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THE
TRUE GOSPEL
OF
JESUS CHRIST
ASSERTED.

Wherein is shewn what is, and what is not that Gospel ; what was the great and good end it was intended to serve ; how it is excellently suited to answer that purpose ; and how, or by what means that end has in a great measure been frustrated.

Humbly offered to publick consideration, and in particular to all those who esteem themselves, or are esteemed by others to be Ministers of *Jesus Christ*, and Preachers of his Gospel ; and more especially to all those who have obtained the reputation of being the great Defenders of Christianity.

By *THOMAS CHUBB.*

Acts xvii. 6. They drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.

To which is added

A Short Dissertation on PROVIDENCE.

L O N D O N:

Printed for *Tho. Cox*, at the *Lamb* under the *Royal-Exchange*.

M D C C X X X V I I I.

THE
AUTHOR
TO HIS
READERS.

SIRS, I have in the following tract shewn you what was the great end, and the professed design of our Lord Jesus Christ's coming into the world; and of what he did, and suffered in it, from it, and for it, viz. to save mens souls. I have likewise shewn you what method Christ took, and the means he made use of in order to obtain that end. And in the doing of this I have also shewn you what is strictly and properly the true gospel of Jesus Christ, or what is that good news which he was sent of
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God to acquaint the world with. And as there has been of late great complaining of the growth of infidelity, and of the bold attacks made by Unbelievers upon Christianity, and of the idleness, weakness, and unfairness of what has been urged on that head; and as many other persons have been engaged in its defence (tho' possibly what has been urged in favour of Christianity, may have been, in many instances, as idle and weak as what has been urged against it): so from your perusal of the annexed treatise you will be better qualified to discern whether the main points in dispute, and the chief and principal things contended for, and against, be real Christianity and the true gospel of Christ; or whether they be not rather and in the main the doctrines and commandments, and the interest and power of men, which some zealously oppose, and others as zealously defend. Alas! there is sometimes

to his Readers.

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times great zeal pretended to be shewn for Christianity, when there is just ground to presume that the true gospel of Jesus Christ is least at heart. Mens worldly possessions, their power and pre-eminence are what they value, and think worth contending for; and that such contention may appear with the better grace Christianity is brought in to countenance it. But let this be as it will.

What is contained in the following tract the whole body of mankind are manifestly interested in; and this has induced me to offer it to publick consideration. I do likewise particularly recommend it to the serious consideration of all those who esteem themselves, or are esteemed by others to be ministers of Jesus Christ, and preachers of his gospel. And the reason of this is, because the subject of it, as it enters into those important questions, viz. what is, and what is not the true gospel of Jesus Christ, is what they as preachers

of Christ and his gospel are particularly interested in, and if it should appear to be erroneous, are particularly concerned to refute. I do also beg leave more especially to recommend it to the consideration of all those who have obtained the reputation of being the great Defenders of Christianity ; because, I think, they are more especially concerned to examine it, in order to see whether it has been real and true Christianity they have been engaged in the defence of, or not. And,

As I have pursued this work with the utmost fairness and freedom, and with a strict regard to truth wherever it might lead me, or whomsoever I might oppose by it, and under a well grounded persuasion, and with a serious regard to a future judgment and retribution : so I intreat my Examiners to do the like, and then, I doubt not, but what is here offered will appear in a different light, and have a different effect

effect upon their minds than otherwise it would have. I do likewise intreat my readers to consider that to look upon a future judgment and retribution only as a proper topick for argument; as something that has upon the foot of reason more to be said for it, than can be said against it; as something we are obliged to revelation for the certainty of (tho' I think that is a mistake); as a subject which affords matter for a man handsomely to harangue half an hour in a pulpit upon, and the like, is one thing; and for a man to pay such a serious regard to it, as that it becomes a ground or reason of action to him, which rightly directs and governs his mind and life, this is quite another thing. And yet, where the latter of these is wanting, there faith is the same as infidelity with respect to any good purpose that is served by it. Alas! a future judgment and retribution seem to be things rather to be talked and

boasted of, *than to be a ground or reason of action, or to be seriously regarded by Christians. Tho', I hope, this will not be the case of my Examiner ; for if it should, I fear, I shall come but poorly off.*

I have in the following sheets shewn what are the true grounds of our acceptance with God ; and likewise what are the true grounds upon which sinners may reasonably expect to obtain the divine mercy ; and these surely must be allowed to be points in which all mankind are nearly concerned. I have likewise in the following tract rendered the gospel of Christ defendable upon rational principles, by separating from it those things which have been blended with it, and which thereby have laid a foundation for most of those difficulties and objections which have been urged against it. And yet, notwithstanding, (such is the humour of the age,) I may possibly be deemed, and represented as an Unbeliever,
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and an enemy to that gospel; than which surely nothing can be more unjust, or ungenerous. However, I will so far interest myself in the cause of unbelievers, (if any such there are among us,) as to say, they ought to have justice done them; and if they have any thing to offer against Christianity as the ground of their infidelity, they ought to be heard and answered in the spirit of the gospel of Christ, which is a spirit of meekness, forbearance and love. I am sensible the common cry is, that it is not mens perceiving any difficulties which attend the divinity of the Christian Revelation, but it is their love to their vices which is the ground and cause of their infidelity; though this is a presumption which, I think, does not appear to be well grounded. For if a man be disposed to follow his vicious inclinations, without any disturbance from others or reluctance in

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his own mind; then certainly he is most secure of this, by his strictly adhering, with regard to his opinions, to the established religion of his Country, let that be what it will, and not to deviate from it in any point. For then as he may be as vicious as he pleases without rendering himself remarkable, or drawing on him the watchful eyes of others: so it is but to strain the sense of the Revelation publickly adhered to, and he may find out several ways to render the practice of vice easy to himself. This has been too much, and too often the case amongst Christians; many of them by applying to themselves the virtue and merit of a strong faith, or by a warm zeal for a party, (which they are apt to consider as contending for truth and true religion,) or by a constant attendance on some external observances, or by the application of the good works, or sufferings of some other

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other person or persons to themselves, or the like, have rendered their minds easy under the practice of the vilest actions. And as such principles introduce into mens minds a groundless peace and satisfaction, even whilst they indulge themselves in a vicious course of life : so those principles are usually grounded upon the mistaken sense, or the misapplication of some part or parts of the Christian Revelation. Whereas if a man dissents from the established religion of his country, and becomes an Unbeliever ; then every watchful eye is turned upon him, and every fault in his conduct is as it were registered in a book, and remembered against him upon all occasions. And as reason or the religion of nature disapproves and condemns every vice : so if the Unbeliever reflects seriously upon his actions after the commission of them, he must stand condemned in his own mind, and has no sanctuary

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to fly to, to render that weight and burden easy to himself. And if a man does not reflect seriously upon his actions, then as he has no reluctance of mind : so the case is the same whether he be a Believer, or an Unbeliever. And as I have thus far interested myself in the cause of Unbelievers : so I beg leave to observe one thing to them, viz. that the starting a few difficulties is not a rational, and therefore is not a sufficient ground for setting aside the Christian, or any Revelation, if what is offered in its favour carries with it the greater and higher degree of probability. When any question admits of a dispute, common justice requires that every thing should be brought into the case which makes either for, or against that question ; and wherever upon a fair comparison, the greater and higher degree of probability lies, that ought in reason to determine our judgments either for, or against that question.

T H E

S E C T. VIII.

SECONDLY, that the gospel might come the better recommended to the world Christ was in his own person an example of *strict conformity* to it, by conforming his affections and actions to that unalterable rule of action which is founded in the reason of things. Christ *preached* his own *life* if I may so speak, and *lived* his own *doctrine*, and thereby he was at once a standing monument of the practicableness of virtue, and of the present peace and happiness that flows from it. In him we may see what it is to live a godly, a righteous, a sober, and a benevolent life; and that what he requires from us as the ground of God's favour is neither *unreasonable*, nor *impracticable*. In him we have an example of a quiet and peaceable spirit, of a becoming modesty and sobriety, just and honest, upright and sincere, and above all of a most gracious and benevolent temper and behaviour. One who did no wrong, no injury to any man, in whose mouth was no guile, who

went about doing good, not only by his preaching and ministry, but also in curing all manner of diseases among the people. His *life* was a beautiful picture of *human nature*, when in its native purity and simplicity, and shewed at once what *excellent creatures* men would be, when under the influence and power of that *gospel* which he preached unto them.

And as his holy life and doctrine drew on him the unreasonable resentment of the *Clergy* among the *Jews*, who stirred up the rest of the people against him : so this gave an occasion for his *sealing* his testimony with his *blood*, and of giving an instance of the greatest *benevolence* towards mankind. And as his *life* was an excellent pattern and example of every good word and work, and therefore very fit and proper for his disciples and followers to copy after : so his *death* was not less exemplary. For he not only laid down his life to promote the *greatest*, and the most *general good* to mankind ; but he did it in such a manner, (by exercising such *patience* and *resignation* under the severest trials and most painful afflictions and persecutions) as rendered him highly worthy of our imitation. He was very sensible that the great thing which he had undertaken to prosecute was the *saving of mens souls* ; and as it disposed him to *do*, and *suffer* whatever was
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necessary or expedient to forward this great and gracious design: so it induced him to overlook the *cruelty* and *unreasonable resentment* of his persecutors, by *pitying* and *praying* for them, whilst he was suffering the most intense pain from them, and even dying by their hands. And thus his life and death were made subservient to his ministry, and served to recommend his gospel to the world.

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