficulties concerning the Justice of the Government of God, is to captive Reason unto Faith; and to hold these three Conclusions firm, though we see not the reason of the premisses. 1. That God is righteous: Righteous art thou O Lord when I plead with thee, yet let me talk with thee of thy Judgments, Jer. 12.1. 2. That godliness doth us good, and no hurt: Truly God is good to Israel, even to such as are of a clean heart, Psal. 73.1. 3. That sin doth us hurt, and no good: Though a sinner doth evil an hundred times, and his days be prolonged; yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God, Eccles. 8.12, 13.

Obj. Some things in Scripture are ascribed unto Chance, Eccles. 9.11. Luke 10.31. therefore all things are not ordered by God.

Ans. Chance is taken for an Event, supposed to fall out by a mere contingent efficiency, or casual working of the second cause; besides the intent, and therefore without the Efficiency of the first Cause. Such Events the Heathens ascribed unto Fortune; in this sense there is no Chance. It is not unworthy our observation, that the word properly signifying Fortune, is not used in the New Testament.

Or else Chance is taken for such an Event, good or bad, as falleth, or meeteth a man in his way, unlooked for, viz. unexpectedly in respect of men, but not unintendedly in respect of God. The word used Ecclesiast. 9. verse 11. is translated an occurrent, 1 Kings 5.4. a Metaphor taken from something meeting of a man, or one meeting another upon the way, unexpectedly. So that Solomon's scope in the place objected, is to show that the event of human affairs is not in the power of man, however furnished thereunto with second helps; but depends upon the Decree and efficient Providence of God. This the

Wiseman holdeth forth by an enumeration of some particulars, whence as by several instances God would teach this truth, by denying success to such persons who according to second causes might expect it, and giving it to them who according to second causes could not expect it. I returned and saw under the Sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth to them all, Eccles. 9.11.

The word used Luke 10.31. and translated [it chanced] is of the same signification with the Hebrew word used Eccl. 9.11. turned, Chance; and with that verse. 2. turned, Event, (from the root whereof the Greek word is by some thought to come:) it is taken for a good event, Ruth 2.3. for a bad event, 1 Sam. 6.9.

Those things that fall out casually, or necessarily, in regard of the second cause, fall out alike infallibly, and therefore alike intendedly, in regard of God's Decree.

Those effects which proceed from second necessary causes, as heat from fire, are said to fall out necessarily: Those effects which proceed from second contingent causes, that is, such whose effects in respect of their second cause was likely not to be, as to be, as namely the elicit acts, i.e., the free choice of the will, or the tyle falling from the house to alight upon the head of the passengers, are said to fall out casually.

These modifications or qualifications of things, namely Necessity and Contingency, as they stand opposed one unto another, are only found in things in respect of the second causes, not in respect of the first Cause.

Those things which fall out most necessarily in regard of the second cause, in respect of the first cause, they may be said to fall out freely, rather than necessarily. In like manner, those things which fall out contingently in regard of second causes, upon supposition of the

Decree so predetermining them, may be said to fall out necessarily. No necessary act of the creature is necessary simply; an experiment whereof is the Babylonish furnace. Every contingent act of the creature is necessary upon the supposition of the Decree. The same effect is contingent and casual in respect of the second cause, and necessary in respect of the Decree. Contingent or casual, because in respect of the natural agency, or causality of the second cause, it might not have been; but necessary in respect of the Decree, all whose volitions infer a necessity of infallibility.

The Doctrine of the Efficiency of God affords an Antidote or Preservative against many pestilent Errors concerning the Providence of GOD: The chief whereof are;

1. Atheism, concluding from the seeming disorder of second causes, that there is no God.
2. Epicurism, concluding from the appearing confusion of human affairs, that God neither governs nor regards them; and thereupon looks at it as the only good to take its fill of pleasure during life.
3. Stoicism, which maketh the first Cause to be depending upon, and determined by the second causes, in respect of their operations.
4. Such who ascribe the administration of things unto Fortune; that is, neither unto the irresistable order of the second cause, with the Stoics; nor unto God, with the Truth: but unto that blind Idol, devised by the Heathen, and justly censured to be the spittle of the Devil upon the face of divine Providence.
5. Libertinism, denying the Efficiency of the second cause, and thereby introducing that Chaos of confusion, and transgression, of which before.
6. The Doctrine of the Jesuits, who albeit they teach the concurrence of the first cause, to be necessary unto each operation of the second cause: yet so, as it doth not determine, but is determined by the

second cause: thus Bellarmine. So as not fore-going, only accompanying of the second cause: thus Vasquez.

So as it co-operates with the second cause, not after the manner of a principle, but after the manner of an action: thus Suarez.

It determineth the second cause (say they) negatively, not by way of influence: which mystical sense of the Jesuits. Hurtado (himself also a Jesuit) opens by a familiar comparison, thus: As (saith he) in case you can write with two pens, and I holding one of them, hinder you writing with it, permitting you to write with the other: this permission compelleth not you to write, you are free to both: but if you write, it must be with that pen which I leave, not with that which I hold in my hand.

7. The Doctrine of the Arminians, who with the Jesuits yield a concurrence of the Spirit to be necessary unto each act of obedience: yet so, as they make it subsequent, not antecedent; following, not fore-going: lackquying, not leading of the operations of the Will. Whence according to them the beginning of every good work, or act of new-obedience, is from the creature.

As this Doctrine ministereth an Antidote against many pernicious errors; so is it also a principle, whence we may deduce many precious truths. Amongst many take these.

God's Decree is the Rule of his Efficiency: Who worketh all things according to the Counsel of his own will, Ephes. 2.11.

God's Efficiency is answerable unto his Decree.

The universal Efficiency of the first cause, and the subordinate Efficiency of the second cause, consist together: Workout your own salvation with fear and trembling: For it is God which worketh in you, to will, and to do, of his good pleasure, Philip. 2.12, 13.



The second cause acts, and doth its actions as properly, really, and formally: as if (upon a supposition, which yet is impossible) there were no first cause. The first cause acts, and doth all things as properly, and really, as if there were no second cause.

Notwithstanding the creature in regard of its formal free-efficiency, is somewhat distinguished from a mere instrument: yet, even those effects wherein God useth the second cause, as a subordinate free-agent, depend upon, and are determined by the first cause; as much as where the second cause is a mere passive instrument; because the free-efficiency of the second cause, is the effect of the first cause. And as much as those effects, for the producing of which, a man makes use of a mere instrument; depend upon, and are determined by the man, who used that instrument. Because an instrument being a creature, cannot depend upon its fellow-creature, so much as every creature depends upon its Creator. And hence it is, that second free-agents are sometimes compared unto mere instruments.

Notwithstanding sin is wholly of man, and subordinate efficiency in sinful actions, belongs formally unto the second cause: yet the infallible futuration, and execution of all effects: the infallible futuration, and ordering the execution of all events; is as fully ascribed unto God, as if man had no hand therein. So then it was not you that sent me hither, but God, Gen. 45.8.

As it is a truth, that God is not the Author of any evil, so it is a truth, that God is the Author of all good. God is the Eternal, and only Independent, the creature is a time-dependent. He is the only all, we are of ourselves nothing. The second cause is in respect of its being, and continuance in its being, so also in respect of its operation, essentially dependeth upon the first cause. This is true in spiritual actions, John 15.5. For without me you can do nothing. In all actions, both Natural, Civil, Moral, and Holy: For in him we live, and move, and have our being, Acts 17.28. All disorder in the second cause, falleth under the order of the first cause: yea, the most ungoverned actions of the reasonable creature, are governed by the Creator; and

that not only according to his Decree, but also according to his Law prescribed to them; where the Gospel hath not been heard. According to both Law and Gospel, where the Gospel hath been promulgated.

It is the duty of man to sanctify God, by acknowledging of, and acquiescing in his Decree, and his All-glorious efficient execution thereof. By Creation and Providence, applying ourselves to the care of our duty; and leaving unto him the care of the event, to be effected according to the All-predetermining Counsel of God. This is the substance of Hesters answer to Mordecai, Go, gather together all the Jews, that are present in Shushan, and fast ye for me, and neither eat, nor drink three days, night nor day; I also and my Maidens will fast likewise, and so will I go in unto the King, which is not according unto the Law: and if I perish, I perish, Hest. 4.15, 16. See Gen. 43, 14. 2 Sam. 10.12. Acts 21.14. Prov. 29.26.

There is grace enough in the Promise, to enable believers to run the race of Providence. Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, Heb. 12.2. There is also comfort enough in the Promise to support believers so running concerning all events of Providence. And we know that all things work together for good unto them that love God, to them that are the called according to his purpose, Rom. 8.28. So much hath God revealed, as that he who believeth, and walketh according to the rule, needs not be afraid of his secret Will. Both the Decree, and the Execution thereof, (though yet unknown as touching infinite particulars) are for them not against them.

Unmortified discontent at the Providence of God, is an Argument of an ungodly man; the character and disposition of a sinner, Eccles. 2.26. Contentment therewith is the special gift of God unto his Saints: The character, and life of the life, of a godly man. As concerning all the infallible changes, that pass upon us in their appointed time, according to God's Eternal Decree: I know there is no good in them, but for a man to rejoice and do good in his life, and

also that everyone should eat and drink, and enjoy the good of his labor: this is the gift of God, Eccles. 3.11, 12. To speak properly, no man is content with his estate, but a godly man: no godly man, but is content with his estate.

## CHAPTER VI.

There are certain Preparatory works coming between the carnal rest of the soul in the state of sin, and effectual vocation;

Or, Christ in his ordinary Dispensation of the Gospel, calleth not sinners, as sinners, but such sinners; i.e., qualified sinners, immediately to believe.

For the better handling this Position, it may be convenient to observe the following Method.

1. Premise some distinctions.
2. Describe preparatory work.
3. Prove the Point by Texts of Scripture, by Types of Conversion, by Reason, by Examples.
4. Satisfy some principal Objections.

The term preparatory (nothing works so fore-going, as that they imply conversion to follow after) is to be considered either in respect of God; so only, those common works, which are in the Elect, are preparatory: i.e., properly preparatory: because in them only vocation, or conversion followeth thereupon. Or in respect of us, and so these common works in all, are preparatory; yet in the judgment

of charity only. Forasmuch as we are to hope concerning all where we see them, that they are the fore-runners of conversion: and till conversion, we can but hope concerning any: the Secret of God's intention, touching this or that person in particular, being not revealed until vocation. The first may be called Preparatory, in respect of God's intention; the second in respect of the judgment of charity.

Preparatory Work is said to be so; either by way of mere order, asserted by the Orthodox, according to the Scriptures: or by way of Causation, Merit, and Congruity; asserted by the Papists, and Arminians; contrary to the Scriptures.

Calling, is either extraordinary, as in Elect Infants, dying in their Infancy: or ordinary: Of this last the question speaks.

Ordinary calling to believe, is either mediate, or immediate.

Mediate, when we are called to believe; yet so, as that some other duty, or duties are to be done, before we can believe: thus all are called to believe, that live under the Gospel.

Immediate, when we are not only called to believe, but the very next duty we are called unto, is to believe; so are all they called to believe, that living under the Gospel, are in measure preparatorily; i.e., in respect of Ministerial capacity, nextly disposed thereunto.

By preparatory Work, we understand certain inherent qualifications, coming between the carnal rest of the soul in the state of sin, and conversion, wrought in the Ministry, both of the Law, and Gospel; by the common work of the Spirit concurring, whereby the soul is put into a Ministerial capacity of believing immediately; i.e., of immediate receiving of the Lord Jesus Christ.

Before sinners are invited immediately to believe, they must be such sinners, qualified sinners.

1. Sinners that are sensible of sin, as appeareth from these Scriptures, Matth. 9.13. Mark 2.17. Luke 5.31, 32. I am not come to call the righteous, but sinners to repentance. He came not to call all sinners; for the righteous here mentioned are sinners; but such sinners, sick sinners: the Text can admit no other interpretation. Sensible of their death in sin, Rom. 7. For I was alive without the Law once, but when the commandment came, sin revived, and I died; And the Commandment which was ordained to life, I found to be unto death. Paul was dead before, though he thought otherwise; but now he is sensible of his death, he found that he was dead. Sensible of their bondage, both in respect of the guilt and power of sin. Rom. 8.15. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby we cry Abba, Father. The state of bondage was always until faith: the Spirit of bondage signifieth the sensibleness of that bondage. We must distinguish between the state of bondage, and the Spirit of bondage. Sensible of their want of Christ. Ho everyone that thirsteth, come ye to the waters, &c. Thirst doth not only signify a want of water, but a sensibleness of that want. Luke 15.14, 17. And when he had spent all, there arose a mighty famine in the Land, & he began to be in want. And when he came to himself, he said, how many hired servants in my Fathers house have bread enough, and to spare, and I perish with hunger? Hunger, especially such hunger, doth not signify only a want of bread, but a sensibleness of that want. Sensibleness of a lost estate. Luke 15.32. For this thy Brother was dead, and is alive again, and was lost, and is found: The elder brother was in a lost, i.e. a perishing estate, as is also every irregenerate Son of Adam: but the younger brother was lost, i.e. Sensible of his lost estate. Lostness signifieth that a man is out of the way, perceiveth that he is out of the way, and also that he cannot find the way; i.e., cannot believe, repent, desire, &c. See more Chap. 7. under the Head of a lost estate.

2. Sinners that are broken hearted, Isai. 61.1. Broken hearted, and bruised, Luke 4.18. That are weary and heavy laden, Matth. 11.28. Sinners that are prisoners in a pit, where is no water, Zach. 9.11. Sensible of their misery, and of their being destitute of any remedy.

The Prophet comparing the spiritual captivity of the soul, to the corporal captivity of the Jews in Babylon; showeth, That Christ finds the soul, not only in a pit, but in a waterless pit, in a pit wherein there is no succor. He will not mix his blood with our water. Sinners that mourn in Zion, Isai. 61.3. The cable must be unrevealed before it can pass through the eye of a needle: so must the soul be broken before conversion. Matth. 19.24. Believers (as Abigail had Nabal before she had David) have experience of two Husbands, the Law, and Christ: But, first of the tyrannical Dominion of the Law, in respect of its rigor, malediction, and irritation, before they are married unto Christ, Rom. 7.1, 3, 4 It is not only a truth, That the Elect uncalled are foolish things, weak things, base things, despised things, nothings; but that they also see it so. You see your calling, Brethren, 1 Cor. 1.26, 27, 28, 29. To this purpose the Apostle, Gal. 3.24. The Law is our Schoolmaster to lead us unto Christ. The Law is threefold. Moral, Ceremonial, Judicial: And answerably had a threefold Paedagogical, or Schoolmasterly Discipline, leading the soul unto Christ. The Moral Law by its accidental direction, as sickness occasioneth us to seek after the Physician. The Ceremonial, by direct signification, and its duration. The Judicial, by its distinction of the Nation of the Jews, from all other Nations, and likewise by its duration. This Schoolmasterly Discipline of the Ceremonial, and Judicial Law, is ceased with the Laws themselves: but that of the Moral Law still remains by convincing of sin, denouncing of the curse, making us to despair in respect of ourselves, and so enforceth us to seek for help out of ourselves, in Jesus Christ. So John preached, Matth. 3.2. Repent ye, for the Kingdom of Heaven is at hand. So Christ preached, Matth. 4.17. Mark 1.15. thereby explaining, and confirming John's Doctrine of preparatory repentance before believing; which is also further cleared and proved, Matth. 21.32. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and Harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe. So Peter preached, Acts 3.19. Repent ye therefore, and be converted. So Paul preached, Acts 26.20. but showed first unto them of Damascus, and at Jerusalem, and

throughout all the Coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for Repentance.

The second Head of Arguments to prove preparatory work, is taken from the proportion that this work of special Providence, viz. Conversion, the thing figured, holdeth with those Works of God's more common Providence, which were types and figures thereof.

For the right use and prevention of the abuse of Arguments taken from types and figures, it is requisite that we keep in mind these three Cautions.

1. That we inform ourselves concerning the nature of a Type; namely, that it is a person, action, or thing (whether having or not having any physical aptness thereunto) by divine institution appointed and declared, to signify, testify, and oft times to exemplify some spiritual truth.

2. That we allow not any person, action, or thing, to be a Type, but what from the Scripture appears so to be. No Allegory is to be grounded upon the will of the Reader, but upon the authority of the Writer.

3. That our arguing from thence be adequate to the intent of the Spirit in the Scripture; neither more, nor less, nor otherwise. These Cautions premised, the Types themselves follow.

Isaac born of Sarah ninety years of age, with whom it now had long ceased to be after the manner of women, Gen. 18.11. her womb was dead in respect of conception, Rom. 4.19. so as no one would have said that Sarah should give children suck, Gen. 21.7. Isaac (I say) thus born of this Sarah, was a Type of the Regeneration and Conversion of the Elect, Gal. 4.28, 29. As therefore the birth of Isaac was not by the strength of Nature, like Ishmael's of Hagar, but by virtue of the Promise, after a supernatural manner, upon sensibleness of barrenness and impotency to such a birth foregoing

thereunto: So, seemeth it to be according to ordinary dispensation proportionably, and in measure, with everyone that is born of the Spirit, in respect of their new birth.

The Deliverance of Israel out of Egypt, figured the Deliverance of the Elect from sin; witness the Institution of the Passover: see also Ezek. 16. Hosea 2.14.15.

The state of servitude of the Hebrew servants, Exod. 21. figured our subjection unto sin under the Law, Rom. 6.6, 16, 17. The seventh year and the Jubilee, figured our spiritual liberty in God's accepted time, by the effectual grace of Christ, Isai. 61.2. Luke 4.18, 19. John 8.32, 36.

An Israelite stung with the fiery Serpent, and healed by looking to the brazen Serpent, was a figure of a man stung with sin, the fruit of the old Serpent, and cured by faith in Jesus Christ, Numb. 21.8. John 3.14. As Moses lift up the Serpent in the Wilderness, so must the Son of man be lifted up.

Cyrus setting the Jews at liberty, from the Babylonish Captivity (of whom the Prophet thus speaks, Isai. 45.1, 13. I have raised him up in righteousness, and I will direct all his ways: he shall build my City, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts ) was a figure of Christ, opening the prison to them that are bound, and setting them free, from the bondage of sin and Satan: of whom the same Prophet, Chap. 42.6, 7. I the Lord have called thee in righteousness, and I will hold thine hand, and will keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. See also Isai. 61.1. Ezek. 37. Zach. 2.11. and 9.11. and 10.9.

As therefore God brought not the children of Israel out of Egypt, without letting them have experience of their state of bondage, and that for many years, and such whereby their lives were made bitter



unto them, Exod. 1.14. Neither was the Hebrew servant set free, without some sense of his corporal servitude: Nor was the brazen Serpent, lift up unto the Israelite stung with the fiery Serpent, before some feeling of his sting, sin, and incurableness thereby: Nor was the Babylonish Captivity loosed without seventy years experience thereof, and that in such a degree, as they say, their hope is lost, and they are cut off for their parts, before they are delivered, Ezek. 37.11. So that there be some analogy and answerableness between the Type and the Anti-type; the figure, and the thing figured. It cannot be expected, according to the ordinary dispensation of God, that the Soul should be made partaker of the liberty of the Gospel by faith in Christ Jesus, without some foregoing sense of the bondage, servitude, sting and captivity of sin and the Curse.

So hath this Proposition been made good by plain Texts and Types, that is, by Scripture both proper and typical: The third sort of Arguments follow from Reason. The first whereof is taken from

The good pleasure of God and Christ to proceed unto Vocation according to this order. 'It is in the works of Grace, as we ordinarily see in the works of Nature; God proceeds not immediately from one extreme unto another, but by degrees. They that be whole have no need of a Physician, but they that are sick; but go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Mat. 9.12, 13. Here Christ, the only Physician of Souls, so cures his Elect, as that by the common work of the Spirit he maketh them sick, before by the saving work of the Spirit he maketh them well: He first maketh them to feel the need of a Physician, before he succors them according to their needs. There seems to be little or no joy in Heaven for that Convert on Earth, who was never sensible of his need of repentance, Luke 15.7. Christ professeth, he came not to call the Righteous: The very Elect then, whom yet Christ in his order came not only to call externally, but also effectually (whilst righteous in their own conceit, and insensible of their sin) he calleth not immediately to believe, but first calleth them to sensibleness of their sin, to repentance, &c. then

calleth them nextly to believe. Paul had a righteousness of his own, Phil. 3.9. thought he was alive, Rom. 7.9. him Christ came to call, though in his conceited righteousness, because he was elected; but before he obtained mercy to believe, he is made sensible both of the dung and unrighteousness of his own righteousness, Phil. 3.7, 8. and also of his sin, Rom. 7.9.

The second Reason is taken from the Ends that this Preparatory Work serves unto. First, To convince of sin: The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, Gal. 3.22. For God hath concluded all in unbelief, that he might have mercy upon all, Rom. 3.19. Secondly, To justify the Law, i.e. the Curse: The Law is holy, and the Commandment holy, just and good, Rom. 7.12. the Precept holy, the Promise good, the Curse just. Man must acknowledge himself a lawful captive, before God will deliver him: Shall the prey be taken from the mighty, or the lawful captive be delivered? Isai. 49.24. Before God will justify man according to the Promise, man must justify God, had he proceeded with him according to the Curse: We must condemn ourselves, before God will pardon us. Even in this respect God will make his Law honorable. Thirdly, To teach the Soul the nothingness of all it is and hath without Jesus Christ: You see your calling Brethren, &c. 1 Cor. 1.26, 27, 28, 29. that no flesh should glory in his presence; and that not only after they were called, but also in the manner of their calling. God calleth them that are not, Rom. 4.17. Christ is sent to bind up the broken hearted, Isai. 61.1. His people know him to be the Lord, by the manner of his bringing them out of their graves, Ezek. 37.13. As God in the Creation brought the creature by his Fiat [i.e., Let there be] Gen. 1. from its term nothing, unto its being: So in Vocation, by his word Vive, I said unto thee, Live, Ezek. 16.6. He bringeth it from its term of a spiritual nothing, unto its spiritual being: Which in time past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy, 1 Pet. 2.10. 1 Cor. 13.2. 'It is one of the Attributes of God, that those that walk in pride he is able to abase, I an. 4.37. Job 40.11, 14. Fourthly, To teach the Soul how to esteem of,

and magnify the free mercy of God in Christ, Rom. 11.32. For God hath concluded them all in unbelief, that he might have mercy upon all: See Ezek. 16. ult. Isai. 30.18. Here God getteth unto himself a Name, Rom. 4.17. the Quickner of the dead, the Caller of those that are not as if they were; the Justifier of the ungodly. Hence also the people of God receive their name; Isai. 62.12. And thou shalt be called, Sought out, A City not forsaken; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified: Hosea 2.1. Say to your brethren, Ammi, and to your sisters, Ruhamah.

The third Reason is taken from the season of preparatory Work. The fittest season to affect the heart with the sensibleness of sin, is between the rest of the Soul in sin, and the infusion of faith. God works upon man not according to his absolute Power, but according to the nature of the subject, and fitness of the second cause. The fittest time to affect the heart of man with fear, is, whilst he looketh at the danger as in being, not when he looketh at the danger as over. If Joseph intend to be an object of fear unto his Brethren, he acts this part, whilst they look at him as a Judge, before he revealeth himself to be a Brother. The time between the rest of the Soul in sin, and the grace of faith, is not only the fittest, but the only season to affect the Soul with the spirit of bondage. The Soul cannot be affected with the spirit of fear whilst it is at ease in sin; to be in fear, and not to be in fear in the same respect, is a contradiction: Neither can the spirit of bondage be in a Believer; Ye have not received the spirit of bondage to fear again, Rom. 8.15. This fear is the work of the Spirit of God, in the working whereof the Spirit doth two things. 1. It threatens the Soul with the Curse, as justly due to and impending over it in that estate. 2. It causeth the Soul to fear this wrath: Now the Spirit cannot cause this fear in a Believer, to whom there is no condemnation, Rom. 8.1. for in so doing, he should affirm, and cause the Soul to believe, and to be affected with an untruth, which were blasphemy to think: besides, the spirit of servile fear, and the spirit of Adoption, are opposite; either then there is no spirit of bondage, or it is between the rest of the Soul in sin, and faith in Christ Jesus.

Obj. Fear of eternal Wrath may be caused by the Spirit in a Believer; Rom. 8.13. If ye live after the flesh ye shall die.

Ans. 'It is a threatening of them in respect of their Way, not in respect of their Estate.

2. 'It is a filial fear, not a servile; that the Spirit works hereby. The fear of punishment for sin, is so a means to awe them from sin, as they yet fear sin, more than the punishment for sin.

The last Head of Argument, is taken from Experiences of the Saints: who being asked, will bear witness unto this truth.

The Parable of the Prodigals return unto his Fathers house, is propounded as a pattern of a sinners being brought home unto Christ Jesus. In him we may see the conscience of sin: There arise a mighty famine in that Land, ver. 14. The sense of this perishing condition under sin: And I perish with hunger, ver. 17. The experience of his lost estate; He fain would have filled his belly with the husks the swine did eat: And no man gave unto him, ver. 16. This my Son was lost, ver. 32. His sight of his need of Christ, and seeking after him: And when he came to himself, he said, How many hired servants in my Fathers house, have bread enough, and to spare? I will arise, and go to my Father? &c. ver. 17, 18. Hereunto may be added many instances recorded in the Scripture: Matthew the Publican, before he was effectually called, was sick of sin, as may be well gathered from Mat. 9. ver. 9.12, 13. Zacchaeus confesseth his sin, Luke 19.8. felt himself lost, ver. 10. Had a high esteem of Jesus Christ, ver. 3.46. Those three thousand, Acts 2. ver. 37. were pricked in their heart, ask what they shall do? The like may be observed in the Jailor, Acts 16.29, 30. Paul before his conversion, was sensible of his sin and death, Rom. 7.9. justifieth the Law, ver. 12. saw the loss of his own righteousness, and his need of the righteousness of Christ, Phil. 3.7.8. To this purpose we may read of others elsewhere. 'It is certain, That many of those who have been converted, have had experience of a preparatory work, fore-going the conversion: but it

cannot be proved out of the Scripture, That any who have attained unto years of discretion, have been converted without some experience thereof.

Object. 1. There is no use of preparatory work, because there is no saving work to be wrought upon the Elect, which God cannot work without it.

Answ. Were this Objection good, there would follow a total uselessness-of any second cause, or fellow-creature towards the producing of any effect.

2. Not God's Absolute, but his Ordinate Power: i.e. The common Course of his special Providence, is the ordinarily Rule of his proceeding with man; the Exercise of his Power is regulated by his Will. God is Omnipotent, he can do whatsoever he will; but he is not Omnivulent, he will not do whatsoever he can.

Obj. 2. Preparatory work seemeth to darken the freeness of grace.

Ans. Preparatory works precede vocation in way of order, not in way of causality: God giveth Christ after them as the way, not for them, as the cause. Preparatory work, is the effect of free common grace: as saving work is the effect of free special grace. It can therefore be no more prejudice unto grace, then a free way is unto a free thing, whereunto it is the way. No more then freedom prejudiceth freedom: i.e. No more than a free act of an inferior nature prejudiceth a free act of a superior nature. It doth no whit touch it in itself, it in many respects cleareth it, but no way darkeneth it unto us.

Obj. 3. The Corinthians, 1 Cor. 6.11. that were Idolaters, Adulterers, Abusers of themselves with mankind, received Christ: yet we read of no preparatory qualification mentioned: Therefore there was no preparatory work?

Ans. It is not said so, therefore it was not so; is no good consequence. 'It is a frequent thing in the Scripture, to mention the thing done,

without mentioning the manner of the doing of that thing, Psal. 33.9. David speaks of the Creation, yet is silent of the Order of creating, Matth. 1.2. We read that Abraham begat Isaac, but of the manner of his begetting him, viz. By faith, not considering his own body now dead, Rom. 4.19. &c. There is no mention, Exod. 20.1. The Holy Ghost records the deliverance of Israel out of the Land of Egypt; the manner of it, namely, by signs and wonders, and by an out-stretched arm, is wholly omitted. 'It is in this case between the thing done, and the manner of the doing thereof, as between the Sacrament instituted, and the Order of the institution: The Sacrament is sometimes mentioned, where the Order of the institution is not observed, 1 Cor. 10.16. As therefore he that would inform himself of the Order of the Institution, and Administration of the Elements in the Supper, is not to learn it from those Texts, where (though the matter be recited, yet) the Doctrine of the Order is not held forth: so, he that would instruct himself concerning Preparatory Work in order to conversion, is not to look unto those places: where (though the work of conversion be recorded, yet) the teaching of Preparatory Work is not intended; but unto such Scriptures where the Doctrine of Preparatory Work is purposely taught.

Obj. 4. Jeremiah was sanctified before he came out of his Mothers womb, Jer. 1.5. John the Baptist was filled with the Holy Ghost, even from his Mothers womb, Luke 1.15. when they were both incapable of Preparatory Work.

Ans. Jeremiah's Sanctification from the Womb may be understood, not of any actual, but only an intentional separation of him to office: as Paul speaks in like manner of himself, Gal. 1.15.

If we understand it actually it seemeth to be but an actual separation of him to the Office of a Prophet.

By the Holy Ghost, whereby John was filled from the Womb, we may well understand, not the gift of saving grace; but eminent gifts of

Office to fit this Elijah for that high service whereunto he was appointed.

Whether we understand by the sanctification of Jeremiah, and by the filling of John with the Holy Ghost, the grace or gifts of office; or the gifts of saving grace: The Dispensation of God unto them was extraordinary, not ordinary; and so teacheth not the question. Only in John we clearly see God not only can, but doth even in Infants work in a secret manner by his Spirit when he pleaseth.

## CHAPTER VII.

What are the Principal Heads, whereunto the Substance of Preparatory Work in the full Extent thereof, may be referred.

In Answer to this Question: Consider,

1. What Preparatory Work, taken in its Extent, is?
2. What Parts thereof, are wrought by the Ministry of the Law?
3. What Parts thereof, are wrought by the Ministry of the Gospel?
4. Some Cases of Conscience concerning Preparatory Work.

Preparatory Work, taken in its full Extent, is the whose frame of inherent Qualifications; coming between the Rest of the Soul, in the State of Nature, and Vocation; wrought distinctly, and in measure, in the Ministry both of the Law, and Gospel; by the common work of the Spirit concurring therewith: whereby, the Soul is put into a next disposition, or Ministerial Capacity of believing immediately; i.e. Of immediate receiving of the Lord Jesus Christ.

The Parts of Preparatory Work, wrought by the Ministry of the Law, are

1. Conviction of the Holiness of the Law.
2. Conviction of Sin.
3. Conviction of Guilt.
4. Concluding of the Soul under sin and guilt.
5. Conviction of the Righteousness of God, in case he should punish us for our sins.



## 6. Inexcusableness.

1. The Conviction of the Holiness and Spiritualness of the Law, is that Work of the Spirit, whereby the Soul is enlightened to see the Conformity of the Command unto the Will of God: whether we understand by command the Precept concerning the not eating of the Tree of Life, or the Decalogue prescribed unto man in innocence, as the rule of life, and manners; Therefore called the Moral Law, or any other Commandment of God; Ceremonial, Judicial, or whatsoever: This conviction is called the coming of the Commandment. Rom. 7.9. For I was alive without the Law once, but when the Commandment came, sin revived, and I died: It causeth a Doctrinal Approbation thereof. The Law is h lie, and the Commandment holy, and just, and good. The Precept is holy, the Curse is just, the Promise is good. I consent unto the Law that it is good.

2. Conviction of Sin, is the conscience of our transgressing of this holy Law: Sin is considered in respect of its nature, the kinds of it, and the dominion of it. Sin is the transgression of the Law, 1 John 3.4. The kinds of Sin, are three. Adams sin, Our first Fathers sin, Isai. 43.27. Original sin. 3. Actual sin; and that by way of Omission, or Commission.

The Actual Sin of Adam was that transgression of Adam, yet standing as a public person in eating the forbidden fruit. This actual sin of Adam, is made ours, by participation, and imputation. By Participation, Adam being a public person, his Posterity in a seminal respect, was contained in his loins; and so, sinned in him sinning, Rom. 5.12. as Levi is said to have paid tithes in Abraham, Heb. 7.9. By imputation, God imputes the legal guilt thereof unto his whole posterity, descending from him by way of ordinary generation, Rom. 5.18, 19. 1 Cor. 15.22.

Original Sin, (which is the hereditary, and habitual contrariety and enmity of the Nature of man, against the whole Will of God) is

propagated to the soul, by reason of the sin of Adam, the meritorious cause thereof: and floweth from thence in an unknown manner, as a punishment from the offense; by the Seed of our next parents, as the instrumental cause.

Sin is derived in the Seed dispositively, not effectually.

Nothing is more known to be preached: nothing more secret to be understood, then Original Sin; that is, then the propagation of it.

The soul by its contradiction to the body, contracts vice: as when one falls into the dirt, he is defiled and besmeared.

God whilst he creates souls, doth together therewith justly deprive them of Original righteousness,

Sin passeth from the parents unto posterity, neither by the body, nor by the soul, but by the fault of our parents; i.e. our first parents: for which God whilst he creates souls, doth together therewith justly deprive them of original righteousness: It was just for God to punish the sin of Adam with such punishment.

The Offence of the chiefest Good deserved the greatest punishment: Let justice be done, and let the World perish.

Actual Sin, is the swerving of the act of man either in thought, word, or deed from the Law of God, either by Omission, or Commission.

The Dominion of Sin, is that reigning power of concupiscence, whence we sin freely, necessarily, continually; and together with its malignity, doth notably appear in the irritation of concupiscence, by occasion of the Doctrine of the Law: But sin taking occasion by the Commandment, wrought in me all manner of concupiscence, Rom. 7.8. Hence the Law is said to be the strength of sin, 1 Cor. 15.56. Because sin, by occasion of the restraining command, breaketh out the more fiercely. From the not-being of this accidental irritating power of the Law in the soul, the Apostle denies the dominion of sin,

Rom. 6.12. as on the contrary from the being thereof in the soul, he implicitly infers the dominion of sin, and compares the dominion of the Law, in respect of its occasional irritation, or provocation of concupiscence, unto an hard Husband, Rom. 7. beg. In this irritation of sin by occasion of the Law, the command is only the occasion: sin dwelling in us, is the cause. As the shining of the Sun is the occasion, why the dunghill sendeth forth its filthy savor; the corruption thereof, or putrifaction therein, is the cause. The prohibition of the Physician is the occasion only, the fever is the cause why the Patient desires drink. The higher the dam is, the higher the water swelleth: yet the dam is only the occasion; the abundance and fierceness of the water, is the cause of the swelling of the waves.

3. The Conviction of Guilt is such a conviction of sin, as doth not only argue the sinner to have offended, but also bindeth over the offender to punishment, according to the Law. Guilt is the debt of the offender. Suffering punishment in way of satisfaction, is the payment of that debt. The curse of the Law-giver is the bonds of the offender, keeping the sinner unto judgment, as the prisoner is kept until the Assizes. Thus, the Angels guilty of sin, are delivered into everlasting chains of darkness, to be reserved unto the judgment of the great Day. 2 Pet. 2.4. Jude 6. The truth, justice, and power of God, do not only reserve the sinner in safe custody, unto punishment in due time; but also execute that punishment, in the season thereof.

4. The concluding the soul under sin, is a judicial dispensation; whereby God by the accusation, conviction, and condemnation of the Law, shuts up the soul in the prison of the power, and guilt of sin: From whence without the mercy of God in Christ, there is no escape. For God hath concluded, or shut them up all in the prison of unbelief, that he might have mercy upon all, Rom. 11.32. Concluded under sin, kept under the Law, shut up unto the faith, which should afterwards be revealed, Gal. 3.22, 23. To which prisoners, no Law, nor man, (only he, whom God hath given as a Covenant unto his people) can say, Come forth, Isai. 49.9. The Law could not do it, Rom. 8.3. and 3.20. Man is without strength, Rom. 5.6. To this

purpose you may frequently observe in the Scripture the soul in this condition compared to a prisoner, sin unto a prison, God unto a Judge. See Isai. 42.7. and 49.8, 9. and 61.1. Luke 4.18. Rom. 11.32. Gal. 3.22, 25.

To justify God, is to acknowledge, 1. That God in the Execution of the Curse, doth the sinner no wrong.

2. That he doth that which is right, he should do wrong unto himself, and (with reverence so to speak) be unjust, if he should not execute justice upon the sinner, either in himself, or in his Surety.

3. That it is his glory, by revealing and impartially executing such a measure of wrath, in case of transgression upon the work of his own hands: to manifest the Majesty of him, who is offended; the goodness of the Command, that is transgressed; the evil of sin, and the vileness of the sinner.

Justice in God is his constant Will, to render unto everyone, that which is theirs.

The Justice of God, is considered either in respect of himself, or in respect of the reasonable creature; in order to to himself, (whereby he is a necessary debtor to himself.) It is called essential justice; in order to the reasonable creature, (whereby he hath freely made himself a debtor unto them) it is called Relative Justice.

In the Essential Justice of God, is contained that which is called the Justice of Condecency, or Comeliness: which necessitates not God to constitute any rule of Relative Justice between himself, and the creature; only in case he be pleased to constitute any, it necessitates him so to do it, as becometh such an Agent, and as serveth best unto his end: and which (being done) continueth inviolable, and infallible. The Essential Justice, Constancy, and Truth of God, permitteth not any defect, or alteration concerning the Execution of his Decree: after he had once decreed it, notwithstanding before the Decree, he was free to have decreed, or not to have decreed that Decree.

Relative, or Moral Justice, is an external Work of God, whereby he proceeds with man according to the Law of righteousness, freely constituted between him and them: rendering to everyone what is due unto them thereby, either by way of recompense, in case of obedience; or by way of punishment, in case of disobedience.

For our better understanding of this Moral Justice of God, in respect of man: Consider, 1. That nothing can be due from God to man as of himself. 2. That which is due from God to man, is from the free and mere good pleasure of God. 3. That this good pleasure, or Will of God, is the Rule of Righteousness. 4. That God proceeding to Execution, according to this Rule of Righteousness constituted by his good pleasure, can do no wrong.

Nothing can be due from God to man as of himself; the creature of itself being a mere nothing, and God being all: he cannot become a debtor to the creature, either of good, or evil; otherwise then he is pleased to make himself a debtor. Should God be looked at as a necessary Debtor unto the creature, it must either be to the creature not yet in being, or to the creature in actual being; but he cannot be a Debtor to the creature yet not in being; for to it nothing can be due but Creation, and that should be due unto nothing. Thence it would follow, that God were bound to create every creature that were possible to be created, and that also from Eternity.

Neither can he be a Debtor to the creature in actual being: to which if he can owe anything, it must either be the continuation of it in its being, or annihilation: If God doth not owe unto the creature its creation, he cannot owe unto it its continuation: Continuation being nothing else, but the continuance of Creation; he that is not bound to give a creature its being for one instant, which is done in creation, is much less bound to give unto a creature its being for many instants, which is included in continuation. Besides, Were God bound to continue the creature in actual being for one year, by the same reason he were bound to continue them forever

Neither can he owe unto the creature in actual being annihilation: for then neither could the godly enjoy Eternal life, nor the wicked be punished with Eternal death; to owe annihilation is to owe nothing. The worth of the creature in order unto God, is not intrinsical. For who hath first given to him, and it shall be recompensed unto him again, Rom. 11.35.

2. Whatsoever is due from God to man, is from the mere Will, and good pleasure of God. Moral Justice floweth from the good pleasure of God, the Manifestation of the Glory of God in a way of justice is the end, the permission of sin is the means: that this should be the means, and that should be the end, is wholly of the Will of God. The Creation of man is an effect of God's good pleasure. That Prohibition of Adam to eat of the forbidden fruit, upon the transgression of which followed the death of mankind, was an Interdict of God's free-will. The Moral Law itself is an effect of God's good pleasure: What reasonable man but will yield that the being of the Moral Law hath no necessary connection with the Being of God. That this Moral Law should be a constant rule of manners, and that all man's actions should fall within the compass of this rule, is from the mere Will of God. That the actions of men, not conformable to this Law, should be sin: that death should be the punishment of sin, that this punishment should be suffered in our own persons, or in our Surety, as should seem good unto the Law-giver: all these are the constitutions of God, proceeding from him, not by way of necessity of nature, but freely, as effects and products of his Eternal good pleasure.

3. This Good Pleasure, or Will of God, is the Rule of Righteousness.

The Will of God, is God himself willing, his Will is the Rule of our wills, Whose Will else should be the Rule? The Will of God is the cause of all things, the constituted Rule of Righteousness therefore being an effect, it must needs proceed from the Will of God, otherwise there should be an effect which were not resolved to the first cause.

That which is the Fountain of all good, is the Rule of Righteousness: but God's Will is the Fountain of all good: All Laws which have their beginning in time, as the Law of Nature, the Law of Nations, the Moral Law, all Civil Law, whether fundamental, or positive; that are conformable to the Moral Law (as all ought to be) flow from the Will of God, which is the Eternal Law: That which is just in itself, is the Rule of Justice to all other things, that are just. But the Will of God is just in itself, because the Will of God, is God himself willing. God is essentially just. Either Relative Justice is regulated by the Will of God, or the Will of God, as willing relative justice, is regulated by it: But the Will of God cannot be regulated by any Rule precedaneous unto it; because it would thence follow that he were not infinitely just.

Hence the Demerit of sin being according to the Order of Justice, (for the demerit of sin intends nothing else, but that which is due thereto, according to the constituted rule of moral righteousness between God and man) and the order of justice proceeding from the free good pleasure of God: it followeth, that the demerit of sin receiveth its nature, measure, and limits from the Will of God: according as he hath revealed himself in the Moral Law; so that the damned in Hell suffer not more nor less then they deserved; yea, had God pleased to have inflicted a greater punishment for sin, it had been just: as also if he had pleased to have inflicted a lesser punishment for sin, it had been just. The sinners demerit is such, whereupon it is free for God to deny mercy, and just for him to punish sin: but a sinner (which hath been intimated formerly) hath not merited, that God should show no mercy; for then it would be unjust with God, to pardon sin. 'It is an unmoved, and received Proposition; God doth not will things, because they are just; but things are therefore just, because God so willeth them.

4. God proceeding to execute justice according to this rule of righteousness doth no wrong, can do no wrong. God being an infinite Being, against whom sin is committed; and the person suffering for sin being but finite: The Object offended being God; the person

suffering being but a man, the evil of punishment cannot exceed the evil of offense. Thus David willing to justify God, mentions the object against whom he sinned, as a reason whereupon to infer the justice of the punishment. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and clear when thou judgest, Psal. 51. 4. The offense of the chief good might well deserve the greatest punishment, that is, the eternal destruction of the creature. Christ the Surety suffering death for all his Elect (amongst which are children guilty of no actual sin) it was therefore just that those children should die. Besides, nothing hinders why those words of David (personating Christ even in the very hottest of his passion upon the Cross, as acknowledging God to be holy) O my God I cry in the day time, and thou hearest not, but thou art holy: may not be understood of the justice of the wrath of God, (The curse being executed upon him who was made sin for the Elect sake,) and not restrained only unto the Justice of the Promise belonging to the Elect for Christ's sake.

This appears further from the Office of God, viz. that he is Judge of the World: Is God unrighteous that taketh vengeance? God forbid: for then how should God judge the World? Rom. 3.5, 6. So Abraham; 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? Gen. 18.25. From the Wisdom of God, which dictateth this way, and no other, to serve best to the manifestation of the glory of God. Lastly, From the Nature of God, who is essentially just, and his Will (as was said before) is the Rule of Justice. To grant that God can will Injustice as such, is to grant that God can be unjust, that is, to grant that God cannot be God.

We cannot acknowledge the Justice of God, if we do not acknowledge sin: The acknowledgment of the righteousness of so great an evil of punishment as is contained in the Curse, necessarily presupposeth an answerable evil of offense in sin.



We cannot acknowledge Grace, if we do not acknowledge both sin and Justice: Impunity, where punishment is not just, is but abstaining from an act of Injustice, and no act of Grace: If Damnation were not just, the gift of Salvation (in some respect) were not Grace.

The due acknowledgment of the Justice of God, makes the sufferer more quiet and patient, God the more glorious, sin more sinful, sinners more awful.

Unjust therefore (in case of punishment for sin) is man's complaint of God in point of Justice.

First, Because God punisheth no man but for sin. God now having freely bound himself to such an order of Justice, is relatively just necessarily: yet this relative Justice proceeds to execution by accident, that is, in case of sin. God's Decree and Justice notwithstanding, if man had not sinned, he should not have died.

Secondly, When God punisheth for sin, he delighteth not in the death of a sinner, Ezek. 18.23, 32. and 33.11.

Punishment here is to be considered as it is an execution of Justice, but not as it is the destruction of the creature: God delights in it as it is the execution of Justice, but not as it is the destruction of the creature.

Punishment is to be looked at as a natural evil, or as a moral good: As it is the destruction of the creature, it is a natural evil, i.e., an evil to Nature: as it is the execution of Justice, it is a moral good. O Israel, thou hast destroyed thyself, but in me is thy help, Hosea 13.9. The living man afflicted should complain of his sin, not of his suffering.

But we are not hence to infer, that we ought to be content to be damned: To justify God is our duty, but to be contented to be damned is nowhere commanded; nay if taken without limitation, it is prohibited; because to be contented to be damned, is to be contented

to be an Enemy, and to sin against God, and that forever; the condition of the damned including an everlasting state of enmity and sin against God.

Paul, Rom. 9.3. wisheth himself, for his brethren's sake, accursed from the fruit of the love of Christ, not from the love of Christ: he wisheth to be without the vision and fruition of Christ, not to be the Enemy of Christ: he wisheth to perish not as an Enemy of Christ, but as a Savior to his Brethren: he wisheth to them his Salvation, but he doth not wish unto himself their Damnation. The like is to be judged of Moses request, Exod. 32.32.

6. Inexcusableness is that effect of the legal Work of the Spirit, whence the Soul lying under conviction of the nature of the Command, sin, guilt, and the Justice of God against sinners, notwithstanding any former shifts, cavils, contradictions, or whatsoever else, against the mutableness of our Creation, Adams sin, original sin, actual sin, or the Justice of God, is wholly left without any excuse of, or defense for itself; so as now God is justified in his saying, and overcometh when he judgeth.

Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God, Rom. 3.19. And he was speechless, Matth. 22.12.

The Preparatory Work of the Gospel may be referred unto these Heads.

1. Revelation of Christ so far as is necessary unto salvation.
2. Repentance.
3. Lost Estate.
4. Acknowledgement of the Sovereignty of God, and of Christ, in showing mercy.

5. Consideration of the special Object of Faith, and Arguments moving thereunto.

6. Waiting in the fore-mentioned disposition for the Lord Jesus in the use of means; with Ministerial, and preparatory hope, under the [If you believe] of the Gospel.

The Revelation of Christ, is the historical propounding, and illumination of the soul, with the propounded Doctrine of the Gospel; i.e., the Doctrine of grace: namely, Election, Vocation, Justification, Adoption, Sanctification, Glorification in Jesus Christ: who hath freely, absolutely, and infallibly procured for us all things, that pertain unto life, and godliness. The Sum whereof is, That God the Father, Son, and Holy Ghost, hath sent forth Jesus Christ, Godman, into the world, to seek and save sinners; commanded everyone that heareth this glad tidings, to believe in him whom he hath sent; and promised that whosoever believeth in him shall be saved.

The Gospel is called a Revelation, because it being a Truth exceeding the Nature of the creature, the Power of Reason, and Doctrine of the first Covenant: man could no way attain unto it, but by Divine Revelation.

Truth is either Natural, which is laid up in the creature: or Moral, to be gathered by rational inferences from the light of nature, and help of right reason: or Legal, contained in the Law: or Evangelical, revealed only in the Gospel.

The creature representeth God unto us, as a Creator, Governor, and Lord: The Law as the Creator of man after his own Image, and giving unto him a Covenant of Works unto Eternal life: The Gospel beyond these holds forth the mercy of God in Jesus Christ.

No Salvation can be expected where the Gospel is not preached; For there is none other name under Heaven, given amongst men, by

which we must be saved, Acts 4.12. Neither the Book of the creature, nor the Power of reason, nor the first Covenant, preach Christ.

Repentance is twofold. Preparatory, or Legal, going before faith: Mark 1.15. Heb. 6.1. Or saving, which followeth faith, Luke 7.38.

Preparatory, or legal repentance, is a common work of the Spirit; wrought by the Ministry both of the Law, and Gospel, super-adding unto what was wrought by the mere Doctrine of the Law, a further discovery unto, and affecting of the soul with the sense of its utter present-perishing condition under, and fear of the future aggravated punishment for sin: whereby the distressed sinner, inwardly feeling the intolerable bitterness, and heavy load thereof, addeth unto outward unrebukableness according unto the Law, an external conformity unto the Gospel.

It is called Legal, not so much in respect of the means, whereby it is wrought; scil. the Law; for it is wrought not only by the Law, but also by the Gospel: but in respect of the state wherein the person is, in whom it is wrought, notwithstanding preparatory repentance: namely, under the Law, and not under grace. Under this Work of preparatory Repentance, the soul is troubled for sin. Sick of sin, Matth. 9.12. Consesseth its sin, Matth. 27.4. Vomits it up, 2 Pet. 2.22. Abstains from the external Commission of it. Escapes the pollution of the world, 2 Pet. 2.20. Reformeth its conversation, so as not to omit any external known duty commanded, Matth. 19.20. Nor to walk in the practice of any external known sin forbidden either in Law, or Gospel, Phil. 3.6.

Notwithstanding Preparatory Repentance worketh not any change of the heart, yet there are in it, and accompanying of it, certain inward workings, that do dispose to a change. Ignorance is taken away by illumination; pleasure in sin, is abated by sorrow for sin, that is, trouble of conscience: Boldness in sinning is abated by the fear of punishment: whence followeth a kind of abating the contumacy of the will, like a stone that is broken, though it yet remains a stone.

Conceitedness in our own strength, is diminished by the sense of our lost condition False confidence by the conviction of the righteousness of Jesus Christ. Ministerial, and preparatory hope of the change of the heart by grace, is increased by our restlessness in our present condition, and occasioning an application of ourselves to the obtaining of mercy in the use of means.

Lostness is a principal part of Preparatory Work, whereby the soul besides the Work of the Law, is further made sensible of its perishing condition, by the common work of the Gospel. So revealing Jesus Christ to be believed in, as withal, convincing the soul of the loss of its own righteousness, the want of the righteousness of Jesus Christ, together with its inability and enmity to believe, repent, do, or desire any good: whereby, the soul is yet more meetly disposed, for the waiting for, receiving of, and magnifying of received mercy.

Lostness is either taken for the perishing condition of the soul, or for the sensibleness of this perishing condition: as it is in this place.

If lostness be taken for the perishing condition of the soul, so all are lost by reason of sin, whether they are sensible, or insensible of it. The reprobate totally, and finally: In this sense Judas is called the Son of perdition, John 17.12. That is one justly designed to everlasting perdition, or destruction: as they used to say, a Son of death. So Antichrist is called the Son of perdition, 2 Thes. 2, 3. The Beast is said to go into perdition, Revel. 17.8. Thus all that perish under the light of the Gospel, are said to be lost, 2 Cor. 4.3. If our Gospel be hid, it is hid to them that are lost.

The Elect are totally, but not finally lost: Totally in respect of their sin, and perishing condition for sin; We were by nature the children of wrath even as others, Ephes. 2.3. But not finally, in respect of God's gracious purpose to them, and their relation to him in the everlasting Covenant; therefore called lost sheep, Mat. 15.24. whom Christ is sent to seek and save, Mat. 18.11. Luke 19.10. That Christ in these places by his lost sheep understandeth his Elect, appears in

that they are of those little ones, concerning whom it is the Will of the Father that not one of them should perish, Mat. 18.14. Sons of Abraham, Luke 19.9. not according to the flesh, but according to the promise made unto him, that he should be the Father of all them that believe, Rom. 4.11. So is that woman called a daughter of Abraham, Luke 13.16. such who upon his effectual call know his voice, and follow him, but they know not the voice of strangers, John 10.3, 4, 5. Christ calleth his Elect, yet in their natural and lost estate, his sheep, John 10.16. Other sheep I have, who are not of this fold; speaking of the Gentiles yet not brought unto the fold of the Catholic Church: His people, Acts 18.10. Children of God, John 11.52. Sensibleness of our perishing condition or lost estate, presupposeth three things (as it is with a lost man.) First, That we are out of our way. 2. That we know not how to find our way again. 3. That we perceive both. The two former are manifest: the third, namely, that Jesus Christ doth in some measure make the Soul sensible of its lost estate before he findeth it, appeareth thus.

Ephraim (i.e., the ten Tribes) being in Exile, at length confessing and lamenting his rebellion, stubbornness, and the justness of the Chastisement of the Assyrian Captivity, seeth the necessity of Conversion; hereupon maketh his moan and prayer to God, Turn thou me, and I shall be turned, Jer. 31.18. which evidently implieth a foregoing sensibleness that he could not turn, that is, convert himself.

The Jews in the Captivity of Babylon (a figure of the captivity of sin) as they were abundantly sensible of their inability to deliver themselves out of Babylon before God returned their Captivity, so were they sensible of the great Truth figured thereby, namely, their perishing condition under the captivity of sin, before God doth put into them the spirit of life, Ezek. 37.11.

Those sinners, over whose repentance there is joy in Heaven, are such sinners, who before they repented, felt a need of repentance, Luke 15.7. The other ninety-nine; and that one, cannot be opposed in

respect of the simple necessity of repentance, (for that was the condition of them all, they were all without it, and so all needed it,) but in respect of the sensibleness of the need of repentance: so only, that one needed it, but the ninety-nine are said to need no repentance, that is, not to be sensible of their need of it. The like we have Mat. 9.13. I came not to call the righteous, but sinners to repentance. The opposition is not between them as they were simply sinners, for so they were alike; but as they were such sinners, that is, as whole and sick sinners. So also John 9.39. where Christ opposeth the blind that were sensible of their blindness, unto the Pharisees who were blind, but thought they did see: The opposition is not between blind and blind, but between such blind as saw, and such blind as did not see their blindness.

The younger son, who is a type of the ordinary way of God's bringing home Souls unto Christ, is not only in a lost condition, which was common to the elder son with him, but is also sensible of his lost condition, before he is found; Luke 15.24. This thy son was dead, and is alive again; he was lost, and is found: And verse. 32. For this thy brother was dead, and is alive; and was lost, and is found. He was lost, that is, he was sensible of his lost estate. For, 1. He felt his perishing condition for want of bread, that is, for want of Christ the living bread, John 6.51. as also, that for him to be supplied with this bread, was in his Fathers, not in his own power, verse. 18. Secondly, Because the opposition between the elder and the younger brother, is not in respect of their lost estate, absolutely considered, in which regard they were both alike; but in respect of the sensibleness of their lost estate, in regard of which they were unlike; the younger being sensible of his condition, the elder not, but thinking himself to be well. Under this Work of the Spirit we are like the lost groat, the lost sheep; and the lost son. Like the lost groat, in respect of our impotency to return, being lifeless creatures: Like the lost sheep, in respect of our indisposition to return, being wandering creatures: Like the lost son, in respect of our opposition to return, and sensibleness of all, being reasonable and corrupt creatures.

Insensibleness of our lost estate, cannot consist with that trouble of spirit that the Scripture evidently holdeth forth in Preparatory Work. Sin unseen grieveth not: That which the eye seeth not, the heart rueth not. If as soon as our sin is seen, we can help ourselves, either our grief will be none, or much less then God's ordinary dispensation in preparatory Work admits: Thou hast found the life of thine own hand, therefore thou wast not grieved, Isai. 57.10.

Insensibleness of our lost estate cannot consist with that thirst, hunger, nor with those sighs, groans, tears, prayers, which the Scriptures manifest to be in those, that under Preparatory Work, mourn, and seek, and wait in the use of Means, until they obtain mercy. We cannot sigh for that we feel not want of: We need not sigh for that which is in our own power to help ourselves with.

This through sensibleness of our lost estate, is wrought in us by the common Work of the Spirit, in the Ministry of the Gospel; which, together with its revealing the grace of our Lord Jesus Christ in coming into the world to save sinners, convinceth us of our indisposition and opposition, inability and enmity to come unto him. When he is come, he shall convince the world of sin, because they believe not on me, John 16.7, 9. No man can come unto me, except it be given him of my Father, John 6.65. Except the Father which hath sent me draw him, verse. 44. And ye will not come to me, that you may have life, John 5.41. Whereby, finding that we who are deservedly cut off by the Law, are also become morally impotent, insufficient, and averse, to the undeserved, free, and only tender of Salvation by the Gospel: that we, who have willfully pulled upon ourselves just misery, do maliciously reject free mercy: that we, who were lost before-by the Law, are lost again by the Gospel: the Soul now feels all hope without out Christ, to be taken away all tenders of grace; to be occasions, convictions, aggravations of unbelief, and impenitence: and hereupon perceiveth, and yields itself, to be doubly lost, utterly lost: and out of measure vile. So, as in this condition, the Command to believe, with the Promises of grace; fall heavier upon



the soul, then the Command and Promise of the first Covenant: in that Gospel doth exceed the Law.

Our disobedience to the Gospel, so far exceeds in evil, our disobedience to the Law, as the Gospel transcends the Law.

The Sovereignty of God in this particular, is his absolute free Power to show, or not to show mercy unto man, according to his own good pleasure.

God's making himself a Debtor unto his Elect, is the effect of his good pleasure. Rom. 9.18. We know not that we are of the number of his Elect, unto whom he hath made himself a Debtor, until we do believe.

Our personal, and practical Acknowledgement, That God hath power to deal with us according to his good pleasure, is a part of our humiliation.

The Object of Faith, is the Doctrine of the Gospel; the Sum whereof is, That Jesus Christ came into the world to save sinners, 1 Tim. 1.15.

Arguments moving to believe, are,

The Command to believe, 1 John 3.23. And this is the Commandment that we should believe in the Name of his Son Jesus Christ.

God's invitation of repenting sinners to believe; for which end, he in Jesus Christ, by the Ministry, standeth at the door of our hearts, knocking there for entrance, Revel. 3.20. Woeth us, John 3.29. Beseecheth us, 2 Cor. 5.20. The honor that is given to God by believing, Rom. 4.20. Our duty to believe, 1 John 3.20. The good of believing, He that believeth on the Son hath Everlasting life, John 3.36. The evil of not believing, He that believeth not shall be damned, Mark 16.15. The Efficacy of the Gospel to work that faith in us which it commands from us, therefore called the Ministration of the Spirit,

2 Cor. 3.8. Because the Spirit concurreth with the Dispensation of the Gospel to work faith in our hearts. Lastly, The Promise made to them that do believe, Mark 16.15.

In this way we are to meditate of God, Look upon me, and be ye saved all the Ends of the Earth, Isai. 45.22. I sail, Behold me, behold me, Isai. 65.1. As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believe in him should not perish, but have Everlasting life, John 3.14, 15.

Waiting for the Lord Jesus in the use of means, with preparatory hope, is our seeking after him in the ways which he hath instituted in his Word for that end; until we find him such as are hearing of the Word, Reading, Meditation, Conferring, Praying, &c.

Seeking for Christ, is either without faith, in which condition we seek not Christ for himself, but for ourselves: We seek rather the benefits of Christ, then Christ: we seek ourselves, not Christ, John 7.34, 36. and Chapter 8.21. Or with faith; so only believers seek Christ, and that for himself.

Though they that have not faith, cannot seek Christ as they ought, but their very prayer is sin; yet it is their duty to pray, and to seek after Christ. Psal. 79.6. Jer. 10.25. Pour out thy fury upon the Heathen, that know thee not: and upon the Families that call not on thy Name. If the not calling upon the Name of God, be a sin; then to call upon the Name of God, is a duty. Peter calls upon Simon Magus, though an unbeliever, to pray: Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart, may be forgiven thee, Acts. 8.22. The Pharisee (a Type of sinners establishing their own righteousness,) The Publican (a Type of sinners, sensible of their sin, and want of the righteousness of Jesus Christ) both go to the Temple to pray, Luke 18.10. The Prophet personates Ephraim yet unconverted, praying unto God to turn him, Jer. 31.18.

The Elects seeking God, is the effect of God's seeking them. Our seeking before faith, is the effect of the common work of the Spirit: our seeking after faith, is the effect of the saving work of the Spirit. I am found of those that sought me not, Rom. 10.20. Namely, before his finding of us. And thou shalt be called sought out, Isai. 62.12. God seeks us before we seek him.

In this soul-thirsty disposition after Christ, whilst we so restlessly desire, as yet we find we cannot sincerely desire: so seek, as yet we cannot seek: so pray, as yet we cannot pray: The Lord Jesus in his set time to have mercy, finds us; and having found us by his Spirit, is found of us by the act of faith: When the poor and needy seek water, and there is none; and their tongue faileth for thirst: I the Lord will hear them, I the God of Israel will not forsake them, Isai. 41.17. God converts Ephraim whilst he is praying for conversion, Jer. 31.18, 19. The Publican finds mercy whilst he is praying for mercy, Luke 18.13, 14.

Quest. 1. Is a distinct Experience of the several Heads of Preparatory Work, necessary according to God's ordinary Dispensation unto conversion?

Ans. No: yet the more distinctness, the better: and some distinctness in respect of some of the principal parts thereof, according to the ordinary Dispensation of God, seemeth necessary: as namely, the conviction of the sinfulness of sin, the conviction of the guilt of sin; i.e. that it justly binds over the sinner unto punishment, impossibility of salvation by the Law, revelation of the object of faith: i.e. God the Father, Son, and Holy Ghost, and Jesus Christ, God-man in one Person, set forth to be a Mediator according to the Gospel of free-grace. Some sense of our lost estate, looking up unto Jesus Christ, not only as come to seek and save them that are lost, but also as able to seek and to save, waiting upon him in a broken-hearted, and diligent use of means, until we be made partakers of his free saving grace.

Quest. 2. What measure of Preparatory Work is necessary to conversion?

Ans. As the greatest measure hath no necessary connection with salvation, so the least measure puts the soul into a preparatory capacity, or Ministerial next-disposition to the receiving of Christ. So that in respect of the Order of God's Dispensation, such a soul being called to believe, is not now to object against its believing. The defect of such a measure of humiliation: but (together with its due attending to, and helping on any kindly work of a further degree of humiliation) it is to apply itself in a principal manner, immediately to believe.

There is not the like degree of humiliation in all those that are converted: for some feel a greater measure of trouble, others a lesser. But all that are truly converted are truly humbled.

Quest. 3. Whether may it not come to pass, through want of light, either in the Ministry, or ourselves, or want of due observation of God's manner of working with the soul, or of due care to keep the manner of his working in mind: that a soul, which hath in its measure been made partaker of preparatory work, and sincerely converted, may yet be unable, distinctly to call to mind its former experiences of some principal part of preparatory work?

Ans. Yes. But then these three things will follow.

First, Such a soul assents to, and closeth with the substance of the Doctrine of preparatory work, being made known unto it.

Secondly, Such a soul assents to, accepts of, and walks in the practice of the humbling Doctrine of the Gospel, concerning a Believer. The holy Christ-exalting, and soul-humbling Doctrine of the Gospel, virtually containeth, and evidently presupposeth the Spirit of Preparatory Work. The Spirit of Dependance and Repentance from falls and wanderings, which straying condition is called the lost condition of a believer, Psal. 119.176. doth in effect include the

conviction of the lost estate of an unbeliever: inability without recovering grace to rise from sin to obedience here; being like our inability without converting grace: to rise from death to life there. That is called humiliation; this humility. In the Work of humiliation which is before faith, the soul seeth that as it is nothing, so it can do nothing without Christ. Poverty of spirit in the regenerate, Matth. 5.3. hath its proportion to poverty of spirit in the irregenerate, Luke 4.18. Revel. 3.17.

Thirdly, Such a soul must expect unsettling's, and as it were an after-bondage, before it cometh to be settled, and attain assurance of its salvation. Whereby God doth two things.

1. Take off the Soul from its carnal confidences: for the less measure of experience of a lost estate before faith, the greater measure of carnal confidence, and less measure of sensible dependence upon Christ after faith, until this cure.

2. God hereby provideth further for his own glory, by causing the soul to magnify the Law, to condemn sin, judge itself, and exalt grace in such a degree, as a kindly preparatory work disposed to. Assurance of salvation presupposeth, and the want of a kindly preparatory work, until now eclipsed.

Many darken, if not hide from themselves their experience of a preparatory work, by unwarrantably fixing their conversion to such a time: Whence notwithstanding upon just examination, they cannot deny the substance of preparatory work to have been; and the effects of saving grace to be in their souls; yet, they owning no work for preparatory work which was not wrought before; nor any work for converting work, which hath not been wrought since such a time: they cause much unsettledness, and uncomfortableness unto themselves.

'It is the duty of all that live under the Gospel to be converted unto God, and it is the duty of all that are converted to know they are

converted; but we are nowhere commanded, to know the time of our conversion. If upon better light than formerly, we cannot find that to be conversion, nor consequently that we were converted at that time which we were wont to reckon from: yet, if we find the works of God fore-going, and accompanying conversion; to have been, and to be in our souls; it is our duty to bless God, that we are converted, and not groundlessly to afflict ourselves about the time of our conversion.

To tell (saith Master Pemble) the month, day, or hour, wherein they were converted; is in most converts impossible in all, of exceeding difficult observation: though I deny not (saith he) but the time may be in some, of sensible mark.

## **CHAPTER VIII.**

Whether there be any saving Qualification, before the grace of faith, viz. Any such Qualification whereupon salvation may be certainly promised unto the person so qualified.

The Ensuing Discourse in answer to this Question

1. Explains the terms thereof.
2. Recites various judgments concerning it.
3. Propounds Arguments against ascertaining Salvation to any such qualification.
4. Endeavoureth to satisfy the more considerable Arguments of the contrary minded.
5. Annexeth two Queries.

Qualifications are gracious Dispensations whereby the soul is in some measure rendered a more capable subject of faith, or conversion: and these dispose the soul thereunto, either more remotely, as the remainders of the Image of God in man after the fall; which is called the grace of nature: or more nearly, as the common works of the Spirit, by the Ministry of the Law and Gospel: these last properly come under the name of common supernatural grace, and are usually called preparatory works.

The Notion [Preparatory] is also carefully to be distinguished: Works may be said to be preparatory, either in respect of God's ordinary Dispensation: so, those dispositions which qualify the soul with a greater Ministerial capacity, in order to conversion; are to us preparatory in the judgment of charity in all, and but in the judgment of charity in any. Or in respect of God's intention; whence he purposeth such a work as a means to, and a part of the way unto conversion, afterwards to be wrought by him. So, in the Elect unto God, they are preparatory really: but unto us only (as they are also in the Non-elect) in the judgement of charity. Because in that which is known they are alike, and that wherein they are not alike is unknown.

Briefly, Preparatory Work, is so; really, or in the judgment of charity only. To God really, as concerning his Elect; to man in the judgment of charity only, as concerning any.

Notwithstanding because we know that such who are not elect, are partakers of this common work, and who are the Elect whom God will not forsake in this common work (as justly he may do all) we know not, until faith: and because we are to hope concerning all in whom we see them wrought (and to endeavor in the use of means accordingly,) that God will not leave the soul here, but that he will graciously proceed to the ingenerating of the grace of faith, in his accepted time: yet, being ignorant of his intent, we can but hope concerning any. Hence to us they are preparatory in judgment of

Charity in all, whether Elect, or Non-elect; and not in judgment of Certainty in the Elect themselves before faith.

Saving Qualifications, are taken either properly, and formally; for some effect of special grace (such as are the gifts of the Spirit in Vocation, Union, and Communion, all flowing from election) having according to the revealed Dispensation of God, that necessary and infallible connection with Eternal life; whence salvation may be certainly promised to the person so qualified.

Or, Saving Qualifications are taken improperly: First, Causally, viz. instrumentally; for the external means whereby a saving work is wrought: so that act of hearing the Word, by which faith is begotten in the heart, is called saving. 2. In respect of the purpose of God, and so all previous dispositions, intended by God as preparative unto a saving work, afterwards to be wrought by him, are by some called saving But we are to know that a saving work in the two last senses, (neither being saving properly, nor having a personal promise of salvation made thereunto, and therefore indeed is no saving work) falleth not under the compass of this question.

By Faith we are to understand the Faith of God's Elect, which we ordinarily call justifying, or saving Faith.

Concerning the variety of judgments, touching the relation that qualifications before faith have unto conversion: Some err on the one hand with the Enthusiasts, not giving them their due; by denying any preparatory use of them: more on the other, by giving them too much: we all being prone thereunto, by reason of that legal self, the remainders of which are yet dwelling in us; Albeit we take so much from Christ, as we overgive to them: whose differing tenets together with their gradual aberrations from the truth, and defections even unto the Pelagian heresy, it may not be unprofitable in this place to take a brief notice of: beginning with the last.

Pelagius affirmed that man merited grace by the Works of Nature.



The Missilienses (by Prosper called the relics of Pelagians, and commonly Semi-Pelagians) affirmed that man by previous dispositions, performed by the strength of nature, obtained grace as a reward.

The Papists teach, That there are certain pre-requisite and preparatory Dispositions, that merit the infusion of grace and justification (which to them is the same, and more then conversion is with us) with the merit of congruity.

The Arminians tax the Orthodox, for asserting all acts before faith to be sin; and teach that there is in a man not regenerate (that is without faith) a hunger and thirst after righteousness, a hatred of sin, and such other like acts, which ought to be accounted acceptable unto God, unto the communicating of further grace: that to all such God giveth sufficient grace to believe; and leaveth it in the power of such a soul, whether it will believe, or not.

Others (with whom the fore-mentioned are not to be named) reverend, learned, judicious, and pious (though they justly abhor the tenets of the fore-mentioned, yet) seem to teach, that there are some qualifications before faith that are saving, whereunto faith and salvation may be ascertained. This tenet (religiously premising all due reverence, and high esteem in the Lord unto the persons,) This discourse, (I hope in the Spirit of Christ) craveth leave to examine, and also to propound the following considerations for the negative; always asserting, That it is our duty to encourage orderly to the uttermost to believe in Christ, and to hold forth the increase of hope, according as the preparatory work doth increase: yet, not so far as certainly to promise faith or salvation, or to deny, yea, or not to teach the soul before faith however qualified, to be the object of, and to lie under the *si credideris*, that is, the *If you believe*, of the Gospel. So, as it remains a truth, concerning the Soul, yet without faith (however qualified) that if God showeth it mercy, it is free and mere mercy; if he doth not show it mercy, he doth it no wrong: and that his purpose to show, or not to show mercy thereto, is yet unrevealed.

Texts of Scripture against ascertaining Salvation to any qualifications before faith.

Mark 16.16.

He that believeth not, shall not be damned.

John 3.34.

He that believeth not the Son, shall not see life: but the wrath of God abideth on him.

Rom. 14.23.

Whatsoever is not of faith, is sin.

Heb. 11.6.

But without faith, it is impossible to please God.

2 Cor. 13.5.

Examine yourselves whether you be in the faith, prove your own selves: Know you not your own selves, how that Jesus Christ is in you, except ye be Reprobates.

John 5.12.

He that hath the Son, hath life, and he that hath not the Son, hath not life.

John 15.5.

For without me, you can do nothing.

Rom. 8.9.

Now if any have not the Spirit of Christ, he is none of his.

Mat. 7.17, 18.

Even so, every good tree brings forth good fruit, but a corrupt tree bringeth forth evil fruit; a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

Mat. 12.33.

Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt.

1 Cor. 13.2, 3.

And though I give my body to be burned, and have not charity, it profiteth me nothing. Which charity they that are without justifying faith, have not, it being the effect thereof.

Gal. 5.6.

For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

Rom. 8.2.

For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin, and death.

To assert the death of sin, before the in-dwelling Spirit of Christ Jesus, is to assert the effect before the cause. So of the Scriptures, the Arguments follow.

Arg. 1. To promise salvation before faith, and consequently before Christ, holds not correspondency with the rest of God's Dispensation of his Acts of grace: who so orders the administration thereof, as that Christ may have the preeminence in all things: Which appeareth by the following induction of some particulars. God his love to his; viz. Election is in Christ, Ephes. 1.4.

The Meritorious Procuring of the effects of this love to be applied, viz. Redemption, was wrought by Christ.

In the first actual application of this Love by effectual Vocation, the Soul passively receiveth Christ by the infused grace of faith: for unto Dr Ames (putting the Souls passive receiving of Christ before the active) I fully consent; and conceive it manifest, that the nature and very form of faith, consisting in receiving of Christ; it thence followeth, that if the Soul acting faith (that is, by the second act of faith) receiveth Christ actively, then by the grace of faith (viz. by the first act) it receiveth Christ passively.

If then God's Love to his be in Christ; the meritorious procuring the effects of this Love to be applied, be by Christ; the first actual application of this Love, be the receiving of Christ: judge, whether it be agreeable to that administration, which giveth unto Christ the preeminence in all things, that the revelation of this Love (which is clearly implied in a personal and certain promise of Salvation) should be before him, without him, and so applied unto the Soul, where he is not; and not rather suspended, and waiting upon his presence, as an honor to his actual coming, and a peculiar favor to Believers that have received him.

That Proposition which is repugnant to part of the scope of the Gospel, which is to make Christ as acting in the way of his special grace to be all in matter of Salvation, and man without Christ (however qualified) to be nothing in that respect, is unsound.

But this Proposition, asserting some saving qualifications before faith, is such. Ergo.

If it be said, The Asserters of such qualifications acknowledge them to be from Grace, and from Christ; I answer, That is not enough to acknowledge such qualifications to be from God, or Christ, or Grace; except it be in such a way, namely, of his peculiar grace; viz. from God according to Election; from Christ as Mediator, and the

designed Head of his Church; and consequently from his special grace. The Reason is, because all things and all grace (common and saving) are from God and Christ, but not in the same way.

The not distinguishing of Grace into common, and special or saving, troubles the understanding of the friends of Grace, obscures the Doctrine of Grace, and advantageth the Enemies of Grace: Without it Pelagians, Semi-Pelagians, Arminians, Papists, and Orthodox, are all confounded together, for all acknowledge Grace.

To the Papist (apologizing for himself, that he ascribes all to the praise of God) Perkins answereth, So did the Pharisee, Luke 18.11.

We deceive ourselves, in thinking we ascribe unto God, if we do not ascribe unto him in his own way.

This one thing I desire the cordial Reader would weigh, viz that the Satisfaction of Christ undertaken for us sinners, could not have availed, if there had not been some foregoing conjunction between us and Christ; namely, such, whereby he was designed of God, that he should be the Head of the Body whereof we are member.

All saving blessings are said to be communicated unto us from Christ, as in a Head.

Cain (saith Junius) was not partaker of a Savior as a Savior, neither is any ungodly man partaker of him.

Man is no partaker of a Savior, but of the works of a Savior; but the faithful are not only partakers of his works, but also of the Savior himself. Junius.

If it now be said (for else I see nothing here that can be said) that these saving qualifications before faith are effects of Election, and from Christ as acting in the way of his special grace; that Reply shall receive its Answer in the next Argument.

Unto the person in whom there is no other qualification but that which is common (viz. such as may be found in a Reprobate) Faith and Salvation cannot be ascertained.

But in an elect person, yet not a Believer, there is no other qualification then what may be found in a Reprobate.

To make good this Argument, let us, 1. Show the ground of the distinction of special or saving, and common grace. 2. Clear the terms. 3. Confirm the Minor; viz. that in an elect person, yet not a Believer, there is no other qualification then what is the effect of common grace.

The term Grace is used for common grace, Rom. 12.3, 6. Ephes. 3.8. 1 Pet. 4.10. for saving grace, Ephes. 2.8. and elsewhere frequently, upon which places and texts equivalent (besides the general consent of Orthodox and learned Writers) that distinction is sufficiently founded.

Common grace is that which those that are not elected, may be and often are made partakers of.

Special or saving grace is that which floweth from Election as an effect and argument of Election, and proper to the Elect.

No effect of Election is before effectual Vocation, of the very form whereof is the grace of faith.

Where is no life, there is yet no effect of Election; therefore no other but common grace. But where there is no faith, by which the Soul receiveth the Son, 1 John 5.12. there is no life: Therefore where there is no faith, there is no other than common grace.

The person who notwithstanding any qualification wrought in him, is yet nothing in point of Salvation, is partaker of no other then common grace.

But every Soul (however qualified before faith) is nothing in point of Salvation: because the Soul that is without faith, is without love; and the Soul that hath not love (however qualified) is nothing, 1 Cor. 13.2.

Until faith the Elect are children of Wrath, even as others, Ephes. 2.3.

Vocation is the first act of Election, which springeth up or is exercised in man himself, whence also it is that Vocation and Election are sometimes taken in the Scripture in the same sense altogether. - Ames.

Calling is the first act of divine Mercy conversant about miserable men. - Dr Twisse.

Effectual Calling is the first Mercy. - Mr. Rutherford.

Before Vocation all are said not to have obtained mercy. This is to be understood of effectual Vocation, whereby in time Paul was made another man. - Chamier.

That Proposition which will not stand with Christ's method of preaching the Gospel, is not good.

But this Proposition, ascertaining Salvation before faith, will not stand with Christ's method of preaching the Gospel, Mark 16.16. Therefore.

That very Proposition, which the Holy Ghost calleth <H&G>, the Gospel (viz. Whosoever believeth shall be saved) is formally an indefinite Proposition; offering Salvation indefinitely, and generally unto all upon the condition of believing; not definitely, particularizing and describing the persons and subjects in whom this qualification shall be wrought.

The Gospel propounds Salvation unto the Elect, and non-elect yet unbelieving, (not revealing Election or Reprobation in particular;)

so, as it is not only a truth, That it is the duty of everyone that hears the Gospel to believe, and that whosoever believeth shall be saved; but also it ministers equal hope unto all (answerable to their preparatory proceeding) of believing, and being saved.

The Gospel holds forth Salvation before faith indefinitely, not definitely; generally, not particularly; conditionally to everyone, not absolutely unto any one: it so giveth hope of Salvation to every hearer, as it assureth none of Salvation but the Believer.

This further appears, in that an indefinite Proposition is (logically) resolved into a Categorical, and a connex-singular. Hence this indefinite Proposition, Whosoever believeth shall be saved, containeth a Command, and a singular or particular-conditional Promise: The Command, Believe; the particular-conditional Promise, If you believe you shall be saved; which conditional promise manifestly implied, Mark 16.16. John 3.16. is elsewhere formally expressed, Revel. 3.20. So that to preach the Gospel according to Christ's method unto one without faith, which is to offer free Salvation by Jesus Christ to every creature, viz. to every perishing sinner that heareth it whether man or woman, upon the condition of believing in Christ, is to preach it with a Command, and a conditional Promise. Thus, Believe; If you believe you shall be saved: not with a Command, and an absolute personal Promise: Thus, Believe, for 'tis certain you shall believe, and be saved. So to do, were,

1. To deny Faith to be the first, and firstly-formal condition of the Gospel, by placing parting-withal, or some other saving qualifications, before it.

- 2 To alter the method of the preaching of the Gospel, from, Whosoever believeth shall be saved, to, Whosoever parteth withal, or hath some other like qualification, shall be saved.

3. To preach part of the Decree sc. Election in particular, before the Gospel.



Arg. 5. If it be a truth concerning every unbeliever (however qualified) that if Christ showeth them mercy, it is free and mere mercy; if he doth not show them mercy, he doth them no wrong: then there is no certain personal or particular promise of mercy (under which Faith and Salvation, and every spiritual blessing in heavenly things is contained) made unto any unbeliever.

But it is a truth concerning everyone yet not a believer, (however qualified) That if Christ showeth them mercy, it is free, and mere mercy: if he doth not show them mercy, he doth them no wrong, Rom. 9.15, 16. whereby showing mercy, understand (though not only) effectual vocation; viz. the creating of the grace of faith, whereby the soul is made a believer, and actually one of God his people, 1 Cor. 7.25. Rom. 11.30, 31. 1 Pet. 2.10.

Arg. 6. No one whilst he is in such a condition, wherein whilst he continueth, it is impossible to please God, can be ascertained of salvation: But every unbeliever (however qualified) whilst an unbeliever, is in such a condition, wherein it is impossible he should please God, Heb. 11.6. Therefore no unbeliever (however qualified) can be ascertained of salvation.

Arg. 7. All those, who are in such a condition, to which the Scripture speaks wrath, certainly, viz. that they shall be damned: unto those (whilst such) the Scripture doth not promise salvation certainly.

But every unbeliever, in that he is yet dead in trespasses and sins, Ephes. 2.1. is in such a condition, to which the Scriptures speak wrath certainly, Ephes. 2.3. Mark 16.16. Therefore.

Arg. 8. That Proposition that affirmeth salvation to be personally ascertained, unto them who are in such a condition, wherein the Scripture pronounceth them to be under the Law, Rom. 7.6. under the Curse, Gal. 3.13. under sin, Rom. 11.32. is not sound: Otherwise the Scripture should curse and bless: speak life and death to the

same person in the same condition, and consequently contradict itself.

But this Proposition ascertaining salvation to some qualification before faith, affirmeth the Scripture to ascertain salvation unto them, who are in such a condition, wherein the Scripture pronounceth them to be under the Law, the curse, and sin: for such is the condition of everyone before faith under the Law, Rom. 7.6. Under the curse, Gal. 3.13. Under sin, Rom. 11.32. Therefore.

Arg. 9. No Proposition ascertaining salvation unto such a qualification which is a sin, is good.

But this Proposition, ascertaining salvation unto such a qualification as is performed by one without faith, is a Proposition ascertaining salvation unto a sin: Therefore.

Meer restraint from sin, is not sin; but the unbelievers restraint from sin, is sin: his best actions are painted sins, because his person not being accepted, his action cannot be accepted, and self is predominant.

The best works of an unbeliever (what common grace soever be found in them) are sins for the reason before mentioned.

Good works of believers, though they have sin in them, yet they are not sins: because their persons being accepted, such actions of theirs wherein grace is predominant are also accepted in the Righteousness of Jesus Christ.

Hence the very parting with sin that is before faith, is a sin.

Arg. 10. No Proposition ascertaining salvation unto a work, or as it were unto a work, to speak proportionably to Apostles Phrase, Rom. 9.32. is good.

But this Proposition ascertaining salvation unto a qualification before faith, is a Proposition ascertaining salvation unto a work, or as it were unto a work: Because no action performed by an unbeliever can be an act of faith, their best actions must either be acts of faith, or not of faith; therefore works, or as it were works.

A Promise of salvation made unto a Work (though not for a Work) in any person before faith is legal. Because the person that is without faith, is under a legal state. Therefore all his actions proceeding from him in that estate, must needs be legal. So of the Arguments, the Authorities follow.

The first Effect of Predestination is Christ himself, dwelling in our hearts by his Spirit, as a Mediator, and Savior.

The Elect before they are called to Christ, can never be certain of their Election. - Zanchi.

He speaks too indistinctly, who promises certainty of salvation unto men: we more considerately, who promise it only to believers. - Chamierus.

To whom doth the Promise oblige God, except it be unto him who receiveth it by faith?

God will have us to determine that we are elected, but this we cannot do without faith, and repentance. - Ursin.

For we teach that no man before conversion unto Christ can without open injury to God determine whether he be elect, or reprobate. - Polunus.

The confidence of grace in all believers is properly built upon such a Syllogism. He that believes in the Son of God hath remission of sins, and Eternal life. I believe in the Son of God. Therefore I have remission of sins, and Eternal life. - Pareus.

To conclude, we deny any such disposition, or preparation, which precedes faith, to be previous, whereunto a certain promise of this gift; viz. repentance, is made of God, seeing whatsoever is not of faith, is sin, Rom. 14.23. And without faith, it impossible to please God, namely unto Salvation, Hebr. 11.6. so as unto man however now disposed this grace is undue, seeing in this disposition whatsoever it be, man is guilty of condemnation. - Leyden Professors.

Of such faith (namely concerning the certainty of Salvation) we sufficiently understand, that the subject is only a Believer of competent understanding. - Rivet.

Without faith in Christ man abides in condemnation.

The privilege concerning the certainty of the subject touching perseverance, is indulged not unto a few, but unto all Believers, attributed unto them as Believers; and we aver it to be proper to them after the fourth manner. - Britain Divines.

Faith is a condition, faith therefore being put, the promise particularly applied ceaseth to be conditional, and becometh absolute.

The promise of Salvation, as it is made to man a sinner, is conditional, but as it is made unto the Believer, it is absolute, because it supposeth the condition required.

By this Proposition, If you believe you shall be saved, it is not signified that God willeth either faith or salvation unto him to whom it is so declared, more than unbelief and death, seeing he addeth together therewith, If you do not believe, you shall die.

Preparatory works are not dispositions, having always a necessary or certain connection with the form to be introduced; they are not so proportioned unto regeneration, as any degree of heat produced by the fire in the wood hath itself unto fire, but they are material

dispositions, which make the subject more capable of the form to be introduced; as the dryness of the wood hath itself unto the fire.

Who will make it good that these material dispositions (of which we speak) have a certain connection with regeneration. – Dr. Ames.

No man can promise to himself certainty of faith, unless he prove out his faith by sanctification. - Wollebius.

Though salvation be propounded to be obtained upon the condition of faith, yet faith is not propounded to be obtained upon the condition of anything to be performed before it, that so we may attain faith.

The cause why the definitive Decree of God is propounded indefinitely in the Gospel, is, that so the salvation of men might be undetermined unto them until they believe. - Dr Twisse.

Salvation is in suspense unto men until they do believe. - Idem.

The vessels of mercy at least of the first (which I, saith Mr. Rutherford, believe to be effectual Vocation, not Election) although in God's secret Decree they are such designed men, and determined by name, and most especially; nevertheless there is no special determination in the Scriptures; for it is nowhere written, Do this, and thou shalt be effectually called.

Believers only are bound to gather the intention of God, and the eternal Decree concerning them by name.

There is no consolation unto the Elect before faith. - Mr. Rutherford.

The Promise (saith Dr Preston) is made to the coming, and not to the preparation.

Elsewhere the same Author mentions parting withal (to use his own words) amongst the afterclap conditions, that is. such conditions as

are required of the Soul after the match is now made, that is, after faith, as you may see plainly in the place.

Obj. 1. To be dead to the Law is a saving qualification.

But Rom. 7.4. we are said to be dead to the Law, that we may be married unto Christ. Ergo. There seemeth to be some saving qualification before faith.

Answ. This Text, in that it seemeth to occasion the most considerable Objection, calleth for the more diligence in the clearing of it. The Apostle, in answer to an Objection made in the person of the believing Romans (against the great service of yielding of themselves unto God by obedience, whereunto they were exhorted) taken from the fear of the dominion of sin, Chap. 6. verse. 14. having encouraged them with an unanswerable and assuring Argument taken from their present condition; 1. Negatively, for you are not under the Law: 2. Affirmatively, but under grace, in the same verse. He (having also in the following part of the Chapter provided against the abuse of the latter part of his Answer, by removing an abominable Inference, erroneously gathered therefrom, verse. 15.) in the beginning of the seventh Chapt. resumeth the first, that is, the negative part of his Answer, concerning their not being under the Law; illustrating and carrying on his argumentation, by way of comparison, fetched from the example of marriage, obliging the wife unto her husband during the term of his life, and no longer.

In this Comparison the Law (that is, the dominion of the Law) is compared to the husband, the Soul unto the wife; its two parts you have thus. The first part of the Comparison or Proposition: The wife freed from the dead husband, she being freed is married unto another, being married she bringeth forth fruit. The second part of the Comparison or Reddition: The Soul dead to the Law (that is as much as freed from her dead husband,) the Soul freed is married unto Christ, the Soul married unto Christ bringeth forth fruit unto him.

Where observe the Apostle, notwithstanding the matter in framing the Comparison rather led him to say [the Law being dead,] as appears upon the comparing the first, fourth, and sixth verses; yet (the sense remaining the same) he rather useth this phrase [we being dead to the Law,] the better to decline (as judicious Interpreters conceive) the offense of the Jews, who being over-addicted unto the Law, would more difficulty have endured that phrase, of the Law being dead.

From the two first members of the Reddition, the Objection ariseth thus: If in the order of our spiritual Marriage the Soul is dead unto the Law before it be married to Christ, then there is a parting with all, a cutting off from, or dying unto sin, and consequently a saving qualification before faith.

But so it is in order of our spiritual Marriage, Rom. 7.4. Therefore.

Thus we have the Objection with its rise; for the further and full satisfaction whereof; Consider,

1. By the Law in this place we are to understand the dominion of the Law over a sinner; hence it is compared to a hard and cruel Master, Rom. 6.14. to a hard or cruel husband, Rom. 7. beg.
2. The dominion of the Law hath divers acceptions in the Scripture, and is taken sometimes for that power of the Law, whereby as an occasion it provoketh and stirreth up the corruption of the heart in the irregenerate: Rom. 7.8. But sin taking occasion by the Commandment, wrought in me all manner of concupiscence. Sometimes for the accusing and damnatory sentence of the Law: Sometimes for the rigor, whereby it exacteth perfect, personal, and constant obedience, by virtue of that principle wherein we were created after the Image of God, and that for our Justification.
3. That the dominion of the Law in the first sense, namely, that power of the Law occasionally and by accident to provoke and stir up sin in the irregenerate, is the dominion intended in this place, is

manifest, Rom. 7.5, 8, 9. and Chap. 6.14, 15. from the joint consent of Interpreters, that the Law is to be taken in the same sense in both these places: It cannot be interpreted of the dominion of the Law in either of the two last senses. That dominion of sin, which death unto the Law here mentioned freeth us from, is the dominion of the Law here intended: But the death unto the Law here mentioned, freeth us from the dominion of the Law in the first sense, as we saw in the Texts last cited, but not from the dominion of the Law in the two last senses; because the death unto the Law here mentioned, precedeth union, [dead unto the Law, that we should be married unto another,] and union precedeth Justification: But freedom from the dominion of sin in the two last senses follow union; the first of them supposing, the second presupposing Justification. But in this place 'tis spoken of the mortification of sin, and righteousness inchoated in us by the Spirit of Christ: Neither is the dominion of sin here looked at, as it is imputed, or not imputed, but so far forth as corruption beareth or doth not bear sway in us.

4. To be dead to the Law in the first sense, is for lust to be so mortified, that it cannot take occasion to sin from the restraint of the Law; it is to be freed from the reigning power of sin, Rom. 6.7. which grace is given in Vocation, and is called habitual Mortification; we die to the Law in the two last senses in Justification. That Text, Gal. 2.19. signifieth, saith Pareus, a little otherwise, viz. to renounce the righteousness of the Law.

This Text then rightly understood, affirmeth that which none denieth; namely, that a Believer is dead to sin, before Marriage-union between Christ and the Soul; that is, before the act of faith: for Marriage-union is not without the act of faith on our part; which also is acknowledged by them with whom this discourse argueth: But it doth in no case affirm (which must be carefully attended to) that we are dead to sin before the grace of faith. The death of sin is in order after the grace of faith in Vocation. The infusion of faith and grace infers the death of sin, the immediate effect thereof: as the income of life, expelled death in the Shunamites child, 2 King. 4.



The Sum is, That before our Marriage union with Christ, (I mean before in order of nature, not in time) there is, first, The grace of faith. 1. The death of sin. 3. The act of faith, and this last according to your own grant; before the act of faith, is both the grace of faith, and the death of sin: Before the death of sin, is the grace of faith: Before the grace of faith, nothing that is saving.

Obj. 2. Matth. 13.44. Selling all, is placed before buying: But by selling, we are to understand parting with sin; By buying, believing. Therefore there is a saving Qualification; viz. Selling of all, or parting with sin, before faith.

Ans. In answer to this Objection, it will be convenient, First to distinguish the terms, viz. selling of all, or parting from sin: which may be applicable and useful for the resolving of sundry other occasional objections: and afterwards speak to the Text.

The souls selling of all, or parting from sin, is either before faith, viz. Preparatory, or Legal: so called, not always from the means, (namely, the Law) by which such a parting with sin is wrought, but also from the state of the soul, still continuing under the Law: notwithstanding any Gospel-work. And it is nothing else but such a measurable conviction of the impotency and unprofitableness of all lusts, and carnal confidences, which the soul before counted gain: as that now it letteth them all go as loss; so far, as it ceaseth to live upon them any longer, Rom. 11.24. Philip. 3.8. Matth. 18.25. Luke 15.14, 17. It is the same in effect with a lost estate. This preparatory parting from sin, is either external, consisting in the conforming of the outward man unto the practice of known duties; and the restraint of the outward man from known sin, Philip. 3.6. 2 Pet. 2.20. Or Internal; consisting in the legal restraint of the inward man from sin, (for this Restraint being understood savingly, and properly; is in appearance only, but not in truth: whether to ourselves, or others) together with such spiritual gifts, and enlargements, as are wrought by the common Gospel-work of the Spirit. Or else the souls parting with sin, is after faith, viz. saving, which is threefold.

1. Habitual, namely, the death of sin, or destroying of the body of death, Rom. 6.6. Chap. 7.14. which is wrought by the infusion of the Spirit of life in Vocation; herein the soul is passive, it being the immediate effect thereof; as the in-come of life was the expelling of death in the Shunamites child: Or as the cessation of darkness is the effect of light coming into the air. Here is the cessation of the reign of sin.

2. Repentance; viz. Evangelical: part of which consists in sorrow for sin, as sin; and averseness from sin, as sin; in which the soul is active.

3. Mortification; which is a part of Sanctification, wherein the soul is also active.

The Distinction premised, the Text remains to be spoken to, which being a parable, it is seasonable in the interpretation thereof, to make use of that generally received, and commanded Rule: viz.

That the principal Scope is to be attended; the Metaphors not to be urged above what is consonant to other Scriptures, where the same truth is taught in proper and simple terms.

Calvin, Cartwright, Junius, Chemnitz, Piscator, Pareus, in their Commentaries upon the place, seem not to understand conversion to be the Scope of this Parable: but rather, that it intends the constancy of such, who are already converted in the profession of the truth of the Gospel: though they should be called to suffer the loss of all, yea, of life itself, in testimony thereunto.

But be it supposed, That Conversion is the Scope of this Parable, and so the main intent thereof to be, that the soul must part with all that maketh it preparatorily incapable of believing, before it can believe: yet selling of all, is to be understood of a preparatory, not of a saving selling of all.

1. Because Selling preparatorily, fully answereth the Scope of the place.

2. Because Selling savingly, is the act of a living spiritual man, (which none can be without faith) as selling civilly is the act of a natural living man.

Add hereunto, That it being supposed, that by buying we are to understand the first act of faith, wherein the soul is active; and by selling all, a saving parting with sin (which yet with due submission to better Judgments, appeareth not to be the true meaning of the place) yet even this interpretation, concludes only a saving selling of all; or parting with sin before the act of faith (according to the sense of the distinction, and as you may please to see therein) which is not the matter here controverted: but it doth not conclude any saving selling of all, or parting with sin, before the grace of faith, which is the question.

The Sum of this Answer is: The Text (in that it is a Parable) through our infirmity, is the more apt to suffer by a mis-interpretation. If it be taken in the first sense (according to the Commentators above-mentioned) it concerns not the question. If taken in the latter sense, whether selling of all, be interpreted preparatorily, or savingly, it doth not conclude the question: that is, It doth in no sense hold forth a saving parting with sin, before the grace of faith.

Obj. 3. Salvation is promised unto hungering, thirsting, poverty of spirit, seeking, repentance, &c. which are qualifications preceding faith: therefore salvation may be promised to some qualification before faith.

Ans. All Objections raised from these, and the like promises, (whereof there are many in the Scriptures) may receive a full answer, by the right application of the distinction of qualifications into Preparatory, or Legal; which go before faith: And Saving, or Evangelical; which follow faith: intimated before in the beginning of

the Answer to the second Objection: Accordingly, there is a Poverty, Luke 4.18. Revel. 3.17. A Hunger, Luke 15.14. Isai. 65.13. A Thirst, Isai. 65.13. A Seeking, Luke 13.24. A Repentance, Mark 1.15. Matth. 27.3.

All without faith, and (in judgment of charity) before faith: viz preparatory poverty, preparatory hunger, &c.

And there is a Poverty, Matth. 5.3. A Hunger, and Thirst, Matth. 5.6. A Seeking, Matth. 7.8. James 1.6. A Repentance, 2 Cor. 7.10. After faith, viz. a saving poverty of Spirit, a saving hunger, &c.

To this effect, Ames distinguisheth thirst, into a thirst of total indigence, Isai. 65.13. And into a thirst of partial complacency, 1 Pet. 2.2. The like both he and others teach concerning Repentance.

Wheresoever any of these, or the like qualifications are mentioned in the Scripture, which Salvation ascertained by promise, to the person so qualified; such qualification, or qualifications, are saving; not preparatory: Let one instance (throughout the whole Scripture) be produced, and evinced to the contrary.

Obj. 4. Matth. 18.11. For the Son of man is come to save that which was lost. Here Salvation is promised to those that are lost; but the lostness in this place mentioned precedes faith; therefore this lostness seems to be some saving qualification before faith.

Ans. The words are not to be understood Collectively, of all that are lost, but distributively, of the Elect that are lost; So Piscator expounds the place. Christ here speaks of his Sheep, that is, of his Elect. So is the word Sinners to be understood, Matth. 19.13. 1 Tim. 1.15. And ungodly, Rom. 4.5. Not as if Christ came to save all sinners, or that God justifieth all ungodly; but elect sinners, and elect ungodly. Christ maketh his Elect sensible of their lost, and sinful estate, before he saveth them. God maketh his Elect sensible that they are ungodly, before he justifieth them: but neither doth Christ save, nor God justify all that are lost sinners, and ungodly. This text

is to be interpreted distributively of the Elect lost, not collectively of all, nor personally of this or that man; for who are these Elect cannot be known before faith.

Obj. 5. That hearing by which faith is wrought in the soul, is before faith.

That hearing by which faith is wrought in the soul, is a saving work: therefore there is some saving work before faith.

Ans. A Saving Work is taken;

Formally, scil: for that which is saving in itself (though not for itself nor by itself) as being for the kind thereof part of Eternal life; and (by reason of its necessary connection with salvation, in respect of the Ordination of God) hath a promise of salvation made unto it.

Causally, scil: instrumentally: for the means by which a Saving Work is wrought, not for the Saving Work itself.

The Distinction premised; the Minor, scil. that, hearing by which faith is wrought in the soul, is a saving work) is denied; as laboring of an Equivocation in the word Saving: which the question means formally, but the Argument intends causally, or efficiently.

Doctor Ames (out of whom this Argument is taken) never intended it to this purpose: who (as he affirms in the same tract elsewhere; that other preparatory dispositions have not a certain and infallible connection with salvation: so) in this very place affirms, that that hearing of the word by which faith is wrought, hath [scil. to us,] no necessary connection with salvation: for who (saith he) can promise before hand that God will give faith thereby: and concludes it therefore to be saving, not formally, but causally; viz. instrumentally.

Obj 6. If in the conversion of a sinner, there be a term from which, namely sin; and a term to which, namely faith: then there must be a

departing of the soul from sin, the term from which; before it can attain unto faith, the term to which:

Ans. The In-come of grace to, and the out-going of sin from the soul, is not in strictness, to be compared unto two things, (for sin is not a thing, but a corrupt privation of a thing) succeeding one another in the same place, after the order of a local mutation properly; where one of those things must give way, by being outed from its place, before the other can come in: But the In-come of the Spirit of grace into the soul, is after the manner of a habit, succeeding in the room of its contrary privation, and in such alterations of the subject; the privation doth not first go out, and the habit then come in: but the in-come of the habit, causeth the out-going of the privation: as we see in knowledge, and ignorance in the soul; sight and blindness in the eye; light and darkness in the air; life and death in the body. Death did not first go out of the body of Lazarus, or of the Shunamites child, and then life come in: nor doth darkness first leave the air, and then light come in: but the in-come of life was the expelling of death: and the coming in of light, the expelling of  $\langle \diamond \rangle$  and so of the rest.

The alteration of the subject, from a term from which, unto a term to which; is either by way of local mutation, or by way of a habit, succeeding instead of the contrary privation. The Objection holds in alterations of its first kind, but not in the alterations of the second, of which sort is the alteration in question.

Obj. 7. Matth. 11.28. Come unto me all ye that are weary and heavy laden, and I will give you rest: Here rest seems to be promised to the qualifications; of being weary, and heavy laden, which precede faith.

Ans. Be it so, that weariness and being heavy laden (in this place spoken of) precede faith, (though all seem not so to understand it,) yet we must distinguish between the invitation of the weary, and heavy laden to come: and the promise made unto the weary, and heavy laden, if (being invited) they do come: The invitation is made

to the qualifications, weary, and heavy laden: the promise to coming. In which words (saith Piscator) he promiseth not that he will ease all that are heavily laden with their sins, but all who feeling the burden of their sin, come unto him: but this none do but the Elect which are drawn of the Father.

To this place (very probably) Doctor Preston looked, in that speech: The promise is not made to preparation, but to coming. The invitation is absolute, to all so qualified, living under the call of the Gospel: the promise is conditional, to those so qualified, if they come.

Obj. 8. These qualifications before faith are saving in the Elect, because God intends them as a means unto a saving work, afterwards to be wrought infallibly by him in them, in his accepted time.

Ans. This Objection is already answered in the distinction of the Notion [Preparatory,] in the explication of the terms: where you may please to see it. Thus to argue, is as if you should thus speak, God intends this work present, (in itself common) unto which he hath made no promise of salvation, as a means unto a further work. Saving, yet to come, unto the which he hath promised salvation: therefore, this preparatory work present, is saving. Or, as if (in other words) you should say God intends to do such a good, therefore he hath done it; God intends it, therefore he hath promised it, that is, revealed his intent; whereas the truth is, God having but intended it, therefore he hath not revealed it. Who seeth not in this reasoning, not only a Non-sequitur, but an implied contradiction.

The Event in a perfect birth showeth that God intended the formation thereof, when it was yet but an Embryo, as preparatory unto the infusion of a reasonable soul.

But none will say, This preparatory disposition of the matter for the infusion of the Soul, was the infusion of the Soul itself; nor could any man (God not having yet signified his Intent in that respect) have

ascertained the after-infusion of the Soul into such conception: It might in itself, and to us, have proved an abortion, Exod. 21.22. God's Intent, that it should proceed to a perfect birth, was only known to him; the previous disposition of the matter was therefore from the first instant to him preparatory really, but not so to us.

We must distinguish between God's Intent, and his execution of his Intent: His Intent merely causeth not any alteration in the creature, only the execution thereof causeth an alteration therein; his Intent is an immanent work, the execution is a transient work; his Intent is from Eternity, the execution thereof is in time; his Intent is himself intending (as Election is God electing,) the execution thereof is a creature.

Obj. 9. Vocation is not a sanctifying work:

Vocation is a saving work. Therefore;

Every saving work is not a sanctifying work.

Ans. Transeat. The whole argument granted concludes not the present question: The question is not Whether there be a saving work that is not a sanctifying work, but Whether there be a saving work before the grace of faith. If any (notwithstanding the doctrine of many godly learned, distinguishing sanctification into sanctification taken strictly, and sanctification taken more generally, yet) judge faith not to be a part of sanctification, they may please to consider the concurrence of our most able and godly Writers, asserting the contrary in their Disputations against the Arminians, together with the occasion of the Query, and their Arguments leading them unto the Affirmative.

It may yet haply be said, Where these qualifications are, there may be a seed of faith.

This [may be] either supposeth faith where salvation is ascertained; if so, 'tis that we defend, and yields the Cause: Or, it supposeth



salvation may be ascertained where faith is not, which hath been disputed against; and how far disproved, let the Reader judge: Or, it supposeth a middle condition, wherein the Soul neither hath faith, nor is without faith (as if faith were ex traduce ) which both the nature of faith, and the concurring Judgment of the godly Learned refuse, teaching regeneration and faith to be wrought in an instant, not successively.

To believe in Christ (saith Dr. Twisse) is not a successive, but an instantaneous motion, that is, 'tis wrought in an instant.

Query 1. What are the Inconsequence's of the affirmative Tenet?

1. It obscures the grace of Christ: For they (saith Dr. Twisse) hurt the grace of God made known in his Word, whosoever darken it, and enlarge its bounds above what hath seemed good unto God.
2. It denieth the power of the Potter over a non-believer thus qualified; and so sins against the freedom of the Sovereignty of God and Christ, in making God a Debtor of mercy before his time.
3. It is a nourisher of spiritual pride, teaching the Soul to think far more highly of itself then it ought to do, in thinking itself to be in a safe way when it is in a perishing condition.
4. It hinders the work of kindly humiliation, in exempting the Soul thus qualified from looking at itself (as indeed it ought to be) prostrate at the feet of the good pleasure of God in Christ Jesus under the [Si credideris] of the Gospel.
5. If the Soul by parting with sin, understandeth a saving parting therewith, it holdeth it under an unwarrantable expectation, teaching it to seek power to part from sin in that way ( sc. without Christ) wherein Wisdom professeth it is not to be had, which is to seek the living amongst the dead.

6. If by parting with sin the Soul understands a legal parting therewith, it is a dangerous way to presumption: thus it procrastinates the conversion of both, and troubles the kindly conversion of many: Witness their after spiritual sorrows and unsettling's for such former carnal confidences, when they come to be more clearly enlightened.

7. Notwithstanding all scruples are always religiously and tenderly to be removed, in any measure more or less questioning the work of faith, by other gracious Truths dispensed at the same time with this Tenet; yet, since no Error is a medium of faith (the Spirit of Truth refusing to mix with or work by man's untruth) if the Proposition disputed against be found an Error, it will also be found so far from being a help to faith, as that the Spirit never did nor ever will work faith thereby.

Query 2. What Encouragement doth the Gospel hold forth unto a Soul under Preparatory Work before Faith?

1. It is truth, that every such Soul may be saved.
2. The Gospel (that is, the free tender of Salvation by Jesus Christ a sufficient Savior to everyone that believes) is to be holden forth to every such perishing Soul, with a Command to believe, 1 John 3.23. and a conditional Promise in particular, If you believe you shall be saved, Mark 16.16.
3. God doth seriously invite, beseech, and charge them all to believe.
4. Their believing is a high honor, pleasure and service done unto Christ, above all the dishonor and grief that their unbelief and sin hath been or can be unto him. 'It is a greater honor unto them hereby to crown him with his Crown of Glory, then to be crowned by him with the Crown of tender Mercy.
5. That if they do believe in him they shall be saved.

6. Notwithstanding the wholesome use, even in this place, of the Doctrine of the Decree in general; yet, as they cannot make application of it in particular for them, so neither ought they to make application of it in particular against them; but to look unto their duty, which is to believe.

7. 'It is a sin for any to believe they are not elected, and therefore they shall not believe.

8. As such who live under the Gospel have a ministerial hope, Jer. 2.25. Ephes. 2.12. Heb. 3.7. Isai. 56.3. the Gentiles were far off, the Jews were nigh: so, such to whom God doth not only offer Salvation in the Ministry, but moveth upon their hearts by his Spirit, they have a preparatory hope, Isai. 55.6. Psal. 27.8. & 32.6. & 95.7, 8. Acts 2.38, 39. 2 Cor. 6.2. Ephes. 2.17.

9. According as the Preparatory Work doth kindly proceed (it admitting degrees,) so their preparatory hope (if you please by that name to let it be distinguished from the ministerial hope before mentioned) is increased, Zech. 9.11, 12. Mark 12.34.

10. The Soul measurably prepared, looking unto and thirsting after Christ Jesus, as propounded in the Gospel, in the diligent use of means, is (in respect of preparatory work) nextly disposed, and immediately called to believe.

11. There can be no Example found in the whole Scripture, that ever God forsook such a Soul, which did not first forsake him.

Self-encouragements from qualifications are Legal, and therefore please us best; Encouragements according to truth are Evangelical, and therefore will help us best. Error in itself tends not to our furtherance, nor Truth to our hindrance. Truth is a far better encouragement then Error.

That there is before faith hope in the use of means, and (ordinarily) not otherwise, encourageth unto diligence, and deters from

negligence.

That before faith there is not certainty, leaveth place for legal humiliation, and the spirit of bondage, and bloweth upon the glory of all flesh without Christ.

Hereby the Soul (however qualified) justifieth God if he showeth no mercy, waiteth under the [If you believe] of the Gospel for mercy, magnifieth God for free and undeserved mercy being made partaker thereof.

It is not an inconsiderable part of this Cause that was acted by Augustine one thousand two hundred years since (though more tacitly and in its principles) where he used that approved speech of his: We must take heed, lest (whilst we fear our Exhortation being cooled) Prayer be damped, and Pride inflamed.

That the Soul (in measure prepared) called immediately to believe, wait in the use of means, with preparatory hope, under the [If you believe] of the Gospel, for Christ, as acting by his special grace to ingenerate faith, whereby the Soul passively receives him, and whence (through assisting grace) it may (by the act thereof) come unto him, is the method of the Gospel, ought to be the direction of the Ministry, and course of the Soul; being Christ's own way, and therefore the most hopeful and most speedy way for the attaining of faith and salvation thereby.

## **CHAPTER IX.**

Of the first Object of Saving Faith.

In the Discussing and clearing of this truth, concerning the Object of Faith,

Consider,

1. What an Object in general is?
2. The Distribution of the Object of Faith.
3. What the special and primary Object of Saving Faith is?
4. The Order of Faith.
5. That it is the duty of all to believe.
6. The Difficulty of believing.
7. The Means and Manner whereby Faith is wrought.
8. Some principal Motives to believe.

An Object properly so called, is that; about which, the operation of a thing is primarily exercised: and unto which it is of itself naturally ordered, and directed. So Truth is the Object of the understanding: Good is the Object of the Will.

The Object of Faith is either universal, scil. the whole revealed Will of God, Acts 24.14. Believing all things which are written in the Law, and the Prophets: Or special, scil. the Gospel, or revealed saving Will of God: and this is either Primary, viz. God himself, Father, Son, and Holy Ghost, and Jesus Christ God-man propounded with a Command to believe, 1 John 3.23. And a Promise of Salvation to them that do believe, Mark 16.16. Or Secondary: namely, The good obtained by believing: which, because it is contained in the promises, therefore the promises are called the Secondary Object of Faith. As a Spouse is first married to the person, i.e., her Husband, before she enjoyeth any conjugal communion with him: so, we first by faith,

receive the Person of Christ, before we are made partakers of the benefits of Christ, bestowed upon believers.

Union precedes communion. God and Christ are the Object of our Faith; the Benefits following upon Christ received, are the effect and end of our faith.

The Special, Primary, and next Object of saving Faith may briefly be conceived under this Proposition; viz. Jesus Christ a Savior to all believers, and consequently unto me believing.

The Special and Primary Objects of saving Faith more largely considered, is that gracious Truth, and Testimony of God concerning Christ; whereby, he is tendered as a free, and sufficient Savior to everyone that heareth, and receiveth it: with a Command to believe, and a Promise, That whosoever believeth shall be saved.

This Proposition concerning the Object of Faith containeth in it these particulars.

1. That the Merit of Christ is all sufficient, i.e., of sufficient virtue to have saved all men.
2. That God doth seriously tender Jesus Christ, as a sufficient Savior to all unto whom the sound of the Gospel cometh.
3. That everyone that heareth the tender of the Gospel, is bound to believe.
4. That all that hear the Gospel, are Ministerially, equally, capable of believing.
5. That whosoever believeth, shall be saved.

This Truth concerning Christ, about which saving Faith is firstly, and immediately exercised, is by judicious Divines properly called the Object of Faith: the Gospel, Mark 16.15, 16. Go ye into the world, and

preach the Gospel to every creature; He that believeth, and is baptized, shall be saved. The Testimony, 1 John 5.11. And this is the record that God hath given to us, Eternal life, and this life is in his Son. The Word of Promise, and saving Faith, or the efficacious Relation of this Promise are Relates: Hence Faith is compared to a Seal, John 3.33. He that hath received his testimony, hath set to his seal, that God is true. As the impression upon the wax, answereth to the character of the seal: so faith answereth the truth of this testimony, or promise. The promise is the mouth of Christ, faith is the mouth of the souls: by this act of faith upon the object of faith, Christ and the soul kiss one another, Kiss the Son, Psal. 2.12. As also by the reflex act of faith, upon the testimony of his love by the Spirit: Let him kiss me with the kisses of his mouth, Cant. 1.2. By faith they saluted the promises, Heb. 11.13.

Here take seasonable and just notice, That Election, or God's Intent concerning his Elect in the Work of Redemption, is no part of the primary Object of saving Faith. The Rule of Faith, as it bindeth all, is the first object of faith. As the Command, not the Decree is the rule of that obedience that floweth from faith, so the Command, not the Decree is the rule of the obedience of the grace, & exercise of faith itself: for the better understanding whereof, compare that act of saith, whereby we believe in Jesus Christ, a sufficient. Savior to everyone that believeth in him (which containeth the object of faith) with the act of faith, whereby we believe in Jesus Christ, intended of God to be a Savior unto us (or believe that we are elected, or that we are redeemed, or that Christ died for us, which all with others of like nature, are the same in effect, containing somewhat of Election of God's Intent concerning his Elect, in the Work of Redemption,) and their difference will appear in respect, first, of their object.

The first propounds Christ as the actual existing cause of salvation to the unbeliever believing.

The second propounds the Intent of God, or Christ, concerning our salvation: The first holdeth out our duty, but not the certain intent of

God concerning our estate: The holdeth forth purposely the certain intent of God concerning our estate. The first holdeth forth a remedy, scil. the object to be believed in by a sinner, that he may be justified: the second holdeth forth consolation unto a sinner justified. The first is faith in Christ; the second is a faith concerning Christ.

Secondly, These acts of faith differ in respect of their subjects: the first is principally in the Will, though it be also in the understanding; the second is principally in the Understanding, though it be also in the will.

Thirdly, They differ in respect of Order: we first believe in Christ a Savior, before we can believe that God intended Christ to be a Savior unto us.

Fourthly, They differ in respect of time: The first looks at Christ, as one who is present; the second looks at the Intent of God, and Christ, which is a thing that is past.

Lastly, They differ in their nature: The first giveth us our being in Christ, or (at most) extends not beyond our being in, and union with Christ: the second is the acknowledgement of what is done.

Obj. Divines frequently teach, That Christ propounded in the simple term [Christ] neither containing truth, nor falsehood, is the Object of Faith; and not Christ held forth in a Proposition. Suppose such as is before expressed; viz. Jesus Christ a Savior unto all believers, and consequently unto me believing: or any other to the like effect.

Ans. The Object of Faith is considered two ways: either in respect of the thing believed: so the Object of faith is the thing itself (concerning which the Proposition of faith is formed) propounded in a simple term, wherein there is neither a truth, nor falsehood, as Christ; Creation, Resurrection, &c. Or in respect of the Believer; and so the Object of Faith is the thing which is to be believed, held forth in a Proposition: as, that Christ is a Mediator, and Savior, that Christ shall come to judgment, &c.



The present discourse acknowledging both considerations. I choose to speak in the latter, as being more easy to the understanding of the Reader.

The Doctrine of the Gospel taken in a limited sense; viz. for the first Objection of saving faith (which the Reader is here desired to remind) besides those particulars lately forementioned, as contained in the Proposition concerning the Object of faith, holdeth forth these remarkable truths.

1. It is such as remaineth a truth concerning everyone that heareth it.
2. It is such, the participation whereof, every hearer is in equal, Ministerial capacity of preparatory work (which is common both to the Elect and Reprobate) being alike in them.
3. It is such as that all who hear the Gospel, (preparatory work being alike) are equally bound to believe.
4. 'It is such as ministers unto Judas in case of belief, as much cause to hope in respect of the Promise, as unto John: and leaveth John in case of unbelief, in as much cause to despair in respect of the curse, as Judas; that is, notwithstanding the usefulness of the Doctrine of the Decree in general: Here is no more place for Arguments either of encouragement, or discouragement from personal Election, or Reprobation, then if there were no Decree.

Such as attests unto the formidableness and danger of the guilt of the least sin, (and also of greater sin proportionably) in the offender, whilst it testifies the greatest sins to be abundantly pardonable unto the penitent Believer: it takes away from the impenitent all occasion to presume; from the penitent all occasion of despair. Sin appears nowhere more, nor nowhere less then in the Gospel. There is a Mystery of Wisdom in propounding this part of the Mystery of the Gospel; namely: the first Object of saving Faith unto a Soul as yet not effectually called so as all, and only the pertinent truth, may be spoken without any error on the one hand, or on the other; either

concerning the Decree, Christ, the Persons called to believe, the Condition of those Persons, or Motives to believing.

Quest. How can God command them to believe, concerning whom he hath decreed that they shall not believe.

Not God's pleasure what shall be, but his pleasure what shall be our duty, together with our obligation, is the ground of the Command. There is a double necessity, either of coercion, or of infallibility. The Decree puts upon men a necessity of infallibility, not of coercion, or compulsion.

Necessity of infallibility doth not prejudice liberty. God is necessarily good, yet freely good: he is goodness itself, and perfection itself.

Man acts as freely, as if there were no Decree, yet as infallibly, as if there were no liberty. See this undeniably manifest in a disjunctive Demonstration. Thomas will either come into this room, or not come into this room; he cannot both come into this room, and not come into this room: he will do that of these two freely, which God hath decreed infallibly; The being of the Will (of whose essence liberty is) consists with the Decree of God, therefore also the acting of the Will. Liberty is the effect of the Decree; so far is the Decree from prejudicing liberty.

Quest. How can they have hope to believe, whom God hath decreed shall not believe?

Ans. Hope is grounded on God's revealed Will, not upon the Decree unrevealed, according to the revealed Will of God, every person that hears the Gospel is equally capable of believing. It is a sin for any to believe they are reprobated. We are (according to ordinary dispensation) to look at all living under the Gospel as elected in the judgment of charity. 'It is the duty of everyone to whom the Object of Faith is propounded to believe: and 'tis the duty of every Believer to believe that he is elected. We are to make use of the Decree according to the Command: that is, to sanctify God in the general Doctrine

thereof, to apply ourselves unto our duty; namely, to believe; and to forbear any particular and personal application thereof, before we do believe.

Saving Faith hath for its Object God and Christ: yet so, as we first believe in Jesus Christ God-man, a Savior unto them that do believe; and by Christ we believe in God the Father, Son, and Holy Ghost: a God and Father unto them that believe in him. For the fuller understanding whereof, these four following Propositions are to be considered, and made good.

1. That God the Father, Son, and Holy Ghost, is of the Object of Saving Faith. No man was ever saved without this faith, no man ever called upon God, but by the help of the Holy Ghost. 1 Cor. 12.3. As no man can say, that Jesus is the Christ, so neither can any man say that God is God, but by the Holy Ghost. Neither did God ever hear any man that called upon him for salvation, but for his Sons sake.

2. Jesus Christ God-man is of the Object of Faith, and therefore to be believed in. John 14.1. Believe also in me, Acts 16.31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 20.21. Testifying both to the Jews and also to the Greeks repentance towards God, and faith towards our Lord Jesus Christ. Acts 2.18. That they may receive forgiveness of sins, and inheritance amongst them that are sanctified by faith in me. We are commanded to believe in Christ, 1 John 3.23. And this is his Commandment, that we should believe in the Name of his Son Jesus Christ. By Jesus Christ, we are not to understand the divine and human nature only, but that Person that consists of both Natures; that is, Jesus Christ, God-man.

Because the Man Christ Jesus, is God: As none can be the formal, primary, and proper Object of Faith, but he that is God, faith being a part of divine moral worship, and therefore giving divine honor to him in whom we do believe: so, it is also manifest, that he that is God, is to be believed in: it being evident from the Nature of God,

that whosoever rightly knoweth him must forthwith acknowledge that he is absolutely to be believed in, according to what he reveals. They that know thy Name will put their trust in thee, Psal. 9.10.

Because as God-man he is our Savior.

This is a great part of the difference between the first, and the second Covenant. The Object of Faith in the first Covenant, was God the Father, Son, and Holy Ghost: but not Jesus Christ, God-man, Mediator. The Object of Faith in the second Covenant, is both God the Father, Son, and Holy Ghost; and Jesus Christ God-man Mediator. In the first Covenant man might have believed in God without believing in Christ: but man could never believe in Christ without believing in God. Hence Paul desires to know nothing but Christ.

Our communion is by Faith in the Son of God. Gal. 2.20. And the life which I now live in the flesh, I live by the Faith of the Son of God. Therefore, we have faith in the Son of God.

As Christ is the Object of divine Worship, Acts 7.59. Revel. 5.12. of saving Hope, Col. 1.27. of our greatest love, 1 Cor. 16.22. of our absolute service, Rom. 14.9, 18. so he is the Object of our divine Faith.

We believe both in God, and Christ.

John 14.1. Ye believe in God, believe also in me. John 17.3. And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent. So the first and third Articles of the Apostles Creed, I believe in God the Father Almighty, and in Jesus Christ his only Son our Lord.

Calvin reprehends those, as highly injurious to miserable souls, who by calling God the Object of Faith simply, in the mean while omit Christ, without whom there can be no faith, nor access unto God.

The Object of Faith is God, and Christ Mediator: we must have both to found our faith upon. We cannot believe in God, except we believe in Christ.

We in order (not in time) believe first in Christ, and by Christ in God, who by him do believe in God, 1 Pet. 1.21. From the Institution of God, I am the way, John 14.6. From the Office of Christ. he is a Mediator. There is one God, and one Mediator between God and man, the Man Christ Jesus. Extremes come not together, but by their midst. From the Nature of a just God unto a sinner. God in Christ is a tender Father, without Christ a consuming fire. Mans way to God, is by the Man God; for he is the Mediator between God and man, the Man Christ Jesus.

Christ as Redeemer is the mediate, not the ultimate Object of Faith. For we believe by Christ in God.

It is the duty of all that hear the Gospel to believe, Mark 1.15. John 3.18. John 15.22. and 16.7. 1 John 3.23.

Those that never hear of the Gospel shall not be condemned for their unbelief in refusing to obey the call thereof, but for the transgressing of the Moral Law precisely taken: i. e the first Covenant.

He to whom Christ was never preached, shall not be condemned, because he hath refused Christ: but he shall be judged by the Law, which obliged him to believe in Christ; if Christ had been preached to him.

Object. 'It is not in our power to believe. How then can God require of us that which we are unable to perform?

Sol. We are enabled in Adam to believe in Christ.

If the renewing, or recreation of us after the Image of God, according to which we were created in Adam; doth enable us also with a power

to believe: then our Creation after the Image of God, must necessarily include a power to believe.

But the renewing us after the Image of God, according to which we were created in Adam, doth enable us to believe: Ephes. 4.24. Col. 3.10. Where there was a saving power, enabling to discern the revealed Will of God, and to put confidence in him accordingly; there was a power virtually to believe in Christ. But in Adam there was a saving power enabling to discern the whole Will of God, and to put confidence in him accordingly: Therefore in Adam there was a power virtually enabling to believe in Christ. As the Faith of the Angels in the first and second Covenant differeth not habitually, so neither doth the Faith of Adam in the first and second Covenant differ habitually.

That which was implicitly, and by consequence commanded in the Moral Law, that we were some way enabled to yield obedience unto: But Faith in Christ was commanded implicitly, and by consequence in the Moral Law: by the first Precept, Faith in God is commanded absolutely; therefore not only concerning what he was pleased to reveal at present, but unto what afterwards he should be pleased to reveal. Justifying Faith is considered as commanded directly, and expressly; or indirectly, and by way of consequence. So Faith in Christ is commanded in the Moral Law indirectly, or by way of consequence. It will not be denied (saith Doctor Willet) but that this faith also (speaking of justifying faith) is commanded in the Moral Law. Because we are bound by the Law to believe the Scriptures, and the whole Word of God; for this is a part of God's Worship, to believe his Word to be true. And here it is not unworthy our observation, that though Christ were not then propounded to be believed in, yet he was included in what was revealed under the first Covenant: For that threatening Gen. 2.17. In the day that thou eatest thou shalt die: is verified, as concerning the elect in Christ; who die in their Surety, not in themselves.

If in Adam we were able to believe in Christ as our preserver from sin; and Confirmer in a state of life (had Christ then been so propounded to us) there can no reason be given why we were not able in that condition to have believed in Christ as a Savior from sin, could he have been so propounded in that estate unto us.

But in Adam we were able to believe in Christ, as our Preserver from sin, and Conserver in that estate, had Christ then been so propounded unto us: Therefore, in Adam we were able to have believed in Christ, as a Savior from sin, could he have been so propounded unto us in that estate.

The Minor is proved, by comparing Adam in innocence with the elect Angels: the Image of God in them both, being the same in kind, their abilities were the same in kind: as therefore the elect Angels by Creation, had a principle whereby they were able to believe in Christ their Confirmer, (as appears by experience in that they believed in Christ their Head and Confirmer being commanded so to do) without the inspiring of any new principle) so in like manner, had Christ been propound unto Adam in innocence, to be believed in as his Head and Confirmer therein, he by the same concreated Image of God with the Angels, was able thereby (through like assisting grace) to have yielded like obedience without a new principle inspired.

Either Adam was able to believe in Christ, or else God calling upon man to believe, requireth that of man which he never enabled him with a principle to perform; but it cannot be proved that God requireth that of man which he never enabled him to perform. Therefore, &c.

Object. Faith in Christ as a Savior from sin, and the state of innocence, are inconsistent. Therefore, Adam had not a power to believe in Christ.

Ans. This proves that Adam in innocence could not actually believe; but not that he could not potentially believe: that is, that he had not a

principle able (through assisting grace) to believe in Christ; had the propounding of him been consisting with that estate.

The cause of Adams not believing, was not through an effect of a principle enabling him thereunto, but by reason, first, of the inconsistency of justifying faith with that estate. 2. By reason of the not revealing of the Object of Faith. Adam in innocence had a principle enabling him to Parental duties, though he was never called thereunto, as also to duties of mercy and charity; which yet were inconsistent with that estate.

The Saints in glory have a principle whereby they are able to perform the duties of repentance, mortification, patience, (for sure the strength of grace is not weakened by being perfected in glory) yet is there no place for those duties in Heaven. Christ (having received the Spirit out of measure) had a principle, whereby he was able to have performed the service of repentance, and mortification: though he were not only not called thereunto, but these and the like services were also inconsistent with his estate. This is the Doctrine of the Orthodox generally, in their disputations against Arminius, who that he might prove that God is bound to give to every man power of believing in Christ, doth therefore contend that Adam (before his fall) had not power to believe in Christ.

Obj. 2. God is said to harden our hearts, and to be the cause why we do not believe, John 8.47. and 10.26. and 12.39, 40. Wherefore it seemeth not so (at least) to be our duty to believe, as that the fault of our unbelief lieth wholly upon ourselves.

Sol. For the better removing of this objection, there is need of a threefold Distinction.

1. Distinguish between unbelief, and unbelief not cured. 'It is easy to conceive, how a Physician may be the cause why such a disease is not cured: of which disease itself, he is no cause. Unbelief considered in



itself is simply a sin: Therefore, God is no way the Cause or Author of it.

2. Distinguish of unbelief not cured: unbelief not cured, is considered either Negatively, for a mere absence of faith, where the rule requireth it not to be, and therefore is unblameable: so it is in those, that never heard of the preaching of the Gospel. Or Privatively: for the absence of faith where the rule requireth it to be; so unbelief is looked upon in those that live under, or hear of the Gospel.

3. Distinguish between a Physical, and a Moral cause: A Physical cause is such a cause, as though without it the effect cannot be: yet, it is no ways bound to produce such an effect: thus the absence of the Sun is the cause of the night. A Physician is the cause why that disease remains uncured, which he can cure: but is not bound to cure. A Surgeon the cause why the issue remains unhealed, which he is not tied to heal. Thus the King not giving a pardon, is the cause why the offender is executed, whom no Law obligeth him to pardon.

A Moral cause is such a cause wherein the Agent stands by duty bound concerning the producing, or not producing of such an effect: so, as by omission of what is commanded, or commission of what is forbidden, there is a guilt incurred: so man's will is moral, therefore the blamable cause of unbelief.

God's Will is the Antecedent, not the Cause of unbelief, the abuse of man's free-will in the fall, is the cause of unbelief. Unbelief not cured, (considered Negatively) is in respect of the Will of God a physical, and unblameable effect: of a physical and unblameable cause: but man's will being a moral cause; unbelief in this sense cannot be the effect thereof. Unbelief not cured (privatively considered) is in respect of God, as a blamable Consequent, of an unblameable Antecedent: in respect of the will of man, it is a blamable effect, of a moral, and blamable cause.

In Adam having received power whereby we might not have sinned, we sinned freely.

Unbelief is the effect of our sin in Adam.

God (together with the Object of Faith) tenders us means so far sufficient to the begetting of faith, as leaveth us without excuse. We love our unbelief, and resist this means of believing, John 1.11.5.41.

Our contumacious opposition to the command of believing is the effect of our love to unbelief.

'It is then but Justice in God to leave us to our unbelief, in so doing he doth us no wrong, being free to have mercy upon whom he will.

The Difficulty of believing, appeareth in three things.

1. in the Special enmity of the heart against this duty.
2. in the Eminence of the Principle requisite to the creating of faith.
3. in the Greatness and largeness of the obedience of Faith.

1. The Special enmity of the heart against believing appeareth thus: there is no obedience that God and Christ love better, 1 John 3.23. Or that the Spirit laboreth more in, John 16.9 No obedience that either Satan, or man oppose more: Satan opposeth none more, For as the Spirit of truth leadeth unto all truth, but into none more than this: So, the Father of a lie opposeth all truth, yet none more than this. Men that finally resist believing in Christ, by so doing, do the will of the Devil, do show him to be your Father. John 8.44. Ye are of your Father the Devil, and the lusts of your Father ye will do. To this purpose there is a good use to be made of Zanchi's Discourse, concerning the Revelation of Christ's Incarnation, and the Exaltation of the human Nature above the Nature of Angels by virtue of the Personal union: the Doctrine of the grace of Christ incarnate being that truth (or at least contained in that truth) whereof Christ speaks,

John 8. in which the Devil abode, but hated not from the beginning. Many Divines are conceived probably to think, That Christ was not only set for the fall and rising again of many men, but for the fall and standing of the Angels.

Man opposeth no truth more, John 5.40. And ye will not come unto me that you may have life. What is said of the Jews, Rom. 11.28. is true of all, As concerning the Gospel they are enemies. A formidable curse whereby the soul is smitten with an enmity against the Gospel of Blessedness. The Gospel of Christ is a Doctrine of Contradiction, Luke 2.34. Behold this child is set for the fall, and rising again of many in Israel, and for a sign that shall be spoken against. A stumbling stone, Rom. 9.32. A rock of offense, 1 Pet. 2 8. A Doctrine of foolishness, 1 Cor. 1.23. If he shall be in danger of hell fire, that saith unto his brother, Thou Fool, What danger shall he be in, that upbraideth the Gospel with foolishness? They put it, viz. the Word of God, i.e., the Doctrine of the Gospel from them, Acts 13.46. They do not only not go to fetch it, but being brought to them, they put it away from them. The Covenant of Works we could much better close with, then with the Gospel: any other Gospel command then that of believing; any other person to be believed in then Christ Jesus. John 5.43. I am come in mine own Name, and ye receive me not, if another shall come in his own Name, him will ye receive, any other way rather than the way of the Gospel, Jer. 2.36. Why gaddest thou so much to change thy way. Acts 22, 4. I persecuted this way unto the death. Grace likes no way to life so well, Nature dislikes none so much. We are not by nature so averse to the Turkish Alcoran, as we are to Christ's Gospel.

2. The Eminency of the Principle requisite unto the creating of faith: The Apostle excellently showeth, Ephes. 1.19, 20. And what is the exceeding greatness of his Power to us ward who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead: Where this truth is held forth,

1. By a Gradation, Power; his Power, the greatness of his Power, the exceeding greatness of his Power.

2. By a Comparison; the Power which God puts forth in the Work of faith, being compared unto the mighty working of his Power which he wrought in Christ, when he raised him from the dead. Now Christ dying as a public Person for the sins of the Elect, and rising again as a public Person for the justification of the Elect. It was more to raise Christ from the dead than it hath, or will be, to raise all the Elect from sin, or then it will be to raise all the dead at the last day. Hence in the working of faith in the soul, God is not only said to move the soul, but to draw it. None can come to me Except the Father which hath sent me, draw him. John 6.44. Drawing is an Act wherein the Agent putteth forth his might for us. To believe, is said to be the Work of God, John 6.29. Emphatically so called, not only because of its special acceptableness unto God, but also because he is the Efficient of it, and that with a preeminent efficacy of the Author shining forth in this Work, compared with his other works. God is able to graft them in again, Rom. 11.23. in the ingenerating of faith in Christ, and uniting of the soul unto Christ, are manifested both the inability of man, and the ability of God. Here appears the Elects malice unto Christ, and Christ's love unto the Elect: the evil of the spirit of corrupt nature, and the good of the Spirit of grace: Sarah her conceiving of Isaac, (whose birth was a figure of regeneration, Gal. 4.) was a great Work, a Miracle: Mary her conception of Christ, by the Power; i.e. by the Command, and Blessing of the Holy Ghost, was also a great Work, a Miracle: but for Christ to be formed in the soul, by believing, is a greater-Work. Christ himself the (Object of Faith) is the greatest of God's Works; the Creation of Faith in Christ, that is, to make a sinner a believer, may be reckoned amongst those that are next thereunto.

3. Concerning the Greatness and Largeness of the Obedience of Faith, consider that as in unbelief, and its consequences, there is unspeakable disobedience: So faith (besides what is formally

contained in its proper nature) hath an influence unto all new obedience.

Amongst other notable Services implied in Faith, it necessarily presupposeth these great duties.

First, The right discerning of its Object, an Act of such high contentment unto Christ, as that he professeth himself to be ravished therewith, Cant. 4.9.

Secondly, The Denial of ourselves in matter of our righteousness. Philip. 3.8, 9. Yea doubtless, and I count all things but loss for the Excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; and be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Thirdly, Denial of our own wills; As the Camel passeth through the Needles eye, so is the Will unraveled, littled, nothing'd, by being brought to faith in Christ Jesus, Mat. 19.24.

Fourthly, The Denial of our own glory, John 5.44. How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?

The Obedience of the Law was perfect, and glorying; giving glory unto man, Rom. 4.2. For if Abraham were justified by works, he hath whereby to glory, but not before God. The Obedience of the Gospel is perfect, and humble; giving glory unto Christ, that is, unto God, in and by Christ. Rom. 4.20. Abraham was strong in Faith, giving glory to God. The Covenant of Grace makes man as holy as the Covenant of Works, and more lowly.

And as Faith in itself necessarily presupposeth these high and supernatural Services, so (as was intimated a little before) hath it also in relation to the exercise of all other graces, an influence into

universal obedience. By Faith we are united to Christ, Ephes. 3.17. By Faith we are justified, Rom. 5.1. By it we perform all duties of both Tables, Gal. 2.20. By it we persevere, 1 Pet. 1.5. And lastly, By it we are saved. Ephes. 2.8.

To show the Eminence of the Obedience of Faith.

The Truth that is to be believed, is called [the Truth] John 8.44. At least as some take the place, [the Witness] That God gave of his Son, 1 John 5.10. [the Command] 1 John 3.23. And to believe, is called the [the Work] John 6.29.

No marvel therefore, if it be said, 'It is easier to keep the whole Law, then to believe: Seeing by faith we receive Christ himself, and from him legal obedience imputatively; and assisting power in our own persons practically, to fulfil all new obedience Evangelically.

Because also, there is more power required to make Adam a believer, then either to have created, or continued him in the state of innocence: wherein, had he persevered, he had fully answered the Law.

The Grace of Creation (confirming grace being superadded) sufficed to that: the Grace of Redemption is requisite to this. God's pleasure was enough without any cost for that: but this, besides the good pleasure of the Lord, cost God his Son, and Christ his Blood; in that the Soul was a mere nothing: and so could do nothing for itself; yet (being but a mere nothing) it made no resistance: but here, besides the helplessness of a mere nothing, there is also the enmity of a most corrupt thing.

The Believer obeyeth both Law, and Gospel; we obey the Law legally in our Surety, the Gospel perfectly in our own persons; with the perfection of parts, or sincerely in this life; with the perfection of degrees in the life to come.

Believers obey the Law legally in their Surety, because in him we obey the Precept, [ Do this ] Levite. 18.5.] and satisfied the curse, [Thou shalt die,] Gen. 2.17. The believer hath satisfied the Law in Christ through faith; in whom we are endued with that righteousness which the Law requireth, Rom. 8.4. and 10.4.

Believers obey the Gospel perfectly with the perfection of parts.

The Gospel is the Law in Christ; the Rule of Righteousness is the same both in the Law, and in the Gospel, though the manner, and end of obeying are changed: the manner of obedience under the Law was by the Grace of Creation, the manner of obedience under the Gospel is by the Grace of Redemption; i.e., by the Grace of Jesus Christ.

A great end of obeying under the Law, was, That we might obtain life, as due unto us for perfect obedience thereunto, in a way of justice.

The great end of obeying under the Gospel, is thankfulness unto God for salvation by Jesus Christ, which glorifying of God in way of thankfulness, is a more effectual Motive unto obedience with a believer, notwithstanding the remainders of sin: then the obtaining of life, (and that according to order of justice) was unto Adam, though without sin: as appears by the Apostasy of the one, and perseverance of the other, through Grace.

The means whereby faith is wrought, are twofold, External, or Internal. External, scil. the Word (by divine Institution) the Instrument of Conversion: hence called the Word of Faith, Rom. 10.8. Which moveth by propounding Arguments, and by persuading, 2 Cor. 5.11. By Woing, John 3.29. By Commanding, 1 John 3.23. it is by Divines commonly called a Moral Suasion, or Moral Cause, acting only, by way of propounding the Object, (no cause properly, but improperly, and Metaphorically) it produceth not the effect, without the concurrence of the Spirit, which is the Efficient Cause.

The internal means is the supernatural saving, and effectual Motion of the Spirit, concurring with the Word of Faith, or (which is all one) with the Word of Grace: and in an accepted time, working in the soul that faith, which the Word calleth for. Hence, called the Spirit of Faith, 2 Cor. 4.13. Whence, the Moral Suasion of the Word becometh effectual by the real persuasion of the Spirit. The Word calleth upon us to believe, the Spirit causeth us to believe.

The Word calls upon us to will, and to do; the Spirit of Christ worketh in us to will, and to do; the Word commands us to be according to our duty, the Spirit worketh in us to be according to the Word. God in the Creation spake the Word, that such a creature should be; and therewithal sent forth a power, causing that creature to be according to his Word: So whilst the Angel reveals unto Mary the Conception of Christ, the Power of the Highest overshadowed her: Whence it was with her according to his Word. Luke 1.35, 38. So also, whilst Jesus cried with a loud voice, Lazarus come forth: there proceeded from him a Power, whereby Lazarus doth come forth, John 11.43, 44.

The Ministry of the Word; whether Law, or Gospel; is but a dead letter, and profiteth nothing without the Spirit. 1 Cor. 3.7. Neither is he that planteth anything, nor he that watereth, but God that giveth the increase. After all instructions, Timothy must wait, if God peradventure will give them repentance, to the acknowledging of the truth, 2 Tim. 2.25. No Oratory, how excellent soever, can prevail with the blind to see, with the deaf to hear, or with the dead to live. God is not only an Orator, but a Creator of grace.

Which notwithstanding: yet are we with diligence to attend upon God in the use of means; for though the means cannot work without the Spirit, the Spirit (ordinarily) will not work (upon subjects of discretion) without the means. Man is a reasonable creature, therefore God proceedeth with him by way of Arguments: but because man is a dead creature, therefore he must work in him that which he persuades thereunto.



The Proposition of the Word of Faith, is the External, the Operation of the Spirit of Faith, is the Internal Call; that (as was said before) is a moral Suasion, this is a real Persuasion; that a moral Cause, this a physical Cause: that commands us who are unwilling to be willing; this through its powerful Efficacy, by a real, and (as it were) a physical change of the Will: of unwilling makes us willing. By the first, God stands at the door, and knocks, Revel. 3.20. By the second, he opens the door, i.e., the hearts of his Elect, Luke 24.45.16.14. As the Word is called the Word of Faith, Rom. 10.8. And the Spirit, the Spirit of Faith, 2 Cor. 4.13. So the conjunction of both, is called the Door of Faith, Acts 14.27.

The Manner of the working of faith is irresistible, that is, it is such, Whence notwithstanding the resistance made by corrupt nature; yet, at last prevaieth over all opposition whatsoever, and causeth the effect certainly, and infallibly to follow, Jer. 24.7. I will give them a heart to know me, and they shall be my people. And Chap. 31.18. Turn thou me, and I shall be turned, ver. 33. I will write my Law in their hearts, and they shall be my people, Ezek. 36.27, 28. I will put my Spirit within you, and cause you to walk in my Statutes, &c. And ye shall be my people, John 6.37. All that the Father hath given me, shall come unto me. The Concurrence of the Will with Grace in the Work of Conversion, is subordinate, not co-ordinate; the drawing of the soul is efficacious, but not violent.

God by an Omnipotent Facility on his part, and after an experimental impossibility (in some measure at least) on our part: doth not force us unwillingly, but of unwilling, makes us willing.

Amongst many other precious means for both the obtaining, and confirming of faith, Consider,

1. The Love of God to man, (though a sinner) Tit. 3.4. 'It is not our sin which fell out after the beginning of time, that can alter the affection of God, which was before time. Those of whom the Apostle saith, ver. 3. That they were sometimes foolish, disobedient,

deceived, serving divers lusts, and pleasures, living in malice, and envy, hateful, and hating one another. When such (though not as such) God loved. God hateth sin, loveth not any as sinners, but loveth his Elect, though sinners, Rom. 5.8.

2. What Christ hath done for sinners. He hath obeyed the Law, and suffered the punishment, Rom. 5.8. And actually procured the application of grace, and reconciliation, Col. 2.15. Rom. 5.10.

Though there be many strengthless, ungodly, sinners, enemies, whom neither God loveth, nor Christ died for: yet, all whom God hath set his heart upon, or that Christ died for; either are, or have been such. If thou neither wert, nor art, nor becomest such, Christ never died for thee, 1 Tim. 1.15.

The high account which that great Preacher of Free-grace, and Doctor of the Gentiles had of this truth; to wit, That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: appeareth, in that he doth not only express a special rejoicing in Spirit; because the preaching of this Doctrine was made part of his Commission: but also in that from hence he dignifieth the Dispensation of the Gospel, with two titles, 1. The Ministry of Reconciliation, 2 Cor. 5. ver. 18. 2. The Word of Reconciliation, ver. 19. It is called the Word of Reconciliation, 1. Because it makes known Reconciliation absolutely, and actually procured. 2. Because the Ministry thereof, is the external means, whereby the Spirit worketh reconciliation in us, applieth reconciliation to us, and causeth us to receive the reconciliation applied, Rom. 5.11.

To say, Christ died for us, if we do believe: is a true Proposition, if understood in respect of the inseparable connection of the Antecedent, and the Consequent: but false, if understood in way of Causality. The vigorous grace of the Gospel runneth better, being held out thus: Christ died for his when sinners, and enemies, that they might infallibly believe.

3. The Proposition of the Gospel, (that is of Christ) with a Command to believe, and a Promise that everyone that believes shall be saved

4. The acceptableness of this Obedience unto God: as unbelief is in its manner all disobedience, so to believe containeth in its manner all obedience. To receive Christ is the greatest pleasure, to reject Christ, is the greatest grief unto the Spirit of grace. This one act of faith is more acceptable unto God, then the performing all legal obedience of the first Covenant. The obedience of justifying faith is more acceptable, then the disobedience of Adams sin. Original sin, and actual sin, is unacceptable.

5. Interpret God in the best sense, according to his revealed Will.

The Elect stumble not finally; at sinful, unreasonable, and malicious Cavils, touching the secret purpose of God, concerning them in particular: but acknowledge it their duty to magnify the free tender of grace, and to interpret God according to his revealed Will, and accordingly to apply themselves to their acknowledged duty. The woman of Canaan ceaseth not her suit, but gathers upon Christ even from appearing discouragements, Matth. 15.22—28. It is unlikely that Jonah (denouncing only destruction to the Ninevites, and being exceedingly displeased, that they were spared, encouraged them to believe: yet (God purposing outward mercy to them.) See how the King is stirred up, to encourage both himself, and them to fasting, and turning from their evil way, upon this ground of hope: Who can tell if God will turn and repent, notwithstanding destruction threatened? Jonah 3.4, 9. Did ever any poor shipwrecked creature, yet floating, and striving (amongst others) in the waves for life: upon the unexpected approach of some tender-hearted Mariner, casting out his lines, and calling upon them all indefinitely to take hold thereupon, and save their lives: Did ever (I say) such a poor creature reject the opportunity, because the Mariner had not as yet expressed his affection touching him in particular?

6. Full Satisfaction to all Objections.

No Objection can be answered without Christ, all Objections are answered by Christ: Christ is compared to a garment, Rom. 13.14. As the garment is fitted for a person, so is Christ fit for the lost soul.

As all other Objections, so those in particular raised and aggravated from the Circumstances of the Nature, Number, Continuance, Conviction of sin, &c. Vanish before the grace of the Gospel rightly understood. Christ's obedience being in all respects infinite, exceeds infinitely, all man's disobedience. Where sin abounded, grace did much more abound, Rom. 5.20.

That very Rule of Obedience, which you have broken is fully obeyed: and the debt for such disobedience as you are guilty of, is fully satisfied.

Object. I am unworthy, &c.

Answ. As if you should say, I have no merit, therefore God will have no mercy. There is no salvation for me by the Law, therefore there is no salvation for me by the Gospel.

'It is most true, we have no merit; 'tis as true, Christ hath enough.

If you look at God with a legal eye, so the least sinner is incapable, but if you look at him with an Evangelical eye, so the greatest sinner is capable of mercy. This Objection is so far from being a real Objection, as that the sense of our unworthiness renders us so much the more capable: the contrary apprehension keeps us (whilst such) incapable of mercy. Briefly, it is a legal, and unworthy objection, and argueth sad, shameful, and lamentable ignorance of the Gospel.

7. The Power held forth in the Gospel for the enabling of us to believe, John 6.29. Rom. 11.23. Ephes. 1.19.

Abraham becometh a Father, and Sarah a Mother, by overcoming such temptations, as arose from his dead body, and the deadness of her womb, through the consideration of God's Promise, Fidelity, and

Ability, Rom. 4.19, 21. Heb. 11.11. The strength of the Captives in Babylon was the Promise of their deliverance; by the meditation whereof, their duty was to stir up themselves, to lay hold upon God, Isai. 64.7.

The precious thoughts of God revealed in the Gospel, are our strength, and a savor of life unto life; they are not as our thoughts, which are a savor of death unto death. The grace held forth in the Gospel is of the same nature, and of the same power in itself both before, and after faith: though none can personally apply it, but the believer. The general tender of the free, absolute, and irresistible grace of the Gospel, (though without a personal promise) becometh, through the concurring operations of the Spirit: such an attractive, as encourageth the Elect unto, and affects them with, a restlessness in the use of means; until they are made partakers thereof. That great Speech of a Believer: I will not let thee go. Whether express, or implicit, Gen. 32.26. Exod. 32.10. Cant. 3.4. is the effect of our believing, that God hath said, He will not let us go: and presupposeth an absolute and answerable promise, both special, and personal. Such as the Gospel holds forth to all believers.

8. The encouragement that ariseth from the sense of our infability to believe.

The Prison is the place of hope: mercy visits the prisoners of unbelief, Rom. 11.32. Christ finds them that are lost, Luke 15. After the House of Israel say, Our bones are dried, and our hope is lost, we are out off for our parts, then God opens their graves: this Order of God's Dispensation we are there called upon to take notice of. Behold, they say, Our bones are dried, Behold O my people, I will open your graves, and cause you to come out of your graves, and bring you into the Land of Israel, Ezek. 37.11, 12.

9. The certain condemnation without faith.

Let a man's sin be never so great, if he believeth, he shall be saved: (the very sin against the Holy Ghost is not unpardonable for want of grace in a Savior, but for want of faith and repentance in the sinner: God justly in his righteous judgment punishing that sinner universally with final impenitence,) and be his sin never so little, if he believeth not, he shall be damned. Go ye into all the world, and preach the Gospel to every creature; He that believeth, and is baptized shall be saved, and he that believeth not shall be damned, Mark 16.16.

The cause of condemnation according to the Law, is all sin, but the cause of condemnation under the Gospel, is unbelief: not that all other sin is not as much, yea more, doubtless under the Gospel, then under the Law itself, but because there is no way to escape condemnation for sin, but by faith: and because no sin should condemn those that live under the Gospel, if there were not added unto their other sin final perseverance in unbelief.

## **CHAPTER X.**

Saving Faith is the Effect of true special Grace, that is, of Grace flowing from God, according to Election, and from Christ, according to Redemption, viz. as the Redeemer, and Designed Head of his Elect.

For the better proceeding, in the Discussion of this Question, Let us see,

1. Consider what Saving Faith is?
2. Free the Term of Grace from ambiguity, by a just distribution thereof.

3. Describe Free-grace.
4. Declare the Nature thereof.
5. Show the use of that exact distinctness in this point, which is intended, and expressed in the term [Special.]
6. Prove the Proposition.

Justifying Faith is a Saving Grace of the Spirit, flowing from Election, whereby the soul receiveth Jesus Christ as its Lord, and Savior; according as he is revealed, and propounded in the Gospel, Tit. 1.2. John 1.12. Col. 2.6.

Grace is:

Uncreated, & Created;

[Created is] - Natural in Nature & Supernatural,

[Natural in Nature is] - Pure & Fallen

[Supernatural is] – Common & Saving.

[Common & Saving is] - Effectually, i.e., in respect of its efficacy & Formally.

Uncreated Grace is God himself, willing spiritual gifts freely unto men.

In Order to those spiritual gifts, which are peculiar to the Elect, it may be called, uncreated special grace: and is nothing else but Election.

In Order to such spiritual gifts as are common, both to the Elect, and such as are not elected, it may be called, uncreated common-grace.

Natural Grace, or the Grace of Nature, is that Image of God, according to which man was created: it is called grace, because it is a free spiritual gift: Natural, because concreated with, and infused into the Soul, so soon as it had its being in pure nature.

The Grace of Nature, in Nature fallen, is the Remainder of the Image of God in the Soul after the fall, Rom. 2.14, 15. The Gentiles do by nature the things contained in the Law.

Supernatural common Grace are spiritual gifts, flowing from God in Christ: whereof, those who are not elected, are made partakers. They are called Supernatural, because they are not attainable by the power of free-will, strengthened with the Grace of Nature: and common, in that they are communicated to the Elect, and not elected. Such are gifts of Edification in the Ministration of the Oracles of God in Christ, 1 Pet. 4.10, 11. Gifts and Grace of Office in the Church. Rom. 12.3.6. Ephes. 3.7. Gifts of Miracles, of which, 1 Cor. 12. Gifts that qualify for some eminent Service, as in Jehu, 2 King. 9.6.

Saving Grace (taken for that which is saving effectually, i.e., in respect of its efficacy) is an Impulse or Motion of the Spirit of Grace, working from Christ, as a designed, or actual Head upon the Soul; so as it enables the Soul to yield obedience in measure unto that Command; to the obedience whereof it moveth.

In it 4 things are diligently to be attended, and distinguished.

1. The Author of this Motion, viz. the uncreated Spirit of Grace.
2. The Motion itself, viz. a created transient act, which (notwithstanding the effect thereof remaineth, yet itself) ceaseth, and passeth away, as the touch of Peters wives mother ceased, though the cure remained, Matth. 8.15. The Angels motion upon the waters ceased, though the healing quality continued, John 5. The touch of the Loadstone ceaseth, the virtue yet abiding in the needle.



3. The Kind of this Motion is from Election from Christ, as a Redeemer, and Head, either designed, or actually so, unto the person so moved. It is not only from Christ who is a Redeemer, but from Christ as a Redeemer. 'It is peculiar to the Elect, and its effect such as accompanyeth salvation: in which respect it is called created special grace: and is such, whereof none but the Elect (nor they until vocation) are made partakers of, & that by the means of the word Saving Faith, and all other formal saving-grace, are the next effects thereof.

As Election, is uncreated special grace; so this, may be fitly called, created special grace.

Saving Grace (which is formally so, and according to which sense the words are ordinarily used) is a permanent effect, accompanying salvation; flowing upon such an effectual motion of special grace: whether upon the Soul, and imputative; as in justification, and adoption: Or in the Soul, and inherent; as in any other effect of Election; viz. Vocation, wherein is Faith, Sanctification, Perseverance, Glorification, &c.

Saving Grace, is not only above the Power of the grace of nature, but also above the Power of supernatural common grace: and consequently, not attainable by free-will, strengthened with both the grace of nature, and supernatural common grace. Of this kind are all the effects of Election, which are proper to the Elect.

Saving Grace is of another kind: therefore specially distinguished from all common grace, which may be found in those who are not elected. The Holy Spirit doth not work so much as one degree of saving and justifying Faith in those who are not elected.

Saving Grace, is of the same kind, with the created grace in the Manhood of Jesus Christ: the Manhood of Christ received of the Spirit out of measure. John 3.34. We receive from Christ of that Spirit in measure, but he that is joined to the Lord is one Spirit. 1

Cor. 6.17. And of his fullness have all we received; and grace for grace, John 1.16.

The Habits of Grace and Glory both in Christ and us, are of the same kind.

Inherent saving Grace, is distinguished from all common grace, whether of nature, or supernatural.

In respect of the first cause: saving grace is from Election; common grace is not from God electing, but from him as the Author of common gifts.

2. In respect of the Meritorious Cause: Saving Grace is from Christ as so meriting for them: common grace is from Christ who did merit, but not from Christ as so meriting; he did not so, i.e., savingly merit for them. Saving Grace is from Christ as a Redeemer of them, who are made partakers thereof: Common grace is from Christ who is a Redeemer, but not from Christ as their Redeemer: saving grace is from Christ as a Head, unto those who partake thereof: as a designed Head, in the gift of the first saving grace; as an actual Head, in the gift of following saving grace. Common grace is from Christ, who is the Head of his Body, the Church: but not as such a Head unto them, who only receive thereof. Cain (saith Junius) was not partaker of a Savior, as a Savior: neither is any other ungodly man.

3. In respect of the next efficient cause: the next efficient cause of saving grace, is a motion of special grace; the next efficient cause of supernatural common grace, is a motion of supernatural common grace.

4. In respect of the Subject: the Subject of special grace are only the Elect; the Subject of common grace are not only the Elect, but also those who are not elected.

5. In respect of their formal Nature: the Genus, or next common Nature of saving grace, is a free-saving spiritual gift; its Species (i.e.

its formal, or particular Nature) is its sincere disposing the soul to Evangelical obedience, as an inherent principle. Common grace neither disposeth the soul to obedience, nor is it a saving gift.

6. In respect of its Efficacy: Saving grace reigneth, and quickens the new man; and gradually mortifieth the old man, until sin be wholly expelled. Common grace is in this regard powerless, neither doing the one, nor the other.

Lastly, They are distinguished in respect of their duration: common grace is mortal, Matth. 25.29. Saving grace is immortal, 1 Pet. 1.23.

Free grace (understanding thereby uncreated grace) is that eternal, absolute, and constant act, whereby God of his mere good pleasure hath willed the infallible application of grace and glory unto elect sinners: so, as election, or the act of willing grace and glory, is merely because it pleaseth him, without respect of Christ as any Cause or Motive of Election; but the actual application of all that good is, with respect to Christ as the Meritorious Cause thereof, and both Election, and the actual Application of all this good, without any respect of good or evil in the Elect themselves, as any motive thereunto, or hindrance therefrom. This grace is briefly called, the free favor of God in Christ Jesus.

By Created Free-grace (taken as is usual for saving free grace) we are to understand the Effects of Election: that is, the saving free-gifts of the spirit, viz. Vocation, Union, Justification, Adoption, Sanctification, Perseverance, Glorification, &c.

The Freeness of Grace appears from the first cause, viz. the mere good pleasure and will of God. For it is God that worketh in you both to will, and to do, of his own pleasure, Philip. 2.13. So then, It is not of him that willeth, nor of him that runneth, but of God that showeth mercy, Rom. 9.16. Therefore he hath mercy on whom he will have mercy, ver. 18. The wind bloweth where it listeth, and thou hearest

the sound thereof, but knowest not whence it cometh; and whither it goeth: so, is everyone that is born of the Spirit, John 3.4.

The Obedience of Christ is meritorious, not absolutely in itself, but by virtue of the Covenant of God, accepting his obedience as meritorious: i.e., as that, whereunto remission and salvation should be due according to Order of justice. The Obedience of Christ was of sufficient value in itself, because he was God, to redeem all mankind: but it could not be a price, i.e., a ransom, further then as God was pleased to accept. The matter offered by Ahab, was of equal value with Naboth's vineyard; but it could not be a price without his acceptance of it. And as the Obedience of Christ becometh merit through the acceptation of the good pleasure of God, so the extension of this merit is enlarged, and bounded, according to the Will of God accepting it: for such a number, neither less, nor more. Had there been more to have been redeemed, the Merit of Christ was sufficient, even for the Redemption of the whole world: and if there had been but one to have been redeemed, his merit must have been infinite. It cost Christ no more blood to save Manasseh then to save John the Baptist: no less to save Timothy, then to save Paul.

The Freeness of the Application of Grace, appears further from the Merit of Christ. Grace is given according to the Merit of Christ, not with any respect to man's merit of good, or demerit of evil. The least sin without Christ is incurable the greatest sin by Christ is curable. One sting of the fiery Serpent was mortal without looking to the Brazen Serpent: and one look thereunto would cure a thousand stings as well as one, such is the demerit of sin, as that it justly slays the child that sinned not after Adams transgression: such is the Merit of Christ, as that it justly saveth Adam, the great transgressor. No sin is little in itself, the Merit of Christ is infinite. 'It is a great sin for the least sinner not to be without hope, in respect of himself; as it is a great sin for the greatest sinner to be without hope in respect of Christ. Carnal presumption of mercy, because our sins are comparatively little, lessens the demerit of sin. Despair of mercy, because our sins are great, lessens the Merit of Christ A man's

nearness unto, or remoteness from, the participation of grace (according to God's ordinary Dispensation) is not to be judged, according to his Commission of more or fewer sins, but according to his proceeding in the preparatory work. A man may have committed many sins, yet being Ministerially disposed, in respect of the receiving of Grace, he is near to salvation. A man may have committed fewer sins, yet being without the preparatory Work of Law, and Gospel; he is far from salvation. 'It is not a man's former commission of sin, but his continuance in sin, that keeps him far from salvation.

For the fuller clearing the description of Free-grace, some Objections are to be removed: the former whereof concern the Freeness of grace in respect of Election; the other in respect of the Application of the good of Election; i.e., that good whereunto we are elected.

Obj. 1. Ephes. 1.4. According as he hath chosen us in him before the Foundation of the world. Here the Apostle seemeth to make Christ the Cause of Election; therefore, Election is not a free act.

Ans. The Particle [In] is not always taken causally, 2 Thes. 2.13 Because God hath from the beginning chosen you to salvation, in sanctification of the Spirit, and belief of the truth: i.e., in sanctification, and belief of the truth, as the way, not as the cause of salvation. True: the Apostle saith, We are elected in Christ: but he saith not, That we are elected for Christ. We are said to be elected in Christ, because Christ is the Meritorious cause of the Application of the good of Election: so that [in Christ] in this place, is the same with [by Christ.] 1 Thes. 5.9. For God hath appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 'It is here said, We are saved for Christ, because Christ is the cause of our salvation: but 'tis not said, We are elected for Christ, because Christ is not the Cause of Election. To be elect in Christ, and to be elect for Christ, are not to be confounded.

That we may rightly discern this truth, of so spiritual and high a nature: we must carefully distinguish between Election, and the Application of the good of Election: between God's Act of willing grace, and glory to be applied, and the actual application of grace and glory willed by God. God electeth, (that is, he willeth grace and glory to be applied unto his people) without any respect of the Merit of Christ, as a Cause or Motive of that volition: but the actual Donation and Application of that grace and glory is for the Merit sake of Jesus Christ. Christ is the Effect of Election, or of the Love of God; but he is the Cause of the salvation of the Elect. He is the Effect of Election, therefore called a Servant, and said to be elect of God. Behold my Servant whom I uphold, my Elect in whom my soul delighteth, Isai. 42.1. His Incarnation, Heb. 10.5. His Office, John 6.27. His Acceptation in that Office, Jes. 53.10. all proceeds from the Love of God.

Election is God himself electing, according to that received, and regulating Proposition: Whatsoever is in God, is God: To say then, That Christ is the Cause of Election, or of the Love of God: were to say, There might be given a Cause of God; yea, that God is an Effect, and consequently that God is not God. God hath ordained that the Merit of Christ should be the cause of our salvation, but he hath not ordained that Christ should be the Meritorious cause of his so ordaining: which implieth a manifest contradiction.

Christ then is the Cause of the gift of Eternal life, but not of God's Will, to give Eternal life unto us. Christ is the Cause of salvation, but not of God's Decree to save. Christ, Ephes. 1.4. is made the Cause of Sanctification. And 1 Thes. 5.9. he is made the Cause of Salvation: but he is nowhere made the Cause of our Election. Christ is the Meritorious Cause, the Application of all spiritual Benediction in Heavenly places, but not of Election.

Obj. 2. Ephe. 1.6. To the praise and glory of his grace, wherein he hath made us accepted in the Beloved. If accepted in Christ, then loved only in Christ: therefore, Christ is the cause of God's Love.

Ans. The Love of God is taken for the Act of Love itself; viz. Election, or for the effect of his love; viz. Vocation, Justification, &c. Christ is the cause of the latter, not of the former: By Acceptation in this place, we are to understand Justification; of which Christ is the cause. He is the cause why we are justified, but he is not the cause of God's Decree to justify us. God's special Love is his Will to bestow all saving good upon us. All which good he willeth to us without Christ, as a cause of his volition: but not without Christ, as a cause of the application thereof. 'It is the same Volition, or Act of Willing in God, by which he willeth the Being of a Mediator; and the Salvation of the Elect for the Merits sake of this Mediator. The Salvation of the Elect, is not the last end of the Merit of Christ; but God's Supreme end is the Manifestation of the glory of his grace, in a way of mercy, tempered with justice: whereunto, both the Merit of Christ, and the Salvation of the Elect conjoined, are the means; and make one fit Medium thereunto. Like Objections from some other Texts of like nature may receive the like answer.

Notwithstanding it be a truth, That Christ is not the cause of Election; yet it is also a fundamental Truth, That Christ is the Meritorious cause of the Application of the good of Election, 1 Thes. 5.9. 2 Cor. 1.20. Acts 4.12. In which respect we are said to be chosen in him, Ephes. 1.4. Ascribing due glory unto the Father, takes not from, but adds to the glory of the Mediator. That Name above all names, given unto the Mediator; is, Jesus Christ the Lord, Philip. 2.9, 10, 11. God's Name is, the God and Father of our Lord Jesus Christ, 2 Cor. 1.3. Ephes. 1.3. 1 Pet. 1.3. Christ is all, and in all, Col. 3.11. God is all in all, 1 Cor. 15.28. Christ is all and in all efficiently, and meritoriously: God is all in all efficiently, and originally.

Obj. 3. The active and passive Obedience of Christ, is the condition of the salvation of the Elect, Jes. 53.10. As Adams personal and perfect obedience was a condition in the first Covenant: therefore, though grace be free in respect of election, yet it is not free in respect of the Application of the good of Election.

Ans. The Application both of grace and glory, and all the good of the Covenant of grace, are free to us: though conditioned unto Christ. Free-grace excludes not Christ's Merit, but man's merit.

Obj 4. Faith is a condition (though not of itself, yet) of salvation, & that in the Elect themselves: therefore the Application of salvation seems not to be free in respect of the Elect.

Ans. A Condition, is either a Condition properly so called, (i.e., an antecedent Condition,) Or a Condition improperly so called: i.e., a consequent Condition. A Condition (properly so called) is a Law, or Observation, annexed to a business; the performance whereof lieth upon the Covenant; and accordingly the business becometh valid, or null. Such a condition was Works in the first Covenant. If Faith were such a condition, there would soon be an end of the Covenant of grace: yea, the Covenant of grace, were indeed no Covenant of grace. A Condition improperly (so called, or a Consequent Condition) is such a condition, whose performance by the Covenantee, is absolutely undertaken for; and irresistibly wrought by the Covenantor, and not left in suspense upon the Covenantee, to be performed by his own strength. Faith is a consequent condition, not an antecedent condition. So as this Proposition, I will give Eternal life unto the Elect, if they do believe: is aequivalent unto this, I will out of my absolute will give unto the Elect Eternal life, because I will out of my absolute will give unto the Elect to believe. The Condition of Faith depends not upon the Will of the Elect; either to be, or not to be; but upon the absolute and gracious Will of God.

Obj. 5. Repentance and New-obedience, are necessary to salvation, Luke 13.3. Heb. 3.14. Therefore the Application of the good of Election seemeth not to be free in respect of us.

Ans. Good Works (which is also true of Repentance) are necessary, as the way appointed of God unto salvation: but not as the cause; this were to change the Covenant of grace, into a Covenant of works. Our good works are the effects of grace, the reward of our good works is a



reward of grace. Good Works are necessary to salvation, as the way, not as an instrument, or cause: Faith is necessary as the way, and as an instrument: the active and passive Obedience of Christ is necessary, as a Meritorious cause.

The Reason why the term [Special] is diligently to be observed in this Proposition, is, That we may the more distinctly conceive of the nature of grace, and both discern and eschew the error of the enemies of grace; who so affirm it, as in effect they deny it: and whilst they seem to stand for grace, they indeed withstand, and overthrow it: either by an equivocation in, or by a sophistical interpretation of the term Grace. The Pelagians, Semi-pelagians, Jesuits, and Arminians, all affirm this Proposition, viz. That Faith is the Effect of Grace; but understanding the word Grace therein, in such a various and graceless sense, as followeth. The Pelagians understand by grace, only the grace of nature: that is, the remainder of the Image of God in man after the fall; whereby, the Will without any further help from supernatural grace, is able to believe. Thus the Pelagians confound grace, and nature. The Semi-Pelagians, or Massilienses (men of much account for learning their time, whom Prosper in his Epistle to Augustine calleth the Relics of the Pelagians) understand by grace, the conjunction of supernatural grace, with free-will. So as they both concur together as Joint-workers, and partial-causes (i.e. fellow-causes) in working of faith. Which help of supernatural grace, man (according to them) merits by the good use of his free-will.

The Jesuits understand by grace; the conjunction of free-will, and supernatural grace; So as they both concur, as joint, partial, or fellow-causes, in the working of faith. Where also note, That they understand not faith as we do; but define their faith, to be a general knowledge, and certainty, whereby they conclude the Word of God to be divine and true. The Sum of their Doctrine comes to this. To the natural man that doth what in him lies, (especially if he liveth under the knowledge of the Gospel) God will not deny the help of the first grace. The believer that doth what in him lieth, merits with the merit

of congruity, justifying grace, (i.e., habitual grace, according to them) The justified person may merit with the merit of congruity, the grace of perseverance. The justified Person persevering, may merit salvation, with the merit of condignity. The Arminians understand by grace; the conjunction of supernatural grace, (yet that is but supernatural common grace) with free-will: So, as both concur together as co-working, joint, partial, or fellow-causes of faith; as it is with a man and a boy drawing the sameship together So as the work is not wrought by grace alone without free-will, nor by free-will alone without grace; but by both together. Whence it followeth, (according to them which they also affirm) that as much grace on God's part may be put forth upon one that finally resisteth the motion of grace: as there is upon one that yieldeth obedience thereunto. And that the last and conclusive reason in such a case, why one believeth, and the other believeth not, is from the free co-operation of the will of him that believeth. Little (upon point) do they herein give to grace, more than the Jesuits; only, they judge better doctrinally of the nature of the grace of faith. The best of them make free-will and supernatural common grace, (i.e., Such as those who are not elected may be made partakers of) to concur together, as co-working partial, or fellow-causes in the work of conversion. A doctrine which overthrows grace, giveth unto flesh, (that is to man yet without Christ) to glory, as a party-worker of saith (the total working whereof is proper unto Christ in the way of his special grace) and is repugnant both unto saving grace, and Salvation itself, because the faith that is so wrought cannot save. To the Orthodox, this Proposition: Faith is the Effect of grace, And this Proposition, Faith is the effect of special grace: are equipollent. By grace, they understand grace peculiar and proper unto the Elect; therefore, flowing from Election, and consequently from Christ, as their Redeemer, and designed Head; absolute, irresistible, and effectual; quickening the soul (until then) dead, by infusing a principle of life: whereby, of unbelievers, they are made believers; and of unwilling, willing; in respect of which work, the soul (notwithstanding any supernatural common grace foregoing) is merely passive: having no more causal power thereunto, then a dead body hath unto life. The truth of this Proposition viz. Faith is the

Effect of special grace, appears in the proof of these three Conclusions. 1. All the Elect, (first, or last) shall believe. 2. Only the Elect do believe. 3. Faith, (i.e., Saving Faith) is the effect of Election. All the Elect, first, or last, shall believe, John 6.37. All that the Father giveth me (i.e. that from Eternity are committed unto me to redeem) shall come unto me. John 10.16. Other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold, and one Shephard. There are besides the people of the Jews others of his Elect amongst the Gentiles, which must be gathered into the fold of the Church; as certainly as those Jews which are already therein. Rom. 8.30. Whom he did predestinate, them he also called. Hence Vocation is called Election. The same work which the Apostle expresseth by the term Calling, 1 Cor. 1.26. he expresseth by the term Choosing, or Election, ver. 21, 28. God hath chosen the foolish things, God hath chosen the weak things, things which are despised God hath chosen. This also is further manifest, in that the Elect before they do believe, are described by such Names, and Adjuncts, as hold forth their special relation unto God; and sure salvation by him in due season. They, before they do believe, are said to belong to God: Thine they were, John 17.6. to be given to Christ, John 6.37. to be beloved, Rom. 11.28. As concerning the Gospel, they are enemies for your sake, but as touching the Election they are beloved for the Fathers sake. To be reconciled to God: For if when we were enemies, we were reconciled unto God by the death of his Son, Rom. 5.10. Christ calleth them his sheep, though they yet believed not. John 10.16. His people, Acts 18.10. I have much people in this City. The Corinthians (whilst yet unbelieving Gentiles) are here called the people of God. They are called the Children of God, John 11.52. 'It is as certain that all the Elect (yet unbelievers) shall believe, and be saved: as it is certain that they are saved who are already in Heaven. 2. Only the Elect do believe. All men have not faith, 2 Thess. 3.2. (i.e., It is not given to all to believe,) The Election have obtained it, but the rest are blinded. Rom. 11.7. They who are not elected, are not of God, therefore receive not the word in truth: Ye hear them not because ye are not of God, John 8.47. And all that dwell upon the Earth shall worship him,

whose names are not written in the Book of life. Election is the Book of life; not to be written in the Book of life, is not to be elected. Revel. 13.8. And whosoever were not found written in the Book of life, were cast into the Lake of fire. Because there is in the Reprobate a moral impotency to believe. Moral impotency is a sinful inability. As this inability is contracted by sin, so it is sinful; it being the duty of all that live under the call of the Gospel to believe, John 6.65. 1 John 3.23. 2. There is also an enmity of malice of the Will. John 5.40. And ye will not come unto me. Rom. 11.28. As concerning the Gospel, they are enemies. John 8.44. Ye are of your Father the Devil, and the lusts of your Father you will do: he was a murderer from the beginning, and abode not in the truth: Namely, The truth of the Gospel concerning Christ, as some have conceived. As God in respect of his Decree freely, so in respect of their sin: he justly withholdeth from them grace to cure their unbelief. Mat. 13.11. To them it is not given. This final withholding of grace, is proper to the Reprobate. Moral impenitency, and enmity, or malice of the will, are common to the Elect, and Reprobate; they being alike corrupt by nature. Hence, God is said to be the physical cause (not of their unbelief, but) why their unbelief remaineth uncured. As a Physician able to cure a disease (which he is not bound to cure) is the cause (not of the disease, but) of the disease, being not cured: yet is he not the moral, and blamable; but the physical and unblameable cause thereof, because he is not bound to cure it. 3. Saving Faith (as it is proper to the Elect, so it) is the effect of election; therefore called the faith of God's Elect, Tit. 1.1. both that gracious motion of the Spirit, whereby faith is wrought (which for distinctness sake, was before called Saving Grace effectually,) and the grace of faith (wrought by that motion) proceed from, and are the effects of election. It is God that worketh in you both to will, and to do, of his good pleasure, Philip. 2.13. The gift of faith depends upon the will of God. John 1.13. Jam. 1.18. Of his own will begat he us. He hath mercy upon whom he will. Rom. 9.15. It is according to Election, Rom. 11.5. Even so then at this present time also, there is a remnant according to the Election of grace, that is, in this present general defection of the whole Nation; there is a remnant, a portion of Jews made the people of God, by

effectual vocation: according to the Election of grace. Faith and vocation (in which is faith) are expressly mentioned as the effects of election. And as many as were ordained to Eternal life, believed, Acts 13.48. Called according to his purpose, Rom. 8.28. Other faith will not save, the many who are only otherwise called, are not amongst those few that are chosen. God's willing the futurition of all things, is the cause of all things: therefore, Election (which is his will to have mercy, of which mercy faith is a part) must needs be the cause of mercy (which is the whole) and consequently of faith, which is a part of the whole, 1 Pet. 1.20. I obtained mercy of the Lord to be faithful, 1 Cor. 7.25. 2 Tim. 1.9. Redemption is the meritorious cause of faith. God according to Order of Justice, hath bound himself for Christ's sake, to give faith unto the Elect, Iesa. 53.10. Because the active and passive obedience of Christ was not only satisfactory, but meritorious, both of grace, and glory. But redemption is the effect of election: that which is the cause of the cause, is the cause of the effect, following from that cause. In God's Decree those two Propositions reciprocate; that is, they are true both ways, for Wards, and Backwards. Christ died for believers, and believers only, (that is such as are, or shall be believers) are those for whom Christ died. The Elect and Believers are reciprocated, that is, All that are elected do, or shall believe. And all that do, or shall believe, are elected.

## **CHAPTER XI.**

What is the first saving gift actually applied unto an Elect Soul.

The Person of Jesus Christ, Mediator, (together with his Spirit, whereof Faith is a principal part) is the first saving gift, actually applied unto an elect person. All Believers have received both the Person of Christ, and the Spirit of Christ. The Person of Christ, Job.

1.12. Col. 2.6. 1 Joh. 5.12. Rom. 8.32. 1 Cor. 6.15. Heb. 3.14. The Spirit of Christ, Rom. 8.9, 10. 2 Cor. 13.5. They receive not his Person without his Spirit, nor his Spirit without his Person, but both his Person, and his Spirit together.

For the clearing of this Proposition, consider,

1. What the Person of Christ is?
2. What the Spirit of Christ is?
3. Why it is called the Spirit of Christ?
4. Why Faith is called a principal part of the Spirit of Christ?
5. What it is to receive the Person of Christ, and what it is to receive his Spirit?
6. The Arguments concluding the Proposition.

By the Person of Christ we are to understand God (viz. The second Person in the Trinity) and man, Mediator, in one, and that an uncreated Person.

By the Spirit of Christ, we are to understand the universal habitual created frame of inherent saving grace; The whole body of renewed saving qualities; The saving gifts of the Spirit; And hereby we know, that he abideth in us, by the Spirit which he hath given us, 1 Joh. 3.24. It is called life, Rom. 8.10. The Spirit is Life, because of Righteousness; The Spirit of the command and promise is Life; The Divine Nature, 2 Pet. 1.4. i.e., The divine qualities of the mind, resembling the Nature of God. The seed remaining, 1 Joh. 3.9. The Image of God consisting of righteousness and true holiness (i.e., Of conformity of the understanding, and will, or the spirit of obedience unto both Tables) Eph. 4.24. Col. 3.10. Created in the soul the second time. The new man, Eph. 4.24. The new creature, 2 Cor. 5.17. Here distinguish between the uncreated Spirit which is the Author, the

created transient gracious motion of the Spirit, which is the efficient cause, and saving grace, which is the permanent effect thereof.

It is called the Spirit of Christ, First, Because the Holy Spirit (to which the work of saving grace is eminently ascribed, notwithstanding it be equally wrought by all the three Persons of the Trinity) proceedeth not only from the Father, but also from the Son, Joh. 14.26. & 15.26. Gal. 4.6.

Secondly, Because the motion of the Spirit upon the soul, is from Christ as a Head, the same individual action proceeds both from the three Persons (whose works upon the creature are undivided) and from Christ as a Head. In the actions of Christ as a Head, the whole person acts in way of office; the Divine nature principally, the Human nature instrumentally.

Thirdly, Because Christ hath merited the effectual operation of the Spirit, Joh. 16.14, 15.

Fourthly, Because the Spirit works according to the will of Christ, Joh. 5.21.26. Joh. 15.26.

Fifthly, Because the Spirit which we receive in measure, is the same in kind, with the Spirit, which Christ (as man) received out of measure, 1 Cor. 6.17.

The soul by faith receiveth the person really and objectively, but not personally, it were blasphemy so to affirm that is, it apprehends the Person of Christ, the immediate; object of faith, is Christ himself; the Divine nature is in the three Persons essentially. The second Person of the Trinity dwelleth in the Manhood personally. The Spirit is in the Believer energetically, or operatively, that is, by its saving effects.

That by faith the soul receiveth the Person of Christ, appeareth thus; from the nature of Faith, whose very being consists in receiving of Christ.

To receive Christ Jesus as our Lord and Savior, is of the form of faith, and principally differenceth it from other saving grace, wherewith, in respect of its next matter it agreeth, we may as well deny a man to be a reasonable creature, as deny that the soul by faith receiveth Christ, hence faith is called a receiving of Christ, John 1.12. Col. 2.6. As therefore by the act of faith, the soul actively receiveth Christ, so by the habit of faith, the soul passively receiveth Christ.

This appears yet further from the nature of Relates; faith, and the object of faith (that is Christ) are Relates: faith in itself considered is a quality, but in respect of Christ the object thereof it is a Relate. Relates necessarily affirm one the other, they are together, not only in time and nature, but in knowledge also; the one cannot be known without the other; as it is impossible to be a Son, without an actual respect unto a Father; so it is impossible there should be faith, without an actual (I say not active) receiving of Christ.

As it is a truth, That he that hath the Son (that is, the Person of the Son) hath Life; so it is a truth, That he that hath Life, hath the Son, because he that hath not the Son, hath not Life, Joh. 5.12. But every Believer as a Believer hath Life; (for it were a strange thing even in notion, to suppose a dead Believer) Therefore every Believer hath the Son; He that hath Christ for his Head, hath the Person of Christ; But every believer hath Christ for his Head (because every believer is a member of Christ, now a member cannot be without a Head) therefore every believer hath the Person of Christ. As when God actually makes us his people, he actually makes himself our God; so when the Lord Christ actually makes us his people, he makes himself our Lord, and Head; But in vocation he makes us his people. It is a confessed truth that believers are not made partakers only of the gifts of Christ, but also of the Person of Christ.

It holds forth a sweet correspondence with that truth Col. 1.18. That in all things he (Christ) might have the preeminence, that we should not be made partakers of any of his saving gifts before we are made partakers of his Person. How shall not he with him give us all things,



Rom. 8.32. Not any saving thing given from him, without the gift of him.

The soul rests not in saying Vocation is mine, Justification is mine, Sanctification is mine; but in saying Christ is mine. Ruth had refreshing in Boaz his kindness, Ruth 2.14. but not Rest, chap. 3.1. until she had Boaz himself. It is a Harlots practice, first to have conjugal communion, and then to be united, and married to the Person; But we first must be married to the Person, and then have conjugal communion.

In Vocation we receive Christ, in union we are joined with Christ in the same spiritual third Being, by communion we receive from Christ, and return unto Christ, now being ours and united unto us.

By Vocation Christ is in us, by union Christ dwelleth in us, by communion he communicates the benefits of a Head unto us.

As we receive the Person of Christ objectively, so we receive the Spirit of Christ formally.

For the soul to receive the Spirit of Christ, is, for the soul so to be made partaker thereof, as to become the formal subject of that universal habitual created frame of inherent saving grace, or whole body of renewed saving qualities (of which before in the second Particular) whereby we are made Evangelically conformable to the revealed will of God.

This body of renewed saving qualities is infused by the Spirit of grace, in receiving whereof the soul is passive, as a vessel is a passive receiver of oil poured thereinto.

The habit of faith (due Reverence premised to any godly learned that may herein dissent) seemeth not to be infused alone, before the other habits of saving grace. The universal frame of saving grace, or of the new creature, is infused into the soul at once as one general habit.

To affirm the presence of faith, though but notionally (in signo rationis) i.e., for a moment of reason, though not for a moment of time, with the total absence of all other graces, implieth these improbabilities, if not impossibilities.

1. It affirms the Soul under that conception to be dead in part where Christ is, for where faith is, Christ is, as was showed before; but where there is a total absence of all other graces, there the Soul is wholly dead, in respect of all the members of the Old man, unbelief excepted.

2. It affirms Sin to reign where Christ is, since where faith is Christ is, and where many graces are not, there the many contrary sins reign; except we should suppose a middle estate of the Soul, wherein neither sin nor grace reigns.

3. It affirms the Soul to be both dead, and alive at the same instant, in eodem momento rationis; for this also necessarily followeth, in that it is alive in respect of faith, and dead in respect of the absence of the life of all other graces, and presence of the contrary reigning sins.

4. It affirms also the Old man, to be both alive and dead at the same instant; dead in respect of unbelief, alive in respect of his other members.

5. It affirmeth, that the Soul is both converted, and not converted in the same instant, or moment; converted because it believes, not converted because all sin reigns in it, except unbelief. Now all contraries (being repugnants in Nature) are incapable of meeting together in the same subject, in their strength, for a moment of reason, as well as for a moment of time.

6. It affirms either that the habitual alteration of the Soul in all respects (that of its change from unbelief to faith excepted) is not conversion, which is against reason; or else that the Soul is active, in respect of this alteration, and consequently in respect of so great a

part of its conversion, which is so far contrary to the generally received Doctrine of the passiveness of the Soul in conversion.

The Image of God in Adam (a part whereof was his faith in God, according to the nature of that Covenant,) was infused to him at once. Faith in Christ was not formally (though virtually) in the Angels, till after the habit of universal obedience, but we nowhere read that justifying faith was in any sense infused into any, before the habitual frame of obedience.

The universal habit (as it were) of corruption seized upon the Soul at once, not first unbelief, then the principle of universal disobedience; why may we not in like manner think, the whole frame of inherent saving grace is infused into the Soul at once? Grace comes into the Soul as Life into Lazarus dead body, infused into, and giving life unto every part at once, or as Light into the Air before Dark, which is illuminated all at once.

Obj. 1. If the universal frame of inherent saving Grace, the New Creature, or whole body of renewed saving qualities, be infused into the Soul at once, it would thence follow, that Sanctification should precede Justification, but not so; therefore.

Ans. Sanctification may be taken largely, or habitually, for the universal habitual frame of inherent saving grace; or strictly, and practically, for the exercise of this grace; in the latter sense, Sanctification followeth Justification, because our actions cannot be accepted, until our persons be accepted.

But in the former sense, what hinders why Sanctification may not go before Justification, since by Sanctification is understood only the habitual saving grace infused into the Soul, together with faith in vocation, which the Reasons before argue. Vocation precedes Justification, Rom. 8.30. 'tis manifest that this infused grace is sanctifying grace. Faith by the Learned and godly Orthodox, is generally affirmed to be a part of Sanctification.

Sanctification in Scripture is sometimes placed before Justification, 1 Pet. 1.2. through sanctification of the Spirit, and sprinkling of the blood of Christ, i.e., Justification, and sometimes before the act of faith, 2 Thes. 2.13.

Obj. 2. Acts 26.18. We are said to be sanctified by faith, therefore Sanctification follows faith; if so, neither can faith be a part of Sanctification, nor can Sanctification be together (in order of Nature) with faith, nor can it be before Justification.

Ans. Though Sanctification taken strictly follows Faith, we cannot therefore conclude the same of Sanctification taken largely.

The reason of the mistake of this Text, is the omission of the Comma, or note of distinction, at the word Sanctified; which (saith Beza ) seemeth to have deceived Erasmus, the putting of the Comma in that place (according to the example of the Latin Translators) joins those words [ by faith ] to the Verb [ received ] and not to the participle sanctified; which being done, you have the sense, as if you read the Verse thus; That they may receive by faith in me, remission of sins, and an inheritance amongst them that are sanctified. This sense is not only agreeable to the analogy of faith, but also to the ancient Greek Copies, which (as Beza testifieth) are thus pointed: Likewise with the sense of the like phrase of Luke the Penman hereof, And to give you an inheritance among all them which are sanctified, Act. 20.32.

This text then rightly understood, showeth the quality of those persons, that shall obtain the inheritance, viz. that they are such who are sanctified, and the manner how such qualified persons heretofore received remission of sins, and hereafter shall receive the inheritance, viz. by faith, not by works; but of the manner how they came to be sanctified it speaks not at all.

Calvin doth not obscurely insinuate, Sanctification sometimes to be used more generally, oftentimes more specially, and in reference to the

more general use thereof he speaks thus; God sanctifieth us, by effectual calling of us.

Chamier maketh Faith a part of Sanctification; Faith itself (saith the same Author elsewhere) is by itself a part of Sanctification.

The habit of Faith is not before, but a part of our Sanctification; the habits of Grace are co-equal stems of one common root of inherent sanctity. Pemble.

Faith (saith Ames) is a part of inherent sanctity, of the Image of God, according to which we are renewed, a member of the new Man.

For there is no man but acknowledgeth Faith itself to be a part of our Sanctification. - Doct. Twisse.

Sanctification is taken strictly, as it is distinguished from internal vocation, or in its Latitude, whereof (that is, of Sanctification in its Latitude) Faith cannot be denied to be an effect. - Spanhemius.

The infused habit of Sanctification, by order of Nature, goeth before Justification. - Rhetorf.

As the affirmative is no way prejudicial to the analogy of faith, tendeth to the exalting of Christ, the abasing of man, making the Soul not only passive in the receiving of faith; but in the receiving the habits of all saving grace (that is in respect of their whole conversion, nor only of part thereof;) so there appears no concluding reason for the contrary.

## CHAPTER XII.

The Soul is passive in Vocation.

For the clearing and confirming of this Proposition, seven things are to be considered.

1. What Vocation is.
2. What it is for the Soul to be passive.
3. What the Habit of Faith, or any other Grace is.
4. What the second act, Life-operation, or exercise of Faith, or any other Grace (commonly called the act) is.
5. The just distinction between the Habit, and the second Act, or exercise of Grace, which is carefully to be observed.
6. That the habit of Faith (which also holds in any other Grace) precedes the second Act, or exercise thereof.
7. That in receiving the habit, the Soul is passive.

What Vocation is.

Vocation is the infusion of a principle of Life (or as some speak, of the solitary habit of Faith, in whose sense this Proposition also stands good and untouched) by the Spirit into the lost Soul (in measure sensible of its inability, and enmity to believe, repent, or do any good) by the means of, and together with the external call of the Gospel, in which work the Soul (notwithstanding any preparatory work) is merely passive, i.e., a mere passive receiver.

This gracious, and saving work of the Spirit, infusing life into the Soul, is called Vocation, by a Metonymy, i.e., a Figure, naming the

work it self, by the name of the instrument, and external means, by which the Spirit works it.

What it is for the Soul to be passive.

Passiveness, or suffering, is either Perfecting, tending to the good and perfection of the subject; so the Creature, which before was nothing, suffered in receiving its being; the Life-less body of Adam when it was made alive, the Soul of Nebuchadnezzar, when his reason returned to him: Or Corruptive, tending to the hurt and destruction of the subject; so the Creature suffers, in being made subject to vanity; the body of Adam putrefying in the grave and the Soul of Nebuchadnezzar, when it was deprived of reason.

The passiveness of the Soul, is the obediencial subjection of a Soul Ministerially prepared, wherein being unable to act, it only receiveth the impression of the Agent.

The Will in respect of this first reception of Grace, hath neither the nature of a free Agent, nor of a natural Patient, but of an obediencial subjection.

Obediencial subjection, is that capacity in the subject, to receive an impression from the agent, whereby as it remains without ability in itself, to put forth any causal virtue, in order to such an effect; so neither hath it any such repugnancy, or contradiction in its nature, whereby it is rendered incapable of being made partaker of such an impression, or effect, by the power of a supernatural cause.

Briefly, there is in such a subject, in order to such an effect, an impossibility by Nature, but not to Nature; i.e., an impossibility in respect of its own power, but a possibility in respect to a supernatural power; this was the condition of those bones, Ezek. 37. in respect of Life; though there was in them a simple impossibility to live of themselves, yet there was no impossibility but that they might be made alive, by the power of God. Power to receive a new form is either Natural, or Obediencial; Natural is in the thing, or matter that

is changed, as in the seed of an Herb, there is power to become an Herb; Obediential power of a subject to receive a new form, puts not any causal power in the thing, or matter to be changed, all such power is without it, viz. in the efficient; there is only a power of reception in the thing, or matter; all power of causality being without the thing in the efficient. So stones are in an obediential power to become men, that is, there is in them a subjection to become Men; but all causality whence they do become men, is without them, and in the efficient thereof, namely God.

Obediential subjection is a capacity in the Creature, to receive the impression of the first cause.

For the Soul then to be passive in the work of Vocation, is for the Soul to receive the first saving grace, and supernatural effect of the Spirit of Christ; so as the Soul itself in this work is no way active, from any such principle of activity as is of any power to produce such an effect, no more than there is in a dead man to produce life; in this work the will is only moved of God, but moveth not itself. The Soul in this passive reception acteth not, only it receiveth the impression of the Agent; as Adams body was a passive receiver of Life, inspired by God thereinto, Gen. 2.17. formed, and organized, but yet life-less, and breathless; so were those bones, Ezek. 37.8.10. and the body of the Shunamites child, 2 King. 4.34. Hence the infusing of life into the Soul is compared to quickening of the dead, Ephes. 2. As a vessel is a passive receiver of the liquor poured into it, the Soul is compared unto a vessel, Rom. 9.21.23. and 2 Tim. 2.20, 21. And not only in the application of justifying grace is the love of God said to be poured out abundantly in our hearts, Rom. 5.5. but also the creating of inherent grace in the Soul by the Spirit, is compared to the infusion, or pouring out of precious liquor thereinto.

God, in effectual Vocation, makes us vessels of honor.

In Vocation (notwithstanding all preparatory work) life is wrought by the quickening active Spirit of Christ, in a dead passive Soul.



What the habit of faith, or of any other saving grace is.

The habit of saving grace in general, is an inherent and permanent frame of saving qualities, infused into the Soul.

The habit of faith in particular, is an inherent, and permanent quality (whereby Christ is received) infused into the Soul, by the Spirit; in respect of which the Soul is only a mere passive subject, and not any way an efficient.

The same habitual grace, in several respects, hath divers names.

Being considered as a potent quality, that is, such a quality as is predominant in the subject where it is, and enabling the Soul (through the concurrence of assisting grace) to all duties, and above all oppositions, it is called a power.

Being considered as a causative quality, that is, such a quality as is not only first, but hath the nature of a cause, unto the consequent second acts following from thence, it is called a Principle.

Being considered as an infused, inherent, and permanent quality, disposing the subject to the second acts, it is called a Habit.

What the second act, Life-operation, or exercise of faith, or of any other grace (commonly called the Act) is.

The exercise of faith or of any other saving grace, is a Life-operation, flowing from the infused power, principle, or habit, through the help of the antecedent concurrence of assisting grace, in respect of which, the believer is not only a subject, but also an efficient co-working cause.

The just distinction between the habit, and the second act or exercise of grace, is carefully to be observed.

The supernatural power, principle, or habit, (for all those terms mean the same thing) is the first act; the Life-operation is the second act.

The habit is the grace itself, or the nature of grace; the Life-operation, or Life-act, is the exercise of grace.

The habit is conversion in the first act; the Life-operation, or Life-act, is conversion in the second act. The habit is actually, or an active principle existing without its causes; the Life-act is action. The habit is an immanent act, i.e., such an act as is inward, and abideth; The Life-act, is a transient act, that is, such an act as passeth away. The habit is the will itself; the Life-act is the volition. The habit is the inclining of the soul to the object of its action; the Life-act is the union of the soul with the object. In the infusion of the habit the soul acteth not, but is only acted; In the Life-act the soul being acted, acteth. The habit God worketh without us; the Life-act, God worketh with us. In the habit of faith, is the being of faith itself; the Life-act of saith, is the working of this grace now wrought. The infusion of the habit is effectual vocation: The Life-act of faith, is our answer unto the call of God. Effectual vocation is called the drawing of the Father, Joh. 6.44. our being taught of God, our hearing and learning of the Father, John 6.45. The Life act of faith is the souls immediate coming unto Christ, upon its being drawn, taught of God, and having heard and learned of the Father. By the infusion of the habit, the immediate and irresistible work of the Spirit of grace, God converteth the soul? By the Life-act, the soul being converted, converteth itself unto God. By the infusion of the habit, God maketh us his people, Hos. 2.23. 1 Pet. 2.10. By the Life-act, we avouch him to be our God; we say it in truth, and lie not; we unsay it not again. By the habit, we are made good trees; by the life-act, we bring forth good fruit.

The habit, or first act, doth not always infer the second; it may be without the second; but the second always supposeth the first. Two contrary habits may be together in the same subject, as grace and original concupiscence in the soul; heat and cold in the same water:

but there cannot be two second acts proceeding from those contrary habits, at the same time. The habit is a principle inhering in the will as its subject, and denominating it willing, after the nature of a quality; the life-act floweth efficiently from this principle, and is accountable to us, as a good act, unto which, God in his mercy hath appointed a reward.

The habit unto the act, is as the faculty of sight to actual seeing or vision. Aristotle compareth the habit to a man sleeping, the act to a man waking.

The habit of faith (which also holds in any other grace) precedes the second act or exercise thereof.

The habit of faith (which also holds in respect of any other grace) goeth before the second act (commonly called the act, or Life-operation) or exercise of faith, appeareth thus, from the order of the first, and second act; The habit is the first act, the Life-operation is the second act: First as before Second. The nature of the thing teacheth the being of grace (which is life itself) to be before the vital operation of that grace; the grace of faith, is the being of faith itself, called the Spirit of faith, 2 Cor. 4.13. The vital operation of faith, expressed by the acts of coming to Christ, Joh. 5.4. & 6.44, 45. Eating of his flesh, verse. 54. Drinking of his blood, *ibid.* answering the call of God, must needs follow the being of faith; we cannot act before we are; we cannot act acts of life, (such as coming, eating, drinking, answering are) before we are alive; the cause precedeth the effect; the grace of faith is an efficient cause, the Life-operation is the effect.

All creature-effects (i.e., all such effects, as proceed from the creature, according to the order of second causes, whether acts, or habits, for acquired habits follow acts) presuppose a principle, virtually, or formally, containing such effects. But supernatural life-operations are creature-effects, whose principle is the same with a habit, as hath been cleared in the explication of a habit) therefore supernatural life-operations presuppose a principle foregoing such

acts. That supernatural life-operations are creature-effects is manifest; grace, the new-creature (whether considered in part, or whole) is a creature.

That creature-effects presuppose a principle in the subject, formally, or virtually containing such effects, appeareth by this induction. All creature-effects, or actions, are either supernatural, proceeding from a supernatural principle infused, or inspired; or moral, whose principle is the Law written in the heart, Rom. 2.14. hence are actions of external conformity to the Law; or artificial, whose principle is right reason; or natural, which flow from inclination, or instinct.

Obj. 1. Acquired habits (as Arts and Sciences, ex. gr. the knowledge of a Physician, the faculty of a Scrivener, the skill of a Tradesman, &c.) are gotten and caused by multiplied acts, therefore all creature-effects do not presuppose principles in the subject, formally or virtually containing such acts.

Resp. 1. Albeit acquired habits were such creature-effects, as did not presuppose their principle (as before) in the subject; it weakened only the argument, not the cause, which proceeds only, concerning such natural creature-effects, as acquired habits are not; but the argument (ex abundantia) proving all creature-effects, and consequently acquired habits, to presuppose some principle of them in the subject concludes the question, much more evidently in respect of supernatural creature-effects.

2. Notwithstanding there be many artificial acts, that may be done without a habit acquired, as he may scribble, that hath not the faculty of writing well; yet, even those acts, according to the ordinary course of second causes, be not done without some inherent principle; they may be done, without a habit ( i.e. Such a principle, that so affects the subject, as to enable it to act promptly, easily, and with delight) but they cannot be done without a principle simply to enable the subject to act.

Obj. 2. The act of Prophesying was not by way of habit, therefore there were not principles thereof in the subject.

Answ. The gift of Prophecy was miraculous, therefore falleth not under the compass of creature-effects proceeding according to the order of second causes.

2. Principles are either transient, or inherent, the act of Prophecy flowed from the transient, and passing inspiration of the Spirit, whence, they prophesied when they were inspired, though not from an inherent principle, therefore could not prophesy when they pleased.

We may distinguish between the matter of Prophecy, and the act of publishing that matter of Prophecy; the matter of Prophecy was miraculously inspired, therefore without the limits of the question as before, the publication of that matter was a creature-effect, proceeding from principles natural, rational, and spiritual.

Obj. 3 The act i.e., the Life-act of faith, by which the soul cometh to Christ, is given in the work of Vocation without any foregoing habit.

Ans. 1 This, as it is barely affirmed without any reason given, may, until then, be sufficiently answered with a denial.

2. We must distinguish between Vocation, wherein, is infused into the soul, a power to come to Christ; and the term of Vocation, wherein is contained our actual coming to Christ.

If the act of faith be given in Vocation, without any habit in order of Nature foregoing it, then it will follow,

Either that the soul is not passive in Vocation or Conversion; a pure Arminian affection, justly opposed, and abhorred by the joint vote of orthodox Divines.

Or, that Vocation precedes believing; that is, one may be a Member of the Catholic Church, and consequently be a Member of Christ (in order of Nature at least) before he is a believer, which none will affirm.

Or, that Vocation followeth the act of faith, whereby the Soul cometh unto Christ; which were, to affirm Vocation to follow our union, active receiving of Christ, and Justification; an assertion (in no mean degree) repugnant both unto Divinity and Reason.

That they (i.e., the Arminians) suppose the act, in Divine graces, goes before the habit, is (saith Pemble) an assertion, in Divinity not tolerable; which tells us, the tree must be good, before the fruit can be good; and that question which Christ put to the Pharisees, Mat. 12.34. How can ye that are evil speak good things, is more than any Arminian can tell how to answer.

Either the Life-operation, or Life-act, presupposeth life, or the Life-act is life itself; or there may be a Life-act, without life.

But there cannot be a Life-act before life, nor is that Life-act life itself; otherwise there being an intermission, or cessation of that act, there would be a cessation of life. Whence would follow interitus gratiae, a falling away from grace; the immortal seed, 1 Joh. 3.9. should become mortal; the believer, so oft as the act of faith ceaseth (by reason of sleep, or sin, or what else) becometh an unbeliever; and dying asleep, must either not be saved, or be saved without faith; therefore the Life-operation necessarily presupposeth life.

If the Life-act of faith, whereby the Soul cometh unto Christ, have no habit preceding it, in order, then it will follow, either that there is no infused habit of faith, or that this infused habit followeth the act of faith; but true it is, First, that there is an infused habit; Secondly, that this infused habit followeth not the act of faith, as we have already seen.

Obj. How doth it appear that there is any habit, it being no Scripture term?

Ans. Though the word Habit were not in the Scripture, yet the thing signified by that word being in the Scripture it is sufficient; according to that received Proposition, Whatsoever is contained in the Scripture, either in terms, or by manifest consequence, is Scripture. So Divines defend the use of the terms, Essence, Person, Trinity, and Merit, &c. though the words in so many letters are not there found.

That the thing, which those words [habit of faith] intend, is contained in Scripture, is manifest, from the nature of a Habit, thus.

An infused, inherent, permanent quality, disposing the subject (through assisting grace) to supernatural acts, is the thing signified, or intended, by the words, Habit of faith; the grace of saving faith is such an infused, inherent, permanent quality, therefore the grace of faith is a Habit; this inherent quality or habit is in the Scripture called, the Spirit of faith, 2 Cor. 4.13. a power, Eph. 3.20. the will, Phil. 2.13. the lust of the Spirit, Gal. 5.17. the Divine nature, 2 Pet. 1.4. the seed remaining, 1 Joh. 3.9. for though the most appellations mentioned seem not to be given to the grace of faith only, but to the whole frame of habitual grace, yet in that they are given to the whole frame of habitual grace, yet in that they are given to the whole (whereof faith is a part) they are also given to faith, as a part of that whole.

The word habit, is a Scripture term, used Heb. 5.14. who by reason of the habit have their senses exercised, to discern good and evil; the inherent faculty of doing good, and eschewing evil, is called a habit.

The infused, and inherent grace of faith, whether it be called a power, principle, or habit, no way prejudiceth the truth asserted; by which of these terms soever it be called, the thing is the same, therefore the cause is the same, and as firm.

So clear is the doctrine of infused habits (whereof faith is one) that many of the School-men, both ancient, and late, attest thereunto.

Those habits, whereby man is disposed to such an end as exceeds Nature, are of necessity in men by Divine infusion. We ought (faith Scotus himself) to believe the habit of faith infused, for the authority of the Scripture, and of the Saints.

Scotus is commended for deducing out of the Master of the Sentences such inferences, as might be apprehended, not to have denied all supernatural habits.

Valentia, unwilling that the Council of Trent should be thought to have denied infused habits, notwithstanding he denieth not the testimony of Sotus, who was there present, to be true, namely, that the Council (no wonder if that were difficult to be pronounced by the Adversaries of the Doctrine of Grace) industriously abstained from the word habit, yet endeavoreth to prove (the thing signified by the word, being taught by them) not the dislike of the word, but rather some other reason mentioned by him, to have been the cause why they abstained from the use thereof. In the same place he asserteth the being of Habits from Argument, Scripture, and Authority, and mentions other of the principal School-men, like-minded with himself.

The Arminians (though they could not be ignorant, how much it concerned their cause, to oppose the habit of faith; yet) none of them openly denied it, before Grevinchovius.

Faith (faith Estius) both in Infants, and in persons of discretion, is a habit infused of God alone.

In receiving the habit of Grace, whether we are to understand thereby the solitary habit of saving faith, or the habitual frame of the New Creature (of which before, chap. 11.) the Soul is passive.



The proof of this Proposition appears by Scriptures, Arguments, Authorities.

By Scriptures thus:

Phil. 2.13. For it is God which worketh in you, both to will, and to do, of his own pleasure. The Apostle here distinguisheth between doing, and a power to do, which he calleth the will; both these are wrought of God; to will, or power to do, he worketh without us; to do, he worketh by us; in the first we are passive, and not active; manifest it is, the Soul cannot actually do, whilst it is but yet receiving power to do: in the second, we are not only passive, but also active; yet so, as we are passive, before we are active.

A second Scripture, for the confirming of this truth, we have Phil. 3.12. But I follow after, if that I may apprehend that, for which also I am apprehended of Christ. The Apostle here expressly (as those that understand the Original know) makes mention of himself in the passive voice, as being received by Christ; before he makes mention of himself in the active voice, as having actively received Christ. Upon this Text, Doctor Ames grounds that Spiritual, and profitable distinction of a double receiving of Christ, Passive, and Active; Passive, whereby the Spiritual principle of grace is ingenerated. Active, proceeding from that ingenerated habit of grace, and the operation of God fore-going, and exciting thereunto; we are received of Christ before we do receive Christ. Christ in working the grace of faith receiveth us, by the act of faith we receive him; Christ taketh the Soul, before the Soul taketh him.

A third place to the same purpose is Ephes. 2.1.5. And you hath he quickened, who were dead in trespasses and sins, even when we were dead in sins, he hath quickened us together with Christ. The infusion of the habit of Faith, or Grace into the Soul, is the quickening of the Soul, until then the Soul is dead; as a dead body, so a dead Soul is passive, in respect of its quickening or being made alive. That the

infusion of saving faith, or saving grace is the infusion of Life, appears thus.

The Spirit of the Command and Promise, viz. that infused grace which inclineth us to obey the Command, and receive the Promise, is Life; the Image of God in Adam, which consisted in a conformity to the Command, was his spiritual life; the spirit of Faith is the spirit of the Command, 1 Joh. 3.23. this is his Commandment, That we should believe on the name of his Son Jesus Christ; that it is the spirit of the Promise is out of doubt, Joh. 3.33. As the Image of God in Adam (which consisted in conformity to the command) was his Spiritual life; so the Image of God created anew in the Soul, is life; either this is life, or what can be life? As the spirit of sin is the spirit of death, so by the rule of contraries, the spirit of effectual saving grace is Spiritual life; He that hath the Son hath life, 1 Joh. 5.12. But every Believer hath the Son. From the nature of the grace of faith, receiving of Jesus Christ, as our Lord and Savior, being of the essence and form thereof, as a natural principle of natural sense, motion, and action, is natural life; so a supernatural principle, of supernatural sense, motion and action, is supernatural life; But such a Principle is saving faith, and each other saving grace. No Life-less principle can enable the Soul to a Life-act, it cannot be reasonably conceived how a Believer (as a Believer) should not be alive. The sum is, this text holds forth an Active-quickening Christ, enlivening a dead passive Soul.

So from Scripture, the Arguments follow, First, from the supernatural nature of the Habit of saving faith, or of the habitual frame of the New Creature.

In receiving a supernatural Habit, or Principle, the Soul is passive; saving faith, or the habitual frame of the New Creature, is a supernatural Habit, or Principle; therefore in receiving saving faith, or the habitual frame of the New Creature, the Soul is passive. Supernatural is that which exceeds the power of Nature, and is received of the Soul by way of inspiration only, as the gift of

Prophecy; or both, by inspiration and infusion, as the habits of grace; such habits, the Schools call, [Habits infused of themselves] their very nature denying them to be otherwise attained; either by acts, or any created cause, whereby they are distinguished from Habits infused by accident; such as are the gifts of Tongues, and the gifts of healing; which though they are ordinarily acquired and gotten by acts of study, and practice, yet have sometime been infused, as in the Apostles time.

In receiving that supernatural saving habit, or principle, before which the soul hath received no supernatural saving habit, or principle, the soul is passive: But the grace of saving faith is such a supernatural saving habit, or principle received, before which the soul hath received no supernatural saving habit, or principle; Therefore in receiving the supernatural saving habit or principle of faith, the soul is passive.

From the nature of the subject of saving faith, which is wholly unable to confer any causative power towards the producing of such an effect. In receiving a miraculous impression, the soul is passive; but the infusion of the habit of faith, or principle of life in Vocation, or Conversion, is a miraculous impression. Vocation is a miracle (it being no less a miracle to raise a soul from spiritual, than a body from natural death) therefore in receiving the infused habit of faith the soul is passive; notwithstanding God oftentimes makes such use as he pleaseth of men in working a miraculous effect in them; yet because in such works, the whole efficiency always flows from God, and none from man, Men are passive in receiving such miraculous effects or impressions. Moses putting his hand into, and plucking it out of his bosom, Exod. 4.7. Naaman's dipping himself seven times in Jordan, 2 King. 5.14. conferred no more power to the curing of their Leprosy, nor the woman's touching the hem of Christ's garment, Mark. 5.28, 29. to the healing of her issue of blood, then if they had done nothing.

In receiving that saving power to do, before which, there is no such active saving power, the soul is passive (we cannot do anything, whilst we are but yet receiving power to do) but in receiving the habit of faith, we receive that saving power to do, before which, there is no such active saving-power. Therefore in receiving the habit of faith, the soul is passive.

Vocation is compared to Circumcision of the heart, Deut. 30.6. to Creation, to pouring out of the Spirit (so is the habit of faith there called) Tit. 3.6. to quickening or making alive. As therefore the person circumcised was passive in Circumcision, the creature in its creation, the subject quickened in its vivification, and the subject into which precious water is poured, is passive in respect of the water poured thereinto; So the soul in Vocation (which is all these spiritually, as being that work wherein the heart is circumcised, quickened, hath inherent saving grace created in it, and poured out into it, by the Spirit) must needs be passive. The contrary tenet makes us in the creation of faith to be our own creators in part. An assertion, as full of pride, as empty of reason; it makes us in part authors of our faith, a high degree of spiritual sacrilege against the glory of Christ, and grace of the Gospel.

Obj. 1. The Soul before, and in receiving of grace, is active in respect of the use of means, therefore not merely passive.

Sol. Passive is taken either absolutely, for that which is simply passive, and in no respect active; so the soul is not passive; God doth not work savingly upon us, as upon stocks or senseless creatures: or it is taken respectively, for that which notwithstanding in some sense it be active, yet in some it is passive; the soul is passive in this latter sense: it is active in respect of the use of means, it is passive in respect of any saving efficacy by the use of means. Sarah was active in respect of the use of means, yet passive in conceiving by the use of means, Rom. 4.19. Heb. 11.11, 12. the Shunamites child (notwithstanding any natural heat, and radical humor, yet remaining in its dead body) was passive in regard of the re-infusion of the

reasonable soul, 2 King. 4.34. notwithstanding the noise of the bones, there coming together, bone to his bone, the sinews and flesh coming upon them, and the skin covering them, yet those breathless bodies remain passive in respect of life, Ezek. 37.7, 8.

Though there be difference between God's manner of working upon them who are dead spiritually, and upon those who are dead corporally; yet there can nothing be found which makes the effect of life less absolutely to depend upon God, in those, than in these.

We on the one hand against the Enthusiasts affirm not only the power to use, but the duty of using the means; and on the other hand, against the Arminians, deny that man before grace can do anything, having the power of a cause (so far forth as cometh from them) in order to Life; because we are reasonable creatures God proceeds with us in the use of means; because we are dead creatures, in respect of the efficacy of the means, we depend wholly and absolutely upon God.

Obj. 2. Where there is a Physical or Natural motion of the will, there the soul is not merely passive; but

In Vocation, or receiving the habit of grace, there is a Physical motion of the will, because there is a gracious motion, which necessarily presupposeth a Physical motion: Therefore, in Vocation, the soul is not merely passive.

Sol. In the motion, or act of the will in Vocation, we must distinguish between the Physical or pure natural act of the will, and the graciousness of that Physical act; the soul is active in respect of the Physical act; but in respect of the graciousness of that Physical act, the soul is merely passive: To will is in our own power, to will as we should, is of God.

Obj. 3. Conversion (the same with Vocation) is a Life-act; to affirm the soul to be merely passive in a Life-act were a contradiction; therefore the soul in Vocation is not merely passive.

Answ. Conversion is taken in a double sense, either for the immediate work of God, infusing a principle of life, and so regenerating the soul; this is properly Vocation, and in it the soul is passive: or for the Life-act of faith, &c. whereby man being now converted, converteth himself unto God. Conversion in this second notion (according to which the objection only holds) is not the same with Vocation it self; but the answer of the soul to its call, or some other action of saving grace.

So by Arguments, the Authorities follow.

The will of man in Conversion, is purely passive, - Luther.

For faith in respect of justification is a mere passive thing, - Calvin.

Truly man is dead, and wanteth all sense and motion; wherefore he can do nothing towards the making of himself alive, - Zanchi.

In Regeneration we do not work together with God, but are merely passive, - Beza.

For we are all dead to sin, but he that is dead is no otherwise than passive to his being made alive, - Bucanus.

In the beginning of Conversion, that is in the setting or imprinting of the new qualities, and inclinations in the mind, will, and affections of the heart, we are merely passive, not active, - Perkins.

Unto that work of Regeneration which noteth the immediate work of God regenerating man, man is passive, - Suffrage of the Britain Divines.

Before Regeneration, man is merely passive, unto special good, - Kockerman.

In respect of goodness inspired into our minds, our wills are altogether passive, the freedom then of the will is the work, and the

effect of Grace, ergo, it is passive, - Willet.

The Free-will of a natural man in respect of God's working upon him, is in some fort after the manner of a subject passively, - Leiden Divines.

In the application of the first grace, man doth not act, but suffers, - Ames.

Our Churches conspire with Luther in that Article, namely, that in our first conversion, we are merely passive, - Dr. Twisse.

In effectual calling man is altogether passive, being quickened and renewed by the holy Spirit, he is thereby enabled to answer this call.

This Doctrine of the passiveness of the soul in Vocation is a fundamental truth, holding forth the Spirit of Christ in a way of special grace, to be not only the adequate, but also the sole efficient cause of faith. And therefore Freewill in a man yet without Christ (partaker of what common grace soever) can do nothing of any causal virtue towards the working thereof.

Contrary to the Doctrine of the Arminians, teaching, that Christ, and Free-will, are partial causes of Conversion; No otherwise than as a Boy drawing of the ship with his father, is a cause of the motion thereof; whence (according unto them) like as Free-will without the grace of Christ is insufficient; so the grace of Christ, without the co-working of Free-will, sufficeth not to the working of the grace of faith in the soul.

A Teret, empty of Reason, and full of pride; making us in part our own Creators, in respect of saving grace, the most excellent creature, a Tenet repugnant to the grace of the Gospel, making us sharers with Christ, in the work of Vocation, the glory of the alone working whereof, by virtue of his special grace, is one of the Crown-Jewels of the Lord Jesus; a Tenet fundamentally perilous unto souls, directly

tending to make them rest in a false Conversion, and so (without a new work) fall short forever of salvation.

Vocation, Conversion, or Regeneration, is wrought in an instant. God in saying Live, makes alive. In this respect it is in the first, as it shall be in the second Resurrection: In a moment, in the twinkling of an eye (whilst God speaks the word) the dead shall rise.

Because Vocation, or the infusion of Life, is the introduction of a form, which is done in an instant. The form consists in an indivisibility, it is an indivisible thing, tis not infused successively, or by parts; as natural life, so spiritual life consists in an indivisibility, i.e., it hath its being all at once, and is uncapable of division into parts.

Because Vocation inferreth an essential change in the subject. There is a change in a subject, or of a subject; change in a subject, is either of quantity or quality, this is called an accidental change; Change of a subject, is an essential change, which in natural things is called Generation, in spiritual Regeneration. Now that every essential change, whether Physical i.e., natural, or spiritual, is in a moment, is thus evident. Generation is taken improperly for the way and preparation, or previous alteration which tendeth to the essence, i.e., the union of the form with the matter, so we say the Infant in the womb is generating some certain months space, this is an accidental change: or properly, for the essential change, viz. the introduction of the form, so the Infant is generated in a moment; after that the matter is now sufficiently altered, and prepared, to receive the form.

An essential mutation, that is, the mutation or change of the subject, both in Nature and Divinity is wrought in an instant, because it is rather the determination of a motion, than the motion itself.

As Generation properly taken, is a passive mutation of a natural body, whence from the union of the form with the matter, the body beginneth to be that which it was not; So Regeneration is a passive



mutation of an elect soul, whence by reason of the union of grace with the soul, the person beginneth to be that which he was not.

In that Generation is the acquiring of a new, and corruption is the laying down of an old form, therefore generation and corruption cannot be effected divisibly, and successively, or gradually; otherwise it would follow, that in the same thing, and in the same instant, there were either no form, or two forms, i.e. that someone thing were nothing, or two things. In the moment of Conversion God works that blessed work which shall never be undone, that is wrought in an instant, which shall remain forever.

## **CHAPTER XIII.**

Of the Union of the Believer with Christ.

For the better proceeding herein, let us;

1. Show out of the Scripture, That there is an Union between Christ and the Believer.
2. Consider what this Union is.
3. The order of Union.
4. The necessity of Union, in order to Communion.
5. The order of the dependence of Communion upon Union.
6. The excellency of this Communion.

Of all other Unions, three are most eminent; the Union of the three Persons in one Essence; this is the Mystery of all mysteries. The

Union of the two Natures in one person, in Christ; this is a great mystery, 1 Tim. 3.15. The Union of a Believer with Christ, and in him with God, This is a Mystery, Eph. 5.32.

The Union of the Mediator with the Father, who as God is one with him, both in respect of Essence, I and my Father are one, Joh. 10.30. and in respect of will, Whatsoever the Father doth, that doth the Son likewise, Joh. 5.19. And as man, is one with him in respect of their agreement as concerning the thing willed; Not as I will, but as thou wilt, Mat. 26.39. is the example and pattern of Believers Union with Christ, and in him one with other, Joh. 17.11. That they may be one as we are one, and verse 21. that they may all be one, as thou Father art in me, and I in thee, that they also may be one in us.

Of this mystical Union between Christ, and believers, we read often in the Scripture, sometime in proper and plain terms, That they may be one, as we are, Joh. 17.11. He that is joined to the Lord is one Spirit, 1 Cor. 6.17.

Sometimes in elegant and lively Metaphors, first of a Vine and branches, Joh. 15.1, 2. I am the true Vine, and my Father is the Husbandman, Every branch, &c.

2. Of Implantation, Rom. 6.5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Christ here is represented under the similitude of a Plant, for as a Plant that is set into the earth, seemeth to lie dead, and is immovable for a time, but after springs up and flourisheth, so as other Plants sprout forth, grow up, and are nourished thereby, as we see in Ivy and Misselto: So Christ's body lay dead in the grave for a while, but afterward sprung up and re-flourished in his Resurrection, as that Plant of renown, with whom, we being planted together, grow up by his grace.

3. Of Ingrafting, Rom. 11.17, 19, 23, 24. where Christ is tacitly compared unto the Stock, the believer unto the Graft, or Cyon; for

notwithstanding Abraham be the instrumental root, good Olive tree, and stock there expressly spoken of, in whom, his seed, that is all believers (for he is called the Father of all that believe, Rom. 4.11.16.) both the Nation of the Jews first, then the Gentiles, and then the Jews again, for the promise sake made unto him, Gen. 17.7. I will be the God of thee, and of thy seed after thee, are sanctified, and accordingly in due time actually engrafted into him; Believers in profession, but not really so, only externally; real believers, both externally, and internally: yet Christ is not there excluded, whom we are to look at as the Root, good Olive, and Stock, principally and effectually; into which Abraham himself with all other Believers are engrafted.

4. Of incorporation into one mystical body, whereof Christ is the Head, Believers are the Members, 1 Cor. 12.12, 13.

5. Of a Spiritual conjugal estate, wherein Christ is the Husband, Believers are his Spouse, Eph. 5.32.

Lastly, Of a Building, wherein Christ is compared to the foundation, or corner Stone; Believers to a House, or living Stones, built or laid thereupon, Matth. 7.25. and 16.18. 1 Pet. 2.4, 5.

Union is the conjunction of the Person of Christ, and the Person of the Believer, into one third being; whence ariseth an everlasting relation, and answerable communion of Head and Members, between Christ and the Believer forever.

As in Marriage (the type of this Union) the consent of Parents, and Parties, is the efficient cause; So here, the will of God the Father, the will of Christ, and the voluntary consent of the Believer, caused by the operation of the Spirit, are the efficient cause of this Marriage.

God the Father from all eternity, hath willed the Incarnation and Marriage of his Son, unto the Elect.

The will of Christ is conformable unto the will of his Father, Hos. 2.19, 20.

The Elect by believing give their consent to be married unto Christ.

The Ministers of the Gospel are the instrumental cause, Joh. 3.29.2 Cor. 11.2.

The matter of this union is the whole person of Christ, on the one part, and the whole person of the Believer on the other part. Mark it diligently, that the whole person of Christ, and the whole person of the Believer, are united together.

The whole Person of Christ is united unto the Believer, else we were not united unto Christ; for neither the Divine, nor Human nature considered apart, is Christ; Christ is God-man in one person, Christ is not our Head as God alone, nor as Man alone, but as God-man.

Secondly, It would else follow that our union would be unprofitable; the Humanity profits nothing without the Divinity; it is the Spirit that quickeneth, the flesh profiteth nothing, Joh. 6.63. the Divinity will profit nothing without the Humanity, Joh. 6.53. Then said Jesus unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. The Divinity is the fountain from which all good things flow, the Humanity is the channel by which all good things are derived unto the Elect.

As the whole Person of Christ is united unto the Believer, so the whole person of the Believer is united unto Christ; we are not only one with Christ in respect of our Souls, 1 Cor. 6.17. but we are also one with Christ in respect of our bodies; For we are members of his Body, of his flesh, and of his bones, Eph. 5.30. One flesh; If man and wife by virtue of their Marriage union (which is but the Type) become one flesh, then Christ and the Believer, by virtue of their Spiritual union, (which is the Antitype) must needs be one flesh, verse. 31. our person being in the same Mystical body with his person, our flesh must needs be in the same Mystical body with his

flesh, where yet we must observe, that this conjunction of our flesh with the flesh of Christ, is not Corporal, but Spiritual; and to be understood of our flesh, not simply, but sanctified.

As our flesh hath spiritual Communion with the flesh of Christ in the Sacrament; so our flesh hath union with the flesh of Christ in regeneration.

Such as is our Communion, such is our Union; but our communion is from the whole person of Christ, to the whole person of the Believer; therefore our union is between the whole person of Christ, and the whole person of the Believer.

Neither is our Soul alone joined with the Soul of Christ alone, nor is our flesh alone joined with the flesh of Christ alone, but the whole person of every Believer, is joined with the whole person of Christ. See the Theses of Zanchi upon Eph. 5.32. treating largely and profitably of this subject. See Bucanus also to the same purpose; the whole person of every Believer, Soul and Body, is truly conjoined with the whole person of Christ.

The form of this union is the actual conjoining of the person of Christ, and the person of the Believer, in some third being, by the bands on either part.

For the better understanding the form of this union, three things are to be attended. 1. That third being, or thing, wherein Christ and the Believer are united. 2. The bands on Christ's part, and on the Believers, by which they are united. 3. The manner of this union.

Concerning the third being, or thing (which for readiness sake in this discourse may be called a tertium ) wherein Christ and a Believer are united; (it being premised and remembered, that all union is of two ones, or more, into a third one, arising out of, and distinguished from both) we are carefully to observe, that the Scripture mentions divers Tertiums, or third ones (whence also so many kinds of union may

not unprofitably be collected) wherein Christ and the Believer are united, four whereof are these.

The first Tertium, or third being, wherein Christ and the Believer are united, is, Sameness of spirit; but he that is joined to the Lord is one spirit; the created grace which is in the Believer, is the same in kind with the created grace that is in the Manhood of Christ; Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit, 1 Joh. 4.13. Now, if any man have not the Spirit of Christ he is none of his, Rom. 8.9. Partakers of the divine nature, 2 Pet. 1.4.

The second is, One Mystical body; For as the body is one, and hath many members, and all the members of that one body being many, are one body, so is Christ; For by one Spirit we are all baptized into one body, 1 Cor. 12.12, 13.

The third is, the Spiritual Marriage estate, Eph. 5.32. This is a great Mystery, but I speak concerning Christ and the Church; For thy Maker is thy Husband (the Lord of Hosts is his name) and the Redeemer, the holy one of Israel, the God of the whole earth shall he be called, Isa. 54.5. Thou shalt no more be termed forsaken, neither shall thy Land anymore be termed desolate; but thou shalt be called Hephzi-bah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married, Isa. 62.4.

The fourth is, the state of glory, And the glory which thou gavest me I have given them, that they may be one even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, Joh. 17.22, 23.

Touching the bands, or ties which hold the Head and Body together, so as Christ and the Believer do thereby (in this union) touch one another (for so the word turned Bands, Col. 2.19. implieth) we are to know, that according as the third beings, or tertiums differ, whereinto Christ and a Believer are united; so the bands differ, whereby they are united, thus,

If Sameness of spirit be the third being, then God in Christ giving his Spirit in a word of grace on the one part; and the Soul receiving passively that Spirit of grace (as an empty vessel receiveth oil) on the other part, are the bands of union.

When the body mystical is looked at, as that third being, then Christ in the gift of the grace of faith, giving himself as our God actually, is the band on his part; and either the Souls receiving of Christ actually, in its passive receipt of faith, or actively, by the act of faith, is respectively the band on our part.

When we look at this union, in the third being of a Spiritual Marriage-estate, the consent of Christ manifested by his infusion of his Spirit, is the band on his part; and the act of faith drawn forth by the power of assisting grace (whereby we receive, and take Christ as our Husband) is the band on our part.

Lastly, If we consider this union, in the third being of a state of glory, Christ giving glory is the band on his part; our receiving, whether passively or actively, may respectively be looked at, as the band on our part.

The just observation of these several kinds of Union may haply be of use to reconcile that tenet, which affirmeth Union to be by the habit of faith, with that tenet (ordinarily held forth in the writing of the Orthodox) affirming Union to be by the Spirit, and Faith, understanding by faith the act of faith.

The first kind of union is by the Habit, not by the Act; the second may be looked at, as being by both, either Habit, or Act; the third is by the Act, not by the Habit. That proposition of frequent use among Divines, sc. Union is by the Spirit, and faith; that is, by the Spirit on Christ's part, and Faith on our part, is to be understood of the third kind of union.

Touching the manner of this Union wherein Christ and the Believer are united, we may not unprofitably consider it, First negatively,

Secondly positively; Negatively, it is not essential, such as is the union of the three Persons in one essence in God. Nor personal, such as is the union of the Divine and Human nature, in one (and that an uncreated) person in Christ. Not natural; whether essential, as is the union of the form with the matter; or by Local contact, i.e. natural touching one of another, as water is united to the vessel; or by mixture, as water is united to Honey; or by the coupling together of a common and special nature, as the Genus is united to the Species; or by Cohesion, as when one part of the body cohereth with another; or by Adhesion, as when Pitch cleaveth to our hands; or by Inhesion, as an accident inhereth in the subject; or any other whatsoever; 'tis not civil, as is the union of many persons into one body Politique.

Secondly, Positively, 'tis a Spiritual, and a Mystical union, therefore the whole into which these Members are united, is called a Mystical body.

This Spiritual union, in respect of the verity thereof, is real; in respect of the things united, 'tis substantial; in respect of its way, or manner, 'tis supernatural, and secret; in respect of the nearness of it, 'tis close, and intimate.

'It is a true, not an imaginary union; 'tis said to be real, or substantial, in respect of the things that are united, viz. the substance of Christ, and the substance of the Believer. In this union we do not receive the species, or likeness of Christ, as the understanding receiveth the species of the Object, but not the Object itself; not are we thereby made partakers of the Spirit of Christ alone, and not of himself; but we are made partakers of both, the very person of Christ, and the person of the Believer, are (as we saw before) united together, as the person of the Husband, and the person of the Wife (notwithstanding Local distance) are united together.

From the nearness of the union between Christ, and his Members, the body Mystical is called by the name of Christ. Christ is considered either Personally in himself, or Collectively, together with



the Church, which is his Body; so both Head and Members are required to make one Christ; that is, Christ not Personal, but Mystical, in which latter sense the Scripture calleth the Head and Body taken together, by the name of Christ, 1 Cor. 12.12. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so is Christ, Gal. 3.16. And to thy seed, which is Christ; that is, all his Mystical body. Hence the sufferings of Paul, and of other Believers (which we must yet remember were edificatory, not satisfactory, in way of edification, not in way of satisfaction) are called the sufferings of Christ, Col. 1.24.

The end of union is an everlasting and satisfactory communion, 1 Cor. 1.9. to the glory of God in Christ, the good of the whole Mystical body, and our own happiness.

Union in order of nature, though not in order of time, followeth Vocation, which appeareth by the considering of a being or essence, Oneness, and Union distinctly.

A being or essence is the thing itself; Oneness is an affection immediately flowing from the mere being of a thing, whereby it is individed in itself, and divided from all other beings, or things.

Union is the conjunction of two ones or more into a third being; for example sake, take a man consisting of Body and Soul, the Soul first hath a being, then this singular being, and not another; then it is united unto the body in a third being, namely, the person of a man; the like is true of the body.

In Vocation we receive our being, in Union is the manner of our being.

In Vocation we are made Believers, in Union is considered the order between Christ and Believers.

In Vocation is the foundation of our union, in Union is the relation built upon that foundation.

In Vocation is the spirit of grace infused; in Union this infused spirit is made an in-dwelling spirit.

Without Union there can be no Communion. This necessarily presupposeth, that things cannot act one upon another, that do not reach one the other; they cannot give and take one from another, that do not some way meet together; yet here we must know, that the contact, or mutual touch of things, is not always Local, when their substances or Bodies do immediately touch one another, but oftentimes virtual only; when (notwithstanding they do not immediately touch one the other, yet) they reach one the other in their efficacy. Instances whereof we have many in Natural causes, as the Loadstone and Iron separated in place, yet act one upon another; that by attracting, this by following. In Political matters, persons though distant in place one from another, yet exercise civil communion in the affairs of this life. In Spiritual things, as namely, in the Sacrament, the Body and Blood of Christ is united to the Elements virtually, that is by virtue of Divine institution, and promise, not Locally; (to deny that, were to deny the Sacrament to be a Sacrament, to say the last were to affirm Ubiquity, whether Transubstantiation with the Papists, or Consubstantiation with the Lutherans; ) So here the Person of Christ, who in respect of his Body is in Heaven, and the persons of his Militant members, who in respect both of Souls and Bodies are upon the earth, are united to, and do Spiritually touch one another; I am the Vine, ye are the Branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, Joh. 15.5.

For the better discerning the order of the dependence of Communion upon Union, from whence it floweth; we may consider in Union (as is also to be done in other relations) these four particulars.

First, The subject of the Relation, the person of Christ, and the person of the Believer.

Secondly, The foundation of it, on Christ's part, the Divine institution absolutely considered; on our part, faith considered only as an infused saving quality in the Soul.

Thirdly, A mutual reference, on Christ's part superadding a respect to Divine institution, whereby according to the appointment of God, he looks at the Believer as his Member; superadding also on the Believers part a respect unto faith, whereby faith which in it self is but a quality, hath now adhering to it an order to its object; whence it looks at Christ as its head. This mutual order between Christ and the Believer, is the relation itself.

Fourthly, The efficacy of the relation.

The efficacy of a Relation springeth from its foundation; the foundation then of this being firstly the absolute grace of God in election, and thence flowing down in the Promise according to the merit of Christ, by the effectual operation of the Spirit: Needs must the River of life be full, ever-flowing, and quickening, that ariseth from, and is mantained by such fountains; the influence of the Ocean into water-springs, of the Sun and Heaven into inferior bodies, is not to be compared thereunto. Next to the uncreated Communion of the Trinity in the Divine Essence, and the communicated influence from the Divine nature to the Man-hood, is the influence of the Lord Jesus Christ, unto the members of his mystical body. And thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of Life. In thy light we shall see light, Psal. 36.8, 9.

As the union between Christ and the soul, so the communion flowing from this union is mystical, a glimpse of whose excellency as it readily shineth forth in this place, in respect of the subject, object, and nature thereof; so cannot but be of precious and vigorous use to the serious and spiritual Reader, as he passeth along.

The subject thereof is the Catholic Church or body of Christ.

The Mystical body of Christ is a spiritual Totum, or Whole, consisting of the Person of Christ, and all the persons of the Elect effectually called, both Angels and Men, orderly united, by the Spirit, unto Christ as their Head, and in him one unto another, after the manner of the body of a man; So as from him is supplied grace suitable to their several relations therein, for the effectual, and perfect communion both of all the members with the Head, and of themselves one with another, unto the increasing itself with the increase of God.

The Militant part of the Mystical body of Christ, consisting both of Jews and Gentiles, make one new man, Eph. 2.15.

The Mystical body Triumphant is compared to one perfect man, Eph. 4.13. Christ and all his members are one Mystical Person.

This innumerable number as they are but one mystical body, so they all have but one soul, viz. The Spirit of Christ, whence they are united (in this life sincerely, in the life to come perfectly) In point of judgment, Eph. 4.13. Till we all come in the unity of the faith, and in the knowledge of the Son of God, &c. In point of affection, 1 Cor. 12.12. Of perfect communion, Joh. 17.22, 23. And the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me.

Stay yet a little, and look upon this spiritual and glorious body, walk about Christ mystical, go round about him, tell the Members, mark ye well the Head, consider the bands and joints.

The Sanctuary was a curious work, Exod. 35.31-35. The Temple was a magnificent work, our holy and beautiful house where our Fathers praised thee, Isa. 64.11. The body of man is fearfully and wonderfully made, curiously wrought in the lowest parts of the earth, Psal.

139.14, 15. In it Anatomists observe two hundred and nineteen Bones (others two hundred forty eight) two and thirty Teeth, three hundred sixty five Veines. The bodies and persons of the Saints (as sanctified) are the workmanship of the more divine hand of God in Jesus Christ: A member glorified shineth as the Sun, Matth. 13.43. The body mystical considered as distinct from its head, consisting of the innumerable company of the first-born, everyone whereof out-shines the Sun in its brightness, must needs excel in glory; all these are exceeded by the glorious body itself of the Lord of glory; All which notwithstanding, the body mystical hath its preeminence, consisting of the person of Christ, and of the persons of all believers, which besides that it contains the sum of all created, it partaketh also of uncreated glory; and is an object wherein all the perfections of God do so eminently shine forth, as though it be the duty of man dwelling in flesh, to look into, Yet neither eye hath seen, nor ear hath heard, nor can it enter into the heart of man (out of glory) to conceive the manifold wisdom of God, held forth therein.

Great is the honor God hath given his Son (as also is the grace therein given unto his people) in giving him to be the head of this glorious body; He hath given HIM to be HEAD, Eph. 1.22. The people in the Wilderness were too many for Moses to provide for, Num. 11.13. Who (saith Solomon) is able to judge this thy so great a people, which cannot be numbered? 1 King. 3.9. but behold together with a far greater people, a far greater person, than either Moses, or Solomon, is here.

The object of this communion are all the members of the Catholic Church, whether Militant or Triumphant. The spirits of just men made perfect, the innumerable company of Angels, God the judge of all, and Jesus the Mediator of the new Covenant. See Heb. 12.22, 23, 24. That which we saw and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 Joh. 1.3.

The excellency of the nature of this Communion (omitting others) may be considered in these particulars.

In respect of the Kind, it is saving; all grace flowing from Christ as a Head; is saving grace, that is, such as accompanieth salvation; and there is no saving grace, which floweth not from Christ, either as a designed, or as an actual head of the Church.

The measure of it is full, Col. 2.19. from which all the body, by joints, and bands, having nourishment ministered, &c. The Greek word signifieth an abundant supply of all necessary things for every use. It is a Metaphor taken from such who used to furnish those which were the Leaders in holy dances. The Catholic Church is called the fullness of Christ, Eph. 1.23. Which is his body, the fullness of him that filleth all in all; So called, not only actively, because he filleth it, but passively, because by him it is filled. The Catholic Church hath many members, each member is a capacious vessel, and each vessel hath as many large receptacles, as parts and faculties; yet all are filled, every vessel, and every receptacle in every vessel, He filleth all in all.

The degree of it is perfecting; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4.13. The mystical body of Christ in the state of glory is here (as we saw before) compared to a perfect man. The mystical body groweth up to be a perfect man, but never to be an old man. It hath its age of consistence, but not of decrescence. Christ causeth his body to increase with the increase of God, exactly answering the measure of its stature, appointed by God; as David's natural body answered what was written in God's book concerning it, Psal. 139.16. Christ so perfecteth his body, as that it shall, want nothing it ought to have, nor shall there be found in it anything that it ought not to have. He perfecteth it in regard of the number of members, all the members belonging thereunto, shall infallibly be added to it, until we all come, Eph. 4. &c. He perfecteth all that number of members, in regard of the kinds of grace; And of his fullness we have all received, and grace

for grace, Joh. 1.16. He perfecteth all the kinds of grace, in regard of the degrees thereof; The fullness of him that filleth all in all, Eph. 1.23. He perfecteth all, in regard of the proportion of the parts mutually suitable unto the whole; The whole, and therefore every part shall attain the measure of its stature. Lastly, He perfects his body as in regard of their communion with their Head, so also in respect of their communion one with another.

In respect of the Efficacy, tis irresistible; Christ doth not only supply, but apply the fruit of his merit unto his Elect. He is not only the meritorious, but also the efficient cause of grace and glory: He makes his members, and actuates them being made: Christ is a quickening head.

In regard of Duration, it is an everlasting communion; And I will betroth thee unto me forever, Hos. 2.19. In this Union of Christ with his Church, Christ compareth himself unto a foundation, his Church unto such a building, as continueth forever; And upon this Rock will I build my Church, and the gates of hell shall not prevail against it, Mat. 16.18.

The Head of this spiritual body is Jesus Christ, Godman, the Body (according to the measure of a mere creature) is conformable to its Head; the Union mystical; the Communion (whilst in this life, and imperfect) is heaven out of heaven; but being perfect, is heaven itself; no marvel then the Apostle closeth his Epistle with this Benediction, The Communion of the Holy Ghost be with you all. Amen, 2 Cor. 13.14.

## **CHAPTER XIV.**

Of Justification by Faith.

That we are justified by Faith, is so evident in the Scripture, as that he that runneth may read it, Gen. 15.6. Rom. 4.5. Gal. 2.16. James 2.23. Gal. 3.24. Rom. 3.28.

But of the true understanding of this Proposition there is both great and perilous controversy, for our help wherein, consider the following particulars in order thus:

1. In what sense the term Justification is here used.

2. What Justification by Faith is.

3. The causes of Justification, viz.

Efficient, Meritorious, Material, Formal, Final, Instrumental.

4. How Faith justifieth.

5. Divers objections satisfied.

6. Many mysteries that shine forth in the doctrine of Justification.

7. The peace of conscience following thereupon.

Justification is the making of a person just or righteous, and it is done either by infusion, or declaratively, by a judicial sentence.

To justify by infusion, is to make a person inherently righteous, by infusing into him an indwelling principle of holiness. So Adam was made just, Eccl. 7.29.

To justify declaratively, is when a person accused, or, both accused and convicted, as an offender, is justly acquitted by the judicial declaration of his Legal innocence, and freedom from guilt and punishment.

To justify in this place, is not by way of infusion, viz. to sanctify, that is, of a person unclean, unholy, and unjust, to make him formally,



and inherently pure, holy, just, by working in him the inherent qualities of purity, sanctity, and righteousness; but judicially to absolve a guilty sinner at the Tribunal of God's Justice from guilt and punishment, and to declare him righteous. Justification in this place doth not signify a change of our nature, but a change of our state, i.e., of our spiritual condition, in order to the curse and promise; so as the person, which was under the Law before, is now not under the Law, but under grace, Rom. 6.14.

It is a Court-phrase, taken not Physically, but Judicially, for a Judicial, not a Physical act; it signifieth a relative Justification, of accounting a man just, not an habitual Justification, of making a man just; thus Barabbas a Thief, is acquitted judicially, whence followed a Legal, not a Physical change of Barabbas.

Justification is sometimes applied to God, when a man justifieth, Psal. 51.4. Rom. 3.4. Luke 7.29. Matth. 11.19. Luke 7.35. sometimes to man, between man and man, Deut. 25.1. Isa. 5.23. Prov. 17.15. 2 Sam. 15.4. In which last places, and the like, Pemble (after others) observeth that to justify, is in judicial proceeding to absolve a party from fault, and blame, whether it be rightly, or wrongfully, Ezek. 16.52. Luke 16.15. Sometimes unto man, between God and man, Exod. 23.7. Isa. 50.8. Rom. 8.33, 34. 1 Cor. 4.4. Act. 13.38, 39. which places can intend no other but a judicial or declarative, not a physical, or infused Justification, whereby a person of unjust, is made just.

Infused righteousness (which is sanctification) is distinguished from Justification. Though they are inseparable, yet they are distinguished; as light and heat, in the Sun, 1 Cor. 1.30. & 6.11. The subject of our Justification is Christ, the subject of Sanctification is the Believer. Justification is only imputative, Sanctification is inherent. Justification makes a relative change, Sanctification an inherent Physical change. Justification is an individual act, all at once; Sanctification is gradual, by degrees. Justification is perfect in this life, Sanctification is imperfect.

It is plain that the Apostle by Justification intends remission of sins, therefore, not inherent righteousness, We are justified freely by his grace through the redemption that is in Christ Jesus, Rom. 3.23, 24. which redemption, is remission of sins, Eph. 1.7. Col. 1.14. See Rom. 8.33. Act. 13.38.

Justification is opposed to Condemnation, Rom. 5.18. As condemnation therefore consists not in infusing a principle of guilt into a person, but in a Legal pronouncing of a person to be guilty; so Justification is not by infusing a principle of righteousness into a person, but only the pronouncing of a person to be righteous.

To justify, is not to make a person habitually righteous, neither in the Hebrew, Greek, Latin, nor any other Tongue.

<H&G> is used in the Old Testament many times, yet it is but once used in any other sense, which also is observed of <H&G> in the New.

The Hebrew word <H&G> to justify, never signifieth to make inherently, but always to make declaratively, just, excepting Dan. 12.3. where it signifieth, not those that pronounce righteous, but those who instruct others unto righteousness. The Greek word <H&G> by which the Hebrew is rendered, hath the same signification in the New Testament, and difficult it is to produce it in any other sense, except Rev. 22.11.

This observation (saith Pareus) is firmly to be urged against false teachers, because it doth evince Justification in the Apostles sense, in no wise to signify the making of one righteous, or the infusion of habitual righteousness, which they contend for, but a free absolution from sins, and imputation of righteousness for the merit of Christ. These places being excepted, viz. Dan. 12.3. Rev. 22.11. Chamier boldly affirms that there cannot be found another place in Scripture where Justification is used in any other sense.

What Justification by Faith is.

Justification is a gracious act of God upon a believer, whereby for the righteousness sake of Christ imputed by God, and applied by faith, he doth freely discharge him from sin, and the curse, and accept him as righteous with the righteousness of Christ, and acknowledge him to have a right unto eternal life.

The Efficient cause of Justification is the gracious good pleasure of God, the Father, Son, and Holy Ghost.

In the Scriptures it is called Grace. In the Schools, grace that makes us acceptable. He is God, Lord, Law-giver, and Judge, whose will is the rule of righteousness.

Sin as sin, is properly committed against God, Psal. 51.4. and God only can remit sin, Mark. 2.7.

It is called the Righteousness of God, Rom. 3.22. The righteousness which is of God, Phil. 3.9. Because God is the Author of it; it is opposite to our righteousness, namely, that whereof we are the workers, or the subjects, Phil. 3.9. and to the righteousness of the Law, Rom. 10.5. namely, that which is prescribed in the Law, and according unto which the Law justifieth.

'It is God only that was the Inventor of this Robe and Garment of Justification.

The meritorious cause is the whole legal obedience of Christ, consisting of his habitual conformity, together with his active, and passive obedience, from the instant of his Incarnation unto his passion inclusively, performed by him, as God-man, our Mediator and Surety, in way of Covenant.

The application of Redemption, whereof Justification is a part, is due unto the Elect for Christ's sake, according to order of Justice, by virtue of the promise made unto Christ, Isa. 53.10.

Four things are to be attended in the meritorious cause, First, The Person; Secondly, The Office; Thirdly, The Service; Fourthly, The Merit, whereupon debt ariseth, according to order of Justice. The obedience of Christ was meritorious (not from the dignity of the Person only as such, but) from the constitution of God, who by his free promise made himself a Debtor of the application of salvation unto them, for whom Christ satisfied. Hereof see Chap. 10. Though the word Merit be not in the Scripture, yet the sense of it is frequent, Act. 20.28. which he hath purchased with his own blood, which is the earnest of our inheritance until the redemption of the purchased possession, Eph. 1.14. For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. 5.9. i.e., Unto the salvation purchased by our Lord Jesus Christ. The word translated Purchased in the two former places, is used in the third, and is in effect with the Merit. To this purpose the death of Christ is called a Ransom, Matth. 20.28. Marc. 10.45. a Counter-price, turned a Ransom, 1 Tim. 2.6. A Redemption, that is, a restoring of a Captive by way of buying his freedom at a full price, Luke 1.68 & 2.38. Heb. 9.12. Gal. 1.14. Heb 9.15. 1 Cor. 1.30. A propitiation for sin, or expiation for sin, Rom. 3.25. Heb. 9.5. 1 Joh. 2.2. Christ's obedience merited Justification, much more than Adams disobedience demerited condemnation, Rom. 5.18.

Had Adam stood he had merited life for himself; much more Christ by virtue of the Promise, whereby God hath freely indebted himself to give life according to the order of Justice, Mediatorly satisfaction unto the Law for the Elect, whereunto he was no debtor, must be acknowledged to have merited.

Christ hath procured a right of remission of sins, yea such a right whereby they not only may be remitted, but whereby they ought to be remitted unto all those for whom he satisfied by his death, otherwise God should be unjust, who should not do with his Son Christ according to the exigence of his Merits. Christ's merit is absolute in respect of its efficacy, though the obedience could not have merited absolutely, i.e., of itself, without God's acceptation.

The Material cause of our Justification, is the whole course of the active and passive obedience of Christ, together with his habitual conformity unto the Law.

The righteousness of Christ is either essential, wherewith he is righteous as he is God, this is uncreated; or Personal, wherewith he is righteous as man, though he had never been Mediator; for Christ being both God and Man, must needs be a righteous Man; this though created abideth with him, and is not imputed unto any; Or, fide-jussory, that is, Mediatorly, namely the righteousness of him as a Surety. This is that which was in, and performed by Christ as Mediator for the Elect, and so remains in him as its formal subject, that its made the Believers by imputation as really, as if it had been wrought and performed by them. Not the passive obedience of Christ alone, but both the active and passive obedience of Christ is the Matter of our Justification.

The passive obedience of Christ, were not obedience if it were not in some kind active; his Soul set itself an offering for sin, Isa. 53.10. He laid down his life, according to the commandment received from his Father, Joh. 10.18. He gave himself, Tit. 2.14. Christ in suffering obeyed, and in obeying suffered; there cannot otherwise any sufficient reason be given of so long ( viz. for the space of near thirty four years) and so much active obedience; it must be yielded either to have been for himself, or for us; not for himself, there was no use of it; If for us, what better reason can be given, than this? The active obedience after his suffering is of use for the demonstration and application of the good of Redemption, and therein of Justification, Rom. 5.25. if holiness was requisite in Christ before his suffering, that he might purchase our redemption, Heb. 7.26. 1 Pet. 19. and the actions of Christ after his suffering were of use for the application of Redemption, Rom. 8.34. Heb. 7.25. 1 Cor. 15.14. and therein of Justification in particular, Rom. 5.25. How well doth it agree that his active obedience both before, and in his suffering should be looked at, as done in obedience to the Law in our stead, and consequently as matter of our Justification?

This twofold righteousness answereth to our twofold misery, viz. of the guilt of sin, and the defect of righteousness, Rom. 3.22, 23.

If the Justification of a sinner consisteth not only in the non-imputation of sin, but also in the imputation of righteousness, then not only the passive, but also the active obedience of Christ is required to our justification. But the Justification of a sinner consisteth not only in the not-imputation of sin, but also in the imputation of righteousness; it is not enough for us not to be unjust, but we must also be just; therefore not only the passive, but the active obedience of Christ is requisite to our Justification.

That obedience which the Law requireth unto life, Christ fully performed; but the Law required active obedience unto life, Levite. 18.5. Gal. 3.10. which if a man do, he shall live in them, and in case of sin, hath required passive obedience; for in that day that thou eatest thereof thou shalt surely die, Gen. 2.17. that is, either in thyself, or in thy surety; therefore Christ performed both active and passive obedience.

If the Law requireth not only passive but active obedience, and the Elect by believing fulfill the Law; then he in whom they believe (and that as the object of their faith) hath fulfilled both active and passive obedience; but the Law requireth active and passive obedience, as is evident in the foregoing Arguments, and the Elect by believing fulfill the righteousness of the Law, Rom. 8.4.10.4. therefore he in whom they believe (and that as he is the object of their faith) hath fulfilled both active and passive obedience. This further appeareth, in that Christ was to answer the Law instead of the Elect, and that the Law pronounceth everyone accursed that continueth not in all things which are written in the Book of the Law to do them, Gal. 3.10.

If Christ had no done what the Command required of us, as well as suffered for our disobedience unto the command, how will it appear either that Christ is a perfect Savior, or that any man can be saved? The whole obedience of Christ both active and passive, make up one

entire and perfect obedience; why should any particle of the one or the other be excluded?

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. 5.19. It were too strait an interpretation to restrain the words to his passive obedience only; And for their sake, I will sanctify myself, Joh. 17.19.

Obj. Justification is often in the Scripture ascribed unto the death of Christ, Mat. 20.28. and 26.28. Act. 20.28. Rom. 3.24, 25. and elsewhere; therefore not the active and passive, but the passive obedience of Christ only, seems to be the matter of our Justification.

Ans. 'It is true, that Justification is often ascribed in the Scripture unto the death of Christ, but to his death as the Meritorious cause, not as the material cause of our Justification; neither yet is it ascribed to his death as the Meritorious cause wholly, but partly, a part being put for the whole, viz. the passive, for both active and passive obedience; a trope often used in the Scripture; and as in the places alleged, the part. (or at least that which is as a part) is put for the whole, in respect of the cause; so also is there a part put for the whole, in respect of the effect of that cause, viz. Justification, which is but a part of the good of Redemption, is put for the whole good thereof. Take for example, Mat. 26.28. For this is my blood of the New Testament, which is shed for many for the remission of sins; by remission of sins, which is but a part of the good of Redemption, we are to understand the whole good of Redemption, with the application of it.

Que. If the obedience of Christ be an ingredient into the Meritorious cause, and be also the whole Material cause, how then doth the obedience of Christ, as it is an ingredient into the Meritorious cause, differ from the obedience of Christ, as it is the Material cause of our Justification?

Ans. In the Meritorious cause, it is considered together with the Person, Office, actual execution of that Office, and Merit; In the Material cause it is considered, as distinct from all these. They are distinguished as the cause, and effect. Obedience considered in the Material cause, is in part the effect of obedience considered in the Meritorious cause; they are distinguished as the whole, and the part, Christ's obedience is but a part only of the Meritorious, but the whole of the Material cause; in the Meritorious cause it is both a Legal, and Evangelical act, Christ's obeying the Law is Legal, but his obeying it for us is Evangelical; in the Material cause 'tis only an Evangelical act, it is given to us freely; in that it is considered formally, in this virtually; though Christ obeyed the Law formally, yet 'tis not the formal working of obedience, or doing of the command, but the good, virtue, and efficacy thereof, that is imputed to the Believer; there it is considered as wrought by him for us, here as applied to us; there it is as a garment made, here as a garment put on; there it may be compared to the payment of the Money by the Surety, for the Debtor; here to the Money both paid, and accounted unto the use of the Debtor.

The formal cause of Justification is by imputation; Imputation is the actual and effectual application of the righteousness of Christ unto the Believer. To impute reckon, or account, in this place intend the same thing, the same word in Greek being translated indifferently by any of these three.

To impute, is to reckon that unto another, which in way of righteousness (whether of Justice, or Grace, or both,) belongs unto him. Imputation is either Legal, imputing unto us that which we have done, so the word is used Rom. 4.4. or Evangelical, imputing unto us that which another hath done; thus to impute, is for God in his act of justifying a sinner, to account the righteousness of Christ (which is not ours formally, not by debt) to be ours by Grace, as verily and really as if it were wrought by us; and in this sense the word is used ten times, Rom. 4. v. 3,5, 6,8, 9, 10, 11,22, 23, 24.



The justification of a Believer is either by righteousness inherent, or imputed; but not by righteousness inherent, therefore by righteousness imputed. The righteousness whereby man is justified before God, is perfect; but the inherent righteousness of a Believer is not perfect. It were destructive to the merit, and righteousness of Christ, to say, we were justified by a righteousness inherent in us; We are made righteous by the obedience of Christ, as we are made unrighteous by the disobedience of Adam. But this is by imputation; therefore.

All justification of the ungodly (that is, such as are under the guilt and power of their-sins) is by imputed righteousness; but the Justification of a Believer, is the Justification of the ungodly, Rom 4.5. therefore. God justifieth the ungodly, viz. objectively, not subjectively; that is, such who were ungodly until they were justified, but do not remain ungodly being justified.

That Justification which is by the righteousness of another, is by way of imputation; but the justification of a Believer is by the righteousness of another; that is, such, the matter whereof is the righteousness of Christ; as we saw largely in the Material cause of our Justification. Paul calleth Sanctification his righteousness, Phil. 3.9. for though we are made partakers of it, by a power which is without us, yet it is inherent in us, as in its proper subject; and in that notion is opposed to the righteousness of Christ, whereby we are justified; whereof he is not only the worker, but which also is inherent in him, as its proper subject; therefore the justification of a Believer is by way of imputation.

No sinner, remaining a sinner when he is justified, can be justified otherwise than by imputed righteousness; but all Believers though justified, yet remain sinners while they live in this world, 1 Joh. 1.8. therefore all Believers are justified by an imputed righteousness.

The final cause is the manifestation of the glory of grace, in a way of Mercy, tempered with Justice; in a way of Mercy, in that he justifieth

the ungodly, Rom. 4.5. and that freely, Rom. 3.24. tempered with Justice, in that he justifieth not without Christ's full satisfaction unto the Law, Rom. 3.26.

The instrumental cause, or instrument of our Justification, (for faith here is but a mere instrument) is faith; the fuller understanding of this Proposition followeth in the next particular.

Here observe the intent, and consent of such Scriptures, as speak diversely of the cause of Justification; we are said to be justified by grace, Rom. 3.24. i.e., as the Efficient cause; by his Blood, Rom. 5.9. i.e., as the Meritorious cause; by his obedience, Rom. 5.19. i.e., as the Material cause; by imputation of his obedience, Rom. 4.6. i.e. as the Formal cause; by faith, Rom. 5.1. i.e., as the instrument.

This Proposition, We are justified by faith, is figurative, i.e. Metonymical, whereby that which belongs to the principal cause, is attributed to the instrumental cause. Faith justifieth not for its own worth, but for the worth of the object which it apprehends; Faith doth not justify as an act of ours, but all the virtue thereof proceedeth from its object; the virtue that healed the Israelites proceeded from the object, viz. the brazen Serpent they looked upon, not from the looking upon the Brazen Serpent, and the virtue that healed the Woman, Luke 8.46.48.50. proceeded out of Christ who was touched, not out of the Woman's touch; we are declared righteous upon our believing. Faith in the matter of our Justification, is the instrument apprehending, and applying that which doth justify; the proper act of Faith is, to receive the righteousness of another; we are justified by faith correlatively, that is, we are justified by that which is the correlate of faith, namely, the obedience of Christ; the meaning is, it is the Obedience of Christ, not Faith that justifieth; that which is apprehended, not that which apprehendeth. Faith alone justifieth, that is, faith (as it justifieth) is alone; but justifying faith is not alone, that is, faith as it justifieth, is without works, but the faith that justifieth is a working faith.

We are justified by faith alone.

1. Because (as it justifieth) it is not a work, Rom. 4.5.
2. Because we are not justified by our own righteousness, i.e., that righteousness whereof we are the subjects.
3. Because we are justified by the righteousness of another, sometimes called the righteousness of God, viz. that whereof God is the Author, and Ordainer; sometimes the righteousness of Christ, viz. that whereof he who is God-man is both the Worker, and the Subject.
4. Because we are justified by a righteousness that is made ours by imputation, not by infusion; as Abraham was justified.
5. Because we are justified by a righteousness that is actually procured, before we do believe. Our righteousness is compared unto a garment, Reval. 19.8. Rom. 13.14. Gal. 3.27. which we put on by believing, yet faith never took stitch in it.

What was accounted to Abraham for righteousness? Not the action by which, but that which he did believe; or (as others speak) faith, not in respect of itself apprehending, but in respect of the object apprehended. - Zanchi. Gen. 15.6.

This Proposition [We are justified by faith] understood legally with the Papists is not true, but Blasphemous; but being taken correlatively, it is true. - Ursin.

Faith as a quality doth not justify, but as an instrument receiving, and applying to us, the imputed righteousness of Christ. - Rivet.

Faith justifies relatively, to wit, by a Metonymy, whereby the effect of the principal is attributed to the instrumental cause; Faith justifieth not habitually as a quality, but relatively, - Pareus.

Faith justifies, not simply, but relatively, after the manner of an instrument applying. - Chamier.

He (saith Calvin) shall be said to be justified by faith, that being excluded from the righteousness of works, doth by faith take hold of the righteousness of Christ, wherewith, when he is clothed, he appeareth in the sight of God, not as a sinner, but as righteous; and (saith he, after a few lines) we say that the same consisteth in the forgiveness of sins, and imputation of the righteousness of Christ.

Faith doth not justify as a work, but as an instrument apprehending Christ, - Wollebius.

Justification consists in faith organically, in the obedience of Christ objectively, and meritoriously, - Spanhemius.

We say with the Apostle, that we are justified by faith alone, because it embraceth him that justifieth us, namely Jesus Christ, - Beza.

Faith justifieth not as an inherent quality and gift in us, by any worthiness thereof, but as it apprehendeth Christ's righteousness, and this to us; and a little after, So that in faith reputed for righteousness, we are not to respect the worthiness of the act of believing in itself, but in respect of the Elect, - Dr. Willet.

For the clearer understanding the justification of a sinner by faith, let these three acts be considered (the one looked at as succeeding the other in order, not in time) First, God actually imputes, the active and the passive Mediatorly obedience of Christ unto a believer, Rom. 4.6. therein God is freely giving. Secondly, The soul having before (in order of nature, not in time) received Jesus Christ, as its head and Savior, by the same faith, receiveth his obedience as the matter of its righteousness, herein the soul is taking, Rom. 5.17. Rom. 6.11. Gal. 3.13. Thirdly, God hereupon (in the court of Conscience) judicially declares, and pronounceth the sinner to be righteous, and to have right unto eternal life, by virtue of the promise, Joh. 5.24. Rom. 3.22.30. The righteousness of God, which is by faith of Jesus Christ,

unto all, and upon all them that believe. By this act of grace, the person of the sinner is justified in himself really, yet not inherently, but imputatively, his state changed, who before justifying faith was a child of wrath even as others, until now, the persons of the Elect not being accepted in themselves, neither are their actions accepted; but now our persons being accepted, our actions are capable of being accepted, Gen. 4.4.

Faith;

1. Acknowledges that we are justified for the righteousness sake of another, viz. Christ, God-man.
2. Acknowledgeth that our justification is free.
3. Renounceth our own righteousness.

First, We need the righteousness of another, and the righteousness of this other is sufficient, the least sinner needs no less, the greatest sinner needs no more; the least sinner cannot be saved without it, the greatest sinner needs no more to be saved: God cannot save any Infant without the righteousness of Christ, the righteousness of Christ is fully able to save all believers. See the Sinfulness of Sin, that nothing but the righteousness of him who is God, could expiate it; See the Righteousness of Christ, which taketh away all sin. Faith acknowledgeth the least sin unpardonable without it, the greatest pardonable by it; Were we only guilty of Adams sin, we could not be saved without it, Were we guilty of all the sins of the Elect, we might be saved by it.

To think any sin little is a great sin, tis a greater to think that Christ's righteousness is not above all sin, our disobedience is but the disobedience of man, but the obedience of Christ, is the obedience of him, who is both God and man; the disobedience of man is infinite only improperly, in respect of the object, the obedience of Christ is infinite properly, in respect of the subject, that which is infinite hath no limits, but the pleasure of the disposer. David's child needed the

righteousness of Christ for its justification, and Manasseh needed no more. To think any sin little, is no little sin, tis to excuse sin, to accuse justice in sentencing our sin in Adam, or original sin, with death, to lessen, nay so far to frustrate the righteousness of Christ. The Pharisee puts confidence in his not having done so ill, yea in his having done better than other men, Luke 18.11. That he had so done was good, but that he put confidence in it, was bad. If thy hope be more in thy little sins than in Christ's great mercy, Woe be unto thee; had there been but one man to have been redeemed, Christ must have died; and Christ's death was sufficient to have redeemed all men: It is a sin for the least sinner, not to despair of righteousness in respect of himself, Isa. 5.7.10. It is a sin for the greatest sinner to despair concerning the righteousness of Christ; He that believeth not, be he never so righteous, shall be damned, He that believeth, hath he been never so unrighteous, shall be saved.

2. The believer acknowledging his righteousness to be the righteousness of another, to be merited by another acknowledgeth it to be free, it cost Christ to the full, but it cost us nothing, being justified freely by his grace, Rom. 3.24.

Justification is called the gift of righteousness, Rom. 5.11. the free gift, the gift of grace, verse 15, Grace in this verse, noting the love of God itself; the gift by grace, Justification, as an effect of that love. God will either not justify at all, or justify for nothing; tis the glory of grace to be free, and man's price to come without money. The experience of this truth is compared to buying, because the sinner parts as hardly with his righteousness, as the covetous man doth with his money, Isa. 55.1. And when they had nothing to pay, he frankly forgave them both, Luke 7.42.

God will take nothing for our Justification; as it is repugnant to the whole, so to each part of grace not to be free. To attribute anything to man in way of condignity, or congruity, were to lessen the sinfulness of sin, to exalt man, to betray Grace, and to take so much from Christ. This truth God standeth much upon, as is notably to be seen

in the manner of Naaman's cure, a figure of the free recovery of a sinner, both from the power, and guilt of sin, hence the Prophet healeth him for nothing, and though urged, refuseth, and that not without an oath, but he said, As the Lord liveth, before whom I stand, I will receive none, and he being urged to take it, still refuseth, 2 King. 5.16. Where God forgiveth sin, be forgiveth much; no sin is in itself little, Luke 7.47. Simon the Pharisee, who looked at sin as a little thing, was not forgiven at all; where God forgiveth little, or much, he forgiveth all for nothing. That which is said of the Lily compared with Solomon, Consider the Lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these, Matth. 6.28, 29. is most true of the Believers compared with the Lilies; The Garments of fine linen, the righteousness of the Saints, far exceed the glorious array of the Lilies, yet they do not so much as spin for it.

Thirdly, In the putting on of the Garments of Christ's righteousness, there is a putting off of the filthy rags of our own righteousness. In this sense Christ clothes only the naked, and he that is clothed savingly owneth his own nakedness, and the unrighteousness of his own righteousness.

Our unrighteousness strikes against the Law, but our righteousness takes away grace; that is against God, this against God and Christ; that makes us need the remedy, this keeps us incurable by it; that is against the command, this is against the promise, Gal. 3.14. that makes the Law weak, Rom. 8.3: this submits not unto the strength of the Gospel, Rom. 10.3. the believer accounts much of the righteousness of Christ, and loatheth his own, Phil. 3.8. he abhorreth himself, for his own high account of his own righteousness, our own righteousness is called our shame, Phil. 3.15. Christ's righteousness is our glory, Isa. 55.25. In the Lord shall the seed of Israel be justified, and shall glory. The believer how great a sinner soever formerly, though a Murderer, Adulterer, Liar, &c. by this one act of believing Jesus Christ and his righteousness, yieldeth more obedience unto God, than ever he committed disobedience, honoreth

God more, than ever he hath hitherto dishonored him, pleaseth God better than if he had ever continued in innocence, and never sinned. God makes much account of the obedience of faith, because faith makes much account of the grace of God. It is a name of honor unto Christ to be called, Our Righteousness, Jer. 23 6. and a name of honor to the people of God, that according to their duty, they are known to acknowledge Christ according to this name. And this is the name wherewith He shall be called, The Lord our Righteousness, Jer. 33.16.

Object. If we are justified by faith, then faith is in order before justification, and consequently, the act is before the object, whereas on the contrary the act depends upon the object, and not the object upon the act. To this effect, - Bellarmine.

Answ. 1. We may distinguish between the being of Justification, and our being justified, that is, between Justification taken in an abstract sense, viz. without the receiving-subject thereof, namely the believer; And Justification taken in the concrete sense, i.e., together with the believer.

Justification considered in the abstract, i.e., simply, and in itself (in which sense it signifieth remission of sins, and righteousness to acceptation, prepared though not yet conferred upon the Elect) hath before faith a being not only in the purpose of God, but also in the Covenant between the Father, and the Mediator, and in the purchase of Christ; This truth held forth in the Gospel makes the object of faith, and thus the object is before the act.

Or thus, distinguish between Justification actually procured, and actually applied.

Justification was eminentially procured before faith, in respect of those who believed before Christ died (when it was as entire to God to justify for the merit sake of Christ to die, as it is now for the merit



sake of Christ dead) it is actually procured for those who believe after the death of Christ, though it be not actually applied before faith.

This actual procuring of Justification (as did also the eminential procuring of it before Christ) giveth a being to Justification as considered in itself, and constitutes the object of justifying faith. Justification is compared to a garment, our being justified to the putting on of that garment, the garment is made before it be put on. Justification is compared to a pardon, our being justified unto the Delinquents being pardoned, the pardon is procured before the Delinquent is pardoned.

These then are both truths; First, Justification hath a being before the Elect do believe. Secondly, That the Elect are not justified before they do believe.

Justification is the object, faith is the act, the object is before the act; our being actually justified is an effect, faith is the instrumental cause, the cause is before the effect.

That Justification is actually and absolutely procured for the Elect before faith, and shall infallibly be applied to them all in time, seemeth to reach the scope intended by the godly Learned, whose spirits have more particularly labored to hold forth the full truth in this precious part of the soul-reconciling, and soul-supporting mystery of the Gospel. To say that we are justified by virtue of a singular promise in the Court of Conscience, and in our own persons (in which sense the Scripture constantly saith that we are justified by faith) is not (that I know) affirmed by any.

The grounds of this Distinction are thus evidenced.

Justification was in God's Decree, before faith, before sin, yea from all Eternity, Gal. 3.8. whom God hath set forth, that is fore-ordained, Rom. 3.25.

The Justification of the Elect, is absolutely and actually procured for them by Christ's satisfaction before faith, Col. 2.14. The hand-writing of Ordinances cannot be limited to the Ceremonial Law only, because it had respect unto the Gentiles then living, to whom the Ceremonial Law belonged not.

God hath declared his acceptation of this satisfaction of Christ, whereby he hath actually procured Justification for the Elect before faith.

It is no small part of the Ministry of Reconciliation, that God imputed unto Christ the sins of the world of the Elect before they did believe, and will not impute them unto the Elect, 2 Cor. 5.18, 19. this great Gospel-truth is of special use to beget justifying faith in the heart of a sinner, the same Apostle confirms Believers concerning their salvation, Rom. 5.10. from this argument, namely that their reconciliation was wrought for them, when they were enemies, that is, unbelievers.

Here then is a twofold Reconciliation mentioned, one at the death of Christ, before Paul, or the Romans (some of them at least) here spoken to were believers: The other at our Conversion.

The first Reconciliation though it was virtually wrought before, by the Lamb slain (in God's appointment, & acceptance, together with his own consent) from the beginning of the world, Rev. 13.8. yet, it was not actually wrought until the death Christ; for this satisfaction sake, God imputes not sin unto the Redeemed (for he cannot impute sin to Christ, and the Elect both) yea he accepteth us in the Beloved, Eph. 1.6. Loving the persons of the Elect, Rom. 11.28. though hating their sins, and also their state under the curse of the Law, Ro. 6.14 Ch. 7.6. Eph. 2.3.

The second is wrought at our Conversion, when the enmity of nature is slain by the infusion of grace, our persons are justified in themselves, and our state changed by faith in Christ Jesus. This place

then seemeth not to be understood as that Rom. 4.5. God justifieth the ungodly, viz. objectively, that is, such who were ungodly till they were justified, not subjectively, that is, such as remain ungodly when they are justified. The Text saith not, he reconcileth enemies according to the sense of those words in the former place [He justifieth the ungodly] But, If when we were enemies we were reconciled to God by the death of his Son, (mark, the time of this Reconciliation was the time of the death of his Son, not the time of our Conversion) much more being reconciled, we shall be saved by his life; that is, If while we were enemies in respect of our nature and state, we were reconciled in our head, i.e. our Reconciliation was actually purchased by, and acknowledged at the death of his Son; how much more being reconciled in ourselves by the slaying of the enmity of nature, through the infusion of grace, and the changing of our estate in respect of our persons and actions through faith in Christ, shall we be saved by his life? He that hath done the greater with greatest difficulty, he will do the less; having overcome and triumphed over all difficulty past, and proceeding, being without all difficulty in respect of what is to come. This exposition is agreeable to the Analogy of faith, strengthens the Apostles arguing from the greater to the lesser, and any shorter interpretation seemeth to straighten those words, We were reconciled to God by the death of his Son. Thus Dr. Amos, and Dr. Twisse understand this place, and Calvin seemeth very well to allow thereof, nor doth Piscator dissent there-from, as appeareth in his citation of this Text, disputing with Vorstius.

There is remission of sins that is actually procured before we do believe, - Cham.

Christ is first justified, that is acquit of our sins, and we justified in him. - Perkins.

There is a kind of previous application of Redemption to us in Christ. The sentence of our Justification was pronounced in Christ our head rising from the dead. - Ames.

There is, saith Mr. Rutherford, a Justification in the mind of God Eternal, and a Justification in time terminated in the conscience of the believer.

Obj. But if it be yielded, that the grace of Justification be before Faith, it will follow, that in justification by faith there is nothing really and positively wrought in the Soul, but only a manifestation of what was before.

Ans. Not so; in the justification of a sinner there is that which is real, and positive, both on God's part, and on the Believers part; on God's part,

1. An actual imputing of the righteousness of Jesus Christ to the Believer.

2. A transient judicial act of God, whereby he declareth the sinner to be justified for the righteousness sake of Christ, received by faith, terminated in the Conscience of the Believer; upon the Believers part, there is

1. An actual relying upon the righteousness of Jesus Christ.

2. A renouncing of our own righteousness.

Obj. But if we yield a being of Justification, how doth the condition of an elect person justified by faith, differ from his condition yet an unbeliever, in respect of his Justification?

Ans. God hath absolutely decreed to justify them, before they do believe: their persons are beloved from eternity; Jesus Christ hath actually and absolutely procured their justification before faith; God hath accepted this Meritorious satisfaction of Christ before faith. God never imputes the sins of the world of the elect to them unto Condemnation, having already imputed them unto, and being satisfied for them by Christ.

All which notwithstanding, the condition, or state of the Elect before faith, is the same with the condition of those who are not elected; we are the children of wrath, even as others, Ephes. 2 3. guilty of sin before God, and therefore in respect of their estate obnoxious to Condemnation, even as others.

Though their Justification be absolutely, and actually procured before Faith, yet they are not justified until they do believe, now, and not until now is their state changed; now, and not until now do the effects of God's displeasure cease towards them, by virtue of the Promise, He that believeth shall not come into condemnation; now, and not before are their persons accepted in themselves, and consequently, their actions capable of being accepted; hence, Albeit the justification of the Elect is absolutely procured before they do believe, yet they have no consolation, nor peace of Conscience till they do believe.

Obj. Ye see how that by works a man is justified, and not by faith only, Jam. 2.24.

Sol. That James agreeth with Paul concerning the Doctrine of Justification, is evident, in that the same Scripture, Gen. 15.6. cited by Paul, Rom. 4.3. is cited (and acknowledged to be fulfilled) by James 2.23. and the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness. That Proposition of Paul's, We are justified by faith without works, and that of James, We are justified by works, and not by faith only, are distinct, but not opposite Propositions; for James referreth not to the manner of our Justification (of which Paul speaks) but to the nature of justifying faith, against such as boasted of such a faith as justifying, which was without works. Paul disputes against the Legalist, James both against the Legalists and Libertines; Paul showeth the manner of Justification by faith, James the nature of justifying faith; Paul's conclusion is, that We are justified by faith without works; James's conclusion is, that Faith without works doth not justify. The objection also is further satisfied, by distinguishing of

Justification; Justification is either of our persons before God, so Faith only justifies; or of our faith before Men, so works justify; that is, they declare our faith before men to be unfeigned, I will show thee my faith by my works, Jam. 2.18. By works was faith made perfect, ver. 22.

Obj. We are justified by faith, Rom. 4.9. Faith is a work, therefore we are not justified without works, and consequently not by faith only.

Ans. How Faith justifieth hath been spoken before; that faith doth not justify as a work, is evident, Rom. 4, 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. God makes high account of that faith, which accounts of its object as the matter of our Justification; God makes no account of that faith which we account of as a work in the matter of our Justification; the Believer is in this sense no worker; working giveth glory unto man, Rom. 4.2. believing giveth glory unto God, Psa. 20. None so unable to work as the Believer, legally and properly; none so able to work the work of new obedience, that is to work Evangelically. Faith puts on, but doth not take one stitch in the garment of Justification; it is (as we saw before) with the Believer, as with the Lily, which doth not so much as spin, yet Solomon in all his royalty was not clothed like one of them. To work supposeth four things.

1. That such an act be done by the principle of grace received in innocence, i.e., by our own strength.
2. That it be done by our own persons.
3. That it be done exactly, according to the Letter of the Law.
4. That there be a reward due thereunto according to order of Justice.

To make Faith as it is a Work, to be a part, or whole of our Justification, were to make a Covenant of Grace, a covenant of

Works, and consequently to destroy the Gospel, Rom. 4.14. Gal. 3.18. Justification by faith establisheth the Law, Rom. 3.31. but Justification by works makes faith void, Gal. 3.21. This Proposition, We are justified by faith, if it be understood Legally, it is false and blasphemous; if understood Evangelically, it is true, and giveth glory to God.

Obj. 4. It is true, works that are done without faith, can be no matter of our Justification, but works done by the grace of Jesus Christ may; which is so far from eclipsing, that it illustrates the glory of grace. It is much more honor to Christ to merit, than we may merit.

Ans. Had the Papists not eyes to see (saith Cartwright) yet might they well have groped the contrary of that is here cavilled. Faith and Works are opposite in the matter of our Justification, Rom. 4.5. Man is justified in such a way as giveth glory unto God, and excludes boasting, Rom. 3.27. But if we were justified by any works wrought in us, we should have whereof to glory, Rom. 4.2. Paul is afraid to be found in his own righteousness, Phil. 3.9. viz. in that righteousness whereof he is the subject; which justifieth according to the order of the Law.

A Meritorious work, is such an act, whereunto a reward is due according to order of Justice; hereunto are required those four ingredients mentioned in the answer to the fore-going objection, which cannot be found in Man since the Fall, neither in the state of Sin, Grace, nor Glory; not in the state of Sin, Heb. 11.6. nor in the state of Grace, where evil cleaveth to our best actions, Luk. 17.10. nor in the state of Glory, wherein the Elect remain vessels of Mercy, their actions fruits of thanksgiving, having their acceptation from the righteousness of Christ. To say that Christ merited that we might merit, is to say, that Christ who merited that we should be saved by his grace, merited that we should be saved by our own works, a contradiction in Reason, and a notable Master-piece of the mystery of Iniquity, as concerning the doctrine of Religion, it were to merit away the nature of Merit, and to turn the Covenant of Grace into a

covenant of Works. In the way of Salvation, Merit and Grace are immediate opposites, Rom. 11.5. Had Adam stood in the first Covenant he had merited; but the Covenant of Grace hath removed Merit forever, from Man to Christ: under the Gospel Christ is the only Person of Merit. The Angels are confirmed by grace; Man, whether looked at as a vessel of grace, or as a vessel of glory, is a vessel of Mercy; not the very Angels, much less Men (though in glory) have any matter of glorying. The faithful (saith Doctor Ames) in the very state of glory are vessels of Mercy; Neither the Angels, nor the blessed in Heaven have matter of glorying. - Pareus.

Obj. Unto Justification by Faith, Faith is required, which is an act of the Believer, how then can we be said to be justified freely?

Ans. Justification is actually procured, and hath its being in God's decree, and in our Surety, before we do believe: Faith is no instrument or motive of God's absolute decree to justify; nor is it any instrument of Christ's satisfactory and meritorious obedience, either active or passive; or of God's acceptance of that satisfaction, nor of the imputing of his obedience unto the believer, but the effect thereof.

The actual declaration, in the Court of Conscience, of the Believer to be righteous is by faith, not for faith; by faith, as a band, means, or instrument receiving; not for faith, as a cause of that which is received. The nature of faith is to receive acknowledge, and accept Free grace, to seal to the truth of Free grace. Lastly, this grace, whose nature is to apprehend and apply Free grace, is the effect of Free grace; surely it ariseth from the mist of remaining legalness, that our being justified in such a way (whose very nature is to acknowledge the freeness of our justification) should occasion us to think Justification in that respect not to be free; Faith and Free Grace agree, therefore it is of faith that it might be by grace, Rom. 4.16.

Many Mysteries of the wisdom of God shine forth in the doctrine of Justification. Justification is universal; God forgiveth all sin, sins



past, sins present, and sins to come; sins past, formally; sins to come, virtually; those in themselves, these in the subjects of them. Justification is an individual act, it admits not of degrees, it doth not receive more nor less, though our sensibleness of it be more or less, yet our Justification is the same; perfect from its first instant, and not gradual. Paul a believer was as justified as Paul in glory, because the righteousness of Christ, which is the matter of the justification of the Saints, is the same forever; of like virtue, whether our faith be weaker or stronger; it is not such a degree, but the truth of our faith that sufficeth unto our being justified, a thousand pounds received by a Palsy hand, is a thousand pounds as well as a thousand received by a healthful hand. He that looked on the brazen Serpent, though with a weaker sight, was healed as thoroughly as he that looked upon it with a strong sight. A touch cureth the Woman as well as a full hold, Mar. 5.34.

The sense of our Justification is according to the degree and exercise of our faith, but the truth of our justification is according to the truth of our faith; the justification of a sinner is an undivided act, done altogether, not by parts; it doth not receive more or less, if there be any there is all, and if not all, not any; either all, or none.

Justification in respect of the price, and the acceptation of the persons justified is equal; thus, The Person that suffered for all is one and the same; the sufficiency of an infinite Person suffering was requisite for the redemption of one, and in the suffering of an infinite Person, there was sufficiency for the redemption of all. The kind of punishment suffered for all was the same, God's acceptation thereof was the same, Christ having suffered the punishment due in kind and degree to the greatest sinner; it cost Christ no more to pardon Paul than Timothy, it cost him as much to pardon David's child, 2 Sam. 12.23. as to pardon Manasseh.

The punishment for kind and degree due unto the greatest sinner being suffered by an infinite person, it was as much as if all the elect had suffered; an infinite person containeth eminently all persons;

Christ therefore being in himself an infinite person, and being by Divine ordination a public Person in his suffering, he was as many persons as God willed him to stand for therein. Hence when the redemption money was brought, the rich must not give more, the poor must not give less, Exod. 30.15. in the Passover, and in the Supper of the Lord, the portion of all is equal, the distribution of Manna was equal, Exod. 16.18.

A Believer at the same time is a sinner, in respect of the remaining principle of inherent disobedience, and righteous, in respect of the imputed obedience of Christ; guilty of damnation if looked at in himself, not guilty of Damnation if looked at in Christ.

Adam a Believer, though a sinner, was more just than Adam before the Fall; Adam before the Fall was without sin, and innocent, but not just, because he had not fulfilled the righteousness of the Law, Adam, a Believer, though a sinner, is yet just, because by believing he hath fulfilled the righteousness of the Law. Adam innocent had no right unto eternal life, Adam a believer (notwithstanding sin) hath right unto eternal life. The righteousness of one Believer is more acceptable unto God, than the righteousness of all Mankind in the first Covenant. The Lord Jesus Christ was just inherently, but a sinner imputatively; the Believer is a sinner inherently, but just imputatively. Mary under the Cross was more just imputatively than Christ, which was also true of every Believer then living, when Christ was under the actual imputation of sin; the same righteousness is both another's, and ours also; Another's, that is Christ's subjectively, yet ours, that is the Believers imputatively. The righteousness of a Believer in this life is both perfect, and imperfect; perfect in respect of Justification, imperfect in respect of Sanctification. God looking on believers through Christ seeth no more sin (safely understood) than he seeth in him; for they are made the righteousness of God in him by imputation.

Hence followeth peace of Conscience to all Believers, notwithstanding all their unrighteousness, Rom. 5.1. so far as we

have confidence in justifying grace, there remaineth no conscience of condemning sin, Rom. 8.1. No bitterer war than between the Conscience and the Curse, no sweeter peace than when Mercy and the Believer meet together, when the Conscience and the Promise kiss each other; that is a taste of Hel, this of Heaven.

Peace is that Gospel-tranquility which followeth upon the Souls certain reliance on Christ, concerning its freedom from the evil of the Curse, and fruition of the good of the Promise, As Christ being the great sinner imputatively, in the instant of his dissolution, passed from a state of wrath into a state of perfect peace; so doth the Believer upon his justification by faith. If Christ hath peace, who was made our sin, then need; must the Believer have peace, who is made his righteousness; if Adams peace had been perfect in case of his fulfilling all righteousness, then the Believers peace is perfect, who hath fulfilled all righteousness in his Surety; the believing commanded in the Gospel, hath in Christ done, yea out-done the doing commanded in the Law.

The peace of the Believer is as perfect, as the peace of those who are in glory, the righteousness of these being the same with theirs.

See the grounds hereof in respect of God, and Christ.

God himself is the Author and Object of our peace, therefore it is called, the peace of God, Phil. 4.7. peace with God, Rom. 5.1. He, even he it is, who is the Creator of peace, Isa. 57.19. The Speaker of peace, Psal. 85.5. When he giveth quietness, who can give trouble? Job 34.29. them he also justified. What shall we say to these things, if God be for us, who can be against us? Rom. 8.30, 31.

The Merit of Christ (a fruit and effect whereof is justifying grace) is infinite, because of the eminency of the person, being God-man; the Law violated was but a Creature, but he that was made subject to it is a Creator; the holiness of the subject exceeds the holiness of the Law; the transgressor of the Law was but a Man, the satisfier is God-man.

See here the honor of the Law that had such a subject, far more than what could have redounded to it from the subjection of all Angels, and mere men. See the security of the Transgressor that hath such a satisfier; our disobedience is but the disobedience of Men, his obedience is the obedience of him who is God; needs then must his righteousness exceed our unrighteousness, and in this respect well may justifying grace compared with sin, be called, abundance of grace, Rom. 5.17. And, God be said abundantly to pardon, Isa. 55.7. This sweet truth, the sweet Psalmist of Israel sings forth in lively compositions, Psal. 103.11, 12, 13. For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the East is from the West, so far hath he removed our transgressions from us. Like as a Father pitieth his children, so the Lord pitieth them that fear him. Sin is exceeding sinful, and grace is out of measure gracious; Though sin hath abounded, yet grace doth much more abound, Rom. 5.20. God, Christ, the Gospel, the Law, and the Believer, all gain through justification by faith.

The Merit of Christ being infinite, hath no bounds, but is extendible according to the pleasure of the disposer thereof; the obedience of Christ is All-sufficient, able to have saved the whole world, had God so pleased; and that as well as one man.

From the effectual apprehension and persuasion of the Premises, proceeded that triumphing speech of a Believer, then a sinner (and before, a Blasphemer, a Persecutor, and injurious) well knowing the sinfulness of sin, and the terror of the Lord; Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is at the right hand of God, who also maketh intercession for us, Rom. 8.33, 34.

Obj. Few Believers seem to have this peace.

Ans. All Believers have the same state of peace, although many Believers have not the full persuasion and comfortable sense of it; we

must distinguish between justifying faith (properly so called) namely, the direct act of faith receiving Christ, and his righteousness, or relying upon him for pardon, according to the Promise, whereby we are justified, and have peace; and assurance, namely, a reflex act of faith, whereby we are fully persuaded, and do believe that we do believe; hereby we are not justified, and made first partakers of peace, but we rest persuaded that we are justified, and have the sense of our peace; the first is called the certainty of the Object, the thing believed is certain, i.e. infallible; the second is called the certainty of the subject, because the subject, i.e. the person believing, is certain that he doth believe. This distinction is of great use unto many Believers, who not sufficiently attending to the nature of justifying faith, think they have no faith, because they want assurance.

A great mistake (saith Master Pemble) and that which casteth many a Conscience upon the wrack, tormenting it with unsufferable fear, where there is no cause.

## **CHAPTER XV.**

Of the state of the blessed, where: Of the condition of their souls from the instant of their Dissolution, and of their persons after the Resurrection.

Here consider,

1. The probability that the Saints in glory see the Divine Essence.
2. What the Beatifical Vision is? Where of the:

Extent of the object of the Beatifical Vision,

Manner of the Beatifical Vision,

Effect of the Beatifical Vision,

3. That the soul separated, immediately upon its dissolution from the body, enjoyeth this Blessedness in the presence and sight of God and Christ.

4. The Adjuncts of Blessedness, viz.

The place of the Blessed,

Their Society,

The Duration of all.

5. The condition of the Body after the Resurrection.

6. Whether the Blessedness of the soul be greater after the Resurrection than it was before.

The Saints in glory see the Divine Essence itself.

We shall see him as he is, 1 Joh. 3.2. For now we see through a glass darkly, but then face to face, 1 Cor. 13.12. The great object, seen now, and then, is the same, only the manner of seeing it is not the same, then we shall see it immediately, now we see mediately, but then shall I know, even as also I am known, *ibid.* And they shall see his face, Rev. 22.4. I say unto you, in Heaven the Angels do always behold the face of my Father, Matth. 18.10. The happiness of heaven consisteth principally in seeing God's face.

The Blessed see God with such a sight as is opposite to the sight of Faith. We that are at home in the body walk by faith, they who are absent from the body walk by sight, 2 Cor. 5.7. Therefore the sight of God by faith being mediate, what hinders but that the sight of him in

the state of felicity (opposed in that respect to that of faith) shall be immediate.

Man naturally desireth the Vision of God himself, whether he be considered as the first cause, for effects once found, we naturally desire to see their cause; or as the objective cause of Blessedness; as the sight is not quieted, except in the most excellent of visible objects; So is it impossible for the understanding to acquiesce, except it be in the highest being.

A created being cannot be our Summum Bonum, i.e., our chiefest good, only God who is uncreated, can fill, and satisfy the soul of Man.

This, as it is the judgment of the School-men, and of the Papists, so seemeth it to be the judgment of the Protestant Divines generally. We (saith Junius, in the name of the Protestants) confess the Saints departed do enjoy the Vision of God properly. Dr. Willet upon Exodus 33. denieth not, that the souls of men in the next life, shall see the Divine Essence apprehensively, not comprehensively or fully; which is all that is intended, and as much as is taught by sober Writers, either ours, or others.

Obj. God is invisible, 1 Col. 15. 1 Tim. 1.17. and 6.16.

Ans. The Divine Essence is not visible to bodily eyes, either in this life, or hereafter, 1 Tim. 6.16. the Essence simply considered cannot be seen by the soul in this life, Exod. 33.20. In the life to come, though it be seen of the soul apprehensively, i.e., so far as we are capable, yet non comprehensively, and fully, Joh. 1.18.

Obj. The visive power of the soul, that is said to see the Divine Essence, is created; the Divine Essence is uncreated, and infinite; between that which is finite, and that which is infinite, there is no proportion; Therefore it seemeth the Divine Essence itself cannot be seen by the soul.

Ans. Though there be no Geometrical proportion, between the Divine Essence, and the visive power of the soul in glory; yet there may be between them, the proportion of an act, and its object. The eye of the body of Christ glorified may be supposed to have a visive power, not only adequate to, but far exceeding the light of the Sun, and so could see the Sun comprehensively; the eye of an ordinary mortal man, though his visive power be far short of the lightsome visibility in the Sun, yet he can, and doth see the Sun apprehensively, though not comprehensively. That the distance between the Creator and the creature, is not repugnant to the proportion of an act, & an object or that which terminates, and that which is terminated, is evident in the Incarnation; where the Divine Essence, subsisting in the second Person (which is uncreated) terminates the human nature of Christ (which is a creature) being united thereunto, and the human nature is terminated thereby. If the distance between the Divine Essence, and a creature, is not such as inferreth an impossibility of personal union, much less doth it infer an impossibility of immediate Vision. Might it not seem strange to question the soul of Christ (which is a creature) seeing the Essence unto which the Man-hood is united? For otherwise he, as man, should not only be without the sight of the most perfecting object, but also be without the sight of himself, and that forever.

The Beatifical vision is that clear sight of God, wherein consists blessedness; tis called Vision because of its clearness. The Learned attribute Revelation to faith, and Vision to the light of glory. 'It is called Beatifical, because it makes the seer blessed. 'It is a created sight of the uncreated good. To see the Divine Essence is to see God as he is; that is to see him perfectly, so as the understanding of the creature cannot proceed further in point of knowledge concerning that great Query, What God is?

The Vision of God, is that clear, distinct and perfect sight of God in Christ, according to what he hath revealed of himself conducing to his glory, and our good; whereby we are enlightened by him, made like unto him, satisfied in him, and blessed with him. We shall be



enlightened by him; For with thee is the fountain of Life, and in thy light, we shall see light, Psal. 36.9. We shall be like unto him; But we know, that when he shall appear, we shall be like him, for we shall see him as he is, 1 Joh. 3.2. We shall be satisfied with him; As for me I shall behold his face in Righteousness, I shall be satisfied when I awake (to wit, at the Resurrection) with thy likeness, Psal. 17.15. We shall be blessed with him; Blessed are the pure in heart, for they shall see God, Matth. 5.9.

For the fuller understanding of the Beatifical Vision, consider, First, The extent of the object of the Beatifical Vision. Secondly, The manner of it. Thirdly, The effects of it.

In general whatsoever God hath revealed concerning himself, or the reasonable, or unreasonable creature, is comprehended in the object of the Beatifical Vision.

The primary object of the Beatifical Vision is of coequal largeness with, and co-extended to the object of faith. Paul makes the thing, or the object seen in the Life to come, to be the same with the object seen in this Life; but the manner of seeing is not the same. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as I also am known, 1 Cor. 13.11, 12. The thing understood by a man, and a child, darkly or clearly, mediately or immediately, perfectly or imperfectly, is the same; though the manner of understanding thereof be diverse. The habit of understanding in the Blessed, differeth from the habit of understanding in us, not in respect of the object understood, but in respect of the manner of understanding.

More particularly the Blessed see,

First, The Divine Essence, 1 Joh. 3.2.

Secondly, The Attributes of God: Hence the Saints, upon the Vision, or contemplation of the Essence, break out into an admiration of the Attributes, Isa. 6.3. Rev. 4 8, 10, 11, & 5.13. which also appears from the simplicity of the Divine Essence; the Attributes of God are not distinguished from Essence; all and every of the Attributes are the Divine Essence itself; whatsoever is in God, is God. The Essence is not without the Subsistence, nor the Subsistence without the Essence.

Thirdly, The Trinity of Persons; He that hath seen me, hath seen the Father, Joh. 14.9. not the Essence alone, nor the manner of the Subsistence alone; but the Essence with the manner of the Subsistence is a Person; So that he that seeth the Essence, seeth the Subsistence's; our communion here is with the Father, Son, and Holy Ghost, 2 Cor. 13, 14. Much more hereafter.

Fourthly, They see Jesus Christ, and consequently the great mystery of the Personal union, with his office of Mediatorship; The Throne of the Lamb shall be in it, and they shall see his face, Rev. 22.4. And truly our fellowship is with the Father, and with his Son Jesus Christ, 1 Joh. 1.3. The fellowship imperfect here, shall be perfected in glory.

Fifthly, The Book of the Scripture, and consequently both Covenants, Rev. 22.22.

Sixthly, The Book of the Creature; the Angels seeing the face of God, read (as Augustine speaks) without the syllables of time; they see the heart of God, so far forth as revealed in his word; much more the secrets of nature then shall we be able to answer those questions propounded, Job 38.16, 17, 18, 19, 20.

The will of God representing the creature, is that eternal Idea, wherein as in a glass the works of God are more perfectly seen than in themselves. To say the creature is seen in God, and to say the creature is seen in the word, meaneth with Divines the same thing, because works of knowledge (notwithstanding they, as all other

creatures, proceed equally from the Essence subsisting in three persons, yet) are especially appropriated unto the Son, in respect of the order of his subsistence. It is in the power of the Divine Essence to represent the creatures, because this representative power is a perfection: now all perfections are in God, because God is an infinite Essence, and containeth eminently the perfection of the whole creature, whether already created, or to be created; because God is the first cause, and so containeth virtually the perfection of the whole creature, i.e. of all effects, whether created, or to be created; because the creature in God, is the Essence, able, and willing to create, or actually creating; the creature is contained in the Creator, as that which is perfect by participation, is in perfection itself, as the effect in its cause, or Conclusions in their principles; the creature is to be seen in God, in a more excellent manner than in itself, thence they are said to be eminentially contained in him. Could we see clearly a building in the perfect conception of the Artificer, we should see it in a more excellent manner than in the Edifice itself.

Yet we are to remember, that the Divine Essence is an arbitrary, or voluntary glass, manifesting more or less of his works, according to his good pleasure; But of that day and hour, knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.

Concerning the manner of the Beatifical Vision, not to say anything that exceeds sobriety, and yet to say something that may help our understanding, only thus; As unto the act of the understanding, there is required the object, the species or similitude of the object (or else either the eminent, or formal presence thereof, which supplieth it) the faculty, and the exercise of the faculty; so unto the Beatifical Vision, there is requisite the concurrence of the object, the light of glory, the glorified understanding, and the exercise of the understanding glorified.

The primary object is the Divine essence itself.

In corporeal vision, sight is united to the object, by the help of the sensible species, i.e. the similitudes, image, or likeness of the object; in intellectual Vision, the understanding is united to the object, by intellectual species; but in the beatifical Vision, the Divine essence itself supplieth the place of intelligible species; for were there any other similitude of the Divine essence, it must needs be a creature; but it is impossible for a thing created to represent that which is uncreated; a material species is unable to represent an immaterial object; much more is a created species unable to represent the uncreated object, there being more distance between the light of glory, or any other conceivable created similitude, and the uncreated essence, than there is between a material and immaterial creature.

Again, there is no use of any created species for the seeing of the Divine essence, by reason of its perfection, and immensity; whence it can sufficiently unite itself, to the glorified understanding.

The Divine essence concurreth with the understanding, both as a universal Agent, and as the object of such Vision, Revel. 21.23.

The Beatifical object applieth itself to the created understanding, together with the understanding, causing this blessed Vision. By its eminency it hurteth not, but perfecteth the understanding, as is implied in its denomination of the Beatifical Vision.

The light of glory is a glorious supernatural influence, concurring with, and enabling of the inherent principle, of the glorified understanding, to see God. The light of glory may be so called, because it accompanieth the state of glory; it is a created perfection.

As assisting grace is unto an act of new obedience, so is the light of glory unto the Beatifical Vision; as that extraordinary assistance was unto Moses, whereby from the top of Pisgah he was enabled at once, to take a true, full, and clear prospect of the Land of Canaan, Deut. 3.27. and as that extraordinary assistance was unto Stephen, whereby whilst he was yet on earth, (the Heavens being opened) he

saw Jesus Christ at the right hand of God; so is the ordinary assistance of the light of glory, in the life of glory, unto the blessed, in order to the Beatifical Vision.

The School-men speak thus of it; some, That it is a perfection superadded to the understanding, whereby the understanding is made able to see God; others, That it is an actual illustration, that is a supernatural influx, elevating the understanding unto the Vision of the Divine essence; others, That it is the supernatural concourse of the Beatifical object, whereby the object immediately manifests itself to the understanding, together with the understanding causing a most blessed Vision.

The glorified understanding is an inherent Principle, or habit in the Soul (after the manner of a permanent disposition, as light is in the Sun, not after the manner of a transient passion, as light is in the Air, or as the gifts of Prophecy were in the Prophets) elevated by the light of glory, unto the Vision of God.

The effect of the Beatifical Vision is Blessedness; as glory is the Sum of all God's perfections, so Blessedness is the sum of all man's good, that he either needs, or is capable of.

God intending to make a Creature happy, giveth it a principle capable to understand, and enjoy him, and giveth himself the object of that principle to be understood and enjoyed. No Creature is capable of happiness, or misery, but the reasonable Creature; there could neither be Heaven nor Hel, the joys of the one, nor the pains of the other, without understanding; the perfect union of the highest created Principle with the uncreated object makes blessedness.

There are four Attributes of the Beatifical object; Ultimateness, perfection, expulsion of all evil, satisfaction of the desire. It is the last, that whereunto all things are referred, but itself is referred unto nothing; it is perfect, having absolute and universal excellency; it expelleth all evil, knoweth no want; it is a sufficient good, it satisfieth

the desire, the Will willeth no more. The Latitude of all being, all truth, and all good (the object of the Understanding and Will) is contained in it, and that in most eminent manner.

The formal Blessedness of the glorified Soul, consists in the clear vision of this object, which succeedeth Faith; hereby we know God. In perfect fruition thereof, which succeeds Hope; hereby we enjoy and possess God. In perfect love thereof, which succeeds our charity; hereby we close with, are like to, rest, and acquiesce in God.

By the Understanding, Will, and Affection, the Soul doth (as it were) enter into God, and God into the Soul; whence followeth (as it were) a mutual in-being of one in another, and an intimate vital union between God and the Soul. Either the vision, fruition, and love of God, is Blessedness, or there is no Blessedness; God is not God, Heaven is not Heaven; the Creature, according to the best, namely, the Gospel-dispensation of God, is capable of no more, needs no more, can have no more; God in Christ doth no more for Man, man needs no more from God.

Hereby the Soul enters into joy, Mat. 25.21, 23. which is the rest of the will, in its utmost and perfecting end. In this Life joy enters into us, the Soul here being larger than its joy; in the Life to come, we are said to enter into joy, as into that whereby our Soul is exceeded, and wherein (as it were) we are contained. If in the state of faith the Soul is full of joy unspeakable, and full of glory; how much more shall it be full, and running over in the state of fruition? Faith is the best Rhetoric, to walk so, as whether present, or absent, we may be accepted of him, is the best Elocution; to admire, is short of the cause; a holy astonishment answereth not the object. The Apostle telling us, the good things laid up for the godly in this life, exceed our thoughts, 1 Cor. 2.9. we must needs grant, that those much better things reserved for us in glory, do far super-exceed our words.

The Soul separated, upon the instant of its dissolution from the Body, enjoyeth Blessedness, in the presence and sight of God, and

Christ; before the eyes of the dead body are closed, the Soul with open eyes beholds the face of Jesus Christ; then, viz. at death, shall the dust return to the earth, as it was, and the Spirit shall return to God, who gave it, Eccles. 12.7. When Christ giveth up the Ghost, he commendeth his Spirit into his Fathers hand, Luk. 23.46. When the body of Stephen falleth asleep, the Lord Jesus receiveth his Spirit, Act. 7.59. This Christ saith, and that with an asseveration to the Thief upon the Cross, Luk. 23 43. Verily I say unto thee, this day shalt thou be with me in Paradise. If our earthly house of this Body be dissolved, the Soul enters into a house not made with hands. No sooner is the clothing of Mortality put off, but the clothing which is from Heaven is put on; Paul dissolved is with Christ, Phil. 1.23. the Souls of those Martyrs, and Confessors, departing during the persecution of Antichrist, who came out of great tribulation, and have washed their Robes, and made them white in the blood of the Lamb, are before the Throne of God, serving him in his Temple, Rev. 7.14, 15. that is, in his immediate presence; For the Lord God Almighty, and the Lamb are the temple of it, Rev. 21.22.

The Servants of God may rest assured, should Antichrist prevail against them unto death, their death should afford them an immediate passage unto happiness. And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from hence-forth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them, Revel. 14.13. Christ is in the presence of God, Heb. 9.24. Sits upon the Throne with his Father, Revel. 3.21. The Souls of the Saints departed are with Christ, Phil. 1.23. therefore the Souls of the Saints departed are in the presence of God.

The Angels behold the face of God, Mat. 18.10. The Souls departed are with the Angels, Revel. 4.8. and 5.8. & 7.9. Heb. 12.22.23. and like the Angels, Mat. 22.30. (For if their Bodies at the Resurrection, are expressly said to be as the Angels, we may well infer the same concerning their spirits, much more agreeing with the nature of Angels) therefore the Saints departed see the face of God. They that

are in the third Heaven are in the presence of God; the Saints departed are in the third Heaven, they are in Paradise, Luk 23.43. which is the third Heaven, 2 Cor. 12.2, 4. therefore. As the Souls of the wicked depart immediately to the place of Torment; so the Souls of the Saints depart immediately to the place of Blessedness; Lazarus Soul is as soon in Abraham's bosom, Luk. 16.22. that is, in the Kingdom of Heaven, Mat. 18.11. as Dives his Soul is in Hel. Luk. 16.23.

For the fuller understanding hereof, consider these four following Propositions.

Prop. 1 The Soul considered in itself, is a subject capable of happiness. It is a subject capable either of Blessedness, or Misery; the Promise, or the Curse; Heaven, or Hel. It was a good answer of him, that upon the proposal of the Question, What the Soul was? Replied, I know not. Man since the Fall being less than himself, understands not himself; nor will he fully, till he be fully restored to himself, in glory; yet as a help to our apprehension, we may conceive of it, after this, or the like manner.

The Soul is a Spiritual substance, created after the Image of God, endued with the faculties of Understanding, Will, Memory, and Affections, with a power of reflex acting upon itself (whereby it knoweth that it knoweth) according to the Latitude of the whole revealed Will, and Works of God; infused into the body, as the form thereof, and (being separated there-from) subsists by itself, to be reunited thereunto, at the Resurrection, to abide as the form thereof forever. More briefly; The Soul of the Saints is a Spiritual, and Immortal substance, created after the Image of God, and renewed after the immortal Image of God in Christ.

The Soul is a Spirit, not a Body consisting of matter, Luk. 24.39. It is a real and very being, as the body is, only of a higher kind; the Body is of the Earth, the Soul is immediately from God. It should not prejudice the being of the Soul, because it is not visible to our eyes;



we may as well question the being of God himself, or of the Angels, who are invisible; or our own selves to be Men, for from the Soul it principally is that we are Men, or Women. It is a substance not depending, in respect of its being, upon any other Fellow-creature, as accidents do, whose being is by having their in-being in another Fellow-creature as their subject. Its subsistence exceeds that of the Body, the Soul can subsist without the Body, but the Body continueth not a Body without the Soul. Hence we read of separated Souls, but not of separated Bodies. The Soul is compared to a large vessel, Rom. 9.22, 23. as high as Heaven, as deep as the earth, Prov. 25.3. more capacious than the world, Eccles. 3.11. As the capacity of a vessel may be learned by the quantity it is able to contain; so the understanding of the word of command (which considered alone is exceeding broad, Psal. 119.90.) Promise and Curse, together with the works of God, helps us to conceive of the largeness of the Soul. Solomon in respect of his exceeding much understanding, is said to have largeness of heart, even as the sand which is by the Sea shore, 1 King. 4.29. yet Solomon's heart, compared with Adams innocence, or his own Soul now in glory, was but a narrow heart. Between Paul's Soul in the body, and in glory, there is as great a disproportion, as between a child and Solomon, 1 Cor. 13.11.

Prop. 2. The Soul separated dependeth not upon the Body, in respect of its operations. It dependeth not upon the body, for the knowledge either of immaterial, or material objects; both being present to the Soul, either by the essence of things themselves, or by their intelligible species, or by the Divine essence supplying all species.

Three things are required to the operation of the understanding; 1. An intelligent faculty. 2. Light to illustrate the understanding. 3 The presence of the object with the understanding; whatsoever is understood must be united with, and touch the understanding, which is done either by the eminent presence of things in the Divine Essence, so the soul understands in glory; or by the formal presence of the very things, so the Angels understand themselves, and so, we (as some conceive) see the Light; or by the similitude, or image of the

thing, commonly called a Species, so we understand intelligible objects in this Life.

The soul whilst it is in the body, dependeth not upon any corporeal organ, fantasy, inward or outward sense, as an instrument, whereby it understands; but as an instrument to represent the object to be understood; which representative faculty of the fantasy, being performed, and that in a more eminent manner, either by the Divine Essence itself, supplying those Species; or by way of infusion of them, at, or immediately upon the instant of its separation, after the manner of the concreated Species of things in Angels; or by occasional abstraction of them from objects: The soul separated, remaineth free to its operations without the use of the body.

Angels understand material, and immaterial objects, by the Species, or that which answereth the species of such objects, without Corporeal organs.

In an ecstasy, rapture or trance, (of which some reckon about five & thirty in the Scripture) which are spiritual Visions of the soul during that space, retiring as it were, out of the body, (or at the least) not making any use of the body therein; so far is the soul from not understanding at all, or from not understanding so well, as that it then understandeth best in this life. Paul is taken into the third Heaven, heareth unspeakable words, which it is not lawful for a man to utter; all which we must needs grant might be done without corporeal organs, he himself telling us once and again, That whether it was in the body, or out of the body, he could not tell, 2 Cor. 12.2, 3.

Immaterial Objects may be understood by the soul in the body, without corporeal organs, or sensible species.

The soul in its separation from the body, undergoeth a privative, not a positive change. It suffereth a change in respect of its information of the body, and operations by the instruments of the body. It informed the body before, but not now; It exerciseth the same

operations now, that it exercised before, though not in the same manner; then with, but now without the body.

In the state of glory, the soul is free to contemplate material objects, either in themselves by intelligible, and sensible species, according to the use of corporeal organs glorified, or according to their representation in the Divine Essence. As grace doth not destroy, but help; so glory doth not destroy, but perfect nature. The soul glorified, and reunited to the body, at its pleasure useth, but dependeth not upon the fantasy, for the understanding of material objects.

Prop. 3. The condition of the body in the state of death, prejudiceth not the blessedness of the soul.

The soul may be blessed, though the body be dead. We look too much upon the dead carcass, and too little upon the living soul. Christ's body in the grave interrupts not the happiness of his soul in Paradise. As the body in the grave doth neither good nor evil, so it feeleth neither good nor evil. It is as if it were not, Joseph is not, Ger. 42.36.

The bodies of the Saints at death cease forever from sin, and from all suffering that is felt; there is neither sin, nor tear, in the grave; And from suffering itself, at the Resurrection. The body is neither sensible of the want of the soul, nor doth the soul feel any miss of the body.

The body is neither sensible of good or evil concerning itself, nor concerning the soul; the soul, though it be not touched with any evil, yet it is affected with good concerning the body, whilst it looks at it as sown, 1 Cor. 15.43. As at rest, Isa. 57.2. As fallen a sleep, 1 Cor. 15.6. As in Covenant with Christ, Matth. 22.32. all which phrases are proper to the bodies of the Saints. The soul hath no grievance for the absence of the body, yet it hath contentation in its Rest, and a glad expectation of its future meeting. Such is the condition of the body in the grave, which yet we must so mind, as not forgetting the soul in glory.

The body is at rest, the soul is in blessedness; that the one is at rest, hindereth not the blessedness of the other; the body is asleep, but the soul putteth forth its perfect operations; The body is asleep in the custody of Jesus, 1 Cor. 15.18. The soul beholds the face of Jesus. Jacob's sleeping body troubleth not his communion with Christ and his Angels, Gen. 28. Paul's soul in the third heavens misseth not his body, though as may be supposed for the time soul-less upon earth, 2 Cor. 12.2. The condition of the soul, dissolved in the Lord, is as it were a blessed rapture, lasting from our dissolution to our resurrection; though the grave be a land of darkness, as darkness itself, and of the shadow of death, without any order, where the Light is as darkness, Job 10.22. yet is not that long-home of the body, so dark and disorderly, as the everlasting home of the soul is light and beautiful. The godly soul prepared should be no more afraid of death in regard of the body, than of its fall into a kindly sleep after weary labor, and as glad of dissolution in respect of itself, as of going to be with Christ, which is far better, Phil. 1.23.

Prop. 4. The soul, from the instant of its dissolution, is freed from all imperfections of sin, sorrow, and infirmity; God shall wipe away all tears from their eyes, Rev. 7.17. The spirits of just men are made perfect, Heb. 12.23.

The soul shall be in a better estate, than it was when it first came from God, being now in Christ, and having attained perfection in him, both in respect of Kind and Degrees. Adams soul in Christ, is a more excellent spirit, than it either was, or was capable of, being under the first Covenant; the Angels in Christ are more blessed, than they had been in their first blessed estate without Christ. The soul from the moment of its dissolution, until the Resurrection, is like to the soul of Christ in Paradise, whilst his body lay in the Grave.

The place of the Blessed is usually known by the name of the third Heaven. The third Heaven is a simple and shining body, created immediately of God, to be the Throne of his special presence, and of

the gracious manifestation of his perfections, and the habitation of the Blessed, both Angels and Men.

The whole Region of the Air, unto the Moon, is in Scripture called the first Heaven; from the Moon to the highest Stars inclusively, the second Heaven: That which is above these (the place of happiness) the third Heaven, 2 Cor. 12.2.

This third Heaven is also called, A house not made with hands, 2 Cor. 5. A City whose builder and maker is God, Heb. 11.10. The City of the living God, Heb. 12.22. Christ's Fathers house, Joh. 14.2. That better and heavenly Country of the Saints, Heb. 11.13, 14. Paradise, Luke 23.43. Heaven, the Heaven of heavens, 1 King. 8.27. The world to come.

The School-men call it Empyreum, from its splendor and shining brightness; this third Heaven we have only from the Scripture, Aristotle was ignorant thereof, it being invisible.

Its place is far above all visible Heavens, Eph. 4.10. Christ ascending thereinto, is said to be made higher than the heavens, Heb. 7.25. Hence it is called the third Heaven, and the Greek word turned Heaven, intends such a place, as is the supreme term, and bounds, of this present world. It is probably thought to be created the first day; there being no inconvenience to include the third Heaven, in those Heavens mentioned Gen. 1.1. In the beginning God created the Heaven and the Earth. Also because the Angels whose habitation is the third Heaven, were created the first day, Job 38.6, 7.

It was created immediately of God, not of any preexisting principle; and as it is for a more excellent use, so doth it consist of more excellent matter, distinguished from, and excelling of the matter of the other Heavens, Gems, Metals, precious Stones, or what ever material creature in this visible world. It excelleth the quintessence of the Chemists, namely, that spirit which they extract from Herbs and Metals; for those spirits though never so subtle, yet are

elementary, and mixed bodies. It excelleth the quintessence of the Philosophers, who understand thereby a material substance, diverse from the matter of the four Elements, whereby all things are compounded; In which sense some learned men (after Aristotle) will have these visible heavens to be quintessential, which notwithstanding, yet the third heavens are more subtle, and pure than they all, being not only immixed, but invisible, and having its natural place above all these bodies, and not descending.

It is incorruptible, because having no principle, out of which (according to order of nature) it did arise, there is no principle, into which (according to the order of nature) it can be returned, It is uncapable of a Physical change into any other body. It is impassible by any creature; and as by nature, its Maker hath freed it from corruption; so by a superadded act of his good pleasure, he hath freed it from annihilation, It is an house not made with hands, eternal in the Heavens, 2 Cor. 5.1.

It is clear and shining; The City hath no need of the Sun or Moon, to shine in it; it is all as a most glorious Sun, and therefore called by the Learned (as was intimated before) Empyreum, not from its heat, but from its resplendence, and most pleasant light. All the luster and shining beauty in these visible Heavens, Gems, Metals, precious Stones, &c. could it be united into one object, were not to be compared to it. As the place of the damned, is the place of the greatest, and most grievous darkness; So the place of the blessed, is a place of the greatest and most pleasant light.

It is spacious, containing in it all invisible and visible creatures, and consequently this visible world; This is the great City of the great King; He measured with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal, Rev. 21.16.

It is the Court of God and Christ, wherein are habitations for innumerable company of Angels, and for the spiritual seed of Abraham, which are as the sand of the Sea-shore, which is

innumerable. In my Fathers house there are many Mansions, if it were not so, I would have told you it, Joh. 14.2. As it is said of Topheth (though in a contrary sense) It is large and deep, for the King it is prepared; So may it be said of Heaven, It is large and high, for the blessed it is prepared.

It is most pleasant, free from all evil, and full of all good, a proportionable object to glorified eyes, and a suitable place to glorified bodies. The light of it, is fitly compared to the light of a Jasper stone, Rev. 21.11. which is not darkened by clouds, neither doth hurt our eyes, but the more we look on it, the more it pleaseth us; neither doth it leave shining when the Sun shineth, nor doth the brightness of it go out at any time.

Solomon's Temple was a magnificent building, for which (Solomon's expense excepted) David prepared in silver and gold seven hundred millions, 1 Chron. 22.14. besides brass & iron without weight, about which were occupied seventeen thousand Laborers, thirteen thousand and three hundred Over-seers, Solomon's and Hyrams Builders, 1 King. 5. together with Hiram, and the cunning Artificers of David and Solomon. I have sent unto thee a cunning man, &c. skillful to work in gold and in silver, in brass and in iron, in stone, and in timber, and purple, in blew, and in fine linen, and crimson, also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning-men, and with the cunning-men of my Lord David thy Father, 2 Chron. 2.14. All which help notwithstanding, the Temple was seven years in building, 1 King. 6.38. The house which I build is great, for the house which I am about to build is wonderful great, 2 Chron. 2.5.9. But behold a greater building than Solomon's is here, a house (as was said before) not made with hands, eternal in the Heavens, whose Builder and Maker is God, Heb. 11.10.

A most excellent prospect hereof we have in Johns Graphical description of that great City, Rev. 21. as a type not only (though haply chiefly) of the triumphing Church itself, verse. 2.9. but also of

the place of its everlasting habitation, verse 27. where the Holy Ghost gathereth, together in a manner, the universal excellency of the visible creature, to hold forth a legible and heavenly picture of this invisible and supercelestial Mansion. Be pleased to take a more orderly view of it, as you have it set forth, according to its foundations and structure.

The foundations are twelve, garnished with all manner of precious stones, and in them the names of the twelve Apostles of the Lamb engraven. The first foundation was Jasper, the chief of Gems, of which before. The second a Sapphire, blew, or sky-colored, the fifth in Aaron's Breast-plate. The third a Calcedomy of purple color. The fourth an Emerald, a stone so green, that other green things lose their color, while it is present, most pleasant to the sight, the fourth in Aaron's Breast-plate. The fifth a Sardonyx, white without, and red underneath, like the nail of a man. The sixth a Sardius, of the color of blood, the first in Aaron's Breast-plate. The seventh a Chrysolite, of such a golden color, that gold looketh like silver to it, when they are laid together. The eighth a Beryl, of a Sea-green, the tenth in Aaron's Breast-plate. The ninth a Topaz, of a pleasing green color, the second in Aaron's Breast-plate. The tenth Crysophrasus, a green inclining unto gold. The eleventh a Jacinct of a violet color. The twelfth an Amethyst the chief of violet colored Gems, the ninth in Aaron's Breast-plate.

Its structure is either outward, where we have the matter, form, wall, and gates; the matter, pure gold, like unto clear glass, ver. 18. viz. transparent gold; the form four-square, ver. 16. Twelve thousand furlongs, that is fifteen hundred English miles square. The wall of Jasper, ver. 18. a hundred forty-four cubits in height, ver. 17. situated to the four coasts of Heaven, verse. 13. strongly founded, verse. 14. The gates are in number twelve, made of twelve pearls, every several gate was of one pearl, verse. 21. situated, East, West, North, and South, three looking every way, verse. 13. having engraven upon them, the names of the twelve Tribes of Israel, and twelve Angels, for the keepers of them.



Or inward, where we have the streets of pure gold, as it were transparent glass, verse. 21. Its Temple, God and the Lamb; Its light, the glory of God and the Lamb; Its inhabitants, verse. 24. Its peace, verse. 25 Glory, ver. 26. Holiness, verse. 27. Its waters, a pure river of life, Chap. 22.1. Its fruits are the fruits of the tree of life, verse. 2.

This heavenly society is made up of God, and Christ, and the blessed.

The good of this society (in respect of the Blessed themselves) chiefly consists in their knowledge one of another, communion one with another, and content flowing from that communion.

Known and approved is Luther's answer, returned affirmatively (upon the desire of the hearers, that he would be pleased to speak to his own Query) to this question, propounded by himself a little before his death, viz. Whether we should know one another in eternal life, which he proved from Adams knowledge of Eve in innocence, whom he had never seen before, Gen. 2.23. The knowledge of the Beatifical Vision, exceeds the knowledge of Adam. David implieth that he shall know his child, when he comforts himself that he shall go unto it, 2 Sam. 12.23. Peter seeing Christ transfigured, and Moses and Elias appearing with him in glory, whom he had never seen (no saith Tertullian, not so much as in their pictures, the use of Statues and Images being prohibited by Law among the Jews) takes notice of them, Matth. 17.4. Luke 9.33. The rich man knew Abraham, and Lazarus, Luk. 16. Surely then Abraham and Lazarus shall know one another. The poor shall know their rich Benefactors, when they receive them into everlasting habitations, Luke 16.9. Poul shall know the Thessalonians whilst he looketh upon them as his crown of rejoicing at the coming of the Lord Jesus, 1 Thess. 2.9.

The Angels know one another, and know the Elect in glory. The very state of blessedness denieth the contrary. Austin comforts the Lady Italica after her Husbands death, telling her that she shall know him

amongst the blessed Society, yea both know and love him, better than ever she did in this life.

Their communion and conference one with another, may be gathered from the like in the Angels; who doubtless speak one unto another, though not vocally as we now do, yet in their manner, viz. Angelically, and Spiritually, which is nothing else, but a spiritual insinuation, instillation, or communication of their minds, notions, and meanings, one unto another.

For Spiritual substances to speak together, is for one spirit to signify unto another their notions, and minds, in a spiritual, and therefore in a better manner than we do.

As the speech of the Angels, so the speech of the blessed Souls, is a power whereby (as they please) they make known one unto another what they know themselves; our thoughts pass unto him, whom we communicate them unto, by two doors, viz. of volition or will, and expression, whether by word, writing, or sign; The Angels have but one door through which their thoughts pass, namely, their will. To think that the Angels and Spirits of the just made perfect do not speak mentally, that is, in their heavenly and spiritual manner, communicate their minds one unto another, as they see cause, is against reason, and inconsistent with the state of blessedness. To think they speak in this manner, is not repugnant to Scripture, or Reason, though the full resolution of that query, viz. with what tongues the Angels and Souls departed speak, seems to be reserved till we come into Heaven.

After the Resurrection, nothing hinders but we may believe, that the Saints shall speak not only mentally, after the manner of the Angels, but also (when they please) vocally, after the manner that men now speak; and (as some conceive) probably in the Hebrew Tongue.

Great must needs be the content of their Communion, if we consider either the near relation of the persons, being Members of the same

Mystical Body, or the manner of their meeting together, sweetened with more affecting ingredients, and circumstances, than the meeting of Jacob, Joseph, and Benjamin; together with their ability, unity, complacency, &c. and all this mixed with the immediate presence of Christ. If Peter (but for a small time) seeing, and hearing, the faces, and discourse of Christ, Moses, and Elias, breaks out, It is good for us to be here; much more cause is there for them so to do, being not only Spectators, and Auditors, but also Interlocutors with them, and the residue of this full and blessed Society, and that forever. As the communion of the Saints, in this life is a great part of our comfort on earth; so the communion of the Saints in glory, is no little part of the joys of Heaven.

The duration of this Blessedness is forever.

Duration is;

Either uncreated, viz. eternity properly so called; this is the duration of God.

Or created, viz. eviternity, the duration of the Blessed in glory.

Or time, the duration of the Creature in this world.

Between Eternity, Eviternity, and Time, some who have more accurately considered the natures thereof, distinguish thus:

Eternity is without beginning, without end, without succession.

Eviternity is without end, but not without beginning, and though without succession in respect of the duration of their Persons, yet not without succession, in respect of their operations, and other accidents. Time hath both a beginning, succession, and end.

In Eternity all is present, nothing past, nor to come; In Eviternity, in respect of the duration of their Persons, there is nothing past, but in other respects there is both past, and to come; that is, the instant

that was in some respect passeth not away but always remaineth; but in other respects there are instants to be, which are not yet come. In Time there is both past, present, and to come.

Eternity is a Duration, consisting of an eternal Now, without beginning, or ending.

Eviternity is a Duration, having a continuing Now, with a beginning, but without an ending.

Time is a successive Duration, having a beginning, and ending, without any remaining Now.

The Body is not so miserable under the Curse, as it is blessed in the Promise; as in the state of Corruption, it is abased lower than all created Bodies; so in the state of glory, it is exalted higher than all other Bodies, Christ's excepted.

The excellency of the glorified Body consists especially in two things:

1. In that we shall see Christ as he is Man, with these eyes. 2 In certain inherent Celestial qualities. That we shall see Christ as he is Man with these eyes, Job manifestly testifieth; For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself; and mine eyes shall behold him, and not another, cap. 19.25, 26, 27.

The sight of Christ as Man is the next object unto the Beatifical Vision itself; as the created grace, which the Man-hood received was out of measure, Joh. 3.34. (yet not simply, for being a creature it is bounded; but respectively, in regard of us, we being unable to measure it;) so the glory of the Manhood is out of measure. The Humanity of Christ, in respect of its personal union, far exceeds all the glory of Angels, and glorified Souls. The glory of the Man-hood, is as much as the Creature is capable of; the glory of the Body is derived both from the Divinity, and the glory of his Soul. The fullness of the

God-head dwelling in him bodily, doth as it were radiate through his body; hence there must needs arise great joy unto the beholder, both from the eminency of, and our interest in this object. Christ in glory, and Christ in glory ours; as much of the Creator as is possibly visible in the nature of man, will be to be seen in Christ; as much contentation as the Creature can be made partaker of by the sight of any one visible object, will be the portion of the beholders of Christ, as he is Man.

The inherent celestial qualities of the Body at the Resurrection are principally four, viz.

1. Impassibility called Incorruption, 1 Cor. 15.42, 43.
2. Clarity called Glory, 1 Cor. 15.42, 43.
3. Agility called Power, 1 Cor. 15.42, 43.
4. Subtilty. called A Spiritual body, 1 Cor. 15.42, 43.

Impassibility doth not only exclude Corruption (for the bodies of the Damned cannot die) but it freeth the body from all hurtful passions, either of grievance, or infirmity, Rev. 21.4. As it was in an extraordinary manner with the bodies of the three Children, in the Babylonish Furnace for a time; so shall it be with the bodies of the Saints forever; the Fire hath no power upon their bodies, neither can the smell of fire pass upon them, neither heat, nor cold can trouble them, nor the Sword pierce them. Darts are not counted so much as stubble, they laugh at the shaking of the Spear.

Glory is a shining brightness, a resplendent lightsomeness, or a Celestial sparkling splendor of the Body, whereby it may be thought to exceed all the beauty and splendor of Gems, Pearls, Heavens, Sun, Moon, and Stars, yea even of the Heaven of Heavens, though all were put together. The third Heavens (though exceeding all inferior Creatures) as we saw before, are but the place of these Bodies, which shall be like unto his glorious Body, Philip. 3.21.

The joy of the Spirit shineth in the countenance, no wonder if the faces of those shine, whose spirits are filled with joy, by beholding the face of God; the Sun radiates, and shows itself through the Window, the Fire sends forth a bright luster thorough Crystal.

Stephens Face (in this life) was seen, as it were the face of an Angel, Act. 6.15. behold how Moses his face shone, upon a little speech with God in the Mount; (what then may be concluded from the perpetual, and perfect vision of him?) so as Aaron, and all the Children of Israel were afraid to come nigh him, Exod. 34.30. but, Then shall the righteous shine forth as the Sun in the Kingdom of their Father, he that hath ears to hear let him hear, Mat. 13.43. not that they shall not out-shine the Sun, but because there is no more shining body visible to us; therefore are the Bodies of the Saints in glory compared thereunto. When Christ upon the Mount put on the apparition of that glory for a little time (which now he wears forever) Peter, and James, and John, were unable to bear the sight of that transfiguration, and of Moses and Elias appearing with him in glory, Mat. 17.2. Luk. 9.31.33. Mar. 9.6.

The power of the Body containeth vigor, activity, strength, and aptness for the Soul to act by.

Their vigor shall always last in the flower, height, and excellence of it, always in its most absolute and perfect efficacy; that which we read of Moses, Deut. 34.7. and which Joshua speaks of himself, Chap. 14.11. shall be verified concerning glorified Bodies, in a more excellent manner; Elijah is as lively, and fit for action now, as at the first moment of his entering into glory.

Their activity, and aptness to action, exceeds what we can well conceive; all the Saints in Heaven are such as Pharaoh inquired after, Gen. 47.6. persons of activity. Much is the activeness which at times God hath been, and is pleased to give to Mortal bodies, Elijah (the hand of God being upon him) runneth, and out-runneth Ahab's Chariot, making haste (as is likely) that the rain stopped him not, 1

King. 18.46. Asael was as light of foot as a wild Roe, 2 Sam. 2.18. They in their immortal estate shall be like the Sun, in respect of its brightness, why not in respect of its motion? Which the Learned allow to move a Million, and one hundred sixty thousand miles in an hour; if so swift may be the motion of Natural Bodies, how swift the motion of Glorious Bodies shall be, we shall know when we come to make use of it; out of the Scripture it appears, that Angels in their assumed Bodies have moved very swiftly; Elias when departing out of the Disciples sight toward Heaven, not by assumption, that is, by extrinsical help, as in fiery Chariot; but by the ascension (according to the inherent Principle, and virtue of his glorified Body,) Luke 9. goeth up to the cloud easily and quickly, and Christ is quickly out of their sight, Act. 1.9. As is their condition, so also is their strength; Samson yet in a Mortal body, makes no more of Cords about his arms than of Flax burnt with fire; takes the doors of the Gate of the City, and the two Posts, Barre and all, and put them upon his shoulders, and carried them up to the top of the hill, Judge. 16.3. breaks the Withs as a thread of Towe is broken when it toucheth the fire, ver. 9. goeth away with the pin of the Beam, and with the Web, &c. May we not well conclude, that the weakest in glory shall be stronger than Samson in his great strength; the Bodies subjection to the Soul is its exquisite aptness, and readiness, as an instrument for the Soul to operate by, with all dexterity and promptness, without all retarding and hindrance.

The distribution of the Body into Natural, Animal, and Spiritual, is a distribution of the subject, in respect of the Adjuncts, concerning the manner of the living of the Body, before and after the Resurrection, and is, as if you should say, Here it liveth an Animal life, after the manner of Sensitive Creatures, maintained by Meat, Drink, Sleep, and the like, in the necessary observation whereof, a great part of our little time (if not near the one half) is spent, and from the use whereof Adams body in innocence was not exempt; but hereafter the Body shall live, after the manner of Spirits, having no need or use of these things; Jesus said unto them, You do err not knowing the Scriptures, nor the power of God, for in the Resurrection, they

neither marry, nor are given in marriage, but are as the Angels of God in heaven, Mat. 22.29, 30. Moses, though in a corruptible body, liveth without bread, whilst he is with God in the Mount.

Que. Whether the blessedness of the Soul shall be greater after the Resurrection, than it was before?

Ans. The blessedness of the Soul, is considered either Extensively, in regard of the extent thereof, reaching unto the Body (the glory of the Body being an addition of joy unto the Soul) in which sense the Soul may be said to be more blessed after the Resurrection than before.

Or intensively, consisting in the Vision of God, which is the Essence of Blessedness itself; In this respect, the blessedness of the soul is the same both before and after the Resurrection, there being the same principle, namely the glorified understanding, with the concurrence of the light of glory: The same subject, viz. The blessed soul; the same object, viz. God and Christ.

Blessedness is either essential, which consists in the Beatifical Vision itself, or accidental, comprehending together with Essential blessedness, those adjuncts of blessedness, which are both antecedent and consequent to the Resurrection; in the latter sense, the soul may be said to be more blessed after the Resurrection, than before.

The Essential blessedness of the soul is the same after the Resurrection, with that which was before the Resurrection; but the joy of the soul, after the Re-union of the body, and those Adjuncts of blessedness, which are consequent thereunto, will be greater than it was formerly.

We may distinguish between the blessedness of the person, and the blessedness of the soul; the blessedness of the person (which consists both of soul and body) shall be greater, though the Essential blessedness of the soul be the same.



The frequent consideration of the state of the blessed is useful many ways: Amongst others, 1 To provoke us to labor to be such, as may be made meet for this inheritance of the Saints that is in light. 2 To endeavor to attain, and retain the earnest of the Spirit, whence we may always be able to say, We are confident, and willing, rather to be absent from the body, and to be present with the Lord, 2 Cor. 5.8. 3 To fill the soul with strong consolation, against the sufferings of life, and the fear of death. 4 To work an answerable conversation, That whether absent or present, we may so walk, as we may be accepted of him. 5 To dispose us to a patient waiting for, and longing expectation of our change, which draweth on apace. Here it may not be unworthy the labor to remind the strong impression, which the contemplation of immortality, hath left upon the hearts of Heathen.

Good Authors report of some Indians so affectionately moved with the immortality of the soul separated from the body, as that impatient of staying for their dissolution by a natural death, they with their own hands built those piles of wood, wherein their bodies were to be burned, and then behold them set on fire, accounting them wisest, that died soonest. The hearers of one Hegesias of Cyrene, reading of his Oration touching the state of the soul after death, were so taken with it, that they looked at death as a thing to be desired. Socrates at the point of suffering death, in testimony that there was but one God, comforts himself (over his draught of poison) with the meditation of this very subject. If I in this err (saith Cato Major) that I believe the souls of men to be immortal, I err willingly, neither will I ever suffer this error (in which I delight) to be wrested from me as long as I live.

If heathens having a dark view, and vain hope, of the immortality of the soul, were so remarkably, though passionately affected; what and how vigorous then should the effects be, flowing from the strong and solid consolations of believers, who infallibly (though darkly) see here, what they shall hereafter both be, and see clearly? Whom God hath wrought for the self-same end, who also hath given us the earnest of his Spirit; Those are they who are, and ought to be, in

God's time willing to die. We are confident I say, and willing, &c. 2 Cor. 5.8. Desirous to depart, Phil. 1.23. groaning earnestly to be clothed upon with that house which is from Heaven, 2 Cor. 5.2. Rejoicing in the finishing of their course, Act 20.24. Yea triumphing over death, 1 Cor. 15.55.

How would it sweeten the bitter waters of this Wilderness, to live and die in the Mount, in the sight of this Canaan, unto the comparative speediness of Christ's coming, at the Resurrection, when we shall enjoy the blessedness of our persons (which yet in itself considered admits long delay) mentioned by the Apostle to the Hebrews, Chap. 10.37. as an effectual cordial against the sorrows of this present life. Add this consideration of the blessedness of our souls, which immediately follows upon our dissolution from the body, and admits no delay, the soul is not sooner out of this earthly, than it is in its heavenly house; it goeth as fast into a better, as it goeth out of this miserable world, it is instantly with him in whom it finds all rest, upon its ceasing to be with man, of whom it shall there find no want. In a moment, in the twinkling of an eye, before the eyes of the dead body are closed, the eye of the living soul shall behold the face of Jesus Christ. Amen. Even so come Lord Jesus.

FINIS.

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