CERTAINE

TREATISES

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Formerly publiſhed at ſeverall times, now reduced into one Volume, *viz.*

1. A Diſplay of the Errours of the Arminians concerning the old Pelagian Idoll Free-will, the new Goddeſſe Contingency, &c. in 14. Chapters.
2. *Salus electorum Sanguis Jeſu.* A treatiſe of the Redemption and reconciliation that is in the blood of Chriſt, with the merit thereof, and the Satisfaction wrought thereby; wherein the whole controverſie of univerſall Redemption is fully diſcuſſed, in Foure Bookes, in 31. Chapters; with an Appendix uppon occaſion of a late booke publiſhed by Mr. *Joſhua Sprigge* containing Erroneous Doctrine.
3. The Duty of Paſtors and People diſtinguiſhed, touching the meanes to bee uſed by the People (diſtinct from Church-Officers) for encreaſing of Divine knowledge

Preſcribing,
1. The Bounds of their performance.
2. The extent of their Liberty according to the dictates of Nature, and rules of Charity.
3. Their duty according to Scripture, and practice in all ages, with the ſeverall waies of extraordinary calling to the Office of publique teaching, the aſſurance to be had, and the evidence to be given, of ſuch calling, in 8. Chapters.

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Whereunto may be added five Sermons publiſhed by the ſame Authour. *viz.*

First, A Sermon on *Acts* 16. 11. To the Houſe of Commons at a Monethly Faſt, *Aprill* 29. 1646. With a ſhort defenſative about Church-goverment, and an eſſay for practice thereof in the Country.

Second and Third, on *Habbakkuck* chap. 3. verſ. 1,2, 3, 4,5,6,7,8,9. at *Colcheſter* and *Rumford* in *Eſſex* in *September*. 1648.

Fourth, *Jeremiah* 15. v. 19,20 To the houſe of Commons at a Monethly Faſt. *January* 31. 1648. with a diſcourſe about Tolleration, and the duty of the Magiſtrate about Religion.

Fifth, On *Hebrewes* 12. 27. To the houſe of Commons *Aprill* 19. 1649. A day extraordinary for Humiliation.

TO THE RIGHT HONOVRABLE THE LORDS AND GENTLEMEN OF THE COMMITTEE FOR RELIGION.

THE many ample teſtimonies of zealous reverence to the *providence of God*, as well, as affectionate care, for the *priviledges of men*, which have beene given, by this Honourable Aſſembly of Parliament, incourage the adorers of the *one*, no leſſe then the Lovers of the *other*, to vindicate that alſo, from the incroachments of men. And as it was not doubtleſſe without divine diſpoſition, that *thoſe* ſhould be the chiefeſt

Agents, in *robbing men of their priviledges*, who had nefariouſly attẽpted to *ſpoile God of his providence*: ſo we hope, the ſame All-ruling hand, hath diſpoſed of *them*, to be glorious inſtruments, of re-advancing *his right, and ſupreme dominion over the hearts of men*, whoſe hearts, he hath prepared with courage and conſtancy, to eſtabliſh men, in their *inviolated rights*: by reducing a ſweet Harmony, between *awfull Sovereigntie*, and a well *moderated libertie*. Now the firſt of theſe, being demandated to your particular care, I come unto you, with a *Bill of Complaint*, againſt no ſmall number in this Kingdome; who have wickedly violated, our intereſt in the *providence of God*, and have attempted to bring in, the forreigne power of an *old Idol*, to the great prejudice, of all the true ſubjects, and ſervants of the moſt High. My accuſation I make good, by the evidence of the fact, joyned with their owne confeſsions. And becauſe to wave the imputation of violent intruſion, into the *dominion* of another, they lay ſome claime, and pretend ſome title unto it. I ſhall briefely ſhew how it is contrary to the expreſſe termes *of the Great*

Great Charter of heaven, to have any ſuch power, introduced amongſt men: Your knowne Love to truth, and the Goſpel of Chriſt, makes it altogether needleſſe for me, to ſtirre you up by any motives, to hearken to this juſt Complaint; and provide a timely remedy for this growing evill: eſpecially ſince *experience*, hath ſo cleerely taught us here in *England*, that not onely *eternall*, but *temporall happineſſe* alſo, dependeth on the flouriſhing of the Truth of Chriſts Goſpel.

Iuſtice and Religion, were alwaies conceived, as the maine Columnes and upholders of any *State*, or *Common-wealth*; like two pillars in a building, whereof the one cannot ſtand, without the other; nor the whole fabricke without them both. As the Philoſopher ſpake of Logick and Rhetoricke, they are *Artes* ἀντίστροφαι, mutually ayding each other, and both ayming at the ſame end, though in different manners: ſo they, without repugnancie concurre, and ſweetely fall in, one with another, for the reiglement and direction, of every perſon in a Common-wealth, to make the whole happy and bleſſed: and

where they are *both thus united, there,* and onely there, is the bleſsing, in aſſurance whereof, *Hezekiah* rejoyced: *Truth* and *Peace.* An agreement without Truth, is no *Peace,* but a covenant with *Death,* a league with *Hell,* a conſpiracie againſt the Kingdome of Chriſt, a ſtout rebellion againſt the God of Heaven; and without Iuſtice, great Common-wealths, are but great troopes of Robbers: Now the reſult of the one of theſe, *is civill Peace,* of the other *Eccleſiaſticall,* betwixt which two, there is a great ſympathie, a ſtrict connexion: having on each other a mutuall dependence: Is there any diſturbance of the *State?* it is uſually attended with Schiſmes, and factions in the *Church,* and the diviſions of the *Church,* are too often, even the ſubverſions of the *Common-wealth.* Thus it hath beene ever ſince that unhappy difference, betweene *Cain* and *Abel:* which was not concerning the bounds and limits of their inheritance, nor which of them ſhould be heire to the whole world: but about the *Dictates of Religion,* the offering of their ſacrifices. This fire alſo of diſſention, hath beene more ſtirred up, ſince the *Prince*

Prince of Peace, hath by his Goſpel, ſent the *Sword* amongſt us: for the preaching thereof meeting with the ſtrong holds of Satan, and the depraved corruption of humane nature, muſt needs occaſion a great ſhaking of the earth. But moſt eſpecially, *diſtracted Chriſtendome,* hath found fearefull iſſues of this diſcord, ſince the *proud Romiſh Prelates,* have ſought to eſtabliſh their hell-broached errors, by inventing, and maintaining, uncharitable *deſtructive cenſures* againſt all that oppoſe them: which firſt cauſing Schiſmes, and diſtractions in the *Church,* & then being helped forwards, by the blindneſſe and cruelty, of *ambitious Potentates,* have raiſed war of nation againſt nation, witneſſe *the Spaniſh Invaſion of* 88 of a people within themſelves, *as in the late Civill wars of France,* where after divers horrible Maſſacres, many choſe rather to die *Souldiers,* then *Martyrs.*

And Oh, that this truth, might not at this day, be written with the blood *of almoſt expiring Ireland.* Yea, it hath laſtly deſcended to diſſention, betwixt *private parties,* witneſſe the *horrible murder of Diazius,* whoſe brains were chopt out with an axe, by *his own brother Alphonſus,* for forſaking the Romiſh Religion: what rents in *State,* what grudgings, hatreds and exaſperati- Sleid. Com.

ons,

ons of *mind*, among private men, have happened by reaſon of ſome inferiour differences, we all at this day grieve to behold; *tantum Religio potuit ſuadere malorum*: moſt concerning then is it for us to endevour obedience, to our Saviours *precept*, of ſeeking firſt the kingdome of God, that we may be partakers, of the *good things*, compriſed in the promiſe annexed: were there but this one Argument, for to ſeek the *peace of the Church*, becauſe thereon depends the *peace of the Common-wealth*, it were ſufficient to quicken our utmoſt induſtry, for the attaining of it. Now what peace in the *Church*, without *Truth*? all *conformitie* to any thing elſe, is but the agreement of *Herod* and *Pilate*, to deſtroy Chriſt and his Kingdome, neither is it *this, or that*, particular truth, but the *whole* Counſell of God, revealed unto us, without adding, or detracting, whoſe embracement is required, to make our *Peace* firme and ſtable. No halting betwixt *Iehovah* and *Baal*; *Chriſt* and *Antichriſt*, as good be all *Philiſtine*, and worſhippers of *Dagon*, as to ſpeake part the language of *Aſhdod*, and part the language of the *Iewes*: hence, hence hath been the riſe of all our miſeries, of all our diſſentions, whileſt *factious men*, laboured every day, to commend themſelves to them, *who ſate*

ſate aloft in the Temple of God, by introducing new *Popiſh Arminian errors*, whoſe *Patronage* they had wickedly undertaken: who would have thought, that *our Church*, would ever have given entertainment, to theſe *Belgicke Semipelagians*, who have caſt dirt upon the faces, and raked up the aſhes, of all *thoſe great and pious ſoules*, whom God magnified, in uſing as his inſtruments to reforme *his Church*; to the leaſt of which, the whole *troope of Arminians*, ſhall never make themſelves equall, though they ſwell till they breake? what benefit did ever come to *this Church*, by attempting to prove, that the chiefe part, *in the ſeverall degrees of our ſalvation, is to be aſcribed unto our ſelves, rather then God*? which is the head and ſumme, of all the *Controverſies*, between them and us: and muſt not the introducing and fomenting of a doctrine, ſo oppoſite *to that truth our Church* hath quietly enjoyed, ever ſince the firſt reformation neceſſarily bring along with it *Schiſmes and diſſentions*, ſo long as any remaine who love *the truth*, or eſteeme the *Goſpel above preferment*: Neither let any deceive *your Wiſdomes*, by affirming, that they are differences of an inferiour nature, that are at this day agitated, between *the Arminians and the Orthodox Divines of the reformed Church*,

be pleaſed but to caſt an eye on the following inſtances, and you will finde them hewing, at the *very root of* Chriſtianity. Conſider ſeriouſly their denying of that fundamentall Article *of Originall ſin*: Is this but a ſmall eſcape in Theologie? why, what need of the Goſpel? what need of Chriſt himſelfe, if *our nature be not guilty, depraved, corrupted*? neither are many of the reſt of leſſe importance; ſurely theſe are not things, *in quibus poßimus diſſentire ſalva pace ac charitate*, as *Auſtin* ſpeaks, about which we may differ, without loſſe of peace or charitie, *one Church* cannot wrap in her communion, *Auſtin* and *Pelagius*; *Calvine*, and *Arminius*. I have here onely given you a taſte, whereby you may judge of the reſt of their fruit: *mors in olla, mors in olla*; their doctrine of the *finall apoſtaſie of the elect, of true beleevers*, of a wavering *hæſitancy*, concerning our preſent *grace*, and future *glory*, with divers others, I have wholly omitted: thoſe I have produced, are enough to make their abettors uncapable of *our Church communion*: the Sacred *bond of peace*, compaſſeth onely the unitie of that Spirit which leadeth into *all truth*. We muſt not offer the right hand of fellowſhip, but rather proclaime ἱερὸν πόλεμον, an holy warre, to ſuch enemies, of *Gods providence, Chriſts me-*

Greg. Naz.

rit, and the powerfull operation of the holy Spirit: neither let any object that all the *Arminians* do not openly profeſſe, all theſe errours, I have recounted; let *ours* then ſhew wherein they differ from their Maſters, we ſee their owne confeſſions, we know their arts, τὰ βάθη καὶ μεθοδείας τοῦ σατανᾶ, the depths and crafts of Satan, we know the ſeveral wayes they have *to introduce, and inſinuate their Heterodoxies* into the mindes of men: with ſome they appeare onely to *diſlike our doctrine of reprobation: with others* to claime an allowable *libertie of the will*: but yet for the moſt part, like the Serpent, where ever ſhe gets in her head, ſhe will wriggle in her whole body ſting and all: give but the leaſt admiſsion, and the whole poyſon muſt be ſwallowed. What was *the intention* of the maintainers of theſe ſtrange aſſertions amongſt us, I know not: whether the efficacie of errour prevailed really with them, or no? or whether it were the better to comply with Popery, and thereby to draw us back againe unto *Egypt*, but this I have heard, that it was affirmed on knowledge in a former *Parliament*, that the introduction of *Arminianiſme amongſt us*, was the iſſue of a *Spaniſh conſultation*: it is a ſtrange ſtory that *learned Zanchius* tels us, how upon *the death of the Car-*

Profitentur Remonſt. hasce ad promotionem cauſæ ſuæ artes adhibere, ut apud vulgus non ulterius progrediantur quam de articulis vulgo notis, ut pro ingeniorum diverſitate quoſdam laſſe diu alant, aliis ſolidiore cibo &c. Feſtus Hom. præſtat ad ſpecimen Con. Bel.

Hieron. Zanch. ad Molderum 3 Ref. Miſcel.

dinall

dinall of Lorraigne *there was found in his Study a note, of the names of divers Germane Doctors and Miniſters, being* Lutherans, *to whom was paid an annuall penſion, by the aſsignment of the Cardinall, that they might take pains to oppoſe the* Calviniſts, *and ſo by cheriſhing diſſention, reduce the people againe to Popery.* If there be any ſuch amongſt us, who upon ſuch poore inconſiderable motives, would be wonne to betray the Goſpel of Chriſt, God grant them repentance before it be too late; however, vpon what grounds, with what intentions, for what ends ſoever, theſe Tares have been ſowed amongſt us by envious men, the hope of all *the piouſly learned* in the Kingdome is, that by your effectuall care and diligence, ſome meanes may be found to root them out. Now God Almightie increaſe and fill, your whole Honourable Societie, with wiſedome, zeale, knowledge, and all other Chriſtian graces, neceſſary for your great calling and employments, which is the daily prayer of

Your moſt humble and

devoted ſervant

JOHN OWEN.

To the Chriſtian Reader.

READER,

I *How canſt not be ſuch a ſtranger in our* Izrael, *as that it ſhould be neceſſary for me, to acquaint thee, with the firſt ſowing and ſpreading of theſe Tares in the Field of* the Church, *much leſſe to declare,* what diviſions *and thoughts of heart, what* open bitter contentions, *to the loſſe of* Eccleſiaſticall peace, *have beene ſtirred up amongſt us about them: onely ſome few things relating to this my* particular endeavour, *I would willingly premoniſh thee of.*

Firſt, Never Were ſo many prodigious errours *introduced into a* Church, *with ſo high a hand, and* ſo little oppoſition, *as theſe into ours, ſince the nation of Chriſtians Was known in the World, the chiefe* cauſe *I take to be, that Which* Æneas Sylvius *gave, why more maintained the* Pope *to be above the* Councel, *then the* Councel *above the* Pope, *becauſe Popes gave* Archbiſhopricks, Biſhopricks, &c. *but the Councels ſued* in forma pauperis, *and therefore could ſcarſe get* an Advocate *to plead their cauſe: the fates of our* Church *having of late devolved the government thereof into the hands of* men tainted with this poyſon, Arminianiſme *became backed, with the powerfull Arguments,* of praiſe and preferment, *and quickly prevailed, to boat* poore naked truth into a corner: *It is high time then for all the lovers of* the old way, *to oppoſe this innovation, prevailing by ſuch unworthy means, before our breach grow great like the Sea, and there be none to heale it.*

My intention in this Weake indeavour, (which is but the undigeſted iſſue of a few broken houres, too many cauſes in theſe furious malignant dayes, continually interrupting the courſe of my ſtudies) is but to ſtirre up ſuch, Who having more leaſure, *and* greater abilities, *will not as yet move a finger, to help vindicate oppreſſed Truth.*

In the meane time I hope this diſcovery *may not be* unuſefull, *eſpecially to ſuch who wanting either,* will or abilities, *to peruſe larger diſcourſes, may yet be allured by their* words *Which are ſmoother then oyle, to taſt the* poyſon of Aſpes *that is under their lips: Satan hath* βάθη καὶ μεθοδείας, depths *where to hide, and* methods *how to broach*

his lies: *and never did any of his* Emissaries *employ his received talents With more* skill and diligence, *then our* Arminians: *labouring earnestly in the first place to instill some errors that are most* plausible, *intending chiefly an introduction of them that are more* palpable, *knowing that if those be for a time suppressed, untill these be well digested, they will follow of their owne accord: wherefore I have endeavoured, to lay open to the view of all, some of their foundation errors, not usually discussed, on which the whole inconsistent superstructure is erected, Whereby it will appeare, how under a most vaine pretence of furthering Piety, they have prevaricated against the very* grounds of Christianitie: *wherein*

First, I have not observed the same method in handling each particular Controversie, but followed such severall Waies as seemed most convenient to cleere the truth and discover their heresies:

Secondly, some of their errors I have not touched at all, as those concerning universall grace, *justification, the* finall Apostacy of true beleevers: *because they came not within the compasse of my proposed method, as you may see* Chap. 1. *Where you have the summe of the whole discourse.*

Thirdly, I have given some instances, of their opposing the received Doctrine of the Church of England, *contained in divers of the* 39. *Articles: Which would it did not yeeld us just cause of further complaint, against the iniquitie of those times whereinto we Were lately fallen: Had a* poor Puritan *offended against halfe so many* Canons, *as they opposed* Articles, *he had forfeited his livelihood, if not endangered his life: I Would I could heare any other probable reason, Why* divers Prelates *were so zealous for the discipline, and so negligent of the Doctrine of the Church: but because the one was reformed by the Word of God: the other remaining as we found it in the times of Popery.*

Fourthly, I have not purposely undertaken to answer any of their Arguments, referring that labour to a further designe: even a clearing of our Doctrine of reprobation, *and of the* administration of Gods providence, towards the Reprobates and over all their actions, *from those calumnious aspersions they cast upon it, but concerning this, I feare the discouragements of these wofull dayes, will leave me nothing but a desire: that so necessary a worke, may finde a more able Pen:*

IOHN OVVEN.

Arma:
Ad Legem ad Propheticas Scripturas: Iosua, 5. 36.

Arma:
Vt omnis controversia dirimatur per verbum Dei, consilium hoc suspectum videre debet & non uno nomine pernitiosum est: Remon: Vadic. ad Videl. p. 30.

1. Lib. Arbitrium.
2. Contingentia.
3. Indifferentia ad velle & nolle
4. Supremum actus dominium.
5. Ens *verum* independens in agendo
6. Lib. Arbit.
7. Integritas naturæ
8. Actus electus.
9. Facienti quod in se est
10. Eadem omnium
11. Gratiæ credendi
12. Impotentia non amissa.
13. Potentia active obedientialis ad bonum morale
14. Status moralis

Primus Copiarum impetus, in Camalecitas ducis, Lib. Arbit. dicitur seu humanarum actionum dirio

Utrinque autem à voluntate humana remota & confusa

Imperus copiarum secundus, circa Frontibus & eominus pugnatur

Castrus autem hic Hostis naturæ post Lapsum vocatur, cujus hæc signa quæ in mappa [illegible]

Non nobis Domine non nobis, sed nomini tuo da

1. Decretum absolutum immutable,
2. Præscientia infallibilis,
3. Providentiæ
4. Executionem.

1. Efficiam.
2. Subsistentiam,
3. Motionem,
4. Determinationem ad actum
5. Efficientiam in agendo necessitatem.

1. Suffentationem,
2. Determinationem,
3. Cohibitionem,
4. Executionem,

quibus omnem creaturam,

Nam quos præscivit & prædestinavit conformandos imagini filii sui ut sit primogenitus inter multos fratres, quos

1. Prædestinatio gratiæ
2. Meritum Christi
3. Operatio Spiritus
4. Gratia efficax:
5. Infusio habituum
6. Vocatio secundum
7. Evangelium Legis Christi
8. Liber vitæ

Reader,

SOme ſheets of this Treatiſe being printed after the firſt draught of the Authour, and a great part of it in his abſence, makes it require thy courteſie favourably to correct any miſprinting or greater overſight that may prejudice the ſenſe thereof: to take notice alſo of theſe follow *Errata*, but account them as not committed, becauſe corrected.

PAg. 17. l. 9. read, mutability. p. 25. l. 5. dele, and; p. 29. l. 23. r. cap. p. 34. l. 17. for eſſence, r. eſteeme: p. 36. l. 21, 22. r. his law, cannot poſſibly aime at nothing: p. 37. l. 20. d. it: p. 40. l. 5. r. tolerable, l. 6. r. them; p. 42. l. 1. r. and yet it is not: l. 2. d. yet, l. 8. d. neither, l. 22. r. that we: p. 44. l. 18. or no in, p. 45. l. 24. r. not unneceſ. p. 50. l. 2. r. corrupted: p. 53. l. 15. r. can be deriv: p. 56. l. 25. r. as equall an as: p. 59. l. 31. r. laid downe: p. 62. l. 25. us: firſt, p. 63. l. 2. for events, r. deſerts: p. 68. l. 27. of God, in, p. 78. l. 36. r. ſinners deſerve, p. 116. l. 12. r. for granted, p. 119. l. 12. by thoſe, p. 120. l. 25. r. his will and heavenly inſtructions, p. 128. l. 1. Agent. p. 130. l. 21. r. nor any thing.

In the Margin.

Pag. 7. h omiſſ grat: p. 15. c datrib. lib. 3: p. 24 c dele Ariſtot: p. 46. f vciſer, p. 47. m deſiderio, p. 65. m de bono perſeve: p. 75. k dimanet: p. 137. e Feſt. Hom. S. Peltium. p. 134. f præcipienti, p. 135. 1. Cor. ad Molin.

A DISPLAY OF ARMINIANISME,

Σὺν Θεῷ.

CHAP. I.

THe ſoule of man, by reaſon of the corruption of nature, is not only [a] darkened, with a miſt of ignorance, whereby he is diſ-inabled, for the comprehending of divine truth, but is alſo armed, with [b] prejudice and oppoſition, againſt ſome parts thereof, which are either, moſt above, or moſt contrarie, to ſome falſe principles, which he hath framed unto himſelfe. As a deſire of ſelfe-ſufficiencie, was the firſt cauſe of this infirmitie, ſo a conceit thereof, is that wherewith he ſtill languiſheth, nothing doth he more contend for, then an independencie of any ſupreme power, which might either helpe, hinder, or controll him, in his actions. This is that bitter root, from whence have ſprung, all thoſe hereſies, and wretched contentions, which have troubled the Church; concerning the power of man in working his owne happineſſe, and his exemption, from

a Epheſ. 4. 18. Iohn 1. 5. 1 Cor. 2. 14.

b Iohn. 6. 42. and 7. 52. Natura ſic apparet vitiata ut hoc majoris vitii ſit, non videre: Aug.

Pelag: Semipelag. Scholaſtico.

the over-ruling providence of Almightie God. All which wrangling diſputes of carnall reaſon, againſt the word of God: come at laſt to this head, whether the firſt and chiefeſt part, in diſpoſing of things in this world, ought to be aſcribed to God, or man: men for the moſt part have vindicated this preheminence, unto themſelves, by exclamations, that ſo it muſt be, or elſe, that God is unjuſt, and his waies unequall: never did any men *poſtquam Chriſtiana gens eſſe cæpit:* more eagerly endeavour the erecting of this Babel, then the *Arminians*, the modern blinded Patrons of humane ſelfe-ſufficiencie; All whoſe innovations in the received doctrine of the reformed Churches, aime at, and tend to, one of theſe two ends.

In hac cauſa non judicant ſecundum æquitatem, ſed ſecundum affectum commodi ſui. Luth. de ſerv. Arbit.

Firſt, to exempt themſelves from Gods juriſdiction, to free themſelves from the ſupreme dominion of his all-ruling providence, not to live, and move, in him: but to have an abſolute independent power, in all their actions, ſo that the event of all things, wherein they have any intereſt, might have a conſiderable relation, to nothing, but chance, contingencie, and their owne wils; a moſt nefarious, ſacrilegious atttempt: to this end.

Firſt, they deny the eternitie, and unchangeableneſſe of Gods decrees: for thoſe being eſtabliſhed, they feare, they ſhould be kept within bounds, from doing any thing, but what his counſel hath determined ſhould be done, if the purpoſes of the ſtrength of *Iſrael*, be eternall, and immutable, their idoll Free-will, muſt be limited, their independencie prejudiced: wherefore, they chuſe rather to affirme, that his decrees, are temporary and changeable, yea that he doth really change them, according to the ſeverall mutations he ſees in us: which how a wild a conceit it is, how contrary to the pure nature of God, how deſtructive to his attributes: I ſhall ſhew in the ſecond Chapter.

Secondly, they queſtion the præſcience, or foreknowledge of God: for if knowne unto God, are all his workes, from the beginning, if he certainely foreknow all things, that ſhall hereafter come to paſſe, it ſeemes to caſt an infallibilitie of event, upon all their actions, which encroaches upon the large territory, of their new goddeſſe contingencie, nay it would quite dethrone the Queene of heaven, and induce a kinde of neceſſitie, of

of our doing all, and nothing but, what God foreknows: now that to deny this præſcience is deſtructive to the very eſſence of the Deitie, and plain atheiſme, ſhall be declared, Chapter the third.

Thirdly, they depoſe the all-governing providence of this King of Nations, denying its energeticall, effectuall power, in turning the hearts, ruling the thoughts, determining the wils, and diſpoſing the actions of men, by granting nothing unto it, but a generall power, and influence, to be limited, and uſed, according to the inclination, and will of every particular agent: ſo making Almighty God a deſirer, that many things, were otherwiſe, then they are, and an idle ſpectator of moſt things that are done in the world, the falſeneſſe of which aſſertions ſhall be proved: Chapter the fourth.

Fourthly, they denie the irreſiſtibilitie, and uncontrolable power of Gods will, affirming, that oftentimes he ſeriouſly willeth, and intendeth what he cannot accompliſh, and ſo is deceived of his ayme: nay whereas he deſireth, and really intendeth, to ſave every man, it is wholly in their owne power whether he ſhall ſave, any one or no, otherwiſe, their Idol Free-will, ſhould have but a poore deitie, if God, could how, and when, he would, croſſe and reſiſt him, in his dominion: concerning this ſee Chapter the fifth. *His gradibus itur in cœlum*, corrupted nature, is ſtill readie, either nefariouſly with *Adam*, to attempt to be like God, or to thinke fooliſhly, that he is altogether like unto us: one of which inconveniences, all men runne into, who have not learned, to ſubmit their fraile wils, to the Almightie will of God, and captivate their underſtandings, to the obedience of faith. Pſal 50.

Secondly, the ſecond end, at which the new doctrine of the *Arminians* aimeth, is to cleere humane nature, from the heavie imputation, of being ſinfull, corrupted, wiſe to doe evill, but unable to doe good: and ſo to vindicate unto themſelves, a power, and abilitie, of doing all that good, which God can juſtly require to be done, by them, in the ſtate wherein they are, of making themſelves, differ from other, who will not make ſo good uſe, of the endowments of their natures, that ſo the firſt, and chiefeſt part, in the worke of their ſalvation, may be aſcribed unto themſelves: a proud Luciferian endeavour; to this end:

Firſt, they deny, that doctrine of predeſtination, whereby God

is

is affirmed, to have choſen certaine men, before the foundation of the world, that they ſhould be holy, and obtaine everlaſting life, by the merit of Chriſt, to the praiſe of his glorious grace: any ſuch predeſtination which may be the fountaine, and cauſe of grace, or glory, determining the perſons, according to Gods good pleaſure, on whom they ſhall be, beſtowed: for this doctrine, would make the ſpeciall grace of God, to be the ſole cauſe, of all the good, that is in the elect, more then the reprobates, would make faith, the worke, and gift of God: with divers other things, which would ſhew their Idol to be nothing, of no value: wherefore what a corrupt hereſie they have ſubſtitute into the place hereof, ſee Chapter the ſixth.

Secondly, they denie originall ſinne, and its demerit, which being rightly underſtood, would eaſily demonſtrate, that notwithſtanding, all the labour, of the Smith, the Carpenter, and the Painter, yet their Idol, is of its owne nature, but an unprofitable blocke, it will diſcover, not onely the impotencie of doing good, which is in our nature, but ſhew alſo, whence we have it: ſee Chapter the ſeventh.

Thirdly, if ye will charge our humane nature, with a repugnancie to the Law of God, they will maintaine, that it was alſo in *Adam*, when he was firſt created, and ſo comes from God himſelfe: Chapter the eighth.

Fourthly, they denie the efficacie, of the merit, of the death of Chriſt, both, that God intended by his death, to redeeme his Church, or to acquire unto himſelfe, an holy people, as alſo, that Chriſt by his death, hath merited, and procured for us, grace, faith, or righteouſneſſe, and power to obey God, in fulfilling the condition of the new covenant; nay this were plainely to ſet up an Arke, to breake their Dagons necke: for what praiſe (ſay they) can be due, to our ſelves, for beleeving, if the blood of Chriſt, hath procured God to beſtow faith, upon us: *increpet te Deus ô Satan*, ſee Chapter nine and ten.

Fiftly, if Chriſt will claime ſuch a ſhare in ſaving of his people, of them that beleeve in him, they will grant, ſome to have ſalvation, quite without him, that never heard, ſo much as a report, of a Saviour: and indeed in nothing, doe they advance their Idol, neerer the throne of God, then in this blaſphemie, Chapter 11.

Sixthly,

Sixthly, having thus robbed God, Chriſt, and his grace, they adorne their Idol Free-will, with many glorious properties, no way due unto it, diſcuſſed, Chapter 12. where you ſhall finde how, *movet cornicula riſum, furtivis nudata coloribus.*

Seventhly, they doe not onely claime, to their new made Deitie, a ſaving power, but alſo affirme, that he is very active, and operative in the great worke of ſaving our ſoules.

Firſt, in fitly preparing us for the grace of God, and ſo diſpoſing of our ſelves, that it becomes due unto us: Chapter 13.

Secondly, in the effectuall working of our converſion, together with it: Chapter 14.

And ſo at length with much toyle, and labour, they have placed an Altar for their Idol, in the holy temple, on the right hand of the Altar of God: and on it, offer ſacrifice, to their owne net, and dragge; at leaſt *nec Deo, nec libero Arbitrio, ſed dividatur*: not all to God, nor all to Free-will, but let the Sacrifice of praiſe, for all good things, be divided betweene them.

CHAP. II.

Of the eternitie and immutabilitie of the decrees of Almightie God, denied and overthrown by the Arminians.

IT hath been alwayes beleeved among Chriſtians, and that upon infallible grounds, as I ſhall ſhew hereafter, that all the decrees of God, as they are internall, ſo they are eternall acts of his will, and therefore unchangeable, and irrevocable: mutable decrees, and occaſionall reſolutions, are moſt contrary, to the pure nature, of Almightie God: ſuch principles as theſe, evident, and cleere, by their own light, were never queſtioned, by any, before the *Arminians* began, ἀκίνητα κινεῖν, and to profeſſe themſelves, to delight, in oppoſing common notions of reaſon, concerning God and his eſſence, that they might exalt themſelves into his throne: to aſcribe the leaſt mutabilitie, to the divine eſſence, with which, all the attributes, and internall free acts of God, are

Phil. lib quod ſit Deus immutabilis.

one and the ſame, was ever accounted ὑπερβολὴ ἀθεότητος tranſcendent Atheiſme, in the higheſt degree: now be this crime of what nature it will, it is no unjuſt imputation, to charge it on the *Arminians*, becauſe, they confeſſe themſelves guiltie, and glory in the crime.

1. They undermine, and overthrow, the eternitie of Gods purpoſes, by affirming, that *(in the order of the divine decrees, there are ſome which precede, every act of the creature, and ſome againe, that follow them)* ſo [a] *Corvinus* the moſt famous, of that *ſect*; now all the acts of every creature, being but of yeſterday, temporary, like themſelves, ſurely, thoſe decrees of God, cannot be eternall, which follow them in order of time: and yet they preſſe this, eſpecially, in reſpect of humane actions, as a certaine, unqueſtionable veritie: *(it is certaine that God willeth or determineth, many things, which he would not, did not ſome act of mans will, goe before it)* ſaith their great Maſter [b] *Arminius*: the like affirmeth, with a little addition, (as ſuch men do alwayes *proficere in peius*,) his genuine ſcholler *Nic.* [c] *Grevinchovius*, I ſuppoſe (ſaith he) *that God willeth many things, which he neither would, nor juſtly could will, and purpoſe, did not ſome action of the creature precede*: and here obſerve, that in theſe places, they ſpeak not of Gods eternall works, of thoſe actions, which outwardly are of him, as inflicting of puniſhments, beſtowing of rewards, and other ſuch outward acts of his providence, whoſe adminiſtration we confeſſe to be various, and diverſly applyed to ſeverall occaſions: but of the internall purpoſes of Gods will, his decrees, and intentions which have no preſent influence upon, or reſpect unto, any action of the creature: yea they deny that concerning many things, God hath any determinate reſolution at all, or any purpoſe, further, then a naturall affection towards them: *God doth, or omitteth, that, towards which, in his owne nature, and his proper inclination, he is affected, as he findes man, to comply, or not to comply, with that order, which he hath appointed*, ſaith [d] *Corvinus*: ſurely, theſe men care not, what indignities they caſt upon the God of heaven, ſo they may maintaine the pretended endowments of their own wils; for ſuch an abſolute power do they here aſcribe unto them, that God himſelf, cannot determine of

a In ordine voluntatum divinorum, quædam ſunt quæ omnem actum creaturæ præcedunt, quædam quæ ſequuntur: Cor. ad Molinæ. cap. 5. ſec. 1. pag. 67.

b Certum eſt Deum quædam velle, quæ non vellet niſi aliqua voſitio humana antecederet, Armin. Antipeſk. p. 211.

c Multa tamen arbitror Deum velle, quæ non vellet, adeoque nec juſte velle poſſet, niſi aliqua actio creaturæ præcederet. ad Amef pag. 24.

d Deus facit vel non facit id, ad quod, ex ſe, & natura ſua ac inclinatione propria eſt affectus, prout homo cum iſto ordine, conſpirat vel non conſpirat. Cor. ad Mo. cap. 5. ad ſec. 3.

of a thing, whereunto, as they ſtrangely phraſe it, he is well affected, before, by an actuall concurrence, he is ſure of their complyance: now this imputation, that they are temporary, which they caſt upon the decrees of God in generall, they preſſe home upon that particular, which lies moſt in their way, the decree of election: concerning this, they tell us roundly, *that it is falſe that election is confirmed from eternitie, ſo the* [c] *Remonſtrants in their Apologie*; notwithſtanding, that Saint *Paul* tels us, that it is the purpoſe of God, *Rom.* 9. 11. and that we were choſen before the foundation of the world, *Epheſ.* 1. 4. neither is it any thing materiall, what the *Arminians* there grant, *viz.* that there is a decree, preceding this, which may be ſaid to be from everlaſting, for ſeeing that Saint *Paul* teacheth us, that election, is nothing but Gods purpoſe, of ſaving us, to affirme that God eternally decreed, that he would elect us, is all one, as to ſay, that God purpoſed, that in time he would purpoſe to ſave us: ſuch reſolutions, may be fit, for their own wild heads, but muſt not be aſcribed to God only wiſe.

c Falſum eſt quod electio facta eſt ab æterno. Rem. apol. cap. 18. p. 150.

Secondly, as they affirme them to be temporary, and to have had a beginning, ſo alſo to expire and have an ending, to be ſubject, to change and variableneſſe: ſome acts of Gods will, doe ceaſe at a certaine time, ſaith [f] *Epiſcopius*: what? doth any thing, come into his minde, that changeth his will, yes ſaith [g] *Arminius*, he would have all men to be ſaved, *but compelled, With the ſtubborne, and incorrigible malice of ſome*, he will have them to miſſe it: however this is ſome recompence, denying God a power to do what he will, then grant him to be contented to do what he may: and not much repine at his hard condition: certainly, if but for this favour, he is a debtor to the *Arminians*, theeves give, what they do not take, having robbed God of his power, they will yet leave him ſo much goodneſſe, as that he ſhall not be troubled at it, though he be ſometimes compelled to, what he is very loath to do: how doe [h] they and their fellows the Ieſuits, exclaime upon poore *Calvin*, for ſometimes uſing the harſh word of compulſion, deſcribing the effectuall, powerfull working of the providence of God, in the actions of men, but they, can faſten the ſame terme, on the will of God, and no harme done: ſurely,

f Volitiones aliquæ Dei ceſſant certo quodam tempore Epiſcop. diſp. de vol. Dei. Theſ. 7.

g Deus vult omnes Salvos fieri, ſed compulſus pertinaci & incorrigibili malitia quorundam, vult illos jacturam facere Salutis. Armin. Antip. fol. 195.

h Bell. Amiſſ. pal. Armi. antip. crim. 3. Rem apol. ur.

ſurely, he will one day plead his own cauſe againſt them: but yet blame them not, *ſi violandum eſt ius, regnandi cauſa violandum eſt*: it is to make themſelves abſolute, that they thus caſt off the yoke of the Almightie: and that both in things concerning this life, and that which is to come, they are much troubled, that it ſhould be ſaid, that [i] *every one of us, bring along with us, into the world, an unchangeable preordination, of life and death eternall*; for ſuch a ſuppoſall, would quite overthrow, the maine foundation of their hereſie, *viz. that men can make their election, voide and fruſtrate*, as they joyntly lay it down, in their [k] Apologie, nay it is a dreame, ſaith Dr. [l] *Iackſon*, to thinke of Gods decrees, concerning things to come, as of acts, irrevocably finiſhed, which would hinder that which *Welſingius* laies down for a truth, to wit, [m] *that the elect, may become reprobates, and the reprobates, elect*, now to theſe particular ſayings, is their whole doctrine concerning the decrees of God, inaſmuch, as they have any reference to the actions of men, moſt exactly conformable, as:

i (Docent) unum quemq; invariabilem vitæ, ac mortis τέλος una cum ipſo ortu, in lucem hanc nobiſcum adferre.

Filii Armin. in epiſt. ded. ad Examen. lib. Per.

k Poſſunt homines electionem ſuam irritam & fruſtraneam reddere, Rem. apol. cap. 9. p. 105.

l Iackſon of the divine eſſence.

m Non mirum videri debet quod aliquando ex electis reprobi & ex reprobis electi fiant, Welſin. de of. Ch. hom.

First, [n] their diſtinction of them, into peremptory, and not peremptory, (termes, rather uſed in the citations of litigious courts, then as expreſſions of Gods purpoſe, in ſacred Scripture) is not, (as by them applyed) compatible, with the unchangeableneſſe of Gods eternall purpoſes: πρόσκαιροι, ſay they, or temporary beleevers, are elected, (though not peremptorily) with ſuch an act of Gods will, as hath a coexiſtence every way commenſurate, both in its originall, continuance, and end, with their fading faith: which ſometimes, like *Ionas* gourd, is but *filia unius noctis*, in the morning it flouriſheth, in the evening it is cut down, dried up, and withereth: a man in Chriſt by faith, or actually beleeving, (which to do, is as they ſay, in every ones own power) [o] is in their opinion the proper object, of election; of election, I ſay, not peremptory which is an act pendent, expecting the finall perſeverance, and conſummation of his faith: and therefore immutable, becauſe man having fulfilled his courſe, God hath no cauſe to change his purpoſe, of crowning him with reward; thus alſo, (as they teach) a man according to his infidelitie, whether preſent, and removeable, or obdurate and finall, is the only object of reprobation: which in the latter, cauſe, is peremptory, and

n Omnia Dei decreta, non ſunt peremptoria, ſed quædam conditionata ac mutabilia: concio. Ad Cle. exon. ann. 1641. Rem. decla. ſen in ſynod. alii paſſim: electio ſicut & juſtificatio, & incerta & revocabilis, utramque vero conditionatam qui negaverit, ipſum quoq; evangelium negabit: Grevin. ad Ames. p. 136. 137.

o Ad gloriam participandam pro iſto tempore quo credunt electi ſunt Rem. apol fol. 190.

and abſolute, in the former conditionall and alterable; it is the qualities of faith, and unbeliefe, on which their election, and reprobation doe attend. [p] *Now let a faithfull man, elected of God, according* to his preſent righteouſneſſe, apoſtate totally from grace, (as to affirme that there is any promiſe of God, implying his perſeverance is with them to overthrow all religion) and let the unbeleeving reprobate, depoſe his incredulitie and turne himſelfe unto the Lord; anſwerable to this mutation of their conditions, are the changings of the purpoſe of the Almightie, concerning their everlaſting eſtate: againe, ſuppoſe theſe two by alternate courſes, (as the doctrine of Apoſtacie maintaineth they may) ſhould returne each to their former eſtate, the decrees of God concerning them, muſt againe be changed, for it is injuſt with him, either not to elect him that beleeves, though it be but for an houre, or not to reprobate unbeleevers: now what unchangeableneſſe can we affixe to theſe decrees, which it lies in the power of man to make as inconſtant as *Euripus*: making it beſide to be poſſible, that all the members of Chriſts Church, whoſe names are written in heaven, ſhould within one houre be enrolled in the blacke book of damnation;

p Decreta hypothetica poſſunt mutari, quia conditio reſpectu hominis vel præſtatur vel non præſtatur, atque ita exiſtit vel non exiſtit: & quum extitit aliquandiu, ſæpe exiſtere deſinit, & rurſus poſtquam aliquandiu deſiit, exiſtere incipit. Corvi. ad Moli. cap. 5. ſect. 10.

Secondly, as theſe not-peremptory decrees, are mutable, ſo they make the peremptory decrees of God, to be temporall: finall impenitencie, ſay they, is the only cauſe, and the finally unrepenting ſinner, is the only object of reprobation, peremptory and irrevocable: as the Poet thought none happy, ſo they thinke no man to be elected, or a reprobate, before his death: now that denomination, he doth receive from the decree of God concerning his eternall eſtate, which muſt neceſſarily then be firſt enacted; the relation that is betweene the act of reprobation, and the perſon reprobated, importeth a coexiſtence of denomination: when God reprobates a man, he then becomes a reprobate: which, if it be not before he hath actually fulfilled the meaſure of his iniquitie, and ſealed it up with the talent of finall impenitencie in his death, the decree of God, muſt needs be temporall, the juſt judge of all the world, having till then ſuſpended his determination, expecting the laſt reſolution of this changeable *Proteus*: nay that Gods decrees concerning mens eternall

Dicig; beatus ante obitum nemo.

eſtates, are in their judgement temporall, and not beginning untill their death, is plaine from the whole courſe of their doctrine; eſpecially, where they ſtrive to prove, that if there were any ſuch determination, God could not threaten puniſhments, or promiſe rewards: ¶ *Who, ſay they, can threaten puniſhment, to him, whom by a peremptory decree, he will have to be free from puniſhment:* it ſeemes he cannot have determined, to ſave any whom he threatens to puniſh if they ſinne, which is evident he doth all ſo long as they live in this world, which makes God not only mutable, but quite deprives him of his foreknowledge: and makes the forme of his decree run thus: if man will beleeve, I determine he ſhall be ſaved, if he will not, I determine he ſhall be damned, that is, I muſt leave him in the meane time, to doe what he will, ſo I may meet with him in the end.

¶ Quis enim cõminetur pœnam ei, quem peremptorio decreto à pœna immunem eſſe vult. Rem. Apol. cap. 17. fol. 187.

Thirdly, they affirme no decree of Almightie God concerning men is ſo unalterable, [t] but, that all thoſe who are now in reſt, or miſery, might have had contrary lots: that thoſe which are damned, as *Pharaoh*, *Judas*, &c. might have been ſaved, and thoſe which are ſaved, as the bleſſed Virgin, *Peter*, *John*, might have been damned, which muſt needs reflect with a ſtrong charge of mutabilitie on Almightie God, who knoweth who are his: divers other inſtances in this nature I could produce, whereby it would be further evident, that theſe innovators in Chriſtian religion, doe overthrow the eternitie, and unchangeableneſſe of Gods decrees, but theſe are ſufficient to any diſcerning man: and I will adde in the cloſe, an antidote againſt this poyſon, briefly ſhewing what the Scripture and right reaſon, teach us concerning theſe ſecrets of the moſt High.

[t] Author of Gods Love to Mankinde, p. 4.

Firſt, knowne unto God, ſaith Saint *Iames*, are all his works, from the beginning, *Acts* 15. 18. whence, it hath hitherto been concluded, that, what ever God doth in time bring to paſſe, that, he decreed from all eternitie ſo to doe, all his works were from the beginning knowne unto him; conſider it particularly in the decree of election, that fountaine of all ſpirituall bleſſings; that a ſaving ſence, and aſſurance thereof, (2 *Pet.* 1. 10.) being attained, might effect a ſpirituall rejoycing in the Lord, 1 *Cor.* 15. 31. ſuch

ſuch things, are every where taught, as may raiſe us to the conſideration of it, as of an eternall act, irrevocably and immutably eſtabliſhed; he hath choſen us before the foundation of the world, *Epheſ.* 1. 4. his purpoſe according to election, before we were borne muſt ſtand, *Rom.* 9. 11. for to the irreverſible ſtability of this act of his will, he hath ſet to the ſeale of his infallible knowledge, 2 *Tim.* 2. 19. his purpoſe of our ſalvation by grace, not according to works, was before the world began, 2 *Tim.* 1. 9. an eternall purpoſe, proceeding from ſuch a will, as to which, none can reſiſt: joyned with ſuch a knowledge, as to which all things paſt, preſent, and to come, are open, and evident: directed by an infallible wiſdome, and counſell: muſt needs alſo, be like the laws of the Medes, and Perſians, permanent and unalterable.

Secondly, the decrees of God being conformable to his nature, and eſſence, doe require eternitie, and immutabilitie, as their unſeparable properties: God, and he only, never was, nor ever can be, what now he is not; paſſive poſſibilitie to any thing, which is the fountaine of all change, can have no place in him who is *actus ſimplex*, & purely free from all compoſition, whence Saint *Iames* affirmeth, that with him there is no variableneſſe, nor ſhadow of turning, *Iam.* 1. 17. with him, that is in his will, and purpoſes: and himſelfe by his Prophet, I am the Lord, and I change not, therefore ye ſons of *Iacob*, are not conſumed, *Mal.* 3. 6. where, he proveth the not changing of his gracious purpoſes, becauſe he is the Lord: the eternall acts of his will, not really differing from his unchangeable eſſence, muſt needs be immutable.

Quicquid operatur operatur ut eſt.

Thirdly, whatſoever God hath determined according to the counſell of his wiſdome, and good pleaſure of his will, to be accompliſhed to the praiſe of his glory, ſtandeth ſure, and immutable: for the ſtrength of Iſrael, will not lye, nor repent, for he is not a man, that he ſhould repent, 1 *Sam.* 15. 29. he declareth the end, from the beginning, and from ancient times, the things that are not yet done, ſaying, my counſell ſhall ſtand: and I will doe all my pleaſure. *Iſa.* 46. 10. which certaine and infallible execution of his pleaſure, is extended to particular contingent events,

Chap. 48. 17. yea, it is an ordinary thing with the Lord, to confirme the certaintie of thoſe things that are yet for to come, from his own decree: as, The Lord of Hoſts hath ſworne ſaying, ſurely as I have thought, ſo it ſhall come to paſſe, and as I have purpoſed it ſhall ſtand, that I will breake the Aſſyrian, &c. *Iſa.* 14. 24, 25. it is certaine, the Aſſyrian ſhall be broken, becauſe the Lord hath purpoſed it: which were a weake kinde of reaſoning, if his purpoſe might be altered: nay, he is of one minde and who can turne him, and what his ſoule deſireth, that he doth, *Iob* 23. 13. The Lord of Hoſts hath purpoſed, and who ſhall diſanull it, *Iſa.* 14. 7. So that the purpoſe of God, and immutabilitie of his counſell, *Heb.* 6. 16. have their certaintie, and firmneſſe, from eternitie: and doe not depend on the variable lubricity of mortall men, which we muſt needs grant, unleſſe we intend to ſet up impotency againſt omnipotency, and arme the clay, againſt the Potter.

Fourthly, If Gods determination concerning any thing, ſhould have a temporall originall; it muſt needs be, either becauſe he then perceived ſome goodneſſe in it, of which before he was ignorant; or elſe, becauſe ſome accident did affixe a reall goodneſſe, to ſome ſtate of things, which it had not from him: neither of which, without abominable blaſphemy can be affirmed; ſeeing he knoweth the end from the beginning, all things from everlaſting; being alwayes the ſame, the fountaine of all goodneſſe of which other things doe participate, in that meaſure which it pleaſeth him to communicate it unto them: adde to this, the omnipotency of God, there is power and might in his hand, that none is able to withſtand him, 2 *Chron.* 20. which will not permit that any of his purpoſes be fruſtrate; in all our intentions, if the defect be not in the errour of our underſtandings, which may be rectified by better information; when we cannot doe that which we would, we will doe that which we can, the alteration of our purpoſe, is for want of power to fulfill it; which impotency cannot be aſcribed to Almightie God: who is in heaven, and hath done whatſoever he pleaſed, *Pſal.* 115. *verſ.* 3. So that the immutability of Gods nature, his Almightie power, the infallibility of his knowledge, his immunity from error in all his counſels; do ſhew, that he never faileth, in

in accompliſhing any thing, that he propoſeth for the manifeſtation of his glory.

To cloſe up this whole diſcourſe, wherein I have not diſcovered halfe the poyſon contained in the *Arminian* doctrine, concerning Gods decrees, I will in briefe, preſent to your view, the oppoſition that is in this matter, betwixt the word of God, and the Patrons of free-will.

S. S.	*Lib. Arbit.*
He hath choſen us in him before the foundation of the world: Epheſ. 1. v. 4.	*It is falſe, to ſay that election, is confirmed from everlaſting,* Rem. Apol.
He hath called us according to his owne purpoſe and grace before the world began: 2 Tim. 1. 9.	*It is certaine, that God determineth divers things, which he would not, did not ſome act of mans will, goe before:* Armin.
KnoWne unto God are all his Workes from the beginning of the World: Act. 15. 18.	*Some decrees of God, precede all acts of the will of the creature, and ſome follow:* Cor.
Declaring the end from the beginning, and from ancient times the things that are not yet done, ſaying, my counſell ſhall ſtand, and I will doe all my pleaſure: Iſa. 46. 10.	*Men may make their election voide, and fruſtrate:* Rem. Apol.
For the children being not yet borne, neither having done either good or evill, that the purpoſe of God according to election might ſtand: is Rom. 9. 11.	*It is no wonder, if men, doe ſometimes of elect, become reprobate, and of reprobate, elect:* Welſin.
The foundation of God ſtandeth ſure, having this ſeale, the Lord knoweth who are his: 2 Tim. 2. 19.	*Election is uncertaine, and revocable, and who ever denies it, overthroWes the Goſpel:* Grevin.
The counſell of the Lord ſtandeth for ever, and the thoughts of his heart to all generations. Pſal. 33. 12.	*Many decrees of God, ceaſe at a certaine time:* Epiſcop.

S. S.

My counſell ſhall ſtand, and I will doe all my pleaſure: Iſa. 46. 10.

I am the Lord, and I change not. Mal. 3.6.

With the Father of lights there is no variableneſſe, nor ſhadow of turning, Iames Chap. 1.17. See Exod. 3.13,14. Pſal. 102. 27. 2 Tim. 2.13. 1 Sam. 15.29. Iſa. 14.7. Iob 23.13. Pſal. 115.3.

Lib. Arbit.

God would have all men to be ſaved, but compelled with the ſtubborne malice of ſome, hee changeth his purpoſe, and will have them to periſh: Armin.

As men may change themſelves from beleevers to unbeleevers, ſo Gods determination concerning them, changeth: Rem.

All Gods decrees are not peremptory, but ſome conditionate and changeable: Sermon at Oxford.

CHAP. III.

Of the præſcience, or foreknowledge of God, and how it is queſtioned and overthrowne by the Arminians.

THE præſcience, or foreknowledge of God, hath not hithertoin expreſſe termes beene denied by the *Arminians*, but onely queſtioned, and overthrowne by conſequence: in as much as they denie the certaintie and unchangeableneſſe of his decrees, on which it is founded: it is not a foreknowledge of all, or any thing, which they oppoſe, but onely, of things free and contingent: and that onely to comply with their formerly exploded error, that the purpoſes of God concerning ſuch things, are temporall and mutable; which obſtacle being once removed, the way is open how to aſcribe the preſidentſhip of all humane actions, to omnipotent contingencie, and her Sire Free-will:

will: Now, we call that contingent, which in regard of its next and immediate cauſe, before it come to paſſe, may be done, or may be, not done: as, that a man ſhall doe ſuch a thing to morrow, or any time hereafter: which he may chuſe whether ever he will doe, or no. Such things as theſe are free and chanceable, in reſpect of men their immediate, and ſecond cauſes, but if we (as [a] we ought to doe) looke up unto him who fore-ſeeth, and hath ordained the event of them, or their omiſſion, they may be ſaid neceſſarily to come to paſſe, or to be omitted: it could not be, but as it was: Chriſtians hitherto, (yea and [b] Heathens) in all things of this nature, have uſually upon their event, reflected on God, as one, whoſe determination was paſſed on them from eternitie, and who knew them long before: as the killing of men by the fall of a houſe, who might in reſpect of the freedome of their owne wils, have not beene there: or if a man fall into the hands of theeves, we preſently conclude, it was the will of God: it muſt be ſo, he knew it before.

Divines [c] for diſtinction ſake, aſcribe unto God a two fold knowledge; one, intuitive, or intellective whereby, he foreknoweth and ſeeth all things that are poſſible: that is, all things that can be done by his Almightie power: without any reſpect to their future exiſtence, whether they ſhall come to paſſe, or no: yea, infinite things whoſe actuall being, eternitie ſhall never behold, are thus open and naked unto him: for, was there not ſtrength and power in his hand to have created another world? was there not counſell, in the ſtorehouſe of his wiſdome, to have created this otherwiſe? or not to have created it at all? ſhall we ſay, that his providence extends it ſelfe every way, to the utmoſt of its activitie? or can he not produce innumerable things in the world, which now he doth not? now all theſe, and every thing elſe, that is feazable to his infinite power, he fore-ſees and knowes, *Scientia* (as they ſpeake) *ſimplicis intelligentiæ*, by his eſſentiall knowledge.

Out [d] of this large and boundleſſe territory of things poſſible, God by his decree freely determineth what ſhall come to paſſe; and makes them future, which before were but poſſible. After this decree (as they commonly ſpeake) followeth, or together with it, (as [e] others more exactly) taketh place, that præſcience of

a James chap. 4. ver. 13, 14, 15.

b διότ' ἔτυλεδ. τὸ βελὸ. Hom. Gods will was done.

c Quæcunque poſſunt per creaturam fieri, vel cogitari, vel dici, et etiam quæcunque ipſe facere poteſt, omnia cognoſcit Deus, etiamſi neque ſunt neque erunt, neque fuerunt, ſcientia ſimplicis intelligentiæ: Aquin. p.q. 14. a. 9. c. ex verbis Apoſtoli, Rom. 4. qui vocat ea quæ non ſunt tanquã ea quæ ſunt: ſic ſcholaſtici omnes: Fer. Scholaſt. orthod. ſpeci. cap. 3. alii paſſim. Vid. Hieron. Zanch. de ſcientia Dei, lib. de atrib. 3. cap. 2. q. 5.

d Vid. Sam. Rhætorfort: exercit. de grat: ex. 1. cap. 4.

e Res ipſæ nullo naturæ momento poſſibiles eſſe dicendæ ſunt priusquam à Deo intelliguntur, ſcientia quæ dicitur ſimplicis intelligentiæ, ita etiam ſcientia quæ dicitur viſionis, refertur in res futuras, nullo naturæ momento, poſterior ſtatuenda videtur, iſta futuritione, rerum cum ſcientia, &c. D. Twiſſ. ad errat. vind. grat.

of God, which they call [f] *viſionis* of viſion, whereby he infallibly ſeeth all things in their proper cauſes; and how and when they ſhall come to paſſe: Now theſe two ſorts of knowledge [g] differ, in as much as by the one, God knoweth what it is poſſible may come to paſſe; by the other, onely what it is impoſſible, ſhould not come to paſſe: things are poſſible, in regard of Gods power, future, in regard of his decree. So, (that if I may ſo ſay) the meaſure of the firſt kinde of Science, is Gods omnipotencie what he can doe: of the other, his purpoſe what certainly he will doe, or permit to be done. With this præſcience then, God foreſeeth all, and nothing but what he hath decreed ſhall come to paſſe.

For [h] every thing to be produced next and under him, God hath prepared divers and ſeverall kindes of cauſes: diverſly operative in producing their effects: ſome whereof, are ſaid to worke neceſſarily: the inſtitution of their nature, being to doe as they doe, and not otherwiſe: ſo the Sunne giveth light, and the fire heat. And yet in ſome regard, their effects and products may be ſaid to be contingent, and free: in as much, as the concurrence of God the firſt cauſe is required to their operation, who doth all things moſt freely, according to the counſell of his will; thus the Sunne ſtood ſtill in the time of *Ioſhua*: and the fire burned not the three Children: but ordinarily ſuch agents working *neceſſitate naturæ*, their effects are ſaid to be neceſſarie.

Secondly, to ſome things God hath fitted free and contingent cauſes: which either apply themſelves to operation in particular, according to election: chuſing to doe this thing, rather then that: as Angels, and men, in their free and deliberate actions, which they ſo performe, as that they could, have not done them: or elſe, they produce effects κατὰ τὸ συμβεβηκος, meerely by accident: and the operation of ſuch things, we ſay to be caſuall: as if a hatchet falling out of the hand of a man, cutting downe a tree, ſhould kill another, whom he never ſaw: now nothing in either of theſe waies comes to paſſe, but God hath determined it, both for matter, and the manner: [i] even ſo, as is agreeable to their

[f] Scientia viſionis dicitur, quia ea quæ videntur, apud nos habent eſſe diſtinctum extra videntem. Aq. p.q. 14. a 9. c.

[g] In eo differt præſcientia intuitionis, ab ea, quæ approbationis eſt, quod illa præſciat, quod evenire poſſibile eſt: hæc vero quod impoſſibile eſt non evenire: Ferrius. Orthod. Scholaſt. ſpeci. cap. 23. cæterum poſterior iſta ſcientia non proprie dicitur à Ferrio ſcientia approbationis, illa enim eſt, qua Deus dicitur noſſe quæ amat & approbat: ab utraque altera diſtincta: Mat. 7. 23. Rom. 11. 2. 2 Tim. 2. 9. Quamvis infinitorum numerorum, nullus ſit numerus, non tamen eſt incomprehenſibilis ei, cujus ſcientiæ non eſt numerus: Aug. de civit. Dei lib. 12. cap. 18.

[h] Quibuſdam effectibus præparavit cauſas neceſſarias, ut neceſſario evenirét, quibuſdam vero cauſas contingentes ut evenirent contingenter. ſecundum conditionem proximarum cauſarum: Aquin. p. q. 23. a. 4. in cor. Zanch. de natu. Dei. lib. 5. qu. 4. theſi. i Res et medes rerum Aquin.

their cauſes; ſome neceſſarily, ſome freely, ſome caſually, or contingently, yet all ſo, as having a certaine futurition from his decree; he infallibly foreſeeth that they ſhall ſo come to paſſe: but yet, that he doth ſo, in reſpect of things free, and contingent is much queſtioned by the *Arminians* in expreſſe termes, and denied by conſequence, not withſtanding [k] Saint *Hierome* affirmeth, that ſo to doe, *is deſtructive to the very Eſſence of the Deitie.*

[k] Cui præſcientiam tollis auferis divinitatem. Hieron. ad. Pelag. lib. 5.

Firſt, their Doctrine, of the immutabilitie of Gods decrees, on whoſe firmeneſſe is founded the infallibilitie of this præſcience, doth quite overthrow it; God thus foreknowing onely what he hath ſo decreed ſhall come to paſſe; if that be no firmer ſettled, but that it may, and is often altered, according to the divers inclinations of mens wils, (which I ſhewed before they affirme,) he can have at beſt but a conjecturall fore-knowledge, of what is yet for to come: not founded on his own unchangable purpoſe; but upon a gueſſe, at the free inclination of mens wils. For inſtance: [l] *God willeth that all men ſhould be ſaved*: this act of his will, according to the *Arminian* doctrine, is his conditionate decree to ſave all men if they will beleeve; well, among theſe is *Judas*, as [m] equall a ſharer in the benefit of this decree as *Peter*? God then will have him to be ſaved, and to this end, allows *him all thoſe meanes, which are neceſſarie to beget faith in him, and are every way ſufficient to that purpoſe*, and doe produce that effect in others: what can God foreſee then but that *Iudas*, as well as *Peter*, will beleeve? he intendeth he ſhould, he hath determined nothing to the contrarie: let him come then, and act his owne part why, he proves ſo [n] *obſtinately malicious*, that God with all his omnipotencie as they ſpeake, by any way, that becomes him, which muſt not be by any irreſiſtible efficacie, cannot change his obdurate heart: well then, he determineth according to the exigence of his juſtice, that he ſhall be damned for his impenitencie; and foreſeeth that accordingly: but now, ſuppoſe this wretch even at his laſt moment, ſhould bethinke himſelfe and returne to the Lord, which in their conceit he may, notwithſtanding his former reprobation: (which [o] as they ſtate it, ſeemes a great act of mercy): [p] God muſt keepe to

[l] Deus ita omnium ſalutem ex æquo vult, ut illam ex æquo optet et deſideret: Cor. ad moli. cap. 31. ſect. 1.

[m] Talis gratia omnibus datur quæ ſufficiat ad fidem generandam. idem: ibid. ſect. 15.

[n] Pertinaci quorundam malitia compulſus: Armin. ubi ſup.

[o] Reprobatio populi Judaici fuit actio temporaria et quæ bono ipſorum Judæorum ſi modo ſanabiles adhuc eſſent, animumque adverterе vellent ſervire poterat, utque eo fini ſerviret à Deo facta erat: Rem. apol. cap. 20. fol. 221.

[p] Injuſtum eſt apud Deum vel non credentem eligere vel credentem non eligere. Rem. Apol.

to the rules of his justice and elect or determine to save him: by which the varlet hath twice, or thrice, deceived his expectation.

Secondly, [q] they affirme, that God is said *properly to expect, and desire, divers things, which yet never come to passe: we grant* saith *Corvinus, that there are desires in God, that never are fulfilled:* now surely to desire what one is sure, will never come to passe, is not an act regulated by wisdome, or counsell: and therefore they must grant, that before, he did not know, but perhaps so it might be: [r] *God wisheth and desireth some good things, which yet come not to passe,* say they, *in their confession:* whence one, of these two things, must needs follow: either first, that there is a great deale of imperfection in his nature, to desire, and expect, what he knowes shall never come to passe: or else, he did not know but it might; which overthrowes his præscience: yea, and say they expressely, [s] *That the hope, and expectation of God, is deceived by man: and confesse, that the strength, of their strongest argument; lies in this, that God hoped, and expected, obedience from Israel.* Secondly, *that he complaineth that his hope is deluded:* which being taken properly, and as they urge it, cannot consist with his eternall præscience. For they dissemble the usuall answer of Divines, that hope, expectation, and such like passions, which include in them any imperfection, are ascribed unto God *per ἀνθρωποπάθειαν*, in regard of that analogie, his actions hold with such of ours, as we performe having those passions.

Thirdly, [t] they teach, that God hath determined nothing, concerning such things, as these in question: *That God hath determined future contingent things unto either part, (I meane such as issue from the free-will of the creature) I abominate, hate, and curse, as false, absurd, and leading us on unto blasphemy,* saith *Arminius:* to determine of them to either part, is, to determine, and ordain, whether they shall be, or whether they shall not be: as that *David* shall, or shall not goe up to morrow, against the Philistines and prevaile. Now the infallibilitie of Gods foreknowing of such things, depending on the certaintie of his decree, and determination: if there be no such thing as this; that also, must needs fall to the ground.

Fourthly,

q Concedimus in Deo desideria quæ nunquam implentur. Corvin. ad Molin. cap. 5. sect. 9.

r Bona quædam Deus optet et desiderat: Rem. Confes. ca sect. 9.

s Dei spes et expectio est ab hominibus elusa: Rem. scrip. syn. in cap. 5 Isa. v. 1. In eo vis argumenti est, quod Deus ab Israele obedientiam et sperarit, et expectârit idem. ibid. Quod Deus de elusa spe sua conqueratur. idem ubi supra.

t Deum futura contingentia decreto suo determinasse ad alterutram partem, (intelligo quæ à libera creaturæ voluntate patrantur) falsum, absurdum, et multiplicis blasphemiæ prævium abomino: et exsecror: Armin. declarat. sperem.

Fourthly, [u] see what positively they write, concerning this everlasting fore-knowledge of God. First, they call it *a troublesome question*: Secondly, they make it a thing *disputable, whether there be any such thing, or no?* and though happily it may be ascribed unto God: yet, Thirdly, they thinke it *no motive to the worship of him*: Fourthly, they say, better it were *quite exploded,* because the difficulties that attend it, can scarcely be reconciled, with *mans libertie,* Gods threatnings and promises: yea, Fifthly, it seemes rather to be invented, *to crucifie poore mortals*: then to be of any moment in religion; so *Episcopius*: it may be excepted, that this is but one Doctors opinion: it is true; they are one mans words; but the thing it selfe, is countenanced by the whole sect. As first, in the Large prolix Declaration of their opinions, they speake not one word of it, and being taxed for this omission, by the Professors of *Leyden*: they vindicate themselves so coldly in their Apologie, that some [w] learned men doe from hence conclude; that certainly in their most secret judgements, all the *Arminians,* doe consent with *Socinus,* in ascribing unto God, onely a conjecturall fore-knowledge. And [x] one great Prophet of their owne affirmes roundly, *That God after his manner oftentimes feareth, that is, suspecteth and that not without cause, and prudently coniectureth, that this or that evill may arise;* Vorst: and their chiefest Patriarchs, [y] *That God doth often intend, What he doth not foresee will come to passe, Armin. Corvin.* Now whether this kinde of Atheisme be tolerable among Christians or no, let all men judge who have their senses exercised in the word of God, which I am sure teacheth us another lesson. Ver:

First: it is laid downe, as a firme foundation: that knowne unto God, are all his workes, from the beginning of the world, *Acts* 15. 18. Every thing then, that in any respect may be called his worke, is knowne unto him from all eternitie: now, what in the world, if we may speake as he hath taught us, can be exempted from this denomination? even actions in themselves sinfull; are not; though not as sinfull, yet in some other regard, as punishments of others; Behold, saith *Nathan,* to *David,* (in

u Disputari permittimus: 1. Quo pertinuit illam quæstionem, de scientia futurorum contingentium absoluta et conditionata: 2. Esse non repugnare Deo illam scientiam ascribi posse. 3. Tamen ad necessariò solvi ad hoc ut Deus de controversia examinari permittimus: 4. Tum certo facessere debere a scholis et ecclesiis intricatæ et supervacuæ istæ quæstiones quæ de ea agitari solent, ——quomodo illa cum libertate arbitrii, cum sensu Dei comminationibus, ac aliisque actionibus, constitere possit: quæ omnia crucem ponere miseris mortalibus fixerunt ad religionem cultumque divinum, momenti aliquid inquisitoribus suis attulerunt? episcopius. disput. 4. sect. 10. Rem. Apol. p. 43. 44.

w Amef: Antisynod p. 10.

x Deus suo modo aliquando meritò hoc est meritò supicatur et prudenter consilit, hoc vel illud malum oriturum: Vorsti: de Deo: cap. 43 c. y Deus non semper ex præscientia finem intendit: Armini. Antip. pag. 667. Corvin. ad Molin. cap. 5. sect. 5.

the name of God) *I will take thy wives before thine eies, and give them unto thy neighbour, and he ſhall lie with thy wives, in the ſight of this ſunne: for thou diddeſt it ſecretly, but I will doe this thing before all Iſrael:* 2 *Sam.* 12, *v.* 11, 12. So alſo, when wicked robbers had nefariouſly ſpoyled *Job* of all his ſubſtance; the holy man concludeth, *The Lord gave, and the Lord hath taken away: Job* 1. 21. Now, if the working of Gods providence be ſo mighty, and effectuall, even in, and over thoſe actions, wherein the devil, and men, doe moſt maliciouſly offend, as did *Abſolom*, and the *Sabean*, with the *Caldean* theeves, that it may be ſaid to be his worke, and he may be ſaid to doe it, (I crave libertie to uſe the Scripture phraſe) then certainly nothing in the world, in ſome reſpect or other, is independent of his all-diſpoſing hand: yea, *Judas* himſelfe betraying our Saviour, did nothing, but what his hand and counſell before determined ſhould be done, *Acts.* 4.28. in reſpect of the event of the thing it ſelfe: and if theſe actions, notwithſtanding theſe two hinderances, Firſt, that they were contingent, wrought by free agents, working according to election and choyce: Secondly, that they were ſinfull and wicked in the agents, had yet their dependance on his purpoſe and determinate counſell; ſurely, he hath an intereſt of operation in the acts of every creature; but his workes, as it appeares before, are all knowne unto him from the beginning: for he worketh nothing by chance, or accidentally, but all things determinately, according to his owne decree, or the counſell of his owne will: *Epheſ.* 1. *v.* 11.

Cum et pater tradiderit filium ſuum, et ipſe Ch: corpus ſuum: et Judas dominum ſuum: cur in hac traditione Deus eſt pius, et homo reus, niſi quia in re una quam fecerunt, cauſa non fuit una propter quam fece unt: Aug. Epiſt. 48.

Secondly: the manner of Gods knowing of things, doth evidently ſhew, that nothing that is, or may be, can be hid from him: [z] which is not by diſcourſe and collection of one thing out of another, concluſions out of principles: but altogether and at once, evidently, cleerely, and diſtinctly, both in reſpect τῦ ὅτι, & τῦ διότι, by one moſt pure act of his owne eſſence he diſcerneth all things: *For there is no creature that is not manifeſt in his ſight, but all are naked and opened unto his eyes,* Heb. 4.13. So [a] that thoſe things, concerning which we treat, he knoweth three waies: Firſt, in himſelfe and his owne decree, as the firſt cauſe, in which reſpect they may be ſaid to be neceſſary, in reſpect of the certaintie

[z] Deus non particulatim, vel fingil atim omnia videt, velut alternanter concepta, hinc illuc inde huc, ſed omnia videt ſimul: Auguſt. lib. 15. de trinit. cap 14. In ſcientia divina nullus eſt diſcurſus, ſed omnia perfecte intelligit: Tho. p. q. 14. a. 7. c.

[a] Tilen Syntag. de attrib. Dei, Theſ. 22. Zanch. de nat. Dei.

taintie of their event: Secondly, in their immediate cauſes, wherein their contingencie doth properly conſiſt: Thirdly, in their owne nature as future, but to his infinite knowledge even preſent.

Vnum quodque quod eſt, dum eſt, neceſſe eſt, ut ſit.

Thirdly: the Scripture [b] is full of expreſſions to this purpoſe, to wit; *That God knoweth all ſecrets, and revealeth hidden things: he ſearcheth the reines, and the heart: he knoweth the number of the ſtarres: and the birds of the ayre: the lillies of the field, the falling of ſparrowes, the number of the haires of our heads:* ſome places are moſt remarkable, as that of the Pſalmiſt, *He knoweth my thoughts long before:* even before ever they come into our minds, before their firſt riſing; and yet many actions that are moſt contingent, depend upon thoſe thoughts known unto God from eternitie: nay, which breaketh the very neck of the goddeſſe contingencie, thoſe things wherein her greateſt power is imagined to conſiſt, are directly aſcribed unto God: *as our words the anſwer of the tongue,* Prov. 16. 1. *the directing of an arrow, ſhot by chance, to a marke not aimed at,* 1 King. 22. 34. Surely God muſt needs foreknow the event of that contingent action; he muſt needs know the man would ſo ſhoot who had determined his arrow ſhould be the death of a King: *He makes men poore and rich:* Prov. 22. 1. *He lifteth up one, and pulleth downe another: Pſal.* 75. How many contingencies did γὰρ ὄμμα τὸ δεσπότου, his piercing eye runne through, to foreſee the crowning of *Heſter*, for the deliverance of his people: In a word; *knowne unto God are all his Workes:* now what can poſſibly be imagined to be more contingent, *then the killing of a man by the fall of an axe from out of his hand,* who intended no ſuch thing; yet this God aſſumeth as his owne work: *Exod.* 21 13. *Deut.* 9. *v.* 4, 5. and ſo ſurely was by him foreknowne.

[b] Pſal. 44. 21. Job 14. 11. Dan. 2. 47. Pſal. 7. 2. 126. 2. 147. 4. Luke 12. 27. Mat. 10. 29, 30. Pſal. 139. 2.

Fourthly: Do but conſider the propheſies in Scripture; eſpecially thoſe concerning our Saviour, how many free and contingent actions did concurre for the fulfilling of them: as *Iſa.* 7. *v.* 14. *cap.* 9. *v.* 5. *& cap.* 53. *Gen.* 3. 15, *&c.* The like may be ſaid of other predictions: as of the waſting of *Ieruſalem* by the *Babylonians*, which though in regard of Gods præſcience, it was certainly

tainly to come to paſſe: yet they did it moſt freely, not onely following the counſell of their owne wils; but alſo *uſing divination, or chanceable lots for their direction*: Ezek. 21.21. *yet he Who made the eye ſeeth all theſe things*: Pſal. 94.9.

Divers other reaſons and teſtimonies might be produced to confirme our doctrine, of Gods everlaſting præſcience; which notwithſtanding *Epiſcopius* blaſphemy, that it ſerves for nought but to cruciate poore mortals; we beleeve to be a good part of the foundation of all that conſolation which God is pleaſed to afford us in this vale of teares; amidſt all our afflictions, and temptations, under whoſe preſſure, we ſhould elſe faint and deſpaire; it is no ſmall comfort to be aſſured, that we doe, nor can ſuffer nothing, but what his hand and counſell guide unto us: what is open, and naked before his eies, and whoſe end and iſſue he knoweth long before: which is a ſtrong motive to patience, a ſure anchor of hope, a firme ground of conſolation; now to preſent in one view, how oppoſite the opinions of the worſhippers of the great goddeſſe contingencie, are to this ſacred truth: take this ſhort Antitheſis.

S. S.	*Lib. Arbit.*
KnoWne unto God are all his workes from the beginning of the World: Acts 15.18.	*God ſometims feareth and prudently conjecture th, that this, or that evill may ariſe*, Vorſti:
Neither is there any creature that is not manifeſt in his ſight: but all things are naked, and opened unto the eyes of him with Whom We have to doe: Heb. cap. 4. ver. 13.	*God doth not alWaies foreſee the event of what he intendeth*, Corvin. ad Mol.
He that formed the eye ſhall he not ſee, Pſal. 94.9. *When a man goeth into the wood With his neighbour to hew wood, and his hand fetcheth a ſtroke with the axe to cut downe the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour that he die*: Deut. 19.5. *God delivers him into his hand*: Exod. 21.13.	*Future contingencies are not determined unto either part*, Armin. *that is, God hath not determined, and ſo conſequently doth not fore-know, whether they ſhall come to paſſe or no.*
Take no thought, ſaying, What ſhall we eate, or What ſhall we drinke, or Wherewithall ſhall we be cloathed, for your heavenly Father knoweth that you have need of all theſe things: Matth. 6. 31, 32.	*God hopeth and expecteth, divers things that ſhall never come to paſſe*: Rem.
Take away Gods præſcience and you overthrow his Deitie: Hierem.	*The doctrine of præſcience ſeemes to be invented onely to vexe and cruciate poore mortall men*: Epiſcop.

CHAP. IIII.

Of the providence of God in governing the World diverſly, thraſt from this preheminence by the Arminian *Idoll of Free-will.*

I Come now to treat of that, betwixt which and the Pelagian Idoll, there is *bellum ἀσπόνδον* implacable warre and immortall hatred, abſolutely deſtructive to the one ſide; to wit, the providence of God. For this, in that notion Chriſtianitie hath hitherto embraced it: and that, in ſuch a ſence as the *Arminians* maintaine it can no more conſiſt together, then fire and water, light and darkneſſe, Chriſt and Belial: and he that ſhall goe to conjoyne them, ploughs with an oxe, and an aſſe, they muſt be tied together with the ſame ligament *quo ille mortua iungebat corpora vivis*, wherewith the tyrant tied dead bodies to living men. This ſtrange advancement of the clay againſt the potter, not by the way of repining and to ſay why haſt thou made me thus; but by the way of emulation, I wil not be ſo I wil advance my ſelf, to the skie, to the ſides of thy throne, was heretofore unknown to the

the more refined [a] Paganisme: as these of contingency, so they with a better error made a goddesse of providence; because as they faigned, she helped *Latona* to bring forth in the Ile of *Delos*: intimating that *Latona* or nature though bigge and great with sundry sorts of effects, could yet produce nothing, without the interceding helpe of divine providence: which mythologie of theirs, seemes to containe a sweeter gust of divine truth, then any we can expect from their towring fancies, [b] who are inclinable to beleeve *that God for no other reason, is said to sustaine all things but because he doth not destroy them:* now that their proud God-opposing errors may the better appeare, according to my former method, I will plainly shew what the Scripture teacheth us concerning this providence, with what is agreeable to right, and Christian reason, not, what is dictated by tumultuating affections.

[a] Θεία πάντα ἀρχὴ δὲ ἐς ἅπαντα ἥξει ἡ δι' αἰμένης, Theophrastus apud Picum: vid. Senecam. de Pro. vid. & Plotinum.

[b] An actus divinæ providentiæ omnium rerum conservatrix, sit affirmativus potentiæ, an tantum negativus voluntatis, quo nolit res creatas perdere: Rem. Apol. cap. 6.

Providence, is a word which in its proper signification may seeme to comprehend all the actions of God, that outwardly are of him: that have any respect unto his creatures, all his works that are not *ad intra* essentially belonging unto the Deitie: now because God worketh all things according *to his decree or the counsell of his Will*, Ephes. 1. 11. *for, whatsoever he doth now, it pleased him from the beginning*, Psal. 115. *seeing also that knowne unto God are all his Works from eternitie*, therefore three things concerning his providence are considerable. 1. [c] *His decree or purpose*, whereby he hath disposed of all things in order, and appointed them for certaine ends, which he hath foreordained: 2. *His prescience*, whereby, he certainly foreknoweth all things that shall come to passe: 3. *His temporall operation*, or working in time (*My Father Worketh hitherto, Ioh.* 5. 17. whereby he actually executeth all his good pleasure: the first and second of these have been the subject of the former Chapters, the latter only now requireth our consideration.

[c] Providentia seu ratio ordinis ad finem duo præcipue continet: principium decernens seu ipsam rationem ordinis in mente divina, ipsi deo coæternum, & principium exequens, quo suo modo, per debita media, ipsa in ordine & numero disponit, Thom. Aristot.

This then we may conceive, as an *ineffable act or Worke of Almightie God: whereby he cherisheth, sustaineth, and governeth the world*, or all things *by him created, moving them agreeably to those natures, which he endowed them withall in the beginning, unto those ends,*

ends, which he hath proposed: to confirme this, I will first prove this position, that the whol world is cared for by God, and by him governed, and therein all men, good, or bad, all things, in particular, be they never so small and in our eyes inconsiderable: secondly, shew the manner, how God worketh all, in all things, and according to the diversitie of secondary causes which he hath created: whereof, some are necessary, some free, others contingent, which produce their effects, *nec παντῶς nec ἐπὶ τὸ πολύ sed κατὰ συμβεβικος*, meerely by accident.

The providence of God in governing the world, is plentifully made knowne unto us, both by his works, and by his word. I will give a few instances of either sort. 1. in generall, that the Almightie δημιέργος and framer of this whole universe, should propose unto himselfe no end in the creation of all things: that he should want either power, goodnesse, will, or wisdome, to order, and dispose the works of his own hands is altogether impossible. 2. Take a particular instance, in one concerning accident, the knowledge whereof by some means or other, in some degree or other hath spread it selfe throughout the world: and that is that almost universall destruction of all by the flood, whereby the whole world was well-nigh reduced to its primitive confusion, is there nothing but chance to be seene in this? was there any circumstance about it that did not show a God, and his providence? not to speake of those revelations, whereby God foretold that he would bring such a deluge: what chance? what fortune could collect, such a small number of individuals of all sorts, wherein the whole kinde might be preserved? what hand guided that poor vessell from the rocks, and gave it a resting place on the mountains? certainly, the very reading of that story, *Gen.* 7. having for confirmation, the Catholike tradition of all mankinde, were enough to startle the stubborne heart of an Atheist.

The word of God doth not lesse fully relate it, then his works doe declare it, *Psal.* 19. *My Father worketh hitherto saith our Saviour, Ioh.* 5. 17. but did not God end his worke on the seventh day, and did he not *then rest from all his works? Gen.* 2. 2. True; from his worke of creation by his omnipotence: but his worke

of gubernation by his providence; as yet knows no end: yea, and divers particular things he doth, beſides the ordinary courſe, only to make known *that he thus worketh*, *Ioh.* 5. 3. as he hath framed all things by his wiſdome, ſo he continueth them, by his providence in excellent order; as is at large declared in that golden *Pſal.* 104. and this is not bounded to any particular places, or things, but *his eyes are in every place beholding the evill, and the good*, *Prov.* 15. 3. *ſo that none can hide himſelfe, in ſecret places, that he ſhall not ſee him*: *Ierem.* 23. 24. *Acts* 17. 24. *Iob* 5. 10, 11. *Exod.* 4. 11. and all this he ſaith, that men may know *from the riſing of the Sun, and from the Weſt, that there is none beſides him, he is the Lord, and there is none elſe, he formeth the light, and createth darkneſſe, he maketh peace, and createth evill, he doth all theſe things*, *Iſaiah* 45. 7. in theſe and innumerable like places, doth the Lord declare that there is nothing which he hath made, that with the good hand of his providence he doth not govern and ſuſtaine.

Now, this generall extent of his common providence to all, doth no way hinder, but that he may exerciſe certaine ſpeciall acts thereof, towards ſome in particular: even by how much neerer then other things they approach unto him, and are more aſſimilated unto his goodneſſe. I meane his Church here on earth, and thoſe whereof it doth conſiſt: *for What nation is there ſo great that hath God ſo nigh unto them*, Deut. 4. 7. in the government hereof he moſt eminently ſheweth his glory, and exerciſeth his power; joyne here his works, with his word, what he hath done, with what he hath promiſed to doe for the conſervation of his Church, and people, and you will finde admirable iſſues of a more ſpeciall providence: againſt this he promiſeth, *the gates of hell ſhall not prevaile*: Mat. 16. 18. amiddeſt *of theſe he hath promiſed to remaine*, Matth. 18. 20. ſupplying them with an addition of *all things neceſſary*, Matth. 6. 33. deſiring, *that all their care might be caſt upon him, who careth for them*, 1 Pet. 5. 7. forbidding any to *touch his anoynted ones*: Pſal. 105. 15. and that becauſe *they are unto him as the apple of his eye*: Zach. 2. 8. now this ſpeciall providence hath reſpect unto a ſupernaturall end, to which that, and that alone is to be convayed.

For wicked men, as they are excepted from this ſpeciall care and

and government, ſo they are not exempted from the dominion of his Almightie hand: he *who hath created them for the day of evill*, *Prov.* 16. 4. and provided a place of their own, *Acts* 1. 25. for them to goe unto: doth not in this world, ſuffer them to live without the verge of his all-ruling providence: but by ſuffering and enduring their iniquities *with great patience, and long-ſuffering*, Rom. 9. 20. defending them oftentimes, from the injuries of one another, *Gen.* 4. 15. by granting unto them many temporall bleſſings: *Matth.* 5. 45. diſpoſing of all their works, to the glory of his great name, *Prov.* 21. 1, 2. he declareth, that they alſo live, and move, and have their being in him, and are under the government of his providence: Nay, there is not the leaſt thing in this world to which his care and knowledge doth not deſcend: ill would it become his wiſdome not to ſuſtaine, order and diſpoſe of all things by him created, but leave them to the ruine of uncertaine chance: [d] *Hierome* then was injurious to his providence, and caſt a blemiſh on his abſolute perfection, *whileſt he thought to have cleered his Maieſtie, from being defiled With the knowledge and care of the ſmalleſt reptiles and vermine every moment and* St. [e] *Auſtine* is expreſſe to the contrary, *Who ſaith he, hath diſpoſed the ſeverall members of the flea, and gnat, that hath given unto them order, life, and motion, &c. even moſt agreeable to holy Scriptures*, ſo *Pſal.* 104. 20, 21. and 145. 15. *Matth.* 6. 26. *He feedeth the fowles and cloatheth the graſſe of the field*, *Iob* 39. 1, 2. and *Ionah.* 4. 6, 7. ſure it is not troubleſome to God to take notice of all that he hath created: did he uſe that great power in the production of the leaſt of his creatures, ſo farre beyond the united activitie of men and Angels, for no end at all? doubtleſſe even they alſo muſt have a well diſpoſed order, for the manifeſtation of his glory, *not a ſparrow falls to the ground, without our Father*: Matth. 10. 29, 30. *even the haires of our head are numbred, he cloatheth the lillies and graſſe of the field which is to be caſt into the oven, Luke* 12. 27, 28. Behold his knowledge, and care of them, again he uſed frogs, and lice, for the punithment of the Egyptians, *Exod.* 8. with a gourd, and a worme he exerciſed his ſervant *Ionah*: *Chap.* 3. yea he cals the locuſts *his terrible Army*, and ſhall not God know and take care of the number of his ſouldiers, the ordering of his dreadfull Hoaſt.

d Majeſtatem Dei dedecet, ſcire per momenta ſingula, quot naſcantur culices, quæ pulicum & muſcarum in terra multitudo: Hieron. in cap. 1. Haback.

e Quis diſpoſuit membra pulicis ac culicis, ut habeant ordinē ſuum, habeant vitam ſuam, habeant motum ſuum: &c. qui fecit in cœlo angelum, ipſe fecit in terra vermiculum, ſed angelum in cœlo pro habitatione cœleſti, vermiculum in terra pro habitatione terreſtri, numquid angelum fecit repere in cœno, aut vermiculū in cœlo: &c. Auguſt. Tom. 8. in Pſal. 148.

That God by his providence governeth and diſpoſeth of all things by him created, is ſufficiently proved; the manner how he worketh all in all, how he ordereth the works of his owne hands, in what this governing and diſpoſing of his creatures doth chiefly conſiſt, comes now to be conſidered. And here foure things are principally to be obſerved: Firſt, the ſuſtaining, preſerving and upholding of all things by his power. For *he upholdeth all things by the word of his power: Heb.* 1. 3. Secondly, his working together with all things, by an influence of cauſalitie, into the agents themſelves, *for he alſo hath wrought all our works in us: Iſaiah* 26. 12. Thirdly, his powerfull over-ruling of all events, both neceſſary, free, and contingent, and diſpoſing of them to certaine ends for the manifeſtation of his glory: So *Ioſeph* tels his brethren, *as for you, you thought evill againſt me, but God meant it unto good, to bring to paſſe, as it is at this day, to ſave much people alive*, Gen. 50. 20. Fourthly, his determining and reſtraining ſecond cauſes to ſuch and ſuch effects: *even the Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whither ſoever he will*, Prov. 21. 1.

Firſt, his ſuſtentation or upholding of all things, is his powerfull continuing of their being, naturall ſtrength and faculties beſtowed on them at their creation; *In him We live, and move, and have our being: Acts* 17. So that he doth neither worke all himſelfe in them, without any cooperation of theirs, which would not only turn all things into ſtocks, yea and take from ſtocks, their own proper nature, but alſo is contrary to that generall bleſſing he ſpread over the face of the whole world, in the beginning, *increaſe, and multiply: Gen.* 1. 22. nor yet, leave them to a ſelfe ſubſiſtance, he in the meane time only not deſtroying them, which would make him an idle ſpectator of moſt things in the world, not to worke hitherto as our Saviour ſpeaks: and grant to divers things here below, an abſolute being, not derivative from him; the firſt whereof is blaſphemous, the latter impoſſible.

Rem. apol. cap. 6.

Secondly, for Gods working in, and together with all ſecond cauſes, for the producing of their effects: what part or portion in the worke, punctually to aſſigne unto him, what to the power of

of the inferiour cauſes, ſeemes beyond the reach of mortals, neither is an exact comprehenſion thereof, any way neceſſary, ſo that we make every thing beholding to his power for its being, and to his aſſiſtance for its operation.

Thirdly, his ſupreame dominion, exerciſeth it ſelfe in diſpoſing of all things, to certaine and determinate ends for his owne glory: and is chiefly diſcerned, advancing it ſelf over thoſe things which are moſt contingent: and making them in ſome ſort neceſſary, inaſmuch as they are certainly diſpoſed of to ſome propoſed ends: betweene the birth and death of a man, how many things meerely contingent doe occurre? how many chances; how many diſeaſes, in their owne nature all evitable; and in regard of the event not one of them but to ſome prove mortall: yet certaine it is, that a mans *dayes are determined, the number of his moneths are with the Lord, he hath appointed his bounds which he cannot paſſe*: Iob 14. 5. And oftentimes by things purely contingent and accidentall, he executeth his purpoſes, beſtoweth rewards, inflicteth puniſhments, and accompliſheth his judgements; as when he delivereth a man to be ſlaine by the head of an axe, flying from the helve in the hand of a man cutting a tree by the way: but in nothing is this more evident, then in the ancient caſting of lots, a thing as caſuall and accidentall as can be imagined, hudled in the Cap at a venture; yet God overruleth them to the declaring of his purpoſe, freeing truth from doubts, and manifeſtation of his power, *Prov.* 16. 33. *The lot is caſt into the lap, but the whole diſpoſing of it is from the Lord:* as you may ſee in the examples of *Achan: Ioſh* 7. 16, 17. *Saul*, 1 *Sam.* 10. 21. *Ionathan*, 1 *Sam.* 14. 41. *Ionah, chap.* 1. 8. *Matthias, Act.* 1. 26. And yet this overruling act of Gods providence, (as no other decree or act of his) doth not rob things contingent of their proper nature: for cannot he who effectually cauſeth that they ſhall come to paſſe, cauſe alſo that they ſhall come to paſſe contingently.

Fourthly, Gods predetermination of ſecond cauſes, (which I name not laſt as though it were the laſt act of Gods providence about his creatures, for indeed it is the firſt that concerneth their

operation:) is that effectuall working of his, according to his eternall purpoſe, whereby though ſome agents, as the wils of men, are cauſes moſt free and indefinite, or unlimited Lords of their owne actions, in reſpect of their internall principle of operation, that is their owne nature, are yet all in reſpect of his decree, and by his powerfull working determined to this or that effect, in particular: not that they are compelled to doe this, or hindered from doing that; but are inclined and diſpoſed to doe this or that, according to their proper manner of working, that is moſt freely: For truly ſuch teſtimonies are every where obvious in Scripture, of the ſtirring up of mens wils and minds, of bending and inclining them to divers things: of the governing of the ſecret thoughts and motions of the heart; as cannot by any means be referred to a naked permiſſion, with a government of externall actions, or to a generall influence, whereby they ſhould have power to doe this or that, or any thing elſe, wherein as ſome ſuppoſe his whole providence conſiſteth.

Let us now joyntly apply theſe ſeverall acts to free agents, working according to choyce, or relation, ſuch as are the wils of men: and that will open the way to take a view of *Arminian* Heterodoxies, concerning this Article of Chriſtian beliefe: and here two things muſt be premiſed: Firſt, that they be not deprived of their own radicall, or originall internall libertie: Secondly, that they be not exempt from the moving influence & gubernation of Gods providence; the firſt whereof, would leave no juſt roome for rewards and puniſhments; the other, as I ſaid before, is injurious to the majeſtie and power of God: [f] St. *Auguſtine* judged *Cicero* worthy of ſpecial blame even among the heathens, *for ſo attempting to make men free, that he made them ſacrilegious:* by denying them to be ſubject to an over-ruling providence: which groſſe errour was directly maintained by [g] *Damaſcen*, a learned Chriſtian, teaching, *things whereof we have any power not to depend on providence, but on our owne free-Will:* an opinion fitter for a hogge of the Epicures heard, then for a Scholler in the Schoole of Chriſt: and yet, this proud prodigious error is now, though in other termes, ſtifly maintained. For what doe they elſe, who aſcribe ſuch an abſolute independent libertie to the will

[f] Qui ſic homines voluit eſſe liberos ut fecit ſacrilegos: Aug.

[g] τὰ ἐφ' ἡμῖν ὑπὸ τὴν οἰκονομίαν ἀλλὰ τῇ ἰδιότητι αὐτεξουσίου. Damaſcen.

will of man; that it ſhould have in its owne power every circumſtance, every condition whatſoever, that belongs to operation; ſo that all things required on the part of God, or otherwiſe to the performance of an action being accompliſhed: it remaineth ſolely, in the power of a mans owne will, whether he will doe it, or no: which ſupreame and plainely divine liberty, joyned with ſuch an abſolute uncontrollable power and dominion over all his actions, would exempt and free the will of man, not onely from all fore-determining, to the production of ſuch and ſuch effects; but alſo, from any effectuall working or influence of the providence of God into the will it ſelfe, that ſhould ſuſtaine, helpe or co-operate with it, in doing or willing any thing: and therefore the authours of this imaginarie liberty, have wiſely framed an imaginary concurrence of Gods providence, anſwerable unto it: *viz.* a generall and indifferent influence, alwaies waiting, and expecting the will of man to determine it ſelfe to this, or that effect, good or bad: God being as it were alwaies ready at hand, to doe that ſmall part which he hath in our actions, whenſoever we pleaſe to uſe him: or, if we pleaſe to let him alone, he no way moveth us to the performance of any thing: now God forbid that we ſhould give our conſent to the choyce of ſuch a Captaine, under whoſe conduct we might goe downe againe unto Paganiſme; to the erecting of ſuch an Idol, into the Throne of the Almightie: No doubtleſſe; let us be moſt indulgent to our wils, and aſſigne them all the libertie that is competent unto a created nature, to doe all things freely according to election and foregoing counſell, being free from all naturall neceſſity, and outward compulſion: but for all this, let us not preſume to denie Gods effectuall aſſiſtance, his particular powerfull influence, into the wils and actions of his creatures, directing of them to a voluntary performance of what he hath determined: which the *Arminians* oppoſing in the behalfe of their darling Free-will, doe worke in the hearts of men, an overweening of their owne power, and an abſolute independence of the providence of God. For:

[h] Deus influxu ſuo nihil confert creaturæ quo ad agendum incitetur ac adjuvetur. Cor. ad Molin. cap. 3. ſect. 15, p. 35.

Firſt, they deny that God (in whom we live and move and have our being) doth any thing by his providence, [h] *whereby the creature*

creature ſhould be ſtirred up, or helped in any of his actions: that is, God wholly leaves a man in the hand of his owne counſell, to the diſpoſall of his owne abſolute independent power, without any reſpect to his providence at all: whence, as they doe, they may well conclude: [i] *That thoſe things, which God would have to be done of us freely, (ſuch as are all humane actions,) he cannot himſelfe, will or worke, more powerfull and effectually, then by the way of wiſhing or deſiring, as* Vorſtius *ſpeakes:* which is no more, then one man can doe concerning another, perhaps farre leſſe then an Angel: I can wiſh or deſire that another man would doe, what I have a minde, he ſhould: but truly to deſcribe the providence of God by ſuch expreſſions, ſeemes to me intollerable blaſphemie: but thus it muſt be, without ſuch helpes as theſe, *Dagon cannot keepe on his head, nor the Idoll of uncontroulable Free-will enioy his dominion.*

[k] Hence *Corvinus* will grant, that the killing of a man by the flipping of an axes head from the helve, although contingent, may be ſaid to happen according to Gods counſel, and determinate will; *but on no termes will he yeeld, that this may be applied to actions wherein the counſell and freedome of mans will, doe take place: as though, that they alſo, ſhould have dependance, on any ſuch overruling power:* whereby, he abſolutely excludeth the providence of God, from having any ſoveraigntie within the territory of humane actions, which is plainly to ſhake off the yoke of his dominion, and to make men Lords paramount within themſelves: ſo that they may well aſcribe unto God, (as they doe) [l] *onely a deceiveable expectation, of thoſe contingent things, that are yet for to come:* there beeing no act of his owne, in the producing of ſuch effects, on which he can ground any certainty: onely, he may take a conjecture, according to his gueſſe at mens inclinations: and indeed this is the *Helena* for whoſe enjoyment, theſe thrice tenne yeeres they have maintained warfare with the hoſts of the living God: their whole endeavour being to prove, that notwithſtanding the performance of all things on the part of God required for the production of any action, [m] *yet the Will of man remaines abſolutely free, yea in reſpect of the event, as well as its manner of operation, to doe it, or not to doe it:* that is, notwithſtanding Gods decree that ſuch an action ſhall be performed

i Quæ Deus liberè prorſus et contingenter, à nobis fieri vult ea potentius aut efficacius quam per modum voti aut deſiderii, velle non poteſt. Vorſt. paraſc. p. 4.

k Deinde etſi in iſto caſu deſtinatum aliquod conſilium ac voluntas Dei determinata conſideranda eſſet, tamen in omnibus actionibus et in iis quidem quæ ex deliberato hominum conſilio et libera voluntate et male quidem fiunt ita ſe rem habere inde concludi non poſſit, puta, quia hic nullum conſilium et arbitrii libertas locum habent Cor. ad Molin cap. 3. f. 14. p. 33.

l Reſpectu contingentiæ quam res habent in ſe tum in divina ſcientia Deo expectatio tribuitur. Rem. defen. ſent. in act. ſyn. f. 107.

m Potentia voluntatis, ab omni interna et externa neceſſitate immunis debet manere. Rem. confeſſ. cap. 6. ſect. 3.

Vid. plura. Rem apol cap. 6. fol. 69. a.

formed, and his fore-knowledge that it will ſo come to paſſe, notwithſtanding his co-operating with the will of man (as farre as they will allow him) for the doing of it, and though he hath determined, by that act of man to execute ſome of his owne judgements: [n] *yet there is no kinde of neceſſitie, but that he may as well omit, as doe it:* which is all one as if they ſhould ſay, our tongues are our owne, we ought to ſpeake, who is Lord over us? we will vindicate our ſelves into a libertie, of doing what, and how, we will: though for it we caſt God out of his throne: and indeed if we marke it, we ſhall finde them undermining, and pulling downe, the actuall providence of God, at the root and ſeverall branches thereof. For:

First, for his conſervation or ſuſtaining of all things, they affirme [o] it *to be very likely, that this is nothing but a negative act of his will, whereby he willeth or determineth, not to deſtroy the things by him created:* and when we produce places of Scripture which affirme that it is an act of his power, they ſay, *they are fooliſhly cited.* So that truely let the Scripture ſay what it will, (in their conceit) God doth no more ſuſtaine and uphold all his creatures, then I doe a houſe, when I doe not ſet it on fire, or a worme, when I doe not tread upon it.

Secondly, for Gods concurring with inferiour cauſes in all their acts, and working, they affirme it to be onely [p] *a generall influence alike upon all, and every one, which they may uſe, or not uſe at their pleaſure; and in the uſe, determine it to this or that effect, be it good or bad, ſo* Corvinus, *as it ſeemes beſt unto them:* in a word, *to the will of man* [q] *it is nothing but what ſuffers it to play its owne part freely according to its inclination, as they loyally ſpeake in their confeſſion:* obſerve alſo, that they account this influence of his providence, not to be into the agent, the will of man, whereby that ſhould be helped or inabled to doe any thing, (no that would ſeeme to grant a ſelfe-inſufficiencie,) [r] *but onely into the act it ſelfe for its production,* as if a ſhould helpe a man to lift a logge, it becomes perhaps unto him ſo much the lighter, but he is not made one jot the ſtronger: which takes off the proper worke of providence, conſiſting in an internall aſſiſtance.

n In arbitrio creaturæ ſemper eſt vel influere in actum vel in ſuum ſuum ſuſpendere, et vel ſic, vel aliter influere. Corvin. ad Molin cap. 3. ſect. 15.

o An conſervatio iſta ſit vis ſive actus potentiæ an actus meri voluntatis negativus, quo vult res creatas non deſtruere aut annihilare, —poſterius non ſine magna veri ſpecie affirmatur: locus ad Heb. 1. 3. inepte adducitur. Rem. apol. cap. 6. ſect. 1. fol 68. a.

p Curandum diligenter, ut Deo quidem univerſalis, homini vero particularis influxus in actus tribuatur; quo univerſalem Dei influxum, ad particularem actum determinet: Corvin. ad Mol. cap. 3. ſect. 5.

q Ita concurrit Deus in agendo, cum homo voluntate ſe iſti an pro genio ſuo agere ex libero arbitrio partes obtinet. Rem. confeſſ. cap. 6. ſect. 3.

r Influxus divinus eſt in ipſam actum non in voluntatem: Armin. Antip. alii paſſim.

Thirdly, for Gods determining, or circumſcribing the will of man to doe this or that in particular: they abſolutely explode it as a thing deſtructive to their adored libertie: [f] *It is no way conſiſtent with it*, ſay they in their Apologie: ſo alſo [t] *Arminius*, *The providence of God doth not determine the will of man to one part of the contradiction*: that is, God hath not determined that you ſhall, nor doth by any meanes over-rule your wils, to doe this thing, rather then that; to doe this, or to omit it: ſo that the ſumme of their endeavour is to prove that the will of man, is ſo abſolutely free, independent, and uncontrouleable, that God doth not, nay with all his power cannot determine it, certainly and infallibly to the performance of this or that particular action, thereby to accompliſh his owne purpoſes, to attaine his owne ends: truly it ſeemes to me the moſt unfortunate attempt that ever Chriſtians lighted on, which if it ſhould get ſucceſſe anſwerable to the greatneſſe of the undertaking, the providence of God in mens eſſence, would be almoſt thruſt quite out of the the world: *tanta molis erat*: the new goddeſſe contingencie, could not be erected, untill the God of heaven was utterly diſpoyled of his dominion over the ſons of men, and in the roome thereof a home-bred Idol of ſelfe-ſufficiencie ſet up, and the world perſwaded to worſhip it: but that the building climbe no higher, let all men obſerve how the word of God overthrowes this Babylonian tower.

f Determinatio cum libertate vera nullo modo conſiſtere poteſt: Rem. apol. cap. 7 fol. 82.

t Providentia divina non determinat voluntatem liberam ad unam contradictionis vel contrarietatis partem: Armin. Artic. perpen.

First then, in innumerable places it is punctuall, that his providence doth not onely beare rule in the counſels of men, and their moſt ſecret reſolutions, whence the Prophet inferreth that he knoweth that the way of man is not in himſelf, that *it is not in man that walketh to direct his wayes*: Ierem. 10. 23. And *Solomon*, *that a mans heart deviſeth his way, but the Lord directeth his ſteps*, Prov. 16.9. *David* alſo having laid this ground, *That the Lord bringeth the counſell of the heathen to nought, and maketh the devices of the people to be of none effect, but his owne counſell abideth for ever, and the thoughts of his heart to all generations*: Pſam. 33. 10, 11. proceedeth accordingly in his owne diſtreſſe to pray, that the Lord would infatuate, and make [u] *fooliſh the counſell of Achitophel*, 2 *Sam.* 15.33. which alſo the Lord did, by working in

u Dominus diſſipavit conſilium quod dederat Achitophel agendo in corde Abſolon ut talc conſilium repudiaret, et aliud quod ei non expediebat eligeret: Auguſt. de grat. et lib Arbit. cap. 20.

in the heart of *Abſolom*, to hearken to the croſſe counſell of *Huſhai*.

But alſo ſecondly, that the working of his providence is effectuall even in the hearts and wils of men, to turne them which way he will, and to determine them to this, or that in particular according as he pleaſeth: *The preparations of the heart, in man, and the anſwer of the tongue is from the Lord*, ſaith *Solomon*, Prov. 16.1. which *Iacob* truſted and relied on, when he prayed, That *the Lord would grant his ſonnes to finde favour and mercy, before that man*, Gen. 43.14. whom then he ſuppoſed to be ſome Atheiſtical Ægyptian; whence we muſt grant, if either the good old man beleeved that it was in the hand of God, to incline and unalterably turne and ſettle the heart of *Ioſeph*, to favour his brethren, or elſe his prayer muſt have had ſuch a ſenſleſſe ſenſe as this: Grant O Lord, ſuch a generall influence of thy providence, that the heart of that man, may be turned to good towards my ſons, or elſe that it may not, being left to its own freedome; a ſtrange requeſt; yet how it may be bettered, by one beleeving the *Arminian doctrine* I cannot conceive: Thus *Solomon* affirmeth, that *the heart of the King is in the hand of the Lord, like the rivers of water he turneth it which way he will*, Pro. 21. 1. If the heart of a King who hath an inward naturall libertie equall with others, and an outward libertie belonging to his ſtate and condition above them, be yet ſo in the hand of the Lord, as that he alwaies turneth it, to what he pleaſeth in particular, then certainly other men, are not excepted from the rule of the ſame providence: which is the plaine ſenſe of theſe words, and the direct *Theſis*, which we maintaine, in oppoſition to the *Arminian* Idol of abſolute independent Free-will: So *Daniel* alſo reproving the Babylonian Tyrant, affirmeth that he glorified not God in whoſe hand was his breath, and whoſe were all his wayes, *Dan.* 5. 23. not onely his breath and life, but alſo all his wayes, his actions, thoughts and words, were in the hand of God.

Yea, Secondly, ſometimes the Saints of God, as I touched before, doe pray that God would be pleaſed thus to determine their hearts, and bend their wils, and wholly incline them to ſome

one certaine thing, and that without any prejudice to their true and proper libertie: So *David*, *Pſal.* 119. 36. *Incline my heart unto thy teſtimonies, and not unto covetouſneſſe.* This prayer being his, may alſo be ours, and we may aske it in faith, relying on the power, and promiſe of God in Chriſt, that he will performe our petitions, *Iohn* 14. 14. Now I deſire any Chriſtian to reſolve, whether by theſe and the like requeſts, he intendeth to deſire at the hand of God, nothing but ſuch an indifferent motion to any good, as may leave him to his owne choice whether he will doe it or no; which is all the *Arminians* will grant him: or rather that he would powerfully bend his heart and ſoule unto his Teſtimonies, and worke in him an actuall embracing of all the waies of God, not deſiring more libertie, but onely enough to doe it willingly: Nay ſurely the prayers of Gods ſervants requeſting with *Solomon*, that the Lord would be with them, and *encline their heart unto him to keepe his ſtatutes, and walke in his Commandements*, 1 Kings 8. 57. And with *David*, to *create in them a cleane heart, and renew a right ſpirit within them*: Pſal. 51. when according to Gods promiſes, they intreat *him to put his feare into their hearts*: *Ierem* 31. 32. *To unite their hearts to feare his Name*, Pſal. 86. 11. to worke in them, both the will and the deed, an actuall obedience unto his law cannot poſſibly aime at any thing but a generall influence, enabling them alike, either to doe, or not to doe, what they ſo earneſtly long after.

Thirdly, the certaintie of divers promiſes and threatnings of Almightie God, dependeth upon his powerfull determining, and turning the wils and hearts of men which way he pleaſeth: thus to them that feare him, he promiſeth that they ſhall finde favour in the ſight of man, *Prov.* 3. 4. Now if notwithſtanding, all Gods powerfull operation in their hearts, it remaineth abſolutely in the hands of men, whether they will favour them that feare him or no: it is wholly in their power whether God ſhall be true in his promiſes or no: ſurely when *Iacob* wraſtled with God on the ſtrength of ſome ſuch promiſe, *Gen.* 32. 12. he little thought of any queſtion, whether it were in the power of God to performe it: yea and the event ſhewed that there ought to be no ſuch queſtion, *Gen.* 33. for the Lord turned the heart of his brother *Eſau*,

Eſau, as he doth of others, when he *makes them pitty his ſervants when at any time they have carried away captives*, Pſal. 106. 46. See alſo the ſame powerfull operation, required to the execution of his judgements: *Iob* 12. 17. and *Chap.* 20. 21, *&c.* In briefe, there is no propheſie nor prediction in the whole Scripture, no promiſe to the Church or faithfull, to whoſe accompliſhment, the free actions and concurrence of men is required, but evidently declareth, that God diſpoſeth of the hearts of men, ruleth their wils, inclineth their affections, and determines them freely to chooſe, and doe, what he in his good pleaſure hath decreed ſhall be performed; ſuch as were the propheſies of deliverance from the Babyloniſh captivitie by *Cyrus*, *Iſa.* 42. Of the converſion of the Gentiles, of the ſtabilitie of the Church, *Matth.* 16. Of the deſtruction of *Ieruſalem* by the *Romans*, *Matth.* 24. with innumerable others: I will adde onely ſome few reaſons for the cloſe of this long diſcourſe.

This opinion that God hath nothing but a generall influence into the actions of men, not effectually moving their wils, to this, or that, in particular.

First, it granteth a goodneſſe of *entitie* or being unto divers things, whereof God is not the authour: as thoſe ſpeciall actions which men performe without his ſpeciall concurrence; which is blaſphemous: the Apoſtle affirmes that of him are all things.

Secondly, it denieth God to be the Authour of all morall goodneſſe: for an action is good in as much as it is ſuch an action in particular: which that any is ſo, according to this opinion is to be attributed meerely to the will of man: the generall influence of God moveth him no more to prayer, then to evill communications tending to the corruption of good manners.

Qui aliquid boni à Deo non effici affirmat, ille Deum eſſe negat: ſi namque vel tantillum boni à Deo non eſt: jam non omnis boni effector eſt eoque nec Deus: Bucer. in cap. 9. ad Rom.

Thirdly, it maketh all the decrees of God, whoſe execution dependeth on humane actions, to be altogether uncertaine, and his fore-knowledge of ſuch things to be fallible, and eaſily to be deceived: ſo that there is no reconciliation poſſible to be hoped for, betwixt theſe following and the like aſſertions.

S. S.	*Lib. Arbit.*
In him We live and move and have our being, Act. 17. 28.	*Gods ſuſtaining of all things is not an affirmative act of his power but a negative act of his will*: Rem. apol. *whereby he will not deſtroy them.*
He upholdeth all things by the Word of his power, Heb. 1. 3.	
Thou haſt wrought all our workes in us: Iſa. 26. 12.	*God by his influence beſtoweth nothing on the creature whereby it may be incited or helped in its actions*: Corvinus.
My Father worketh hitherto: Iohn 5. 17.	*Thoſe things God would have us freely doe our ſelves: he can no more effectually worke or will then by the way of wiſhing*: Vorſtius.
The preparations of the heart in man and the anſwer of the tongue is from the Lord, Pr. 16. 1.	
The heart of the King is in the hand of the Lord, like the rivers of water he turneth it which way he will: Prov. 21. 1.	*The providence of God doth not determine the Free-will of man to this or that particular, or to one part of the contradiction*: Arminius.
Incline my heart unto thy Teſtimonies, and not unto covetouſneſſe: Pſal. 119. 36.	
Vnite my heart to feare thy Name, Pſal. 86. 11.	
Thou haſt not glorified God in whoſe hand is thy breath, and whoſe are all thy wayes: Dan. 5. 23.	*The Will of man ought to be free from all kind of internall and externall neceſſitie in its actions*: Rem. *that is, God cannot lay ſuch a neceſſitie upon any thing as that it ſhall infallibly come to paſſe as he intendeth: ſee the contrary in the places cited.*
See Matth. 27. 1. *compared with* Act. 2. 23. *and* chap. 4. 27, 28. Luk. 24. 26. Iohn 19. 34. 36. *For the neceſſitie of other events, ſee* Exod. 21. 17. Iob 14. 5. Matth. 19. 7. &c.	

CHAP.

CHAP. V.

Whether the will and purpoſe of God may be reſiſted and he be fruſtrate of his intentions.

BY the former ſteps, is the Altar of *Ahaz*, ſet on the right hand of the Altar of God: the *Arminian* Idol, in a direct oppoſition exalted to an equall pitch, with the power, and will of the moſt high: I ſhall now preſent unto you, the ſpirit of God once more contending, with the towring imaginations of poore mortals, about a tranſcendent priviledge of greatneſſe, glory and power: for having made his decrees mutable, his preſcience fallible, and almoſt quite deveſted him of his providence; as the ſumme and iſſue of all their endeavours, they affirme *that his will may be reſiſted, he may faile of his intentions, be fruſtrate of his ends, he may, and doth propoſe, ſuch things, as he neither doth, nor can at any time accompliſh: and that, becauſe the execution of ſuch acts of his will, might haply claſh againſt the freedome of the Wills of men:* which if it be not an expreſſion of ſpirituall pride, above all that ever the devill attempted in heaven, divines doe not well explicate that ſinne of his: now becauſe there may ſeeme ſome difficultie in this matter, by reaſon of the ſeverall acceptations of the will of God: eſpecially in regard of that whereby it is affirmed that his law and precepts, are his will, which alas we all of us too often reſiſt or tranſgreſſe, I will unfold one diſtinction of the will of God, which will leave it cleare, what it is, that the *Arminians* oppoſe, for which we count them worthy of ſo heavy a charge.

Divinum velle eſt eius eſſe, ſay the Schoolemen, *The will of God is nothing but God willing*, not differing from his eſſence, *ſecundum rem*, in the thing it ſelfe, but only *ſecundum rationem*, in that it importeth a relation to the thing willed: the eſſence of God then, being a moſt abſolute pure ſimple act or ſubſtance: his will conſequently can be but ſimply one, whereof we ought to make neither diviſion, nor diſtinction: if that whereby it is ſignified, Aquin. p. q. 19. ar. ad 1um.

nified, were taken alwayes properly and ſtrictly for the eternall will of God: the differences hereof, that are uſually given, are rather diſtinctions of the ſignification of the word, then of the thing.

In which regard, they are not onely tolerably, but ſimply neceſſary; becauſe without him, it is utterly impoſſible to reconcile ſome places of Scripture, ſeemingly repugnant: in the 22. Chapter of *Geneſis v.2. God commandeth* Abraham, *to take his onely ſonne* Iſaac: *and offer him for a burnt offering in the land of Moriah.* Here the words of God are declarative of ſome will of God unto *Abraham:* who knew it ought to be, and little thought, but that it ſhould be performed: but yet, when he actually addreſſed himſelf, to his dutie in obedience to the will of God: he receiveth a countermand, *verſ.* 12. *that he ſhould not lay his hand upon the childe, to ſacrifice him:* the event plainly manifeſteth, that it was the will of God that *Iſaac* ſhould not be ſacrificed: and yet notwithſtanding, by reaſon of his command; *Abraham* ſeemes before bound to beleeve, that it was well-pleaſing unto God, that he ſhould accompliſh what he was enjoyned: if the will of God in the Scripture be uſed but in one acceptation, here is a plaine contradiction: Thus God commands *Pharaoh* to let his people goe: could *Pharaoh* thinke otherwiſe, nay was he not bound to beleeve, that it was the will of God, that he ſhould diſmiſſe the Iſraelites at the firſt hearing of the meſſage: yet God affirmes, that he would harden his heart, that he ſhould not ſuffer them to depart, untill he had ſhewed his ſignes and wonders in the land of Egypt: to reconcile theſe, and the like places of Scripture, both the ancient Fathers, and Schoolemen, with moderne Divines, doe affirme that the one will of God, may be ſaid to be divers or manifold, in regard of the ſundry manners, whereby he willeth thoſe things to be done, which he willeth, as alſo in other reſpects: and yet taken in its proper ſignification, is ſimply one: and the ſame: the vulgar diſtinction of Gods ſecret and revealed will, is ſuch, as to which all the other may be reduced: and therefore I have choſen it to inſiſt upon.

The ſecret will of God, in his eternall, unchangeable purpoſe, concerning

concerning all things which he hath made, to be brought by certaine means to their appointed ends: of this himſelfe affirmeth, *that his counſell ſhall ſtand and he will doe all his pleaſure, Iſaiah.* 46. 10. this ſome call the abſolute efficacious will of God, the will of his good pleaſure alwayes fulfilled: and indeed this is the only proper, eternall, conſtant, immutable will of God, whoſe order can neither be broken, nor its law tranſgreſſed, ſo long as with him there is neither change, nor ſhadow of turning.

The revealed will of God, containeth not his purpoſe and decree, but our dutie, not what he will doe according to his good pleaſure, but what we ſhould doe if we will pleaſe him: and this, conſiſting in his word, his precepts and promiſes, belongeth to us and our children, that we may doe the will of God: now this indeed is rather τὸ θελητὸν, then τὸ θέλημα, that which God willeth, then his will, but tearmed ſo, as we call that the will of a man which he hath determined, ſhall be done: *This is the will of him that ſent me, that every one which ſeeth the ſonne and beleeveth on him, may have everlaſting life, ſaith our Saviour:* Ioh. 6. 40. that is, this is that which his will hath appointed: hence it is called *voluntas ſigni,* or the ſigne of his will, Metaphorically only called his will, ſaith [a] *Aquinas:* for in as much, as our commands are the ſignes of our wils, the ſame is ſaid of the precepts of God: This is the rule of our obedience, and whoſe tranſgreſſion makes an action ſinfull, for ἡ ἁμαρτία ἐστιν ἡ ἀνομία, ſinne is the tranſgreſſion of a law, and that ſuch a law, as is given to the tranſgreſſor to be obſerved: now God hath not impoſed on us the obſervation of his eternall decree and intention, which as it is utterly impoſſible for us to tranſgreſſe or fruſtrate: ſo were we unblameable if we ſhould: a Maſter requires of his ſervant, to doe what he commands, not to accompliſh what he intends: which perhaps he never diſcovered unto him: nay, the commands of ſuperiours, are not alwayes ſignes that the commander will have the things commanded actually performed, as in all precepts for triall: but only that they who are ſubjects to this command, ſhall be obliged to obedience, as farre as the ſenſe of it doth extend, *& hoc clarum eſt in præceptis divinis,* ſaith [b] *Durand. &c.* and this is cleere in the commands of God: by which we are obliged to doe,

[a] Aquin. q. 19. a. 11. c.

[b] Durand. diſt. 48. q. 3.

doe, what he commandeth, and it is not alwayes his pleaſure, that the thing it ſelfe, in regard of the event, ſhall yet be accompliſhed: as we ſaw before in the examples of *Pharaoh*, and *Abraham*.

Now the will of God in the firſt acceptation, is ſaid to be hid or ſecret, not becauſe it is ſo alwayes, for it is in ſome particulars revealed and made knowne unto us, two wayes.

Firſt, by his word, as where God affirmeth that the dead ſhall riſe, we neither doubt not, but that they ſhall riſe, and that it is the abſolute will of God that they ſhall doe ſo. Secondly, by the effects, for when any thing cometh to paſſe, we may caſt the event on the will of God as its cauſe, and looke upon it as a revelation of his purpoſe. *Iacobs* ſonnes little imagined, that it was the will of God, by them to ſend their brother into Egypt: yet afterward, *Ioſeph* tels them plainly, it was not they, but God that ſent him thither, *Gen.* 45. but it is ſaid to be ſecret for two cauſes: Firſt, becauſe for the moſt part it is ſo, there is nothing in divers iſſues declarative of Gods determination but only the event: which while it is future is hidden to them who have faculties to judge of things paſt and preſent, but not to diſcerne things for to come. Hence Saint *Iames* bids us not be too peremptory in our determinations, if we will doe this, or that, not knowing how God will cloſe with us, for its performance. Secondly, it is ſaid to be ſecret, in reference to its cauſe, which for the moſt part is paſt our finding out: his paths are in the deeps and his footſteps are not known.

It appeareth then, that the ſecret and revealed will of God are divers, in ſundry reſpects, but chiefly, in regard of their acts, and their objects. Firſt, in regard of their acts, the ſecret will of God is his eternall decree, and determination, concerning any thing to be done, in its appointed time: his revealed will is an act, whereby he declareth himſelf to love, or approve any thing, whither ever it be done, or no.

Secondly, they are divers in regard of their objects, the object of Gods purpoſe and decree, is that which is good in any kinde, with

with reference to its actuall exiſtence, for it muſt infallibly be performed: but the object of his revealed will, is that only which is morally good, (I ſpeake of it inaſmuch as it approveth or commandeth,) agreeing to the Law, and the Goſpell: and that conſidered, only inaſmuch as it is good: for whither it be ever actually performed, or no, is accidentall to the object of Gods revealed will.

Now of theſe two differences, the firſt is perpetuall, in regard of their ſeverall acts, but not ſo the latter, they are ſometimes coincident in regard of their objects: for inſtance, God commandeth us to beleeve, here his revealed will, is that we ſhould ſo do: withall he intendeth we ſhall doe ſo, and therefore ingenerateth faith in our hearts that we may beleeve: here his ſecret and revealed will, are coincident, the former being his precept, that we ſhould beleeve, the latter his purpoſe that we ſhall beleeve: in this caſe, I ſay, the object of the one, and the other, is the ſame, even what we ought to doe, and what he will doe.

And this inaſmuch, *as he hath wrought all our works in us: Iſaiah* 26. 12. they are our own works, which he works in us: his act in us, and by us, is ofttimes our dutie towards him: he commands us by his revealed will to walke in his Statutes, and keep his Laws, upon this, he alſo promiſeth that he will ſo effect all things, that of ſome this ſhall be performed: *Ezek.* 36. 26, 27. *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh: And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and you ſhall keepe my iudgements and doe them*: ſo that the ſelfe ſame obedience of the people of God, is here the object of his will, taken in either acceptation: and yet the precept of God, is not here as ſome learned men ſuppoſe, declarative of Gods intention, for then, it muſt be ſo to all, to whom it is given, which evidently it is not, for many are commanded to beleeve, on whom God never beſtoweth faith: it is ſtill to be looked upon, as a meere declaration of our dutie, its cloſing with Gods intention, being accidentall unto it: there is a wide difference betwixt, doe ſuch a thing, and you ſhall

doe it: if Gods command to *Iudas* to beleeve, imported as much as it is my purpoſe, and intention that *Iudas* ſhall beleeve, it muſt needs contradict that will of God, whereby he determined that *Iudas* for his infidelitie ſhould goe to his own place: his precepts are in all obedience of us to be performed, but doe not ſignifie his will, that we ſhall actually fulfill his commands. *Abraham* was not bound to beleeve, that it was Gods intention that *Iſaac* ſhould be ſacrificed, but, that it was his duty; there was no obligation on *Pharaoh* to thinke, it was Gods purpoſe the people ſhould depart, at the firſt ſummons, he had nothing to doe with that: but there was one, to beleeve that if he would pleaſe God, he muſt let them goe. Hence divers things of good uſe in theſe controverſies may be collected.

Firſt, That God may command many things by his word, which he never decreed that they ſhould actually be performed: becauſe, in ſuch things, his words are not a revelation of his eternall decree and purpoſe: but only a declaration of ſome thing where with he is well pleaſed, be it by us performed or no. In the forecited caſe, he commanded *Pharaoh*, to let his people goe, and plagued him for refuſing to obey his command; hence we may not collect, that God intended the obedience and converſion of *Pharaoh* by this his precept, but was fruſtrated of his intention, for the Scripture is evident and cleere, that God purpoſed by his diſobedience, to accompliſh an end farre different, even a manifeſtation of his glory by his puniſhment: but only that obedience unto his commands is pleaſing unto him: as 1 *Sam.* 15.22.

Secondly, That the will of God to which our obedience is required, is the revealed will of God, contained in his word, whoſe compliance with his decree is ſuch, that hence we learne three things tending to the execution of it. Firſt, that it is the condition of the word of God, and the diſpenſation thereof, inſtantly to perſwade to faith and obedience: Secondly, that it is our duty, by all means to aſpire to the performance of all things by it enjoyned, and our fault if we doe not. Thirdly, that God by theſe means, will accompliſh his eternall decree of ſaving his elect, and that he willeth the ſalvation of others, inaſmuch as he calleth them

them unto the performance of the condition thereof: now our obedience is ſo to be regulated by this revealed will of God, that we may ſin, either by omiſſion, againſt its precepts: or commiſſion againſt its prohibitions: although by our ſo omitting, or committing of any thing, the ſecret will or purpoſe of God be fulfilled. Had *Abraham* diſobeyed Gods precept, when he was commanded to ſacrifice his ſonne *Iſaac*: though Gods will had been accompliſhed thereby, who never intended it: yet *Abraham* had grievouſly ſinned againſt the revealed will of God, the rule of his duty: the holineſſe of our actions, conſiſteth in a conformity unto his precepts, and not unto his purpoſes: on this ground ([c] *Gregory* affirmeth) *that many fulfill the will of God* (that is his intentions) *When they think to change it*, (by tranſgreſſing his precepts) *and by reſiſting, imprudently obey Gods purpoſe*: and to ſhew how meerely we in our actions are tied to this rule of our duty. [d] Saint *Auſtine* ſhews how a man may do good in a thing croſſe to Gods ſecret will: and evill in that which complyeth with it: which he illuſtrates by the example of a ſicke parent having two children, the one wicked, who deſires his fathers death, the other godly, and he prayes for his life: but the will of God is he ſhall die, agreeably to the deſire of the wicked childe: and yet it is the other, who hath performed his duty, and done what is pleaſing unto God.

[c] Multi voluntatem Dei faciunt cum illam nituntur vitare, et reſiſtendo imprudenter obſequuntur divino conſilio: Greg. Moral. lib. 6. cap. 11.

[d] Auguſt. Enchirid: ad Laurent: cap: 101.

Thirdly, to returne from this unneceſſarie digreſſion: that which we have now in agitation, is the ſecret will of God, which we have before unfolded, and this it is that we charge the *Arminians* for affirming, that it may be reſiſted: that is, *That God may faile in his purpoſes, come ſhort of what he earneſtly intendeth; or be fruſtrated of his aime and end*: as if he ſhould determinately reſolve the faith and ſalvation of any man: it is in the power of that man, to make void his determination, and not beleeve, and not be ſaved: now it is onely in caſes of this nature, wherein our owne Free-wils have an intereſt, that they thus limit and circumſcribe the power of the moſt high: in other things, they grant his omnipotencie to be of no leſſe extent then others doe: but in this caſe, they are peremptory and reſolute, without any colouring or tergiverſation, for whereas there is a queſtion propoſed by the

the Apoſtle, *Rom.* 9. 19. *Who hath reſiſted his Will?* which that none hath or can, he grants in the following verſes: [c] *Corvinus* affirmes, *it is onely an obiection of the Iewes reiected by the Apoſtle:* which is much like an anſwer young ſchollers uſually give to ſome difficult place in *Ariſtotle*, when they cannot thinke of a better, *loquitur ex aliorum ſententia:* for there is no ſigne of any ſuch rejection of it by the Apoſtle, in the whole following diſcourſe: Yea, and it is not the Iewes, that Saint *Paul* diſputeth withall here, but weaker brethren concerning the Iewes; which is manifeſt from the firſt *verſe*, of the next *Chapter*, where he diſtinguiſheth betweene brethren to whom, and *Iſrael* of whom he ſpake. Secondly, he ſpeakes of the Iewes in the whole Treatiſe in the third perſon, but of the diſputer in the ſecond. Thirdly, it is taken for a confeſſed principle, betweene Saint *Paul*, and the diſputer as he cals him; that the Iewes were rejected, which ſurely themſelves would not readily acknowledge: So that *Corvinus* rejects as an objection of the Iewes, a granted principle of Saint *Paul*, and the other [f] Chriſtians of his time: with the like confidence, the ſame Authour affirmeth, *That they nothing doubt but that many things are not done which God would have to be done:* [g] *Vorſtius* goes further, teaching *That not onely many things are done, which he would have done, but alſo that many things are done, which he would not have done:* He meanes not our tranſgreſſing of his Law, but Gods failing in his purpoſe; as *Corvinus* cleares it, *acknowledging, that the execution of Gods Will, is ſuſpended or hindered by man:* to whom [h] *Epiſcopius* ſubſcribes; as for example: God purpoſeth and intendeth the converſion of a ſinner, ſuppoſe it were *Mary Magdalen:* Can this intention of his be croſſed and his will reſiſted? yea, ſay the *Arminians*; *for God converts ſinners by his grace*; *but we can reſiſt God when he would convert us by his grace*; *ſay* [i] *ſixe of them ioyntly in their meeting at the Hague:* But ſome one may here object, ſay they, that thus God faileth of his intention, doth not attaine the end, at which he aimes: we anſwer, this we grant: or be it the ſalvation of men, they ſay, *They are certain* [k] *that God intendeth that for many, which never obtaine it*; that end he cannot compaſſe.

And here me thinkes they place God in a moſt unhappy condition,

[c] Ea ſententia non continet Apoſtoli verba, ſed Judæorum objectionem ab Apoſtolo rejectam: Crovin. ad Mol. cap 3. ſect. 19.

[f] Multa non fieri quæ Deus fieri vel non dubitamus: Corvin. ibid. cap. 5. p. 5.

[g] Multa fiunt quæ Deus fieri non vult: nec ſemper fiunt quæ ipſe fieri vult: Vorſt. de Deo: pag. 64.

[h] Ab homine eſſe agnoſcimus, quod voluntatis (divinæ) executio ſæpe ſuſpendatur: Corvin: ubi ſup: paraq. 12.

Epiſcop. diſput. pri. de volun. Dei coral. 5.

[i] Poſſumus Deo reſiſtere cum nos vult per gratiam ſuam convertere: Rem. coll. Hag. p. 193.

Objiciet quis ergo illum ſuum finem Deus non eſt aſſecutus, Reſpondemus, nos hoc concedere: Rem. defenſ: ſent in ſynod. fol. 256.

[k] Nobis certum eſt, Deum multorum ſalutem intendere, in quibus eam non aſſequitur, Grevin. ad Ameſ. fol 271.

dition, by affirming that they are often damned, whom he would have to be ſaved, though he deſires their ſalvation with a *moſt* [l] *vehement deſire and naturall affection*, ſuch I thinke, as Crowes have to the good of their young ones, for that there are in him [m] *ſuch deſires as are never fulfilled, becauſe not regulated by Wiſedome and inſtice*; they plainly affirme: For although by his infinite power perhaps, he might accompliſh them, yet it would not become him ſo to doe.

Now let any good natured man, who hath beene a little troubled for poore *Jupiter* in *Homer*, mourning for the death of his ſonne *Sarpedon*, which he could not prevent: or hath beene grieved for the ſorrow of a diſtreſſed father, not able to remove the wickedneſſe and inevitable ruine, of an onely ſonne; droppe one teare for the reſtrained condition of the God of heaven: who, when he would have all and every man in the world to come to heaven to eſcape the torments of hell, and that with a ſerious purpoſe and intention, that it ſhall be ſo: a vehement affection and fervent naturall deſire, that it ſhould be ſo, yet being not in himſelfe alone able to ſave one, muſt be forced to looſe his deſire, lay downe his affection, change his purpoſe, and ſee the greateſt part of them to periſh everlaſtingly: [n] *yea notwithſtanding that he had provided a ſufficient meanes for them all to eſcape, with a purpoſe and intention that they ſhould ſo doe.*

In brieſe, their whole doctrine in this point is laid downe by *Corvinus*, Chap. 3. againſt *Moulin*, and the third Section: where firſt, he alloweth of the diſtinction of the will of God, into that whereby *he will have us doe ſomething*, and that *whereby he will doe any thing himſelfe:* the firſt is nothing but his Law and Precepts, which we with him affirme may be ſaid to be reſiſted, in as much as it is tranſgreſſed: the latter he ſaith, If it reſpect any act of mans, *may be conſidered as preceding that act, or following it: If preceding it, then it may be reſiſted, if man will not co-operate:* Now this is the will of God whereby himſelfe intendeth to doe any thing: The ſumme of which diſtinction is this, the will of God concerning the future being of any thing, may be conſidered as it goeth before the actuall exiſtence of the thing it ſelfe, and in this regard

[l] Vehemens eſt in Deo affectus ad homini benefaciendum: Cor. ad Molin. cap. 5. ſect. 8.

[m] Eſſe in Deo deſideria quæ non implentur concedimus: idem. ſect. 9.

Non decet ut Deus infinita ſua potentia utatur ad id efficiendum quo deſideria ſuo naturali fertur Armi. Antiper. p. 584.

[n] Deus eo ſine et intent. one remedium præparavit, ut omnes ejus actu fierent participes, quamvis id non actu evenit: Rem. Apol. cap 7. fol. 86.

regard it may be hindered or reſiſted; but as it is conſidered to follow any act of man, it is alwaies fulfilled: by which latter member, ſtriving to mollifie the harſhneſſe of the former, he runs himſelfe into inexplicable *non-ſenſe*, affirming, that, that act of the will of God, whereby he intendeth men ſhall doe any thing, cannot be hindered after they have done it, that is, God hath irreſiſtibly purpoſed they ſhall doe it, provided they doe it: in his following Diſcourſe alſo, he plainly grants, that there is no act of Gods will about the ſalvation of men, that may not be made voide and of none effect, but onely that generall decree, whereby he hath eſtabliſhed an inſeparable connexion betweene faith and ſalvation, or whereby he hath appointed faith in Chriſt, to be the meanes of attaining bleſſednеſſe: which is onely an immanent act of Gods will, producing no outward effect: ſo that every act thereof, that hath an externall iſſue by humane co-operation, is fruſtrable and may fall to the ground: which in what direct oppoſition it ſtands to the word of God, let theſe following inſtances declare.

Firſt, *Our God is in heaven*, ſaith the *Pſalmiſt*, *he hath done whatſoever he pleaſed*, Pſal. 115.5. not onely part, but all, whatſoever he pleaſed ſhould come to paſſe by any meanes: *He ruleth in the kingdome of men, and giveth it to whom he will*, Dan. 4.23. The tranſpoſition of kingdomes, is not without the mixture of divers free and voluntary actions of men, and yet in that great worke, God doth all that he pleaſeth; yea, before him, *all the inhabitants of the earth are reputed as nothing, and he doth according to his will, in the Armie of heaven and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, What doſt thou?* verſ. 35. *My counſell*, ſaith he, *ſhall ſtand, and I will doe all my pleaſure*, Iſa. 46.10. *I have purpoſed I will alſo doe it*, verſ. 11. Nay, ſo certaine is he of accompliſhing all his purpoſes; that he confirmes it with an Oath, *the Lord of Hoaſts hath ſworne, ſurely as I have thought, ſo it ſhall come to paſſe, and as I have purpoſed ſo it ſhall ſtand*: Iſa. 14. 24. and indeed it were a very ſtrange thing, that God ſhould intend what he fore-ſeeth will never come to paſſe: but I confeſſe this Argument will not be preſſing againſt the *Arminians* who queſtion that præſcience: but yet, would

would they alſo would obſerve from the Scripture, that the faylings of wicked mens counſels and intentions is a thing that *God is ſaid to deride in heaven*, as *Pſal.* 2.4. He threatens them with it, *Take counſell*, ſaith he, *together and it ſhall come to nought*, Iſa. 8. 10. *ſpeake the word and it ſhall not ſtand*: ſee alſo *Chap.* 29.7,8. and ſhall they be enabled to recriminate, and caſt the like aſperſion on the God of heaven? no ſurely, ſaith Saint [o] *Auſtine*: *Let us take heed we be not compelled to beleeve that Almightie God would have any thing done which doth not come to paſſe*: to which truth alſo that the Schoole-men have univerſally conſented is ſhewed by *Alvarez diſput.* 32. *pro.* 3. and theſe few inſtances will manifeſt the *Arminian* oppoſition to the word of God in this particular.

[o] Ne credere cogamur aliquid omnipotentem Deum voluiſſe factumque non eſſe, Auguſt. Enc. cap. 103.

S. S.	*Lib. Arbit.*
Our God is in heaven and hath done whatſoever pleaſeth him, Pſal. 115.3.	*We nothing doubt but many things which God willeth, or that it pleaſeth him to have done, do yet never come to paſſe*: Corvin. *We grant that ſome of Gods deſires are never fulfilled*, idem.
I will doe all my pleaſure, Iſa. 46. *Who can ſtay his hand or ſay unto him, What doſt thou?* Dan. 4.35.	*It is in the power of man to hinder the execution of Gods will.* idem.
I have purpoſed, I will alſo doe it, Iſa. 45.	*It is ridiculous to imagine that God doth not ſeriouſly will any thing but what taketh effect*: Epiſcopius.
As I have purpoſed ſo it ſhall ſtand, Chap. 14.24.	*It may be obiected that God faileth of his end: this we readily grant*: Remonſtr. Synod.

CHAP. VI.

How the whole doctrine of Predeſtination is accounted by the Arminians.

THe cauſe of all theſe quarrels, wherewith the *Arminians* and their abettors, have troubled the Church of Chriſt, comes next unto our conſideration: the eternall predeſtination of Almightie God, that fountaine of all ſpirituall bleſſings, of all the effects of Gods love derived unto us through Chriſt: the demolliſhing of this rocke of our ſalvation, hath beene the chiefe indeavour of all the Patrons of humane ſelfe-fufficiencie: ſo to vindicate unto themſelves, a power, and independent abillitie of doing good, of making themſelves to differ from others, of attaining everlaſting happineſſe, without going one ſteppe from without themſelves: and this is their firſt attempt, to attaine their ſecond propoſed end, of building a tower, from the toppe whereof they may mount into heaven, whoſe foundation is nothing but the ſand of their owne free-will and indeavours: quite on the ſudden (what they have done in effect) to have taken away this divine prædeſtination, name, and thing, had beene an attempt as noted as notorious, and not likely to attaine the leaſt ſucceſſe amongſt men profeſſing to beleeve the Goſpel of Chriſt: wherefore, ſuffering the name to remaine, they have aboliſhed the thing it ſelfe, and ſubſtituted another ſo unlike it in the roome thereof, that any one may ſee they have gotten a bleareeyed *Leah* inſtead of *Rachel*, and hugge a cloud inſtead of a Deitie. The true Doctrine it ſelfe, hath beene ſo excellently delivered by divers learned Divines, ſo freed from all Objections, that I ſhall onely briefely and plainly lay it downe, and that with ſpeciall reference to the ſeventeenth Article of our Church, where it is cleerely avowed; ſhewing withall which is my chiefe intention, how it is thwarted, oppoſed, and overthrowne by the *Arminians*: *Predeſtination in the uſuall ſenſe it is taken, is a part of Gods providence, concerning his creatures, diſtinguiſhed from it by a double reſtriction.*

Firſt, in reſpect of their *Obiects*, for whereas the Decree of providence

providence comprehendeth his intentions towards all the works of his hands, predeſtination reſpecteth onely rationall creatures.

Secondly, in regard of their *ends*, for whereas his providence directeth all creatures in generall, to thoſe ſeverall ends to which at length they are brought, whether they are proportionated unto their natures, or exceeding the ſphere of their naturall activitie: Predeſtination is exerciſed onely in directing rationall creatures, to ſupernaturall ends: ſo that in generall it is *the counſell, decree, or purpoſe of Almightie God, concerning the laſt and ſupernaturall end of his rationall creatures, to be accompliſhed for the praiſe of his glory*: But this alſo muſt receive a double reſtriction, before we come preciſely, to what, we in this place aime at: and theſe againe in regard of the objects or the ends thereof.

The Object of Predeſtination is, all rationall creatures; now theſe are either Angels or men, of Angels I ſhall not treat: Secondly, the end by it provided for them is either eternall happineſſe, or eternall miſerie: I ſpeake onely of the former, the act of Gods predeſtination, tranſmitting men to everlaſting happineſſe: and in this reſtrained ſenſe, it differs not at all from election, and we may uſe them as *Synonyma*, termes of the ſame importance: though by ſome affirming that God predeſtinateth them to faith whom he hath choſen, they ſeeme to be diſtinguiſhed as the decrees of the end, and the meanes conducing thereunto; whereof the firſt is Election, intending the end, and then takes place Predeſtination providing the meanes; but this exact diſtinction appeareth not directly in the Scripture.

This Election the word of God propoſeth unto us, as the gracious immutable decree of *Almightie God, whereby, before the foundation of the world, out of his owne good pleaſure, he choſe certaine men, determining to free them from ſinne and miſerie, to beſtow upon them grace and faith, to give them unto Chriſt, to bring them to everlaſting bleſſednеſſe for the praiſe of his glorious grace*: or as it is expreſſed in our Church Articles, *Predeſtination to life is the everlaſting purpoſe of God, whereby before the foundations of the world were laid, he hath conſtantly decreed by his counſell ſecret*

to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ unto everlasting salvation, as vessels made unto honour: wherefore they who are endued with so excellent a benefit of God, be called according to Gods purpose, &c.

Now to avoid prolixitie I will annex onely such annotations, as may cleere the sense, and confirme the truth of the Article, by the Scriptures: and shew briefly how it is overthrowne by the *Arminians* in every particular thereof.

First, the Article consonantly to the Scripture affirmeth, *that it is an eternall decree, made before the foundations of the world were laid*, so that by it we must needs be chosen before we are borne, before we have done either good or evill: the words of the Article are cleere, and so also is the Scripture, *He hath chosen us in him before the foundation of the world:* Ephes. Chap. 1. vers. 4. *The children being not yet borne, before they had done either good or evill, it was said, &c.* Rom. 9. 11. *We are called with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given us in Jesus Christ before the world began:* 2 *Tim.* 1. 9. Now from hence it would undoubtedly follow, that no good thing in us, can be the cause of our election, for every cause must in order præcede its effect, but all things whereof we by any meanes are partakers, in as much as they are ours are temporarie, and so cannot be the cause of that which is eternall: things with that qualification, must have reference to the sole will and good pleasure of God, which inference would breake the necke of the *Arminian* election: wherefore to prevent such a fatall ruine, they deny the principle, *to wit, that election is eternall*: [a] So the *Remonstrants* in their Apologie; [b] *Compleate election regardeth none but him that is dying, for this peremptorie election decreeth the whole accomplishment and consummation of salvation, and therefore requireth in the obiect the finished course of faith and obedience*, saith *Grevinchovius:* which is to make Gods election nothing but an act of his justice, approving our obedience: and such an act as is incident to any weake man, who knowes not what will happen in the next houre that is yet for to come: and is this post-destination, that which is proposed to us in the Scripture, as

a Electio non est ab æterno: Rem. apol.
b Electio alia completa est quæ neminem spectat nisi immicentē: —Electio peremptoria totum salutis complementum et consummationem decernit, ideoque in objecto requirit totam consummatam fidei obedientiam: Grevin. ad Amef. fol. 136. passim. dis.

as the unsearchable fountaine of all Gods love towards us in Christ? [c] *yea*, say they, *We acknowledge no other predestination to be revealed in the Gospel, besides that whereby God decreeth to save them who should persevere in faith*, that is Gods determination concerning their salvation is pendulous, untill he finde by experience, that they will persevere in obedience. But I wonder why, seeing election is confessedly one of the greatest expressions of Gods infinite goodnesse, love, and mercy towards us; if it follow our obedience, we have it not like all other blessings and mercies promised unto us, is it becaus such propositions as these, *beleeve* Peter *and continue in the faith unto the end, and I will choose thee before the foundation of the world, are fitter for the writings of the* Arminians *then the word of God?* neither will we be their rivals in such an election, as [d] *from whence, no fruit, no effect, no consolation, be derived to any mortall man Whilest he lives in this world.*

c Non agnoscimus aliam prædestinationem in evangelio patefactam, quam qua Deus decrevit credentes & qui in eadem fide perseverarent salvos facere: Rem. coll. Hag. fol. 34.

d Electionis fructum aut sensum in hac vita nullum agnosco: Grevin.

Secondly, the Article affirmeth that it is constant, that is, one immutable decree, agreeable also to the Scriptures, teaching but one purpose, but one foreknowledge, one good pleasure, one decree of God, concerning the infallible ordination of his elect unto glory: although of this decree, there may be said to be two acts, one concerning the means, the other concerning the end, but both knit up *in the immutabilitie of Gods Will:* Heb. 6. 17. *The foundation of God, standeth sure: having this seale, God knoweth Who are his:* 2 Tim. 2. 19. *His gifts and calling are Without recalling not to be repented of*, Rom. 11. 29. now what say our *Arminians* to this, why a whole multitude of new notions, and termes have they invented, to obscure the doctrine; Election say they is [e] either Legall, or Evangelicall, generall or particular, complete, or incomplete, revocable or irrevocable, peremptory, or not peremptory, with I know not how many more distinctions of one single eternall act of Almightie God: whereof there is neither *vola nec vestigium*, signe or token in the whole Bible, or any approved Author: and to these quavering divisions they accommodate their doctrine, or rather they purposely invented them to make their errours unintelligible: yet something agreeably thus they dictate; *There* [f] *is a complete election, belonging to none but those that are dying, and there is another incomplete, common to all*

e Episcop. Thef. p. 35. Epist. ad Walach. p. 38. Grevinch. ad Amef. p. 133.

f Electio alia completa est, quæ neminem spectat nisi morientem, alia incompleta, quæ omnibus fidelibus communis est, —ut Salutis bona, sunt incompleta quæ continuantur, fide contirmata, & abnegata revocantur, sic electio est incompleta in hac vita, non peremptoria, revocabilis. Grev. ad Amef.

that beleeve, as the good things of salvation are incomplete which are continued whilest faith is continued, and revoked when that is denied, so election is complete in this life, and revocable: againe, there are say they in their confession, [g] *three orders of beleevers, and repenters in the Scripture, whereof some are beginners, others having continued for a time, and some perseverants, the two first orders are chosen,* were *truly, but not* absolute prorsus, *absolutely, but only for a time, so long as they will remaine as they are, the third are chosen finally and peremptorily; for this act of God is either continued or interrupted according as we fulfill the condition:* but whence learned the *Arminians* this doctrine? not one word of it from the word of truth, no mention there of any such desultory election, no speech of faith, but such as is consequent to the one eternall irrevocable decree of predestination: *they beleeved who were ordained to eternall life*, Acts 13. 48. no distinction of men halfe and wholly elected, where it is affirmed that it is impossible *the elect should be seduced*, Matth. 24. 24. that none shall *snatch Christs sheep out of his fathers hand*, Joh. 11. 28, 29. what would they have more? *Gods purpose of election is sealed up*, 2 Tim. 2. 19. and therefore cannot be revoked: *it must stand firme*, Rom. 9. 11. in spight of all opposition: neither will reason allow us to thinke any immanent act of God, to be incomplete or revocable, because of the neere alliance it hath with his very nature: but reason, Scripture, God himselfe, all must give place to any absurdities if they stand in the *Arminian* way, bringing in their Idoll with shouts, and preparing his throne, by claiming the cause of their predestination to be in themselves.

[g] Tres sunt ordines credentium & resipiscentium in Scripturis, novitii, credentes aliquandiu, perseverantes, duo priores ordines credentium eliguntur vere quidé, at non prorsus absolute, nec nisi ad tempus puta quamdiu & quatenus tales sunt, &c. Rem. confess. cap. 18. sect. 6, 7.

Thirdly, the Article is cleere, that the object of this predestion, is some particular men chosen out of mankinde, that is, it is such an act of God, as concerneth some men in particular: taking them as it were aside from the middest of their brethren, and designing them for some speciall end and purpose, the Scripture also aboundeth in asserting this veritie, calling them that are so chosen, *a few:* Mat. 20. 16. which must needs denote some certaine persons; *and the residue according to election*, Rom. 11. 5. those *whom God knows to be his*, 2 Tim. 2. 19. *Men ordained to eternall life*, Acts 13. 48. *to* Rom. 8. 39. those that are *Written in the Lambes*

Lambes booke of life, Revel. 21. 27. all which and divers others clearely prove, that the number of the elect is certaine, not only *materially* as they say, that there are so many, but *formally* also, that these particular persons and no other are they, which cannot be altered: nay the very nature of the thing it selfe doth so demonstratively evince it, that I wonder it can possibly be conceived, under any other notion: to apprehend *an election of men, not circumscribed with the circumstance of particular persons*, is such a conceited *Platonicall* abstraction, as it seemes strange that any one dares professe to understand: that there should be *a predestination and none predestinated, an election and none elected, a choise amongst many yet none left or taken, a decree to save men*, and yet thereby *salvation destinated to no one man*, either *re aut spe*, indeed or in expectation, in a word that there should be *a purpose of God to bring men unto glory*, standing inviolable though never any one *attained the proposed end*, is such a riddle as no *Oedipus* can unfold: now such an election, such a predestination have the *Arminians* substituted, in the place of Gods everlasting decree: *we* [h] *deny say they that Gods election, extendeth it selfe to any singular persons, as singular persons:* that is, that any particular persons, as *Peter: Paul, John*, are by it elected: no? how then? [i] *Why God hath appointed without difference, to dispense the means of faith, and as he seeth these persons to beleeve, or not to beleeve, by the use of those means, so at length he determineth of them:* as saith *Corvinus:* well then; God chooseth no particular man to salvation, but whom he seeth beleeving by his own power, with the helpe only of such means as are affoorded unto others, who never beleeve, and as he maketh himselfe, thus differ from them, by a good use of his own abilities, so also he may be reduced againe into the same predicament, and then his election which respecteth not him in his person, but only his qualification, quite vanisheth: but is this Gods decree of election? yes say they; and [k] *make a dolefull complaint, that any other doctrine should be taught in the Church, it is obtruded (say the true born sons of* Arminius) *on the Church as a most holy doctrine, that God by an absolute immutable decree, from all eternitie, out of his own good pleasure, hath chosen certaine persons, and those but a few in comparison, without any respect had to their faith and obedience; and predestinated them to everlasting*

Aquinas.

[h] Nos negamus Dei electionem ad salutem extendere sese ad singulares personas, qua singulares personas: Rem. Coll. Hag. fol. 76.

[i] Deus statuit indiscriminatim media ad fidem administrare, & prout has, vel illas personas, iisdem mediis credituras vel non credituras videt, ita tandem de illis statuit, Corvi. ad Tilen. 76.

[k] Ecclesiæ tanquam Sacrosanctæ doctrina obtruditur Deum absolutissimo & immutabili decreto ab omni retro æternitate, pro puro suo beneplacito, singulares quosdam homines, eosque, quoad cæteros, pauciissimos, citra ullius obedientiæ aut fidei in Christum intuitu prædestinasse ad vitam: Præfat. lib. Armin. ad Perk.

everlaſting life: but what ſo great exception is this doctrine lyable unto; what wickednesſe doth it include, that it ſhould not be accounted moſt holy? nay, is not only the matter, but the very tearmes of it contained in the Scripture: doth not it ſay the elect are few, and they choſen before the foundation of the world; without any reſpect to their obedience or any thing that they had done: out of Gods meere gracious good pleaſure, that his free purpoſe according to election might ſtand; even becauſe ſo it pleaſed him: and this that they might be holy, beleeve, and be ſanctified, that they might come unto Chriſt and by him be preſerved into everlaſting life; yea, this is that which gals them, *no ſuch will can be aſcribed unto God whereby he ſo willeth any one to be ſaved, as that thence their ſalvation ſhould be ſure and infallible, ſaith the father of thoſe children.*

l Nulla Deo tribui poteſt voluntas, qua ita velit hominem ullum ſalvari, ut ſalus in de illis conſtet certo & infallibiliter, Arm. Antiperk. fol 583.

Well then let m St. *Auſtine* his definition be quite rejected, that *predeſtination is a preparation of ſuch benefits, whereby ſome are moſt certainly freed and delivered from ſinne*, and brought to glory: and that alſo of Saint *Paul*, that (by reaſon of this) nothing can ſeparate us from the love of God, that is in Chriſt: what is this election in your judgement? n *Nothing but a decree whereby God hath appointed to ſave them that beleeve in Chriſt:* ſaith *Corvinus*, be they who they will: or a generall purpoſe of God, whereby he hath ordained faith in Chriſt, to be the means of ſalvation: yea, but this belongs to *Iudas*, as well as to *Peter*, this decree carrieth an equall aſpect to thoſe that are damned, as to thoſe that are ſaved, ſalvation under the condition of faith in Chriſt, was alſo propoſed to them, but was *Iudas* and all his company elected? how came they then to be ſeduced and periſh? that any of Gods elect goe to hell, is as yet a ſtrange aſſertion in Chriſtianity; notwithſtanding this decree, none may beleeve, or all that doe may fall away, and ſo none at all be ſaved, which is a ſtrange kinde of predeſtination: or all may beleeve, continue in faith, and be ſaved: which were a more ſtrange kinde of election.

m Predeſtinatio eſt præparatio beneficiorum quibus certiſſime liberantur quicunque liberantur, Aug. de bono per. ſen. cap. 14.

n Decretum electionis nihil aliud eſt quam decretum quo Deus conſtituit credentes in Chriſto juſtificare, & ſalvare, Corvin. ad Tilen. fol. 13.

We poore ſouls thought hitherto, that we might have beleeved according unto Scripture, that ſome by this purpoſe were in a peculiar manner *made the Fathers, (thine they were)* and by him *given*

given unto Chriſt, that he might *bring them unto glory*, and that theſe men were ſo certaine and unchangeable a number, that not only God knoweth them as being his, but alſo, that Chriſt *calleth them all by name:* Ioh. 10. 3. and looketh, that none taketh them out of his hand: we never imagined before, that Chriſt hath been the Mediatour of an uncertaine Covenant, becauſe there are no certaine perſons covenanted withall, but ſuch as may or may not fulfill the condition: we alway thought, that ſome had been ſeparated before by Gods purpoſe from the reſt of the periſhing world, that Chriſt might lay down his life for his friends, for his theepe, for them that were given him of his Father: but now it ſhould ſeeme he was ordained to be a King, when it was altogether uncertaine whether he ſhould ever have any ſubjects, to be a head without a body, or to ſuch a Church whoſe collection and continuance depends wholly and ſolely on the will of men.

Theſe are doctrines that I beleeve ſearchers of the Scripture, had ſcarſe ever been acquainted withall, had they not lighted on ſuch Expoſitors, as teach, o *that the only cauſe why God loveth, (or chooſeth) any perſon, is, becauſe the honeſty, faith and pietie, wherewith, according to Gods command and his own dutie, he is endued, are acceptable to God:* which though we grant it true of Gods conſequent, or approving love; yet ſurely there is a divine love, wherewith he looks upon us otherwiſe, when he gives us unto Chriſt: elſe, either our giving unto Chriſt is not out of love, or, we are pious, juſt, and faithfull, before we come unto him, that is, we have no need of him at all: againſt either way, though we may blot theſe teſtimonies out of our hearts, yet they will ſtand ſtill recorded in holy Scripture, *viz.* that God ſo loved us when we were his enemies, *Rom.* 5. 8. ſinners, *verſ.* 10. of no ſtrength, that he ſent his only begotten Sonne to die, that we ſhould not periſh but have life everlaſting, *Ioh.* 3. 16. but of this enough.

o Ratio dilectionis perſonæ eſt, quod probitas, fides, vel pietas, qua ex officio ſuo & præſcripto Dei iſta perſona prædita eſt, Deo grata ſit. Rem. Apol. pag. 13.

Fourthly, Another thing that the Article aſſerteth according to the Scripture is, *that there is no other cauſe of our election*, but Gods *own counſell*, it recounteth no motives in us, nothing impelling the will of God, to chooſe ſome out of mankinde, rejecting others, but his own decree that is his abſolute will and good pleaſure,

ſure, ſo that as there is no cauſe, in any thing without himſelfe, why he would create the world or elect any at all, for he doth all theſe things for himſelfe for the praiſe of his own glory, ſo there is no cauſe in ſingular elected perſons, why God ſhould chooſe them, rather then others; he looked upon all mankinde in the ſame condition, veſted with the ſame qualifications, or rather without any at all, for it *is the children not yet borne, before they do either good or evill, that are choſen or reiected*, his free grace embracing the one, and paſſing over the other, yet here we muſt obſerve, that although God freely without any deſert of theirs chooſeth ſome men to be partakers, both of the end and the means, yet he beſtoweth faith or the means, on none, but for the merit of Chriſt: neither doe any attaine the end or ſalvation, but by their own faith through that righteouſneſſe of his: the free grace of God notwithſtanding chooſing *Iacob*, when *Eſau* is rejected, the only antecedent cauſe of any difference, betweene the elect and reprobates, remaineth firme and unſhaken: and ſurely unleſſe men were reſolved to truſt wholly to their own bottomes, to take nothing *gratis* at the hands of God, they would not endeavour to rob him of his glory: of having mercy on whom he will have mercy, of loving us without our deſert, before the world began: if we muſt claime an intereſt in obtaining the *temporall acts* of his favour, by our own indeavours; yet oh, let us grant him the glory of being good unto us, only for his own ſake, when we were in his hand as the clay in the hand of the potter: what made this piece of clay, fit for comely ſervice and not a veſſell wherein there is no pleaſure, but the power, and will of the framer? it is enough, yea, too much for them to repine and ſay, why haſt thou made us thus, who are veſſels fitted for wrath? let not them who are prepared for honour, exalt themſelves againſt him, and ſacrifice to their own nets, as the ſole providers of their glory: but ſo it is? humane vileneſſe will ſtill be declaring it ſelfe, by claiming a worth no way due unto it: of a furtherance of which claim, if the *Arminians* be not guiltie, let the following declaration of their opinions in this particular determine.

p Rotunde fatemur, fidem in conſideratione Dei in eligendo ad ſalutem antecedere, et non tanquam fructum electionis ſequi Rem. Hag. coll. p. 35.

We p *confeſſe ſay they, roundly, that faith in the conſideration of God chooſing us unto ſalvation, doth precede, and not follow as a fruit*

fruit of election, ſo that whereas Chriſtians have hitherto beleeved, that God beſtoweth faith, on them that are choſen, it ſeemes now it is no ſuch matter, but that thoſe whom God findeth to beleeve, upon the ſtocke of their own abilities, he afterwards chooſeth. Neither is faith in their judgement, only required as a neceſſary condition in him that is to be choſen, but as a cauſe moving the will of God to elect him that hath it, q *as the will of the Iudge is moved to beſtow a reward on him, Who according to the law hath deſerved it*; as *Grevinchovius* ſpeaks, which words of his, indeed *Corvinus* ſtrives to temper, but all in vaine, though he wreſt them contrary to the intention of the Author: for with him agree all his fellows: r *the one, only, abſolute cauſe of election, is not the will of God, but the reſpect of our obedience*, ſaith *Epiſcopius*: At firſt they required nothing but faith, and that as a condition, not as a cauſe, then perſeverance in faith, which at length they began to call obedience; comprehending all our dutie to the precepts of Chriſt: for the cauſe ſay they of this love to any perſon, *is the righteouſneſſe faith and pietie wherewith he is endued*, which being all the good works of a Chriſtian, they in effect affirme a man to be choſen for them: that our good works are the cauſe of election, which whither it were ever ſo groſſely taught, either by Pelagians or Papiſts I ſomething doubt.

q Grevin. ad Ameſ. p. 24. Cor. ad Molin. p. 260.

r Electionis & reprobationis, cauſa unica vera & abſoluta non eſt Dei voluntas ſed reſpectus obedientiæ & inobedientiæ: Epiſc. diſput. 8.

f Cum peccatum ponо cauſam meritoriam reprobationis ne exiſtimato è contra me ponere, juſtitiam cauſam meritoriam electionis. Armin. Anteperk Rem. Apol. p. 73.

And here obſerve, that this doth not thwart my former aſſertion, where I ſhewed, that they deny the election of any particular perſons, which here they ſeeme to grant upon a fore-ſight of their faith, and good workes: for there is not any one perſon, as ſuch a perſon, notwithſtanding all this, that in their judgement is in this life elected: but onely as he is conſidered with thoſe qualifications, of which he may at any time diveſt himſelfe, and ſo become againe to be no more elected then *Iudas*.

The ſumme of their Doctrine in this particular, is laid by one of ours in a Tract intituled *Gods love to mankinde, &c.* a Booke full of palpable ignorance, groſſe ſophiſtrie, and abominable blaſphemie, whoſe Authour ſeemes to have propoſed nothing unto himſelfe, but to rake all the dunghils of a few the moſt invective *Arminians*, and to collect the moſt filthy ſcumme and pollution

of their railings to cast upon the truth of God, and under I know not what selfe-coyned pretences, belch out odious blasphemies against his holy name.

The summe, saith he, of all these speeches (he cited to his purpose) is, [t] *That there is no decree of saving men, but what is built on Gods fore-knowledge of the good actions of men:* No decree? no not that whereby God determineth to give some unto Christ, to ingraft them in him by faith, and bring them by him unto glory: which giveth light to that place of [u] *Arminius*, where he affirmeth, *That God loveth none precisely to eternall life, but considered as iust either With Legall or Evangelicall righteousnesse.* Now to love one to eternall life, is to destinate one to obtaine eternall life by Christ: and so it is co-incident with the former assertion that our election or choosing unto grace and glory is upon the fore-sight of our good workes: which containes a doctrine so contradictorie to the words, and meaning of the Apostle, *Rom.9.* 11. condemned in so many Councels, suppressed by so many Edicts and Decrees of Emperours and Governours: opposed as a pestilent heresie, ever since it was first hatched, by so many Orthodoxe Fathers and learned Schoole men: so directly contrary to the Doctrine of this Church, so injurious to the grace and supreame power of Almightie God: that I much wonder, any one in this light of the Gospel, and flourishing time of learning, should be so boldly ignorant or impudent, as to broach it amongst Christians: to prove this to be a heresie, exploded by all Orthodoxe, and Catholique antiquitie, were to light a candle in the Sunne: for it cannot but be knowne, to all and every one, who ever heard or read any thing of the state of Christs Church, after the rising of the *Pelagian* tumults.

To accumulate testimonies of the Ancient is quite beside my purpose: I will onely adde the confession of [w] *Bellarmine*, a man otherwise not over-well affected to truth: *Predestination* saith he, *from the fore-sight of workes, cannot be maintained, unlesse we should suppose something in the righteous man, which should make him differ from the wicked that he doth not receive from God: which truly all the Fathers with unanimous consent doe reiect:* but we have

t Gods Love, pag. 6.

u Deum nullam creaturam præcise ad vitam æternam amare, nisi consideratâ ut justam sive justitia legali sive evangelica, Armin. artic. perpend. fol. 21.

Vid. Prosp. ad excep. Gen. ad dub. 8. 9. vid. Car. de ingratis, c. 2. 3.

w Non potest defendi prædestinatio ex operibus præviſis nisi aliquid boni ponatur in homine justo, quo discernatur ab impio, quod non sit illi a Deo, quod sane patres omnes summa consensione rejiciunt, Bellar. de grat. & lib. Arbit. cap. 14.

have a more sure testimonie to which we will take heed, even the holy Scripture pleading strongly for Gods free and undeserved grace.

First, our Saviour Christ, *Matth.* 11. 26. declaring how God revealeth the Gospel unto some, which is hidden from others: a speciall fruit of election: resteth in his will and good pleasure as the onely cause thereof: *even so O Father, for so it seemed good in thy sight:* so comforting his little flock, *Luk.* 12. 32. *he bids them feare not, for it is your Fathers good pleasure to give you the kingdome:* his good pleasure is the onely cause why his kingdome is prepared for you, rather then others: but is there no other reason of this discrimination? No; he doth it all, *that his purpose according to election might stand firme*, Rom. 9. 11. For we are predestinated according to the purpose of him, who worketh *all things after the counsell of his owne will*, Ephes. 1. 11. But did not this counsell of God direct him to choose us rather then others? because we had something to commend us more then they? No; *The Lord did not set his love upon you, nor choose you because you were more in number then any people, but because the Lord loved you:* Deut. 7. 7, 8. He hath mercy, on whom he will have mercy, *yea, before the children were borne and had done either good or evill, that the purpose of God according to election might stand, not of Workes, but of him that calleth it Was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated:* Rom. 9. 11, 12. In briefe, where ever there is any mention of election or predestination, it is still accompanied with the purpose, love, or will, of God; his fore-knowledge, whereby he knoweth them that are his, his free power and supreame dominion over all things: of our faith, obedience or any thing importing so much, not one syllable, no mention, unlesse it be as the fruit and effect thereof: it is the sole act of his free grace and good pleasure, that *he might make knowne the riches of his glory towards the vessels of mercy:* Rom. 9. 23. for this onely end hath he saved us and called us *with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given in Iesus Christ before the world began*, 2 Tim. 1. 9. Even our calling is free and undeserved, be-

cauſe flowing from that moſt *free grace of election*, *whereof* we are partakers before we are: it were needleſſe to heape up more teſtimonies, in a thing ſo cleere and evident: when God and man ſtand in competition, who ſhall be accounted the cauſe of an eternall good, we may be ſure the Scripture will paſſe the verdict on the part of the moſt high: and the ſentence in this caſe may be derived from thence by theſe following reaſons.

Firſt, If finall perſeverance in faith and obedience, be the cauſe of, or a condition required unto election, then none can be ſaid in this life to be elected: for no man is a finall *perſeverer* untill he be dead, untill he hath finiſhed his courſe and conſummated the faith: but certaine it is that it is ſpoken of ſome in the Scripture, that they are even in this life elected: *few are choſen*, Mat. 20. 16. *for the elects ſake thoſe dayes ſhall be ſhortned*, Matth. 24. *and ſhall ſeduce if it were poſſible the very elect*, verſ. 24. where it is evident, that election is required to make one perſevere in the faith: but no where is perſeverance in the faith required, to election: yea and *Peter* gives us all a command, that we ſhould give all diligence, *to get an aſſurance of our election even in this life*, 2 Pet. 1. 10. and therefore ſurely it cannot be a decree preſuppoſing conſummated faith and obedience.

Secondly, conſider two things of our eſtate, before the firſt temporall act of Gods free grace, (for grace is no grace if it be not free) which is the firſt effect of our predeſtination, comprehendeth us: *Were we better then others, no in no Wiſe? both IeWes and Gentiles, Were all under ſinne*, Rom. 3. 9. *there is no difference for we have all ſinned and come ſhort of the glory of God*, verſ. 23. *being all dead in treſpaſſes and ſinnes*, Epheſ. 2. 1. *Being by nature children of wrath as well as others*, verſ. 3. *a farre off untill we are made nigh by the blood of Chriſt*, verſ. 12. *We were enemies againſt God*, Rom. 5. 10. Titus. 3. 3. and looke what deſert there is in us with theſe qualifications, when our vocation the firſt effect of our predeſtination, as Saint *Paul* ſheweth, *Rom.* 8. 30. and as I ſhall prove hereafter, ſeparateth us from the world of unbeleevers, ſo much there is in reſpect of predeſtination it ſelfe; ſo that if

if we have any way deſerved it, it is by being ſinners, enemies, children of wrath, and dead in treſpaſſes: theſe are our events, this is the glory whereof we ought to be aſhamed.

But ſecondly, when they are in the ſame ſtate of actuall alienation from God, yet then in reſpect of his purpoſe to ſave them by Chriſt: ſome are ſaid to be his; *thine they were and thou gaveſt them unto me*, Iohn 17. 6. they were his before they came unto Chriſt by faith; the ſheepe of Chriſt before they are called, *for he calleth his ſheepe by name*, Iohn 10. 30. before they come into the flocke or congregation: *for other ſheepe*, ſaith he, *I have Which are not of this fold: Which muſt alſo be gathered*, Ioh. 10. 16. to be beloved of God before they love him, *herein is love, not that We loved God, but that he loved us*: 1 Ioh. 4. 10. Now all this muſt be with reference to Gods purpoſe of bringing them unto Chriſt, and by him unto glory: which we ſee goeth before all their faith and obedience.

Thirdly, Election is an eternall act of Gods will, *he hath choſen us before the foundation of the world*, Epheſ. 1. 4. conſummated antecedently to all dutie of ours, *Rom.* 9. 11. now every cauſe muſt in order of nature, præcede its effect; nothing hath an activitie in cauſing, before it hath a being: operation, in every kinde is a ſecond act, flowing from the eſſence of a thing, which is the firſt: but all our graces and workes, our faith, obedience, pietie and charitie, are all temporall, of yeſterday, the ſame ſtanding with our ſelves, and no longer, and therefore cannot be the cauſe of, no nor ſo much as a condition neceſſarily required for the accompliſhment of an eternall act of God; irrevocably eſtabliſhed before we are.

Fourthly: If Predeſtination be for faith foreſeene. theſe three things, with divers ſuch abſurdities will neceſſarily follow: firſt, that election is not of him that calleth, as the Apoſtle ſpeakes, *Rom.* 9. 11. that is of the good pleaſure of God, who calleth us with an holy calling, but of him that is called: for depending on faith it muſt be his whoſe faith is, that doth beleeve: ſecondly, God cannot have mercy on whom he will have mercy, for the very

very purpoſe of it is thus tied to the qualities of faith and obedience, ſo that he muſt have mercy only on beleevers, antecedently to his decree, which thirdly, hinders him from being an abſolute free agent, and doing of what he will with his owne: of having ſuch a power over us, as the Potter hath over his Clay, for he findes us of different matter, one clay, another gold, when he comes to appoint us to different uſes and ends.

Fifthly, God ſees no faith, no obedience, perſeverance; nothing but ſinne and wickedneſſe in any man, but what himſelfe intendeth graciouſly and freely to beſtow upon them, for *faith is not of our ſelves, it is the gift of God, it is the Worke of God that We doe beleeve*, Iohn 6. 29. *he bleſſeth us with all ſpirituall bleſſings in Chriſt*, Epheſ. 1. Now all theſe gifts and graces, God beſtoweth onely upon thoſe whom he hath antecedently ordained to everlaſting life: *For the election obtained it and the reſt, were blinded*, Rom. 11. 7. *God added to his Church daily thoſe that ſhould be ſaved*, *Acts* 2. 47. therefore ſurely God chooſeth us not, becauſe he foreſeeth thoſe things in us, ſeeing he beſtoweth thoſe graces because he hath choſen us: [x] *Wherefore* ſaith *Auſtine, doth Chriſt ſay, you have not choſen me, but I have choſen you, but becauſe they did not chuſe him that he ſhould chuſe them: but he choſe them that they might chuſe him.* We chooſe Chriſt by faith, God chooſeth us by his decree of election, the queſtion is whether we chooſe him, becauſe he hath choſen us, or he chooſeth us, becauſe we have choſen him, and ſo indeed chooſe our ſelves: we affirme the former, and that becauſe our choyce of him, is a gift he himſelfe beſtoweth onely on them whom he hath choſen.

[x] Non ob aliud dicit non vos me eligiſtis ſed ego vos elegi niſi quia non elegerunt eum ut eligeret eos, ſed ut eligerent eum elegit eos: Aug. de bono perſe. cap. 16.

Sixthly, and principally, the effects of election infallibly following it, cannot be the cauſes of election, certainly præceding it: this is evident, for nothing can be the cauſe, and the effect, of the ſame thing; before and after it ſelfe: but all our faith, our obedience, repentance, good workes, are the effects of election flowing from it, as their proper fountaine, erected on it, as the foundation of this ſpirituall building: and for this the Article of our Church is evident and cleere; *Thoſe*, ſaith it, *that are indued with this excellent benefit of God, are called according to Gods purpoſe,*

poſe, are juſtified freely, are made the ſonnes of God by adoption, they be made like the image of Chriſt, they walke religiouſly in good Workes, &c. Where firſt they are ſaid to be partakers of this benefit of election, and then by vertue thereof, to be entitled to the fruition of all thoſe graces: Secondly, it ſaith, *thoſe Who are endued With this benefit, enioy thoſe bleſſings*; intimating that election, is the rule whereby God proceedeth in beſtowing thoſe graces; reſtraining the objects of the temporall acts of Gods ſpeciall favour, to them onely whom his eternall decree doth embrace; both theſe indeed are denied by the *Arminians*, which maketh a further diſcovery of their *Heterodoxies* in this particular. [y] *You ſay*, ſaith *Arminius* to *Perkins, that election is the rule of giving, or not giving of faith, and therefore election is not of the faithfull, but faith of the elect: but by your leave this I muſt deny*: but yet what ever it is the ſophiſticall heretique here denies, either antecedent or concluſion, he fals foule on the word of God: *they beleeved*, ſaith the holy Ghoſt, *who Were ordained to eternall life*, Act. 13. 48. *And the Lord added daily to his Church ſuch as ſhould be ſaved*, Act. 2. 47. from both which places it is evident, that God beſtoweth faith onely on them whom he hath præordained to eternall life: but moſt cleerely, *Rom.* 8. 29, 30. *for Whom he did fore-know, he alſo predeſtinated to be conformed to the Image of his Sonne, moreover, whom he did predeſtinate, them alſo he called, and whom he called, them he alſo juſtified, and whom he juſtified, them alſo glorified*, Saint *Auſtin* interpreted this place, by adding in every linke of the chaine, *onely thoſe*, how ever the words directly import a precedency of predeſtination, before the beſtowing of other graces: and alſo a reſtraint of thoſe graces, to them onely, that are ſo predeſtinate: Now the inference from this, is, not onely for the forme Logicall, but for the matter alſo, it containeth the very words of Scripture, *faith is of Gods elect*; *Titus* 1. 1.

[y] Dicis electionem divinam eſſe regulam fidei dandæ vel non dandæ: ergo electio non eſt fidelium ſed fides electorum: ſed ſiccat mihi tua bona venia hoc negavi. Armin. Antip. fol. 222.

For the other part of the propoſition, that faith and obedience are the fruits of election, they cannot be more peremptory in its denyall, then the Scripture is plentifull in its confirmation: *He hath choſen us in Chriſt, that we ſhould be holy*, Epheſ. 1. 4. not becauſe we were holy, but that we ſhould be ſo: holineſſe where-

of faith is the root, and obedience the body, is that whereunto, and not for which we are elected: the end, and the meritorious cauſe, of any one act cannot be the ſame, they have divers reſpects, and require repugnant conditions: againe we are predeſtinated unto the adoption of children by Ieſus Chriſt: *verſ.* 5. adoption is that whereby we are aſſumed into the family of God, when before we are forreigners, aliens, ſtrangers, a far off, which we ſee is a fruit of our predeſtination, though it be the very entrance, into that eſtate, wherein we begin firſt to pleaſe God in the leaſt meaſure: of the ſame nature, are all thoſe places of holy writ which ſpeake of Gods *giving ſome unto Chriſt, of Chriſts ſheepe hearing his voyce, and of others not hearing, becauſe they are not of his ſheepe:* all which, and divers other invincible reaſons I willingly omit: with ſundry other falſe aſſertions, and hereticall poſitions, of the *Arminians* about this fundamentall Article, of our Religion, concluding this Chapter with the following ſcheme.

S. S.	*Lib. Arbit.*
Whom he did foreknow he alſo did predeſtinate to be conformed to the image of his Sonne, that he might be the firſt borne among many brethren: moreover whom he did predeſtinate, them he alſo called, and whom he called, them he alſo iuſtified, and whom he iuſtified, them he alſo glorified; ſo that nothing ſhall be able to ſeparate us from the love of God in Chriſt, Rom. 8. 29, 30. --39.	*No ſuch will can be aſcribed unto God, whereby he ſo would have any to be ſaved, that from thence his ſalvation ſhould bee ſure and infallible,* Arminius.
He hath choſen us in him before the foundation of the world, that we ſhould be holy, Epheſ. 1. 4.	*I acknowledge no ſenſe no perception of any ſuch election in this life:* Grevinch.
Not for the workes that we	*We deny that Gods election unto ſalvation extendeth it ſelfe to ſingular perſons:* Remonſt. Coll. Hag.
	As we are iuſtified by faith, ſo we are not elected but by faith: Grevinch.
	We profeſſe roundly that faith is conſidered by God as a condition

have done, but according to his owne purpoſe and grace which was given us in Ieſus Chriſt before the world began, 2 Tim. 1. 9.	*on preceding election, and not following as a fruit thereof:* Rem. Coll. Hag.
For the children being not yet borne, before they had done either good or evill, that the purpoſe of God which is according to election might ſtand, not of works but of him that calleth, &c. Rom. 9. 11.	*The ſole and onely cauſe of election is not the will of God, but the reſpect of our obedience:* Epiſcopius.
Whatſoever the Father giveth that cometh unto me, Ioh. 11.	*For the cauſe of this love to any perſon, is the goodneſſe, faith and piety, wherewith according to Gods command and his owne dutie he is endued, is pleaſing to God:* Rem. Apol.
Many are called, but few are choſen, Matth. 22. 14.	*God hath determined to grant the meanes of ſalvation unto all without difference, and according as he fore-ſeeth men will uſe thoſe meanes ſo he determineth of them:* Corvin.
Feare not little flock, it is your Fathers pleaſure to give you the kingdome, Luk. 12. 32.	*The ſumme of their doctrine is: God hath appointed the obedience of faith to be the meanes of ſalvation, if men fulfill this condition he determineth to ſave them which is their election, but if after they have entred the way of godlines, they fall frō it they looſe alſo their predeſtination, if they will returne againe they are choſen anew, and if they can hold out to the end, then, and for that continuance they are peremptorily elected, or poſtdeſtinated, after they are ſaved: now whether theſe poſitions may be gathered from thoſe places of Scripture which deliver this doctrine, let any man iudge.*
What haſt thou that thou haſt not received, 1 Cor. 4. 7.	
Are we better then they? no in no wiſe, Rom. 3. 9.	
But we are predeſtinated to the adoption of children by Ieſus Chriſt according to the good pleaſure of his will, Epheſ. 1. 5. Iohn 6. 37. --- 39. Iohn 10. 3. Chap. 13. 18. and 17. 6. Act. 13. 48. Titus 1. 1. 2 Tim. 2. 19. James 1. 17, &c.	

CHAP. VII.

Of Originall ſinne, and the corruption of nature.

Joſeph. Antiq. Judæ. lib. 15. cap. 14.

HErod the great imparting his counſell of rebuilding the Temple unto the Iewes, they much feared, he would never be able to accompliſh his intention; but like an unwiſe builder having demoliſhed the old, before he had ſate downe and caſt up his account, whether he were able to erect a new, they ſhould (by his project) be deprived of a Temple: wherefore to ſatisfie their jealouſies, he reſolved as he tooke downe any part of the other, preſently to erect a portion of the new in the place thereof. Right ſo the *Arminians*, determining to demoliſh the building of divine providence, grace, and favour, by which men have hitherto aſcended into heaven, and fearing leſt we ſhould be troubled, finding our ſelves on a ſudden deprived of that wherein we repoſed our confidence for happineſſe, they have by degrees erected a Babyloniſh Tower in the roome thereof, whoſe top they would perſwade us ſhall reach unto heaven: Firſt therefore the foundation ſtones they bring forth, crying haile, haile, unto them, and pitch them on the ſandy rotten ground, of our owne natures. Now becauſe heretofore, ſome wiſe maſter-builders, had diſcovered this ground, to be very unfit to be the *baſis* of ſuch a lofty erection, by reaſon of a corrupt iſſue of blood and filth, ariſing in the middeſt thereof, and over-ſpreading the whole platforme: to incourage men to an aſſociation in this deſperate attempt, they proclaime to all, that there is no ſuch evill fountaine in the plaine which they have choſen, for the foundation of their proud building, ſetting up it ſelfe againſt the knowledge of God in plaine termes, having rejected the providence of God, from being the Originall of that goodneſſe of entity which is in our actions, and his predeſtination, from being the cauſe of that morall and ſpirituall goodneſſe wherewith any of them are cloathed, they endeavour to draw the praiſe of both, to the rectitude of their nature, and the ſtrength of their owne endeavours: but this attempt in the

latter caſe, being thought to be altogether vaine, becauſe of the diſabilitie and corruption of nature, by reaſon of originall ſinne propagated unto us all by our firſt Parents, whereby it is become wholly voyd of integritie and holineſſe, and we all become wiſe and able to doe evill, but to doe good have no power, no underſtanding; therefore they utterly reject this imputation of an inherent originall guilt, and demerit of puniſhment, as an enemie to our upright and well deſerving condition: and *Oh, that they were as able, to root it out of the hearts of all men, that it ſhould never more be there, as they have been to perſwade the heads of divers that it was never there at all.*

If any would know, how conſiderable this Article concerning Originall ſinne, hath ever been accounted in the Church of Chriſt, let him but conſult the writings of Saint *Auguſtine*, *Proſper*, *Hilary*, *Fulgentius*, any of thoſe learned Fathers, whom God ſtirred up to reſiſt, and enabled to overcome, the ſpreading *Pelagian* hereſie, or looke on thoſe many Counſels edicts decrees of Emperours, wherein that heretical doctrine, of denying this originall corruption, is condemned, curſed, and exploded; now amongſt thoſe many motives they had to proceed ſo ſeverely againſt this hereſie one eſpecially inculcated deſerves our conſideration: *viz.*

That it overthrew the neceſſitie of Chriſts coming into the world to redeeme mankinde: it is ſinne onely that makes a Saviour neceſſary, and ſhall Chriſtians tollerate ſuch an errour, as by direct conſequence, inferres the coming of Jeſus Chriſt into the world to be needleſſe, my purpoſe for the preſent, is not to alleadge any teſtimonies of this kinde, but holding my ſelfe cloſe to my firſt intention, to ſhew how farre in this Article as well as others, the *Arminians* have Apoſtated, from the pure doctrine of the word of God, the conſent of Orthodox Divines, and the Confeſſion of this Church of England.

In the ninth Article of our Church, which is concerning originall ſinne, I obſerve eſpecially foure things: Firſt, that it is an inherent evill, the fault and corruption of the nature of every man

man: Secondly, that it is a thing not ſubject, or conformable to the Law of God: but hath in it ſelfe, even after Baptiſme, the nature of ſinne: Thirdly, that by it, we are averſe from God and inclined to all manner of evill: Fourthly, that it deſerveth Gods wrath and damnation, all which are frequently, and evidently taught in the word of God, and every one denyed by the *Arminians*, as it may appeare by theſe inſtances, in ſomeof them.

First, *That it is an inherent ſinne and pollution of nature, having a proper guilt of its owne, making us reſponſable to the wrath of God:* and not a bare imputation of anothers fault, to us his poſteritie, which becauſe it would reflect upon us all with a charge of a native imbecillitie and inſufficiency to good, is by theſe ſelf-idolizers, quite exploded.

a Infantes ſunt ſimplices, & ſtantes in eodem ſtatu in quo Adamus fuit ante lapſum: Venat. Theol. tr. & me. fol. 2.
b Nec refert an infantes iſti, ſint fidelium an ethnicorum liberi infantium enim qua infantium eadem eſt innocentia: Rem. Apol. fol. 87.
c Malum culpæ non eſt, quia naſci plane eſt involuntarium, &c. ibid. fol. 84.

[a] *Infants are ſimply in that eſtate, in which* Adam *was, before his fall,* ſaith Venator: [b] *Neither is it all conſiderable, whether they be the children of beleevers, or of heathens and infidels: for infants, as infants have all the ſame innocency, ſay they,* joyntly in their Apologie: nay more plainly, [c] *it can be no fault where with we are born:* in which laſt expreſſion, theſe bold innovators, with one daſh of their pens, have quite overthrowne a ſacred verity, an Apoſtolike Catholike fundamentall Article, of Chriſtian Religion: but truly to me, there are no ſtronger Arguments of the ſinfull corruption of our nature, then to ſee, ſuch nefarious iſſues of unſanctified hearts: let us looke then to the word of God confounding this Babyloniſh deſigne.

First, That the nature of man, which at firſt was created pure and holy, after the image of God, endowed with ſuch a rectitude and righteouſneſſe, as was neceſſary and due unto it, to bring it unto that ſupernaturall end to which it was ordained, is now altogether corrupted and become abominable, ſinfull and averſe from goodneſſe, and that this corruption or concupiſcence is originally inherent in us, and derived from our firſt parents, is plentifully delivered in holy writ, as that which chiefly compels us to a ſelf-deniall, and drives us unto Chriſt.

Behold, I was ſhapen in iniquitie, and in ſinne did my mother conceive me, ſaith *David, Pſal.* 51. 5.

Where

Where for the praiſe of God's goodneſſe towards him, he begins with the confeſſion of his native perverſeneſſe, and of the ſinne wherein he was wrapped before he was born: neither was this peculiar to him alone, he had it not, from the particular iniquitie of his next progenitors, but by an ordinary propagation from the common parent of us all: though in ſome of us, Satan by this *Pelagian* attempt; by hiding the diſeaſe hath made it almoſt incurable: for even thoſe infants, of whoſe innocency the *Arminians* boaſt, *are uncleane in the verdict of* Saint *Paul,* 1 *Cor.* 7. 14. if not ſanctified by an intereſt in the Promiſe of the Covenant, and no uncleane thing ſhall enter into the kingdome of heaven: [d] *The weakneſſe of the members of infants is innocent, and not their ſouls:* they want nothing, but that the members of their bodies are not as yet ready inſtruments of ſinne: they are not ſinfull only by an externall denomination, accounted ſo, becauſe of the imputation of *Adams* actuall tranſgreſſion unto them: for they have all an *uncleanneſſe* in them by nature, *Iob* 14. 4. from which they muſt be cleanſed, *by the waſhing of water and the word, Epheſ* 5. 20. their whole nature is overſpread with ſuch a pollution, as is proper only to ſinne inherent, and doth not accompany ſinne imputed, as we may ſee in the example of our Saviour, who was pure, immaculate, holy, undefiled, and yet the iniquity of us all was imputed unto him: hence are thoſe phraſes of *waſhing away ſinne,* Acts 22. 16. *of cleanſing filth,* 1 *Pet.* 3. 21. *Titus* 3. 5. ſomething there is in them, as ſoone as they are borne, excluding them from the kingdome of heaven, for *except they alſo be borne againe of the ſpirit they ſhall not enter into it,* Ioh. 3. 5.

d Imbecillitas membrorum infantilium innocens eſt non animus: Aug.

Secondly, The oppoſition that is made between the righteouſneſſe of Chriſt, and the ſinne of *Adam, Rom.* 5. which is the proper ſeat of this doctrine, ſheweth that there is in our nature an inbred ſinfull corruption, for the ſinne of *Adam* holds ſuch relation unto ſinners, proceeding from him by naturall propagation, as the righteouſneſſe of Chriſt, doth unto them, who are borne againe of him by ſpirituall regeneration: but we are truly intrinſecally and inherently ſanctified, by the ſpirit and grace of Chriſt: and therefore there is no reaſon, why being ſo often in this Chapter called ſinners, becauſe of this originall ſinne, we

ſhould

ſhould caſt it off, as if we were concerned only by an externall denomination, for the right inſtitution of the compariſon, and its Analogie quite overthrows the ſolitary imputation.

Thirdly, All thoſe places of Scripture, which aſſert the proneſſe of our nature to all evill, and the utter diſabilitie that is in us to doe any good, that wretched oppoſition to the power of godlineſſe, wherewith from the wombe we are repleniſhed, confirmes the ſame truth: but of theſe places, I ſhall have occaſion to ſpeake hereafter.

Fourthly, The fleſh, in the Scripture phraſe, is a qualitie (if I may ſo ſay) inherent in us: for *that*, with its concupiſcence, is oppoſed to the ſpirit and his holineſſe, which is certainly inherent in us: now the whole man by nature is fleſh: *for that which is borne of the fleſh is fleſh*, Ioh. 3. 6. *it is an inhabiting thing, a thing that dwelleth within us*, Rom. 7. 17. in briefe this *vitioſity* ſinfulneſſe, and corruption of our nature, is laid open: Firſt, by all thoſe places, which caſt an aſperſion of guilt, or deſert of puniſhment; or of pollution, on nature it ſelfe: as *Epheſ.* 2. 1, 2, 3. *We are dead in treſpaſſes, and ſinnes, being by nature children of Wrath as well as others, being wholly incompaſſed by a ſinne that doth eaſily beſet us.* Secondly, by them, which fixe this originall pravitie, in the heart, will, minde, and underſtanding: *Epheſ.* 4. 18. *Rom.* 12. 2. *Gen.* 6. 5. Thirdly, by thoſe which poſitively decypher this naturall depravation. 1 *Corinth.* 2. 14. *Rom* 8. 7. or Fourthly, that *place* it in the fleſh, or whole man, *Rom.* 6. 6. *Gal.* 5. 16. ſo that it is not, a bare imputation of anothers fault, but an intrinſecall adjacent corruption of our nature it ſelfe, that we call by this name of originall ſinne: but alas, it ſeemes we are too large carvers for our ſelves, in that wherewith we will not be contented: the *Arminians* deny all ſuch imputation, as to heavy a charge, for the pure unblameable condition, wherein they are brought into this world, they deny I ſay, that they are guiltie of *Adams* ſinne, as ſinning in him, or that his ſinne is any way imputed unto us, which is their ſecond aſſault, upon the truth of this Article of faith.

[e] *Adam*

[e] *Adam ſinned in his owne proper perſon, and there is no reaſon why God ſhould impute that ſinne of his, unto infants*: ſaith *Borrus*. The nature of the firſt Covenant, the right and power of God, the compariſon inſtituted by the Apoſtle, between *Adam* and Chriſt, the divine conſtitution whereby *Adam* was appointed to be the head, fountaine and origen of all humane kinde, are with him, no reaſons at all, to perſwade it: [f] *For it is againſt equitie, ſaith their Apologie, that one ſhould be counted guiltie for a ſinne that is not his owne, that he ſhould be reputed nocent, Who in regard of his owne will is truly innocent*: and here Chriſtian Reader, behold plaine *Pelagianiſme* obtruded on us, without either welt or guard: men on a ſudden made pure and truly innocent, notwithſtanding all that naturall pollution and corruption, the Scripture every where proclaimes them to be repleniſhed withall: neither is the reaſon they intimate, of any value, that their wils aſſented not to it, and which a little before they plainly urge: [g] *It is ſay they againſt the nature of ſinne: that, that, ſhould be counted a ſinne, or be imputed, as a ſinne, to any, by Whoſe own proper Will: it was not committed*: which being all they have to ſay, they repeat it *over and over*, in this caſe; *it muſt be voluntary, or it is no ſinne*: but I ſay this is of no force at all: for firſt, Saint *Iohn* in his moſt exact definition of ſinne, requires not voluntarineſſe to the nature of it, but only an obliquitie, a deviation from the rule, it is an anomie, a diſcrepancie from the Law; which whither voluntary or no, it skils not much: but ſure enough, there is in our nature ſuch a repugnancie, to the Law of God: ſo that ſecondly, if originally we are free from a voluntary actuall tranſgreſſion, yet we are not, from an habituall voluntary digreſſion, and exorbitancy from the Law: but thirdly, in reſpect of our wils, we are not thus innocent neither, for we all ſinned in *Adam*, as the Apoſtle affirmeth: now all ſinne is voluntary ſay the Remonſtrants, and therefore *Adams* tranſgreſſion, was our voluntary ſinne alſo; and that in divers reſpects; Firſt, In *that his voluntary act is imputed to us, as ours*, by reaſon of the covenant which was made with him on our behalfe: but becauſe this conſiſting in an imputation, muſt needs be extrinſecall unto us; therefore ſecondly, we ſay, that *Adam* being the roote, and head of all humane kinde, and we all branches from that root, all parts of that body, whereof *he was*

e Adamus in propria perſona peccavit & nulla eſt ratio cur Deus peccatum illud infantibus imputet. Bor. in artic. 31.

f Contra æquitatem eſt ut quis reus agatur propter peccatum non ſuum, ut vere nocens judicetur, qui quoad propriam ſuam voluntatem innocens eſt, Rem. Apol. c. 7. fol. 84.

g Contra naturam peccati eſt, ut cenſeatur peccatum, aut ut proprie in peccatum imputetur, quod propria voluntate, commiſſum non eſt: ibid.

Omnes eramus unus ille homo: Aug.

the head, his will may be ſaid to be ours, We were then all that one man, we were all in him, and had no other will but his; ſo that though that be extrinſecall unto us, conſidered as particular perſons, yet it is intrinſecall, as we are all parts of one common nature: as in him we ſinned, ſo in him we had a will of ſinning:

Eſt voluntarium, voluntate primi originantis, non voluntate contrahentis ratione naturæ, non perſonæ: Thom. 1. 2. q. 81. a.

thirdly, *Originall ſinne, is a defect of nature, and not of this, or that, particular perſon*, whereon *Alvarez* grounds this difference, of actuall, and originall ſinne, that the one is alwayes committed by the proper will of the ſinner, to the other, is required only the will of our firſt parent, who was the head of humane nature.

Fourthly, It is hereditary naturall, and no way involuntary or put into us againſt our wils, it poſſeſſeth our wils, and inclines us to voluntary ſins.

I ſee no reaſon then, why *Corvinus* ſhould affirme as he doth:

h Abſurdum eſt ut ex unius obedientia multi actu inobedientes, facti eſſent. Corvin. ad Mol. cap. 7. ſec. 8.

h *that it is abſurd, that by one mans diſobedience, many ſhould be made actually diſobedient:* unleſſe he did it purpoſely to contradict St. *Paul*, teaching us, that *by one mans diſobedince, many were made ſinners*, Rom. 5. 19. *Paulus ait, Corvinus negat, eligite cui credatis:* chooſe whom you will beleeve; St. *Paul*, or the *Arminians:* the ſumme of their indeavour in this particular, is to cleare the nature of man, from being any way guiltie of *Adams* actuall ſin; as being then in him, a member and part of that body whereof he was the head: or from being obnoxious unto an imputation of it, by reaſon of that Covenant which God made with us all in him: ſo that denying as you ſaw before, all inherent corruption and pravitie of nature, and now all participation by any means of *Adams* tranſgreſſion, me thinks they caſt a great aſperſion on Almighty God, however he dealt with *Adam* for his own particular, yet for caſting us, his moſt innocent poſteritie out of Paradiſe: it ſeemes a hard caſe, that having no obliquitie or ſinne in our nature to deſerve it, nor no intereſt in his diſobedience, whoſe obedience had been the means of conveying ſo much happineſſe unto us: we ſhould yet be involved in ſo great a puniſhment, as we are, For that we are not now by birth, under a great curſe and puniſhment, they ſhall never be able to perſwade any poore ſoul who ever heard of Paradiſe, or the garden where God firſt

firſt placed *Adam:* and though all the reſt, in their judgement be no great matter, but an infirmitie and languor of nature or ſome ſuch thing: yet what ever it be, they confeſſe it lights on us, as well as him: i *We confeſſe (ſay they) that the ſinne of* Adam, *may be thus farre ſaid to be imputed to his poſteritie, inaſmuch as God would have them all, borne obnoxious to that puniſhment, which* Adam *incurred by his ſinne: or permitted that evill, which was inflicted on him, to deſcend on them:* Now be this puniſhment what it will, never ſo ſmall, yet if we have no demerit of our own, nor intereſt in *Adams* ſinne, it is ſuch an act of injuſtice, as we muſt reject from the moſt holy, with a God forbid: farre be it from the Iudge of all the world to puniſh the righteous with the ungodly: if God ſhould impute the ſinne of *Adam* unto us, and thereon pronounce us obnoxious to the curſe deſerved by it: if we have a pure, ſinleſſe, unſpotted nature, even this, could ſcarſe be reconciled with that rule, of his proceeding in juſtice, with the ſonnes of men, *the ſoule that ſinneth it ſhall die:* which clearely granteth an impunity to all not tainted with ſinne. Sinne and puniſhment, though they are ſometimes ſeparated by his mercy, pardoning the one, and ſo not inflicting the other, yet never by his juſtice, inflicting the latter, where the former is not: ſinne imputed, by it ſelfe alone without an inherent guilt, was never puniſhed in any, but Chriſt: the unſearchableneſſe of Gods love and juſtice, in laying the iniquitie of us all upon him, who had no ſinne, is an exception from that generall rule he walketh by, in his dealing with the poſteritie of *Adam:* ſo that if puniſhment bee not due unto us, for a ſolely imputed ſinne, much leſſe, when it doth not ſtand with the juſtice and equitie of God, to impute any iniquity unto us at all, can we juſtly be wrapped in ſuch a curſe and puniſhment, as wofull experience teacheth us, that we lye under. Now in this act of injuſtice wherewith they charge the Almightie, the *Arminians* place the whole nature of originall ſin: k *We account, not ſay they, originall ſin, for a ſin properly ſo called, that ſhould make the poſteritie of* Adam, *to deſerve the Wrath of God, nor for an evill, that may properly be called a puniſhment: but only for an infirmitie of nature.* Which they interpret to be a kinde of evill, that being inflicted on *Adam*, God ſuffereth to deſcend upon his poſteritie: ſo all the depravation of nature,

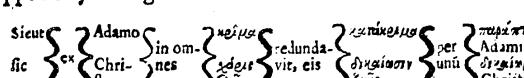
i Fatemur peccatum Adami, a deo poſſe dici imputatum poſteris ejus, quatenus Deus poſteros Adami eidem malo, cui Adamus, per peccatum obnoxium ſe reddidit: obnoxios naſci voluit: ſive quatenus Deus, malum, quod Adamo inflictum erat in pœnam, in poſteros ejus dimanare & tranſire permiſit: Rem. Apol. p. 84.

k Peccatum itaq; originale, nec habent pro peccato proprie dicto quod poſteros Adami odio Dei dignos faciat, nec pro malo, quod per modum proprie dictæ pœnæ ab Adamo in poſteros demanet ſed pro infirmitate, &c. Rem. Apol. fol. 84.

the pollution, guilt, and concupiſcence, we derive from our firſt parents: the imputation of *Adams* actuall tranſgreſſion, is all ſtreightned to a ſmall infirmitie, inflicted on poore innocent creatures.

But let them enjoy their own wiſdome, which is earthly, ſenſuall and deviliſh: the Scripture is cleare, that the ſinne of *Adam*, is the ſinne of us all, not only by propagation and communication, (whereby not his ſingular fault, but ſomething of the ſame nature, is derived unto us) but alſo by an imputation of his actuall tranſgreſſion unto us all: his ſingular diſobedience: being by this means made ours: the grounds of this imputation I touched before, which may be all reduced to his being a common perſon and head of all our nature, which inveſteth us, with a double intereſt in his demerits, whileſt ſo he was: 1. *as We were then in him and parts of him:* 2. *as he ſuſtained the place of our whole nature*, in the Covenant God made with him, both wch even according to the exigence of Gods juſtice, require that his tranſgreſſion, be alſo accounted ours: and Saint *Paul* is plaine not only, *that by one mans offence, many were made ſinners:* Rom. 5. 19. by the derivation of a corrupted nature; *but alſo that by one mans offence iudgement came upon all:* verſ. 18. even for his one ſinne, all of us, are accounted to have deſerved judgement and condemnation; and therefore verſ. 12. he *affirmeth, that by one man, ſinne and death entred upon all the world: and that becauſe we have all ſinned in him:* which we no otherwiſe doe, but that his tranſgreſſion, in Gods eſtimation is accounted ours: and the oppoſition the Apoſtle there maketh, betweene Chriſt and his righteouſneſſe, and *Adam* and his diſobedience doth ſufficiently evince it: as may appeare by this figure

Paræus. ad 5. Rom.



the whole ſimilitude chiefly conſiſts, in the imputation of *Adams* ſinne, and Chriſts righteouſneſſe, unto the ſeed of the one by nature, and of the other by grace: but that we are counted righteous, for the righteouſnes of Chriſt, is among Proteſtants, (though ſome

ſome differ in the manner of their expreſſions) as yet without queſtion: and therefore are no leſſe undoubtedly accounted ſinners by, or guilty of the firſt ſinne of *Adam*.

I ſhall not ſhew their oppoſition unto the truth in many more particulars, concerning this Article of Originall ſinne: having beene long agoe moſt excellently prevented even in this very method, by the way of *Antitheſis* to the Scripture, and the Orthodoxe doctrine of our Church, by the famouſly learned Maſter *Reynolds*, in his excellent Treatiſe *Of the ſinfulneſſe of ſinne:* where he hath diſcovered their errours, fully antwered their ſophiſticall objections, and invincibly confirmed the truth from the word of God: onely as I have ſhewed already, how they make this we call originall ſinne, no ſinne at all, neither inherent in us, nor imputed unto us, nor no puniſhment truly ſo called; ſo becauſe our Church ſaith directly, that it meriteth damnation, I will briefly ſhew, what they conceive, to be the deſert thereof.

Firſt, for *Adam* himſelfe, they affirme, *that the death threatned unto him, if he tranſgreſſed the Covenant, and due unto him for it,* [1] *was neither death temporall, for that before he was ſubiect unto, by the primarie conſtitution of his nature: nor yet ſuch an eternall death, as is accompanied with damnation, or everlaſting puniſhment:* No? Why then let us here learne ſome new Divinitie? Chriſtians have hitherto beleeved, that whatſoever may be compriſed under the name of death: together with its antecedents, conſequents, and attendants was threatned to *Adam*, in this commination: and Divines untill this day, can finde but theſe two ſorts of death in the Scripture, as pœnall unto men, and properly ſo called: and ſhall we now be perſwaded that it was neither of theſe that was threatned unto *Adam?* It muſt be ſo, if we will beleeve the *Arminians*: it was neither the one, nor the other, of the former: but whereas he was created mortall and ſubject to a temporall death, the ſanction of his obedience, was a threatning of the utter diſſolution of his ſoule and body, or a reduction to their primative nothing: but what if a man will not here take them at their words, but beleeve according to Saint *Paul*, that death entred by ſinne; that if we had never ſinned, we had never

1 Cum de æterna morte loquuntur Remonſtrantes in hac de Adamo quæſtione, non intelligunt mortem illam, quæ æterna, pœna ſenſus, &c. Rem. Apol. cap. 4. fol. 57.

never died, that man in the ſtate of innocency was by Gods conſtitution, free even from temporall death, and all things directly conducing thereunto. Secondly, that this death threatned to our firſt parents, comprehended damnation alſo of ſoule and body for evermore, and that of their imaginarie diſſolution, there is not the leaſt intimation in the word of God: why I confeſſe they have impudence enough in divers places to begge that we would beleeve their aſſertions, but never confidence enough, to venture once to prove them true. Now they who make ſo ſlight of the deſert of this ſinne, in *Adam* himſelfe, will ſurely ſcarce allow it to have any ill merit at all, in his poſteritie.

m An ullus omnino homo, propter peccatum originis ſolum damnetur, ac æternis cruciatibus addicatur, merito dubitari poteſt: imo nullum ita damnari affirmare non veremur: Cor. ad Molin. cap 9. ſect. 5.

n Veriſſimum eſt Arminium docere, perverſe dici peccatum originis reum facere mortis. Corvin. ad Tilen. p. 388.

o Perverſe dicitur peccatum originis, reum facere mortis, quum peccatum illud pœna ſit peccati actualis Adami: Armin. Reſp. ad quæſt. 9 a. 3.

p Deus neminem ob ſolum peccatum originis rejecit Epiſcop. diſp. 9. Theſ 2.

q Pro certo ſtatuunt Deum nullos infantes, ſine actualibus ac propriis peccatis, morientes, æternis cruciatibus deſtinare velle, aut jure deſtinare poſſe ob peccatum quod vocatur originis. Rem. Apol. f. 87.

Whether m *ever any one were damned, for Originall ſinne, and adiudged to everlaſting torments; is deſervedly doubted of: yea we doubt not to affirme, that never any was ſo damned,* ſaith *Corvinus:* and that this is not his ſole opinion, he declares, by telling you no leſſe of his Maſter *Arminius:* n *It is moſt true,* ſaith he, *that Arminius teacheth, that it is perverſly ſaid, that originall ſinne makes a man guilty of death.* Of any death it ſhould ſeeme, temporall eternall or that annihillation they dreame of: and he ſaid true enough, o *Arminius* doth affirme it, adding this reaſon, *becauſe it is onely the puniſhment of Adams actuall ſinne:* now what kinde of puniſhment they make this to be I ſhewed you before. But truely I wonder, ſeeing they are every where ſo peremptorie, that the ſame thing cannot be a ſin, and a puniſhment; why they doe ſo often nick-name this infirmity of nature, and call it a ſinne, which they ſuppoſe to be as farre different from it, as fire from water: is it becauſe they are unwilling, by new naming it, to contradict S^t. *Paul* in expreſſe termes, never propoſing it, under any other denomination? or if they can get a ſophiſticall eluſion for him, is it leaſt by ſo doing, Chriſtians ſhould the more plainely diſcerne their hereſie? or what ever other cauſe it be, in this I am ſure they contradict themſelves, notwithſtanding in this they agree full well, p *That God reiecteth none, for originall ſinne onely,* as *Epiſcopius* ſpeakes: and here if you tell them that the queſtion is not *de facto,* what God doth; but *de iure,* what ſuch ſinne deſerves, they tell us plainly q *That God will not deſtinate any infants to eternall puniſhment for originall ſinne, without their*

their owne proper actuall ſinnes, neither can he doe ſo, by right, or in iuſtice: ſo that the children of Turkes, Pagans, and the like Infidels, ſtrangers from the covenant of grace departing in their infancie, are farre happier then any Chriſtian men, who muſt under-goe a hard warfare, againſt ſinne, and Satan, in danger to fall finally away at the laſt houre; and through many difficulties, entering the kingdome of heaven, when they without further trouble are preſently aſſumed thither, for their innocency. Yea although they are neither elected of God; for as they affirme, he chooſeth none but for their faith which they have not: nor redeemed by Chriſt, for he died onely for ſinners, he ſaved *his people* from *their ſinnes,* which they are not guiltie of, nor ſanctified by the holy Ghoſt, all whoſe operations they reſtraine to a morall ſwaſion, whereof infants are not a capable ſubject. Which is not much to the honour of the bleſſed Trinitie: that heaven ſhould be repleniſhed with them whom the Father never elected, the Sonne never redeemed, nor the holy Ghoſt ſanctified.

And thus you ſee, what they make, of this originall pravitie of our nature, at moſt an infirmitie, or languor thereof: neither a ſinne, nor the puniſhment of ſinne properly ſo called: nor yet a thing that deſerves puniſhment as a ſinne. Which laſt aſſertion, whether it be agreeable to holy Scripture or no, theſe two following obſervations will declare.

Firſt, there is no confuſion, no diſorder, no vanitie in the whole world, in any of Gods creatures, that is not a puniſhment of our ſinne in *Adam.* That great and almoſt univerſall ruine of Nature, proceeding from the curſe of God overgrowing the earth, and the wrath of God, revealing it ſelfe from heaven, is the proper iſſue of his tranſgreſſion. It was of the great mercy of God, that the whole frame of Nature, was not preſently rolled up in darkeneſſe, and reduced to its primitive confuſion. Had we our ſelves, beene deprived of thoſe remaining ſparkes of Gods Image in our ſoules, which vindicates us from the number, of the Beaſts that periſh, had we beene all borne fooles, and voyd of reaſon, by dealing ſo, with ſome in particular, he ſheweth us, it had beene but juſtice to have wrapped us in the ſame miſerie, all

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in generall: all things when God firſt created them, were exceeding good, and thought ſo by the wiſedome of God himſelfe: but our ſinne, even compelled that good and wiſe Creator, to hate, and curſe the worke of his owne hands: *Curſed is the ground*, ſaith he to *Adam, for thy ſake, in ſorrow ſhalt thou eate of it all the dayes of thy life: thornes alſo and thiſtles ſhall it bring forth unto thee:* Gen. 3. 17, 18. hence was that heavie burden of vanitie, that bondage of *corruption, under which to this day the Whole Creation groaneth, and travelleth in paine untill it be delivered*: Rom. 8. 21, 22. Now if our ſinne, had ſuch a ſtrange malignant influence, upon thoſe things, which have no relation unto us, but onely as they were created for our uſe; ſurely it is of the great mercy of God that we our ſelves are not quite confounded: which doth not yet ſo interpoſe it ſelf, but that we are all compaſſed, with divers ſad effects of this iniquitie, lying actually, under divers preſſing miſeries, and deſervedly obnoxious to everlaſting deſtruction: ſo that,

Secondly, death temporall, with all its antecedents, and attendants, all infirmities, miſeries, ſickneſſes, waſting deſtroying paſſions, caſualties that are pœnall, all evill conducing thereunto, or waiting on it, is a puniſhment of originall ſinne: and this not onely, becauſe the firſt actuall ſinne of *Adam*, is imputed to us: but moſt of them, are the proper iſſues of that native corruption, and pollution of ſinne, which is ſtirring and operative within us, for the production of ſuch ſad effects, our whole nature being by it throughly defiled: hence are all the diſtortures, and diſtemperatures of the ſoule, by luſts, concupiſcence, paſſions, blindneſſe of minde, perverſeneſſe of will; inordinateneſſe of affections, wherewith we are preſſed, and turmoiled: even proper iſſues of that inherent ſinne, which poſſeſſeth our whole ſoules.

Vpon the body alſo, it hath ſuch an influence, in diſpoſing it to corruption and mortality, as it the originall of all thoſe infirmities, ſickneſſes and diſeaſes, which make us nothing but a ſhop of ſuch miſeries: for death it ſelfe, as theſe and the like degrees, are the ſteps which leade us on apace, in the road that tends unto it: ſo they are the direct internall efficient cauſes thereof, in ſubordination, to the juſtice of Almighty God by ſuch meanes, inflicting

flicting it as a puniſhment of our ſinnes in *Adam*. Man before his fall, though not in regard of the matter whereof he was made, nor yet meerely in reſpect of his quickning forme, yet in regard of Gods ordination was immortall, a keeper of his owne everlaſtingneſſe: Death, to which before he was not obnoxious, was threatned as a puniſhment of his ſinne: *In the day, thou eateſt thereof, thou ſhalt ſurely die:* the expoſition of which words, given by God, at the time of his inflicting this puniſhment, and pronouncing man ſubject to mortalitie, cleerely ſheweth that it comprehendeth temporall death alſo, *duſt thou art, and unto duſt thou ſhalt returne:* our returne to duſt, is nothing but the ſoules leaving the body, whereby before it was preſerved from corruption. Further Saint *Paul* oppoſeth that death, we had by the ſinne of *Adam*, to the reſurrection of the body, by the power of Chriſt: for ſince by man came death, by man alſo came the reſurrection from the dead, *For as in Adam all die, ſo in Chriſt ſhall all be made alive:* 1 Cor. 15. 21. 22. The life, which all ſhall receive by the power of Chriſt at the laſt day, is eſſentially a reunion of ſoule and body, and therefore their ſeparation is a thing we incurred by the ſinne of *Adam:* the ſame Apoſtle alſo, *Rom.* 5. deſcribeth an univerſall reigne of death over all, by reaſon of the firſt tranſgreſſion: even diſeaſes alſo in the Scripture are attributed unto ſinne, as their meritorious cauſe, *Iohn* 5. 14. 1 *Cor.* 11. 30. *Revel.* 2. 22. and in reſpect of all theſe, the mercy of God, doth not ſo interpoſe it ſelfe, but that all the ſonnes of men are in ſome ſort partakers of them.

Thirdly, the finall deſert of originall ſinne, as our article ſpeaketh, is damnation: the wrath of God to be poured on us, in eternall torments of body and ſoule. To this end alſo many prævious judgements of God, are ſubſervient: as the privation of originall righteouſneſſe, which he tooke, and withheld, upon *Adams* throwing it away: ſpirituall deſertion, permiſſion of ſinne, with all other deſtroying depravations of our nature, as farre as they are meerely pœnall: ſome of which, are immediate conſequents of *Adams* ſingular actuall tranſgreſſion, as privation of originall righteouſneſſe, others as damnation it ſelfe, the proper effects of that derived ſinne and pollution, that is in us; there is none

damned, but for their owne ſinne: when Divines affirme that by *Adams* ſinne we are guilty of damnation, they doe not meane, that any are actually damned for his particular fact, but that by his ſinne, and our ſinning in him, by Gods moſt juſt ordination, we have contracted that exceeding pravitie, and ſinfulneſſe of nature, which deſerveth the curſe of God, and eternall damnation: it muſt be an inherent uncleaneſſe that actually excludes out of the kingdome of heaven: *Revel.* 21. 27. which uncleanneſſe the Apoſtle ſhewes, to be in infants not ſanctified, by an intereſt in the Covenant: in briefe, *We are baptized unto the remiſſion of ſinne, that we may be ſaved*, Act. 2. 38. that then which is taken away by Baptiſme, is that which hinders our ſalvation, which is not, the firſt ſinne of *Adam* imputed, but our owne inherent luſt and pollution: we cannot be waſhed, and cleanſed, and purged from an imputed ſinne, which is done by the laver of regeneration, from that which lies upon us, onely by an externall denomination, we have no need of cleanſing: we may be ſaid, to be freed from it, or juſtified, but not purged; the ſoule then that is guilty of ſinne ſhall die, and that for its owne guilt: if God ſhould condemne us for originall ſinne onely, it were not by reaſon of the imputation of *Adams faults*, but of the iniquitie of that portion of nature, in which we are proprietaries.

Now here to ſhut up all, obſerve, that in this inquiry, of the deſert of originall ſinne: the Queſtion is not, What ſhall be the certaine lot, of thoſe that depart this life, under the guilt of this ſin only? but what this hæreditary and native corruption doth deſerve, in all thoſe in whom it is: for as Saint *Paul* ſaith, *we iudge not them that are without* (eſpecially infants:) 1 *Cor.* 5. 13. but for the demerit of it in the juſtice of God, our Saviour expreſly affirmeth, that unleſſe a man be borne againe, *he cannot enter into the kingdome of heaven:* Iohn 3. and let them that can; diſtinguiſh betweene a not going to heaven, and a going to hell: a third receptacle of ſoules in the Scripture we finde not; Saint *Paul* alſo tels us, that by *nature we are children of Wrath:* Epheſ. 2. 3. even originally and actually, we are guilty of, and obnoxious unto that wrath, which is accompanied with fiery indignation, that ſhall conſume the adverſaries: againe, we are aſſured *that no uncleane thing*

thing ſhall enter into heaven: Revel. 21. with which hell-deſerving uncleaneſſe children are polluted, and therefore unleſſe it be purged with the bloud of Chriſt, they have no intereſt in everlaſting happineſſe: by this meanes ſinne is come upon all to condemnation, and yet doe we not peremptorily cenſure to hell, all infants departing this world without the laver of regeneration, the ordinary means of waveing the puniſhment, due to this pollution: that is the Queſtion *de facto*, which we before rejected: yea, and two wayes there are, whereby God ſaveth ſuch infants, ſnatching them like brands out of the fire.

Firſt, by intereſting them into the Covenant, if their immediate, or remote parents have beene beleevers: he is a God of them, and of their ſeed: extending his mercy unto a thouſand generations of them that feare him.

Secondly, by his grace of election, which is moſt free and not tied to any conditions, by which I make no doubt, but God taketh many unto him in Chriſt, whoſe parents never knew, or had beene deſpiſers of the Goſpel: and this is the doctrine of our Church, agreeable to the Scripture, affirming the deſert of originall ſinne, to be Gods wrath and damnation, to both which how oppoſite is the *Arminian* doctrine may thus appeare.

S. S.	*Lib. Arbit.*
By the offence of one man iudgement came upon all to condemnation, Rom. 5. 18.	*Adam ſinned in his owne proper perſon onely, and there is no reaſon, why God ſhould impute that ſinne unto infants:* Borræus.
By one mans diſobedience many were made ſinners: verſ. 19.	*It is abſurd that by one mans diſobedience, many ſhould be made actually diſobedient*: Corvinus.
Behold, I Was ſhapen in iniquitie, and in ſinne did my mother conceive me: Pſalme 51. 5.	*Infants are ſimply in that eſtate in which* Adam *was before his fall*: Venator.

S. S.	*Lib. Arbit.*
—*elſe were your chidren unclean, but now they are holy*: 1 Cor. 7. 14.	*Neither is it conſiderable whether they be the children of beleevers, or of heathens, for all infants have the ſame innocencie*: Rem. Apol.
Who can bring a clean thing out of an uncleane? not one: Iob 14. 4.	*That which we have by birth can be no evill of ſinne, becauſe to be borne is plainely involuntarie.* Idem.
Except a man be borne againe he cannot ſee the kingdome of God: Iohn 3. 3.	
That which is born of the fleſh is fleſh: Iohn 3. 6.	
We were by nature the children of wrath even as others: Epheſ. 2. 3.	*Originall ſinne, is neither a ſinne properly ſo called which ſhould make the poſteritie of* Adam, *guilty of Gods Wrath, nor yet a puniſhment of any ſinne on them*, Rem. Apol.
By one man ſinne entered into the world, and death by ſinne, and ſo death paſſed upon all men, for that all have ſinned: to wit, in him, Rom. 5. 12.	*It is againſt equitie that one ſhould be accounted guilty of a ſinne, that is not his owne, that he ſhould be iudged nocent, whoin regard of his owne will is truly innocent.*
For I know that in me, that is in my fleſh, dwelleth no good thing: Rom. 7. 18.	
In the day you eate thereof you ſhall ſurely die: Gen. 2. 17.	*God neither doth, nor can in iuſtice, appoint any to hell, for originall ſinne*, Rem. Apol.
For as in Adam all die, ſo, 1 Cor. 15. 22.	*It is perverſly ſpoken that originall ſinne makes any one guiltie of death*: Armin.
By nature children of wrath, Epheſ. 2. 3.	*We no way doubt to affirme that never any one was damned for originall ſinne*: Corvinus.
And there ſhall in no wiſe enter into it any thing that defileth, Revel. 21. 27.	

CHAP.

CHAP. VIII.

Of the ſtate of Adam *before the fall or of originall Righteouſneſſe.*

IN the laſt Chapter we diſcovered the *Arminian* attempt, of readvancing the corrupted nature of man, into that ſtate of innocency and holineſſe, wherein it was at firſt, by God created: in which deſigne, becauſe they cannot but diſcerne that the ſucceſſe is not anſwerable to their deſires, and not being able to deny, but that for ſo much good as we want, having caſt it away, or evill of ſinne that we are ſubject unto, more then we were at our firſt creation, we muſt be reſponſable for to the juſtice of God; they labour to draw down our firſt parents, even from the inſtant of their forming, into the ſame condition wherein we are ingaged by reaſon of corrupted nature: but truly I feare, they will ſcarſe obtaine ſo proſperous an iſſue of their endeavour, as *Mahomet* had, when he promiſed the people, he would call a mountaine unto him: which miracle when they aſſembled to behold, but the mountaine would not ſtirre for all his calling, he replyed, if the mountaine will not come to *Mahomet*, *Mahomet* will goe to the mountaine, and away he packed towards it, but we ſhall finde that our *Arminians*, can neither themſelves, climbe the high mountaine of innocency, nor yet call it down, into the valley of ſinne and corruption, wherein they are lodged: we have ſeene already, how vaine and fruſtrate was their former attempt: let us now take a view of their aſpiring inſolence, in making the pure creatures of God, holy and undefiled with any ſinne, to be inveſted with the ſame wretchedneſſe and perverſeneſſe of nature, with our ſelves.

It is not my intention, to enter into any curious diſcourſe, concerning the ſtate and grace of *Adam* before his fall: but only to give a faithfull aſſent, to what God himſelfe affirmed of all the works of his hands, they were exceeding good: no evill, no de-

formitie, or any thing tending thereunto, did immediately iſſue, from that fountaine of goodneſſe and wiſdome, and therefore doubtleſſe man, the moſt excellent worke of his hands, the greateſt glory of his Creator, was then without ſpot or blemiſh, endued with all thoſe perfections, his nature, and ſtate of obedience, was capable of: and carefull we muſt be, of caſting any aſperſions of defect on him, that we will not with equall boldneſſe aſcribe to the image of God?

Nothing doth more manifeſt the deviation of our nature, from its firſt inſtitution, and declare the corruption wherewith we are polluted, then that propenſitie which is in us to every thing that is evill, that inclination of the fleſh, which luſteth alwayes againſt the ſpirit, that luſt and concupiſcence, which fomenteth, conceiveth, hatcheth, bringeth forth, and nouriſheth ſinne: that perpetuall proneneſſe that is in unregenerate nature, to every thing, that is contrary to the pure and holy Law of God: now becauſe neither Scripture nor experience, will ſuffer Chriſtians quite to deny this pravitie of our nature, this averſeneſſe from all good, and propenſitie to ſinne, the *Arminians* extenuate it, as much as they are able: affirming that it is no great matter; no more then *Adam*, was ſubject unto, in the ſtate of innocency: but what? did God create in *Adam*, a proneneſſe unto evill? was that a part of his glorious image, in whoſe likeneſſe he was framed? yea, ſaith *Corvinus*, [a] *By reaſon of his creation, man had an affection to what was forbidden by the Law*, but yet this ſeemes injuſtice, that God ſhould give a man a law to keepe, [b] *and put upon his nature a repugnancy to that law, as one of them affirmed at the Synod of Dort. No?* ſaith the former Author: [c] *Man had not been fit, to have had a law given unto him, had he not been endued, with a propenſion, and naturall inclination, to that which is forbidden by the law*; but why is this ſo neceſſary in men, rather then Angels? no doubt there was a law, a rule, for their obedience, given unto them at their firſt creation, which ſome tranſgreſſed, when others kept it inviolate: had they alſo a propenſitie to ſinne, concreated with their nature? had they a naturall affection, put upon them by God, to that which was forbidden by the law? let them only who will be wiſe, beyond the word of God, affixe ſuch injuſtice on

a Ex ratione creationis homo habebat affectum ad ea quæ vetabantur. Cor ad Mol. cap. 6. ſ. 1.
b Deus homini repugnantiam indidit adverſus legem. Ioh. Goſt. in Synod. confeſſ.
c Homo non eſt idoneus cui lex feratur, quando in eo, ad id quod lege vetatur, non eſt propenſio, ac inclinatio naturalis. Cor. ad Molin. cap. 10. ſect. 15.

on the righteous Iudge of all the earth: but ſo it ſeemes it muſt be: [d] *There was an inclination in man, to ſin before the fall, though not altogether ſo vehement and inordinate as it is now*, ſaith *Arminius*: hitherto we have thought, that the originall righteouſneſſe, wherein *Adam* was created, had comprehended the integritie and perfection of the whole man: not only that whereby the body was obedient unto the ſoule, and all the affections ſubſervient to the rule of reaſon for the performance of all naturall actions: but alſo a light, uprightneſſe, and holineſſe of grace, in the minde and will, whereby he was enabled to yeeld obedience unto God, for the attaining of that ſupernatural end, whereunto he was created? No? but [e] *originall righteouſneſſe*, ſay our new Doctors, *was nothing but a bridle: to helpe keepe mans inordinate concupiſcence within bounds*: ſo that the faculties of our ſouls, were never indued with any proper innate holineſſe of their owne: [f] *In the ſpirituall death of ſinne, there are no ſpirituall gifts properly wanting in the will, becauſe they were never there, ſay the five Collocutors at the Hague.*

The ſumme is, man was created with a nature, not only weak and imperfect, unable by its native ſtrength, and endowments to attaine that ſupernaturall end, for which he was made, and which he was commanded to ſeeke, but depraved alſo, with a love and deſire of things repugnant to the will of God, by reaſon of an inbred inclination to ſinning. It doth not properly belong to this place, to ſhew, how they extenuate thoſe gifts alſo, with which they cannot deny, but that he was indued, and alſo deny thoſe which he had: as a power to beleeve in Chriſt, or to aſſent unto any truth, that God ſhould reveale unto him: and yet they grant this priviledge, to every one of his poſterity, in that depraved condition of nature, whereinto by ſinne he caſt himſelfe and us: we have all now a power of beleeving in Chriſt, that is, *Adam* by his fall obtained a ſupernaturall endowment, farre more excellent, then any he had before; and let them not here, pretend the univerſalitie of the new covenant, untill they can prove it, and I am certaine it will be long enough: but this I ſay, belongs not to this place: only let us ſee, how from the word of God, we may overthrow, the former odious hereſie.

d Inclinatio ad peccandum ante lapſum in homine fuit, licet non ita vehemés ac inordinata ut nunc eſt. Armin. ad Artic. Reſpon.

e Iuſtitia originalis inſtar fræni fuit quod præſtabat internæ concupiſcentiæ ordinationem. Cor. ad Mol. c. 8. ſ. 1.
f In ſpirituali morte non ſeparantur proprié dona ſpiritualia a voluntate, quia illa nunquam fuerunt ei inſita. Rem. coll. Hag. fol. 250.

God

God in the beginning created man in his owne image, Gen. 1. 26. that is, *upright*: Eccleſ. 7. 29. indued with a nature compoſed to obedience, and holineſſe: that habituall grace, and originall righteouſneſſe, wherewith he was inveſted, was in a manner due unto him, for the obtaining of that ſupernaturall end, whereunto he was created: an univerſall rectitude of all the faculties of his ſoule, advanced by ſupernaturall graces, enabling him to the performance of thoſe duties whereunto they were required, is that which we call the innocency of our firſt parents: our nature was then enclined to good only, and adorned with all thoſe qualifications, that were neceſſary, to make it acceptable unto God, and able to doe what was required of us by the law, under the condition of everlaſting happineſſe. Nature, and grace, or originall righteouſneſſe, before the fall, ought not to be ſo diſtinguiſhed, as if the one were a thing prone to evill, reſiſted and quelled by the other: for both complyed in a ſweet union and harmony, to carry us along in the way of obedience, to eternall bleſſedneſſe: no contention betweene the fleſh and the ſpirit, but as all other things at theirs, ſo the whole man joyntly aymed at his own chiefeſt good: having all means of attaining it in his power: that there was then no inclination to ſinne, no concupiſcence of that which is evill, no repugnancy to the Law of God, in the pure nature of man: is proved, becauſe

Firſt, The Scripture deſcribing the condition of our nature, at the firſt creation thereof, intimates no ſuch propenſitie to evill, but rather an holy perfection, quite excluding it: we are created in *the image of God*, Gen. 1. 27. in ſuch a *perfect uprightneſſe*, as is oppoſite to all *evill inventions*, Eccleſ. 7. 29. to which image, when we are againe in ſome *meaſure renewed*, *by the grace of Chriſt*, Coloſ. 3. 10. *We ſee by the firſt fruits, that it conſiſted in righteouſneſſe and holineſſe*; *in truth and perfect holineſſe*. Epheſ. 4. 24.

Secondly, An inclination to evill, and a luſting after that which is forbidden, is that inordinate concupiſcence, wherewith our nature is now infected, which is every where in the Scripture condemned as a ſinne: Saint *Paul* in the ſeventh to the *Romans*, affirming expreſſely that it is a ſinne, and forbidden by the Law: *verſ.*

verſ. 1. producing all manner of evill, and hindering all that is good: *a body of death*: *verſ.* 24. and Saint *James* maketh it even the wombe of all iniquitie, *James* 1. 14, 15. ſurely, our nature was not at firſt yoked with ſuch a troubleſome inmate; where is the uprightneſſe and innocency we have hitherto conceived our firſt parents to have enjoyed before the fall? a repugnancy to the law muſt needs be a thing ſinfull: an inclination to evill, to a thing forbidden, is an anomie, a deviation, and diſcrepancy from the pure and holy law of God: we muſt ſpeake no more then of the ſtate of innocency, but only of a ſhort ſpace, wherein no outward actuall ſins, were committed: their proper root, if this be true was concreated with our nature: is this that *obedientiall harmony* to all the commandements of God, which is neceſſary for a pure and innocent creature, that hath a law preſcribed unto him? by which of the ten precepts, is this inclination to evill required? is it by the laſt, thou ſhalt not covet? or by that ſumme of them all, thou ſhalt love the Lord thy God, with all thy heart, &c. is this all the happineſſe of Paradiſe? to be turmoyled with a nature ſwelling with aboundance of vaine deſires? and with a maine ſtreame carried headlong to all iniquitie, if its violent appetite be not powerfully kept in by the bit and bridle of originall righteouſneſſe? g So it is we ſee with children now, and ſo it ſhould have been with them in Paradiſe, if they were ſubject to this rebellious inclination to ſinne.

g Vidi ego zelantem parvulum nondum loquebatur, & intuebatur pallidus, amaro aſpectu collucanem ſuum: Aug.

Thirdly, and principally, whence had our primitive nature this affections to thoſe things that were forbidden it? this rebellion, & repugnancy to the law, which muſt needs be an anomie, and ſo a thing ſinfull: there was as yet no demerit, to deſerve it as a puniſhment? what fault is it to be created? h The operation of any thing which hath its originall, with the being of the thing it ſelf, muſt needs proceed from the ſame cauſe, as doth the eſſence or being it ſelf: as the fires tending upwards, relates to the ſame originall, with the fire: and therefore this inclination or affection, can have no other Author but God: by which means he is entitled not only to the firſt ſinne, as the efficient cauſe, but to all the ſins in the world, ariſing from thence: plainly and without any ſtrained conſequencies, he is made the author of ſinne; for even

h Operatio quæ ſimul incipit cum eſſe rei, eſt ei ab agente, à quo habet eſſe, ſicut moveri ſurſum ineſt igni à generante. Alvar. p. 199.

thoſe poſitive properties, which can have no other fountaine but the authour of Nature, being ſet on evill are directly ſinfull. And here the Idoll of free-will, may triumph in this victory over the God of heaven: heretofore all the blame of ſinne lay upon his ſhoulders, but now he begins to complaine, συκεγω κιτι & αμε αλλα ζευς και μοιρα: it is God and the fate of our creation, that hath placed us in this condition of naturally affecting that which is evill: backe with all your charges, againſt the ill government of this new Deitie, within his imaginary dominion: what hurt doth he doe, but incline men unto evill: and God himſelfe did no leſſe, at the firſt? but let them that will, rejoyce in theſe blaſphemies, it ſufficeth us to know, that God created man upright, though he hath ſought out many inventions: ſo that in this following diſſonancy, we cleave to the better part.

S. S.	*Lib. Arbit.*
So God created man in his own image, in the likeneſſe of God created he him, male and female created he them: Gen. 1.27.	*There was in man before the fall an inclination to ſinning, though not ſo vehement and inordinate as now it is:* Armin.
Put on the new man which is renewed in knowledge after the image of him that made him: Coloſ. 3.10.	*God put upon man a repugnancy to his law:* Geſteranus in the Synod.
——*which after God is created in righteouſneſſe and true holineſſe,* Epheſ. 4.24.	*Man by reaſon of his creation had an affection to thoſe things that are forbidden by the Law:* Corvinus.
Loe this onely have I found, that God hath made man upright, but he hath ſought out many inventions: Eccleſ. 7.29.	*The will of man had never any ſpirituall endowments:* Rem. Apol.
——*By one man ſinne entered into the world, and death by ſinne,* Rom. 5.12.	*It was not fit that man ſhould have a law given him, unleſſe he had an naturall inclination to what was forbidden by the Law:* Corvinus.
Let no man ſay when he is tempted I am tempted of God, for God tempteth no man, but every one is tempted when he is drawne away of his own luſt: Iam. 1.13.14.	

CHAP.

CHAP. IX.

Of the death of Chriſt, and of the efficacie of his merits.

THe ſumme of thoſe Controverſies, wherewith the *Arminians*, and their abettors have troubled the Church, about the death of Chriſt, may be reduced to two heads. Firſt, concerning the object of his merit, or whom he died for. Secondly, concerning the efficacie and end of his death, or what he deſerved, procured, merited, and obtained, for them for whom he died: in reſolution of the firſt, they affirme, that he died for all, and every one, : of the ſecond, that he died for no one man at all; in that ſenſe, Chriſtians have hitherto beleeved that he laid downe his life, and ſubmitted himſelfe to beare the burden of his Fathers wrath, for their ſakes. It ſeemes to me a ſtrange extenuation of the merit of Chriſt, to teach, that no good at all by his death doth redound to divers of them for whom he died: what participation, in the benefit of his ſuffering, had *Pharaoh* or *Judas*? doe they not at this houre, and ſhall they not to eternitie, feele the waite and burden of their owne ſinnes? had they either grace in this world, or glory in the other, that they ſhould be ſaid to have an intereſt in the death of our Saviour? Chriſtians have hitherto beleeved, that for whom Chriſt died, for their ſinnes he made ſatisfaction; that they themſelves ſhould not eternally ſuffer for them: is God uniuſt to puniſh twice, for the ſame fault? his owne Sonne once? and againe the poore ſinners, for whom he ſuffered? I cannot conceive an intention in God, that Chriſt ſhould ſatisfie his juſtice for the ſinne of them, that were in hell ſome thouſands of yeeres before, and yet be ſtill reſolved to continue their puniſhment on them to all eternitie? no doubtleſſe; Chriſt giveth life to every one, for whom he gave his life: hee loſeth not one of them, whom he purchaſed with his blood.

The firſt part of this Controverſie, may be handled, under

theſe two queſtions. Firſt, whether God giving his Sonne, and Chriſt making his ſoule a ranſome for ſinne, intended thereby to redeeme all and every one, from their ſins, that all and every one alike, from the beginning of the world, to the laſt day, ſhould all equally be partakers of the fruits of his death and paſſion; which purpoſe of theirs is in the moſt fruſtrate. Secondly, whether God had not a certaine infallible intention, of gathering unto himſelfe a choſen people, of collecting a Church of firſt borne, of ſaving his little flocke, of bringing ſome certainly to happineſſe, by the death of his onely Sonne, which in the event he doth accompliſh:

The ſecond part alſo may be reduced to theſe two heads: firſt, whether Chriſt did not make full ſatisfaction, for all their ſinnes for whom he died, and merited glory, or everlaſting happineſſe, to be beſtowed on them, upon the performance of thoſe conditions, God ſhould require? Secondly, (which is the proper Controverſie I ſhall chiefly inſiſt upon,) whether Chriſt did not procure for his own people, a power to become the Sonnes of God, merit and deſerve at the hands of God for them, grace, faith, righteouſneſſe, and ſanctification, whereby they may be enabled infallibly, to performe the conditions of the new Covenant, upon the which, they ſhall be admitted to glory.

To the firſt Queſtion, of the firſt part of the Controverſie, the *Arminians* anſwer affirmatively, to wit, that Chriſt died for all alike, the benefit of his Paſſion, belongs equally to all the poſteritie of *Adam*: and to the ſecond negatively, that God had no ſuch intention of bringing many choſen ſonnes unto ſalvation, by the death of Chriſt; but determined of grace and glory, no more preciſely to one, then to another, to *Iohn*, then *Iudas*, *Abraham*, then *Pharaoh*: both which as the learned *Moulin* obſerved, [a] *ſeeme to be invented to make Chriſtianitie ridiculous*, and expoſe our Religion, to the deriſion, of all knowing men: for who can poſſibly conceive that one by the appointment of God ſhould die for another; and yet that other, by the ſame juſtice be allotted unto death himſelfe, when ones death onely was due: that Chriſt hath made a full ſatisfaction for their ſinnes, who ſhall everlaſtingly feele the waight of them, themſelves; that he ſhould merit

a Molin ſuffrag. ad Synod. Dordra.

merit and obtaine reconciliation with God for them, who live and die his enemies: grace and glory for them, who are graceleſſe in this life, and damned in that which is to come: that he ſhould get remiſſion of ſinnes for them, whoſe ſinnes were never pardoned: in briefe, if this ſentence be true, either Chriſt by his death did not reconcile us unto God, make ſatisfaction to his juſtice for our iniquities, redeeme us from our ſinnes, purchaſe a kingdome, an everlaſting inheritance for us, which, I hope no Chriſtian will ſay, or elſe all the former abſurdities muſt neceſſarily follow, which no rationall man will ever admit.

Neither may we be charged, as ſtraitners of the merit of Chriſt: for we advance the true value and worth thereof, (as hereafter will appeare,) farre beyond all, that the *Arminians* aſcribe unto it: we confeſſe that, *that blood of God*, Acts 20.28. *of the Lambe without ſpot or blemiſh*, 1 Pet. 1.19. was ſo exceedingly precious, of that infinite *Worth and value*, that it might have ſaved a thouſand beleeving worlds, *Iohn* 3.16. *Rom.* 3.22. his death was of ſufficient dignitie, to have beene made a ranſome, for all the ſinnes of every one in the world: and on this internall ſufficiencie of his death and paſſion, is grounded the univerſalitie of Evangelicall promiſes, which have no ſuch reſtriction in their own nature, as that they ſhould not be made to all, and every one, though the promulgation and knowledge of them, is tied onely to the good pleaſure of Gods ſpeciall providence, *Matth.* 16.17. as alſo that *Oeconomie*, and diſpenſation of the new Covenant, whereby the partition wall being broken downe, there remaines no more difference betweene *Iew*, and *Gentile*, the utmoſt borders of the Earth being given in for Chriſts inheritance: ſo that in ſome ſenſe, Chriſt may be ſaid to die for all, and the whole world: firſt, in as much as the worth and value of his death, was very ſufficient to have beene made a price for all their ſinnes: ſecondly, in as much as this word All, is taken for ſome of all ſorts, not for every one, of every ſort, as it is frequently uſed in the holy Scripture, ſo Chriſt *being lifted up drew all unto him*, Iohn 12.32. that is, beleevers out of all ſorts of men: the Apoſtles cured all diſeaſes, or ſome of all ſorts, they did not cure every particular diſeaſe, but there was no kinde of diſeaſe, that was exempted from

from their power of healing: ſo that where it is ſaid, that Chriſt died for all, it is meant either, firſt, all the faithfull; or ſecondly, ſome of all ſorts; thirdly, not onely *Iewes*, but *Gentiles*: For,

Secondly, the proper counſell and intention of God, in ſending his Sonne into the world, to die, was, that thereby he might confirme and ratifie, the new Covenant to his elect: and purchaſe for them, all the good things, which are contained in the tenure of that Covenant: to wit, grace, and glory: that by his death, he might bring many, (yet ſome certaine) children to glorie, obtaining for them, that were given unto him, by his Father, that is, his whole Church, reconciliation with God, remiſſion of ſinnes, faith, righteouſneſſe, ſanctification and life eternall: that is, the end, to which they are to be brought, and the meanes whereby God will have them attaine it: He died that he might gather the diſperſed children of God, and make them partakers of everlaſting glory, to give eternall life, *to all that God gave unto him*, Iohn 17.2. And on this purpoſe, of himſelfe, and his Father, is founded the interceſſion of Chriſt, for his elect and choſen people, performed partly on the earth, *Iohn* 17. partly in heaven before the Throne of grace: which is nothing but a preſentation of himſelfe, and his merits, accompanied with the prayers of his Mediatour-ſhip, before God: that he would be pleaſed to grant, and effectually to apply, the good things, he hath by them obtained, to all for whom he hath obtained them: His interceſſion in heaven, is nothing but a continued oblation of himſelfe. So that whatſoever Chriſt impetrated, merited, or obtained, by his death and paſſion, muſt be infallibly applied unto, and beſtowed upon them, for whom he intended to obtaine it: or elſe his interceſſion is vaine, he is not heard in the prayers of his mediatourſhip: An actuall reconciliation with God, and communication of grace and glory, muſt needs betide all them that have any ſuch intereſt in the righteouſneſſe of Chriſt, as to have it accepted for their good: the ſole end, why Chriſt would ſo dearely purchaſe thoſe good things, is an actuall application of them, unto his choſen: *God ſet forth the propitiation of his blood, for the remiſſion of ſinnes, that he might be the iuſtifier of him that beleeveth on Jeſus*: Rom, 3, 25, 26. But this part of the Controverſie is not that which

which I principally intend: onely I will give you a briefe ſumme, of thoſe reaſons which overthrow their hereſie, in this particular branch thereof.

Firſt, the death of Chriſt, is in divers places of the Scripture reſtrained *to his people*, and *elect*, his *Church, and ſheepe*: Matth. 1. 21. *Iohn* 10. 11, 12, 13. *Acts* 20. 28. *Epheſ.* 5. 25. *Iohn* 11. 52. *Rom.* 8. 32, 33. *Heb* 2. 10. 13. *Revel.* 5. 9. *Dan.* 9. 27. and therefore the good purchaſed thereby, ought not to be extended, *to dogges, reprobates, and thoſe that are without.*

Secondly, for whom Chriſt died, he died as their ſponſor, in their roome and turne, that he might free them from the guilt, and deſert of death, which is cleerely expreſſed, *Rom.* 5. 6, 7, 8. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes, we are healed*: Iſa. 53. 5, 6, &c. *He hath redeemed us, from the curſe, being made a curſe for us*: Galat. 3. 13. *He made him to be ſinne for us, who knew no ſinne*, 1 Cor. 5. 21. Evidently he changeth turnes with us, that we might be made the righteouſneſſe of God in him: yea in other things, it is plaine in the Scripture, that to die for another, is to take his place and roome, with an intention that he ſhould live: 2 *Sam*, 18. 33. *Rom.* 5. So that Chriſt dying for men, made ſatisfaction, for their ſins, that they ſhould not die: now for what ſins he made ſatisfaction, for them the juſtice of God is ſatisfied, which ſurely is not done for the ſinnes of the reprobates, becauſe he juſtly puniſheth them to eternitie, upon themſelves: *Matth.* 5. 26.

Thirdly, for whom Chriſt died, for them alſo he roſe againe, to make interceſſion for them, *for Whoſe offences he Was delivered, for their iuſtification he Was raiſed*: Rom. 4. 25. and Chap. 5. 10. *He is a high Prieſt to make interceſſion for them in the holieſt of holies, for Whom by his bloud he obtained everlaſting redemption*, *Heb.* 9. 11. 12. Thoſe two acts of his Prieſthood are not to be ſeparated, it belongs to the ſame Mediator for ſinne, to ſacrifice, and pray: our aſſurance that he is our Advocate, is grounded on his being a propitiation for our ſinnes: he is an Advocate, for every one,

one, *for Whoſe ſinnes his blood was a propitiation:* 1 *Iohn* 2, 1, 2. But Chriſt doth not intercede, and pray for all, as himſelfe *often witneſſeth:* Iohn 17. He maketh interceſſion onely for them, *Who come unto God by him:* Heb. 7. 24. He is not a Mediatour of them that periſh, no more than an Advocate of them that faile in their ſuits, and therefore the benefit of his death alſo muſt be reſtrained to them, who are finally partakers of both: we muſt not ſo diſ-joyne the offices of Chriſts Mediatorſhip, that one of them may be verſated about ſome towards whom he exerciſeth not the other: much leſſe ought we, ſo to ſeparate the ſeverall acts of the ſame office. For whom Chriſt is a Prieſt, to offer himſelfe a ſacrifice, for their ſinnes, he is ſurely a King, to apply the good things purchaſed by his death unto them, *as* [b] *Arminius himſelfe* confeſſeth; much more to whom he is a Prieſt by ſacrifice he will be a Prieſt by interceſſion: and therefore, ſeeing he doth not intercede and pray for every one, he did not die for every one.

Fourthly, for whom Chriſt died, he merited grace, and glory, faith, and ſalvation, and reconciliation with God, as I ſhall ſhew hereafter; but this he hath not done for all, and every one: many doe never beleeve, the wrath of God remaineth upon ſome, the wrath of *God abideth on them that doe not beleeve:* 1 Iohn 3. 16. To abide, argueth a continued uninterrupted act: now to be reconciled to one, and yet to lie under his heavie anger, ſeeme to me ἀσύϛατα, things that will ſcarce conſiſt together: the reaſons are many, I onely point at the heads of ſome of them.

Fifthly, Chriſt died for them, whom God gave unto him, to be ſaved, *Thine they were, and thou gaveſt them unto me:* Ioh. 17. 6. *he layeth downe his life, for the ſheepe committed to his charge: Iohn* 10. 11. But all are not the ſheepe of Chriſt, all are not given unto him of God, to be brought to glory: for of thoſe that are ſo given, there is not one that periſheth, for *he giveth eternall life to as many as God hath given him:* Iohn 17. 2. *No man is able to plucke them out of his Fathers hands:* Chap. 10. 28, 29.

Sixthly, looke whom, and how many, that love of God embraced,

braced, that was the cauſe of ſending his Son to redeeme them: for them, and ſo many, did Chriſt according to the counſell of his Father, and in himſelfe intentionally, lay downe his life: now this love is not univerſall, being his good pleaſure of bleſſing with ſpirituall bleſſings and ſaving ſome in Chriſt: *Epheſ.* 1. 4, 5. which good pleaſure of his, evidently comprehendeth ſome, when others are excluded, *Matth.* 11. 25, 26. yea the love of God in giving Chriſt for us is of the ſame extent, with that grace, whereby he calleth us to faith, or beſtoweth faith on us: *for he hath called us With an holy calling, according to his owne purpoſe and grace, which was given us in Ieſus Chriſt:* 2 Tim. 2. 9. which doubtleſſe is not univerſall and common unto all.

Innumerable other reaſons there are to prove, that ſeeing God hath given his elect onely, whom onely he loved, to Chriſt to be redeemed: and ſeeing that the Sonne loveth onely thoſe who are given him of his Father, and redeemeth onely whom he loveth: ſeeing alſo that the holy Spirit, the love of the Father and the Sonne, ſanctifieth all, and onely them that are elected, and redeemed: it is not our part, with a prepoſterous liberality againſt the witneſſe of Chriſt himſelfe, to aſſigne the ſalvation attained by him, as due to them, that are with out the Congregation of them whom the Father hath loved, and choſen: without that Church, which the Sonne loved and gave his life for it, nor none of the members of that ſanctified body, whereof Chriſt is the Head and Saviour: I urge no more, becauſe this is not that part of the Controverſie that I deſire to lay open.

I come now to conſider the maine Queſtion of this difference, though ſparingly handled by our Divines: concerning what our Saviour merited, and purchaſed for them for whom he died: and here you ſhall finde the old Idol playing his prankes, and quite deveſting the merit of Chriſt, from the leaſt ability or power, of doing us any good; for though the *Arminians* pretend very ſpeciouſly, that Chriſt died for all men: yet in effect, they make him die for no one man at all: and that by denying the effectuall ope-

ration of his death, and aſcribing the proper iſſues of his paſſion, to the brave indevours of their owne *Pelagian* Deitie.

We (according to the Scriptures) plainly beleeve, that Chriſt hath by his righteouſneſſe, merited for us grace and glory; that we are bleſſed with all ſpirituall bleſſings, in, through, and for him: that he is made unto us righteouſneſſe, and ſanctification, and redemption; that he hath procured for us, and that God for his ſake, beſtoweth on us every grace, in this life, that maketh us differ from others, and all that glory we hope for, in that which is to come: he procured for us remiſſion of all our ſinnes, an actuall reconciliation with God, faith, and obedience: yea, but this is ſuch a deſperate doctrine, as ſtabs at the very heart of the Idol: and would make him as altogether uſeleſſe, as if he were but a figgetree logge: what remaineth for him to doe, if all things in this great worke of our ſalvation, muſt be thus aſcribed unto Chriſt, and the merit of his death? Wherefore the worſhippers of this great God, *Lib. Arbit.* oppoſe their engines againſt the whole fabricke, and cry downe the title of Chriſts merits, to theſe ſpirituall bleſſings, in the behalfe of their imaginarie Deity.

Now becauſe they are things of a two-fold denomination, about which we contend, before the king of heaven; each part producing their evidence; the firſt ſpringing from the favour of God towards us: the ſecond from the working of his grace, actually within us, I ſhall handle them ſeverally, and apart: eſpecially becauſe to things of this latter ſort, gifts, as we call them, enabling us to fulfill the condition, required, for the attaining of glory, we lay a double claime, on Gods behalfe: Firſt, as the death of Chriſt, is the meritorious cauſe procuring them of him: Secondly, as his free grace is their efficient cauſe working them in us; they alſo producing a double title, whereby, they would inveſt their beloved darling, with a ſole proprietie in cauſing theſe effects. Firſt, in regard that they are our owne acts performed in us, and by us: ſecondly, as they are parts of our dutie, which we are enjoyned to doe, ſo that the quarrell is directly betweene Chriſts Merits and our owne free-will, about procuring the favour

favour of God, and obtaining grace and righteouſneſſe, let us ſee what they ſay to the firſt.

They affirme [c] that the *immediate, and proper effect, or end, of the death and paſſion of Chriſt, is not an actuall ablation of ſinne from men, not an actuall remiſſion of iniquities, juſtification and redemption, of any ſoule*: that is, Chriſt his death, is not the meritorious cauſe of the remiſſion of our ſins, of redemption, and juſtification: the meritorious cauſe, I ſay, for of ſome of them, as of juſtification, as it is terminated in us, we confeſſe there are cauſes of other kindes, as faith is the inſtrument, and the holy Spirit the efficient thereof. But for the ſole meritorious procuring cauſe, of theſe ſpirituall bleſſings, we alwaies took it to be the righteouſneſſe, and death of Chriſt: beleeving plainely, that the end why Chriſt died, and the fruit of his ſufferings, was *our reconciliation With God, redemption from our ſinnes, freedome from the curſe, deliverance from the wrath of God, and power of hell*: though we be not actuall partakers of theſe things to the pacification of our owne conſciences, without the intervening operation of the holy Spirit, and faith by him wrought in us.

But if this be not? Pray what is obtained by the death of Chriſt? Why [d] *a potentiall, conditionate reconciliation, not actuall, and abſolute*, ſaith *Corvinus*: But yet this potentiall reconciliation, being a new expreſſion, never intimated in the Scripture, and ſcarce of it ſelfe intelligible, we want a further explanation of their minde, to know what it is that directly they aſſigne to the merits of Chriſt: wherefore, they tell us, that the fruit of his death, *was ſuch [e] an impetration, or obtaining of reconciliation With God, and redemption for us: that God thereby hath a power, his juſtice being ſatisfied, and ſo not compelling him to the contrary, to grant remiſſion of ſinnes, to ſinnefull men, on What condition, he Would*: or as another ſpeaketh it, [f] *There was by the effuſion of Chriſts blood, a right obtained unto, and ſettled in God, of reconciling the world, and of opening unto all, a gate of repentance, and faith in Chriſt*: But now whereas, the Scripture every where affirmeth, that Chriſt died for our good, to obtaine bleſſings for us, to purchaſe our peace, to acquire and merit for us, the good

c Immediata mortis Chriſti effectio, ac paſſionis, illa eſt, non actualis peccatorum, ab his aut illis ablatio, non actualis remiſſio, non juſtificatio, non actualis horũ aut illorũ redemptio: Armin. Antiperk. P. 76.

d Reconciliatio potentialis & conditionata non actualis & abſoluta, per mortem Chriſti impetratur: Corvin ad Molin. cap 28. ſect. 11.

e Remiſſionis, juſtificationis, & redemptionis, apud Deum impetratio, qua factũ eſt, ut Deus jam poſſit, utpote iuſtitia cui ſatisfactum eſt non obſtante hominibus peccatoribus peccata remittere: Armin. ubi ſup.

f Autoris mens non eſt alia, quã effuſo ſanguine Chriſti reconciliandi mundum Deo jus impetratum fuiſſe, & inito novo fœdere & gratioſo cum hominibus, Deum gratiæ oſtium, omnibus denuo pœnitentiæ ac veræ in Chriſtũ fidei, lege aperuiſſe: Epiſt. I. ad Walæ. fol. 93.

things contained in the promise of the Covenant, this opinion seemes to restraine the end, and fruit thereof, to the obtaining of a power; and libertie unto God, of prescribing us a condition whereby we may be saved: but yet it may be, thus much at least Christ obtained of God in our behalfe, that he should assigne faith in him, to be this condition, and to bestow it upon us also: *No, neither the one, nor the other,* [g] *after all this, had it so seemed good unto his wisedome, God might have chosen the Iewes, and others, following the righteousnesse of the law, as well as beleevers, because he might have assigned, any other condition of salvation besides faith in Christ:* saith *Grevinchovius:* Notwithstanding then the death of Christ for us, we might have beene held to the old rule, *Doe this and live*: but if this be true, I cannot perceive how it may be said, that Chrid died to redeeme us from our sins, to save our soules, and bring us unto glory: neither perhaps, doe they thinke this to be any great inconvenience, for the *same Authour* affirmeth, *that* [h] *Christ cannot be said properly to die, to save any one.* And a little after he more fully declares himselfe, [i] *That after Christ had obtained all that he did obtaine by his death, the right remained wholly in God, to apply it, or not to apply it, as it should seeme good unto him: the application of grace and glory, to any man, was not the end for which Christ obtained them, but to get a right and power unto God, of bestowing those things on what sort of men he would:* which argues no redemption of us from our sinnes, but a vindication of God from such a condition, wherein he had not power to forgive them; not an obtaining of salvation for us, but of a libertie unto God of saving us, on some condition or other.

But now, after God hath got this power by the death of Christ, and out of his gracious good pleasure, assigned faith to be the meanes for us to attaine those blessings, he hath procured himselfe a libertie to bestow? Did Christ obtaine this faith for us, of him? if it be a thing not in our own power? No: [k] *Faith is not obtained by the death of Christ,* saith *Corvinus:* so that there is no good thing, no spirituall blessing, into which, any man in the world hath any interest by the death of Christ: which is not so great an absurditie, but that they are most ready to grant it:

[l] *Arnoldus*

g. Potuisset Deus, si ita sapientiæ suæ visum fuisset, operarios, Judæos, vel alios etiam præter fideles eligere, quia potuit aliam salutis conditionem, quam fidem in Christum exigere, Grevinch, ad Amesi. p. 415.

h Christus non est proprie mortuus ad aliquem salvandum. idem, ibid, fol. 8.

i Postquam impetratio præstita ac peracta esset, Deo jus suum integrum manisit, pro arbitrio suo, eam applicare, vel non applicare, nec applicatio finis impetrationis propriæ fuit, sed jus, & potestas applicandi, quibus & qualibus vellet. pag. 9.

k; Fides non est impetrata merito Christi, &c. Cor. ad Mol. cap. 28. pag. 419.

[l] *Arnoldus* confesseth, *that he beleeves, that the death of Christ might have enioyed its end, or his merit its full force, although, never any had beleeved*: and againe, [m] *the death and satisfaction of Christ being accomplished, it might come to passe, that, none fulfilling the condition of the new Covenant, none should be saved,* so also saith *Grevinchovius:* Oh Christ, that any pretending to professe thy holy Name, should thus slight the precious worke of thy death and passion? surely, never any before, who counted it their glory to be called Christians, did ever thus extenuate (their friends the *Socinians* onely excepted) the dignitie of his merit and satisfaction: take but a short view of what benefit they allow to redound to us, by the effusion of his precious blood, and you may see what a pestilent heresie, these men have laboured to bring into the Church: neither faith nor salvation, grace nor glory, hath he purchased for us, not any spirituall blessing, that by our interest in his death we can claime to be ours: it is not such a reconciliation with God, as that he thereupon, should be contented againe to be called our God, it is not justification, nor righteousnesse, nor actuall redemption from our sinnes, it did not make satisfaction for our iniquities, and deliver us from the curse: [n] *onely it was a meanes of obtaining such a possibility of salvation, as that God without wronging of his justice, might save us if he would, one way or other:* so that when Christ had done all that he could, there was not one man in the world immediately the better for it: notwithstanding the utmost of his endeavour, every one might have beene damned with *Judas* to the pit of hell: [o] *for he died as well for* Simon Magus *and* Iudas, *as he did for* Peter *and* Paul, say the *Arminians:* Now if no more good redound to us by the death of Christ, then to *Simon Magus*, we are not much obliged to him for our salvation: Nay, he may be rather said to have redeemed God, then us, for he procured for him, immediately a power to redeeme us if he would; for us, onely by vertue of that power, a possibilitie to be redeemed: which leaves nothing of the nature of merit annexed to his death: for that deserveth that something be done, not onely that it may be done: the workman deserveth that his wages be given him, and not that it may be given him. And then what becomes of all the comfort and consolation that is proposed to us in the death of

l Se omnino credere, futurum fuisse, ut finis mortis Christi constaret, etiamsi nemo credidisset, idem. cap. 27. sect. 3. 4.

m Posita & præstita Christi morte & satisfactione, fieri potest, ut nemine, novi fœderis conditionem, præstante, nemo salvaretur: idem. Grevinch. ad Amesi. fol. 9.

n Impetratio salutis pro omnibus, est acquisitio possibilitatis, ut nimirum Deus illæsa sua justitia hominem peccatorem possit recipere in gratiam: Rem. Coll Hag p. 172.

o Pro Juda ac Petro mortuus est Christus, & pro Simone Mago & Juda tam pro Paulo & Petro: Rem. Synod. fol. 320.

Chriſt: but it is time to ſee how this ſtubble is burned and conſumed by the word of God: and that eſtabliſhed which they thought to overthrow.

Firſt, It is cleare that Chriſt died to procure for us an actuall reconciliation with God: and not only a power for us to be reconciled unto him: for when we *were enemies, we were reconciled to God, by the death of his ſonne:* Rom. 5. 10. we enjoy an actuall reconciliation unto God by his death: he is content to be called our God, when we are enemies, without the intervening of any condition on our part required: though the ſweetneſſe, comfort, and knowledge of this reconciliation, doe not compaſſe our ſoules before we beleeve in him. Againe, we have remiſſion of ſinnes by his blood, and juſtification from them, not a ſole vindication into ſuch an eſtate, wherein, if it pleaſe God, and our ſelves, our ſinnes are pardonable: for we are juſtified *through the redemption that is in Ieſus Chriſt, whom God hath ſet forth, to be a propitiation through faith in his blood, to declare his righteouſneſſe for the remiſſion of ſinnes:* Rom. 3. 24, 25. Yea, he obtained for us by his death, righteouſneſſe and holineſſe. *He gave himſelfe for his Church, that he might ſanctifie and cleanſe it,* Epheſ. 5. 26. That *he might preſent it unto himſelfe a glorious Church, without ſpot, or wrinkle, that we ſhould be holy, and without blemiſh:* verſ. 27. Where firſt, we have whom Chriſt died, or gave himſelfe for, even his Church: ſecondly, what he obtained for it, holineſſe and righteouſneſſe, a freedome from the ſpots, and blemiſhes of ſinne, that is, the grace of juſtification and ſanctitie, *he made him to be ſinne for us, who knew no ſinne, that we might become the righteouſneſſe of God in him:* 2 Cor. 5. 21. And laſtly he died, to purchaſe for us, *an everlaſting inheritance:* Heb. 9. 15. So that both grace and glory, are beſtowed on them for whom he died, as the immediate fruits of his death and paſſion.

Secondly, ſee what the Scripture *ρητως*, expreſly aſſigneth, as the proper end and immediate effect, (according to the purpoſe of God, and his owne intention) of the effuſion of the blood of Jeſus Chriſt, and you ſhall finde that he intended by it, to take away the ſinnes of many, *to make his ſoule an offering for ſinne, that he might ſee his ſeed, that the counſell of God, might proſper in his hand:* Iſaiah 53. *to be a ranſome for many,* Matth. 20. 28. *to beare the ſins of many:* Heb. 9. 28. *he bare our ſins in his own body on the tree, that We ſhould live unto righteouſneſſe,* 1 Pet. 2. 24. *that we might become the righteouſneſſe of God in him,* 2 Cor. 5. 21. thereby *reconciling us unto God,* verſ. 19. he died, *to reconcile us unto God, in the body of his fleſh, through death, that we might be holy and unblameable,* Coloſ. 1. 21, 22. *to purge our ſins,* Heb. 1. 3. *to obtaine an everlaſting redemption for us,* Heb. 9. 12. ſo that if Chriſt by his death obtained what he did intend: he hath purchaſed for us, not only a poſſibilitie of ſalvation; but holineſſe, righteouſneſſe, reconciliation with God, juſtification, freedome from the guilt, and condemning power of ſin: everlaſting redemption, eternall life, and glory in heaven.

Thirdly, I appeale unto the conſciences of all Chriſtians. Firſt, whether they doe not ſuppoſe the very foundation of all their conſolation, to be ſtricken at, when they ſhall finde thoſe places of Scripture, p that affirme Chriſt to have died, *to take away our ſins, to reconcile us unto God, to put away, or aboliſh our tranſgreſſions, to waſh and regenerate us, perfectly to ſave us, and purchaſe for us an everlaſting redemption, whereby he is become unto us, righteouſneſſe, and redemption, and ſanctification, the Lord our righteouſneſſe, and we become the righteouſneſſe of God in him:* to be ſo wreſted, as if he ſhould be ſaid only, to have done ſomething, which theſe things might happily follow.

p Heb. 7. 12, 15. 24. & 9. 14. 28. Eſa. 53. 11. 1 Joh. 2. 2. &c.

Secondly, whither they thinke it not a ready way, to impaire their love, and to weaken their faith in Chriſt, when they ſhall be taught, that Chriſt hath done no more for them, then for thoſe that are damned in hell: that be their aſſurance never ſo great, that Chriſt died for them: yet there is enough to be laid to their charge to condemne them, that though God is ſaid to have reconciled them unto himſelfe in Chriſt, *Coloſ.* 1. 19, 20. yet indeed he is as angry with them, as with any reprobate in the world, that God loveth us not firſt, but ſo long as we continue in a ſtate of enmitie againſt him, before our converſion, he continues our enemy alſo: ſo that the firſt act of friendſhip or love, muſt be per-

performed on our part, notwithstanding that the Scripture saith, we were reconciled unto God being enemies, *Romanes* 5. *vers.* 10.

Thirdly, Whither they have not hitherto supposed themselves bound to beleeve, that Christ died for their sins and rose for their justification? do they not thinke it lawfull to pray, that God would bestow upon them, grace, and glory for Christs sake? and to beleeve that Iesus Christ was such a Mediatour of the new Covenant, as procured for the persons Covenanted withall, all the good things comprehended in the promise of that Covenant.

I will not further presse upon this prevarication against Christian Religion, only I would desire all the lovers of Iesus Christ seriously to consider, whether these men, doe truly ayme at his honour, and advancing the dignitie of his merit, and not rather, at the crying up of their own indeavours, seeing the sole cause of their denying these glorious effects of the blood of Christ: is to appropriate the praise of them unto themselves, as we shall see in the next Chapter.

These charges are never to be waved, by the vanitie of their sophisticall distinctions, as of that of impetration and application, which though it may be received, in an Orthodox meaning, yet not in that sense, or rather non-sense, whereunto they abuse it; viz. *As though Christ had obtained that for some, which shall never be imparted unto them, that all the blessings procured by his death are proper to none, but pendent in the aire for them that can or will catch them:* whereupon when we object, g *that by this means all the efficacie of the merit of Christ, is in our own power, they readily grant it, and say it cannot otherwise be:* let them that can, receive these monsters in Christianitie, for my part in these following contradictory assertions, I will choose rather to adhere to the authoritie of the word of God, then of *Arminius* and his sectaries.

g Sic efficacia meriti Christi: tota penes nos stabit, qui vocationem alioqui inefficacem efficacem, reddimus: sane, fieri aliter non potest, Rem. Apol. p. 93.

S. S.

S. S.	*Lib. Arbit.*
He made him to be sinne for us who knew no sinne, that we might become the righteousnesse of God in him, 2 Cor. 5. 21.	*The immediate effect of the death of Christ is not the remission of sins, or the actuall redemption of any,* Armin.
He loved his Church and gave himselfe for it, that he might present it unto himselfe a glorious Church, not having spot or wrinkle or any such things, Ephes. 5. 26, 27.	*Christ did not properly die to save any one,* Grevinch.
God was in Christ reconciling the world unto himselfe, 2 Cor. 5. 19.	*A potentiall and conditionate reconciliation, not actuall and absolute is obtained by the death of Christ,* Corvin.
When thou shalt make his soule an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. Isa. 53. 10.	*I beleeve it might have come to passe that the death of Christ might have had its end, though never any man had beleeved,* Corvi.
By his knowledge shall my righteous servant iustifie many for he shall beare their iniquities, vers. 11.	*The death and satisfaction of Christ being accomplished, yet it may so come to passe that none at all fulfilling the condition of the new covenant, none might be saved,* idem.
Christ was once offered to bear the sins of many. Heb. 9. 28.	*The impetration of salvation for all, by the death of Christ, is nothing but the obtaining of a possibilitie thereof, that God without wronging his iustice, may open unto them a gate of mercy, to be entred on some condition,* Rem. Coll. Hag.
By his own blood he entred in once into the holy place having obtained eternall redemption for us, vers. 12.	*Notwithstanding the death of Christ, God might have assigned*
He hath reconciled you in the body of his flesh, through death to present you holy and unblamable, Colos. 1. 22.	
Whom God hath set forth to be a propitiation through faith in	

S. S.	*Lib. Arbit.*
his blood, to declare his righteouſneſſe for the remiſſion of ſins, &c. —— that he might be iuſt, and the iuſtifier of him that beleeveth in Ieſus, Rom. 3. 25, 26. *Who his own ſelfe bare our ſins in his own body on the tree, that we being dead to ſinne, ſhould live unto righteouſneſſe, by whoſe ſtripes we are healed*, 1 Peter 2. 24.	*any other condition of ſalvation as well as faith, or have choſen the Iews following the righteouſneſſe of the law*, Grevin. *Why then the efficacie of the death of Chriſt depends wholly on us: true? it cannot otherwiſe be?* Rem. Apol.

CHAP. X.

Of the cauſe of faith, grace, and righteouſneſſe.

THE ſecond part of this controverſie, is in particular, concerning grace, faith, and holineſſe, ſincere obedience to the precepts of the new Covenant, all whoſe praiſe we appropriate to the moſt high, by reaſon of a double intereſt. Firſt, of the merit of Chriſt which doth procure them for us. Secondly, of the holy Spirit which works them in us: the death of Chriſt is their meritorious cauſe, the Spirit of God and his effectuall grace their efficient, working inſtrumentally with power by the word and ordinances: now becauſe this would deprive the Idoll of his chiefeſt glory, and expoſe him to open ſhame, like the bird *furtivis nudata coloribus*, the *Arminians* advance themſelves in his quarrell, and in behalfe of their darling, quite exclude both merit of Chriſt, and Spirit of God, from any title to their production.

First, For the merit of Chriſt, whereas we affirme that God bleſſeth

bleſſeth us with all ſpirituall bleſſings in him, or for his ſake, *Eph.* 1. 3. amongſt which, doubtleſſe faith poſſeſſeth not the loweſt roome, that he is made unto us righteouſneſſe, and ſanctification, and redemption; he was made ſinne for us, that we might be made the righteouſneſſe of God in him: that he is the Lord our righteouſneſſe, and glories to be called by that name: and whatſoever he is unto us, it is chiefely by the way of merit: that to us it is given ὑπερ χριστοῦ, for Chriſts ſake to beleeve on him, *Phil.* 1. 29. where ὑπερ χριστοῦ, is plainly referred to δίδοται is given, as if the Apoſtle ſhould have ſaid, Chriſt is the meritorious cauſe of the beſtowing of thoſe good gifts, faith, and conſtancy unto martyrdome upon you, when I ſay we profeſſe all theſe to be the proper and immediate products of the paſſion and blood of Chriſt, theſe turbulent *Dauuſſes*, come in with a prohibition, and quite expell it from having any intereſt therein.

[a] *There is nothing more vaine, nothing more fooliſh* (ſay they in their Apologie) *then to attribute our regeneration, and faith, unto the death of Chriſt, for if Chriſt may be ſaid to have merited for us faith, and regeneration, then faith cannot be a condition, whoſe performance God ſhould require, at the hands of ſinners, under the paine of eternall damnation*: And again, *if faith be the effect of the merit of Chriſt, it cannot be our dutie*; No? Suppoſe then that the Church ſhould pray, that it would pleaſe God, for Chriſts ſake, to call home thoſe ſheepe that belong to his fold, not as yet collected? that he would grant faith and repentance, for the merit of his Sonne, to them that are as yet a farre off? were this an altogether vaine and fooliſh prayer? let others thinke as they pleaſe, it is ſuch a vanitie, as I deſire not to be weaned from, nor any one elſe I beleeve, that loves the Lord Ieſus in ſinceritie: Oh that Chriſtians ſhould patiently endure, ſuch a diminution of their Saviours honour? as with one daſh of an *Arminian* pen, to have the chiefe effects of his death and paſſion quite obliterated: if this be a motive, to the love and honour of the Son of God, if this be a way, to ſet forth the preciouſneſſe of his bloud, by denying the efficacy thereof, in enabling us by faith to get an intereſt in the new covenant: moſt Chriſtians in the world are under a neceſſity of being new Catechiſed by theſe Seraphicall Doctors.

[a] Nihil ineptius nihil vanius, quã regenerationem & fidem, merito Chriſti tribuere, ſi enim Chriſtus dicatur nobis meritus fidem & regenerationem, tum fides conditio eſſe non poterat: quam à peccatoribus, Deus ſub commiſſione mortis æternæ exigeret: Rem. Apol. cap. 8. pag. 95. Si fides ſit effectum meriti Chriſti non poteſt eſſe actus officii noſtri: idem.

Vntill when, they must give us leave to *beleeve, with the Apostle*, that God blesseth us, with all *spirituall blessings in Christ*, Ephes. 1. 3. and we will take leave to account faith a spirituall blessing: and therefore bestowed on us for Christs sake; againe, since our regeneration is nothing but a purging of our consciences from dead works, that we may serve the living God: which being done by the blood of Christ, as the Apostle witnesseth, *Heb.* 9. 14. we will ascribe our new birth, or forming anew to the vertue of that grace, which is purchased by his blood: *that precious blood* it is, *which redeemeth us from our vaine conversation*, 1 Pet. 1. 18, 19. by whose efficacie we are vindicated from the state of sin and corrupted nature wherein we are born.

The *Arminians* have but one argument, that ever I could meet with, whereby they strive to rob Christ of this glory, of meriting and procuring for us faith and repentance; and that is, because they are such acts of ours, as in dutie and obedience to the precepts of the Gospel, we are bound to performe:[b] and this they every where presse at large, *usq; & usq;*, in plain tearms they will not suffer their Idoll to be accounted defective in any thing that is necessary to bring us unto heaven: now concerning this argument, that nothing which God requireth of us, can be procured for us by Christ: I would have two things noted. First, that the strength of it consists in this, that no gift of God bestowed upon us, can be a thing well pleasing to him as being in us: for all his precepts and commands signifie only, what is well pleasing unto him, that we should be, or doe; and it is not the meriting of any thing by Christ, but Gods bestowing of it, as the effect thereof, which hinders it from being a thing, requireable of us, as a part of our dutie, wch I shall consider hereafter: only now observe, that there being nothing in us, by the way of habit or act, from the beginning of our faith, to the consummation thereof from our new birth, untill we become perfect men in Christ, by the finishing of our course, that is not required of us in the Gospel, all, and every grace, whereof we are in this life partakers, are by this means denied to be gifts of God. Secondly, consider the extent of this argument it selfe: nothing whose performance is our dutie, can be merited for us by Christ; when the Apostle beseecheth us, to be

b Rem. Apol. ubi sup. Corvin. ad Moli. cap. 28. sect. 9.

reconciled unto God, I would know, whether it be not a part of our duty to yeeld obedience to the Apostles exhortation: if not his exhortation is frivolous and vaine, if so, then to be reconciled unto God, is a part of our dutie, and yet the *Arminians* sometime seeme to confesse, that Christ hath obtained for us a reconciliation with God: the like may be said, in divers other particulars, so that this argument, either proveth that we enjoy no fruit of the death of Christ in this life: or (which is most true) it proveth nothing at all: for neither the merit of Christ procuring, nor God bestowing any grace, in the habit, doth at all hinder, but that in the exercise thereof, it may be a duty of ours, inasmuch as it is done in us, and by us: notwithstanding then this exception, which cannot stand by it selfe alone without the helpe of some other, not as yet discovered; we will continue our prayers, as we are commanded in the name of Christ: that is, that God would bestow upon us those things we ask for Christs sake, and that by an immediate collation, yea even then when we cry, with the poore penitent, Lord helpe our unbeliefe, or with the Apostles, Lord increase our faith.

Secondly, the second plea, on Gods behalfe, to prove him, the Authour, and finisher of all those graces, whereof in this life we are partakers, ariseth, from what the Scripture affirmeth, concerning his working these graces in us, and that powerfully, by the effectuall operation of his holy Spirit: to which, the *Arminians* oppose a seeming necessitie, that they must needs be our owne acts, contradistinct from his gifts, because they are in us, and commanded by him: the head then of this contention betwixt our God, and their Idol, about the living child of grace, is: whether he can worke that in us, which he requireth of us: let us heare them pleading their cause.

c Illud certissimum est, nec jubendum est quod efficitur, nec efficiendum quod jubetur, stulte jubet & vult, ab alio fieri aliquid, qui ipse quod jubet in eo efficere vult: Rem. Apol. cap 9 p 105. a. d At exigua conclusione pene tu totum Pelagianum dogma confirmas, dicendo, nullius laudis esse ac meriti: si id in eo Christus quod ipse donaverat præstitisset. Prosp. ad Collat. cap. 36.

[c] *It is most certaine that, that ought not to be commaded, which is wrought in us: and that cannot be wrought in us, Which is commanded: he foolishly commandeth that to be done of others, who will Worke in them what he commandeth*: saith their Apologie. [d] O foolish Saint *Prosper*, who thought that it was the whole *Pelagian* heresie, to say, *That there is neither praise, nor worth, as ours, in*

in that, Which Chriſt beſtoweth upon us: fooliſh Saint *Auguſtine,* [c] praying, *Give us O Lord, what thou commandeſt, and command what thou wilt:* fooliſh *Benedict* Biſhop of *Rome,* who gave ſuch a forme to his prayer, as muſt needs caſt an aſperſion of folly, on the moſt high: *O Lord* (ſaith he) *teach us what we ſhould do; ſhew us Whither We ſhould goe, Worke in us, what we ought to performe:* O fooliſh *Fathers of the ſecond Arauſican Councel,* affirming, [g] *that many good things are done in man, Which he doth not himſelfe, but a man doth no good, which God doth not ſo worke, that he ſhould doe it:* And againe, *as often as we doe good, God Worketh in us, and with us, that we may ſo worke:* In one word, this makes fooles of all the Doctors of the Church, who ever oppoſed the *Pelagian* hereſie, in as much as they all unanimouſly maintained, that we are partakers of no good thing, in this kinde without the effectuall powerfull operation, of the Almightie grace of God: and yet our faith and obedience ſo wrought in us, to be moſt acceptable unto him: yea, what ſhall we ſay to the Lord himſelfe, in one place commanding us to feare him, and in another promiſing that he will put his feare into our hearts, that we ſhall not depart from him, is his command fooliſh, or his promiſe falſe: the Arminians muſt affirme the one, or renounce their hereſie? but of this, after I have a little farther laid open this monſtrous errour, from their owne words, and writings.

c Da Domine quod jubes, & jube quod vis. Aug.

f O Domine doce nos quid agimus, quo gratiamur offende, quid efficianus operare: Ben. Pap. in Concil. Legunſtad.

g Multa in homine bona ſunt quæ non facit homo: nulla vero facit homo bona, quæ non Deus præſtet ut faciat. Conſil: Arau. 2. Can. 20.

Quoties enim bona agimus, Deus in nobis & nobiſcum, ut operemur, operatur: Can. 9.

[h] *Can any one,* ſay they, *wiſely and ſeriouſly preſcribe the performance of a condition to another, under the promiſe of reward, and threatning of puniſhment, Who will effect it in him, to Whom it is preſcribed? this is a ridiculous action, ſcarce worthy of the Stage:* that is, ſeeing Chriſt hath affirmed, that whoſoever beleeveth ſhall be ſaved, and he that beleeveth not ſhall be damned, *Matth. 16. 16.* whereby faith, is eſtabliſhed, the condition of ſalvation, and unbeleefe, threatned with hell: If God ſhould by his holy Spirit, ingenerate faith in the hearts of any, cauſing them ſo to fulfill the condition, it were a meere mockery, to be exploded from a Theater as an unlikely fiction: which, what an aſperſion it caſts upon the whole Goſpel of Chriſt, yea, on all Gods dealling with the children of men, ever ſince, by reaſon of the fall, they became unable of themſelves, to fulfill his commands, I leave to

h Anne conditionem quis ferio & ſapiente: præſcribet alteri, ſub promiſſo præmii & pœnæ graviſſimæ comminatione, qui eam, in eo cui præſcribit efficere vult, hæc actio tota ludicra, & vix ſcæna digna eſt: Rem. Apol. cap. 9. p. 105. a.

to all mens ſilent judgements: well then, ſeeing they muſt be accounted ἀσύνετα, things inconſiſtent, that God ſhould be ſo righteous, as to ſhew us our dutie, and yet ſo good and mercifull, as to beſtow his graces on us: let us heare more of this ſtuffe: [i] *faith and converſion cannot be our obedience, if they are wrought in us by God,* ſay they at the *Hague:* and *Epiſcopius,* [k] *That it is a moſt abſurd thing, to affirme, that God either effects by his power, or procureth by his wiſedome, that the elect ſhould doe thoſe things, that he requireth of them:* So that where the Scripture cals faith the gift, and worke of God, they ſay it is an *improper locution, in as much as he commands it, properly, it is an act or worke of our owne:* And [l] for that renowned ſaying of Saint *Auguſtine,* that *God crowneth his own gifts in us, that it is not to be received Without a graine of ſalt:* That is, ſome ſuch gloſſe as where with they corrupt the Scripture: the ſumme at which they aime is, that to affirme, that God beſtoweth any grace upon us, or effectually worketh them in us, contradicteth his word, requiring them as our dutie, and obedience: by which means they have erected their Idol, into the throne of Gods free grace and mercy, and attribute unto it all the praiſe, due to thoſe many heavenly qualifications, the ſervants of God are endowed withall, for they never have more good in them, no, nor ſo much, as is required, all that they have, or doe, is but their dutie: which how derogatorie it is to the merit of Chriſt, themſelves ſeeme to acknowledge, when they affirme, that he is no otherwiſe ſaid to be a Saviour, then are all they, who confirme the way to ſalvation by preaching, miracles, martyrdome, and example: ſo that having quite overthrowne the merits of Chriſt, *they grant us to be our owne Saviours in a very large ſenſe: Rem. Apol. fol. 96.* All which aſſertions, how contrary they are to the expreſſe word of God, I ſhall now demonſtrate.

There is not one, of all thoſe plaine texts of Scripture, not one of thoſe innumerable and invincible arguments, whereby the effectuall working of Gods grace, in the converſion of a ſinner, his powerfull tranſlating us, from death to life, from the ſtate of ſinne and bondage, to the libertie of the ſonnes of God, which doth not overthrow this prodigious error. I will content my ſelfe

i Fides & converſio non poſſunt eſſe obedientia, ſi tantum ab aliquo, in alio, efficiantur: Rem Colloq. Hag. fol. 196.

k Abſurdum eſt ſtatuere Deum aut efficere per potentiam, aut procurare per ſapientiam, ut electi ea faciant, quæ ab ipſis, ut ipſi ea faciant, exigit & poſtulat Epiſcop. diſp. 8. Theſ. 7.

l Apol. cap. 9. ubi. ſup.

Deum dona ſua in nobis coronare, dictum hoc Auguſtini niſi cum grano ſalis accipiatur neutiquam eſt admittendum: idem: Ibid. fol. 115.

m Atqui dices, ſic ſervatores noſtri eſſent omnes, (eodem ſenſu quo Chriſtus) ſaltem ex parte qui præconio, miraculis, martyriis ſalutis viam, confirmant: eſto? quid tum: Idem. cap. 8.

ſelfe with inſtancing in ſome few of them which are directly oppoſite unto it, even in termes,

Firſt, *Deuter.* 10.16. The Lord commandeth the Iſraelites, *to circumciſe the fore-skin of their hearts, and to be no more ſtiffe necked:* ſo that the circumciſing of their hearts, was a part of their obedience, it was their dutie ſo to do in obedience to Gods commands: and yet in the 30. *Chapter, verſ.* 6. he affirmeth, *that he will circumciſe their hearts, that they might love the Lord their God, with all their hearts:* So that it ſeemes, the ſame thing, in divers reſpects may be Gods act in us, and our dutie towards him: and how the Lord will here eſcape the *Arminian* cenſure, that if his words be true, in the latter place, his command in the former, is vaine, and fooliſh, *ipſe viderit*, let him plead his cauſe, and avenge himſelfe, on thoſe, that riſe up againſt him.

Secondly, *Ezek.* 18. 31. *Make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael?* The making of a new heart, and a new ſpirit, is here required under a promiſe of a reward of life, and a great threatning of eternall death: ſo that, ſo to doe, muſt needs be a part of their dutie and obedience: and yet (*chapter* 36. *verſ.* 36. He affirmeth that *he Will doe this very thing, that here he requireth of them: a new heart alſo Will I give you, and a new ſpirit, will I put within you, and I Will take away the ſtony heart, out of your fleſh, and give you an heart of fleſh: and I will cauſe you to walke in my ſtatutes, &c.* In how many places alſo, are we commanded to feare the Lord, which when we doe, I hope none will deny to be a performance of our dutie; and yet *Jerem.* 32.40. God promiſeth that he will put his feare in our hearts, that we ſhall not depart from him.

Thirdly, thoſe two, againſt which they lay particular exceptions, faith, and repentance, are alſo expreſly attributed, to the free donation of God: he granteth unto the *Gentiles* repentance unto life: *Acts* 11. 18. and of faith directly, it is not of our ſelves, it is the gift of God: *Epheſ.* 2. 8. To which aſſertion of the holy Spirit, I ſhall rather faſten my beliefe; then to the *Arminians*, affirming that it is no gift of God, becauſe it is of our ſelves: and yet

yet this hindereth not, but that it may be ſtiled, *Our moſt holy faith:* Iude 20. Let them that will deny, that any thing can properly be ours, which God beſtoweth on us: the Prophet accounted them not inconſiſtent, when he averred, *that God Worketh all our workes in us:* Iſa. 26.12. They are our workes, though of his working: the Apoſtle laboured, though it was not he, but the grace of God that was with him: 1 *Cor.* 15. 10. He worketh in us καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, of his good pleaſure, *Philip.* 2.13. and yet the performance of our dutie, may conſiſt, in thoſe acts of our wils, and thoſe good deeds, whereof he is the Authour: ſo that according to Saint [n] *Auſtins* counſell, we will ſtill pray, that he would beſtow, what he commandeth us to have.

[n] Pecamus ut det quod ut habeamus jubet: Aug.

Fourthly, 1 *Cor.* 4. *Who made thee differ from another, or What haſt thou, that thou haſt not received?* Every thing that makes us differ from others, is received from God: wherefore the foundation of all difference in ſpirituall things betweene the ſonnes of *Adam:* being faith and repentance, they muſt alſo of neceſſitie, be received from above. In briefe; Gods *circumciſing of our hearts*, Coloſ. 2. 11. *His quickning us When We are dead*, Epheſ. 2. 1. 2. *Begetting us anew*, Iohn 1. 13. Making us in all things, ſuch as he would have us to be, is contained in that promiſe of the New Covenant, *Jerem.* 32. 40. *I Will make With them an everlaſting Covenant, that I will not turne away from them to doe them good, but I Will put my feare in their hearts, that they ſhall not depart from me:* and is no way repugnant to the holy Scripture, declaring our dutie, to be all this, that the Lord would have us: and now let all men judge, whether againſt ſo many, and cleere teſtimonies of the holy Ghoſt, the *Arminian* reaſons borrowed from the old Philoſophers, be of any value: the ſumme of them all, you may finde in *Cicero*, his third Booke *De Natura Deorum:* [o] *Every one*, ſaith he, *obtaineth vertue for himſelf: never any wiſe man thanked God for that, for our vertue we are praiſed, in vertue we glory, which might not be, were it a gift of God:* and truely this in ſofter termes, is the ſumme of the Remonſtrants Arguments in this particular.

[o] Quia ſibi quiſque virtutem acquirit, - - nemirem de ſapientibus unquam de ea gratias Deo egiſſe, propter virtutem enim laudamur, & in virtute gloriamur, quod non fieret, ſi Donum eſſet Dei, non à nobis, Cicero De Nat. Deor.

Laſtly, obſerve, that this errour, is that which of all others, the Orthodox Fathers did moſt oppoſe in the *Pelagian* heretiques: yea and to this day, [p] the more learned Schoolemen ſtoutly maintaine the truth herein againſt the innovating *Ieſuits*: with ſome few of the teſtimonies of the Ancients I will ſhut up this diſcourſe: *It [q] is certaine, that when We doe any thing we doe it*, ſaith Saint *Auguſtine*, *but it is God that cauſeth us ſo to doe*: and in another place; [r] *Shall We not account that to be the gift of God? becauſe it is required of us, under the promiſe of eternall life? God forbid that this ſhould ſeeme ſo, either to the partakers, or defenders of grace*: where he rejecteth both the errour, and the ſophiſme, wherewith it is upholden? [s] So alſo *Cœleſtius* Biſhop of *Rome* in his Epiſtle to the Biſhops of *France*: No great, ſaith he, is the goodneſs of God towards men, that he will have thoſe good things to be our good duties (he cals them merits according to the phraſe of thoſe dayes) which are his owne gifts: to which purpoſe I cited before two Canons out of the *Arauſican* Councel: and Saint *Proſper* in his Treatiſe, againſt *Caſſianus* the *Semipelagian*, [t] affirmeth it, to be a fooliſh complaint of proud men, that Free-will is deſtroyed, if the beginning, progreſſe, and continuance in good, be ſaid to be the gifts of God: and ſo the imputation of folly, wherewith the *Arminians* in my firſt Quotation, charge their oppoſers, being retorted on them, by this learned Father, I referre you to theſe following *excerpta* for a cloſe.

p Alvarez: diſput. 86. ubi Aug. Thom. alios, citat.

q Certum eſt nos facere cum facimus, ſed ille facit ut faciamus Aug. de Grat. et Lib. Arbit. cap. 16.

r ——Neque id donum Dei eſſe fateamur, quoniam exigi audivimus a nobis, præmio vitæ ſi hoc fecerimus oblato? abſit, ut hoc placeat piis auribus & defenſoribus gratiæ: Aug. de Prædeſt. San. cap. 20.

s Tanta eſt erga homines bonitas Dei, ut noſtra velit eſſe merita quæ ſunt ipſius dona: Cœleſt: Epiſt. ad Ep. Gal cap. 12.

t Non enim conturbat nos, ſuperbientium inepta querimonia; quia Liberum Arbitrium cauſantur auferri: ſi & principia & proſecutus, & perſeverantia in bonis uſque ad finem, Dei dona eſſe dicantur: Proſp. ad Collat. pag. 404.

S. S.

Circumciſe the fore-skinne of your hearts, and be no more ſtiffe necked: Deut. 10.16. *And the Lord thy God Will circumciſe thy heart, and the heart of thy ſeede*: Chap. 30.6.

Make you a new heart, and a new ſpirit, O houſe of Iſrael: Ezek. 18.31. *A new heart alſo will I give you, and a new ſpirit will I put within you*: Chap. 36. 36.

Lib. Arbit.

This is moſt certaine that, that ought not to bee commanded which is wrought in us: hee fooliſhly commandeth that to be done of others, who will Worke in them what he commandeth. Rem. Apol.

If

S. S.

If you will feare the Lord, and ſerve him, then ſhall you continue following the Lord your God: 1 Sam. 12. 14.

And I Will put my feare into your hearts, that ye ſhall not depart from me: Ierem. 32. 40.

He hath wrought all our workes in us: Iſa. 26. 12.

He worketh in us both to will and to doe, of his good pleaſure. Philip. 2. 13.

He hath bleſſed us With all ſpirituall bleſſings in him: Epheſ. 1. 3.

To you it is given in the behalfe of Chriſt to beleeve in him. Philip. 1. 29.

The bloud of Chriſt purgeth our conſciences from dead works, to ſerve the living God: Heb. 9. 14.

Lib. Arbit.

It is abſurd to affirme that God either Worketh by his power, or procureth by his wiſedome, that the elect ſhould doe thoſe things which God requireth of them: Epiſcopius.

Faith and converſion cannot be acts of our obedience if they are wrought by God in us: Rem. Col. Hag.

That God ſhould require that of us, Which himſelfe will worke in us, is a ridiculous action ſcarce fit for a ſtage: Rem. Apol.

That ſaying of Auguſtine that God crowneth his owne gifts in us, is not eaſily to be admitted. Ibid.

There is nothing more vaine and fooliſh then to aſcribe faith and regeneration to the merit of Chriſt. Idem.

CHAP. XI.

Whether Salvation may be attained without the knowledge of or Faith in Chriſt Jeſus.

I Shall ſhut up all this diſcourſe concerning the meritorious cauſe of Salvation, with their ſhutting out of Chriſt, from being the onely one, and abſolutely neceſſary meanes, to bring us unto heaven, to make us happy: this is the laſt Pile they erect upon their Babyloniſh foundation, which makes the Idol of humane ſelfe-ſufficiencie, every way perfect, and fit, to be ſacrificed unto: untill theſe proud builders, to get materials for their owne Temple, laid the Axe to the root of Chriſtianitie, we tooke it for grounded, that there is no ſalvation in any other, becauſe there is none other name under heaven, given unto men, whereby we muſt be ſaved: *Acts* 4.12. Neither yet ſhall their nefarious attempts, frighten us from our Creed, nor make us be wanting to the defence of our Saviours honour, but I ſhallbe very briefe in the conſideration of this Heterodoxie, nothing doubting, but that to have repeated it, is fully to have confuted it, in the judgement of all pious Chriſtians.

Firſt then, they grant ſalvation, to the ancient Patriarches and Iewes, before the coming of Chriſt, without any knowledge of, or faith in him at all: Nay, they deny, that any ſuch faith in Chriſt, was ever preſcribed unto them, or required of them: [a] *It is certaine that there is no place in the Old Teſtament, from whence it may appeare, that faith in Chriſt (as a Redeemer) Was ever enioyned, or found in any of them:* ſay they joyntly, in their Apologie: the truth of which aſſertion, we ſhall ſee hereafter: onely they grant a generall faith, involved under types, and ſhadowes, and looking on the promiſe, as it lay hid in the goodneſſe, and providence of God, which indirectly might be called a faith in Chriſt: from which kinde of faith, I ſee no reaſon, why thouſands of heathen Infidels ſhould be excluded: agreeable unto

a Certum eſt locum nullum eſſe, unde appareat, fidem iſtam, ſub Vet. Teſt præceptam fuiſſe, aut viguiſſe, Rem. Apol. cap. 7. fol. 91.

to theſe aſſertions, are the Dictates, of their Patriarch *Arminius:* [b] affirming, *that the whole deſcription of the Faith of* Abraham, Rom. 4. *makes no mention of Ieſus Chriſt, either expreſſely or ſo implicitely as that it may be of any one, eaſily underſtood,* and to the teſtimonie of Chriſt himſelfe, to the contrary, *Joh.* 8. 56. *your father* Abraham *reioyced to ſee my dayes and he ſaw it, and was glad:* he anſwereth, *he reioyced to ſee the birth of* Iſaac, *who was a type of mee,* a goodly gloſſe corrupting the text.

b Conſideretur omnis deſcriptio fidei Abrahæ, Rom. 4. & apparebit in illa Ieſu Chriſti non fieri mentionem, expreſſe, ſed illa tantum implicatione, quam explicare cuivis non eſt facile, Armin.

Secondly, what they teach of the Iews, that alſo, they grant concerning the Gentiles: living before the incarnation of Chriſt: they alſo might attaine ſalvation, and be juſtified without his knowledge: for [c] although ſaith *Corvinus, the Covenant was not revealed unto them by the ſame means, that it was unto the Iews: yet they are not to be ſuppoſed, to be excluded from the Covenant (of grace) nor to be excluded from ſalvation: for ſome way or other, they were called.*

Gavaſius eſt videre natalem Iſaac, qui fuit typus meiipſidem.

c Gentes ſub veteri teſtamento viventes licet ipſis iſta ratione quia Iudæis non fuit revelatum: non tamen inde continuo ex fœdere abſolute excluſæ ſunt, nec à ſalute præciſe excluſi judicari debent quia aliquo ſaltem modo vocantur. Corvi. defenſ. Armin. ad Tilen. fol. 107.

Thirdly, they are come at length, to that perfection, in ſetting out this ſtaine of Chriſtianitie, that *Bertius* on good conſideration, denied this propoſition, *that no man can be ſaved, that is not ingrafted into Chriſt, by a true faith: and* [d] *Venator* to this queſtion, *Whether the only means of ſalvation, be the life, paſſion, death, reſurrection, and aſcenſion of Ieſus Chriſt, anſwereth, no?* thus they lay men in *Abrahams* boſome, who never beleeved in the ſonne of *Abraham:* make them overcome the ſerpent, who never heard of the ſeed of the woman, bring goats into heaven, who never were of the flock of Chriſt, never entred by him the doore: make men pleaſe God without faith, and obtaine the remiſſion of ſinnes, without the ſprinkling of the blood of the Lambe: to be ſaved without a Saviour, redeemed without a redeemer: to become the ſons of God, and never know their elder brother: which prodigious errour, might yet be pardoned, and aſcribed to humane imbecillitie, had it caſually ſlipt from their pens as [f] it did from ſome others: but ſeeing it hath foundation, in all the grounds of their new doctrine, and is maintained by them, on mature deliberation, [g] it muſt be looked on by all Chriſtians, as an hereſie to be deteſted and accurſed. For, firſt deny the contagion and demerit,

d Nego hanc propoſitionem: neminem poſſe ſalvari, quam qui Ieſu Chriſto, per veram fidem ſit inſitus, Bert. ad Sibrand. fol. 133.

e Ad hanc quæſtionem an unica via ſalutis, ſit vita paſſio mors reſurrectio & aſcenſio Ieſu Chriſti? reſpondeo, non. Venat. apud Teſt. Hom. & Peltiam.

f Zuing. profeſſ. fid. ad reg. Gal.

g Artic. of the Church of Eng. art. 18.

merit, of originall ſinne: then make the Covenant of grace to be univerſall, and comprehend all and every one of the poſteritie of *Adam*, thirdly, grant a power in our ſelves to come unto God, by any ſuch means as he will appoint and affirme, that he doth aſſigne ſome means unto all, and it will naturally follow, that the knowledge of Chriſt, is not abſolutely neceſſary to ſalvation: and ſo down fals the preheminence of Chriſtianitie, its heaven reaching crown, muſt be laid levell with the ſervices of dung-hill gods.

Nihil magis repugnat fidei, quâ ſine fide ſalvum eſſe poſſe quempiam hominum. Acoſt. de indo. Salu. Proc.

It is true indeed, ſome of the ancient Fathers, before the riſing of the *Pelagian* hereſie; who had ſo put on Chriſt, as *Lipſius* ſpeaks, that they had not fully put of *Plato*, have unadviſedly dropt ſome ſpeeches, ſeeming to grant, that divers men before the Incarnation, living μετα λόγου, according to the dictates of right reaſon, might be ſaved without faith in Chriſt: as is well ſhewed by learned *Cauſabon*, in his firſt excercitation on *Baronius:* but let this be accounted part of that ſtubble, which ſhall burne at the laſt day, wherewith the writings of all men, not divinely inſpired may be ſtained: it hath alſo ſince, (as what hath not) been drawn into diſpute among the wrangling Schoolemen: and yet, which is rarely ſeene, their verdict in this particular, almoſt unanimouſly paſſeth for the truth: [h] *Aquinas* tels us a ſtory of the corps of a heathen, that ſhould be taken up in the time of the Empreſſe *Irene*, and her ſonne *Conſtantine*, with a golden plate on his breſt, wherein was this inſcription: *Chriſt is borne of a virgin, and I beleeve in him oh Sun, thou ſhalt ſee me againe, in the dayes of* Irene *and* Conſtantine: but the queſtion is not, whether a Gentile beleeving in Chriſt may be ſaved? or whether God did not reveale himſelfe, and his Sonne, extraordinarily to ſome of them: for ſhall we ſtraighten the breſt, and ſhorten the arme of the Almighty, as though he might not doe what he will with his own. But whether a man by the conduct of nature, without the knowledge of Chriſt, may come to heaven: the aſſertion whereof, we condemne as a wicked *Pelagian Socinian* hereſie: and thinke, that it was well ſaid of *Bernard*; *that many labouring to make* Plato *a Chriſtian, doe prove themſelves to be Heathens:* and if we looke upon the ſeverall branches of this *Arminian* novell doctrine, extenuating the precious worth and neceſſitie of faith in Chriſt: we

h Aquin. 2, 2æ. q. 2. a. 7. c. Chriſtus naſcitur ex virgine, & ego credo in eum; ô Sol, ſub Irenæ & Conſtantini temporibus iterum me videbis.

i Dum multum ſudant nonnulli, quomodo Platonem faciant Chriſtianum, ſe probant eſſe ethnicos. Bern. Epiſt.

we ſhall finde them, hewed off by the two edged ſword of Gods word.

Firſt, for their denying, the Patriarchs and Iews, to have had faith, *in Chriſtum exhibendum & moriturum*, as we in him, *exhibitum & mortuum*, it is diſproved by all Evangelicall promiſes, made from the beginning of the world, to the birth of our Saviour, as that, *Gen.* 3. 15. *The ſeed of the Woman ſhall breake the Serpents head*, and Chap. 12. 3. Chap. 49. 10. *Pſal.* 2. 7, 8. and 110. with innumerable other, concerning his life, office, and redeeming of his people: for ſurely they were obliged to beleeve the promiſes of God.

Secondly, thoſe many cleare expreſſions of his death, paſſion, and ſuffering for us: as *Gen.* 3. 15. *Iſaiah* 53. 6, 7, 8, 9, 10, &c. *Chap.* 63 2, 3. *Dan.* 9. 26. but what need we reckon any more: our Saviour taught his Diſciples, that all the Prophets from *Moſes*, ſpake concerning him, and that the ſole reaſon, why they did not ſo readily embrace the faith of his paſſion, and reſurrection, was, becauſe they *beleeved not the Prophets*, Luk. 24. 25, 26. ſhewing plainly, that the Prophets required faith in his death and paſſion.

Thirdly, by the explicite faith of many Iews, as of old *Simeon*, *Luke* 3. 34. of the Samaritan woman, who looked for a Meſſias, not as an earthly King, but as one that ſhould tell them all things: redeeme them from ſinne, and tell them all ſuch things, as Chriſt was then diſcourſing of, concerning the worſhip of God, *Ioh.* 4. *verſ.* 25.

Fourthly, by the expreſſe teſtimony of Chriſt himſelf: *Abraham* faith he, *reioyced to ſee my day, and he ſaw it and was glad:* Ioh. 8. 56. his day, his houre, in the Scripture principally denote his paſſion: and that which he ſaw ſurely he beleeved, or elſe the father of the faithfull, was more diffident then *Thomas* the moſt incredulous, of his children.

Fifthly, By theſe following and the like places of Scripture: *Chriſt*

Chriſt is a Lambe ſlaine from the foundation of the World, Revel. 13.8. ſlaine in promiſes, ſlaine in Gods eſtimation and the faith of beleevers, *he is the ſame yeſterday to day and for ever*, Heb. 13. 8. under the law and the Goſpel: *There is none other name under heaven given unto men, whereby they muſt be ſaved:* Acts 4. 12. never any then, without the knowledge of a Redeemer, participation of his paſſion, communication of his merits, did ever come to the ſight of God: no man ever came to the Father but by him: hence St. *Paul* tels the *Epheſians*, that they were *without Chriſt, becauſe they were aliens from the Common-wealth of Iſrael:* Epheſ. 2. 12. intimating that Gods Covenant with the Iews, included Chriſt Ieſus and his righteouſneſſe, no leſſe then it doth now with us: on theſe grounds holy *Ignatius*, [k] *called* Abel *a martyr of Chriſt*, he died for his faith in the promiſed ſeed: and in another place, [l] *all the Saints were ſaved by Chriſt: hoping in him: and waiting on him, they obtained ſalvation by him:* So [m] *Proſper* alſo, *We muſt beleeve that never any man was juſtified, by any other faith, either before the Law, or under the Law, then by faith in Chriſt, coming to ſave that which was loſt.* Whence *Euſebius* contendeth, *that all the old Patriarchs might properly be called Chriſtians*, they all eate of the ſame ſpirituall meat, and all dranke of the ſame ſpirituall drinke, even of the rocke that followed them, which rocke was Chriſt.

k Παντες δε οι απο του δικαιου Αβελ μαρτυρες, και οσοι εν αγιοις προφηται, και οι εν τη εκκλησια, και οι μετ' αυτους, ο λογος της καινης διαθηκης συναγει. Ignat. Epiſt. ad Epheſ.

l Παντες ουν ουτοι εν Χριστω ελπισαντες εις αυτον, και αυτον προσδεχομενοι, δι' αυτου σωτηριας ετυχον. Epiſt. ad Phil.

Secondly, if the ancient people of God, notwithſtanding, divers other eſpeciall revelations of his will: and heavenly inſtructions obtained not ſalvation, without faith in Chriſt, much leſſe may we grant this happineſſe without him, to them, who were deprived of thoſe other helps alſo: ſo that though we confeſſe the poore naturall indeavours of the heathen, not to have wanted their reward: either poſitive in this life, by outward proſperitie, and inward calmneſſe of minde, in that, they were not all perplexed, and agitated with furies, like *Nero* and *Caligula*, or negative, in the life to come, by a diminution of the degrees of their torments: they ſhall not be beaten with ſo many ſtripes: yet we abſolutely deny, that there is any ſaving mercy of God, towards them revealed in the Scripture, which ſhould give us the leaſt intimation of their attaining everlaſting happineſſe: for not

m Non alia fide quemquam hominum ſive ante legem, ſive legis tempore, juſtificatum eſſe credendum eſt, quâ hac eadem qua Dominus Ieſus, &c. Proſp. ad ob. 8. Gallorum.

n Omnes ergo illos qui ab Abraham ſurſum verſus ad primum hominem, generationis ordine conſcribuntur, etſi non nomine, rebus tamen, & religione Chriſtianos fuiſſe, ſi quis dicat, non mihi videtur errare. Euſ Hiſtor. eccleſ. lib. 1. cap. 1.

not to conſider the corruption and univerſall diſability of *nature, to doe any thing that is good, (without Chriſt we can doe nothing)* Ioh. 15. 5. nor yet the ſinfulneſſe of their beſt works, and actions, the ſacrifices *of the wicked being an abomination unto the Lord*, Prov. 15. 8. *Evill trees cannot bring forth good fruit, men doe not gather grapes of thornes, nor figs of thiſtles*, Matth. 7. 16. the word of God is plaine, *that without faith, it is impoſſible to pleaſe God*, Heb. 11. 6. that he, *Who beleeveth not, is condemned*, Mark. 16. 16. that no nation, or perſon, can be bleſſed, but in the ſeed of *Abraham*, Gen. 12. and the *bleſſing of* Abraham, *comes upon the Gentiles only by Ieſus Chriſt*, Gal. 3. 14. *He is the way, and the truth, and the life*, Ioh. 14. 6. none comes to the Father but by him, *he is the doore*, by which thoſe that doe not enter, are without, *With Dogs, and Idolaters*, Revel. 22. *So that other foundation, (of bleſſedneſſe) can none lay, but what is already laid, even Ieſus Chriſt*, 1 Corinth. 3. 12. in briefe, doe but compare thoſe two places of Saint *Paul*, one *Rom.* 8. 30. where he ſheweth, that none are glorified, but thoſe that are called: and *Chap.* 10. 14, 15. where he declares, that all calling, is inſtrumentally by the preaching of the Word and Goſpel: and it will evidently appeare, that no ſalvation can be granted unto them, on whom the Lord hath ſo farre powred out his indignation, as to deprive them of the knowledge of the ſole means thereof Chriſt Ieſus. And to thoſe that are otherwiſe minded, I give only this neceſſary caution, let them take heed, leſt whileſt they indeavour to invent new wayes to heaven for others, by ſo doing, they looſe not the true way themſelves.

S. S.

Oh fooles, and ſlow to beleeve, all that the Prophets have Written: ought not Chriſt to have ſuffered theſe things, Luk. 24. 25, 26.

Abraham *reioyced to ſee my day, and he ſaw it and was glad*, Ioh. 8. 56.

By his knowledge ſhall my

Lib. Arbit.

There is no place in the Old Teſtament, whence it may appeare, that faith in Chriſt as a Redeemer, was either enioyed or found in any then, Rem. Apol.

Abrahams *faith had no reference to Chriſt*, Armin.

S. S.

righteous servant iustifie many, for he shall beare their iniquities, Isa. 53. 11. see the places before cited.

At the time they were without Christ: being aliens from the Common-Weath of Israel: and strangers from the Covenants of promise, having no hope, and without God in the World, Eph. 2. 12.

There is no other name under heaven given unto men, whereby we must be saved, but only by Christ, Act 4 12.

The blessing of Abraham *comes on the Gentiles by Iesus Christ*, Gal. 3. 14. *he that beleeveth not is condemned:* Mark. 16. 16. *without faith it is impossible to please God*, Hebr. 11. 6.

Other foundation can no man lay, but what is already laid: even Iesus Christ, 1 Cor. 3. 12.

Lib. Arbit.

The Gentiles living under the Old Testament, though it was not revealed unto them as unto the Iews yet were not excluded from the Covenant of grace, and from salvation, Corv.

I deny this proposition, that none can be saved that is not ingrafted into Christ by a true faith, Bert.

To this question, whether the only way of salvation, be the life, passion, death, resurrection and ascension of Iesus Christ, I answer no, Venator.

CHAP.

CHAP. XII.

Of Free-will, the nature and power thereof.

NExt taske, is to take a view of the Idoll himself; of this great deitie of Free-will, whose originall, being not well knowne, he is pretended like the *Ephesian* image of *Diana*, to have falne down from heaven, and to have his endowments from above: but yet considering, what a nothing he was at his first discovery, in comparison, of that vast giantlike bugenesse, to which now he is growne, we may say of him, as the Painter said of his monstrous picture, which he had mended, or rather marred, according to every ones fancy: *hunc populus fecit*, it is the issue of the peoples brain. [a] *Origen* is supposed to have brought him first into the Church: but among those many sincere worshippers of divine grace, this setter forth of new *Damons*, found but little entertainment: it was looked upon, but like the stumpe of *Dagon*, with his head and hands laid down before the Arke of God: without whose helpe he could neither know, nor doe, that which is good in any kinde: still accounted, but *truncus ficulnus, inutile lignum*: a fig tree logge, an unprofitable piece of wood; *incerti patres scammum facerentne?* the Fathers of the succeeding ages, had much debate, to what use they should put it: and though some exalted it, a degree or two, above its merits, yet the most concluded to keepe it a blocke still: untill at length, there arose a [b] stout Champion, challenging on his behalfe, the whole Church of God, and like a Knight errant wandered from the West, to the East, to grapple with any, that should oppose his Idoll: who though he met with [c] divers Adversaries, [d] one especially, who in the behalfe of the grace of God, continually foyled him and cast him to the ground, and that in the judgement,

a Hieron. ad Ruff.

b Pelagius: Dogma quod — petitio vomuit contubernio Britannus, Prosper. de ingrat. cap. 1.

c Adiuti exhortante Deo provisa per orbem, sanctorum pia cura patrum. 1 Pestem subeuntem primo secuit, sedes Roma Petri. 2 Non segnior inde, gloriosis roborata certaminibus Synodi Palæst. 3 Hieronymus libris valde excellentibus hostem diffecit. 4 Atticus Constantinop. 5 Duæ Synodi Africanæ Prosper. de ingrat. d Concilium cui dux Aurelius ingeniumq; Augustinus erat. Quem Christi gratia cornu uberiore rigans, nostro lumen dedit ævo: Prosp. ibid.

e Dixit Pelagius, quis est mihi Augustinus? universi acclamabant blasphemantem in episcopum, ex cujus ore, dominus universæ Africæ, unitatis indulserit felicitatem, non solum à conventu illo, sed ab omni ecclesia pellendum: Oros. Apologet. fol. 621. de Synod. Palest. præ omnibus studium gerite libros, S. Augustt. quos ad Prosp. & Hilar. scripsit, memoratis fratribus legendos ingerere: &c Epist. Synod. Byzac. f Imo noverunt, non solum Romanam Affricanamq; ecclesiam, sed per omnes mundi partes, universæ promissionis filios, cum doctrina hujus viri sicut in tota fide, ita in gratiæ confessione congruere: Prosp. ad Ruffin. Augustinum sanctæ recordationis virum pro vita sua, & meritis, in nostra communione semper habuimus, nec unquam hunc siniestræ suspitionis saltem rumor suspexit: Cœlest. Epist. ad Gal. Episcop. These I have cited to shew what a heavie prejudice the Arminian cause lyes under, being professedly opposite to the doctrine of S. Austine, and they continually slighting of his authoritie.

e of all the lawfull Iudges, assembled in Counsels, and f in the opinion of moſt of the Christian by standers: yet by his cunning insinuation, he planted such an opinion of his Idols deity and selfsufficiency, in the hearts of divers, that to this day it could never be rooted out.

Now after the decease of his *Pelagian* worshippers, some of the corrupter Schoolemen, seeing of him thus from his birth exposed without shelter to wind and weather, to all assaults out of meere charity, and self-love, built him a temple, and adorned it with naturall lights, merits, uncontrouled independent operations, with many other gay attendances. But in the beginning of the Reformation, that fatall time for Idolatry and superstition, together with Abbies, and Monasteries, the zeal and learning of our forefathers, with the helpe of Gods word, demolished this temple, and brake this building down to the ground: in the rubbish whereof, we well hoped the Idoll himselfe had been so deeply buried, as that his head should never more have been exalted, to the trouble of the Church of God: untill not long since, some curious wits, whose weake stomacks were clogged with Manna, and loathed the sincere milk of the Word, raking all dunghils for novelties, lighted unhappily upon this Idoll: and presently, with no lesse joy then did the Mathematician at the discovery of a new Geometricall proportion, exclaime we have found it, we have found it: and without more adoe, up they erected a shrine, and untill this day continue offering of praise and thanks for all the good they doe, to this worke of their own hands.

And that the Idol may be free from ruine, to which in himselfe, they have found by experience that he is subject; they have matcht him to contingency, a new goddesse of their own creation. Who having proved, very fruitfull in monstrous births, upon their

their conjunctions; they nothing doubt, they shall ever want one to set on the throne, and make president of all humane actions: so that after he hath with various successe, at least twelve hundred yeeres, contended with the providence and grace of God: he, boasteth now, as if he had obtained a totall victory. But yet all his prevailing, is to be attributed to the diligence, and varnish'of his new abetters, with (to our shame be it spoken) the negligence of his adversaries: in him, and his cause, there is no more reall worth then was, when by the ancient Fathers he was exploded, and cursed out of the Church: so that they, who can attaine through the many winding Labyrinths, of curious distinctions, to looke upon the thing it selfe, shall finde that they have beene, like *Ægyptian* Novices, brought through many stately Frontispieces and goodly Fabricks, with much shew of zeale and devotion, to the image of an ugly Ape.

Yet here observe, that we doe not absolutely oppose Free-will, as if it were *nomen inane*, a meer figment when there is no such thing in the world: but onely in that sense the *Pelagians* and *Arminians* doe assert it. About words we will not contend, we grant man in the substance of all his actions, as much power, libertie and freedome, as a meere created nature is capable of: We grant him to be free in his choyce, from all outward coaction, or inward naturall necessitie, to worke according to election, and deliberation, spontaneously embracing what seemeth good unto him: Now call this power, Free-will, or what you please, so you make it not supreme, independent, and boundlesse, we are not at all troubled. The imposition of names, depends upon the discretion of their inventers. Againe, even in spirituall things, we deny that our wils are at all debarred, or deprived of their proper libertie: but here we say indeed, that we are not properly free, untill the Sonne make us free: no great use of freedome, in that, wherein we can doe nothing at all: we doe not claime such a libertie, as should make us despise the grace of God, m *whereby we may attaine true libertie indeed*, which addeth to, but taketh nothing from our originall freedome. But of this, after I have shewed what an Idol the *Arminians* make of Free-will: onely take notice in the enterance, that we speake of it now,

m Homo non libertate gratiam, sed gratia libertatem, assequitur: Aug.

now, not as it was at first, by God created, but as it is now, by sinne corrupted: yet being considered in that estate also, they ascribe more unto it, then it was ever capable of: as it now standeth, according to my formerly proposed method, I shall shew, first, what-inbred native vertue they ascribe unto it, and with how absolute a dominion, and soveraignty, over all our actions, they endow it: secondly, what power they say it hath, in preparing us for the grace of God: thirdly, how effectually operative it is, in receiving the said grace: and with how little helpe thereof, it accomplisheth the great worke of our conversion: all briefely with so many observations, as shall suffice to discover their proud errors in each particular.

n Libertas Arbitrii consistit in eo, quod homo, positis omnibus requisitis ad volendum, indifferens tamen sit, ad volendum vel nolendum hoc vel illud: & mediate, part. 2. fol. 11.

o Voluntatem comitatur proprietas quædam inseparabilis quam libertatem vocamus: a qua voluntas dicitur potentia quæ positis omnibus prærequisitis ad agendum necessariis, potest velle, & nolle aut velle & non velle: Remon. in act. Synod. fol. 16.

p Omnes iregeniti habent Lib. Arbit. & potentiam Spiritui Sancto resistendi: gratiam Dei oblatam repudiandi, consilium Dei adversus se contemnendi, Evangelium gratiæ repudiandi, ei qui cor pulsat non aperiendo: Armin. artic. perpend.

n *Herein*, saith *Arminius*, *consisteth the libertie of the will: that all things required to enable it, to Will any thing, being accomplished, it still remaines indifferent to will, or not, on all of them, at the Same*: o *There is*, say they, *accompanying the will of man, an inseparable propertie, which we call libertie, from whence, the will is termed a power*: which, when all things prerequired as necessary to operation are fulfilled, may will any thing, or not will it: that is, our free-wils have such an absolute, and uncontrollable power, in the territory of all humane actions, that no influence of Gods providence, no certaintie of his decree, no unchangeablenesse of his purpose, can sway it at all in its free determinations: or have any power with his Highnesse, to cause him to will, or resolve, on any such act as God by him intendeth to produce; take an instance, in the great worke of our conversion: p *All unregenerate men*, saith *Arminius*, *have by vertue of their free-Will, a power, of resisting the holy Spirit, of resisting the offered grace of God, of contemning the counsell of God, concerning themselves: of refusing the Gospel of grace, of not opening the heart, to him that knocketh*: What a stout Idol is this, whom neither the holy Spirit, the grace, and counsell of God, the calling of the Gospel, the knocking at the doore of the heart, can move at all, or in the least measure, prevaile against him: Woe be unto us then, if when Gods cals us, our free-will be not in good temper, and well disposed to hearken unto him: for it seemes, there is no dealing with it, by any other waies, though powerfull and Almightie. For

For q *grant* (saith *Corvinus*) *all the operations of grace, Which God can use, in our conversion, yet conversion remaineth so, in our owne free power, that we can be not converted, that is, we can either turn or not turne our selves*: where the Idol plainly challengeth the Lord to work his utmost; and tels him, that after he hath so done, he will doe what he please: his infallible prescience, his powerfull predetermination, the morall efficacie of the Gospel, the infusion of grace, the effectuall operation of the holy Spirit; all are nothing: not at all availeable in helping or furthering, our independent wils in their proceedings: well then? in what estate, will you have the Idol placed? r *In such a one, wherein he may be suffered to sin, or to do Well at his pleasure, as the same Authour intimates*: it seemes then as to sinne, so nothing is required, for him to be able to doe good, but Gods permission? No? *For the Remonstrants* (as they speake of themselves) *doe alWaies suppose a free power, of obeying, or not obeying, as well in those Who doe obey, as in those who do not obey: that he that is obedient, may therefore be counted obedient, because he obeyeth, when he could, not obey; and so on the contrary*: where, all the praise of our obedience, whereby we are made to differ from others, is ascribed to our selves alone, and that free power that is in us: now this they meane, not of any one act of obedience, but of faith it selfe, and the whole consummation thereof. s For if a man should say, that every man in the world of beleeving if he will, and of attaining salvation, and that this power is, settled in his nature, What Argument have you to confute him, saith *Arminius* triumphantly to *Perkins*.

Where the sophisticall Innovator, as plainly confounds grace and nature, as ever did *Pelagius*: that then, which the *Arminians* claime here in behalfe of their free-will, is an absolute independence on Gods providence, in doing any thing, and of his grace, in doing that which is good. A selfe-sufficiencie in all its operations, a planarie indifferencie, of doing what we will, this, or that, as being neither determined to the one, nor inclined to the other, by any over-ruling influence from heaven: so, that the good acts of our wils, have no dependence on Gods providence, as they are acts, nor on his grace, as they are good: but in both regards, proceed from such a principle within us, as is no way moved

q Positis omnibus operationibus gratiæ quibus Deus in conversione nostri uti potest, manet tamen, conversio ita in nostra potestate libera, ut possimus non convertiri: hoc est nosmet ipsos convertere vel non convertere: Corv. ad Bog. fol 263.

r Non potest Deus Lib. Arbit. integrum servare, nisi tam peccare hominem ineat quam bene agere: Corvin. ad Molin. cap. 6.

s Semper Remonst. antec. supponunt liberam obedientiæ potentiam, & non obedientiæ: ut qui obediens est idcirco obedient contrarium, quia cum potest non obedire obedit tamen: & e contra: Rem. Apol. p. 7.

t Quod si quis dicat omnes in universum homines, habere potentiam credendi si velint, & salutem consequendi: & hanc potentiam esse naturæ hominum divinitus collatam; quo tuo argumento eum confutabis? Armin. Antip. fol. 272.

ved by any ſuperiour Agents: Now the firſt of theſe, we deny unto our wils, becauſe they are created, and the ſecond, becauſe they are corrupted: their creation hinders them from doing any thing of themſelves, without the aſſiſtance of Gods providence, and their corruption, of doing any thing that is good without his grace: a ſelfe-ſufficiencie for operation, without the effectuall motion of Almightie God, the firſt cauſe of all things, we can allow neither to men, nor Angels, unleſſe we intend, to make them Gods: and a power of doing good, equall unto that they have of doing evill, we muſt not grant to man by nature, unleſſe we will deny the fall of *Adam*, and fancie our ſelves ſtill in Paradice: but let us conſider theſe things apart.

Firſt, I ſhall not ſtand to decipher the nature of humane libertie, which perhaps would require a larger diſcourſe, then my propoſed Method will beare: it may ſuffice, that according to my former intimation, we grant as large a freedome and dominion to our wils, over their owne acts, as a creature ſubject to the ſupreame rule of Gods providence, is capable of: endued we are, with ſuch a libertie of will, as is free from all outward compulſion, and inward neceſſitie, having an elective facultie of applying it ſelfe, unto that which ſeemes good unto it: in which its free choice notwithſtanding, it is ſubſervient to the decree of God, as I ſhewed before, Chapter 4. Moſt free it is in all its acts, both in regard of the object it chooſeth, and in regard of that vitall power, and facultie, whereby it worketh, infallibly complying with Gods providence, and working by vertue of the motion thereof: but ſurely to aſſert ſuch a ſupreme independency, and every way unbounded indifferencie, as the *Arminians* claime, whereby all other things requiſite being preſuppoſed, it ſhould remaine abſolutely in our owne power, to will, or not to will, to doe any thing, or not to doe it, is plainly to deny that our wils are ſubject to the rule of the moſt High. It is granted, that in ſuch a chymæricall fancied conſideration of free-will, wherein it is looked upon as having no relation to any act of Gods, but onely its creation, abſtracting from his decree, it may be ſaid: to have ſuch a libertie in regard of the object: but the truth is, this divided ſenſe, is plaine nonſenſe, a meere fiction

fiction of ſuch an eſtate, wherein it never was, nor ever can be, ſo long as men will confeſſe any Deitie but themſelves, to whoſe determinations they muſt be ſubject: untill then more ſignificant termes may be invented for this free power in our nature, which the Scripture never once vouchſafed to name, I ſhall be content to call it with *Proſper*, [u] a *Spontaneous* appetite of what ſeemeth good unto it; free from all compulſion, but ſubſervient to the providence of God: and againſt its exaltation, to this height of independencie, I oppoſe.

[u] Lib. Arbit. eſt rei ſibi placitæ Spontaneus appetitus: Proſp. ad Collat. cap. 18. p. 379.

Firſt, every thing that is independent of any elſe in operation, is purely active, and ſo conſequently a God: for nothing but a divine will can be a pure act, poſſeſſing ſuch a libertie by vertue of its owne eſſence: every created will, muſt have a libertie by participation, which includeth ſuch an imperfect potentiality, as cannot be brought into act, without ſome præmotion (as I may ſo ſay) of a Superiour Agent: neither doth this motion being extrinſecall, at all prejudice the true libertie of the will, which requireth indeed, that the internall principle of operation be active and free, but not, that, that principle be not moved to that operation, by an outward Superiour Agent: nothing in this ſenſe, can have an independent principle of operation, which hath not an independent being: it is no more neceſſary, to the nature of a free cauſe, from whence a free action muſt proceed, that it be the firſt beginning of it; then it is neceſſarie to the nature of a cauſe, that it be the firſt cauſe.

Secondly, if the free acts of our wils are ſo ſubſervient, to the providence of God, as that he uſeth them to what end he will, and by them effecteth many of his purpoſes, then they cannot of themſelves, be ſo abſolutely independent as to have in their owne power, every neceſſarie circumſtance, and condition, that thoy may uſe, or not uſe at their pleaſure: Now the former is proved, by all thoſe reaſons, and Texts of Scripture, I before produced, to ſhew that the providence of God overruleth the actions and determineth the wils of men, freely to doe, that which he hath appointed: and truely were it otherwiſe, Gods dominion over the moſt things that are in the world, were quite

excluded, he had not power to determine, that any one thing, ſhould ever come to paſſe, which hath any reference to the wils of men.

Thirdly, all the acts of the will, being poſitive entities, were it not previouſly moved, by God himſelfe, in whom we live, move, and have our being, muſt needs have their eſſence and exiſtence, ſolely from the will it ſelfe: which is thereby made αὐτόθεν, a firſt and ſupreame cauſe, indued with an underived being: and ſo much to that particular.

Let us now in the ſecond place, looke upon the power of our free-will, in doing that which is morally good: where we ſhall finde not onely an eſſentiall imperfection, in as much as it is created, but alſo, a contracted defect, in as much as it is corrupted: the abilitie which the *Arminians* aſcribe unto it, in this kinke, of doing that which is morally and ſpiritually good, is as large as themſelves will confeſſe to be competent unto it, in the ſtate of innocencie: even a power of beleeving, and a power of reſiſting the Goſpel: of obeying, and not obeying: of turning, or of not being converted.

The Scripture, as I obſerved before, hath no ſuch terme at all, nor nothing equivalent unto it: but the expreſſions it uſeth, concerning our nature and all the faculties thereof, in this ſtate of ſinne and unregeneration, ſeeme to imply the quite contrary: *as that we are in bondage:* Heb. 2. 15. *dead in ſinne:* Epheſ. 2. 3. *and ſo free from righteouſneſſe,* Rom. 6. *ſervants of ſinne:* ver. 16. *under the reigne and dominion thereof:* verſ. 12. all *our members being inſtruments of unrighteouſneſſe:* verſ. 13. Not free indeed, untill the Sonne make us free, ſo that this Idol of free-will, in reſpect of ſpirituall things, is not one whit better, then the other Idols of the heathen: *Though it looke like ſilver and gold, it is the worke of mens hands, it hath a mouth, but it ſpeakes not, it hath eyes but it ſees not, it hath eares but it heares not, a noſe but it ſmels not, it hath hands, but it handleth not, feet but it walkes not, neither ſpeaketh it through the throat, all they that made it, are like unto it, and ſo is every one, that truſteth in it: O Iſrael truſt thou in*

in the Lord, &c. That it is the worke of mens hands, or a humane invention, I ſhewed before: for the reſt: it hath a mouth, unacquainted with the myſteries of godlineſſe, *full onely of curſing and bitterneſſe:* Rom. 3. 14. *ſpeaking great ſwelling words:* Iude verſ. 16. *great things and blaſphemies:* Revel. 13. 5. a mouth *cauſing the fleſh to ſinne:* Eccleſ. 6. 5. his eyes are blinde, *not able to perceive thoſe things that are of God, nor to know thoſe things that are ſpiritually diſcerned,* 1 Cor. 2. 14. eyes before which there is no feare of God: *Rom.* 3. 18. *his underſtanding is darkened, becauſe of the blindneſſe of his heart,* Epheſ. 4. 18. *Wiſe to doe evill, but to doe good, he hath no knowledge,* Ierem. 4. 22. So that without farther light, all the world, is but a *meere darkeneſſe: Iohn* 1. 5. he hath eares, but they are like the eares of the deafe Adder, to the word of God, *refuſing to heare the voyce of the Charmer, charme he never ſo wiſely,* Pſal. 54. 8. beeing dead, when this voyce firſt cals it: *Iohn* 5. 25. *eares ſtopped, that they ſhould not heare,* Zach. 8. 11. *heavie eares, that cannot heare,* Iſa. 6. 10. *a noſe, to which the Goſpel is the ſavour of death, unto death:* 2 Cor. 2. 16. *hands full of blood,* Iſa. 1. 15. and *fingers defiled with iniquitie,* Chap. 59. 3. feet indeed, but like *Mephiboſheth,* lame in both by a fall, ſo that he cannot at all walke in the path of goodneſſe: *but ſwift to ſhed blood, deſtruction and miſerie are in their waies, and the way of peace they have not knowne,* Rom. 3. 15, 16, 17. Theſe and divers other ſuch endowments, and excellent qualifications, doth the Scripture attribute to this Idol, which it cals *the old man,* as I ſhall more fully diſcover in the next Chapter: and is not this a goodly Reed whereon to rely, in the paths of godlineſſe? a powerfull Deitie, whereunto we may repaire, for a power to become the ſonnes of God? and attaining eternall happineſſe? the abilities of Free-will in particular, I ſhall conſider hereafter, now onely, I will by one or two reaſons ſhew, that it cannot be the ſole and proper cauſe, of any truely good, and ſpirituall act well pleaſing unto God.

Firſt, all ſpirituall acts well pleaſing unto God, as faith, repentance, obedience, are ſupernaturall: fleſh and blood revealeth not theſe things: *not of blood nor of the will of the fleſh, nor of the will of man: but of the will of God:* Iohn 1. 13. *That which is borne*

of the fleſh, is fleſh; and that which is borne of the ſpirit, is ſpirit: *Iohn* 3. 6. Now to the performance of any ſupernaturall act, it is required, that the productive power thereof be alſo ſupernaturall, for nothing hath an activitie in cauſing above its own ſphere, *nec imbelles generant feroces aquilæ columbæ:* but our free-will is a meerly naturall faculty, betwixt which, and thoſe ſpirituall ſupernaturall acts, there is no proportion, unleſſe it be advanced above its owne orbe by inherent habituall grace. Divine Theologicall vertues, differing even in the ſubſtance of the act from thoſe morall performances about the ſame things, to which the ſtrength of nature may reach, (for the difference of acts, ariſeth from their formall objects, which to both theſe are divers) muſt have another principle and cauſe, above all the power of nature: in civill things, and actions morally good, in as much as they are ſubject to a naturall perception, and doe not exceed the ſtrength of our owne wils, this facultie of Free-will may take place, but yet, not without theſe following limitations. Firſt, that it alwaies requireth the generall concurſe of God, whereby the whole *ſuppoſitum* in which Free-will hath its ſubſiſtence, may be ſuſtained: *Matth.* 10. 29. 30. Secondly, that we doe all theſe things imperfectly and with much infirmitie, every degree alſo of excellency, in theſe things muſt be counted a ſpeciall gift of God: *Iſa.* 26. 12. Thirdly, that our wils are determined by the will of God, to all their acts and motions in particular: but to doe that which is ſpiritually good, we have no knowledge, no power.

Secondly, that concerning which, I gave one ſpeciall inſtance, in whoſe production the *Arminians* attribute much to *Free-Will*, is Faith; this they affirme (as I ſhewed before) to be in-bred in nature, every one having in him from his birth, a naturall power to beleeve in Chriſt and his Goſpel: for *Epiſcopius* denies, *that any action of the holy Spirit, upon the underſtanding, or will, is neceſſarie, or promiſed in the Scripture, to make a man able to beleeve the word preached unto him:* So that it ſeemes, every man hath at all times, a power to beleeve, to produce the act of faith, upon the revelation of its object, which groſſe *Pelagianiſme* is contrary.

An ulla actio S. S. immediata in mentem aut voluntatem, neceſſaria ſit, aut in Scriptnra promittatur ad hoc, ut quis credere poſſit verbo extrinſecus propoſito, negativam tuebimur: Epiſcop. diſput. priv.

First,

First, to the doctrine of the Church of *England*, affirming that a man cannot ſo much as prepare himſelfe, by his owne ſtrength to faith and calling upon God, untill the grace of God by Chriſt, prevent him that he may have a good will: *Artic.*

Secondly, to the Scripture teaching that *it is the worke of God that We do beleeve:* Ioh. 6. 29. *It is not of our ſelves, it is the gift of God:* Ephes. 2. 8. *To ſome it is given to know the myſteries of the kingdome of heaven:* Matth. 13. 11. And what is peculiarly given to ſome, cannot be in the power of every one: *To you it is given on the behalfe of Chriſt to beleeve on him,* Phil. 1. 29. Faith is our acceſſe or coming unto Chriſt, which none can do, unleſſe *the Father draw him,* Ioh. 6. 44. and he ſo draweth, or *hath mercy, on whom he will have mercy,* Rom. 9. 19. and although *Epiſcopius* rejects any immediate action of the holy Spirit, for the ingenerating of faith, yet Saint *Paul* affirmeth, that there is no leſſe effectuall power required to it: then that which raiſed Chriſt from the dead, which ſure was an action of the Almightie Godhead. *That we may know,* ſaith he, *what is the exceeding greatneſſe of his power to usward, who beleeve according to the working of his mightie power, which he wrought in Chriſt, when he raiſed him from the dead,* Epheſ. 1. 19, 20. So that let the *Arminians* ſay what they pleaſe, recalling that I write to Chriſtians, I will ſpare my labour of further proving, that faith is the free gift of God: and their oppoſition to the truth of the Scripture in this particular, is ſo evident to the meaneſt capacitie, that there needs no recapitulation, to preſent the ſumme of it to their underſtandings.

CHAP. XIII.

Of the power of Free-Will, in preparing us for our converſion unto God.

THE judgement of the *Arminians*, concerning the *power of Free-will* about ſpirituall things, in a man unregenerate, meerely in the ſtate of corrupted nature, before and without the helpe of grace, may be laid open by theſe following poſitions.

First, That every man in the world, reprobates and others, have in themſelves power and abilitie of beleeving in Chriſt, of repenting, and yeelding, due obedience to the new covenant, and that becauſe they loſt not this power by the fall of *Adam*: [a] *Adam after his fall, ſaith* Grevinchovius, *retained a power of beleeving, and ſo did all reprobates in him:* [b] *he did not looſe (as they ſpeake at the Synod) the power of performing that obedience, which is required in the new covenant conſidered formally, as it is required by the new covenant, he loſt not a power of beleeving, nor a power of forſaking ſin by repentance:* and thoſe graces that he loſt not are ſtill in our power, whence they affirme, that [c] *faith is called the worke of God, only becauſe he requireth us to do it:* now having appropriated this power unto themſelves, to be ſure that the grace of God be quite excluded, which before they had made needleſſe, they teach

a Adamus poſt lapſum potentiam credendi retinuit, & reliqui reprobi etiam in illo: Grevincho. ad Ameſ. fol. 183

b Adamus non amiſit vires eam obedientiam præſtandi, quæ in novo fœdere exigitur, prout puta ea conſideratur formaliter, hoc eſt, prout novo fœdere exacta eſt, nec potentiam credendi amiſit, nec amiſit potentiã, per reſipiſcẽtiam, ex peccato reſurgendi. Rem. Declarat. ſent. in Syn. p. 107.

c Fides vocatur opus Dei, quia Deus ipſe id à nobis fieri poſtulat, Rem. Apol. cap. 10. pag. 112.

Secondly, That for the reducing of this power into act, that men may become actuall beleevers, there is no infuſed habit of grace, no ſpirituall vitall principle neceſſary for them, or beſtowed upon them, but every one by the uſe of his native endowments, doe make themſelves differ from others: [d] *Thoſe things which are ſpoken concerning the infuſion of habits, before We can exerciſe the act of faith, we reiect,* ſaith the Epiſtle to the *Walachrilans:* [e] *That the internall principle of faith required in the Goſpel, is a habite divinely infuſed by the ſtrength and efficacy whereof, the will ſhould be determined, I deny,* ſaith another of them. Well then? if we muſt grant, that the internall vitall principle, of a ſupernaturall ſpirituall grace, is a more naturall faculty not elevated by any divine habit? if it be not God that begins the good work in us, but our own free-wils, let us ſee what more goodly ſtuffe wil follow: one man by his own meere indeavours, without the aid of any received gift, makes himſelf differ from another: [f] *What matter is it in that, that a man ſhould make himſelfe differ from others? there is nothing truer; he who yeeldeth faith, to God cõmanding him, maketh himſelf differ from him, who Will not have faith when he cõmandeth,*

d Ea quæ de habituum infuſione dicuntur ante omnem fidei actum, rejiciuntur à nobis, Epiſt. ad Wal. fol. 67.

e Principium internum fidei à nobis in Evangelio requiſitũ, eſſe habitum quendã divinitus infuſum cujus vi ac efficacitate voluntas determinetur; hoc negavi, Grevinchov. ad Ameſ. pag. 324.

f Quid in eo poſitum eſt, quod homo diſcriminare ſeipſum dicitur? nihil verius, qui fidem Deo præcipiendi habet, is diſcriminat ſe ab eo, qui Deo præcipienti fidem habere non vult, Rem. Apol. cap. 14. pag. 144.

they

they are the Words of their Apologie: which without queſtion, is an irrefragable truth, if faith be not a gift received from above: for on that ground only the Apoſtle propoſeth theſe queſtions, who made thee differ from another? or what haſt thou that thou haſt not received? and if thou haſt received, why boaſteth thou as if thou haſt not received? the ſole cauſe why he denies any one by his own power to make himſelf differ from another, is, becauſe that wherein the difference conſiſteth, is, received, being freely beſtowed upon him: deny this, and I confeſſe the other will fall of it ſelfe. But untill their authoritie, be equall with the Apoſtles, they would do well to forbeare the naked obtruſions of aſſertions ſo contradictory to theirs; and ſo they would not trouble the Church, let them take all the glory unto themſelves, as doth [g] *Grevinchovius: I make my ſelfe* (ſaith he) *differ from another, when I doe not reſiſt God and his divine predetermination, which I could have reſiſted, & why may I not boaſt of this as of mine own, that I could, is of Gods mercy,* (endowing his nature with ſuch an abilitie, as you heard before) *but that I would, when I might have done otherwiſe, is of mine power.* Now when after all this, they are forced to confeſſe ſome Evangelicall grace, though conſiſting only in a morall perſwaſion, by the outward preaching of the word, they teach,

g Ego meipſum diſcerno, cum enim Deo ac divinæ prædeterminationi reſiſtere poſſem, non reſtiti tamen, atqui in eo quid mihi liceat mihi tanquam de meo gloriari? quod enim potui Dei miſerentis eſt, quod autem volui cum poſſem nolle, id meæ poteſtatis eſt, Grev. ad Ames p. 253.

h Interdum Deus hanc vel illam gentem civitatẽ perſonam ad Evangelicæ gratiæ communionem vocat, quam ipſe dignam pronuntiat comparative, &c. Rem. Declarat ſent. Synod.

Thirdly, That God ſendeth the Goſpel, and revealeth Chriſt Jeſus unto men, according as they well diſpoſe themſelves for ſuch a bleſſing: [h] *Sometimes* (ſay they in their Synodicall writings) *God calleth this or that nation, people, citie, or perſon, to the communion of Evangelicall grace, whom he himſelfe pronounceth Worthy of it, in compariſon of others:* So that whereas *Acts* 18. 10. God encourageth *Paul* to preach at *Corinth* by affirming that he *had much people in that citie* (which doubtleſſe were his people then, only by vertue of their election) in theſe mens judgements? [i] *they Were called ſo, becauſe that even then they feared God, and ſerved him with all their hearts, according to that knowledge they had of him, and ſo were ready to obey the preaching of Saint Paul:* ſtrange doctrine? that men ſhould feare God, know him, ſerve him in ſinceritie, before they ever heard of the Goſpel, and by thoſe means deſerve that it ſhould be preached unto them?

i Illi, in quorum gratiam, dominus Paulum in Corinthum miſit, dicuntur Dei populus, quia Deum tum timebant eique, ſecundum cognitionem quam de eo habebant, ſerviebant ex animo, et ſic ad prædicationem Pauli &c. Corv. 3. ſect. 27.

This

this is, *that pleaſing of God* before faith that they plead for; *Act. Synod. fol. 60. That* [k] *preparation and diſpoſition to beleeve, which men attaine by the Law, and vertuous education:* that [l] *ſomething which is in ſinners, whereby though they are not juſtified, yet they are made worthy of juſtification:* for [m] *converſion and the performance of good works, is in their apprehenſion a condition prerequired to juſtification*, for ſo ſpeake the *children of Arminius:* which wch if it be not an expreſſion, not to be paralelled in the writings of any Chriſtian, I am ſomething miſtaken: the ſumme of their doctrine then in this particular concerning the power of Free-will, in the ſtate of ſin, and unregeneration, is, *That every man having a native inbred power, of beleeving in Chriſt, upon the revelation of the Goſpel, hath alſo an abilitie of doing ſo much good, as ſhall procure of God, that the Goſpel be preached unto him, to which, Without any internall aſſiſtance of grace, he can give aſſent and yeeld obedience: the preparatory acts of his own will, alwayes proceeding ſo farre, as to make him excell others, who do not performe them, and are therefore excluded from further grace.* Which is more groſſe *Pelagianiſme* then *Pelagius* himſelfe would ever juſtifie: wherefore, we reject all the former poſitions, as ſo many monſters in Chriſtian Religion, in whoſe roome we aſſert theſe that follow.

k Per legem vel per piam educationem vel per inſtitutionem —— per hæc enim hominem præparari, & diſponi ad credendum, planiſſimum eſt, Rem. act. Synod.

l Præcedit aliquid in peccatoribus, quo quamvis nondum juſtificati ſunt, digni efficiantur juſtificatione: Grevin. ad Am. pag. 434

m Tenendum eſt, veram converſionem præſtationemq; bonorum operum eſſe conditionem prærequiſitam ante juſtificationem, Filii. Arm. præf. ad cap. 7. ad Rem.

Firſt, That we being by nature dead in treſpaſſes and ſinnes, have no power to prepare our ſelves, for the receiving of Gods grace: nor in the leaſt meaſure to beleeve, and turne our ſelves unto him. Not that we deny, that there are any conditions, prerequired in us for our converſion, diſpoſitions preparing us in ſome meaſure for our new birth or regeneration, but we affirme that all theſe alſo, are the effects of the grace of God, relating to that alone as their proper cauſe, for of our ſelves, *Without him we can do nothing*, Ioh. 15. 15. *We are not able of our ſelves to thinke any thing as of our ſelves*, 2 Cor. 3. 5. much leſſe doe that which is good, in reſpect of that, every one of our mouthes muſt be ſtopped, *for we have all ſinned and come ſhort of the glory of God*, Rom. 5. 19. 23. *We are by nature the children of wrath, dead in treſpaſſes and ſins*, Epheſ. 2. 1. Rom. 8. 9. our new birth is a reſurrection from death, wrought by the greatneſſe of Gods power: and what abilitie I pray hath a dead man, to prepare himſelfe for his

for his reſurrection? can he collect his ſcattered duſt, or renew his periſhed ſenſes? *If the Leopard can change his ſpots, and the Æthiopian his skin, then can We doe good Who (by nature) are taught to doe evill*, Ierem. 13. 23. we are all ungodly, *and without ſtrength conſidered when Chriſt died for us*, Rom. 5. 6. wiſe to do evill, but to doe good, we have no ſtrength, no knowledge. Yea, all the faculties of our ſoules, by reaſon of that ſpirituall death under which we are detained by the corruption of nature, are altogether uſeleſſe in reſpect of any power, for the doing of that which is truly good; our underſtandings are blind or darkened, *being alienated from the life of God, through the ignorance that is in us, becauſe of the blindneſſe of our hearts*, Epheſ. 4. 18. whereby we become even *darkneſſe* it ſelfe, *Chap.* 5. 8. ſo voide is the underſtanding of true knowledge, that the naturall man *receiveth not the things that are of God, they are fooliſhneſſe unto him*, 1 Cor. 2. 14. nothing but confounded and amazed at ſpirituall things, and if he doth not mocke, can doe nothing but wonder, and ſay, *what meaneth this*, Act. 2. 12, 13. Secondly, we are not only blind in our underſtandings, but *captives* alſo to ſinne in our wils, *Luk.* 4. 18. Whereby *we are ſervants to ſinne*, Iohn 8. 34. Free onely in our obedience to that Tyran, *Rom.* 6. Yea, thirdly, all our affections are wholly corrupted, *for every imagination of the thoughts of the heart of man is evill continually*, Geneſ. 6. 5. While we are in the fleſh, the motions of ſinne doe worke in our members, to bring forth fruit unto death: *Rom.* 7. 5.

Theſe are the endowments of our nature, theſe are the preparations of our hearts for the grace of God, which we have within our ſelves. Nay,

Secondly, there is not onely an *impotencie*, but an *enmitie* in corrupted nature, to any thing ſpiritually good. *The things that are of God, are fooliſhneſſe unto a naturall man:* 1 Cor. 2. 14. And there is nothing that men doe more hate, and contemne, then that which they account as folly. They mock at it, as a ridiculous drunkenneſſe, *Act.* 2. 13. And would to God our dayes, yeelded us not too evident proofes, of that univerſall oppoſition,

that is betweene *light* and *darkenesse*, *Christ* and *Beliall*, *Nature* and *Grace*, that we could not see every day the prodigious issues of this in-bred corruption, swelling over all bounds, and breaking forth into a contempt of the Gospel, and all wayes of godlinesse. So true it is, that the *carnall minde is enmitie against God, it is not subiect unto his law, neither indeed can it be*: Rom. 8. 7. So that,

Thirdly, as a naturall man by the strength of his owne free-will, neither knoweth, nor willeth, so it is utterly impossible he should doe any thing pleasing unto God. *Can the Æthiopian change his skin, or the Leopard his spots, then can he doe good: Ieremy* 13. An evill tree cannot bring forth good fruit, *Without faith it is impossible to please God*: Heb. 11.6. And *that is not of our selves, it is the gift of God*, Ephes. 2. So that though Almightie God, according to the unsearchableness of his wisedome, worketh divers waies, and in sundry manners, for the translating of his chosen ones, from the power of darkenesse to his marvellous light, calling some powerfully in the middest of their march in the wayes of ungodlinesse, as he did *Paul*, preparing others, by outward meanes, and helpes of common restraining grace, moralizing nature before it bee gotten anew by the immortall seed of the Word, yet this is certaine, that all good in this kinde, is from his free grace, there is nothing in our selves, as of our selves, but sinne: yea, and all those previous dispositions, wherewith our hearts are prepared by vertue of common grace, doe not at all enable us to concurre by any vitall operation, with that powerfull blessed renewing grace of regeneration, whereby we become the sonnes of God. Neither is there any disposition unto grace so remote, as that possibly it can proceed from a meere facultie of nature, for every such disposition, must be of the same order with the forme that is to be introduced, but Nature in respect of Grace, is a thing of an inferiour allay, betweene which there is no proportion: a good use of gifts, may have a promise of an addition of more, provided it be in the same kinde. There is no rule, law, or promise, that should make grace due, upon the good use of naturall endowments. But you will say,

say, here I quite overthrow Free-will, which before I seemed to grant; to which I answer: That in regard of that object, concerning which now we treat, a naturall man hath no such thing as Free-will at all, if you take it for *a power* of doing that which is good and well pleasing unto God in things spirituall, for *an abilitie*, of preparing our hearts unto faith and calling upon God, as our Church Article speakes, *a home-bred selfe-sufficiencie*, preceding the change of our wils by the Almightie grace of God, whereby any good should be said to dwell in us, and we utterly deny that there is any such thing in the world. The will, though in it selfe radically free, yet in respect of the terme or object, to which in this regard it should tend, is corrupted, enthralled, and under a miserable bondage, tied to such a necessitie of sinning in generall, that though unregenerate men are not restrained to this, or that sinne in particular, yet for the maine, they can doe nothing but sinne. All their actions wherein there is any moralitie, are attended with iniquitie, *an evill tree cannot bring forth good fruit, even the sacrifice of the wicked, is an abomination to the Lord.* These things being thus cleered from the Scripture, the former *Arminian* positions will of themselves fall to the ground, having no foundation but their owne authoritie, for any pretence of proofe they make none from the word of God. The first two I considered in the last Chapter, and now adde onely concerning the third, *That the sole cause why the Gospel is sent unto some, and not unto others*, is not any dignitie, worth, or desert of it in them to whom it is sent, more then in the rest, that are suffered to remaine in the shadow of death, but onely the sole good pleasure of God, that it may be a subservient meanes for the execution of his Decree of Election. *I have much people in this citie*: Acts 20. *I thanke thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight*: Mat. 11.25,26. So that the *Arminian* opposition to the truth of the Gospel in this particular, is cleerely manifest.

S. S.

Of our ſelves we can doe nothing, Iohn 15.5.

We are not able of our ſelves to thinke any thing as of our ſelves, 2 Cor. 3.5.

We are by nature children of wrath, dead in treſpaſſes and ſins: Epheſ. 2.1.

Faith is not of our ſelves, it is the gift of God, Epheſ. 2.

Who maketh thee differ from another? or what haſt thou, that thou haſt not received? and if thou haſt received, why boaſteſt thou, as if thou hadſt not received? 1 Cor. 4.7

If the Leopard can change his ſpots, and the Æthiopian his skin, then can ye doe good who are taught to doe evil: Ier. 13.23

Beleeving on him who iuſtifieth the ungodly: Rom. 4.5. *Being iuſtified freely by his grace,* Rom. 3.24.

I thanke thee Father Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent and reveuled them babes; even ſo O Father, for ſo it ſeemed good in thy ſight: Mat. 11.25.26.

Lib. Arbit.

We retaine ſtill after the fall, a power of beleeving, and of repentance, becauſe Adam *loſt not this abilitie:* Rem. Declarat. Sen. in Syn.

Faith is ſaid to be the worke of God, becauſe he commandeth us to performe it: Rem. Apol.

There is no infuſion of any habit or ſpirituall vitall principle neceſſary to enable a man to beleeve: Corvin.

There is nothing truer then that one man maketh himſelfe differ from another: he who beleeveth, when God commandeth, maketh himſelfe differ from him who will not: Rem. Apol.

I may boaſt of mine own, when I obey Gods grace, which it was in my power not to obey, as well as to obey: Grevinch.

True converſion and the performance of good workes, is a condition required on our part before iuſtification: Filii Armin.

God ſendeth the Goſpel to ſuch perſons or Nations, that in compariſon of others, may be ſaid to be worthy of it: Rem. Apol.

CHAP.

CHAP. XIIII.

Of our converſion to God.

HOw little or nothing at all it is that the *Arminians* aſſigne to the *grace of God*, in performing the great worke of our Converſion, may plainly appeare from what I have ſhewed already, that they aſcribe to our *owne free-Will:* So that I ſhall briefly paſſe that over, which otherwiſe is ſo copiouſly delivered in holy Scripture, that it would require a farre larger diſcuſſion. A prolixe confirmation of the truth we profeſſe, will not ſuit ſo well with my intention, which is meerly to make *a diſcovery* of their errors, by not knowing the depths whereof, ſo many are deceived and inveigled.

Two things in this great conjunction of grace and nature, the *Arminians* aſcribe unto *Free-will:* Firſt, *a power of co-operation* and working with grace, to make it at all effectuall. Secondly, *a power of reſiſting* its operation, and making it altogether in-effectuall: God in the meane time beſtowing no grace, but what awaits an act iſſuing from one of theſe two abilities, and hath its effect accordingly. If a man will co-operate, then grace attaines its end; if he will reſiſt, it returnes emptie. To this end they feigne all the grace of God beſtowed upon us, for our converſion, to be but *a morall perſwaſion* by his word, not an infuſion of a new *vitall principle* by the powerfull working of the holy Spirit. And indeed granting this, I ſhall moſt willingly comply with them, in aſſigning to *Free-will* one of the endowments before recited, *a power of reſiſting the operation of grace:* but inſtead of the other, muſt needs aſcribe to our whole corrupted nature, and every one that is partaker of it, an univerſall diſabilitie of obeying it, or coupling in that worke which God by his grace doth in-

tend. If the grace of our converſion be nothing but *a morall perſwaſion*, we have no more power of obeying it, in that eſtate wherein we are dead in ſinne, then a man in his grave hath in himſelfe to live a new, and come out at the next call. *Gods promiſes*, and the *Saints prayers* in the holy Scripture, ſeeme to deſigne ſuch a kinde of grace, as ſhould give us a reall internall abilitie of doing that which is ſpiritually good? but it ſeemes there is no ſuch matter: for if a man ſhould perſwade me to leape over the *Thames*, or to flye in the Ayre, be he never ſo eloquent, his ſole perſwaſion makes me no more able to doe it, then I was before ever I ſaw him. If Gods grace be nothing but a *ſweet perſwaſion* (though never ſo powerfull) it is a thing *extrinſecall*, conſiſting in the propoſall of a deſired object, but gives us no new ſtrength at all, to doe any thing we had not before a power to doe. But let us heare them pleading themſelves to each of theſe particulars concerning Grace and Nature; and firſt for the nature of Grace.

God hath appointed to ſave beleevers by grace, that is a ſoft and ſweet perſwaſion, convenient and agreeing to their free-will, and not by any Almighty action, ſaith [a] *Arminius*. It ſeemes ſomething ſtrange, that the *carnall minde* being enmitie againſt God, and the *will inthralled to ſinne*, and full of wretched oppoſition to all his wayes, yet God ſhould have no other meanes to worke them over unto him, but ſome perſwaſion that is ſweet, agreeable and congruous unto them, in that eſtate wherein they are: and a ſmall exaltation it is of the dignitie and power of grace, when the chiefe reaſon why it is effectuall, as *Alvarez* obſerves, may be reduced to a well digeſted ſupper, or an indiſturbed ſleepe, whereby ſome men may be brought into better temper then ordinarie, to comply with this congruous grace. But let us for the preſent accept of this, and grant that God doth call ſome by ſuch a congruous perſwaſion, at ſuch a time, and place, as he knows they will aſſent unto it. I aske whether God thus calleth all men, or onely ſome? if all, why are not all converted? for the very granting of it to be congruous, makes it effectuall. If onely ſome, then why they and not others? Is it out of a ſpeciall intention to have

a Deus ſtatuit ſalvare credẽtes per gratiã id eſt lenem ac ſuavem liberoque ipſorum arbitrio convenientem ſeu congruam ſuaſionem, non per omnipotentem actionem ſeu motionem: Armin. Antip. fol. 211.

have them obedient? but let them take heed, for this will goe neere to eſtabliſh the decree of election: and out of what other intention it ſhould be, they ſhall never be able to determine. Wherefore *Corvinus* denies that any ſuch *congruitie* is required to the grace whereby we are converted, but onely that it be a morall perſwaſion which we may obey if we will, and ſo make it effectuall. Yea and *Arminius* himſelfe after he had defended it as farre as he was able, puts it off from himſelfe, and falſly fathers it upon Saint *Auſtine*. So that as they joyntly affirme, [b] *they confeſſe no grace for the begetting of faith to be neceſſary, but onely that which is morall*: which [c] one of them interpreteth, *to be a declaration of the Goſpel unto us*. Right like their old Maſter [d] *Pelagius*, *God*, ſaith he, *worketh in us to will that which is good, and to will that which is holy whileſt he ſtirs us up, With promiſe of reWards, and the greatneſſe of the future glory, who before Were given over to earthly deſires, like bruit beaſts loving nothing but things preſent, ſtirring up our ſtupid Wils to a deſire of God, by a revelation of wiſedome, and perſwading us to all that is good.* Both of them affirme the grace of God, to be nothing but *a morall perſwaſion* working by the way of powerfull, convincing arguments, but yet herein *Pelagius* ſeemes to aſcribe a greater efficacie to it, then the *Arminians*, granting that it workes upon us, when after the manner of bruit beaſts, we are ſet meerely on earthly things: but theſe, as they confeſſe, *that* [e] *for the production of faith, it is neceſſarie that ſuch arguments be propoſed on the part of God, to which nothing can probably be oppoſed, Why they ſhould not ſeeme credible: ſo there is* (ſay they) *required on our part, a pious docilitie and probitie of minde.* So that all the grace of God beſtowed on us, conſiſteth in *perſwaſive arguments* out of the word, which if they meet with teachable mindes, may worke their converſion.

Corvin. ad Molin.

His ita expoſitis ex mente Auguſtini, &c. Armin. Antip. de elec.

b Fatemur, aliam nobis ad actum fidei eliciendam neceſſariam gratiam non agnoſci quam moralem: Rem act. Synod. ad art. 4.

c Annuntiatio doctrinæ Evangelicæ, Popp. Auguſt. port. fol. 110.

d Operatur in nobis velle quod bonum eſt, velle quod ſanctum eſt, dum nos terrenis cupiditatibus deditos naturorum more animalium, tantummodo præſentia diligentes, futuræ gloriæ magnitudine & præmiorum pollicitatione ſuccendit: dum revelatione ſapientiæ in deſiderium Dei ſtupenté ſuſcitat voluntatem, dum nobis ſuadet omne quod bonum eſt. Pelag: ap: Aug. de grat. Ch. cap. 10.

Secondly, having thus extenuated the grace of God, they affirme, [f] *That in operation the efficacie thereof dependeth on Free-*

e Vt autem aſſenſus hic eliciatur in nobis, duo in primis neceſſaria ſunt, 1. Argumenta talia ex parte Dei, quibus nihil veri ſimiliter opponi poteſt cur credibilia non ſint. 2. Pia docilitas animique probitas: Rem declar. cap. 17. ſect. 1. f Vt gratia ſit efficax in actu ſecundo pendet à libera voluntate: Rem. Apol. fol. 164.

Will

g Imo ut confidentius agam, dico effectum gratiæ, ordinaria lege, pendere ab actu aliquo arbitrii: Grevin. ad Amef. p. 198.

will, so the Remonstrants in their Apologie. *And to speake confidently,* saith *Grevinchovius, I say, that the effect of grace, in an ordinary course dependeth on some act of our free-Will.* Suppose then that of two men made partakers of the same grace, that is, have the Gospel preached unto them by the same meanes, one is converted, and the other is not; What may be the cause of this so great a difference? Was there any intention or purpose in God, that one should be changed rather then the other? No: *He equally desireth and intendeth the conversion of all and every one.* Did then God worke more powerfully in the heart of the one, by his holy Spirit then of the other? No: *The same operation of the spirit alwayes accompanieth the same preaching of the word.* But was not one by some Almightie action, made partaker of reall infused grace, which the other attained not unto? No: *for that would destroy the liberty of his will, and deprive him of all the praise of beleeving.* How then came this extreme difference of effects? Who made the one differ from the other, or what hath he, that he did not receive? *Why all this procedeth meerly from the strength of his owne free-will, yeelding obedience to Gods gracious invitation, which like the other he might have reiected. This is the immediate cause of his conversion, to which all the praise thereof is due.* And here the *old Idol* may glory to all the world, that if he can but get his worshippers to prevaile in this, he hath quite excluded the grace of Christ, and made it *nomen inane,* a meere title, whereas there is no such thing in the world.

Thirdly, they teach, *That notwithstanding any purpose and intention of God to convert, and so to save a sinner, notwithstanding the most powerfull and effectuall operation of the blessed spirit, with the most winning perswasive preaching of the Word, yet it is in the power of a man, to frustrate that purpose, resist that operation, and reiect that preaching of the Gospell.* I shall not need to prove this, for it is that, which in direct tearmes they plead for: which also they must doe, if they will comply with their former principles. For granting all these to have no influence upon any man, but by the way of morall perswasion, we must not onely, grant that it may be resisted, but also utterly deny, that it can be obeyed. We may

may resist it I say, as having both a disability to good, and repugnancie against it: but for obeying it, unlesse we will deny all inherent corruption and depravation of nature, we cannot attribute any such sufficiency unto our selves.

Now concerning this weaknes of grace, that it is not able to overcome the opposing power of sinfull nature, one testimony of *Arminius* shall suffice, h *It alwaies remaineth in the power of Free-Will, to reiect grace that is given, and to refuse that which followeth, for grace is no Almightie action of God to which Free-will cannot resist.* Not that I would assert in opposition to this, such an operation of grace, as should as it were, violently overcome the will of man, and force him to obedience, which must needs bee prejudicial unto our libertie: but onely consisting in such a sweet effectuall working, as doth infallibly promote our conversion, make us willing, who before were unwilling: and obedient, who were not obedient, that createth cleane hearts, and reneweth right spirits within us.

h Manet semper in potestate Lib. Arbit. gratiam datam rejicere & subsequentem repudiare, quæ gratia non est omnipotens Dei, actio cui resistit à libero hominis arbitrio non possit. Armin. Antip. fol. 243.

That then which we assert in opposition to these *Arminian Heterodoxies is, that the effectuall grace which God useth in the great worke of our conversion, by reason of its owne nature, being also the instrument of, and Gods intention for that purpose, doth surely produce the effect intended; Without successefull resistance, and solely, Without any considerable co-operation of our owne wils, untill they are prepared and changed by that very grace.* The infallibilitie of its effect depends chiefely on the purpose of God, when by any meanes he intends a mans conversion, those meanes must have such an efficacie added unto them, as may make them fit instruments for the accomplishment of that intention: that the counsell of the Lord may prosper, and his word not returne empty. But the manner of its operation, that it requires no humane assistance, and is able to overcome all repugnance, is proper to the being of such an act, as wherein it doth consist. Which nature and efficacie of grace, in opposition to an indifferent influence of the holy Spirit, a metaphoricall motion, a working by the way of

morall perſwaſion, onely propoſing a deſireable object, eaſie to be reſiſted, and not effectuall unleſſe it be helped by an inbred abilitie of our owne, which is the *Arminian* grace, I will briefly confirme, having promiſed theſe few things.

Firſt, although God doth not uſe the wils of men in their converſion, as maligne Spirits uſe the members of men in enthuſiaſmes, by a violently wreſted motion, but ſweetly and agreeably to their owne free nature; yet in the firſt act of our converſion, the will is meerely paſſive, as a capable ſubject of ſuch a worke, not at all concurring co-operatively to our turning. It is not, I ſay, the cauſe of the worke, but the ſubject wherein it is wrought, having only a paſſive capabilitie for the receiving of that ſupernaturall being which is introduced by grace. *The beginning of this good worke is meerely from God, Phil.* 1. 6. Yea faith is aſcribed unto grace, not by the way of conjunction with, but of oppoſition unto our wils: *not of our ſelves, it is the gift of God:* Epheſ. 2. 8. *Not that we are ſufficient of our ſelves, our ſufficiency is of God:* 2 Cor. 3. 5. *Turne thou me, O Lord, and I ſhall be turned.*

Secondly, though the will of man conferreth nothing to the infuſion of the firſt grace, but a ſubjective receiving of it, yet in the very firſt act, that is wrought in and by the will, it moſt freely co-operateth (by the way of ſubordination) with the grace of God: and the more effectually it is moved by grace, the more freely it worketh with it. Man being converted, converteth himſelfe.

Thirdly, we doe not affirme grace to be *irreſiſtible*, as though it came upon the will, with ſuch an over-flowing violence, as to beat it downe before it, and ſubdue it by compulſion to what it is no way inclinable; but if that terme muſt be uſed, it denoteth in our ſenſe, onely ſuch an unconquerable efficacie of grace, as alwaies and infallibly produceth its effect. For, *Who is it that can withſtand God?* Acts 11. 17. As alſo it may be uſed on the part of the will it ſelfe, which will not reſiſt it: *all that the Father*

Father gives unto Chriſt will come unto him: Ioh. 6. 37. The operation of grace is reſiſted by no hard heart, becauſe it mollifies the heart it ſelfe. It doth not ſo much take away a power of reſiſting, as give a will of obeying, whereby the powerfull impotencie of reſiſtance, is removed.

Fourthly, Concerning grace it ſelfe, it is either common, or ſpeciall: common or generall grace, conſiſteth in the externall revelation of the will of God by his word, with ſome illumination of the mind to perceive it, and correction of the affections, not to much to contemne it: and this in ſome degree or other, to ſome more to ſome leſſe, is common to all that are called: ſpeciall grace, is the grace of regeneration comprehending the former, adding more ſpirituall acts, but eſpecially preſuppoſing the purpoſe of God, on which its efficacy doth chiefly depend.

Fifthly, This ſaving grace, whereby the Lord converteth or regenerateth a ſinner, tranſlating him from death to life, is either externall or internall, externall conſiſteth in the preaching of the word, &c. whoſe operation is by the way of morall perſwaſion, when by it *we beſeech our hearers in Chriſts ſtead, that they would be reconciled unto God,* 2 Corinth. 5. 20. and this in our converſion is the inſtrumentall organ thereof: and may be ſaid to be a ſufficient cauſe of our regeneration, in as much, as no other in the ſame kinde is neceſſary: it may alſo be reſiſted *in ſenſu diviſo*, abſtracting from that conſideration, wherein it is looked on as the inſtrument of God for ſuch an end.

Sixthly, Internall grace, is by Divines diſtinguiſhed into the firſt, or preventing grace, and the ſecond following cooperating grace, the firſt is that ſpirituall, vitall principle that is infuſed into us by the holy Spirit, that new creation, and beſtowing of new ſtrength, whereby we are made fit and able for the producing of ſpirituall acts to beleeve and yeeld Evangelicall obedience: *For we are the workmanſhip of God created*

in Chriſt Ieſus unto good Workes, Epheſ. 2. 10. *By this God gives us a new heart, and a new ſpirit he puts within us, he taketh the ſtony hearts out of our fleſh, and gives us a heart of fleſh, he puts his ſpirit within us, to cauſe us to walke in his ſtatutes*, Ezek. 36. 26, 27.

Now this firſt grace is not properly and formally a vitall act, but *cauſaliter* only, in being a principle moving to ſuch vitall acts within us. It is, the habit of faith beſtowed upon a man, that he may be able to eliciate and performe the acts thereof; giving new light to the underſtanding, new inclinations to the will, and new affections unto the heart. For the infallible efficacie of which grace, it is that we plead againſt the *Arminians*, and amongſt thoſe innumerable places of holy Scripture confirming this truth, I ſhall make uſe only of a very few reduced to theſe three heads.

Firſt, Our converſion is wrought by a divine Almighty action, which the will of man will not, and therefore cannot reſiſt: the impotency thereof, ought not to be oppoſed to this omnipotent grace, which will certainly effect the worke, for which it is ordained: being an action not inferiour to the greatneſſe of his *mightie power, which he wrought in Chriſt When he raiſed him from the dead*, Epheſ. 1. 19, 20. and ſhall not that power which could overcome hell, and looſe the bonds of death, be effectuall for the raiſing of a ſinner, from the death of ſinne, when by Gods intention it is appointed unto that worke. *He accompliſheth the worke of faith With power:* 2 Theſſ. 1. 11. It is *his divine power, that gives unto us all things that appertaine to life and godlineſſe:* 2 *Pet.* 1. 3. ſurely a morall reſiſtible perſwaſion, would not be thus often tearmed the power of God, which denoteth an actuall efficacie, to which no creature is able to reſiſt.

Secondly, That which conſiſteth in a reall efficiency, and is not at all, but when and where it actually worketh, what it intendeth, cannot without a contradiction be ſaid to be ſo reſiſted that it

it ſhould not worke, the whole nature thereof conſiſting in ſuch a reall operation: Now that the very eſſence of divine grace conſiſteth in ſuch a formall act, may be proved by all thoſe places of Scripture, that affirme God by his grace, or the grace of God, actually to accompliſh our converſion: as *Deut.* 30. 6. *And the Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and all thy ſoule that thou mayeſt live.* The circumciſion of our hearts, that we may love the Lord with all our hearts, and with all our ſouls, is our converſion, which the Lord affirmeth here, that he himſelfe will doe: not only enable us to doe it, but he himſelfe really and effectually will accompliſh it: And againe, *I will put my Law into them, and write it in their hearts*, Ierem. 31. 33. *I will put my feare in their hearts, that they ſhall not depart from me*, Chap. 32. 39. he will not offer his feare unto them, but actually put it into them, and moſt clearely, *Ezek.* 36. 26. *A new heart alſo will I give you, a new ſpirit will I put within you, and I will take the ſtony heart out of your fleſh, and I will give you an heart of fleſh: and I will put my ſpirit within you, and cauſe you to walke in my ſtatutes.* Are theſe expreſſions of a morall perſwaſion only? doth God affirme here he will doe, what he intends only to perſwade us to? and which we may refuſe to do if we will? is it in the power of a ſtony heart to remove it ſelf? what an active ſtone is this in mounting upwards? what doth it at all differ from that heart of fleſh that God promiſeth? ſhall a ſtony heart be ſaid to have a power to change it ſelfe into ſuch a heart of fleſh as ſhall cauſe us to walke in Gods Statutes? Surely, unleſſe men were wilfull blind, they muſt needs here perceive ſuch an action of God denoted, as effectually, ſolely, and infallibly worketh our converſion, *opening our hearts that we may attend unto the word*, Acts 16. 14. *Granting us on the behalfe of Chriſt to beleeve in him*, Philip. 1. 29. Now theſe and the like places prove, both the nature of Gods grace to conſiſt in a reall efficiency, and the operation thereof to be certainly effectuall.

Thirdly, our converſion is a *new creation*, a *reſurrection*, a

new birth. Now he that createth a man, doth not perſwade him to create himſelfe, neither can he if he ſhould, nor hath he any power to reſiſt him that will create him, that is, as we now take it, tranſlate him from ſome thing that he *is*, to what he is not. What arguments doe you thinke were ſufficient to perſwade a dead man to riſe? or what great aid can he contribute to his own reſurrection? neither doth a man beget himſelfe, a new reall forme was never yet introduced into any matter by ſubtle arguments. Theſe are the tearmes the Scripture is pleaſed to uſe concerning our converſion: *If any man be in Chriſt he is a new creature*, 2 Cor. 5. 17. *The new man after God is created in righteouſneſſe and holineſſe*, Epheſ. 4. 24. it is our new birth, *Except a man be borne againe, he cannot ſee the kingdome of God*, Ioh. 3. 3. *Of his own will begat he us with the Word of truth*, *Iam.* 1. 18. and ſo we become borne againe, *Not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever*, 1 *Pet.* 1. 23. it is our vivification and reſurrection, *The ſonne quickeneth whom he will*, *Ioh.* 5. 21. even thoſe *dead who heare his voice and live*, verſ. 25. *When we were dead in ſins we are quickned together with Chriſt by grace*, Epheſ. 2. 5. *For being buried with him by Baptiſme, we are alſo riſen with him through the faith of the operation of God*, Coloſſ. 2. 12. and bleſſed, and holy is he that hath part in that firſt reſurrection, on ſuch the ſecond death hath no power, but they ſhall be Prieſts of God and of Chriſt, and ſhall raigne with him a thouſand yeers.

Τῷ Θεῷ ἀριστοκρατίᾳ δόξα.

Salus Electorum, Sanguis Jesu:

OR

THE DEATH OF DEATH

In the Death of

CHRIST.

A TREATISE

Of the Redemption and Reconciliation that is in the blood of Christ with the merit thereof, and the satisfaction wrought thereby.

Wherin the proper end of the Death of Christ is asserted: the immediate effects and fruits thereof assigned, with their extent in respect of it's object; and the whole controversie about UNIVERSALL REDEMPTION fully discussed.

In Foure parts, whereof The

1. Declareth the Eternall counsell, and distinct actuall concurrence of Father, Sonne, and holy Spirit unto the worke of Redemption in the blood of Christ; with the covenanted intendment, and accomplished end of God therein.
2. Removeth false and supposed ends of the death of Christ; with the distinctions invented to salve the manifold contradictions of the pretended universall atonement; rightly stating the controversie.
3. Containeth arguments against universall Redemption from the word; with an assertion of the satisfaction and merit of Christ.
4. Answereth all considerable objections as yet brought to light either by Arminians, or others, (their late followers as to this point) in the behalfe of Universall Redemption; with a large unfolding of all the Texts of Scripture by any produced and wrested to that purpose.

By JOHN OWEN Pastor of the Church of God which is at *Coggeshall* in *ESSEX.*

The Sonne of man came not to be ministred unto, but to minister, and to give his life a ransome for Many. *Mat.* 20. 28.

In whom we have Redemption through his blood, the forgivenesse of sinnes according to the riches of his grace. Ephes. 1. 7.

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TO

THE RIGHT HONOVRABLE *ROBERT*

Earle of *WARWICK*, &c.

My Lord,

IT is not for the benefit of any protection to the ensuing Treatise, let it stand or fall, as it shall be found in the judgements of men: nor that I might take advantage to set forth any of that worth and honour which being personall have truly enobled your Lordship, and made a way for the delivering over of your family unto posterity; with an eminent Luster added to the roul of your worthy progenitors; which if by my selfe desired, my unfitnesse to performe, must needs render unacceptable in the performance; neither yet have I the least desire to attempt a further advancement of my selfe into your Lordships favour, being much beneath what I have already received; & fully resolved to own no other esteem among the sons of men, but what shall be accounted due (be it more or lesse) to the discharge of my duty to my Master Jesus Christ, whose wholly I would

be: it is not all, nor one of theſe, nor any ſuch as theſe, the uſuall ſubjects and ends of Dedications, reall or pretended, that prevailed upon me, unto this boldneſſe of prefixing your Honoured name to this enſuing Treatiſe, (which yet for the matters ſake contained in it, I cannot judge unworthy of any Chriſtian eye) but onely that I might take the advantage, to teſtifie (as I do) to all the world, the anſwering of my heart unto that Obligation, which your Lordſhip was pleaſed to put upon me in the undeſerved undeſired favour, of opening that doore wherewith you are intruſted, to give mee an entrance to that place for the preaching of the Goſpell, whither I was directed by the Providence of the moſt high, and where I was ſought by his people. In which place this I dare ſay by the grace of God, that ſuch a ſtock of Prayers and thankfulneſſe, as your heart, which hath learned to value the leaſt of Chriſt in whomſoever it be, will not deſpiſe, is tendred for and to your Lordſhip, even on his behalfe who is leſſe than the leaſt of all the Saints of God, and unworthy the name which yet hee is bold to ſubſcribe himſelfe by,

Your Honours moſt obliged Servant
in the ſervice of Jeſus Chriſt,
JOHN OVVEN.

Reader,

THere are two rotten pillars on which the Fabrick of late *Arminianiſme* (an egge of the old *Pelagianiſme*, which we had wel hoped had been long ſince chill'd, but is ſit upon, & brooded by the wanton wits of our degenerate & apoſtate ſpirits) doth principally ſtand.

The one is, *That God loveth all alike*, Cain *as well as* Abel, Judas *as the reſt of the Apoſtles.*

The other is, *That God giveth* (nay is bound *EX DEBITO* ſo to do) *both Chriſt the great gift of his eternall love, for all alike to worke out their redemption: and VIRES CREDENDI, power to beleeve in Chriſt to all alike to whom he gives the Goſpel*: whereby that redemption may effectually be applyed for their ſalvation, if they pleaſe to make right uſe of that which is ſo put into their power.

The former deſtroyes the *free and ſpeciall grace of God*, by making it *univerſall.* The *latter* gives cauſe to man of glorying in himſelf rather then in God; God concurring no further to the ſalvation of a *beleiver* than a *reprobate.* Chriſt dyed for both alike, God giving power of accepting Chriſt to both alike: men themſelves determining the whole matter by their free-will: Chriſt making both ſaveable, themſelves make them to be ſaved.

This *Curſed doctrine* of theirs, croſſeth the maine drift of the holy ſcripture, which is to abaſe and pull downe the pride of man, to make him even to deſpaire of himſelfe, and to advance and ſet up the glory of Gods free grace from the beginning to the end of mans ſalvation. *His hand hath laid the foundation of his ſpirituall houſe: his hand ſhall alſo finiſh it.*

The reverend and learned Author of this Booke, hath received ſtrength from God, (like another *Samſon*) to pull downe this rotten houſe upon the head of thoſe *Philiſtims* who would uphold it. Readit diligently, and I doubt not but you will ſay with me, there is ſuch variety of choyce matter running through every vein of each diſcourſe here handled, and carryed along with ſuch ſtrength of ſound and deep judgement, and with ſuch life and power of an heavenly ſpirit, and all expreſſed in ſuch pithy and pregnant words of wiſdome, that you will both delight in the reading, and praiſe God for the writer. That both hee and it may be more and more profitable: ſhall be my hearty prayers

The unworthieſt of the Miniſters of the Goſpel.
STANLEY GOWER.

Chriſtian Reader,

VNto ſuch alone are theſe directed. If all and every one in the world in this Goſpel-day did beare this precious name of Chriſtian, or if the name of Chriſt were knowne to all, then were this compellation very improper, becauſe it is diſtinguiſhing: but if God diſtinguiſh men and men, chuſe we or refuſe we, ſo it is, and ſo it will be, there is a difference; a difference which God and Chriſt doth make of meer good pleaſure.

This booke contends earneſtly for this truth againſt the errour of *Univerſall redemption.* With thy leave I cannot but call it an errour, unleſſe it had beene, it were, and while the world continueth it ſhould be found indeed, that *Adam* and all that come of him, in a naturall way of ꝛegeneration, are firſt ſet by Chriſt the ſecond *Adam* in an eſtate of redeemed ones and made Chriſtians, and then they fall whole nations of them, and forfeit that eſtate alſo, and loſe their Chriſtendome, and thereby it is come to paſſe, that they are become Atheiſts, without God in the world, and heathen Jewes and Turkes, as we ſee they are at this day.

The Author of this book I know not ſo much as by name: It is of the book it ſelf that I take upon me the boldnes to write theſe few lines. It being delivered unto me to peruſe, I did read it with delight and profit: With *delight*, in the keeneneſſe of argument, clearneſſe and fulneſſe of anſwers, and candor in language: With profit in the vindication of abuſed Scriptures, the opening of obſcure places, and chiefely in diſcloſing the *hid myſtery of God and the Father, and of Chriſt*, in the glorious and gracious worke of *Redemption.* The like pleaſure and profit this *Tractate* promiſeth to all diligent readers thereof. For the preſent controverſie is ſo managed, that the *doctrine of Faith*, which we ought to beleeve is with dexterity plentifully taught, yea, *the glory of each perſon* in the unity of the Godhead about the worke of redemption is diſtinctly held forth with ſhining ſplendor, and the errour of the *Arminians* ſmitten in the jaw-bone, and the broachers of it, brideled with bitt and curbe.

When on earth the blood can be without the Water, & the Spirit; can witneſſe alone, or can witneſſe there, where the Water and the Spirit agree not to the record: when in heaven, the Word ſhall witneſſe without the Father, and the Holy Ghoſt: when the Father, the Word, and the Holy-Ghoſt ſhall not be one, as in *eſſence*, ſo in *willing*, *working*, *witneſſing* the *redemption* of Sinners: then ſhall *Vniverſall Redemption* of all and every ſinner *by Chriſt* be found a *truth*, though *the Father* elect them not, nor *the Spirit of Grace*, neither ſanctifie nor ſeale them. The Glory of Gods free and ſevering grace, and the ſalvation of the Elect through *the redemption* that is in Jeſus Chriſt, (which is *externall*, or none at all:) are the *unfeigned* deſires and *utmoſt* aimes of all that are truly Chriſtian. In purſuite of which deſire and aimes, I profeſſe my ſelfe to be, for ever to ſerve thee.

Thine in Chriſt Jeſus,

RICHARD BYFIELD.

Imprimatur, *John Cranford.*
Jan. 22. 1647.

The Author of this booke hath publiſhed the Treatiſes following.

1. A Diſplay of Arminianiſme-Diſcovering the old Pelagian Idoll Free-will, with the new goddeſſe Contingencie, advancing themſelves to the prejudice of Gods Grace, Providence, and ſupreame Dominion over the children of men.

2. The Duty of Paſtors and People diſtinguiſhed, ſhewing the bounds preſcribed to the people of God (diſtinct from Church-Officers) for their performances for encreaſing of divine knowledge in themſelves as others; without abridgement of their juſt Liberties therein. Alſo touching extraordinarie calling to the office of publique teaching-aſſurance, and evidence of ſuch calling

3. The Principles of the Doctrine of Chriſt unfolded in two ſhort Catechiſmes.

4. A Viſion of the unchangeable free mercy of God in ſending the meanes of Grace to ſinners, in a Sermon before the Houſe of Commons, *April* 29. 1646. on *Acts* 16. 11. whereunto is annexed a defenſative about Church Governement; with an Eſſay for practiſe thereof in the Countrey.

5. Eſchol. or Rules of Direction for the walking of the Saints in fellowſhip according to the order of the Goſpel.

To the Reader.

Reader,

IF thou intendeſt to goe any *farther*, I would entreat thee to ſtay *here* a little. If thou art, as many in this pretending age, *a Signe or Title-gazer*, and commeſt into Bookes as *Cato* into the *Theater*, to goe out againe, thou haſt had thy entertainement; *farewell.* With him that reſolves a ſerious view of the following *Diſcourſe*, and really deſireth ſatisfaction from the *Word* and *Chriſtian reaſon*, about the *great things* contained therein, I deſire a few words in the *Portall.* Divers things there are of no ſmall *conſideration* to the buſines we have in hand, which I am perſwaded thou canſt not bee *unacquainted* with, and therefore I will not trouble thee with a needleſſe repetition of them.

I ſhall onely crave thy *leave*, to *Preface* a little to the point in hand, and my preſent *undertaking* therein, with the reſult of ſome of my *thoughts* concerning the whole, after a more than ſeven yeares *ſerious enquiry*, (bottomed I hope upon the ſtrength of Chriſt, and guided by his Spirit) into the minde of *God* about theſe things, with a ſerious peruſall of *all* which I could attain, that the *wit* of man in *former*, or *latter* dayes, hath publiſhed in oppoſition to the *truth*; which I deſire according to the meaſure of the gift received here to *aſſert*. Some things then as to the chiefe point in hand I would deſire the *Reader* to obſerve: As,

1. That the aſſertion of *univerſall Redemption*, or the *generall*

generall ranſome, ſo as to make it in the leaſt meaſure *beneficiall* for the end intended, goes not *alone*. *Election* of free-grace, as the fountaine of all following diſpenſations, all *diſcriminating* purpoſes of the *Almighty*, depending on his owne good pleaſure and *will*, muſt be removed out of the way. Hence *thoſe* who would for the preſent, *Populo ut placerent quas fecêre fabulas*, deſirouſly retain ſome ſhew of aſſerting the *liberty* of eternally diſtinguiſhing *Free-grace*, doe themſelves utterly *raze*, in reſpect of any *fruit* or profitable iſſue, the whole *imaginary fabricke of generall Redemption*, which they had before erected. Some of theſe make the Decree of *Election* to be antecedanous to the death of Chriſt, (as themſelves abſurdly ſpeake) or the *Decree* of the death of Chriſt: then frame a two-fold *Election*, one, of ſome to be the *Sons*, the other, of the reſt to be *ſervants:* But this *election* of ſome to be *ſervants*, the Scripture calls *Reprobation*, and ſpeaks of it as the iſſue of *hatred*, or a purpoſe of Rejection, *Rom.*9.11,12. To be a *ſervant*, in oppoſition to *children* and their *liberty*, is as high a curſe as can be expreſſed, *Gen.*9.25. Is this Scripture Election? Beſides, if Chriſt *dyed* to bring thoſe he dyed for, unto the *Adoption* and inheritance of Children, what good could poſſibly redound to them thereby, who were *predeſtinated* before to be onely *ſervants?* Others make a generall *conditionate* Decree of *Redemption* to be antecedanous to *election*, which they aſſert to be the firſt *Diſcriminating* purpoſe concerning the Sonnes of men, and to depend on the alone *good pleaſure* of God: that any others ſhall partake of the *Death* of Chriſt or the fruits thereof, either unto *grace* or *glory*, but onely thoſe perſons ſo *elected*, that they deny. *Cui bono* now? to what *purpoſe* ſerves the *generall Ranſome*? but onely to aſſert, that *Almighty God* would have the precious bloud of his

T. M. *Univerſality of free grace.*

Contro. Amira'd. &c.

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deare Sonne, poured out for innumerable *ſoules*, whom he will not have to ſhare in any *drop* thereof; and ſo in reſpect of them to be ſpilt in *vaine*, or elſe to be ſhed for them, onely that they might bee the *deeper* damned. This *fountaine* then of Free-grace, this *foundation* of the new *Covenant*, this *bottome* of all Goſpell-diſpenſations, this fruitleſſe *wombe* of all eternally diſtinguiſhing mercies, the *purpoſe* of God according to *Election*, muſt be oppoſed, ſlighted, blaſphemed, that the *figment* of the Sons of men may not appeare to be *truncus ficulnus, inutile lignum*, an unprofitable ſtocke; and all the *thoughts* of the moſt High, *differencing* between man and man, muſt be made to *take occaſion*, ſay *ſome*, to bee *cauſed*, ſay *others*, by their *holy-ſelfe-ſpirituall* endeavours: *Gratum opus agricolis*, a ſavory ſacrifice to the *Roman Belus*, a ſacred *orgie* to the long bewayled *manes* of St. *Pelagius*.

And here ſecondly, *Free will, amor & delitiæ humani generis*, corrupted natures deformed *darling*, the *Pallas* or beloved *ſelfe-conception* of darkened mindes, findes *open hearts* and armes, for its *adulterous* embraces; yea, the *Dye* being caſt, and *Rubico* paſſed over, *eò devenere fata Eccleſiæ*, that having oppoſed the *free diſtinguiſhing grace* of God, as the ſole ſworne *enemy* thereof, it advanceth it ſelfe, or an *in-bred native ability*, in every one to embrace a portion of *generally expoſed mercy*, under the name of Free grace. *Tantine nos tenuit generis fiducia veſtri?* This, this is *Univerſaliſts* Free grace, which in the Scripture phraſe is *curſed, corrupted* nature. Neither can it otherwiſe be *A generall ranſome* without *Free-will*, is but *phantaſia inutile pondus*, a burdenſome phanſie: the *merit* of the death of Chriſt being to them as an *ointment* in a Boxe, that hath neither *virtue* nor power, to act or reach out its owne *application* unto particulars, being onely ſet out in the *Goſpell* to the view of all, that *thoſe who will*, by their owne ſtrength lay hold on *it*, and *apply* it to themſelves, may be healed. Hence the *deare* eſteeme, and high *valuation* which this old Idoll *Free-will* hath atained in theſe dayes, being ſo uſefull to the *generall ranſom*, that it cannot live a day without it. Should it paſſe for *true* what the Scripture affirmes, *viz.* that we are by nature *dead in treſpaſses and ſinnes*, &c. there would not be left of the *generall ranſome a ſherd to take fire from the hearth*: like the wood of the *Vine*, it would not yield a *pin* to hang a garment upon: all which you ſhall finde fully declared in the enſuing Treatiſe. But here, as though all the undertakings and *Babyloniſh attempts* of the old *Pelagians*, with their varniſhed *offſpring* the late *Arminians*, were ſlight and eaſie, I ſhall ſhew you greater *abominations than theſe*, and further diſcoveries of the *imagery* of the hearts of the ſonnes of men. In purſuance of this perſwaſion of *univerſall Redemption*, not a few have arrived (whither it naturally leads them) to deny the *ſatisfaction* and *merit* of Chriſt. Witneſſe *P. H.* who not being able to *unty*, ventured boldly to *cut* this *Gordian* knot, but ſo as to make both ends of the *chaine* uſeleſſe. To the *Queſtion*, Whether Chriſt dyed for all men or no? he *Anſwers*, that he dyed neither for *all*, nor *any*, ſo as to *purchaſe* life and ſalvation for them. ὦ τὸν σοῖνον ἐπὶ φύγενεμὲν ἀδόντων? ſhall curſed *Socinianiſme*, be worded into a glorious diſcoverie of *Free grace*? Aske now for proofes of this Aſſertion, as you might juſtly expect *Achillean* Arguments from thoſe who delight ἀκίνητα κινεῖν, and throw downe ſuch *foundations*, (as ſhall put all the righteous in the world to a loſſe thereby) *Projicit ampullas & ſeſquipedalia verba*, φρύγια μεγαλύτητα, great *ſwelling* words of vanity, drummy expreſſions, a noiſe from emptineſſe, the uſuall

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all language of *men*, who know not *what they ſpeake, nor whereof they doe affirme*, is all that is produced: ſuch *contemptible* products, have our *tympanous* mountaines. Poore creatures, whoſe *ſoules* are merchandized by the *painted* faces of novelty and vanity; whilſt theſe *Joabs* ſalute you with the *kiſſes* of Free grace, you ſee not the *ſword* that is in their hands, whereby they ſmite you under the *fift Rib*, in the very heart bloud of *faith* and all Chriſtian conſolation. It ſeemes our bleſſed *Redeemers* deep humiliation, in bearing the *chaſtiſement* of our peace, and the *puniſhment* of our tranſgreſſions being made a *curſe* and *ſinne*, *deſerted* under wrath, and the power of death, procuring *redemption* and the remiſſion of ſins, through the effuſion of his bloud, *offering* himſelf up a ſacrifice to God, to make *reconciliation* and purchaſe an atonement, his *purſuing* this undertaking with continued *Interceſſion* in the *Holieſt of holyes*, with all the benefits of his *Mediatorſhip*, doe no way *procure* either life and ſalvation, or *remiſſion* of ſinnes, but onely ſerve to *declare*, that we are *not* indeed, what his word affirmes we *are*, *viz. curſed*, *guilty*, *defiled*, and onely not actually caſt into hell. *Judas betrayeſt thou the Sonne of man with a kiſſe?* See this at large confuted *lib.*3. Now this laſt *aſſertion* throughly fancied, hath opened a door, and given an *inlet* to all thoſe pretended *heights*, and new-named **glorious** *attainements*, which have *metamorphoſed* the **perſon** and mediation of Chriſt, **into an** *imaginary diffuſed goodneſs* & *love*, **communicated from** the **Creator** unto the new **creation**; than which *familiſticall* Fables, *Cerdons* two principles were not more *abſurd*, the *Platonicke* numbers, nor the *Valentinian Æones*, flowing from the teeming wombes of Πλήρωμα, Αἰὼν, Τέλειος, Βυθὸς, Σιγὴ, and the reſt, vented for *high* and *glorious* *attainements* in Chriſtian Religion neare 1500 yeares agoe,

Iren. l.2.c. 6.7.14.15, &c. Cl. ſtrom. 3 Ep. Hæreſ. 31. Tertul. ad Valen.

goe, were leſſe intelligible; neither did the *corroding* of Scriptures by that pontick vermine *Marcion*, equallize the contempt and ſcorne caſt upon them, by theſe *impotent impoſters*, exempting their *whiſperd* diſcoveries from their *triall*, & exalting their *revelations* above their authority. Neither doe ſome ſtay here: but *his gradibus itur in Cœlum*, *Heaven* it ſelfe is broke open for all: from univerſall *Redemption*, through univerſall *Juſtification*, in a generall *Covenant*, they have arrived (*haud ignota loquor*) at univerſall *Salvation*: neither can any *forfeiture* be made of the purcaſed inheritance:

Ergo agite ô juvenes, tantarum in munere laudum,
Cingite fronde comas, & pocula porgite dextris:
Communemque vocate Deum, & dare vina volentes.

March on brave youths, 'ith praiſe of ſuch free-grace,
Surround your locks with Bayes; and full cups place
In your right hands: drinke freely on, then call
Oth' [redacted], the Ranſome generall.
Comon hope

Theſe and the like *perſwaſions*, I no way diſlike, becauſe wholly *new* to the men of this *generation*: that I may adde this by the way: Every *Age* hath its imployment in the *diſcovery* of truth. Wee are not come to the *bottome* of vice or vertue: the whole *world* hath beene imployed in the practiſe of iniquity 5000 *yeares* and upwards, and yet *aſpice hoc novum*, may be ſet on many villanies; behold daily new inventions. No wonder then, if *all truth* be not yet diſcovered. Something may be *revealed* to them, who as yet *ſit by*. Admire not if *Saul* alſo be among the *Prophets*, for who is their Father? Is he not *free* in his *diſpenſations*? Are all the *depths* of Scripture where the *Elephants* may ſwimme, juſt fathomed to the

the bottome? let any man obſerve the *progreſſe* of the laſt century in unfolding the *truths* of God, and he will ſcarſe be obſtinate, that *no more* is left, as yet diſcovered. Onely the *itching* of corrupted fancies, the *boldneſſe* of darkened minds, and laſcivious wanton wits, in *venting new created nothings*, inſignificant vanityes, with an intermixed daſh of blaſphemy, is that which I deſire to oppoſe. And that eſpecially conſidering the *genius* (if I may ſo ſpeake) of the *dayes* wherein we live, in which what by *one* meanes, what by *another*, there is almoſt a generall deflection after *novelty*, growne amongſt us, *ſome are credulous*, *ſome negligent*, *ſome fall into errors*, *ſome ſeeke them*, a great ſuſpition alſo every day, *growes* upon me, which I would *thanke* any one upon ſolid grounds, to *free* me from, that *pride* of ſpirit, with an *Heroſtratus*-like deſire, to grow *bigge* in the mouths of men, hath acted many in the *conception*, and publication of ſome *eaſily invented* falſe opinions. Is it not to be thought alſo, that it is from the *ſame humour* poſſeſſing many, that every one of them almoſt ſtrives to *put on* beyond his companions, in framing ſome *ſingular* Artifice? To be a *follower* of others, though in *deſperate* ingagements, is to meane an undertaking.

Quidam credulí, quidam negligentes ſunt, quibuſdam mendacium obrepit quibuſdam placet.

Aude aliquid brevibus giaris vel carcere dignum
Si vis eſſe aliquid: probitas laudatur & alget, Ju.

In tam occupata civitate ſabbata vulgaris nequitia non invenit. Sen. Ep. 120.

And let it be no ſmall *peccadillo*; no underling opinion friends, if in theſe *buſie* times, you would have it taken notice of: of ordinary errors you may cry

——*quis leget hæc? nemo hercule nemo,*
aut duo, aut nemo,

They

They muſt be *glorious attainements* beyond the *underſtanding* of men, and above the *wiſedome* of the word, which attract the eyes of poore deluded ſoules. The great Sheepheard of the ſheepe our Lord Jeſus Chriſt, recover his poore wanderers to his owne fold. But to returne thither from whence we have digreſſed.

This is that *fatall Helena*, a uſeleſſe, barren fruitleſſe *fancy*, for whoſe enthroning ſuch irkſome, tedious *contentions* have been cauſed to the *Churches* of God, a meere *Rome*, a deſolate dirty place of *Cottages*, untill all the world be *robbed* and ſpoyled to adorne it: ſuppoſe Chriſt dyed for *all*, yet if God in his *free purpoſe*, hath choſon *ſome* to obtaine life and ſalvation, paſſing by *others*: will it be profitable onely to the *former*, or unto *all*? ſurely the *purpoſe* of God muſt ſtand, and he *will doe all his pleaſure*, wherefore *election* either with *Huberus* by a wild *contradiction* muſt be made *univerſal* or the thoughts of the moſt high *ſuſpended* on the free-will of man. Adde this borowed *feather* to the *generall Ranſome*, that at leſt it may have ſome colour of pompous oſtentation: yet if the *free grace* of God worke *effectually* in ſome, not in others, can thoſe *others* paſſed by in its powerfull operation, have any *benifit* by *univerſall Redemption*? no more than the *Ægyptians* had, in the *Angels* paſſing over *thoſe* houſes, whoſe doores were not ſprinckled with *blood*, leaving ſome dead behind him. Almighty powerfull *free grace* then muſt ſtrike its ſaile, that *free-will* like the *Alexandrian* ſhips to the *Roman* havens, may come in with top and top gallant; for without it, the whole teritory of *univerſall Redemption* will certainely be famiſhed, but let theſe doctrines, of Gods eternall *Election*, the free grace of *converſion*: perſeverance, and their *neceſſary* conſequents, be aſſerted *movet cornicula riſum, furtivis nuda-*

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ta coloribus; it hath not the leaſt *appearance* of profit or conſolation, but what it *robs* from the *ſoveraignty* and *grace* of God, but of theſe things more afterwards.

Some flouriſhing *pretences*, are uſually held out by the *abetters* of the *generall Ranſome*, which by thy patience *Curteous Reader*, we will a little view in the entrance, to remove ſome *prejudice* that may lye in the way of truth.

Firſt, The *glory* of God, they ſay is exceedingly *exalted* by it, his *good will* and kindneſſe towards men *abundantly* manifeſted in this enlargement of its *extent*, and his free grace by *others* reſtrained, ſet out with a powerfull endearement. This they ſay which is *in effect*, *All things will be well, when God is contented with that portion of glory which is of our aſſigning.* The priſoners of the earth account it their greateſt *wiſedome*, to varniſh over their *favours*, and to ſet out with a *full mouth*, what they have done with *halfe a hand*, but will it be acceptable to *lye* for God, by extending his *bounty* beyond the markes and eternall *bounds* fixed to it in his word? change firſt a *haire* of your owne heads, or adde a *cubit* to your owne ſtatures, before you come in with an addition of *glory*, not *owned* by him, to the Almighty. But ſo for the moſt part is it with corrupted *nature*, in all ſuch *myſterious* things, diſcovering the baſeneſſe and *vileneſſe* thereof. If God be apprehended, to be as *large* in *grace*, as that is in *offence* (I meane in reſpect of particular offenders, for in reſpect of his, he is larger) though it be *free*, and he hath proclaimed to all, that *he may doe what he will with his owne*, giving no account of his matters, *all* ſhall be well, he *is gracious, mercifull*, &c but if once the Scripture is conceived, to hold out his *ſoveraignty*, and free *diſtinguiſhing* grace,

grace, ſuited in its *diſpenſation* to his owne purpoſe according to *election*, he is *immanis truculentus, diabolo, Triberio, tetrior*, (*horreſco refferens*) The *learned* know well where to finde this *Language*, and I will not be *inſtrumentall* to propagate their blaſphemyes to others, *ſi deus homini non placuerit, deus non erit*, ſaid *Tertullian* of the heathen deityes, and ſhall it be ſo with us? God forbid, This *pride* is inbred; it is a part of our *corruption* to defend it. If we maintaine then the *glory* of God, let us ſpeake in his owne *Language*, or be for ever *ſilent*. That is *glorious* in him which he *aſcribes* unto himſelf. Our *inventions* though never ſo ſplendid in our *owne* eyes, are unto him an abomination: a *ſtriving* to pull him downe from his eternall *excellency*, to make him altogether like unto us. God would never allow that the *will* of the Creature, ſhould be the *meaſure* of his honour. The obedience of *Paradice* was to have beene *regulated*, Gods *preſcription*, hath been the bottome of his *acceptation* of any duty, ever ſince he had a *Creature* to worſhip him: the very *heathen* knew, that *that ſervice* alone was wellcome to *God*, which himſelfe *required*, and that glory *owned*, which himſelfe had *revealed* that he would appeare glorious in it. Hence as *Epimenides* adviſed the *Athenians* in a time of danger to ſacrifice, θεῷ προσήκοντι *to him to whom it was meet and due*, which gave occaſion to the *altar*, which *Paul* ſaw bearing the ſuperſcription of ἀγνώστῳ θεῷ to the *unknowne God*, ſo *Socrates* tells us in *Plato*, that every God will be worſhipped τῷ μάλιστα αὐτῷ ἀρέσκοντι τρόπῳ *in that way which pleaſeth beſt his owne minde*, and in Chriſtianity, *Hierome* ſets it downe for a rule, that *honos præter mandatum eſt dedecus*, God is *diſhonoured* by that *honour*, which is aſcribed to him beyond his owne *preſcription*: and one wittily on the *ſecond* com-

Natura ſic apparet viciata ut hoc majoris vitij ſit non videre *Aug.*

Laert. in vit. Epimen.

Plto de legib. lib. 7

mandement, *non imago, non ſimulachrum damnatur, ſed non facies tibi*, aſſigning to God any *thing*, by him not aſſumed, is a *making to our ſelves* a deifying of our own imaginations. Let all men then ceaſe *ſquaring* the glory of God, by their owne corrupted *principles*, and more corrupted *perſwaſions*: The *word* alone is to be *arbitrator* in the things of God, which alſo I hope will appeare by the following Treatiſe, to *hold* out nothing in the matter in hand, contrary to thoſe *naturall notions* of God and his goodneſſe, which in the ſad ruines of *innocency* have been retained. On theſe grounds we affirme, that all that *glory* of God which is pretended to be aſſerted by the *generall Ranſome*: how ever it may ſeem glorious to *purblind nature* is indeed *a ſinfull flouriſh*, for the obſcuring of that glory wherein God is delighted.

Secondly, it is ſtrongly *pretended*, that the worth and value of the *ſatisfaction* of Chriſt by the oppoſite opinion limited to a *few*, are exceedingly magnified in this *extending* of them to all: when, beſides which was ſaid before, unto *humane extending* of the things of God, beyond the *bounds* by himſelfe *fixed* unto them, the *merit* of the death of Chriſt, conſiſting in its owne internall *worth* & *ſufficiency*, with that *obligation*, which by his obedience unto death, was putupon the *juſtice* of God for *its application* unto *them* for whom hee dyed, is quite enervated and *overthrowne* by it, made of no account, & ſuch as never *produced* of it ſelfe abſolutely the leaſt *good* to any particular ſoule, which is ſo fully manifeſted in the following *Treatiſe*, as I cannot but deſire the *Readers* ſincere conſideration of it, it being a matter of *no* ſmall importance.

Thirdly, aſeeming *ſmile* caſt upon the opinion of *univerſall Redemption*, by many texts of *Scripture*, with the

the *ambiguity* of ſome words, which though in themſelves either *figurative* or *indefinite*, yet ſeeme to be of an *univerſal* extent, maketh the abetters of it exceeding ly rejoyce: now concerning *this*, I ſhall only deſire the *Reader* not to be ſtartled at the multitude of places of *Scripture* which he may finde *heaped* up by ſome of late about this buſineſſe, (eſpecially by *Tho. More*, in his *univerſality of free grace*) as though they *proved* and confirmed that, for which they are produced, but rather prepare himſelfe, to admire at the *confidence* of men, particularly of *him* now named, to make ſuch a flouriſh with *colours* and drums, having indeed no *ſouldiers* at all: for notwithſtandig all their *pretences*, it will appeare, that they *hang* the whole weight of their *building* on three or foure texts of Scripture, viz. 1 *Tim.* 2. 5. 6. *Joh.* 3.16.17. *Heb.* 2.9. 1 *Joh.* 2.2. with ſome few others, and the *ambiguity* of two or three words which themſelves cannot deny to be of exceeding *various* acceptations. All which are at large diſcuſſed in the enſuing *Treatiſe*, no one place, that hath with the leaſt ſhew or colour, been brought forth by any of our *adverſaries* in their own defence, or for the oppoſing of the *effectual Redemption of the elect only*, being omitted: The book of *Thomas More*, being in all the ſtrength thereof fully met with all and enervated.

Fourthly, ſome men have by I know not what *miſpreſſion*, entertained a perſwaſion, that the opinion of the *univerſaliſts*, ſerves exceedingly to ſet forth the *love* and free grace of God, yea they make *free grace*, that glorious expreſſion, to be *that* alone which is couched in their *perſwaſion*, viz. that *God loves all alike, gave Chriſt to dye for all, and is ready to ſave all*, if they will lay hold on him: under which *notion* how greedily the *hook*, as well as the *bait* is ſwallowed by many, we

have daily experience: when the *truth* is, it is utterly destructive to the *free distinguishing grace* of God, in all the dispensations and workings thereof. It *evidently* oppoſeth Gods free grace of *Election*, as hath beene declared, and therein, that very *love* from which God ſent his ſonne: his free diſtinguiſhing grace alſo of *effectuall calling*, muſt be made by it, to give place to *natures darling*, free-will: yea and the whole *Covenant of grace* made void, by holding it out no otherwiſe; but as a *generall remouing of the wrath*, which was due to the breach of the *Covenant* of workes: for what elſe can be imagined (though this certainely they have not, *John* 3. 36) to be granted to the *moſt*, of thoſe *all*, with whom they affirm this *Covenant* to bee made. Yea, notwithſtanding their flouriſh of *Free-grace*, as themſelves are forced to grant, that after all, that was *effected* by the death of Chriſt, it was poſſible that *none* ſhould be ſaved; ſo I hope I have clearely proved, that if he accompliſhed by his *death* no more than they *aſcribe* unto it, it is utterly *impoſſible* that *any one* ſhould be ſaved. *Quid dignum tanto?*

Fiftly, the opinion of *univerſall redemption* is not a little *advantaged* by preſenting to *convinced* men, a ſeeming ready way, to *extricate* themſelves out of all their *doubts* and perplexities, and to give them all the *comfort* the death of Chriſt can afford, before they feele any *power* of that death, *working* within them, or finde any *efficacy* of free-grace, drawing their hearts to the *embracing* of Chriſt in the promiſe, or *obtaining* a particular intereſt in him, which are *tedious* things to fleſh and bloud to *attend* unto, and *wait* upon: ſome boaſt that by this *perſwaſion*, *that* hath beene effected in an *houre*, which they waited for before *ſeven* yeare without ſucceſſe. To diſpell this poore empty flouriſh, I ſhall ſhew in the progreſſe, that it is very *ready* and apt to *deceive*

ceive multitudes with a plauſible *deluſion*, but really undermines the very *foundations* of that ſtrong unfailing *conſolation* which God hath ſhewed himſelfe *abundantly willing that the heires of promiſe ſhould receive.*

Theſe and the like are the *generall pretences*, wherewith the abetters of a *generall ranſome* doe ſeek to commend *themſelves* and opinion to the *affections* of credulous ſoules, through them making an open and eaſie *paſſage* into their beliefe, for the ſwallowing and digeſting that *bitter* potion which lurkes in the bottome of their cup: of theſe, I thought meet to give the *Reader* a brief view in the *entrance*, to take off his minde from *empty generalls*, that he might be the better prepared to *weigh* all things carefully in an equall *ballance*, when hee ſhall come to conſider thoſe *particulars* afterwards inſiſted on, wherein the great pretended ſtrength of our Adverſaries lyes. It remaineth onely, that I give the *Chriſtian Reader* a briefe account of my *call* unto, and *undertaking* in this worke, and ſo cloſe this Preface. Firſt, then I wil *aſſure thee*, it is not the leaſt *thirſt* in my affections to be drinking of the waters of *Meribah*, nor the leaſt *deſire* to have a ſhare in *Iſhmaels* portion, to have my *hand* againſt *others*, and *theirs* againſt *me*, that put me upon this taske. I never *like* my ſelfe *worſe*, than when faced with a *vizard* of diſputing in controverſies. The *complexion* of my ſoule is much more pleaſant unto me in the waters of *Shiloah.*

——— *Nuper me in littore vidi*
Cum placidum ventis ſtaret mare ———

What *invitation* there can be in it ſelfe, for any one to *lodge*, much leſſe *abide* in this quarrelſome *ſcambling* territory, where, as *Tertullian* ſayes of *Pontus*, *omne quod* *Ad Mar.*

flat Aquilo eſt, no winde blowes but what is *ſharpe* and keene, I know not. Small *pleaſure* in thoſe walkes, which are attended with dangerous *precipices*, and unpleaſing *difficulties* on every ſide.

Vtque viam teneas nulloque errore traharis,
Per tamen adverſi gradiendum cornua Tauri,
Æmonioſque Arcus violentaque ora Leonis. Ovid.

No quiet nor peace in theſe things and wayes, but continuall brawles and diſſentions.

——*Non hoſpes ab hoſpite tutus,*
Non ſocer à genero, fratrum quoque gratia rara eſt.

The ſtrongeſt *bonds* of neareſt *relations*, are too commonly broken by them Were it not for that *Precept Jude* 3. and the like of *contending earneſtly for the faith once delivered unto the Saints*, with the ſounding of my *bowells* for the loſſe of poore ſeduced *ſoules*, I could willingly *ingage* my ſelfe into an *unchangeable* reſolution, to flie all *wordy* battells, and *paper* combates, for the reſidue of my *few and evill dayes.*

It is not then (that I may returne) any *Salamandrian* complexion that was the motive to this undertaking. Neither ſecondly, was it any conceit of my owne abilities for this worke, as though I were the *fitteſt* among many to undertake it; I know that as in *all* things, I am *leſſe than the leaſt of all Saints*, ſo in theſe I am

——Υ̓́τε τρίτῳ ὔτε τετάρτῳ
Οὔτε δυωδέκατος ὐδ' ἐν λόγῳ ἠδ' ἐν ἀριθμῷ.

Abler * Pens have had within theſe *few* yeares the diſcuſſing and ventilating of ſome of theſe Queſtions, in our

* Vin. lic. Redempt. by my reverend and learned brother M. *John Stalham*, M^r. *Rather.* Chriſt drawing ſinners.

our *owne* language: ſome have come to my hands, but *none* of weight, before I had well nigh finiſhed this *heap* of mine owne, which was ſome 12 *moneths* ſince and upwards. In *ſome* of theſe, at leaſt in *all* of them, I had reſted fully ſatisfied, but that I obſerved they had *all*, tyed up themſelves to ſome *certaine parts* of the controverſie, eſpecially the remouing of Objections, neither *compaſſing* nor methodizing the whole: whereby I diſcerned, that the nature of the things under debate, *viz. Satisfaction, Reconciliation, Redemption*, and the like, was left exceedingly in the *darke*, and the ſtrong *foundation* of the whole *building* not ſo much as once *diſcovered.* It was alwayes upon my *deſires*, that ſome *one* would undertake the *maine*, and unfold out of the *Word* from the bottome, the whole *diſpenſation* of the love of God to his Elect in Jeſus Chriſt, with the *conveyance* of it through the promiſes of the Goſpell, being in all the *fruits* thereof purchaſed and *procured* by the oblation and interceſſion of Jeſus Chriſt: by which it could not but be made apparent, what was the great *deſigne* of the bleſſed *Trinity* in this great worke of *Redemption*, with how *vaine* an attempt and fruitleſſe *endeavonr*, it muſt needs be, to extend it beyond the *bounds* and limits aſſigned unto it by the principall *Agents* therein: that *Arguments* alſo might be produced for the *confirmation* of the truth we aſſert, in oppoſition to the *error* oppoſed; and ſo the *weak* eſtabliſhed, and *diſſenters* convinced, was much in my *wiſhes*. The doctrine of the *ſatisfaction* of Chriſt, his *merit*, and the *reconciliation* wrought thereby, underſtood aright by few, and of late oppugned by ſome, being ſo neerly related to the point of *Redemption*, I deſired alſo to have ſeen cleared, *unfolded*, vindicated by ſome able Pen: but now after *long waiting*, finding none to *Anſwer* my expectation, although of *my ſelfe* I can truly

trulie ſay with him in the *Comœdian*, *Ego me neq; tam aſtutum eſſe, neq; ita perſpicacem id ſcio*, that I ſhould bee fit for ſuch an *undertaking*: the counſell of the *Poet* alſo running much in my minde,

Sumite materiam veſtris qui ſcribitis æquam,
Viribus & verſate diu quid ferre recuſant
quid valeant humeri. —— Horat.

Yet at the *laſt*, laying aſide all ſuch thoughts, by looking up to *him* who ſupplieth *ſeed* to the ſower, and doth *all our works for us*, I ſuffered my ſelf to be *overcome* unto the worke, with that of another, *ab alio quovis hoc fieri mallem quàm à me: ſed à me tamen potius quàm a nemine*: I had rather it ſhould have beene done by *any* than *my ſelfe*, of *my ſelfe* only, rather than of *none*; eſpecially conſidering the induſtrious *diligence* of the oppoſers of *truth* in theſe daies.

——*Scribunt indocti doctique*
Vt jugulent homines ſurgunt de nocte latrones,
Vt te ipſum ſerves non expergiſceris. Hor.

Adde unto the former *deſire*, a conſideration of the the frequent *conferences*, I had been *invited* unto, about theſe things, the daily ſpreading of the *opinions* here oppoſed, about the *parts* where I live, and a greater *noyſe* concerning their prevailing in other *places*, with the *advantage* they had obtained by ſome *military* abettors, with the *ſtirring* up of divers eminent and learned friends, and you have the *ſumme* of what I deſire *to hold forth* as the cauſe of my *undertaking* this taske. What the *Lord* hath enabled me to performe therein, muſt bee left to the *judgement* of others: altogether *hopeleſſe* of *ſucceſſe* I am not; but fully *reſolved* that I ſhall not *live* to ſee a ſolid *anſwer* given unto it: if any ſhall undertake to *vellicate*, and pluck ſome of the *branches*, rent from the roots and *principles* of the whole diſcourſe, I ſhall *freely* give them leave, to enjoy their owne *wiſedome*, and *imaginary* conqueſt: if any ſhall *ſeriouſly* undertake to debate the *whole cauſe*, if I *live* to ſee it effected, I *engage* my ſelfe by the Lords aſſiſtance, to be their humble *convert*, or faire *Antagoniſt*. In that which is *already* accompliſhed, by the good hand of the Lord, I hope the *learned* may find ſomthing for their *contentment*, and the *weake* for their ſtrengthening and *ſatisfaction*; that in *all* ſome *glory* may redound to *him*, whoſe it is, and whoſe *truth* ishere unfolded; by the unworthieſt Labourer in his Vineyard,

J. O.

CON-

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Answer to the argument of T. More *for universall redemption: universall redemption contradictious to Christian reason: his first argument: The plaine words of the scripture, to be followed for the plaine sense: rules of interpretation allowable: who meant by every man in the scripture* Heb. 2. 9, *considered:* M. More *his logick, his second argument, scripture interpretative of it selfe: a vaine flourish of misallegations and useless quotations discovered, the places retorted: number of arguments vainely pretended: manner of arguing rectified: sophisme of turning indefinite propositions into universalls: answer to the second argument: The* 3 M. More *his ignorance in arguing: the utter inconsequence of this argument: the vanity and emptinesse of the matter of it.* Rom. 14 9. 11, 12 *considered: Dominion of Christ over all, proves not that he dyed for all: his* 4 *argument: the irregularity of his reasoning herein, the whole answered: his* 5 *argument answered: his* 6 *argument considered in generall: his first proofe of his maine assertion,* 1 Ioh 4. 14. Ioh. 1. 4, 7 *considered: so also* 1 Tim. 2, 4, *the will of God to have all saved: what of sufficient grace: His second proofe answered: his third proof, one ever asserted to maintain another: the pretended proof everted: his fourth proof considered & answered,* Ioh. 16. 7, &c *unfolded: that testimony removed, his* 5 *proof, the word boldly corrupted, false glosses removed* Ezek. 18, 23, *unfolded: The scope of the place miserably mistaken: the aime of the Prophet, and intention of the words: his sixth proof: Answer thereunto, words and phrases needlesly repeated. Sense of the word all, every man, &c. The Gospell how preached to all Nations. The ransome of Christ how purposed to all: severall words interpreting one another: his seventh proofe Answered. No tollerable collection* herein

herein: The death of Christ, a priviledge peculiar to the Elect, the ransome not extended to all individualls, the ransome paid in the death of Christ, and other fruits united in the Scripture: his eight proofe considered. Adam and Christ how compared, wherein that comparison lyes: the intention of it in 1 Cor. 15.22 Christ and Adam two common stocks: roots communicate onely to their owne branches. Proofe the nineth, Considered, no strength at all herein appeareth. The preaching of the Gospell to all, substance of the Gospell offers: life and salvation proposed conditionally: Ministers not intrusted with Gods secrets: proofe tenth, Considered many vaine suppositions, whether we must pray for all or no? what we may pray for in respect to all individualls: our duty not in conformity to Gods secret will: proofes 11, 12, 13. Considered, God with his people preaching and praying: what may be proved about the extent of the death of Christ, from the event: the powerfull influence of love and freegrace into conversion: as made universall quit enervate, no such common love in God, as by some assigned efficacy of Gods love in Christ: proofe 14 Considered, what unbeliefe the cause of destruction, Christ rejected in loving darknesse rather than light: of Joh. 1. 12. in what sense, light in Christ, for all: all men not in a restored condition by Christ: hard hearts further hardening themselves, how men not saved in Christ loose their owne soules, arguments to disprove a pretended restauration in Christ: absurd consequences of that false assertion: proofe 15 Answered, Expostulations about the abuse of temporall mercies, no arguments for a generall ransome, no desires properly in God, expostulations meerely declarative of our duty, proofe, 16. What it is to turne the grace of God into wantonnesse, men of old ordained to condemnation, not redeemed by Christ in time. Proofe, 17, 18. Considered and removed, the conclusion to Mr. More.

CHAP. VII.

Sophisme removed, the remonstrants Achilles, The first grand sophisme from the obligation to believe considered: the sense of the objection: what meant by believing, the Minor proposition denyed, reasons of that denial: the objection reinforced and answered againe, no safe disputing from what might have beene: what faith required in the preaching of the Gospell, the order of believing: generals before particulars, the arguments rightly framed and granted, deductions whence. Contradiction in the way of believing from thence, a second sophisme; Answered, doubts and scruples in and about believing according to universality, no occasion of scruple given, by the particularity of Redemption, that proposalls whereby the doctrine removes all scruples: free grace enervated by the generall Ransome, instances in every part of it: the whole Covenant of distinguishing grace made useleese. Free grace made useleese, free grace exalted by the effectuall Redemption of the Elect, the sundrie particulars instanced. The merit of Christ, enervated, by the pretended generall Ransome, exalted by the opposers of it, as also our owne consolation: which is demonstrated by making good foure positions, 1. That the extending the death of Christ to an universalitie in the object cannot comfort those whom God would have. 2. That denying the efficacy of the death of Christ toward those for whom he dyed cuts the nerves of their comforts. 3. Nothing in confining Redemption to the Elect, doth hinder comfort. 4. The doctrine of effectuall Redemption is the true foundation of all comfort.

Some few Testimonies of the Ancients touching the question in hand.

THE

THE DEATH OF DEATH

In the Death of

CHRIST.

A Treatise of the Redemption and Reconciliation that is in the blood of Christ, with the merit thereof, and the satisfaction wrought thereby.

CHAP. I.

In generall of the end of the Death of Christ, as it is in the Scripture propoſed.

BY the end of the death of Christ, we meane in generall, both first, that which his Father, and himselfe intended *in* it; and secondly, that which was effectually fulfilled and accomplished *by* it. Concerning either, we may take a briefe view of the expressions used by the Holy Ghost. Sect. I. The end of the death of Christ in Scripture.

For [a] the first: will you know the *end* wherefore, and the intention wherewith Christ came into the world? Let us aske himselfe (who knew his owne minde, as also all the secrets of his Fathers bosom) and he will tell us, that the sonne of man came to *save that which was lost*, Mat. 18. 11. to recover and save poore lost sinners; that was his intent and designe, as is againe asserted, Luk. 19.10. Aske also his Apostles, who know his minde, and they will tell you the same. So *Paul* 1 *Tim.* 1.15. *This is a faithfull saying and worthy of all acceptation, that Jesus Christ came into the world to save*

[a] 1 Laid downe in generall.

save sinners. Now if you will aske who these sinners are, towards whom hee hath this gracious intent and purpose, himselfe tells you, *Mat.* 20 28. that he came to give his life a ransome for *many*; in other places called *us*, beleevers, distinguished from the world; for he gave himselfe, for *our* sinnes, that hee might deliver *us* from this present evill *world*, according to the will of God and our Father, *Gal.* 1.4. That was the will and intention of God, that he should give himselfe for *us*, that we might be saved, being separated from the world: they are his *Church*, Eph. 5.25,26,27. *He loved his Church, and gave himselfe for it, that hee might sanctifie and cleanse it, with the washing of water, by the word, that he might present it to himselfe a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.* Which last words expresse also the very ayme, and end of Christ, in giving himselfe for any, even that they may be made *fit* for God, and brought nigh unto him: the like whereof is also asserted, *Tit.* 2. 14. *he gave himselfe for us, that he might redeeme us from all iniquities, and purifie unto himselfe, a peculiar people zealous of good workes.* Thus cleare then and apparent, is the intention and designe of Christ and his father in this great worke, even what it was, and towards whom, *viz.* to save us, to deliver us from the evill world, to purge and wash us, to make us holy, zealous, fruitfull in good workes, to render us acceptable, and to bring us unto God, for through him *we have accesse into the grace wherin we stand*, Rom 5.2.

§ II. Secondly, distinguished into sundry particulars

The effect also, and actuall product of the worke it selfe, or what is accomplished and fulfilled by the death, bloodshedding, or oblation of Jesus Christ is no lesse clearely manifested; but is as fully and very often more distinctly expressed, [b] as first *Reconciliation* with God, by removing and slaying the enmity that was betweene him and us: for when *we were enemies, we were reconciled unto God by the death of his sonne*, Rom. 5. 10. God was in him *reconciling the world unto himselfe, not imputing their sins unto them.* 2 Cor. 5.19. yea he hath reconciled us to himselfe by Jesus Christ verse 18. and if you would know how this reconciliation was effected, the Apostle will tell you, that *hee abolished in him selfe, the enmity, the law of Commandements consisting in ordinances, for to make in himselfe of twaine, one new man, so making peace. And that he might reconcile both unto God, in one body by the crosse, having slaine the enmity thereby*, Ephes. 2. 15, 16. so that he is our peace, ver. 14. Col.

Secondly,

Secondly, *Justification*, by taking away the guilt of sinne, procuring remission and pardon of them, redeeming us from their power, with the curse and wrath due unto us for them, *for by his owne blood he is entred into the holy place, having obtained eternall redemption for us*, Heb. 9. 13. *he redeemed us from the curse being made a curse for us.* Gal. 3. 13. *his owne selfe bearing our sins in his owne body on the tree*, 1 Pet. 2. 24. *wee have all sinned and come short of the glory of God; but are justified freely by his grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousnesse for the remission of sins*, Rom. 3 23,24,25. *for in him we have redemption through his blood even the forgivenesse of sinnes*, Col. 1. 13. Thirdly, *Sanctification*, by the purging away of the uncleanesse and pollution of our sins, renewing in us the image of God, and supplying us with the graces of the spirit of holinesse for the bloud *of Christ, who through the eternall spirit offered himselfe unto God, purgeth our consciences from dead works that we may serve the living God.* Heb. 9. 14 yea the *bloud of Jesus Christ, cleanseth us from all our sinnes.* 1 Joh. 1.7. *by himselfe he purged our sinnes.* Heb. 1. 3. *to sanctifie the people with his owne bloud he suffered without the gate.* Heb. 13. 12. he gave himselfe for his Church to *sanctifie* and cleanse it, that it should be holy and without blemish, Eph. 5.25.26. peculiarly amongst the graces of the spirit, *it is given to us* ὑπὲρ Χριστοῦ for Christs sake *to believe on him.* Phil. 1. 29. *God blessing us in him, with all spirituall blessings in heavenly places.* Eph. 1.3. Fourthly *Adoption*, with that evangelicall liberty, and all those glorious priviledges which appertaine to the sonsof God; *for God sent his son made of a woman, made under the law; to redeeme them that were under the law, that we might receive the Adoption of sons.* Gal. 4.4. 5. 5[b]. Neither, do the effects of the death Christ, rest here, they leave us not, untill we are setled in heaven, in glory and immortallity for ever, our inheritance is a *purchased possession*, Eph. 1. 14. *And for this cause he is the Mediator of the new Testament, that by means of death for the redemption of the transgressions, that were under the first Testament, they which are called may receive the promise of eternall inheritance.* Heb. 9. 15. The summe of all is: the death and bloodshedding of Jesus Christ hath wrought, and doth effectually procure, for all those that are concerned in it, eternall redemption, consisting in grace here, and glory hereafter.

§ III.

Thus, full, cleare, and evident are the expressions in the Scripture

ture concerning, the *end* and *effects* of the death of Christ, that a man would thinke every one might runne and read: [c] but we must stay: Among all things in Christian Religion, there is scarse any thing more questioned, than this which seemes to be a most fundamentall principle, a spreading perswasion there is of *a generall Ransome* to be paid by Christ for all, that he died to redeem *all and every one*, not only for *many*, his *Church*, the *Elect* of God, but for every one also of the posterity of *Adam*. [d] Now the Masters of this opinion, doe see full-well and easily, that if *that* be the *end* of the death of Christ which we have from the Scripture asserted, if those before recounted be the immediate *fruits* and *products* thereof, that then one of these two things will necessarily follow: that either, First, God and Christ failed of their end proposed, and did not accomplish that which they intended; the death of Christ being not a fitly proportioned *means*, for the attaining of that end, (for any cause of failing cannot be assigned) which to assert, seemes to us blasphemously injurious to the wisedome, power and perfection of God, as likewise derogatory, to the worth and value of the death of Christ, or else, that all men, all the posterity of *Adam*, must be saved, purged, sanctified, & glorified, which surely they will not maintaine, at least the Scripture, and the wofull experience of millions will not allow: wherefore to cast a tollerable colour upon their perswasion, they must, and do denie that God, or his sonne, had any such absolute ayme or end, in the death or bloodshedding of Jesus Christ: or that any such thing, was immediately procured and purchased by it, as we before recounted: but that God intended nothing, neither was any thing effected by Christ, that no benefit ariseth to any immediately by his death, but what is common to all and every soul, though never so curstedly unbeleiving here, & eternally damned hereafter, untill an act of some, not procured for them by Christ: (for if it were, why have they it not all alike?) to wit, faith, doe distinguish them from others. Now this seeming to me, to enervate the vertue, value, fruits, and effects of the satisfaction and death of Christ, serving besides for a basis and foundation, to a dangerous uncomfortable, erroneous perswasion, I shall by the Lords assistance declare, what the scripture holds out in both these things, both that assertion which is intended to be proved, and that which is brought for the proofe thereof: desiring the Lord by his spirit to lead

[c] By some opposed with.

[d] The reasons of that opposition.

lead us into all truth, to give us understanding in all things, and if any one be otherwise minded, to reveale that also unto him.

CHAP. II.

Of the nature of an end in generall, and some distinctions about it.

§ I.

THe [a] *end* of any thing, is that which the *Agent* intendeth to accomplish, in, and by the operation which is proper unto its nature, and which it applieth it selfe unto: that which any one aimeth at, and designeth in himselfe to attaine, as a thing good and desireable unto him, in the state and condition wherein he is: so the end which *Noah* proposed unto himselfe in the building of the Arke, was the preservation of himselfe and others, according to the will of God, *he made an Arke to preserve himselfe and his family from the flood, according to all that God commanded him so did he.* Gen. 6. 22. that which the Agent doth, or whereto he applyeth himselfe, for the compassing his proposed *end*, is called the *meanes*, which two doe compleate the whole reason of working in free *Intellectuall* Agents, for I speake onely of such as worke according to choyse or election: so *Absolom* intending a revolt from his father to procure the Crowne and kingdome for himselfe, *he prepared him horses and chariots, and fifty men to runn before him.* 2 Sam. 15. 1. and further, by faire words and glozing compliances, *he stole the hearts of the men of Israel*, ver. 6. then pretends a sacrifice at *Hebron*, where he makes a strong conspiracy, *ver.* 12 all which were the *means* he used for the attaining of his forepropoſed end.

[a] An end with the meanes ther of described with

§ II.

Between both these, *end* and *meanes*, there is this [b] Relation, that (though in sundry kinds) they are mutually causes one of another: the end is the first principall *moving cause* of the whole: it is that, for whose sake the whole worke is, no Agent applyes it selfe to action but for an end: and were it not by that, determined to some certaine effect, thing, way, or manner of working, it would no more doe one thing than another. [d] The inhabitants of the old world, desiring and intending unity and cohabitation, with (perhaps) some reserves to provide for their safety against a second storme, they cry, go to, let us build us *a City and a Tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* Gen. 11. 4. First they lay

[b] Their mutuall relation, set forth by, [c] 1. Reas. [d] 2. Examples and

lay downe their ayme and designe, and then let out the *meanes* in their apprehension conducing thereunto, and manifest then it is that the whole reason and method of affaires, that a wise-worker, or Agent according to counsell proposeth to himselfe, is taken from the *end* which he aymes at, that is in intention and continuance the beginning of all that order which is in working. Now the *meanes* are all those things which are used for the attaining of the end proposed: (as meate, for the preservation of life: sailing in a ship, for him that would passe the sea: laws for the quiet continuance of humane society,) and they are the procuring cause of the end in one kind or another, [c] their existence is for the ends sake, and the end hath its rise out of them: following them either *morally* as their desert, or *naturally* as their fruit and product. First, in [f] a *morall* sense, when the action & the end, are to be measured or considered in reference to a morall rule, or *Law* prescribed to the Agent, then the *meanes* are the deserving, or meritorious cause of the end: as if *Adam*, had continued in his innocency, and done all things according to the Law given unto him, the end procured thereby, had been a blessed life to eternity: as now the end of any sinfull act, is death, the curse of the law. Secondly, when the meanes are considered onely in their naturall relation, then they are the instrumentally efficient cause of the end: so *Joab* intending the death of *Abner*, he smote him with his speere under the fifth ribb, that he died, 2 *Sam.* 3. 27. and when *Benajah* by the command of *Solomon* fell upon *Shimei*, the wounds he gave them were the efficient of his death, 1 King. 2. 46. in which regard there is no difference, between the murdering of an innocent man, and the executing of an offender: but as they are under a morall consideration, their ends follow their deservings, in respect of conformity to the rule, and so there is χάσμα μέγα between them.

c Distinct considerations. of relation. f 1 Morall. g 2 Naturall.

§ III. [a] The end being occasionally distinguished into that which is, 1 *operis*, of the worke- 2 *operantis* of the work-man which againe is.

The former consideration, by reason of the defect and perverseness of some Agents, (for otherwise these things are coincident) holds out a two-fold end of things. First of the work, & Secondly of the worke-man: of the act, and the agent, for when the meanes assigned for the attaining of any end, are not proportioned unto it, nor fitted for it, according to that rule which the agent is to work by, then it cannot be, but that he must aime at one thing, and another follow in respect of the morality of the worke, so *Adam* is intised into a desire to be like God: this now he makes his ayme which

which to effect, he eats the forbidden fruit, and that contracts a guilt which he aymed not at. But when the Agent acts aright, and as it should doe: when it aymes at an end that is proper to it, belonging to its proper perfection and condition, and worketh by such meanes as are fit, and suteable to the end proposed, the end of the worke, and the worke-man, are one and the same: as when *Abel* intended the worship of the Lord, he offered a sacrifice through faith acceptable unto him: or as a man desiring salvation through Christ, applyeth himselfe to get an interest in him. Now the sole reason of this diversitie is, that secundary Agents, such as men are, have an end set and appointed to their actions, by him which giveth them an externall rule or Law to worke by; which shall alwayes attend them in their working, whither they will or no. God onely, whose will and good pleasure is the sole rule of all those workes which outwardly are of him, can never deviate in his actions, nor have any end attend or follow his acts, not precisely by him intended.

§ IV. [b] 1 *ω* or intended. 2 *ὧ* or procuring.

Againe the end of every free Agent [b] is either that which he effecteth, or that for whose sake he doth effect it, when a man builds a house, to let to hire, that which he effecteth is the building of a house, that which moved him to doe it, is love of gaine. The Physician cures the patient, and is moved to it, by his reward: the end which *Judas* aymed at, in his going to the Priests, barganing with them, conducting the Souldiers to the garden, kissing Christ, was the betraying of his Master: but the end for whose sake the whole undertaking was set on foote, was the obtaining of the 30. peices of silver: what will you give me and I will do it? the end which God effected by the death of Christ, was the satisfaction of his justice, the end for whose sake he did it, was either supreame, or his owne glory, or subordinate, ours with him.

§ V. [i] as also the meanes into those which are in themselves. 1 good and profitable. 2. onely so as conducible, with,

Moreover the *meanes* are of two sorts, First, [i] such as have a true goodnesse in themselves, without reference to any further kind; though not so considered as we use them for meanes: no meanes as a means, is considered as good in it selfe, but onely as conducible to a further end it is repugnant to the nature of meanes, as such, to be considered as good in themselves: study is in it selfe the most noble employment of the soule; but ayming at wisedome or knowledge, we consider it as good, onely in as much as it conduceth to that end; otherwise as a wearinesse to the flesh. *Eccl.* 12.12 Secondly, such as have no good at all, in any kind as in themselves con-

considered, but meerely as conducing to that end, which they are fit to attaine, they receive all their goodneſſe (which is but relative) from that whereunto they are appointed; in themſelves no way delirable: as the cutting off a legge or an arme for the preſervation of life; taking a bitter portion for health ſake, throwing corne & lading into the ſea to prevent ſhipwrack: of which nature is the death of Chriſt, as wee ſhall afterwards declare.

§ VI. [k] The application of theſe diſtinctions intended.

Theſe [k] things being thus propoſed in generall, our next taske muſt bee to accommodate them to the preſent buſineſſe in hand, which we ſhall doe in order, by laying downe the *Agent* working, the *meanes wrought*, and the *end* effected in the great worke of our Redemption; for thoſe three muſt be orderly conſidered and diſtinctly, that we may have a right apprehenſion of the whole, into the firſt whereof σὺν θεῷ we make an entrance in.

CHAP. III.

Of the Agent or chiefe Author of the worke of our Redemption, and of the firſt thing diſtinctly aſcribed to the perſon of the Father.

§ I. [a] The Agent in this work the Trinity exclusively acting. [b] 1 Joyntly.

THe [a] Agent in, and chiefe Author of this great work of our Redemption, is the whole bleſſed Trinity, [b] for all the workes which outwardly are of the Deitie are undevided, & belong equally to each perſon; their diſtinct manner of ſubſiſtance and order being obſerved, it is true, there were other ſundry inſtrumentall cauſes in the oblation, or rather paſſion of Chriſt; but the worke cannot in any ſence be aſcribed unto them: for in reſpect of God the Father, the iſſue of their indeavor was exceeding contrary to their own intentions; and in the cloſe they did nothing, but what the hand and c unſell of *God had before determined ſhould bee done*, *Acts* 4.28. and in reſpect of Chriſt, they were no way able to accompliſh what they aymed at, for he himſelfe *laid down his life, and none was able to take it from him*, Joh 10.17,18. ſo that they are to be excluded from this conſideration. In [c] ſeverall perſons of the holy Trinity, the joynt Author of the whole worke, the Scripture propoſeth diſtinct and ſundry acts or operations peculiarly aſſigned unto them, which, according to our weake manner of apprehenſion, we are to conſider ſeverally and apart: which alſo wee ſhall doe, beginning with them that are aſcribed to the Father.

[c] 2 Diſtinct for.

§ II. To the Father is aſcribed 1 the ſending of his Sonne, conſiſting in,

Two peculiar acts there are in this worke of our Redemption by the blood of Jeſus, which may be and are properly aſſigned to the perſon

perſon of the Father. Firſt the ſending of his Son into the world, for this imployment. Secondly a laying the puniſhment due to our ſin upon him. The Father loves the world and ſends his Son to dye. *He ſent his Son into the world that the world through him might be ſaved*, *John* 3. 16, 17. *he ſent his Son in the likeneſſe of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, that the righteouſneſſe of the law might be fulfilled in us*, Rom. 8. 3. he ſet *him forth to be a propitiation through faith in his blood* Rom. 3. 25. for *when the fulneſſe of time was come, God ſent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the the adoption of ſons*, *Gal.* 4. 4. 5. So more than twentie times in the Goſpel of *John*, there is mention of this ſending; and our Saviour deſcribes himſelf by this Periphraſis, *him whom the Father hath ſent* Joh. 6. 39. & the Father, by this, *he who ſent me*: John 8. 16. So that this action of ſending is appropriate to the Father, according to his promiſe, that he would *ſend us a Saviour, a great one to deliver us*, Iſay 19. 20. & to the profeſſion of our Saviour. *I have not ſpoken in ſecret from the beginning, from the time that it was, there am I, and now the Lord God and his Spirit hath ſent me*: Iſay 48. 16: hence the Father himſelf is ſometimes called our Saviour, 1 *Tim.* 1. 1: according to the commandment θεοῦ σωτῆρος ἡμῶν of God our Saviour: ſome copies indeed read it, θεοῦ καὶ σωτῆρος ἡμῶν of God and our Saviour; but the interpoſition of that particle καὶ, aroſe doubtleſſe from a miſpriſion, that Chriſt alone is called *Saviour*. But directly this is the ſame with that paralell place of *Titus* 1. 3. κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, *according to the commandment of God our Saviour*, where no interpoſition of that conjunctive particle can have place, the ſame title being alſo in other places aſcribed to him, as *Luke* 1. 47, *my ſpirit hath rejoyced in God my Saviour*. As alſo 1 *Tim.* 4. 10: *we have hoped in the living God, who is the Saviour of all men, eſpecially of them that beleeve*: though in this laſt place, it be not aſcribed unto him, with reference to his redeeming us by Chriſt, but his ſaving and preſerving all by his providence. So alſo *Titus* 2. 11. & 3. 4. *Deut.* 32. 15. 1 *Sam.* 10. 19. *Pſal.* 24. 5. & 25. 5. *Iſa.* 12. 2, & 11. 10. & 45. 15. *Jere.* 16. 8. *Micb.* 7. 7. *Heb.* 3. 17. moſt of wch places, have reference to his ſending of Chriſt, wch is alſo diſtinguiſhed into three ſeveral acts wch; in order we muſt lay down.

§ III. [d] 1 the impoſition of his office conſiſting in

Firſt, [d] an Authoratitive impoſition of the office of Mediator, which Chriſt cloſed withall, by his voluntary ſuſception of it, willingly undergoing the office, wherein by diſpenſation the father

ther had and exercised a kinde of superiority, which the Son, though in the form of God, humbled himself unto, *Phil.* 2. 6, 7. and of this there may be conceived two parts.

e 1 His purpose or counsell so to do.

First the[e] purposed imposition of his Counsell; or his eternall Counsell for the setting apart of his Sonne, incarnate to this office: saying unto him, *thou art my Sonne, this day have I begotten thee, Ask of me, and I will give thee the nations for thine inheritance, and the utmost parts of the earth for thy possession* Psal. 2. 7, 8. He said unto him, *sit thou at my right hand untill I make thine enemies thy footstoole, for the Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedecke:* Psal. 110. 1, 4. *he appointed him to be heir of all things* Heb. 1. 2. *having ordained him to be Judge of quick and dead,* Acts 10. 42. for unto *this he was ordained, before the foundation of the world,* 1 Pet. 1. 20. and determined θεσις to be the Son of God with power *Rom.* 1. 4. that he might be the first-born of many brethren *Rom.* 8. 29. I know that this is an act eternally established in the minde and will of God, and so not to be ranged in order with the other which are all temporary, and had their beginning in the fulnesse of time, of all which this first, is the spring and fountain according to that of James Acts 15. 18. *known unto God are all his works from the beginning of the world*; but yet, it being no unusuall form of speaking, that the purpose should also be comprehended in that which holds out the accomplishment of it, ayming at truth and not exactnesse, we passe it thus.

§ IIII. f His actuall admission of his son to his office by

Secondly the actuall f *Inauguration*, or solemne admission of Christ unto his office, *committing all judgement unto the Sonne*; Joh. 5. 22. *making him to be both Lord and Christ* Acts 2. 36. *appointing him over his whole house* Heb. 3. 1, 2, 3. which is that anointing of the most holy *Dan.* 9. 24. God *anointing him with the oyle of gladnesse above his fellowes* Psal. 45. 7. for the actuall setting apart of Christ to his office, is said to be by Unction, because all those holy things which were Types of him, as the Ark, the Altar &c. were set apart and consecrated by anointing, *Exod.* 30. 25. 26, 27. &c. To this also belongs that publike testification by innumerable Angels from heaven of his nativitie, declared by one of them to the shepherds; *behold* saith he, *I bring you good tidings of joy, which shall be unto all people, for unto you is borne this day in the city of David a Saviour which is Christ the Lord* Luke 2. 10. 11. which message was attended by, and closed with that triumphant exultation of the host of heaven, *Glory be to God on high, on earth peace, towards men*

men goodwill v. 14. with that redoubted noyse which afterwards came from the excellent glory, *this is my beloved sonne in whom I am well pleased. Matth.* 3. 17. and *Chap.* 17. 5. 2 *Pet.* 1. 17. If these things ought to be distinguished, & placed in their owne order, they may be considered in these three severall acts. First, g The glorious proclamation which he made of his Nativity; when he *prepared him a body. Heb.* 10. 5. bringing his first begotten in the world, and saying, *Let all the Angels of God worship him, Heb.* 1. 6. sending them to proclaime the message which we before recounted. Secondly, h sending the spirit visibly in the forme of a dove, to light upon him, at the time of his baptisme, *Matth.* 3. 16. when he was indued with a fulnesse thereof, for the accomplishment of the worke, and discharge of the office whereunto he was designed: attended with that noyse, whereby he owned him from heaven as his onely beloved. Thirdly, i The crowning of him with glory and honour, in his resurrection ascention, and sitting downe *on the right hand of Majesty on high. Heb.* 1. 3. setting *him as his King upon his holy hill of Sion.* Psal. 2. 7. 8. when *all power was given unto him in heaven and in earth,* Matth. 28. 18. *all things being put under his feet. Heb.* 2. 7. 8. himselfe highly exalted, and *a name given him above every name that at &c.* Phil. 2. 9. of which it pleased him to appoint witnesses of all sorts, Angels from heaven, *Luk.* 24. 4. *Act.* 1. 10. the dead out of the graves, *Mat.* 27. 52. the Apostles among and unto the living, *Act.* 2. 32. with those more than five hundred brethren to whom he appeared at once, 1 *Cor.* 15. 6. Thus gloriously was he inaugurated into his office, in the severall acts and degrees thereof God saying unto him, *it is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light unto the Gentiles, that thou mayst be my salvation to the ends of the earth.* Isa. 49. 6.

g 1. Proclamation of his Incarnation.

h 2. Plenary unction and justification at his Baptisme.

i 3. His actuall coronation at his ascention: all which was

§ V. k Promised long before

Between these two Acts I confesse there intercedes a two fold promise of God; k one of giving a Saviour to his people, a Mediator according to his former purpose, as *Gen.* 3. 15. *The seed of the woman shall breake the Serpents head,* and *the Scepter shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come, and unto him shall the gathering of the people be, Gen.* 49. 10. Which he also foresignified by many sacrifices, and other types with propheticall predictions, *for of this salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time the spirit of Christ which was in them*

did

did signifie, when it testified before hand the sufferings of Christ, and the glory that should follow, unto whom it was revealed: that not unto themselves, but unto us they did minister the things which are now reported unto you by them that preached the Gospel unto you, with the holy Ghost sent downe from Heaven, which thing the Angels desire to looke into, 1 Pet. 1. 10, 11, 12. The other is a promise of applying the benefits purchased by this Saviour so designed to them that should beleeve on him, to be given in fulnesse of time, according to the former promises; telling *Abraham, that in his seede the nations of the earth should be blessed,* and justifying himselfe by the same faith, *Gen.* 15. 6. But these things belong rather to the application wholy, which was equall both before and after his actuall mission.

§ VI. [l] Secondly in furnishing him with a fulnesse which Christ was twofold. [m] Διπλότητος of the Deity.

The second act of the Fathers sending the sonne, is the furnishing of him in his sending, with a [l] fulnesse of all guifts and graces, that might any way be requisite for the office he was to undertake, the worke he was to undergoe, and the charge he had over the house of God. There was indeed in Christ a two-fold fulnesse and perfection of all spirituall excellencies; [m] first the naturall all-sufficient perfection of his Deity, as one with his Father in respect of his Divine nature: for his glory was *the glory of the only begotten of the Father, John* 1. 14. *hee was in the forme of God and counted it no robbery to be equall with God,* Phil. 2. 6. *being the fellow of the Lord of Hosts,* Zach. 13. 7. whence that glorious appearance, *Isa.* 6. 3. *when the Cherubims cryed one to another and said, holy, holy, holy, the Lord of Hosts, the whole earth is full of his glory, and the posts of the doores mooved at the noyse of him that cryed, and the house was filled with smoake, and the Prophet cryed mine eyes have seene the King the Lord of hosts,* verse 4. even concerning this vision, the Apostle saith, *Isaiah* saw him and spake of his glory, *John* 12. 41. of which glory ἐκένωσε he as it were emptied himselfe for a season, when *hee was found in the forme or condition of a servant humbling himselfe unto death,* Phil. 2. 7, 8.

§ VII. [n] Δεῖσθαι ἀγαθῶν of divine gifts properly intended.

laying aside that glory which attended his Deity, outwardly appearing to have neither forme, nor beauty, nor comlinesse that he should be desired, *Isay* 53. 2. But this fulnesse we doe not treat of it being not communicated to him, but essensually belonging to his person, which is eternally begotten of the person of his Father.

The [n] second fulnesse that was in Christ, was a *communicated* fulnesse, which was in him by dispensation from his Father bestowed upon him to fit him for his worke & Office, as he was & is the *Mediator between God and man, the man Christ Jesus,* 1 Tim. 2. 5. not

not as he is the Lord of hosts, but as he is *Immanuel God with us, as he was a Sonne given to us, called wonderfull, Counsellour, the mighty God, the everlasting father, the Prince of peace, upon whose shoulders the government was to be. Isay* 9. 6. it is a fulnesse of grace, not that essentiall; which is of the nature of the Deity, but that which is habituall and infused into the humanity, as personally united to the other: which though it be not absolutely infinite as the other is, yet it extends it selfe to all perfections of grace, both in respect of parts and degrees, there is no grace that is not in Christ, and every grace is in him in the highest degree; so that whatsoever the perfection of grace, either for the severall kinds, or respective advancements thereof, requireth, is in him habitually by the collation of his father, for this very purpose, and for the accomplishment of the work designed; which though (as before) it cannot properly be said to be infinite, yet it is boundlesse and endlesse: it is in him as the light in the beames of the Sun, and as water in a living fountaine, which can never faile, he is the candlestick from whence the *golden pipes doe empty the golden oyle through themselves.* Zach 4 12. into all that are his: *for he is the beginning, the first borne from the dead, in all things having the prehemineence, for it pleased the father that in him should all fulnesse dwell.* Col. 1. 18. 19. in him he caused to be *hid all the treasures of wisedome and knowledge.* Col. 2. 3. and in him dwelt all the fulnesse of the Godhead σωματικῶς substantially or personally. v. 9. *that of his fulnesse we might all receive grace for grace.* Joh. 1 16. in a continuall supply: so that setting upon the worke of redemption he lookes upon this, in the first place *the spirit of the Lord God (saith he) is upon me, because the Lord God hath anointed me, to preach the glad tidings to the meek, he hath sent me to binde up the broken hearted, to proclaime liberty to the captives, and the opening of the prison to them that are bound, to proclaime the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne.* Isa. 61. 1. 2. and this was the anoynting with the oyle of gladnesse which he had above his fellows, Psal. 45. *it was upon his head and ran downe to his beard, yea downe to the skirts of his cloathing.* Psal. 133. 2. that every one covered with the garment of his righteousnesse might be made partaker of it. *The spirit of the Lord did rest upon him, the spirit of wisedome and understanding, the spirit of councell and might, the spirit of knowledge and of the feare of the Lord.* Isay. 11. 2. and that not in parcells and beginnings as in us, proportioned to our measure and degrees of sanctification, but in a fulnesse, for *he received not the spirit by measure.*

ſure. John 3.34 that is, it was not ſo with him, when he came to the full meaſure of the ſtature of his age, as Epheſ. 4 13. for otherwiſe it was manifeſted in him, and collated on him by degrees, for he *increaſed in wiſedome and ſtature and favour with God and man.* Luke 2 52. hereunto was added all *power in heaven and earth which was given unto him.* Matth. 28 18. *power over all fleſh to give eternall life to as many as he would.* John 17.2. Which we might branch into many particulars, but ſo much ſhall ſuffice to ſet forth the ſecond act of God, in ſending his ſon.

§ VIII. ° Thirdly by entring into Covenant with him.

The third act of this ſending, is, his entering into ° Covenant, and compact with his Son concerning the work to be undertaken, and the iſſue or event thereof: of which there be two parts. Firſt his promiſe, to protect and aſſiſt him, in the accompliſhment and perfect fulfilling of the whole buſineſſe and diſpenſation about which he was employed, or which he was to undertake. The Father engaged himſelf, that for his part, upon his Sons undertaking this great work of Redemption, he would not be wanting in any aſſiſtance in tryalls, ſtrength againſt oppoſitions, encouragement againſt temptations, and ſtrong conſolation in the midſt of terrours, which might be any way neceſſary or requiſite to carry him on through all difficulties to the end of ſo great an employment. Vpon which he undertakes this heavy burthen, ſo full of miſery and trouble: for the Father before this engagement, requires no leſſe of him, than that he ſhould *become a Saviour, and be afflicted in the afflictions of his people* Iſa. 63. 8. 9. yea that although he were *the fellow of the Lord of hoſtes, yet he ſhould endure the ſword that was drawn againſt him, as the ſhepherd of the ſheep* Zach. 13. 7. treading the winepreſſe alone, untill he became red in his apparell *Iſa.* 61. 2. 3. *yea to be ſtricken, ſmitten of God, and afflicted, wounded for our tranſgreſſions, and bruiſed for our iniquities: to be bruized and put to grief, to make his ſoul an offering for ſin, and to bear the iniquity of many* Iſay 33. to be deſtitute of comfort ſo far as to cry, *My God, my God, why haſt thou forſaken me.* Pſal. 22. 1. No wonder then if upon this undertaking, the Lord promiſed, to make *his mouth ſharp like a ſword, to hide him in the ſhadow of his hand, to make him a poliſhed ſhaft, and to hide him in his quiver, to make him his ſervant in whom he would be glorified* Iſay 49. 2. 3. *that though the kings of the earth ſhould ſet themſelves, and the rulers take counſell together againſt him, yet he would laugh them to ſcorn, and ſet him as King upon his holy hill of Zion* Pſal. 2. 2. 4. 5. though the builders

1. To protect and aſſiſt him, in,

1. Trialls.

2. Oppoſitions, giving him,

did reject him, yet he ſhould become the head *of the corner, to the amazement, and aſtoniſhment of all the world* Pſal. 118. 22. 23. (Math. 21. 42. Mark 12. 10. Luke 12. 17. John 4. 11. 2. Pet. 2. 4.) *yea he would lay him for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation* Iſay 28. 16. that whoſoever ſhould fall upon him, ſhould be broken, but upon whomſoever he ſhould fall, he ſhould grinde them to powder. Hence, aroſe that confidence of our Saviour in his greateſt and utmoſt tryalls, being aſſured by vertue of his Fathers engagement, in this covenant, upon a treaty with him about the redemption of man, that he would never leave him nor forſake him; *I gave* (ſaith he) *my back to the ſmiters, and my cheeks to them that plucked off the haire, I hid not my face from ſhame and ſpitting* Iſay. 50. 6. But with what confidence (bleſſed Saviour) didſt thou undergoe all this ſhame and ſorrow? why! *the Lord God will help me, therefore I ſhall not be confounded, therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed, he is neer that juſtifieth me, who will contend with me? let us ſtand together; who is mine adverſary? let him come neere to me; behold! the Lord God will help me, who is he that ſhall condemne me?* lo! *they ſhall all wax old as a garment, the moth ſhall conſume them* v. 7. 8. 9. with this aſſurance he was brought as a *lamb to the ſlaughter, & as a ſheep before the ſhearers is dumbe, ſo opened he not his mouth.* Iſay. 3. 7. *for when he was reviled, he reviled not againe, when he ſuffered he threatned not, but committed himſelfe to him that judgeth righteouſly.* 1 Pet. 2. 23. So that the ground of our Saviours confidence and aſſurance in this great undertakeing, and a ſtrong motive to exerciſe his graces received, in the utmoſt endurings, was this engagement of his father, upon this compact of aſſiſtance and protection.

1 Confidence.

2 Aſſurance.

§ IX. 2 to give him good ſucceſſe

Secondly of ſucceſſe, or a good iſſue out of all his ſufferings, and a happy accompliſhment & attainment of the end of his great undertakeing: now of all the reſt this chiefly is to be conſidered, as directly conduceing to the buſineſs propoſed, which yet would not have been ſo clear without the former conſiderations: for whatſoever it was that God promiſed his ſonne, ſhould be fulfilled and attained by him, that certainly was it, at which the ſon aymed in the whole undertakeing, and deſigned it as the end of the work, that was committed to him, and which alone he could and did claime upon the accompliſhment of his fathers will: what this was, and the promiſes whereby it is at large ſet forth, ye have Iſay 49. *thou ſhalt be my ſervant* (ſaith the Lord) *to raiſe up the tribes of Jacob,*

Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou maist be my salvation to the end of the earth: Kings shall see and arise, Princes also shall worship because of the Lord that is faithfull: And he will certainely accomplish this engagement) I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritage, that thou mayst say to the Prisoners goe forth, to them that are in darknesse shew your selves, they shall feed in the wayes, and their pasture shall be in all high places, they shall not be hungry neither shall they be thirsty, neither shall the heate smite them, nor the Sun, for he that hath compassion on them, shall lead them, even to the springs of waters shall he drive them; and I will make all my mountaines as a way, and my pathes shall be exalted, behold these shall come from farre, and lee these from the North, and from the West, and these from the land of Sinim. verses 6. 7. 8. 9. 10. 11 12. By all which expressions, the Lord evidently and clearely engageth himselfe to his Sonne, that he should gather to himselfe a glorious Church of beleevers, from among *Jewes* and *Gentiles* through all the world, that should be brought unto him, and certainly fed in full pasture, and refreshed by the springs of water, all the spirituall springs of living water, which flow from God in Christ for their everlasting salvation. This then our Saviour certainely aymed at, as being the promise upon which he undertooke the worke, the gathering of the sonnes of God together, their bringing unto God, and passing to eternall salvation; which being well considered, it will utterly overthrow the generall ransome, or universall redemption, as afterward will appeare. In the 53. chap of the same prophesy, the Lord is more expresse and punctuall in these promises to his sonne, assuring him, that when he *made his soule an offering for sin he should see his seed, and prolong his dayes, and the pleasure of the Lord should prosper in his hand, that he should see of the travaile of his soule and be satisfied: by his knowledge he should justify many that he should divide a portion with the great, and the spoile with the strong* v. 10 11 12. he was (you see) to see his seed by covenant, and to raise up a spirituall seed unto God, a faithfull people to be prolonged & preserved throughout all generations: which how well it consists with their perswation, who in termes have affirmed, that the death of Christ might have had its full and utmost effect, and yet none be saved; I cannot see, though some have boldly affirmed it and all the assertors of universall redemption, doe tacitely grant, when they come to the assigning of the pro-

proper ends and effects of the death of Christ. The pleasure also of the Lord was to prosper in his hand: which what it was he declares, Heb 2. 10. even bringing of many sonnes unto glory, *for God sent his onely begotten sonne into the world that we might live through him,* 1 John 4. 9. as we shall afterward more abundantly declare. But the promises of God made unto him in their agreement, and so consequently his owne ayme and intencion may be seene in nothing more manifestly, than in the request that our Saviour makes upon the accomplishment of the worke about which he was sent, which certainely was neither for more, nor lesse, then God had engaged himselfe to him for: *I have* (saith he) *glorified thee on earth, I have finished the worke which thou gavest me to do,* John 17. 3. and now what doth he require after the manifestation of his eternall glory, of which for a season he had emptied himselfe, ver. 4. clearely a full confluence of the love of God, and fruits of that love upon all his elect in faith, sanctification and glory; God gave them unto him, and he sanctified himselfe to be a sacrifice for their sake, praying for their sanctification, v. 17. 18. their preservation in peace, or communion one with another, and union with God, verse 20. 21. *I pray not for them alone,* (that is his Apostles,) *but for them also which shall beleeve on me through their word, that they all may be one, as thou father art in me, and I in thee, that they also may be one in us*: and lastly their glory, *v.* 24. *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* All which severall *Postulata*, are no doubt grounded upon the forecited promises, which by his Father were made unto him: and in this not one word concerning all and every one, but expressely the contrary, Joh. 17. 9. Let this then be diligently observed, that the promise of God unto his Sonne, and the request of the Sonne unto his Father are directed to this peculiar end of bringing Sonnes unto God. And this is the first act, consisting of these three particulars.

X.

The second is of laying upon him the [a] punishment of sinnes, every where ascribed unto the father: *Awake O sword against my Shepheard, against the man that is my fellow* (saith the Lord of hosts) *smite the shepheard and the sheepe shall bee scattered,* Zach. 13. 7. What here is set downe imparatively by way of command, *I will smite*

[a] 2 By the laying the punishment due to our sin upon him.

the ſhepheard, and the ſheepe of the flocke ſhall bee ſcattered abroad, Math. 26. 31. hee was ſtricken, ſmitten of God, and afflicted, yea the Lord layed upon him the iniquity of us all, yea it *pleaſed the Lord to bruiſe him, and to put him to griefe*, Iſay 53. 4. 6. 10. *hee made him to bee ſinne for us, who knew no ſinne, that we might be made the righteouſneſſe of God in him*, 2 Cor. 5. 21. The adjunct in both places is put for the ſubject, as the oppoſition between his being made ſin, and our being made righteouſneſſe declareth: him who knew no ſinne that is who deſerved noe punishment, him hath he made to be ſinne, or laid the punishment due to ſinne upon him; or perhaps in the latter place, *ſinne* may be taken for an offering or ſacrifice for the expiation of ſinne, ἁμαρτία anſwering in this place to the word חטאת in the old Teſtament which ſignifieth both ſinne and the ſacrifice for it. And this the Lord did, for as for *Herod, Pontius Pilate*, with the Gentiles and the people of *Iſrael*, when they were gathered together they did nothing but *what his hand and councell had determined before to bee done*, Acts. 4. 27, 28. whence the great ſhakings of our Saviour, were in his cloſe conflict with his fathers wrath, and that burthen which by himſelfe he immediately impoſed on him, when there was no hand or inſtrument outwardly appearing to put them to any ſuffering or cruciating torment; then *began he to bee ſorrowfull even unto death*, Mat. 26. 37, 38. to wit when he was in the garden with his three choiſe Apoſtles, before the traytor or any of his complyces appeared; *then* was he *ſore amazed and very heavie*, Mark. 14. 34. that was the time in *the dayes of his fleſh when he offered up prayers and ſupplications with ſtrong cryes and teares unto him that was able to ſave him from death*, Heb. 5. 7. which how he performed the Apoſtle deſcribeth, Luk. 22. 43, 44. *there appeared an Angell unto him from heaven ſtregthening him, but being in an agony he prayed more earneſtly, and his ſweat was it were great drops of blood falling downe to the ground*: ſurely it was a cloſe and ſtrong triall and that immediately from his father he now underwent: for how meekely and chearefully doth he ſubmit without any regret or trouble of ſpirit, to all the cruelty of men, and violence offered to his body, untill this conflict being renewed againe, he cryes, *My God, my God, why haſt thou forſaken me*? And this by the way will be worth our obſervation, that we may know with whom our Saviour chiefely had to doe, and

and what was that which he underwent for ſinners, which alſo will give ſome light to the grand *quære*, concerning the perſons of them for whom he undertook all this: his ſufferings were far from conſiſting in meere corporall perpeſſions and afflictions, with ſuch impreſſions upon his ſoule and ſpirit, as were the effects and idues onely of them: it was no more, nor leſſe, than the curſe of the Law of God, which he underwent for us, *for he freed us from the curſe by being made a curſe*, Gal. 3. 13. which contained all the puniſhment that was due to ſinne, either in the ſeverity of Gods juſtice, or according to the exigence of that law which required obedience. That the execration of the Law ſhould be *onely temporall death*, as the law was conſidered to be the inſtrument of the Iewiſh polity, and ſerving that *œconomy* or diſpenſation, is true; but that it ſhould be no more as it is the univerſall rule of obedience and the bond of the covenant between God & man, is a fooliſh dreame. Nay but in dying for us Chriſt did not onely ayme at our good, but alſo directly died in our ſtead: the puniſhment due to our ſin and the chaſtiſement of our peace was upon him: which that it was the paines of hell in their nature and being, in their weight and preſſure, though not in tendance and continuance, (it being impoſſible that he ſhould be detained by death,) who can deny, and not be injurious to the juſtice of God, which will inevitably inflict thoſe paines to eternity upon ſinners? it is true indeed, there is a relaxation of the Law, in reſpect of the perſons ſuffering, God admitting of commutation: as in the old Law when in their ſacrifices, the life of the beaſt was accepted (in reſpect to the carnall part of the ordinances) for the life of the man; this is fully revealed, and we believe it: but for any change of the puniſhment, in reſpect of the nature of it, where is the leaſt intimation of any alteration? We conclude then this ſecond Act of God, in laying the puniſhment on him for us, with that of the Prophet: *All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all.* Iſay. 53. 6. And adde thereunto this obſervation, that it ſeemes ſtrang to me, that Chriſt ſhould undergoe the pains of hell in their ſtead, who lay in the paines of hell before he underwent thoſe paines, and ſhall continue in them to eternity, for *their worme dieth not*, neither is their fire quenched. To which I may adde this *dilemma* to our *Univerſaliſts*: [r] God impoſed his wrath due unto,

[r] Thereby freeing all he died for

and Christ underwent the paines of hell for, either all the sinnes of all men, or all the sinnes of some men, or some sinnes of all men? if the last, some sinnes of all men, than have all men some sinnes to answer for, and so shall no man be saved, for *if God enter into judgement with us*, though it were with all mankind for one sinne *no flesh should be justified in his sight: if the Lord should marke iniquities who should stand?* Psal. 130. 3. We might all goe to cast all that we have, *to the moles and to the bats, to goe into the clefts of the rocks, and the tops of the ragged rocks for feare of the Lord and for the glory of his Majesty*. Isay. 2. 20. 21. If the second; that is it which we affirme, that Christ in their stead, and roome, suffered for all the sins of all the elect in the world. If the first, why then are not all freed from the punishment of all their sinnes? you will say, because of their unbelief, they will not believe, but this unbelief, is it a sinne or not? if not why should they be punished for it? If it be, then Christ underwent the punishment due to it, or not, if so, then why must that hinder them more than their other sinnes for which he died, from partaking of the fruit of his death: if he did not, then did he not dy for all their sinnes. Let them choose which part they will.

CHAP IV.

Of these things which in the work of redemption are peculiarly ascribed to the person of the sonne.

§ I. (a) The second agent in this great work is the second person of the Trinity, voluntarily concerning in

SEcondly, the Sonne was an *Agent* in this great work, concurring by a voluntary susception, or willing undertaking of the office imposed on him: for when the Lord said, *sacrifice and offerings he would not, in burnt offerings and sacrifice for sinne he had no pleasure*, then said Christ, *lo I come, in the volume of the book it is written of me to do thy will O God*, Heb. 10. 17. 18. all other wayes being rejected or insufficient, Christ undertaketh the task, *in whom alone the father was well pleased*, Mat. 3. 13. hence he professeth that *he came not to do his own will, but the will of him that sent him*, John 6. 38. yea that it was *his meat and drink, to do his fathers will, and to finish his work*, John 4. 34. The first words that we find recorded of him in Scripture are to the same purpose, *wot you not, that I must be about*

about my Fathers business Luke. 2. 49. and at the close of all he saith, *I have glorified thee on earth, I have finished the work which thou gavest me to do*, John 17. 4. calling it every where his Fathers work that he did, or his fathers will which he came to accomplish, with reference to the imposition, which wee before treated of. Now this undertaking of the Son may be referred to three heads: the first being a common foundation for both the other, being as it were the means in respect of them as the End, and yet in some sort partaking of the nature of a distinct action, with a goodnesse in it self, in reference to the main end proposed to all three; we shall consider it apart: and that is

§ II. a His Incarnation.

First his [b] *Incarnation*, as usually it is called, for his *taking of flesh*, and pitching his tent amongst us. *John* 1. 14. his being made of a woman. *Gal.* 4. 4. is usually called his ἐνσάρκωσις or incarnation, for this was the mistery of godlinesse, that *God should be manifested in the flesh*, 1 Tim. 3. 13. thereby assuming not any singular person but our humane nature into personall union with himself; for, *for as much as the children are partakers of flesh and blood, he also himselfe likewise took part of the same, that through death he might destroy him that had the power of death, that is the devill*, Heb. 2. 14. it was the *children* that he considered, the *children whom the Lord gave him*, v. 13. their participation in flesh and blood, moved him to partake of the same: not because all the world, all the posterity of *Adam*, but because the children were in that condition, for their sakes he sanctified himself. Now this emptying of the Deity, this humbling of himself, this dwelling among us, was the sole act of the second Person or the Divine nature in the second Person, the Father and the Spirit having no concurrence in it, but by liking, approbation, and eternall counsell.

Secondly, his *Oblation* or offering himself up to God for us *without spot to purge our consciences from dead works*, Heb 9. 14. *for he loved us and washed us from our sins in his own blood*, Rev. 1. 5. *he loved his Church, and gave himself for it, that he might sanctifie and cleanse it* Ephes. 5. 25 26 taking the cup of wrath at his Fathers hands, due to us, and drinking it off, *but not for himself*, Dan. 9. 6. for, for *our sakes he sanctified himself*, John 17. 19. that is, to be an offering, an oblation for sin; for *when we were yet without strength, in due time Christ died for the ungodly*, Rom. 5. 6. This being that, which was typified out by all the institutions, ordinances and sacrifices of old,

§ III. b His Oblation

which when they were to have an end then said Christ *Loe I come to do thy will*: now though the perfecting or consummating of this oblation, be set out in the scripture chiefly in respect of what Christ suffered, and not so much in respect of what he did, because it is chiefly considered as the means used by these three blessed Agents, for the attaining of a further end, yet in respect of his own voluntary giving up himself, to be so an oblation and a sacrifice, without which it would not have been of any value, (for if the will of Christ had not beene in it, it could never have purged our sins) therefore in that regard, I referre it to his actions. He was the *Lamb of God that takes away the sinnes of the world* John. 1. 29. the lamb of God, which himself had provided for a sacrifice; and how did this lambe behave himself in it? with unwillingnesse, and strugling? no, *he opened not his mouth, he was brought as a lamb to the slaughter, and as a sheep before the Shearers is dumb, so he opened not his mouth* Isay. 53. 7. whence he sayeth, *I lay down my life, no man taketh it from me, but I lay it down of my self, I have power to lay it down, and I have power to take it again* John 10. 17. 18. He might have been cruciated on the part of God, but his death could not have been an oblation and offering had not his will concurred. *But he loved me saith the Apostle, and gave himself for me*: Gal. 2. 20. Now that alone deserves the name of a gift, which is from a free and a willing minde, as Christs was, when he loved us and gave himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. 5. 2. he does it cheerefully, *loe I come to do thy will O my God*, Heb. 9. 10. and so *his own self bare our sins in his own body on the tree*, 1 Pet. 2. 24. Now this oblation or offering of Christ, I would not tye up to any one thing, action, or passion, performance or suffering, but it compriseth the whole *œconomy* and dispensation of God manifested in the flesh, and conversing among us, with all those things which he performed in the dayes of his flesh, when he offered up prayers and supplications, with strong cries and tears, untill he had fully by himself purged our sins, and sate down on the right hand of the majesty on high, He. 1. 3. expecting until his enemies be made his footstool. All the whole dispensation of his coming and ministring, untill he had given his soul a price of redemption for many *Mat.* 26. but for his entring into the holyest of holyes, sprinkled with his owne blood, and appearing so for us, before the majesty of God, by some accounted as the continuation of his oblation we may referre unto

3ly His

3ly. His[d] *Intercession*, For all & every one of those, for whom he gave himselfe for an oblation, he did not suffer for them, and then refuse to intercede for them, he did not doe the greater, and omit the lesse, The price of our redemption is more precious in the eyes of God and his sonne, then that it should (as it were) be cast away on perishing soules, without any care taken, of what becomes of them afterwards, nay this also is imposed on Christ, with a promise annexed. *Aske of me* (saith the Lord) *and I will give thee the nations, for thine inheritance, and the utmost parts of the earth for thy possession.* Psal. 2. 8. Who accordingly tels his disciples, that he had more worke to doe for them in heaven, *I goe saith he to prepare a place for you, that I may come againe and receive you unto my selfe*, Joh. 14. 2. 3. for as the high priest went into the second alone, once every yeare, not without bloud, which he offered for himselfe and the errors of the people. Heb. 9. 7. so *Christ beheing come an high Priest of good things to come, by his owne blood entred once into the holy place having obtained for us eternall redemption*, Heb. 9. 11. 12. Now what was this holy place whereinto he entred, thus sprinkled with the bloud of the Covenant, and to what end did he enter into it? why; *he is not entred into the holy place, made with hands, which is the figure of the true, but into heaven it selfe now to appeare in the presence of God for us, v.* 24. and what doth he there appeare for? why; to be our advocate to plead our cause with God, for the application of the good things, procured by his oblation unto all them for whom he was an offering; as the Apostle tell us, *if any man sinne we have an Advocate with the Father, even Jesus Christ the righteous*, 1 John 2. 1. why? how comes that to passe? he is a propitiation for our sinnes. *v.* 2. his being ἱλασμὸς a propitiatory sacrifice for our sinnes, is the foundation of his interceding, the ground of it: and therefore they both belong to the same persons. Now (by the way) we know, that Christ refused to pray for the world, in opposition to his elect: *I pray for them saith he, I pray not for the world, but for them thou hast given me, out of the world.* Joh. 19. 9; and therefore there was no foundation for such an interceding for them, because he was not ἱλασμὸς for them. Againe, we know the father alwayes heareth the sonne, *For I know saith he, that he heareth me alwayes.* Joh. 11. 42. that is so to grant his request, according to the forementioned ingagement, Psa. 2. 8. and therefore if he should intercede for all; all should undoubtedly be saved:

[d] His Intercession which two last are

[e] Restrained to the same person.

ved: *For he is able to save to the utmost, them that come unto God by him, seeing he ever liveth to make intercession for them.* Heb. 7 25. Hence is that confidence of the Apostle upon that intercession of Christ, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth, who is he that condemneth? it is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us,* Rom. 8 33.34. where also we cannot but observe, that those for whom he dyed, may assuredly conclude he maketh intercession for them, and that none shall lay any thing to their charge: which breakes the neck of the generall ransome, for according to that, he dyed for millions, that have no interest in his intercession, who shall have their sinnes laid to their charge, and perish under them: which might be further cleared up, from the very nature of this intercession, which is not an humble dejected supplication, which beseemes not that glorious state of advancement, which he is possessed of, that sits at the right hand of the Majesty on high; but an authoratitive presenting himselfe before the throne of his Father, sprinkled with his owne bloud, for the making out to his people all spirituall things that are procured by his oblation; saying, *Father, I will that those whom thou hast given me be where I am,* Joh. 17. so that for whomsoever he suffered, he appeares for them in heaven with his satisfaction and merit. Here also, we must call to minde what the Father promised his Sonne, upon his undertaking of this imployment; for there is no doubt, but that for that, and that alone doth Christ upon the accomplishment of the whole, intercede with him about, which was in summe, that he might be the Captaine of salvation to all that believe on him, and effectually bring many sonnes to glory. And hence it is, having such an high Priest over the house of God, we may draw neere with the full assurance of faith, for by one offering he hath perfected them that are sanctified, Heb. 10. 13. But of this more must be said afterwards.

CHAP. V.

The peculiar actions of the holy Spirit in this businesse.

§ 1. The third Agent is the blessed spirit concurring in the

IN few words we may consider, the actions of that Agent, who in order is the *third* in that blessed *one*, whose all is the whole, the *holy*

holy Spirit, who is evidently concurring in his own distinct operation, to all the severall chief or grand parts of this work, we may referre them to three heads.

§ 1 1 Incarnation.

First, the Incarnation of the Son, with his plenary assistance in the course of his conversation whilst he dwelt amongst us; for his mother was found ἐν γαστρὶ ἔχουσα to have conceived in her wombe of the holy Ghost, Matth. 1. 18. by whose talk with Mary, how that could be, the angell resolves both her and us, as farre as it is lawfull for us to be acquainted with these mysterious things, Luk. 1. 35. *the holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the sonne of God:* it was an overshadowing power in the Spirit, so called by an allusion taken from fowles that coverr their eggs, that so by their warmth yong may be hatched for by the sole power of the Spirit was this conception, who did *incubare fœtui*, as in the beginning of the world. Now in processe as this child was conceived by the power, so he was *filled with the Spirit*, and waxed stronger in it, Luk. 1. 80. untill having received a fulnesse thereof, and not by any limited measure in the gifts and graces of it, he was throughly furnished and fitted for his great undertaking.

§ 1 1. 2 Oblation

Secondly in his *oblation* or passion, for they are both the same, with severall respects, one to what he suffered, the other to what he did with, by, and under those sufferings, how by the eternall Spirit he offered himself without spot unto God, Heb. 9. 14. whether it be meant of the offering himself a bloody sacrifice on the Crosse, or his presentation of himself continually before his Father, it is by the eternall Spirit. The willing offering himself through that Spirit, was the eternall fire under this sacrifice, which made it acceptable unto God. That which some contend, that by the eternall Spirit is here meant our Saviours own deity, I see no great ground for: some Greek and Latine copies read, not as we commonly, πνεύματος ἁγίου but πνεύματος ἁγίῳ and so the doubt is quite removed: and I see no reason, why he may not as well be said to offer himself, through the holy Spirit, as to be decreed to be the sonne of God, according to the Spirit of holinesse by the resurrection from the dead, as *Rom.* 1. 3. as also to be quickened by the Spirit, 1. *Pet.* 3. 18. the working of the spirit was required as well in in his oblation as resurrection, in his dying, as quickening.

Thirdly,

§ VI. 3. The resurrection of Jesus Christ.

Thirdly, In his *resurrection* of which the Apostle, *Rom.* 8.11. *but if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised Christ from the dead shall also quicken your mortall bodies by his spirit that dwelleth in you,* and thus have we discovered the blessed agents, and undertakers in this work, their severall actions and orderly concurrence unto the whole, which though they may be thus distinguished, yet they are not so divided, but that every one must be ascribed to the whole nature, whereof each person is *in solidum* partaker. And as they begin it, so they will joyntly carry along the application of it unto its ultimate issue, and accomplishment, for we must give thanks to the father who hath made us meet (that is by his spirit) to be partakers of the inheritance of the Saints in light, who hath delivered us from the power of darknesse, and hath translated us into the Kingdome of his deare sonne, in whom we have redemption through his blood even the forgivenesse of sinnes. *Col.* 1.11.12. 13.

CHAP. VI.

The meanes used by the fore recounted Agents in this work.

§ I. a The means used by these agents are,

OUR next imployment following the order of execution, not intention, wil be the discovery or laying down of the *means* in this work, which are indeed no other but the severall actions before recounted, but now to be considered under another respect, as they are a meanes ordained for the obtaining of a proposed end, of which afterwards. Now because the severall actions of Father and spirit, were all exercised towards Christ, and terminated in him, as God and man, he onely, and his performances are to be considered as the meanes in this work, the severall concurrences of both the other persons before mentioned, being presupposed as necessarily antecedent or concomitant.

§ II.

The meanes then used or ordained by these agents for the end proposed, is that whole *œconomy* or dispensation carried along to the end from whence our Saviour Jesus Christ is called a mediatour; which may and are usually as I mentioned before distinguished into two parts. First his *oblation*, Secondly his *Intercession*: by his *oblation* we do not designe onely the particular offering of himself upon the crosse, an offering to his Father, as the lamb of God without spot or blemish, when he bare our sinnes or carried them up with him in his own body on the tree, which was the summe

1 b The oblation. in, 1 Initiation. in the humillity of his life.

unme and complement of his oblation, and that wherein it did chiefly consist, but also his whole humiliation, or state of emptying himself, whether by yeilding voluntary obedience unto the Law, as being made under it, that he might be the end thereof to them that believe, *Rom* 10.4. or by his subjection to the curse of the law, in the antecedent misery, and suffering of life, as well as by submitting to death, the death of the crosse: for no action of his as mediatour is to be excluded, from a concurrence to make up the whole meanes in this work. Neither by his c *Intercession*, doe I understand onely that heavenly appearance of his in the most holy place for the applying unto us all good things purchased and procured by his oblation; but also every act of his exaltation conducing thereunto, from his resurrection, to his sitting down at the right hand of Majesty on high, Angells and principalities and powers, being made subject unto him Of all which his resurrection (being the basis (as it were) and the foundation of the rest, *for if he had not risen, then is our faith in vain,* 1.Cor. 15.13. 14. and then are we yet in our sinne *ver.* 17. of all men the most miserable *ver.*19) is especially to be considered, as that to which a great part of the effect is often ascribed, for he died for our sinnes, and rose for our justification: *Rom.*4.25. where, and in such other places, by his resurrection the whole following dispensation and the perpetuall intercession of Christ for us in heaven is intended, for God raised up his sonne Jesus to blesse us, in turning every one of us from our iniquities. *Acts* 3.26.

2 conformation in the bitternesse of his death.

2 Intercession of Christ performed in his. 1 resurrection. 2 ascension 3 Session at the right hand of God.

Now this whole dispensation, with especiall regard to the death and bloodshedding of Christ, is the meanes we speak of agreeable to what we said before, of such in generall. For it is not a thing in it self desirable, for its own sake, the death of Christ had nothing in it, (we speak of his suffering distinguished from his obedience) that was good, but onely as it conduced to a further end, even the end proposed for the manifestation of Gods glorious grace. What good was it, that *Herod* and *Pontius Pilate*, with the Gentiles and people of Israel should with such horrid villany, & cruelty gather themselves together against Gods holy child whom he had anointed, *Acts* 4.27. or what good was it, that the sonne of God should be made sinne, and a curse to be bruised, afflicted, and to undergo such wrath as the whole frame of nature, as it were trembled to behold; what good, what beauty and forme is in all this,

§ III. e with especiall respect unto his death.

this, that it should be desired in it self, and for it self? doubtlesse none at all. It must then be looked upon, as a *means* conducing to such an *end*, the glory and lustre thereof must quite take away all the darknesse and confusion that was about the thing it self. And even so it was intended by the blessed Agents in it, *by whose determinate counsell and foreknowledge he was delivered and slain*, Acts 2. 23. there being done unto him, *whatsoever his hand and counsell had determined*, Act. 4. 34. which what it was, must be afterwards declared; Now concerning the whole, some things are to be observed.

§ IIII

That though the *oblation* and *intercession* of Jesus Christ, are distinct acts in themselves, and have distinct immediate products and ends, assigned oft times unto them (which I should now have laid down, but that I must take up this in another place) yet they are not in any respect or [e] regard to be divided or separated, as that the one should have any respect to any persons, or any thing, which the other also doth not in its kinde equally respect: but there is this manifold union between them.

[e] Having all a manifold union in respect of

First, in that they are both alike intended for the obtaining and accomplishing the same intire and compleat [f] end proposed; to wit, the effectuall bringing of many sons to glory for the praise of Gods Grace, of which afterwards.

[f] 1 end intended.

[g] 2 Object. considered.

Secondly, That what [g] persons soever the one respecteth in the good things it obtaineth, the same, all, and none else, doth the other respect, in applying the good things so obtained: for *he died for our sins, and rose again for our justification*, Rom. 4. 26. That is in briefe the object of the one, is of no larger extent, then the object of the other: or, for whom Christ offers himself, for all those, and onely those, doth he intercede: according to his own word, *for this cause I sanctifie my self* (to be an oblation) *that they also might be sanctified through the truth*, Joh. 17. 19.

[h] 3 Mutuall relation.

Thirdly, that [h] the *oblation* of Christ is as it were the foundation of his intercession, inasmuch as by the oblation was procured every thing, that by virtue of his intercession is bestowed, and that because the sole end why Christ procured any thing by his death, was, that it might be applied to them for whom it was so procured. The summe is, that the oblation and intercession of Jesus Christ, are one intire means for the producing of the same effect, the very end of the oblation, being that all those things, which are

are bestowed by the intercession of Christ, and without whose application it should certainly faile of the end proposed in it, be effected accordingly, so that it cannot be affirmed, that the death or offering of Christ, concerned any one person or thing, more in respect of procuring any good, than his intercession doth for the collating of it [i] for interceding there for all good purchased, and prevailing in all his intercessions, (for the Father alwayes hears his Son) it is evident that every one for whom Christ dyed must actually have applied unto him, all the good things purchased by his death; which because it is evidently destructive to the adverse cause we must a little stay to confirm it, [i] onely telling you the main proofe of it lies in our following proposall of assigning the proper end, intended and effected by the death of Christ, so that the chiefe proofe must be deferred untill then, I shall now only propose those reasons which may be handled apart, not meerely depending upon that.

[i] Which is further proved.

CHAP. VII.

Containing reasons to prove that the oblation and intercession of Christ to be one entire meanes respecting the accomplishment of the same proposed end, and to have the same personall object.

§ 1.

OUr first reason is taken from that [a] powerfull union which the Scripture maketh of both these, almost alwayes joyning them together, and so manifesting those things to be most inseperable, which are looked upon as the distinct fruits and effects of them: *By his knowledge shall my righteous servant justify many, for he shall beare their iniquities*, Isa. 53. 11. the actuall justification of sinners, the immediate fruit of his *Intercession*, certainely follows his bearing of their iniquities. And in the next verse, they are of God so put together, that surely none ought to presume to put them asunder; *he bare the sinne of many* (behold his *oblation*) and made intercession for the transgressors: even for those many transgressors, whose sinne he bears, And there is one expression in that Chapter v. . which makes it evident, that the utmost Application of all good things for which he *Intercedes*, is the immediate effect of his passion, *for by his stripes we are healed*: our totall hearing, is the fruit and procurement of his stripes, or the *oblation* consummated thereby, so also, Rom. 4. 25. *he was delivered for our offences, and rose againe for our justification*; for whose offences he dyed, for their justi-

[a] From thei perpetuall conjunction in the Scriptures.

justification he foſe: and therefore if he died for all, all muſt alſo be juſtified, or the Lord faileth in his aime & deſigne, both in the death and reſurrection of his ſonne, which though ſome have boldly affirmed, yet for my part I cannot but abhorre the owning of ſo blaſphemous a fancy. Rather let us cloſe with that of the Apoſtle, grounding the aſſurance of our eternall glory, and freedome from all accuſations, upon the death of Chriſt, and that becauſe his interceſſion alſo for us doth inſeperably and neceſſarily follow it; *Who* (ſaith he) *ſhall lay any thing to the charge of Gods elect*, (it ſeemes alſo that it is onely they for whom Chriſt dyed) *it is God that juſtifieth; who is he that condemneth? it is Chriſt that died*: (ſhall none then be condemned for whom Chriſt dyed? what than becomes of the generall ranſome?) *yea rather who is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.* Rom. 8.33 34. here is an equall extent of the one, and the other: thoſe perſons who are concerned in the one, are all of them concerned in the other, That he died for all, and intercedeth onely for *ſome*, will ſcarcely be ſquared to this text, eſpecially conſidering the foundation of all this which is *v.* 32. that love of God, which moved him to give up Chriſt to death, for us all, upon which the Apoſtle inferres a kind of impoſſibility in not giving us all good things in him, which how it can be reconciled with their opinion, who affirme that he gave his ſonne for millions, to whom he will give neither grace nor glory, I cannot ſee: but we reſt in that of the ſame Apoſtle, when we were yet without ſtrength, in due time Chriſt died for the ungodly, ſo that being juſtified by his blood, we ſhall be ſaved from the wrath by him: *Rom.* 5.6.9. the ſame between the oblation and interceſſion of Chriſt, with their fruits and effects, being intimated in very many other places.

§ 11. To offer and to intercede, to ſacrifice and to pray, are both
[b] 2. Their inſeprable-neſſe from the ſame office of Prieſt-hood
acts of the ſame [b] ſacerdotall office, and both required in him who is *a Prieſt*, ſo that if he omit either of theſe, he cannot be a faithfull *Prieſt* for them; if either he doth not offer for them, or not intercede for the acceſſe of his oblation on their behalfe, he is wanting in the diſcharge of his office by him undertaken. Both theſe we finde conjoyned (as before) in Jeſus Chriſt. 1 John 2.1,2 if any man ſinne we have an *Advocate* with the father Jeſus Chriſt the righteous, and he is a propitiation for our ſinnes: he muſt be an *advocate* to intercede, as well as offer a propitiatory ſacrifice, if

if he will be ſuch a mercifull *High Prieſt* over the houſe of God, as that the children ſhould be incouraged to go to God by him. This the Apoſtle exceedingly cleares, and evidently proves in the Epiſtle to the *Hebrews* deſcribing the Prieſt-hood of Chriſt in the execution thereof, of offering up himſelfe in, and by the ſhedding of his bloud, and interceding for us to the utmoſt; upon the performance of both which, he preſſeth an exhortation to draw neere with confidence to the throne of grace, for, *he is come an High-Prieſt of good things to come, not by the bloud of goats and calves, but by his owne bloud he entred into the holy place, having obtained for us eternall redemption.* chap. 9 11.12. his bloody oblation, gave him entrance into the holy place not made with hands, there to accompliſh the remaining part of his office: the Apoſtle comparing his entrance into heaven for us, with the entrance of the High-Prieſt into the holy place, with the bloud of Bulls and Goats upon him. *v.* 12.13. (which doubtleſſe was to pray for them in whoſe behalfe he had offered, *v.* 1.) ſo preſenting himſelfe before his father that his former oblation might have its efficacy: and hence he is ſaid to have ἀπαράβατον ἱερωσύνην becauſe he continueth for ever *Heb.* 7. 24. ſo being able to ſave to the uttermoſt them that come unto God by him, wherefore we have boldneſſe to enter into the holyeſt by the blood of Jeſus *Chap.* 10. 19, 20, 21, 22. ſo then it is evident that both theſe are acts of the ſame prieſtly office in Chriſt, and if he perform either of them for any; he muſt of neceſſity perform the other for them alſo: for he will not exerciſe any act or duty of his prieſtly function in their behalf, for whom he is not a Prieſt. And for whom he is a prieſt, he muſt perform both, ſeeing he is faithfull in the diſcharge of his function to the utmoſt, in the behalf of the ſinners for whom he undertakes. Theſe two then Oblation and Interceſſion, muſt in reſpect of their objects be of equall extent, and can by no means be ſeparated. And here by the way (the thing being by this argument in my apprehenſion made ſo clear) I cannot but demand of thoſe who oppoſe us about the death of Chriſt, whither they will ſuſtain that he intercedeth for all or no; if not, then they make him but half a Prieſt; if they will, they muſt be neceſſitated either to defend this errour, that all ſhall be ſaved: or owne this Blaſphemy that Chriſt is not heard of his Father, nor can prevail in his Interceſſion; which yet the Saints on earth are ſure to doe, when they make

make their ſupplications according to the will of God: *Rom* 8. beſides that of our Saviour, it is expreſſely ſaid that the Father alwayes heareth him. *Joh.* and if that were true, when he was yet in the *way*, in the dayes of his fleſh, and had not finiſhed the great work he was ſent about, how much more then *now*, when having done the will, and finiſhed the work of God, he is ſet down on the right hand of majeſty on high, deſiring and requeſting the accompliſhing of the promiſes that were made unto him upon his undertaking this work, of which before.

§ III. The nature of the interceſſion of Chriſt, will alſo prove no leſſe than what we aſſert, requiring an unſeparable conjunction, between it, and his oblation; for as it is now perfected in heaven, [c] it is not an humble dejection of himſelf, with cries, tears and ſupplications, nay it cannot be conceived to be *vocall*, by the way of intreaty, but merely *reall*, by the preſentation of himſelf ſprinkled with the blood of the Covenant before the throne of Grace in our behalf. For Chriſt (ſaith the Apoſtle) is not entered into the the holy place made with hands, but into heaven it ſelf, now to *appear* in the preſence of God for us *Heb.* 9.24. his Interceſſion there, is an *appearing* for us in heaven in the preſence of God, a demonſtration of his ſacred body, wherein for us he ſuffered. For (as we ſaid before) the Apoſtle in the ninth to the *Heb.* compares his entrance into heaven for us, unto the entrance of the High Prieſt into the holy place, which was with the blood of Buls and Goats upon him *v.* 12, 13, our Saviours being with his own blood, ſo preſenting himſelf, that his former oblation might have its perpetuall efficacy, untill the many ſons given unto him are brought to glory. And herein his Interceſſion conſiſteth, being nothing (as it were) but his oblation continued. He was a Lamb *ſlain from the foundation of the world* Revel. 13.3. now his Interceſſion before his actuall oblation in the fulneſſe of times, being nothing but a preſenting of the engagement that was upon him for the work in due time to be accompliſhed, certainely that which follows it, is nothing but a preſenting of what according to that ingagement is fulfilled, ſo that it is nothing but a continuation of his oblation, in poſtulating by remembrance and declaration of it, thoſe things which by it were procured. How then is it poſſible, that the one of theſe ſhould be of larger compaſſe and extent than the other? Can he be ſaid to *offer* for them for whom he

[c] The nature of Interceſſion.

he doth not *intercede* when his *Interceſſion* is nothing but a preſenting of his oblation in the behalf of them for whom he ſuffered, and for the beſtowing of thoſe good things which by that were purchaſed.

§ IV. [e] The ſame end aymed at and intended by both

Again [e] if the *Oblation* and death of Chriſt procured and obtained that every good thing ſhould be beſtowed, which is actually conferred by the intervening of his *Interceſſion*, then they have both of them the ſame aym, and are both means tending to one and the ſame end. Now for the proof of this ſuppoſall, we muſt remember that which we delivered before, concerning the *compact* & agreement, that was between the father and his ſonne, upon his voluntary engaging of himſelf unto this great work of redemption: for upon that ingagement the Lord propoſed unto him as the end of his ſufferings, and promiſed unto him as the reward of his labours, the fruit of his deſervings, every thing which he afterwards intercedeth for. Many particulars I before inſtanced in, and therefore now to avoid repetition will wholly omit them, refering the Reader to *Chap.* for ſatisfaction: onely I ſhall demand, what is the ground and foundation of our Saviours *Interceſſion*, underſtanding it to be by the way of intreaty, either virtuall or formall, as it may be conceived to be either reall or orall, for the obtaining of any thing, muſt it not reſt upon ſome promiſe made unto him? or is there any good beſtowed, that is not promiſed? is it not apparent that the interceſſion of Chriſt doth reſt on ſuch a promiſe, as *Pſal.* 2.8. *Aſk of me and I will grant thee the heathen to be thine inheritance*, &c. Now upon what conſideration was this promiſe and engagement made unto our Saviour, was it not for his undergoing of that about which *the Kings ſet themſelves, and the Rulers took counſell together againſt him*, ver. 3. which the Apoſtles interpret of *Herod* and *Pontius Pilate* with the *people of the Jews*, proſecuting him to death, and doing to him whatſoever the hand and counſell of God had before determined ſhould be done, *Acts* 4.27. 28. the interceſſion of Chriſt then, being founded on promiſes made unto him, and theſe promiſes being nothing but an engagement to beſtow, and actually collate upon them for whom he ſuffered, all thoſe good things which his death and *Oblation* did merit, and purchaſe, it cannot be but that he intercedeth for all, for whom he dyed, that his death procured all and every thing, which upon his *Interceſſion* is beſtowed, and untill they are beſtowed, it

hath not its full fruits and effects, for that which some say, *viz.* that the death of Christ doth procure that which is never granted, we shall see afterwards, whether it do not contradict Scripture, yea and common sense.

§ V. e Being joyned in one by Christ himself, and

Further, what Christ hath put together, let no man presume to put asunder, distinguish between them they may, but separate them they may not. Now these things concerning which we treat (the oblation and intercession of Christ) are by himself conjoyned, yea united *John* 17. for there, and then he did both offer and intercede, he did then as perfectly offer himself in respect of his own will and intention, *v.* 9. as on the crosse: and as perfectly intercede as now in heaven, who then can divide these things, or put them asunder? especially considering that the Scripture affirmeth that the one of them without the other would have been unprofitable 1 *Cor.* 15. 17. for complete remission and redemption could not be obtained for us without the entring of our high priest into the most holy place. *Heb.* 9. 12.

§ VI. f 6. In a separation yielding no consolation.

Lastly, a f separating and dividing of the death and intercession of Christ, in respect of the objects of them, cut off all that consolation which any soule might hope to attaine by an assurance that Christ died for him: that the doctrine of the generall ransome is an uncomfortable doctrine, cutting all the nerves and sinews of that strong consolation which God is so abundantly willing that we should receive, shall be afterwards declared: for the present I will onely shew, how it tendeth upon our comfort in this particular, the main foundation of all the confidence and assurance whereof in this life, we may be made partakers, (which amounts to joy unspeakable, and full of glory) ariseth from this strict connexion of the *oblation* and intercession of Jesus Christ, that by the one he hath procured all good things for us, and by the other he will procure them to be actually bestowed; whereby he doth never leave our sinnes but follows them into every court, untill they be fully pardoned, and clearly expiated, *Heb.* 9. 26. he will never leave us untill he hath saved, to the uttermost, them that come unto God by him: his death without his resurrection would have profited us nothing, all our faith in him had been in vain, 1 *Cor.* 15. so that separated from it with the intercession following, either in his own intention, or in the severall procurements of the one or the other, it will yield us but little consolation, but in this

this connexion it is a sure bottome for a soul to build upon, *Heb.* 7 25. What good will it do me to be perswaded that Christ died for my sinnes, if, notwithstanding that, my sinnes may appeare against me for my condemnation, where? and when Christ will not appear for my justification? if you will ask with the Apostle, *who is he that condemneth, it is Christ that died?* Rom. 8. 34. It may easily be answered; why, God by his Law may condemne me, notwithstanding Christ dying for me! yea but saith the Apostle, *he is risen again, and sitteth at the right hand of God, making intercession for us,* he rests not in his death, but he will certainly make intercession for them, for whom he died, and this alone gives firm consolation, our sinnes dare not appear, nor any of our accusers against us, where he appeareth for us. Cavilling objections against this text, shall be afterwards considered, and so I hope I have sufficiently confirmed and proved what in the beginning of this Chapter I did propose, about the identity of the object of the oblation, and intercession of Jesus Christ.

CHAP. VIII.

Objections, against the former proposall, answered.

§ I. g By clearing all objections to the contrary whereof this by the way of answer to a supposed argument.

BY what was said in the last Chapter it clearly appeareth, that the Oblation and intercession of Christ are of equall compasse and extent, in respect of their objects, or the persons for whom he once offered himself, and doth continually intercede, and so are to be looked on, as one joynt *means* for the attaining of a certain proposed *end*: which, what it is comes next to be considered: g but because I find some objections laid by some against the former truth, I must remove them before I proceed, which I shall do as a man removeth dung untill it be all gone.

§ II.

The summe of one of our former arguments was that to sacrifice and intercede belong both to the same person as high Priest, which *name* none can answer, neither hath any performed that office untill both by him be accomplished. Where our Saviour being the most absolute, and indeed onely true High Priest, in whom were really all those perfections which in others received a weake typicall representation, doth perform both these in the behalf of them for whose sakes he was such.

An argument not unlike to this I find by some to be undertaken to be answered, being in these words proposed. (*The ransome*

and Mediation of Christ is no larger than his office of Priest, Prophet and King, but those offices pertaine to his Church and chosen, therefore his ransome pertaines to them onely.)

The intention and meaning of the argument is the same with what we proposed, viz that Christ offered not for them for whom he is no Priest, and he is a Priest onely for them, for whom he doth also intercede: if afterwards I shall have occasion to make use of this argument, I shall by the Lords assistance give more weight and strength to it, than it seemes to have in their proposall, whose interest it is, to present it as sleightly as possible, that they may seeme fairely to have waved it; but the evasion, such as it is, let us looke upon.

§ III. *This* (saith the answerer) *is a sober objection*, which friendly term I imagined at first, he had given this reason, because he found it kind and easy to be satisfied: but reading the Answer and finding that, so wide from yeelding any colour or appearance of what was pretended, that it onely served him some new weake false conceptions, I imagined that it must be some other kindnesse that caused him to give this objection (as he calls it) so much milder an entertainement, than those others, which equally gall him, which heare nothing, but this is horrid, that blasphemy that detestable abominable and false, as being indeed by those of his perswasion, neither to be endured nor avoided: and at length I conceived that the reason of it was intimated in the first words of his pretended answer which are, that, this *objection doth not deny the death of Christ for all men, but onely his ransome and mediation for all men.* Now truely if it be so, I am not of his judgement, but so farre from thinking it *a sober* objection, that I cannot be perswaded that any man in his right wits would once propose it; that Christ should dye for all, and yet not be a ransome for all, himselfe affirming, that he came to *give his life a ransome for many.* Matth. 20. 28. is to me a plaine contradiction. The death of Christ, in the first most generall notion and apprehension thereof, is a *ransome.* Nay doe not this answer, and those who are of the same perswasion with him, make the ransome of as large extent, as any thing in, or about, or following the death of Christ? or have they yet some further distinction to make, or rather division about the ends of the death of Christ? as we have had already, for such he not only paid a ransome, but also intercedeth for them, which he doth not for

for all for whom he paid a ransome: will they now go a step backwards and say, that for some he not onely dyed, but also paid a ransome for them, which he did not for all for whom he dyed? who then were these that he thus dyed for? they must be some beyond all and every man, for as they contend, for them he paid a ransome? but let us see what he sayes further, in so eatie a cause as this, it is a shame to take advantages.

The [h] *Answer to this objetion* (saith he) *is easie and plaine in the Scripture, for the mediation of Christ, is both more generall, and more speciall, more generall as he is the one Mediatour between God and man:* 1 Tim. 2. 5. *and more speciall as he is the Mediatour of the New-Testament that they which are called may receive the promise of eternall inheritance.* Heb. 9. 14. *according to that it is said he is the Saviour of all men especially of those that beleive.* 1 Tim. 4. 10. *so in all the offices of Christ the Priest the Prophet the King, there is that which is more generall and that which is more speciall and peculiar.* § III. [h] The first is,

[i] And this is that, which he calls a cleare and plaine answer from the Scripture, leaving the application of it, unto the argument, to other mens conjecture, which as farre as I can conceive must be thus. [k] It is true, Christ paid a ransome for none but those for whom he is a Mediator and Priest, but Christ is to be considered two wayes, First, as a generall Mediatour and Priest for all. Secondly, as a speciall Mediatour and Priest for some, now he payes the ransome as a general Mediatour: this I conceive may be some part of his meaning, for in it selfe, the whole is in expression so barbarous, and remote from common sence, in substance such a wild unchristian madnesse: as contempt would farre better suit it, than a reply: the truth is; for sence and expression, in men who from their manuall Trades leape into the office of Preaching, and imployment of writing, I know no reason why we should expect. Onely it can never enough be lamented that wildnesse, in such tattered raggs should finde entertainement, whilst sober truth is shut out of doores, for what I pray you is the meaning of this distinction, Christ is either a generall mediator betweene God and man, or a speciall mediator of the New Testament, was it ever heard before, that Christ was any way a Mediator, but as he is so of the New Testament? a Mediator is not of one, all mediation respects an agreement of severall parties, and every mediator, is the mediator of a Covenant; now if Christ be a mediator more gene- § IV. [i] Answered by, [k] Examination.

rally, then as he is so of the new Covenant: of what Covenant I beseech you was that? of the Covenant of works? would not such an assertion overthrow the whole Gospel? would it not bee derogatory to the honour of Jesus Christ, that he should bee the mediator of a cancelled Covenant? is it not contrary to Scripture affirming him a surety (not of the first but) of a better Testament? *Heb.* 7. 22. are not such bold asserters fitter to be catechized than to preach? but we must not let it passe thus, the man harps upon something that he hath heard from some *Arminian* Doctor, though he hath had the ill hap, so poorely to make out his conceptions? wherefore being in some measure acquainted with their occasions which they colour with those texts of Scripture which are here produced, I shall briefly remove the poore shift, that so our former argument, may stand unshaken.

Second confutation

The poverty of the answer as before expressed, hath beene sufficiently already declared: the fruits of Christs mediation have beene distinguished by some, into those that are more generall, and those which are more peculiar, which in some sence may be tolerable: but that the offices of Christ should be said to be either generall or peculiar, & himself in relation to them so considered is a grosse unshapen fancy. I answer then to the thing intended, that we deny any such general mediation, or function of office in general, in Christ, as should extend it self beyond his Church or chose. It was his Church which he *redeemed with his own blood* Acts 20. 28. his Church that *he loved and gave himself for it, that he might sanctifie and cleanse it by the washing of water and the word, that he might present it to himself a glorious Church* Eph. 5. 25, 26, 27. they were his sheep he laid downe his life for *Joh.* 10. and *appeareth in heaven for us.* Heb. 9. 26. not one word of mediating for any other in the scripture. Look upon his Incarnation, it was because the children were partakers of flesh and blood *Heb.* 2. 14. not because all the world were so. Look upon his Oblation, for their sakes (saith he, those whom thou hast given me) do I sanctifie my selfe *Joh.* 17. 19. that is to be an Oblation, which was the work he had then in hand. Look upon his Resurrection, he died for our sins and rose for *our* justification *Rom.* 4. 26. Look upon his Ascention, I go (saith he) to my Father and your Father, and that to prepare a place for you, *Joh.* 14. Look upon his perpetuated Intercession, is it not to save to the uttermost them that come unto God by him, *Heb.*

Heb. 7. 25? not one word of this generall mediation for all. Nay if you will hear himself, he denyes in plain termes to mediate for all; for I pray not saith hee for the world but for those whom thou hast given me, *Joh.* 17. 9.

§ VI. [m] 3 discuss. of 1 Tim. 2. 5. texts urged.

But let us see what is brought to confirm this distinction; [m] 1 *Tim.* 2. 5. is quoted for the maintenance thereof. *For there is one God and one Mediatour between God and man, the man Christ Jesus,* what then I pray? what will be concluded hence? cannot Christ be a Mediatour between God and man, but he must be a Mediatour for all men? are not the elect, men? do not *the children* partake of flesh and blood? doth not his Church consist of men? what reason is there to assert out of an *indefinite* proposition an *universall* conclusion? because Christ was a Mediatour for men, (which were true had he been so onely for his Apostles) shall we conclude therefore he was so for all men? *apage nugas,* but let us see another proofe which happily may give more strength to the uncouth distinction we oppose, and that is 1 *Tim.* 4. 10. *who is the Saviour of all men especially of them that beleive,* had it been who is the *Mediatour* of all men especially of them that beleive, it had been more likely: but the consciences, or at least the foreheads of these men! is there any word here spoken of Christ as Mediatour? is it not the living God in whom we trust that is the Saviour here mentioned, as the words going before in the same verse are? and is Christ called so in respect of his Mediation? that God the Father is often called Saviour I shewed before, and that he is here intended, as is agreed upon by all sound interpreters, so also it is cleer from the matter in hand, which is the protecting providence of God, generall towards all, speciall and peculiar towards his Church, thus is he said to *save* man and beast, *Psal.* 36. 6. ἀνθρώπους καὶ κήτη σώσεις κύριε rendring the Hebrew תושיע by σώσεις, thou shalt save or preserve. It is God then that is here called the Saviour of all by deliverance and protection in danger of which the Apostle treats, and that by his providence, which is peculiar towards believers; and what this makes for an universall mediation I know not. To Sange.

Now the very context in this place will not admit of any other interpretation, for the words render a reason why, notwithstanding all the injurie & reproaches, wherewith the people of God are continually assaulted, yet they should cheerefully goe forward to run with ioy the race that is set before them, even because as God

preserveth all, for in him we live and move and have our being, *Acts* 17. *Psal.* 145, 14, 15, 16 so that he will not suffer any to be injured, and unrevenged, *Gen.* 9. 5. so is he especially the preserver of them that do believe, for they are as the apple of his eye. *Zeck.* 2. 8. *Deut.* 32. 10. so that if he should suffer them to be pressed for a season yet let them not let go their hope and confidence, nor be weary of well-doing, but still rest on and trust in him This incouragement being that which the Apostle was to lay downe, what motive would it be hereunto, to tell believers, that God would have those saved, who neither do, nor ever will, or shall believe? that I say nothing how strange it seemes, that Christ should be the Saviour of them who are never saved, to whom he never gives grace to believe, for whom he denies to Intercede, *Joh.* 17. 9. which yet is no small part of his mediation whereby he saves sinners. Neither the subject then, nor the predicate propositiō (he is the Saviour of all men) is rightly apprehended, by them who would wrest it to the maintenance of *universall redemption.* For the subject *He* it is God the Father, and not Christ the Mediatour, and for the predicate it is a *provinciall* preservation, and not a purchased salvation that is intimated that is the providence of God, protecting and governing all, but watching in an especiall manner for the good of them that are his, that they be not alwayes unjustly and cruelly traduced and reviled, with other pressures that the Apostle here rests upon: as also he shews that it was his course to doe, 2 *Cor.* 1. 9. 10. *but we had the sentence of death in our selves, that we should not trust in our selves, but in God that raiseth the dead, who delivered us from so great a death, and doth deliver us, and whom we trust, that he will yet deliver us,* for he is the Saviour of all men especially of them that do believe. If any shall conceive that these words, (because we hope in the living God who is &c,) do not render an account of the ground of *Pauls* confidence, in going through with his labours and afflictions, but rather are an expression of the head and summe of that doctrine, for which he was so turmoyled and afflicted, I will not much oppose it, for then also it includes nothing but an assertion of the true God and dependance on him, in opposition to all the Idols of the Gentiles, and other vain conceits whereby they exalted themselves into the throne of the most High. But that Christ should be said to be a Saviour of. first, those who are never saved from their sins, as he saves

saves his people, *Mat.* 1. 21. 2 Of those who never heare one word of saving or a Saviour; 3. That he should be a Saviour in a twofold sence. 1 For all, 2. For believers. 4. That to believe is the condition whereby Christ becomes a Saviour in an especiall manner unto any, and that condition not procured nor purchased by him; that this I say, is the sence of this place *credat Judæus Apella*: to me nothing is more certain, then that to whom Christ is in any sence a Saviour in the work of redemption, he saves them to the uttermost from all their sinnes of infidelity and disobedience, with the *saving* of grace here, and glory hereafter.

§ VII. Universality of grace p. 7. "4 Uncouth distinctions invented, overthrown. 1 Queries.

Further attempts also there are to give strength to this evasion, & so to invalidate our former argument, which I must also remove. *(Christ say they) in some sort intercedeth and putteth in for transgressours, even the sonnes of men, yet in, and of the world, that the Spirit may so still unite and blesse those that believe on him, and so go forth in their confessions and conversations, and in the ministration of his Gospell by his servants, that those among whom they dwell, and converse might be convinced and brought to believe the report of the Gospel* Esa. 53. 12. *as once* Luk. 23. 24. *as himself left a pattern to us,* John 17. 21. 23. *that so the men of the world might be convinced and the convincers allured to Christ and to God in him,* Matth. 5. 14. 15. 16. *yea so as that he doth in some measure enlighten every man that cometh into the world,* Joh. 1. 9. *But in a more speciall manner doth he intercede,* &c.

Here is a twofold intercession of Christ as Mediatour, 1 For all sinners, that they may believe, (for that is it which is intended by the many clowdy expressions wherein it is involved,) 2 For believers that they may bee saved, it is the first member of the distinction which we oppose, and therefore must insist a little upon it.

First our authour saith, it is an interceding *in some sort*, I ask in what sort? is it directly, or indirectly? is it by vertue of his blood-shed for them; or otherwise? is it with an intention & desire to obtain for them the good things interceded for, or with purpose that they shall go without them? is it for all and every man, or only for those who live in the outward pale of the Church? is faith the thing required for them, or something else? is that desired absolutely, or upon some condition? all which quæries must be clearly answered before this generall intercession can be made intelligible.

First, whether it bee directly, or indirectly, and by consequence onely, that this intercession after a sort is used, for that thing interceded for is represented, not as the immediate issue or ayme

aym of the prayer of Christ, but as a reflex arising from a blessing obtained by others: for the Prayer set down, is that God would so blesse believers, that those amongst whom they dwell, may believe the report of the Gospell. It is believers that are the direct object of this intercession, and others onely glanced at through them: the good also so desired for them is considered, either as an accident that may come to passe, or follow the flourishing of believers, κατὰ συμβεβηκός, or as an end intended to be accomplished by it: if the first, then their good is no more intended than their evill; if the latter why is it not effected? why is not the intention of our Saviour accomplished? is it for want of wisdome to choose suitable and proportionable meanes to the end proposed, or is it for want of power to effect what he intendeth?

Secondly, Secondly, is it by vertue of his bloodshed for them or otherwise? if it be, then Christ intercedeth for them, that they may enjoy those things which for them by his oblation he did procure: for this it is, to make his death and bloodshedding to be the foundation of his intercession; then it follows that Christ by his death procured faith for all, because he intercedeth that all may believe, grounding that intercession upon the merit of his death: but First, this is more than the assertors of universall redemption will sustain; among all the ends of the death of Christ by them assigned, the effectuall and infallible bestowing of faith on those for whom he died, is none. Secondly, If by his death he hath purchased it for all, and by intercession intreateth for it, why is it not actually bestowed on them? is not a concurrence of both these sufficient for the making out of that one Spirituall blessing? but Secondly, If it be not founded on his death, and bloodshedding, then we desire, that they would describe unto us this intercession of Christ, differing from his appearing for us in heaven sprinckled with his own blood.

Thirdly, Thirdly, doth he intercede for them that they should believe with an intention or desire that they should be so, or no? if not, it is but a mock intercession, and an intreaty for that which he would not have granted: if so, why is it not accomplished? why do not all believe? yea if he died for all, and prayed for all that they might believe, why are not all saved? for Christ is alwayes heard of his Father. *John* 12.42.

Fourthly, Fourthly, is it for all and every one in the world, that Christ, makes

makes this intercession, or onely for those who live within the pale of the Church? if onely for those latter, then this doth not prove a generall intercession for all, but onely one more large than that for believers: for if he leaves out any one in the world, the present *hypothesis* falls to the ground: if for all, how can it consist in that petition, that the *spirit would so lead, guide and blesse believers*? and so go forth in the ministration of the Gospell by his servants, that others (that is all and every one in the world) may be convinced and brought to believe? how I say can this be spoken with any reference to those millions of souls that never see a believer, that heare no report of the Gospell?

Fifthly, if his intercession be for faith, then either Christ intercedeth for it *absolutely*, that they may certainly have it, or upon *condition*; and that, either on the part of God, or man; if *absolutely*, then all do actually believe, or that is not true, the Father alwayes heares him, *Joh.* 12.42. If upon condition on the part of God, it can be nothing but this, *if he will or please*, now the adding of this condition may denote in our Saviour two things. 1 Anescience of what is his Fathers will in the thing interceded for: which first cannot stand with the unity of his person as now in glory, and Secondly, cannot be, because he hath the assurance of a promise to be heard in what ever he asketh, *Psal.* 2.8. Or secondly, an advancement of his Fathers will, by submission to that, as the prime cause of the good to be bestowed, which may well stand with absolute intercession, by vertue whereof all must believe. Secondly is it a condition on the part of those for whom he doth intercede? Now I beseech you what condition is that, where in the Scripture assigned; where is it said that Christ doth intercede for men that they may have faith, if they do such and such things? Nay what condition can rationally be assigned of this desire? *some often intimate that it is, if they suffer the spirit to have its work upon their hearts, and obey the grace of God:* Now what is it to obey the grace of God? is it not to believe? therefore it seems that Christ intercedeth for them that they may believe, upon condition that they do believe: others more cautiously assert the good using of the means of grace, that they do enjoy, to be the condition upon which the benefit of this intercession doth depend; but again, first what is the good using of the means of grace, but submitting to them, that is believing, and so we are as before, 2. Aall have not the means of grace to use well or ill:

ill. 3ly. Christ prayes that they may use the meanes of grace well, or he doth not: if not, then how can he pray, that they may believe, seeing to use well the meanes of grace, by yeilding obedience unto them, is indeed to believe? if he doe, then he doth it absolutely or upon condition, and so the argument is renewed againe as in the entrance. Many more reasons might be eatily produced to shew the madnesse of this assertion, but those may suffice. Onely we must looke upon the proofe and confirmations of it.

[o] 2 Answers to places alledged.

First, then the words of the people [o] *Isay* 53.12. he made Intercession for the transgressors, are insisted on. *Answer.* The transgressors here for whom our Saviour is said to make Intercession, are either all the transgressors for whom he suffered, as is most likely, from the discription we have of them *v.* 6. Or the transgressors onely by whom he suffered, that acted in his sufferings as some suppose? if the first, then this place proves that Christ intercedes for all those for whom he suffered, which differs not, from that which we contend for if: the latter, then we may consider it as accomplished, how he then did it, so it is here foretold that he should, which is the next place urged, *viz.* 2 Luke 23.34. *Then said Jesus Father forgive them, they know not what they doe.*

2. By 7. Reasons.

Answer. The conclusion which from these words is inferred, being, *therefore there is a generall Intercession for all that they may believe*, I might well leave the whole argument to the silent judgement of men, without any further opening and discovery of the invalidity and weakenesse, but because the ablest of that side, have usually insisted much on this place, for a generall successe Intercession, I will a little consider the inference, in its dependance on these words of the Gospel, and search whither it have any appearance of strength in us: to which end we must observe.

Secondly.

That this prayer is not for all men, but onely for that handfull of the Jewes by whom he was crucified, now from a prayer for them, to inferre a prayer for all and every man, that ever were, are, or shall be, is a wild deduction.

It doth not appeare that he prayed for all his crucificers neither, but onely for those who did it out of ignorance, as appeares by the reason annexed to his supplication, for they know not what they doe. And though Acts.3.17. It is said that the rulers also did it ignorantly, yet that all of them did so is not apparent, that some did is certaine from that place, and so it is that some of them were converted as afterwards, indefinite propositions, must not in such things be made universally. Now doth it follow, that because Christ prayed for the pardon of their sinnes, who crucified him out of ignorance, as some of them did, that therefore he intercedeth for all that they may believe? crucifiers who never once heard of his crucifying.

3ly. Christ in those words doth not so much as pray for those men that they might believe but only, that that sin of them in crucifying of him might be forgiven, not laid to their charge: hence to conclude therefore he intercedeth for all men that they may believe, even because he prayed that the sinne of crucifying himselfe might be forgiven them that did it, is a strange inference.

Fourthly, There is another evident limitation in the businesse; for among his crucifyers he prayes onely for them that were present at his death, amongst whom doubtlesse, many came more out of curiosity to see and observe, as is usuall in such cases, than out of malice and dispight, so that whereas some urge that notwithstanding this prayer, yet the chiefe of the Priests, continued in their unbeliefe, it is not to the purpose, for it cannot be proved that they were present at his crucifying.

Fifthly, It cannot be affirmed with any probability, that our Saviour should pray for all & every one of them, supposing some of them to be finally impenitent: for he himself knew full well what was in man. Joh. 2,28. yea he knew from the beginning who they were that believed not. Joh. 6. 64. now it is contrary to the rule which we have. 1 Joh. 5. 16. there is a sinne unto death, &c. to pray for them whom we know to be finally impenitent, and to sinne unto death.

Sixthly, It seemes to me that this supplication was effectuall and successfull, that the Sonne was heard in this request also: faith and forgivenesse being granted to them for whom he prayed: so that this makes nothing for a generall ineffectuall Intercession, it being both speciall and effectuall. For Acts 3. of them whom Peter tells, *that they denied the holy one and desired a murderer.* v. 14, *and killed the Prince of life*, v. 15. Of these I say five thousand believed, Acts 4.4. *Many of them which heard the word, believed, and the number of them was about five thousand.* And if any other were among them, whom our Saviour prayed for, they might be converted afterwards. Neither were the *Rulers*, without the compasse of the fruits of this prayer, for

for a great company of the Priests were obedient to the faith, Act. 6.7. So that nothing can possibly be hence inferred for the purpose intended.

We may, nay we must grant a two-fold praying in our Saviour, one by a vertue of his office as he was Mediatour, the other in answer of his duty, as he was subject to the law and a private person. It is true, he who was mediatour was made a subject to the law, but yet those things which he did in obedience to the Law as a private person, were not acts of mediation: nor works of him *as* mediatour, though of him who was mediatour: now as he was subject to the Law, our Saviour was bound to forgive offences, and wrongs done unto him, and to pray for his enemies, as also he had taught us todoe, whereof, in this he gave us an example, Mat. 5 44. *I say unto you love your enemies, bless them that curse you, doe good to them that hate you, and pray for them which despitefully use you and persecute you,* which doubtless he inferreth from that Law *Lev.* 19.18. *thou shalt not avenge nor beare any grudge against the children of thy people, but shalt love thy neighbour as thy self,* quite contrary to the wicked gloss put upon it by the Pharisees: and in this sence, our Saviour here, as a private person, to whom revenge was forbidden, pardon injoyned, prayer commanded, prayes for his very enemies and crucifiers: which doth not at all concern his interceding for us as Mediatour, wherein he was alwayes heard, and so is nothing to the purpose in hand.

p 3d place removed by

p Again *Joh.* 17. 21, 23. is urged to confirm this generall Intercession, which we have exploded, our Saviour praying that by the unity, concord, and flourishing of his servants, the world might believe and know, that God had sent him, from which words though some make a seeming flourish, yet the thing pretended is no way confirmed. For

q 1 Opposition.

First, if Christ s really intended and desired that the whole world, or all men in the world should believe, he would also no doubt have prayed for more effectuall means of Grace to be granted unto them, than onely a beholding of the blessed condition of his, (which yet is granted to a small part of the world) at least the preaching of the word to them all, that by it, as the onely ordinary way, they might come to the knowledge of him. But this we do not finde that ever he prayed for, or that God hath granted it; nay he blessed his Father that so it was not, because so it

it seemed good in his sight, *Math.* 11. 25, 26.

Secondly, such a gloss or interpretation must not be put upon the place, as should run crosse to the expresse words of our Saviour *v.* 9. I *pray not for the world*, for if he here prayed, that the world should have true, holy, saving faith, he prayed for as great a blessing and priviledge for the world, as any he procured, or Interceded for, for his own. Wherefore

r 2 Exposition one sence being

Thirdly, say some, r the world is here taken for the world of the elect, the world to be saved, Gods people throughout the world. Certain it is that the world, is not here taken properly, *pro mundo continente*, for the world containing, but figuratively, *pro mundo contiento*, for the world contained, or men in the world, neither can it be made appear that it must be taken universally for all the men in the world, as seldome it is in the scripture, which afterwards we shall make appear: but may bee understood indefinitely, for men in the world few, or more, as the elect are in their severall generations. But this exposition though it hath great authours, t I cannot absolutely adhere unto, because through this whole chapter, the world is taken, either for the world of reprobates, opposed to them that are given to Christ by his Father, or for the world of unbelievers, (the same men under another notion) opposed to them who are committed to his father by Christ. Wherefore, I answer,

t 1 relected and another

Fourthly, t that by believing *v.* 21. and knowing *v.* 23. is not meant believing in a strict sense, for a saving comprehention and receiving of Jesus Christ and so becoming the sons of God; which neither ever was, nor ever will be fulfilled in every man in the world, nor was ever prayed for, but a conviction and acknowledgement, that the Lord Christ is not, what before they had taken him to be, a seducer and a false prophet, but indeed what he said, one that came out from God, able to protect and do good for, and to his own; which kinde of conviction and acknowledgment that it is often termed believing in the scripture, is more evident than that it should need to be proved, and that this is here meant the evidence of the thing is such, as that it is consented unto by expositors of all sorts. Now this is not for any good of the world but for the vindication of his people and the exaltation of his own glory, and so proves not all the thing in question. But of this word world afterward.

t 2 Embraced so likewise, a

The

u 3 ly, and

The following place of u *Math.* 5. 15, 16 (containing some instructions given by our Saviour to his Apostles, so to improve the knowledge and light which of him they had, and were farther to receive, in the preaching of the word, and holinesse of life, that they might be a means to draw men to glorifie God) is certainly brought in to make up a shew of a number, as very many other places are, the authour not once considering, what is to be proved by them, nor to what end they are used, and therefore without further inquiry may well be laid aside as not at all belonging to the businesse in hand, nor to be dragged within many leagues of the conclusion, by all the strength and skill of Mr More.

x 4 ly with

Neither is that other place of x *Joh.* 1. 9. any thing more advisedly or seasonably urged, though wretchedly glossed, and rendred in *some measure* enlightening every one that comes into the world: the scripture sayes that Christ is the true light, that lighteth every man that commeth into the world in *some measure* sayes Mr More; now I beseech you in what measure is this? how farre, into what degree, in what measure, is illumination from Christ? by whom, or by what means separated from him, independent off him, is the rest made up? who supplies the defect of Christ. I know your ayme is, to hugge in your illumination by the light of nature, and I know not what common helpes, that you dream of, towards them, who are utterly deprived of all Gospell meanes of grace, and that not onely for the knowledge of God as Creatour, but also of him as in Christ the Redeemer. But whither the calves of your own setting up should be thus sacrificed unto, with wresting and perverting the word of God, and undervaluing of the grace of Christ, you will one day I hope be convinced, it sufficeth us, that Christ is said to enlighten every one, because he is the onely true light, and every one that is enlightned, receiveth his light from him, who is the summe, the fountaine thereof. And so the generall defence, of this generall ineffectual Intercession is vanished, but yet further, it is particularly replyed concerning the Priest-hood of Christ, that

y 5 ly a reply, which is,

As y *a Priest in respect of one end, he offered sacrifice, that is, propitiation for all men,* Heb. 9. 26. *and* 9. *Joh.* 1. 29. 1 Joh. 2. 2. *In respect of all the ends, propitiation, and sealing the New-Testament, and testification to the truth, and of the uttermost end in all, for his called and chosen ones,* Heb. 9. 14, 15. *Mat.* 26. 26. (what follows after, being repeated out of another place hath been already answered.) *Answer,*

Answer, First, y These words as here placed have no tolerable sense in them, neither is it an easy thing to gather the minde of the Author out of them, so farre are they from being a cleare answer to the argument as was pretended. Words of Scripture indeed are used, but wrested; and corrupted not onely to the countenance of error, but to beare a part in unreasonable expressions. For what I pray is the meaning of these words, *he offered sacrifice in respect of one end, then of all ends, then of the uttermost end in all?* To enquire backwards, 1. What is this *uttermost end in all*? is that *in all*, in, or among all the end proposed and accomplished? or in all those for whom he offered sacrifice? or is it the uttermost end and proposall of God and Christ in his oblation? if this latter, that is the glory of God, now there is no such thing once intimated in the places of Scripture quoted. *Heb.* 9. 14. 15. *Matb.* 26. 26. 2. Do those places hold out the uttermost end of the death of Christ (subordinate to Gods glory?) why in one of them it is the obtaining of redemption, and in the other, the shedding of his bloud for the remission of sins is expressed? Now all this you affirme to be the first end of the death of Christ, in the first words used in this place, calling it propitiation, that is, an atonement for the remission of sinnes, which remission of sinnes and redemption, are for the substance one and the same, both of them the immediate fruits, and first end of the death of Christ, as is apparent, *Eph.* 1. 7. *Col.* 1. 14. So here you have confounded the first, and last end of the death of Christ, spoyling indeed and casting down (as you may lawfully doe, for it is your owne) the whole frame and building, whose foundation is this, that there be severall and diverse ends of the death of Christ, towards severall persons, so that some of them belong unto all, and all of them only to some, which is the πρῶτον ψεῦδος of the whole Book. Thirdly, Christs offering himself to put away sinne, out of *Heb.* 9. 26. the place for the first end of the death of Christ, & his shedding of his bloud for the remission of sinnes, from *Math.* 26. 26. to be the last, pray when you write next, give us the difference between these two. Fourthly, you say, *he offered sacrifice, in respect of one end, that is propitiation for all men*: now truely, if ye know the meaning of sacrifice and propitiation, this will scarce appeare sense unto you upon a second view.

y 1 Discussed and examined.

z 2. Confuted and removed.

But z to leave your words and take your meaning, it seems to be

this in respect of one end, that Christ proposed to himself, in his sacrifice, he is a Priest for all, he aymed to attaine and accomplish it for them, but in respect of other ends, he is so onely for his chosen and called. Now truely this is an easy kind of answering, which if it will passe for good and warrantable, you may easily disappoint all your adversaries, even first by laying down their arguments, then saying your one opinion is otherwise, for the very thing that is here imposed on us for an answer is the τὸ κειμένον the chief matter in debate, we absolutely deny, that the several ends of the death of Christ, or the good things procured by his death are thus distributed as is here pretended. To prove our assertion, and to give a reason of our deniall of this dividing of these things in respect of their objects, we produce the argument above proposed, concerning the Priest-hood of Christ; to which the answer given is a bare repetition of the thing in question. But you will say divers places of Scripture are quoted for the confirmation of this answer. But these, as I told you before, are brought forth for pomp & shew, nothing at all being to be found in them to the busines in hand; such are *Heb.* 9.26. *Joh.* 1.29 For what consequence is there from an affirmation indefinite, that Christ bare or took away sinne, to this, that he is a Priest for all and every one in respect of propitiation? Besides in that of *John* 1. 29. there is a manifest allusion to the *paschall Lambe*, by which there was a typicall ceremoniall purification, and cleansing of sinne, which was proper only to the people of *Israel*, the type of the elect of God, and not of all in the world, of all sorts, reprobates and unbelievers also. Those other two places of *Heb.* 2. 9. 1 *John* 2. 2 shall be considered apart, because they seeme to have some strength for the maine of the cause; though apparently there is no word in them that can be wrested to give the least colour to such an uncouth distinction, as that which we oppose And thus our argument from the *equall objective extent of the oblation* and intercession of Jesus Christ, is confirmed and vindicated: and withall, the *meanes* used by the blessed Trinity for the accomplishment of the *proposed end, unfolded: which end what it was is next to be considered.*

THE

The Second Book.

CHAP. I.

Some precious considerations to a more particular inquirie after the proper end and effect of the death of Christ.

§ I. The end of the death of Christ asserted and distinguished into

THE maine thing upon which the whole controversie about the death of Christ turneth, and upon which the greatest weight of the businesse dependeth, comes next to our consideration, being that which wee have prepared the way unto, by all that hath beene already said. It is about the proper end of the death of Christ, which who so can rightly constitute and make manifest, may well be admitted for a dayes-man, and umpire in the whole contestation; for, if it be the end of Christs death, which most of our Adversaries assigne, wee will not deny, but that Christ dyed for all and every one; and if that be the end of it, which we maintaine so to be, they will not extend it beyond the elect, beyond beleevers. This then must be fully cleared, and solidly confirmed by them who hope for any successe in their undertakings. The end of the death of Christ we asserted in the beginning of our Discourse to be our approximation or drawing nigh unto God, that being a generall expression for the whole reduction and recovery of sinners from the state of alienation, misery and wrath, into grace, peace, and eternall communion with him. Now there being a two-fold end in things, one of the worker, the other of the worke wrought, we have manifested, how, that unlesse it bee, either for want of wisedome and certitude of minde in the Agent, in chusing and using unsuitable *meanes* for the attaining of the end proposed, or for want of skill and power to make use of, and rightly to improve, well-proportioned meanes to the best advantage, those things are alwayes co-incident; the work effecteth, what the workman intendeth. In the businesse in hand, the Agent is the *blessed Three in One*, as was before declared; and the *meanes* whereby they collimed and aymed at the *end* proposed, was the

Oblation and Interceſſion of Jeſus Chriſt, which are united, intending the ſame object, as was alſo cleared. Now unleſſe wee will blaſphemouſly aſcribe want of wiſedome, power, perfection, and ſufficiency in working unto the Agent, or affirme that the death and intercession of Chriſt, was not ſutable and proportioned for the attaining the end, propoſed by it to be effected, we muſt grant that the end of theſe is one and the ſame, whatſoever the *Bleſſed* Trinity intended by them, that was effected; and whatſoever we finde in the iſſue aſcribed unto them, that by them the *Bleſſed Trinity* intended. So that we ſhall have no cauſe, to conſider theſe apart, unleſſe it be ſometimes to argue from the one to the other; as where we finde any thing aſcribed to the death of Chriſt, as the fruit thereof, we may conclude, that, that God intended to effect by it, and ſo alſo on the contrary.

§ II. [b] Supream and ultimate.

Now the end of the death of Chriſt is either [b] ſupreame and ultimate, or intermediate and ſubſervient to that laſt end. The firſt, is the glory of God, or the manifeſtation of his glorious Attributes, eſpecially of his juſtice, and mercy, tempered with juſtice unto us. The Lord doth neceſſarily ayme himſelfe in the firſt place, as the chiefeſt good; yea indeed that alone which is good, that is abſolutely and ſimply ſo, and not by virtue of communication from another: And therefore in all his workes, eſpecially in this which we have in hand the chiefeſt of all, hee firſt intends the manifeſtation of his owne glory, which alſo he fully accompliſheth in the cloſe, to every point and degree by him intended, he maketh all things for himſelfe, *Prov.* 16. 4. and every thing in the end muſt redound to the glory of God, 2 *Cor.* 4. 15. wherein Chriſt himſelfe *is ſaid to be Gods*, 1 *Cor.* 3. 23. ſerving to his glory in that whole Adminiſtration that was committed to him. So *Epheſ.* 1. 6. the whole end of all this diſpenſation, both of chooſing us from eternity, redeeming us by Chriſt, bleſſing us with all ſpirituall bleſſings in him, is affirmed to be *the praiſe, the glory of his grace*, and *verſ.* 13. that *we ſhould be to the praiſe of his glory*. This is the end of all the benefits we receive by the death of Chriſt: for, *Wee are filled with the fruits of Righteouſneſſe, which are by Ieſus Chriſt unto the glory and praiſe of God, Phil.* 1. 11. which alſo is fully aſſerted *Chap.* 2. 11. *That every tongue ſhould confeſſe that Ieſus Chriſt is Lord, to the glory of God the Father*. This the Apoſtle fully clears in the ninth to the *Romans*; where hee ſo aſſerts the ſupreame Domi-

Dominion and independency of God in all his actions, his abſolute freedome from taking riſe, cauſe or occaſion, to his purpoſes, from any thing among us ſonnes of men, doing all things for his owne ſake, and aiming onely at his owne glory. And this is that which in the cloſe of all, ſhall be accompliſhed, when every creature ſhall ſay, *Bleſſing, Honour, Glory and Power, be unto him that ſitteth upon the Throne, and unto the Lambe for ever and ever*, Rev. 5. 13. but this is ἀναμφισβήτατον.

§ III. [c] 2 Intermediate and ſubſervient, which is aſſerted.

2. There is an [c] *end* of the death of Chriſt which is *intermediate* and ſubſervient to that other, which is the laſt and moſt ſupreame, even the effects which it hath in reſpect of us, and that is it of which we now treat; which as we before affirmed, is, the *bringing of us unto God*. Now this though in reference to the Oblation and Interceſsion of Chriſt, it be one intire *end*, yet in it ſelfe, and in reſpect of the relation which the ſeverall acts therein have one to another, it may bee conſidered diſtinctly, in two parts, wherof one is the *end*, & the other the *meanes* for the attaining of that end, both, the compleate end of the mediation of Chriſt in reſpect of us. The ground and cauſe of this is, the appoyntment of the Lord, that there ſhould be ſuch a connexion and coherence, betweene the things purchaſed for us by Jeſus Chriſt, that the one ſhould be a meanes and way of attaining the other, the one the conditi n, and the other the thing promiſed upon that condition, but both equally and alike procured for us by Jeſus Chriſt; for if either be omitted in his purchaſe, the other would be vaine and fruitleſſe, as wee ſhall afterwards declare. Now both theſe conſiſt in a communication of God and his goodneſſe unto us, (and our participation of him by vertue thereof) and that either to *grace* or *glory*, holineſſe or bleſſedneſſe, *faith* or *ſalvation*. In this laſt way, they are uſually called, *faith* being the meanes of which we ſpeake, and *ſalvation* the end; *faith* the condition, ſalvation the promiſed inheritance: under the name of *Faith* we comprize all ſaving grace, that accompanies it: and under the name of *ſalvation*, the whole glory to be revealed, the liberty of the glory of the Children of God. *Rom.* 8. all that bleſſedneſſe which conſiſteth, in an eternall fruition of the bleſſed God. With *faith* goe all the effectuall meanes thereof, both externall and internall, the Word and Almighty ſanctifying Spirit: all advancement of ſtate and condition attending it, as Juſtification, Reconciliation, and

Adoption into the family of God: all fruits flowing from it in ſanctification, and univerſall holineſſe, with all other priviledges and enjoyments of believers, here, which follow the redemption and reconciliation purchaſed for them by the oblation of Chriſt.

[d] 1. Poſitively. [d] A reall effectuall and infallible beſtowing, and applying of all theſe things, as well thoſe that are the meanes, as thoſe that are the end, the condition, as the thing conditioned about, faith and grace, as ſalvation & glory, unto al, & every one, for whom he died do we maintaine to be the end propoſed & effected, by the blood-ſhedding of Jeſus Chriſt, with thoſe other acts of his Mediator-ſhipp, which we before declared to be therewith inſeperably conjoyned, ſo that every one for whom he died, and offered up himſelfe, hath, by vertue of his death, or oblation, a right purchaſed for him, unto all theſe things, which in due time he ſhall certainely and infallibly enjoy, or, which is all one, the end of Chriſts obtaining grace & glory with his Father was, that they might be certainely beſtowed upon all thoſe for whom he died, ſome of them, upon condition that they do believe, but faith it ſelfe abſolutely upon no condition at all: all which we ſhall further illuſtrate and confirme after we have removed ſome falſe ends aſſigned.

CHAP. II.

Containing a removall of ſome miſtakes and falſe aſſignations of the end of the death of Chriſt.

§ 1.

[e] 2. Negatively removall of falſe ends aſsigned, THat [e] the death, oblation, and bloud ſhedding of Jeſus Chriſt is to be conſidered as the *meanes* for the compaſſing of an appointed *end*, was before abundantly declared; and that ſuch a *meanes*, as is not in it ſelf any way deſireable, but for the attaining of that end: Now, becauſe that which is the *end* of any thing, muſt alſo be good, for unleſſe it be ſo, it cannot be an end, (for *bonum & finis convertuntur*) it muſt be either his fathers good, or his

[f] The firſt, rejected with, own good, or our good, which was the end propoſed. That [f] it was not meerly his own, is exceedingly apparent; for in his divine nature, he was eternally and eſſentially partaker of all that glory which is proper to the Deity, which though in reſpect of us it be capable of more or leſs manifeſtation, yet in it ſelfe it is alwayes alike eternally and abſolutely perfect. And in this regard, at the cloſe of all, he deſires and requeſts no other glory, but that which

which he had with his Father before the world was *John* 17. 4. And in reſpect of his humane nature, as he was eternally predeſtinated, without any foreſight of doing or ſuffering to be perſonally united; from the inſtant of his conception with the ſecond Perſon of the Trinity; So neither while he was in the way, did he merit any thing for himſelf by his death and oblation: he needed not to ſuffer for himſelfe, being perfectly and legally righteous, and the glory that he aimed at, by enduring the curſe, and deſpiſing the ſhame, was not ſo much his owne, in reſpect of poſſeſſion, by the exaltation of his own nature, as the bringing of many children to glory, even as it was in the promiſe ſet before him; as we before at large declared: [g] His own exaltation indeed, and power over all fleſh, and his appointment to be judge of the quick and the dead, was a *conſequent* of his deep humiliation and ſuffering, but that it was the effect and product of it, procured *meritoriouſly* by it; that it was the *end* aimed at by him in his making ſatisfaction for ſinne. that we deny, [h] Chriſt hath a power and dominion over all, but the foundation of this dominion is not in his death for all: for he hath dominion over all things being appointed *Heire of them, and upholding them all by the word of his power.* Heb. 1. 3. 4. *he is ſet over the workes of Gods hands, and all things are put in ſubjection under him.* Heb. 2. 7. 8. And what are thoſe *all things*, or what are amongſt them, you may ſee in the place of the Pſalmiſt from whence the Apoſtle citeth thoſe words. *Pſal.* 8. 6. 7. 8. And did he dye for all theſe things? Nay hath he not power over the *Angels*, are not principalities and powers made ſubject to him? ſhall he not at the laſt day, judge the Angels, for with him the Saints ſhall doe it, by giving atteſtation to his righteous judgements. 1 *Cor.* 6. And yet, is it not expreſly ſaid that the Angels have no ſhare in the whole diſpenſation of God manifeſted in the fleſh, ſo as to dye for them to redeem them from their ſinnes? of which *ſome* had no need, and the *other*, are eternally excluded. Heb. 2. 16. *He tooke not to him the nature of Angels, but he tooke upon him the ſeed of Abraham*: God ſetting him *King upon his Holy hill of Sion, in deſpight of his enemies to bruiſe them and to rule them with a rod of iron.* Pſal. 2. 9. Is not the immediate effect of his death for them; but rather all things are given into his hand, out of the immediate love of the Father to his ſonne *John* 3. 35. *Math.* 11. 27. That is the foundation of all this ſoveraignety and dominion over all

[g] 1. Explanation

[h] 2 Confutation.

creatures, with his power of judging that is put into his hand.

[i] 3. Conceſſion of the objection. i Beſide, be it granted (which cannot be proved) that Chriſt by his death did procure this power of judging; would any thing hence follow that might be beneficiall to the proving of the general ranſome for all? No doubtleſſe, this dominion and power of judging is a power of condemning as well as ſaving, it is all judgment that is committed to him. John 5. 22. *He hath authority given unto him to execute judgement, becauſe he is the ſonne of man*, that is at that hour *when all that are in their graves, ſhal heare his voice, & come forth, they that have done good unto the rejurrection of life, and they that have done evill to the rejurrection of condemnation.* verſes. 28. 29. 2 *Cor.* 5. 10. Now can it be reaſonably aſſerted, that Chriſt died for men to redeem them? that he might have power to condemn: Nay, doe not theſe two overthrow one another? If he redeemed thē by his death, then he did not aime at the obtaining of any power to condemne thē; if he did the latter, then that former was not in his intention.

§ II. [k] 2. The ſecond rejected by arguments taken from

Nor ſecondly, [k] was it his Fathers good; I ſpeak now of the proximate and immediate end and product of the death of Chriſt, not of the ultimate and remote, knowing that the ſupream end of Chriſts oblation, & al the benefits purchaſed & procured by it was the praiſe of his glorious grace; but for this other it doth not directly tend to the obteining of any thing unto God, but of all good things from God to us. *Arminius* with his followers, with the other univerſaliſts of our dayes, affirm this to be the end propoſed, that God might, his juſtice being ſatisfied, ſave ſinners, the hinderance being removed by the ſatisfaction of Chriſt, he had by his death a right and liberty obtained, of pardoning unne upon what condition he pleaſed: ſo that after the ſatisfaction of Chriſt yielded and conſidered, *integrum Deo fuit*, (as his words are) as it was holy in Gods free diſpoſall, whether he would ſave any or no, and upon what condition he would, whether of faith, or of works, God (ſay they) had a good mind and will to do good to humane kind, but could not by reaſon of ſinne, his juſtice lying in the way: whereupon he ſent Chriſt to remove that obſtacle, that ſo he might upon the preſcribing of what condition he pleaſed and its being by them fulfilled have mery on them: Now becauſe in this they place their chief, if not the ſole end of the oblation of Chriſt, I muſt a little ſhew the falſeneſſe and folly of it, which may be done plainly by theſe following reaſons.

First,

[l] 1. The falſe bottome of the objection oppoſed.

First the [e] foundation of this whole aſſertion ſeems to me to be falſe and erroneous, *viz.* that God could not have mercy on mankind, unleſſe ſatisfaction were made by his ſonne: it is true indeed, ſuppoſing the decree, purpoſe and conſtitution of God, that ſo it ſhould be, that ſo he would manifeſt his glory by the way of vindicative juſtice, it was impoſſible that it ſhould otherwiſe be, for with the Lord, there is neither change nor ſhadow of turning. *Iames* 1. 18. 1 *Sam.* 15. 29. But to aſſert politively, that abſolutely and antecedently, to his conſtitution he could not have done it, is to me an unwritten tradition, the Scripture affirming no ſuch thing, neither can it be gathered from thence in any good conſequence; if any one ſhall deny this, we will try what the Lord will enable us to ſay unto it, and in the mean time reſt contented in that of *Auguſtine*, though other wayes of ſaving us were not wanting to his infinite wiſdome, yet certainly the way which he did proceed in, was the moſt convenient, becauſe we find he proceeded therein.

[m] 2 The falſe tendance of it.

Secondly [m] this would make the cauſe this would make the cauſe of ſending his ſonne to dy, to be a common love, or rather wiſhing that he might do good, or ſhew mercy to all, and not an entire act of his will or purpoſe of knowing, redeeming, and ſaving his elect, which we ſhall afterwards diſprove.

[n] 3 Its deſtructive-neſſe to the redemption that is in Chriſt, and

Thirdly, [n] if the end of the death of Chriſt were to acquire a right to his Father, that notwithſtanding his juſtice he might ſave ſinners, then did he rather dy to redeem a liberty unto God, then a liberty from evill unto us; that his Father might be enlarged from that eſtate, wherein it was impoſſible for him to do that which he deſired, and which his nature enclined him to, and not that we might be freed from that condition, wherein, without this freedome purchaſed, it could not be but we muſt periſh; if this be ſo, I ſee no reaſon why Chriſt ſhould be ſaid to come and redeeme his people from their ſinnes, but rather plainly to purchaſe this right and liberty for his Father: now where is there any ſuch aſſertion, wherein is any thing of this nature, in the Scripture? doth the Lord ſay that he ſent his ſonne out of love to himſelf or unto us? is God or men made the immediate Subject of good attained unto by this oblation? *Rep.* but it is ſaid that although immediately and in the firſt place this right did ariſe unto God by the death of Chriſt, yet that that alſo was to tend to our good, Chriſt ob-

obtaining that right, that the Lord might now bestow mercy on us if we fulfilled the condition that he would propose. But I answer that this utterly overthrows all the merit of the death of Christ towards us, and leaves not so much as the nature of merit unto it: for that which is truly meritorious indeed, deserves that the thing merited or procured and obtained by it, shall be done, or ought to be bestowed, and not onely that it may be done; there is such an habitude and relation between merit and the thing obtained by it, whether it be absolute or arising on contract, that there ariseth a reall right to the thing procured by it in them, by whom or for whom it is procured, when the labourer hath wrought all day, do we say now his wages may be payed or rather now they ought to be paid? hath he not a right unto it? was ever such a merit heard of before, whole nature should consist in this, that the thing procured by it might be bestowed, and not that it ought to be: and shall Christ be said now to purchase by his meritorious oblation, this onely at his Fathers hand, that he might bestow upon, and apply the fullnesse of his death to some or all, and not that he should so do? *to him that worketh* (saith the Apostle) *the reward is not due of grace, but of debt*, Rom. 4.4. Are not the fruits of the death of Christ, by his death as truly procured for us, as if they had been obtained by our own working? and if so, though in respect of the persons on whom they are bestowed, they are of free grace, yet in respect of the purchase, the bestowing of them is of debt.

° Irs-overthrowing the onely effects and fruits thereof by all which

Fourthly, ° that cannot be assigned as the compleat end of the Death of Christ, which being accomplished, it had, not onely been possible, that not one soule might be saved, but also impossible that by vertue of it any sinfull soul should be saved for sure the Scripture is exceedingly full in declaring that through Christ wee have remission of sins, grace & glory (as afterwards) but now notwithstanding this, that Christ is said to have procured and purchased by his death such a right and liberty to his Father, that he might bestow eternall life upon all, upon what conditions he would, it might very well stand, that not one of those should enjoy eternall life; for suppose the Father would not bestow it, as hee is by no engagement according to this perswasion bound to do, he had a right to do it, it is true; but that which is any ones right he may use, or not use at his pleasure: againe, suppose he had prescribed a condition

condition of workes, which it had been impossible for them to fulfill, the death of Christ might have had its full end, and yet not one beene saved: Was this his comming to save sinners, to save that which was lost? or could he upon such an accomplishment as this pray as he did, *Father I will, that those whom thou hast given me, may be where I am to behold my glory*? John 17.24. Divers other reasons might be used to evert this fancy, that would make the purchase of Christ in respect of us, not to be the remission of sins, but a possibility of it, not salvation but a salvability, not reconciliation and peace with God, but the opening of a doore towards it: but I shall use them in assigning the right end of the death of Christ.

§ III.

Aske P now of these, what it is that the Father can doe, and will doe upon the death of Christ, by which meanes his justice, that before hindred the execution of his good will towards them is satisfied? and they tell you, it is the entring into a new Covenant of grace with them, upon the performance of whose condition, they shall have all the benefits of the death of Christ applyed to them: But to us it seemeth that Christ himselfe, with his death and passion, is the chiefe promise of the new *Covenant* it selfe, as *Gen.* 3.15. and so the Covenant cannot be said to be procured by his Death: Besides the nature of the Covenant overthrowes this Propose all, that they that are Covenanted withall shall have such and such good things, if they fulfill the condition, as though that all depended on this obedience, when that obedience it selfe, and the whole condition of it, is a promise of the Covenant. *Jer.* 31.32. Which is confirmed and sealed by the bloud of Christ. We deny not, but the death of Christ hath a proper end in respect of God, to wit, the manifestation of his glory, whence he calls him his servant in whom he will be glorified. *Isay.* 49. and the bringing of many Sonnes to glory wherewith he was betrusted, was to the manifestation and praise of his glorious grace, that so his love to his elect might gloriously appeare, his salvation being born out by Christ to the utmost parts of the earth and this full declaration of his glory by the way of mercy tempered with justice, *for he set forth Christ to be a propitiation through faith in his bloud that he might be just, and the justifier of them that believe in Jesus.* Rom. 3.25. Is all that which accrewed to the Lord by the death of his Sonne, and not any right and liberty of doing

P 1. The opinion of our adversaryes is discovered

ing that which before he would have done, but could not for his justice. In respect of us the end of the oblation and bloud shedding of Jesus Christ was, not that God might, if he would, but that he should by vertue of that compact and covenant, which was the foundation of the Merit of Christ, bestow upon us all the good things, which Christ aymed at, and intended to purchase and procure by his offering of himselfe for us unto God, which is in the next place to be declared.

CHAP III.

More particularly of the immediate end of the death of Christ, with the severall wayes whereby it is designed.

§ I. WHat the Scripture affirms in this particular, we laid down in the entrance of the whole discourse; which, now having enlarged in explication of our sense and meaning therein, must be more particularly asserted by an application of the particular places (which are very many) to our Thesis as before declared, whereof this is the summe: [a] *Jesus Christ according to the counsell and will of his Father, did offer himselfe upon the Crosse, to the procurement of those things before recounted, and maketh continuall intercession: with this intent and purpose; that all the good things so procured by his death, might be actually and infallibly bestowed on, and applied to, all and every one for whom he died, according to the will and counsell of God.* Let us now see what the Scripture saith hereunto, the sundry places whereof we shall range under these heads.

[a] The maine assertion laid downe and proved by clearing out of the Scripture.

§ II. First, those that hold out the *intention and counsell of God*, with our Saviours own minde, whose will was one with his Fathers in this businesse.

Secondly, those that lay downe the *actuall accomplishment or effect* of his oblation, what it did really procure, effect and produce.

* § III. Thirdly, those that point out the *persons*, for whom Christ died, as designed peculiarly to be the object of this work of redemption in the end and purpose of God.

[b] 1. The counsell and intention of, 1. The Father, 2. The Son in this businesse.

* For the first, or [b] those which hold out the counsell, purpose, minde, intention, and will of God, and our Saviour in this work. Math. 18. 11. *the Sonne of man came to save that which was lost*, which words he repeateth againe upon another occasion. *Luke* 19. 10. In the first place they are in the front of the parable of *seeking the lost sheepe*,

sheep, in the other, they are in the close of the recovery of lost *Zaccheus*, and in both places set forth the end of Christs coming, which was to *do the will of his Father*, by the recovery of lost sinners; and that as *Zaccheus* was recovered by conversion, by bringing into the free Covenant, *making him a sonne of Abraham*; or as the lost sheep, which *he layes upon his shoulder, and bringeth home*; so that unlesse he findeth that which he seeketh for, unlesse he recover that which he cometh to save, he faileth of his purpose.

2ly. *Math.* 1. 21. where the Angell declareth the end of Christs coming in the flesh, and consequently of all his sufferings therein, is to the same purpose, he was *to save his people from their sinnes*. Whatsoever is required for a compleat and perfect saving of his peculiar *people* from their sinnes, was intended by his coming; to say that he did but in part, or in some regard effect the worke of salvation, is of ill report to Christian eares.

Thirdly, The like expression is that also of *Paul*, 1 *Tim.* 1 15, evidently declaring the end of our Saviours coming according to the will and Counsell of his Father. *viz.* To *save sinners*; not to open a doore for them to come in, if they will or can; not to make a way passable, that they may be saved: not to purchase reconciliation and pardon of his Father, which perhaps they shall never enjoy; but actually to save them from all the guilt and power of sinne, and from the wrath of God for sinne, which if he doth not accomplish, he fails of the end of his coming; and if that ought not to be affirmed, surely he came for no more then towards whom that effect is procured. The compact of his Father with him, and his promise made unto him, *of seeing his seed, and carrying along the pleasure of the Lord prosperously*, Isay. 53. 10. 11. 12. I before declared; from which it is apparent, that the decree and purpose of giving actually unto Christ a believing generation, whom he calleth *the children that God gave him*, Heb. 2. 13. is inseparably annexed to the decree of Christ's *making his soul and offering for sinne*, and is the end and aime thereof.

Fourthly, As the Apostle further declareth, Heb. 2. 14. 15. *For as much as the children are partakers of flesh and bloud, he also himself likewise tooke part of the same, that through death he might destroy him that had the power of death, that is, the Divel, and deliver them who through fear of death, &c.* Then which words nothing can more clearly set forth the entire end of that whole dispensation of the incarnation

tion and offering of Jesus Christ, even a deliverance of the *children whom God gave him* from the power of death, Hell, and the Divel, so bringing them nigh unto God: Nothing at all of the purchasing of a possible deliverance for all and every one: Nay *all* are not those *children* which God gave him, all are not delivered from death, and him that had the power of it, and therefore it was not for all for whom he then took flesh and blood.

Fifthly, the same purpose and intention we have *Ephes.* 5.25, 26. *Christ loved his Church and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinckle*, or any such thing, *but that it should be holy, and without blemish.* As also *Titus* 2. 14. *He gave himself for us that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works.* I think nothing can be clearer than those two places, nor is it possible for the wit of man to invent expressions so fully, and lively to set out the thing we intend, as it is in both these places by the holy Ghost.

Sixthly, what did Christ do? *he gave himself* say both these places alike; for whom? *for his Church*, saith one; *for us*, saith the other; both words of equall extent and force, as all men know: to what end did he this? *to sanctifie and cleanse it, to present it to himself an holy and glorious Church without spot or wrinckle*, saith he to the Ephesians, *to redeem us from all iniquity, and to purifie to himself a peculiar people zealous of good works*, saith he to *Titus*. I ask now, are all men of this Church? Are all in that rank of men, among whom *Paul* placeth himself and *Titus*? are all purged, purified, sanctified, made glorious, brought nigh unto Christ? or doth Christ fail in his aim towards the greatest part of men? I dare not close with any of these.

Seventhly, Will you have our Saviour Christ himself expressing this more evidently, restraining the object, declaring his whole designe, and purpose, and affirming the end of his death? *John* 17.19. *For their sakes I sanctifie my self, that they also may be sanctified through the truth:* for their sakes? whose I pray? The men whom thou hast given me out of the world. *ver.* 6. Not the whole world, whom he prayed not for, *ver.* 9. I sanctifie my self; whereunto? to the work I am now going about, even to be an oblation; and to what end? ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ. that they also may be truly

truly sanctified, that ἵνα there (that they) signifies the intent and purpose of Christ, it designes out the end he aimed at, which our hope is, and that is the hope of the Gospel, that he hath accomplished, *for the deliverer that comes out of Sion, turns away ungodlinesse from Jacob*, Rom. 11. 26. and that herein there was a concurrence of the will of his Father, yea that this his purpose was to fulfill the will of his Father, which he came to do.

Eightly, And that this also was his counsell, is apparent, *Gal.* 1.4. *For our Lord Iesus gave himself for our Sin, that he might deliver us from this present evill world according to the will of God, and our Father*, which will and purpose of his, the Apostle further declares Chap. 4.4.5.6 *God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sonnes*: and because sons, our deliverance from the Law, and thereby our freedome from the guilt of sinne; our adoption to sonnes, receiving the Spirit, and drawing nigh unto God, are all of them in the purpose of the Father, giving his onely Sonne for us.

Ninthly, I shall adde but one place more, of the very many more that might be cited to this purpose, and that in 2 *Cor.* 5.21. *He hath made him to be sinne for us that knew no sinne, that we might be made the righteousnesse of God in him*: the purpose of God in making his Sonne to be sinne is, that those for whom he was made sinne might become righteousnesse: that was the end of Gods sending Christ to be so, and Christs willingnesse to become so; now if the Lord did not purpose what is not fulfilled, yea what he knew should never be fulfilled, and what he would not work at all, that it might be fulfilled, (either of which are most atheisticall expressions) then he made Christ sinne for no more, than doe in the effect become actually righteousnesse in him, so that the counsell and will of God, with the purpose and intention of Christ by his oblation and bloodshedding, was to fulfill that will and counsell, is from these places made apparent: from all which we draw this argument: That which the Father and the Sonne intended to accomplish, in, and towards all those for whom Christ died by his death, that is most certainly effected; (if any shall deny this proposition, I will at any time by the Lords assistance take up the assertion of it) But the Father and his Son intended by the death of Christ, to redeem purge, sanctifie, purifie, deliver from death, Sathan

Sathan, the curse of the Law, to quit off all sinne, to make righteousnesse in Christ, to bring nigh unto God, all those for whom he died, as was above proved: Therefore Christ died for all, and only those in and towards whom, all these things recounted are effected: which whether they are all and every one, I leave to all and every one to judge that hath any knowledge in these things.

§ IV. c 2 The effect and actuall accomplishment of that intention with 1 *

Secondly, The second rank containes those places, which lay down the actuall accomplishment, and effect of this oblation, or what it doth really produce and effect in and towards them, for whom it is an oblation. Such are* *Heb.9.12.14. *By his own blood he entred in once into the holy place, having obtained eternall redemption for us-- the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God.* Two things are here observed to the blood of Christ, one referring to God, *it obtaines eternall redemption*, the other respecting us, *it purgeth our consciences from dead works*: so that justification with God by procuring for us an eternall redemption from the guilt of our sinnes, and his wrath due unto them, with sanctification in our selves, (or as it is called *Heb.* 1. 3 a purging our sinnes,) is the immediate product of that blood, by which he entred into the holy place, of that oblation which through the eternall Spirit he presented to God. Yea this meritorious purging of our sinnes is peculiarly ascribed to his offering, as performed before his ascension, *Heb.* 1.13. *for when he had by himself purged our sinnes, he sat down on the right hand of the Maiesty on high*; and again most expressely, *Heb.9.26. He hath appeared to put away sinne by the sacrifice of himself*, which expiation or putting away of sin by the way of sacrifice, must needs be the actuall sanctification of them for whom he was a sacrifice, *even as the blood of bulls and goats and the ashes of an heifer sprinckling the unclean sanctifieth to the purfying of the flesh*, ver.13. Certain it is that whosoever was either polluted or guilty, for whom there was an expiation or a sacrifice allowed in those carnal ordinances, *which had a shadow of good things to come*, that he had truly, first, a legall cleansing and sanctifying to the purifying of the flesh; and secondly, freedome from the punishment which was due to the breach of the law, as it was the rule of conversation to Gods people, so much his sacrifice carnally accomplished for him that was admitted thereunto. Now these things being but *shadows of good things to come*, certainly the sacrifice of Christ did effect

fect spiritually for all them for whom it was a sacrifice, what ever the other could typifie out, that is spirituall cleansing by sanctification, and freedome from the guilt of sin, which the places produced doe evidently prove. Now whether this be accomplished in all, and for them all, let all that are able judge. Again, Christ by his death and in it is said to *bear our sins*: so 1. *Pet.* 2. 24 *His own self bare our sins*; where you have, both what he did, *bare our sins* ἀνήνεγκε he carried them up with him upon the crosse, and what he intended, *that we being dead unto sin, should live to righteousnesse*, and what was the effect, *by his stripes we are healed*: which latter as it is taken from the same place of the Prophet, where our Saviour is affirmed to *bear our iniquities* & to have them *laid upon him*, Isay 53.6.11. so it is expository of the former, and will tell us what Christ did by *bearing our sins*, which phrase is more then once used in the Scripture to this purpose. 1. Christ then so bare our iniquities by his death, that by vi tue of the stripes and afflictions which he underwent in his offering himself for us; this is certainly procured and effected, that we should go free, and not suffer any of those things which hee underwent for us. To which also you may referre all those places which evidently hold out a commutation in this point of suffering betweene Christ and us, *Gal.* 3. 13. *Hee delivered us from the curse, being made a curse for us*, with divers others which we shall have occasion afterwards to mention. Peace also and reconciliation with God, that is, actuall peace by the removall of all enmity on both sides, with all the causes of it, is fully ascribed to this oblation, *Col.* 1. 21, 22. *And you that were sometimes alienated and enemies in your minde by wicked works, yet now hath he reconciled in the body of his flesh through death, to preserve you holy and unblameable and unreprovable in his sight* as also *Ephes.* 2. 13, 14, 15, 16. *Ye who were sometimes afar off, are made nigh by the blood of Christ, for he is our peace, having abolished in his flesh the enmity, even the Law of commandments, that he might reconcile both unto God in one body by the crosse, having slain the enmity thereby.* To which adde all those places wherein plenary deliverances from anger, wrath, death, and him that had the power of it, is likewise asserted as the fruit thereof, as *Rom.* 5. 8, 9, 10. And ye have a further discovery made of the immediate effect of the death of Christ, peace and reconciliation, deliverance from wrath, enmity, and what ever lay against us to keep us from enjoying the love & favour of God;

a redemption from all these he effected for his Church *with his own blood*, Acts 20. 28. whence all and every one for whom he died may truely say, *Who shall lay any thing to our charge? it is God that justifieth; who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*, Rom. 8. 33, 34. which that they are procured for all and every one of the Sons of Adam, that they all may use that rejoycing in full assurance, cannot be made appeare; and yet evident it is that so it is with all for whom he died, that these are the effects of his death in and towards them for whom he underwent it; for by his being slain *he redeemed them to God by his blood out of every tribe and tongue and people and nation, and made them Kings and Priests unto our God*, Rev. 5. 9, 10. *for he made an end of their sins, he made reconciliation for their iniquitie, and brought in everlasting righteousnesse*, Dan. 9. 24. Adde also those other places, where our *life* is ascribed to the death of Christ, and then this annumeration will be perfect, *John 6. 33. he came down from heaven to give life to the world*; sure enough he giveth *life* to that world, for which hee gave his *life*; it is the world of *his sheepe for which he layeth downe his life*, John 10. 15. even that he might *give unto them eternall life that they might never perish* v. 28. so he appeared *to abolish death to bring life and immortality to light*, 2 Tim. 1. 10. as also *Rom.* 5. 4, 5, 6, 7, 8, 9, 10. Now there is none of all these places but will afford a sufficient strength against the generall ransome or the universality of the merit of Christ. My leisure will not serve for so large a prosecution of the subject as that would require, and therefore shall take from the whole this generall argument. If the death and oblation of Jesus Christ (as a sacrifice to his Father) doth sanctifie all them for whom it was a sacrifice, doth purge away their sin, redeeme them from wrath, curse, and guilt, work for them peace and reconciliation with God, procure for them life and immortalitie, bearing their iniquities and healing all their diseases, then dyed he onely for those that are in the event sanctified, purged, redeemed, justified, freed from wrath and death, quickened saved &c. But that all are not thus sanctified, freed &c. is most apparent: and therefore they cannot be said to be the proper object of the death of Christ. The suppose all was confirmed before, the inference is plain from scripture experience, & the whole argument (if I mistake not) solid.

Thirdly,

Thirdly, many places there are that point out the persons for whom Christ died, as designed peculiarly to be the object of this work of redemption, according to the ayme and purpose of God; of which, some we will breifely recount: in some places they are called *many*. Math. 26. 28. *The blood of the new Testament is shed for many, for the remission of sins*: and, *by his knowledge shall my righteous servant justifie many, for he shall bear their iniquities*, Isay, 53. 11. *For the Sonne of man came not to be ministred to, but to minister, and give his life a ransome for many*. Mark 10. 45. and *Matth.* 20. 28. he was *to bring many Sonnes unto glory, and so was to be the captain of their salvation through suffering*, Heb. 2. 10. And though perhaps the word *Many* it self be not sufficient to restraine the object of Christs death unto *Some*, in opposition to *All*, because *Many* is sometimes placed absolutely for *All*, as *Rom.* 5. 19. yet these *Many* being described in other places to be such, as it is most certain all are not, so it is a full and evident restriction of it; for those Many are the *sheep of Christ*, John 10. 15. *the children of God that were scattered abroad*, John 11. 52. those whom our Saviour calleth *brethren*, Heb. 2. 11. *the children that God gave him, which were partakers of flesh and blood*, v. 13. 14. and frequently those *who were given unto him of his Father*, John 17. who should certainly be preserved: *the sheepe whereof he was the shepherd through the blood of the covenant*, Heb. 13. 20. *his elect*, Rom. 8. 34. *and his people*, Math. 1. 21. further explained to be his *visited and redeemed people*, Luke 1. 68. 69. even the people *which he did foreknow*, Rom. 11. 2. even such a people as he is said to have at *Corinth* before their conversion; his people by election *Acts* 18. 10. the *people that he suffered without the gate, that he might sanctifie*, Heb. 13. 12. his Church *which he redeemed by his own blood* Acts 20. 28. which *he loved and gave himself for*, Ephes. 5. 25. the many, *whose sins he took away*, Heb. 9. 28. *with whom he made a Covenant*. Dan. 9. 24. Those many being thus described, and set forth with such qualifications as by no means are common to all but proper onely to the elect, doe most evidently appear to be all and onely those that are chosen of God, to obtain eternal life through the offering and blood-shedding of Jesus Christ. Many things are here excepted with much confidence and clamour, that may easily be removed. And so you see the end of the death of Christ, as it is set out in the Scripture.

d 3 The designation of the persons intended as the object of redemption.

That we may have the clearer passage, we must remove the hin-

§ VI. Secondly, by removall of all obiections to the contrary whereof *More vniuers: of free Grace.

derances that are laid in the way, by ſome pretended anſwers,[e] and evations uſed to eſcape the force of the argument, drawn from the Scripture, affirming Chriſt to have died for many, his ſheep, his elect, and the like. *Now to this it is replyed, that this reaſon, as it is called, is weak and of no force, equivocall, ſubtill, fraudulent, falſe, ungodly, deceitfull and erronious; for all theſe ſeverall epithets are accumulated to adorn it withall (univerſality of free Grace, pag. 16.) now this variety of tearmes, (as I conceive) ſerves onely to declare with what *copia verborum* the unlearned eloquence of the authour is woven withall; for ſuch terrible names impoſed on that, which we know not well how to gainſay, is a ſtrong argument of a weak cauſe. When the Phariſees were not able to reſiſt the Spirit whereby our Saviour ſpake, they call him divell and Samaritan. Waters that make a noiſe are uſually but ſhallow. It is a proverb among the Scythians, that the dogs which bark moſt, bite leaſt. But let us ſee *quid dignum tanto feret hic reſponſor hiatu*, and hear him ſpeak in his own language, he ſayes then

f The firſt is

First, this [f] *reaſon is weak and of no force, for the word* [*many*] *is oft ſo uſed, that it both ſignifies all and every man, and alſo amplifieth or ſetteth forth the greatneſſe of that number, as in* Dan. 12. 2. Rom 5. 19. *and in other places where* [*many*] *cannot, nor is by any Chriſtian underſtood for leſſe then all men.*

g Removed by 1. demonſtration of its weakneſſe.

Reply. First [g] that if the proofe and argument were taken merely from the word *many*, and not from the annexed deſcription of thoſe many, with the preſuppoſed diſtinction of all men into ſeverall ſorts by the purpoſe of God, this exception would bear ſome colour, but for this ſee our arguments following: only by the way obſerve that he that ſhall divide the inhabitants of any place, as at London, into poore and rich, thoſe that want, and thoſe that abound, afterward affirming that he will beſtow his bounty on many at London, on the poore, on thoſe that want, will eaſily be be underſtood to give it unto, and beſtow it upon them only. Se-

h 2. Conſideratiõ of places of Scripture urged.

condly, [h] neither of the places quoted prove directly, that *many* muſt neceſſarily in them be taken for all, in *Dan.* 12. 2. a diſtribution of the word to the ſeverall parts of the affirmation muſt be allowed, and not an application of it to the whole, as ſuch: and ſo the ſenſe is, the dead ſhall ariſe, many to life, and many to ſhame: as in another language it would have been expreſſed: neither are ſuch Hebraiſmes unuſuall, beſides perhaps it is not improbable, that many

ny are ſaid to riſe to life, becauſe as the Apoſtle ſayes all ſhall not dye: the like alſo may be ſaid of *Rom.* 5. 19. though the many there ſeeme to be all, yet certainly they are not called ſo, with any intent to denote all, with an amplification, (which that *many* ſhould be to *all*, is not likely) for there is no compariſon there inſtituted at all, between number, and number, of thoſe that died by *Adams* diſobedience, and thoſe that were made alive, by the righteouſneſſe of Chriſt, but onely in the effects of the ſin of Adam, and the righteouſneſſe of Chriſt, together with the way and manner of communicating death, and life from the one and the other, whereunto any conſideration of the number of the participators of thoſe effects, is not inſerted. Thirdly [i] the other places whereby this ſhould be confirmed, I am confident our Authour cannot produce, notwithſtanding his free inclination of ſuch a reſerve, theſe, theſe being thoſe which are in this caſe commonly urged by Arminians, but if he could, they would be no way materiall to infring our argument, as appeareth by what was ſaid before.

[i] 3. Confutation of further ſtrength pretended, and,

Secondly, this [k] *reaſon (he addes) is equivocall ſubtill and fraudulent, ſeeing where all men and every man is affirmed of, the death of Chriſt, as the ranſome and propitiation, and the fruits thereof onely is aſſumed for them; but where the word many is in any place uſed in this buſineſſe, there are more ends of the death of Chriſt, than this one affirmed off.*

[k] The ſecond, by,

Repl. 1 [l] It is denyed that the death of Chriſt, in any place of Scripture is ſaid to be for all men, or for every man, which with ſo much confidence is ſuppoſed and impoſed on us, as a thing acknowledged. 2. [m] That there is any other end of the death of Chriſt, beſides the fruit of his ranſome and propitiation, directly intended, and not by accident attending it, is utterly falſe; yea what other end, the ranſome paid by Chriſt, and the attonement made by him, can have but the fruits of them, is not imaginable; the end of any work, is the ſame with the fruit, effect, or product of it: ſo that this wild diſtinction, of the ranſome and propitiation of Chriſt with the fruits of them to be for all, and other ends of his death to be onely for many; is an aſſertion neither equivocall, ſubtill nor fraudulent. But —— I ſpeake to what I conceive the meaning of the place, for the words themſelves beare notable ſence. 3. [n] The obſervation, that where the word *many*, is uſed, many ends are deſigned, but where all are ſpoken of, there

[l] Expreſt negation of oppoſite aſſertion.
[m] 2 Demonſtration of, 1. Its abſurdity,
[n] 2. Falſeneſſe and ſelfe contradiction, as likewiſe

there onely the ransome is intimated, is, 1. Disadvantagious to the Authours perswasion, yeilding the whole argument in hand, by acknowledging that where many are mentioned, there all cannot be understood, because more ends of the death of Christ, than do belong to all are mentioned, and so confessedly all the other answers, to prove that by *many*, *all*, are to be understood, are against the Authors own light. 2. It is frivolous for it cannot be proved, that there are more ends of the death of Christ, besides the fruit of his ransome. 3. It is false, for where the death of Christ is spoken of as for many, he is said to give his life a ransome for them, *Matth.* 20. 28. Which are the very words where he is said to dye for all, 1 *Tim.* 2. 6. What difference is there in these, what ground for this observation? even such as these are divers others of that Authors observations: as his whole Chap. 10th. Is spent to prove, that wherever there is mention of the Redemption purchased by the oblation of Christ, there they for whom it is purchased are alwayes spoken of in the third Person, as by, all, the world, or the like, when yet Chap. 1. of his book, himselfe produceth many places to prove this generall Redemption, where the persons for whom Christ is said to suffer, are mentioned in the first or second persons. 1 *Pet.* 2. 24. 1 *Pet.* 3. 18. *Isay* 53. 5. 6. 1 *Cor.* 15. 4. *Gal.* 3. 13, &c.

[o] The third by,

[o] Thirdly, He proceeds, *This reason is false, and ungodly, for it is no where in scripture said, that Christ died or gave himselfe a ransome but for many, or onely for many, or onely for his sheepe, and it is ungodlinesse to adde to, or diminish from, the words of God in Scripture.*

[p] 1. Reinforcement of the argument and,

Rep. To passe by the loving termes of the Authour, and allowing a grane to make the sense currant. *Isay* 1. that [p] Christ affirming that he gave his life for many, for his sheepe being said to dye for his Church, and innumerable places of Scripture witnessing, that all men are not of his sheepe, of his Church, we argue and conclude, by just and undeniable consequence, that he dyed not for those who are not so. If this be adding to the word of God, (being onely an exposition and unfolding of his mind therein,) who ever spake from the word of God and was guiltlesse.

[q] 2. Further confirmation with,

Secondly, Let [q] it be observed, that in the very place where our Saviour sayes, that he gave his life for his sheepe, he presently adds, that some are not of his sheepe, *John* 20. 26. which if it be not

not equivalent, to his sheepe only, I know not which is.

Thirdly, It were easie to recriminate, but

[r] The fourth, by,

Fourthly, But *sayes he, The reason* [r] *is deceitfull and erronious, for the scripture doth no where say,* [a] 2. *Those many he dyed for, or are his sheep, (much lesse his elect as the reason intends it.) As for the place,* Joh. 10. 15. *Usually instanced to this end, it is therein much abused, for our Saviour,* Joh. 10. *Did not set forth the difference, between such as he dyed for, and such as he died not for;* [b] *or such as he died for so and so, and not so, and so,* [c] *but the difference between those that believe on him, and those who believe not on him,* v. 4. 5. 14. 26, 27. *One heare his voyce and follow him, the other not,* [d] *Nor did our Saviour here set forth the priviledges of all he died for, or for whom he dyed for so and so, but of those that believe on him through the ministration of the Gospell, and so to know him, and approach to God, and enter the Kingdome by him,* v. 3. 4. 9. 27. [e] *Nor was our Saviour here setting forth the excellencie of those for whom he dyed, or dyed for so only, wherein they are preferred before others, but the excellency of his owne love, with the fruits thereof, to those (not onely that he died for, but also) that are brought in by his ministration to believe on him,* ver. 11. 27: [f] *nor was our Saviour here treating so much of his ransome giving and propitiation making, as of his ministration of the Gospell, and so of his love and faithfulnesse therein, wherein he laid downe his life, for those ministred too, and therein gave us example, not to make propitiation for sinne, but to testifie love in suffering.*

[g] 1. Evidencing its weaknesse in generall

Rep. I am [g] perswaded of nothing, but an acquaintednesse, with the condition of the times wherein we live can afford me sanctuary from the censure of the Reader to be lavish of pretious houres, in considering and transcribing such canting lines, as these last repeated. But yet seeing better cannot be afforded: we must be content, to view such evasions as these, all whose strength, is in incongrous expressions in colerent structure, clowdy, windy Phrases, all tending to raise such a mighty fogg as that the businesse in hand might not be perceived, being lost in this smoke and vapour cast out to darken the eyes, and amuse the sences of poore seduced soules, The argument undertaken to be answered, being, that Christ is said to dye for many, and those many are described, and designed to be his sheepe, as *John* 10. What answer I pray or any thing like thereunto, is there to be picked out of this confused heap of words which we have recited, so that I might

might safely passe the whole evasion by, without further observation on it, but onely to desire the Reader to observe, how much this one argument presseth, and what a nothing, is that heape of confusion which is opposed to it. But yet least any thing should adhere, I will give a few annotations to the place answering the markes wherewith we have noted it; leaving the full vindication of the place, untill I come to the pressing of our arguments. I say, then First, [a] That the many Christ died for, were his sheep, was before declared, neither is the place of *Joan* 10. At all abused, our Saviour evidently setting forth a difference between them for whom he dyed, and those for whom he would not dye, calling the first his sheepe, *v.* 15. Those to whom he would give eternall life *v.* 28. Those given him by his Father. *Cha.* 17. evidently distinguishing them from others who were not so. Neither is it materiall what was the primary intention of our Saviour in this place from which we doe not argue, but from the intention and ayme of the words he uses, and the truths he reveales, for that end aimed at, which was the consolation of believers.

[a] 2. Various particular answers and exceptions with,

Secondly, [b] For the difference between them he dyed for, *so and so*, and those he dyed for *so and so*, we confesse he puts none, for we suppose that this *so and so*, doth neither expresse, nor intimate any thing that may be suitable to any purpose of God, or intent of our Saviour in this businesse, to us for whom he dyed he dyed in the same manner, and for the same end.

Thirdly, [c] We deny, that the primary difference that here is made by our Saviour, is between believers and not believers, but between elect and not elect, sheepe and not sheepe, the thing wherein they are thus differenced, being the believing of the ones called hearing of his voyce and knowing him, and the not believing of the other: the foundation of these acts being there different condition, in respect of Gods purpose, and Christs love, as is apparent from the antithetis and opposition which ye have in *v.* 26. and 27. *Ye believe not because ye are not of my sheepe, and my sheep heare my voice:* First, there is a distinction put in the act, of beleeving, and hearing, (that is, therewith all to obey) and then is the foundation of this distinction asserted, from their distinguished state and condition, the one being not his sheepe, the other being so, even them whom hee loved, and gave his life for.

Fourthly, [d] First it is nothing to the businesse before us, what privi-

priviledges our Saviour here expresseth, our question is for whom he sayes he would give his life, and that onely. Secondly, This frequent repetition of that useless, so and so, serves for nothing but to puzle the poore ignorant Reader. Thirdly, We deny that Christ dyed for any but those who shall certainely be brought unto him by the ministration of the Gospell. So that there is not *a not onely those whom he died for, but also those that are brought in unto him*, For he died for his sheepe, and his sheepe heare his voyce, they for whom he dyed, and those that come into him, may receive different qualifications, but they are not severall persons. Fifthly. [e] 1. The question is not at all, to what end our Saviour here makes mention of his death, but for whom he died, who are expretly said to be his sheepe, which all are not. Secondly, His intention is to declare the giving of his life for a ransome, and that according to the commandement received of his Father. *v.* 18. 6. [f] First, The love and faithfulnesse of Jesus Christ, in the ministration of the Gospel, that is, his performing the office of the Mediatour of the New-Covenant, is seen in nothing more, then in giving his life for a ransome. *Joh.* 15. 13. 2. Here is not one word of giving us an example, though in laying down his life he did that also, yet here it is not improved to that purpose, from these brief annotations I doubt not, but that it is apparent, that that long discourse before recited, is nothing but a miserable mistaking of the text and question, which the Author perhaps perceiving, he addes divers other evasions which follow.

Besides, (saith he) *the opposition appeares here to be, not so much between elect, and not elect, as between Jews called and Gentiles uncalled.*

Rep. The opposition is between sheep and not sheep, and that with reference to their election, and not to their vocation: now who would he have signified by the not sheep? those that were not called, the Gentiles, that is against the text, terming them sheep, that is indesignation, though not as yet called. *v.* 9. and who are the called, the Jews? true they were then outwardly called, yet many of them were not sheep. *v.* 26. Now truely such evasions from the force of truth as this, by so foul corrupting of the word of God, is no small provocation of the eye of his glory. But he Addes.

Besides, there is in Scripture, great difference between sheep, and

sheep

sheep of his flocke and pasture, of which he here speaketh, verses. 4, 5. 11. 15, 16.

Rep. First, This unrighteous distinction well explained must needs no doubt, (if any know how) give a great deale of light to the businesse in hand. 2. If there be a distance to be allowed, it can be nothing, but that the sheep who are simply so called, are those who are onely so to Christ, from the donation of his Father, and the sheep of his pasture, those who by the effectuall working of the Spirit are actually brought home to Christ. and then of both sorts we have mention in this Chapter, Verse 16. Verse 27. both making up the number of those sheep for whom he gave his life, to whom hee giveth life. But he proceeds;

Besides sheep, verse 4, 5, 11, 15. are not mentioned, as all those for whom he dyed, but as those who by his Ministration are brought in to believe, and enjoy the benefit of his death, and to whom he ministreth and communicateth spirit.

Repl. 1. The substance of this and the other exceptions is that by sheep is meant Believers, which is contrary to Verse 9. 16. calling them sheep who are not as yet gathered to his fold. 2. That his sheep are not mentioned as those for whom he dyed, is in termes contradictory to Verse 15. *I lay down my life for my sheepe.* 3. Between those for whom he dyed; and those whom he brings in, by the ministration of his Spirit, there is no more difference, than is between *Peter, James* and *John*, and the three Apostles that were in the Mount with our Saviour at his Transfiguration. This is childish Sophistry to beg the thing in question, and thrust in, the opinion controverted into the roome of an answer. 4. That bringing in, which is here mentioned to believe and enjoy the benefit of the death of Christ, is a most speciall fruit and benefit of that death, certainly to bee conferred on all them for whom hee dyed, or else most certainly his death will doe them no good at all. Once more and we have done.

Besides, here is more ends of his death mentioned, than ransome or propitiation onely, and yet it is not said onely for his sheepe, and when the ransome or propitiation onely is mentioned, it is said for all men. So that this Reason appeares weake, fraudulent, ungodly and erroneous.

Rep. 1. Here is no word mentioned nor intimated of the death of Christ, but onely that which was accomplished by his being

being a propitiation, and making his death a ransome for us, with the fruits which certainly and infallibly spring therefrom. 2. if more ends, than one of the death of Christ are here mentioned, and such as belong not unto all, why doe you deny, that he speakes here of his Sheep onely? take heed, or you will see the truth. 3. Where it is said of all men, I know not, but this I am sure that Christ is said to give his life a ransome, and that only mentioned where it is not said for all, as *Matth.* 20.28. *Matth.* 10. 45. and so from those briefe Annotations I hope any indifferent Reader will be able to judge, whether the reason opposed, or the exceptions against it devised, be to be accounted weak, fraudulent, ungodly and erroneous.

§ VII. [u] An appendix to the Answer and removall of the former exceptions.

Although [u] I fear that in the particular I have already entrenched upon the Readers patience, yet I cannot let passe the Discourse immediately following in the same Author, to those exceptions which we last removed, laid by him against the arguments we had in hand without an obiliſt, as also an observation of his great abilities, to cast downe a man of Clouds, which himself had set up to manifest his skill in its direction. To the preceding discourse he addes another exception which he imposeth on those that oppose universall redemption, as though it were laid by them against the understanding of the generall expressions in the Scripture in that way and sense wherein he conceives them; and it is, that those words were fitted for the time of Christ and his Apostles, having another meaning in them than they seeme to import. Now having thus gaily trimmed and set up this man of straw, to whose framing I dare boldly say, not one of his adversaries did ever contribute a penfull of Inke, to shew his rare skill, he chargeth it with I know not how many errors, blasphemies, lyes, set on with exclamations, and vehement outcrys, untill it tumble to the ground, had he not sometimes answered an argument, he would have been thought a most unhappy disputant. Now to make sure that once he would do it, I believe he was very carefull that the objection of his owne framing, should not be too strong for his owne defacing, in the meane time, how blind are they, who admire him for a combatant, who is skilfull, only at fencing with his owne shaddow & yet with such empty janglings as these, proving what none denyes, answering what none objects, is the greatest part of Mr. *Mores* book stuffed.

CHAP.

CHAP. IIII.

Of the distinction of impetration is an application the use and abuse thereof, with the opinion of the adversaryes upon the whole matter in controversy unfolded, and the question on both sides stated.

§I. [a] A distinction used for the waving of the former Scripturall Assertions.

THe further reasons whereby the precedent discourse may be confirmed, I deferre, untill I come to oppose some argument to the generall ransome: for the present I shall onely take away that generall answer, which is usually given to the places of Scripture produced to wave the sense of them, which is φέρμακον πάντοτε to our adversaries, and serves them as they suppose, to beare up all the weight, wherewith in this case they are urged. They say then, that in the oblation of Christ, and concerning the good things by him procured, two things are to be considered. [b] First the *impetration* or obtaining of them; and secondly the *application* of them to particular persons: The first (say they) is generall, in respect of all, Christ obtained and procured all good things by his death of his Father, reconciliation, redemption & pardon of sinnes for all and every man in the world, if they will believe and lay hold upon him; but in respect of *application*, they are actually bestowed and conferred but on a few, because, but a few believe, which is the condition on which they are bestowed: and in this latter sense are the Texts of Scripture, which we have argued, all of them to be understood; so that they doe no whit impeach the *universality of merit*, which they assert, but onely the *universality of Application*, which they also deny. Now this Answer is commonly set forth by them in various termes, and divers dresses, according as it seems best to them that use it, and most subservient to their severall opinions; for,

[b] 1 Explained according to the minde of our Adversaries. 1 In generall.

§II. 2 In particular. [c] 1 Of the Arminians.

First, some of them say, that Christ by his death and passion, did absolutely, according to the intention of God, purchase for all and every man,, dying for them, Remission of sinnes, and reconciliation with God, or a restitution into a state of grace, and favour, all which shall be actually beneficiall to them, provided that they doe believe. So the *Arminians*.

§III. [d] 1 Camero, 2 Testardus, Amiraldus.

Secondly, [d] some againe, that Christ dyed for all indeed, but *conditionally* for some, if they do believe, or will so doe (which he knowes they cannot of themselves) and *absolutely* for his owne, even them on whom he purposeth to bestow Faith and Grace, so actually

actually to be made possessors of the good things by him purchased. So *Camero*, and the Divines of France, which follow a new method by him devised.

§IIII. [e] 3. More, with some others of late.

Thirdly [e] some distinguish of a two folde reconciliation and redemption; one wrought by Christ with God for man, which (say they) is generall for all and every man: Secondly, a reconciliation wrought by Christ in man unto God, bringing them actually into peace with him.

[f] all summed up in one

And sundry other wayes there are, whereby men expresse their conceptions in this businesse, the [f] summe of all comes to this, and the weight of all lyes upon that distinction, which we before recounted, *viz.* that, in respect of *impetration* Christ obtained redemption and reconciliation for all; in respect of application it is bestowed onely on them who doe believe, and continue therein: Their arguments whereby they prove the generality of the ransome and universality of the reconciliation, must afterwards be considered: for the present we handle onely the distinction it selfe, the meaning and misapplication whereof I shall briefely declare, which will appear if we consider,

V

[g] 2 Explained according to the truth, and set forth in sundry observations.

First, the [g] true nature and meaning of this distinction, and the true use thereof: for we doe acknowledge that it may be used in a sound sense and right meaning, which way soever you expresse it, either by impetration and application, or by procuring reconciliation with God and a working of reconciliation in us For by *impetration*, we meane the meritorious purchase of all good things made by Christ for us, with and of his Father; and by application, the actuall enjoyment of those good things upon our believing, as if a man pay a price for the redeeming of captives, the paying of the price supplieth the roome of the *impetration* of which we speak, and the freeing of the captives, is as the application of it; yet then we must observe

First, that this distinction hath no place in the *intention* and purpose of Christ, but onely in respect of the things procured by him: for in his purpose, they are both united, his full end and ayme being to deliver us from all evil, and procure all good actually to be bestowed upon us; but in respect of the *things themselves* they may be considered either as procured by Christ, or as bestowed on us.

Secondly,

Secondly, that the will of God is not at all *conditionall* in this buſineſſe, as though he gave Chriſt to obtain peace, reconciliation, and forgiveneſſe of ſins upon condition that we doe believe; there is a condition in the things, but none in the will of God; that is abſolute, that ſuch things ſhould be procured, and beſtowed.

Thirdly, that all the things which Chriſt obtained for us, are not beſtowed upon *condition*, but ſome of them *abſolutely*: and as for thoſe that are beſtowed upon condition, the condition on which they are beſtowed, is actually purchaſed and procured for us, upon no condition, but onely by virtue of the purchaſe. For inſtance: Chriſt hath purchaſed remiſſion of ſins, and eternall life for us, to be enjoyed on our believing, upon the condition of faith; but faith it ſelf which is the condition of them, on whoſe performance they are beſtowed, that he hath procured for us abſolutely, on no condition at all; for, what condition ſoever can be propoſed, on which the Lord ſhould beſtow faith, I ſhall afterward ſhew it vaine, and to run into a circle.

Fourthly, that both theſe, *Impetration* and *Application*, have for their objects, the ſame individuall perſons; that look for whomſoever Chriſt obtained any good thing by his death, unto them it ſhall certainly be applied, upon them it ſhall actually be beſtowed; ſo that it cannot be ſaid, that he obtained any thing for any one, which that *one*, ſhall not, or doth not in due time enjoy. For whomſoever he wrought reconciliation with God, in them doth he work reconciliation unto God. The one is not extended to ſome, to whom the other doth not reach. Now becauſe this being eſtabliſhed, the oppoſite interpretation, and miſapplication of this diſtinction vaniſheth, I ſhall briefly confirm it with reaſons.

§ VI. That explication confirmed 1 by arguments, 1 the firſt from the relation of end and means that is between them, proved by reaſons.

First, [a] if the *application* of the good things procured, be the end why they are procured, for whoſe ſake alone Chriſt doth obtain them, then they muſt be applyed to all for whom they are obtained: for otherwiſe Chriſt faileth of his end and aime: which muſt not be granted. But that this *application* was the *end* of the obtaining of all good things for us, appeareth, firſt, becauſe if it were otherwiſe, and Chriſt did not ayme at the *applying* of them, but onely at their *obtaining*, then might the death of Chriſt have had its full effect and iſſue, without the application of redemption and ſalvation to any one ſoul, that being not aimed at; and ſo notwithſtanding all that he did for us, every ſoul in the world might

might have periſhed eternally: which whether it can ſtand with the dignity and ſufficiency of his Oblation, with the purpoſe of his Father, and his owne intention, who *came into the world to ſave ſinners, that which was loſt, and to bring many Sonnes unto glory*, let all judge. Secondly, God in that action of ſending his Sonne, laying the weight of iniquity upon him, and giving him up to an accurſed death, muſt bee affirmed to bee altogether uncertaine, what event all this ſhould have in reſpect of us: For did hee intend that we ſhould bee ſaved by it? then the application of it is that which he aimed at, as we inſert: Did hee not? certainly, he was uncertaine what end it ſhould have, which is blaſphemy, and exceeding contrary to Scripture, and right reaſon. Did he appoint a *Saviour*, without thought of them that were to be ſaved? a *Redeemer*, not determining who ſhould be redeemed? Did he reſolve of a *meanes* not determining the end? It is an aſſertion oppoſite to all the glorious properties of God.

§ VII. [i] 2 From right reaſon & the uſe of theſe things and words in other affaires.

Secondly, [i] if that which is obtained by any, doe by vertue of that action, whereby it is obtained, become his in right for whom it is obtained, then for whomſoever any thing is by Chriſt obtained, it is to them *applyed*: for that muſt bee made theirs in fact, which is theirs in right: but it is moſt certaine, that whatſoever is obtained for any, is theirs by right, for whom it is obtained; the very ſence of the word, whether you call it *Merit, Impetration, Purchaſe, Acquiſition*, or *Obtaining*, doth beſpeake a right in them, for whoſe good the merit is effected, and the purchaſe made: can that be ſaid to be obtained for me, which is no wayes mine? When I obtaine any thing by Prayer or Intreaty of any one, it being obtained it is mine owne; that which is *obtained* by one, is *granted* by him, of whom it is obtained; and if granted, it is granted by him to *them* for whom it is obtained. But they will ſay it is obtained upon condition, and until the condition be fulfilled no right doth acrew. *Object.* I anſwer, if this condition be equally purchaſed and obtained with other things that are to bee beſtowed on that condition, then this hinders not but that every thing is to bee applyed, that is procured: but if it bee uncertaine whether this condition will bee fulfilled or not, then firſt, this makes God uncertaine, what end the death of his Sonne will have: Secondly, this doth not anſwer but deny the thing we are in proving which is confirmed. *Sol.*

Thirdly,

§ VIII. [k] 3 From the Scripture.

Thirdly, becauſe the [k] Scripture perpetually conjoyning theſe two things together, will not ſuffer us ſo to ſever them, as that the one ſhould belong to ſome and not to others, as though they could have ſeverall perſons for their objects, as *Iſa.* 53. 11. *By his knowledge ſhall my righteous ſervant juſtifie many*, there is the application of all good things, *for he ſhall beare their iniquities*, there is the Impetration; he juſtifieth all, whoſe iniquities he bore: as alſo Verſe the 5. of that Chapter: *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes are we healed*; his wounding and our healing, impetration, and application, his chaſtiſement and our peace are inſeparably aſſociated: So *Rom* 4 25. *Hee was delivered for our offences, and was raiſed againe for our juſtification.* So *Rom.* 5. 18. *By the righteouſneſſe of one* (that is his Impetration) *the free gift comes upon all men to juſtification of life*, in the application. See there who are called All men, moſt clearely, *Rom.* 8. 32, 33, 34. *He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth, who is hee that condemneth? It is Chriſt that dyed, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh Interceſſion for us*: From which words wee have theſe ſeverall Reaſons of our aſſertion; Firſt, that for whom God gives his Sonne, to them, in him, hee freely gives all things, therefore all things obtained by his death muſt be beſtowed, and are, on them for whom hee dyed, Verſe 32. Secondly, they for whom Chriſt dyed are juſtified, are Gods Elect, cannot be condemned, nor can any thing bee laid to their charge; all that he hath purchaſed for them muſt be applyed to them, for by vertue thereof it is that they are ſo ſaved. Verſe 33, 34. Thirdly, for whom Chriſt dyed, for them he maketh interceſſion: Now his interceſſion is for the application of thoſe things as is confeſt, and therein he is alwayes heard: thoſe, to whom the one belongs, theirs alſo is the other: So *John* 10. 10. the comming of Chriſt is, that *his might have life, and have it abundantly*; as alſo 1 *Iohn* 4. 9. and *Heb.* 10. 10. *by which will we are ſanctified*, that is the *application, through the offering of the body of Ieſus*, that is the meanes of *Impetration, for by one offering he hath perfected them that are ſanctified. Heb.* 10. 14. In briefe, it is proved by all thoſe places which we produced, rightly to aſſigne the end of the Death

death of Chriſt. So that this may be reſted on, as I conceive, as firme and immoveable, that the interpretation of good things by Chriſt, and the application of them, reſpect the ſame individuall perſons.

§ IX. [l] 2 by diſproving the oppoſite interpretation & explication of it, which is declared [m] 1 in generall.

Secondly, [l] we may conſider the meaning of thoſe who ſeek to maintain univerſall redemption by this diſtinction in it, and to what uſe they doe apply it. [m] Chriſt (ſay they) died for all men, and by his death purchaſed reconciliation with God for them, and forgiveneſſe of ſins, which to ſome is applied, and they become actually reconciled to God, and have their ſins forgiven them, but to others not, who therefore periſh in the ſtate of irreconciliation and enmity under the guilt of their ſins; this application (ſay they) is not procured nor purchaſed by Chriſt, for then he dying for all, all muſt be actually reconciled, and have their ſins forgiven them and be ſaved: but it attends the fulfilling of the condition which God is pleaſed to preſcribe unto them, that is, believing, which (ſay ſome) they can doe by their own ſtrength, though not in termes, yet by direct conſequence: others not, but God muſt give it; ſo that when it is ſaid in the Scripture, Chriſt hath reconciled us to God, redeemed us, ſaved us by his blood, underwent the puniſhment of our ſins, and ſo made ſatisfaction for us, they aſſert that no more is meant, but that Chriſt did that which, upon the fulfilling of the condition, that is of us required, theſe things will follow. To the death of Chriſt indeed, they aſſigne many glorious things, but what they give on the one hand, they take away with the other, by ſuſpending the enjoyment of them on a condition by us to be fulfilled, not by him procured, and in terms aſſert, that the proper and full end of the death of Chriſt was, the doing of that, whereby God, his juſtice being ſatisfied, might ſave ſinners if he would, and on what condition it pleaſed him, that a doore of grace might be opened to all that would come in, and not that actuall juſtification and remiſſion of ſins, life and immortality were procured by him, but onely a poſſibility of thoſe things that ſo it might be. Now that all the venom that lies under this expoſition and abuſe of this diſtinction may the better appear, I ſhall ſet down the whole mind of them, that uſe it, in a few aſſertions, that it may be clearly ſeene what we doe oppoſe.

Firſt, God (ſay they) conſidering all mankinde as fallen from that § X.

2. In particular assertions with observations upon those assertions, containing the judgement of our adversaries upon the whole matter in controversie.

grace and favour in Adam *where they were created, and excluded utterly from the attainment of salvation by virtue of the covenant of works, which was at the first made with him, yet by his infinite goodnesse was inclined to desire the happinesse of them all and every one, that they might be delivered from misery and be brought unto himselfe; which inclination of his they call his universall love, and antecedent will, whereby he would d strongly have them all to be saved, out of which love he sendeth Christ.*

That God hath any naturall or necessary inclination by his goodnesse, or any other property to doe good to us, or any of his creatures, we do deny: every thing that concernes us is an act of his freewill, and good pleasure, and not a naturall necessary act of his Deity, as shall be declared.

Obj. 1.

Obj. 2. Secondly, the ascribing an antecedent conditionall will unto God, whose fulfilling and accomplishment should depend on any free contingent act or work of ours, is injurious to his wisedome, power, and soveraignty, and cannot well be excused from Blasphemy, and is contrary to Rom. 9. 19. *Who hath resisted his will?* I say,

Obj. 3. Thirdly, A common affection and inclination to do good to all doth not seeme to set out the freedom, fulnesse, and dimensions of that most intense love of God, which is asserted in the Scripture to be the cause of sending his Sonne, as Joh. 3. 16. *God so loved the world that he gave his onely begotten Sonne,* Eph. 1. 6. *Having made known to us the Mystery of his will according to his good pleasure, which he hath purposed in himselfe.* Col. 1. 19. *It pleased the Father that in him should all fulnesse dwell.* Rom. 5. 8. *God commended his love towards us, in that while we were yet sinners, Christ dyed for us.* These two I shall by the Lords assistance fully cleare, if the Lord give life and strength, & his people encouragement to go through with the second part of this controversy.

Obj. 4. Fourthly, We deny that all mankind is the object of that love of God, which moved him to send his Sonne to dye, *God having made some for the day of evill,* Prov. 16. 4. *Hated them before they were born,* Rom. 9. 12. *Before of old ordained them to condemnation,* Jude 4. *Being fitted for destruction,* Rom. 9. 22. *made to be taken, and destroyed.* 2 Pet. 2. 12. *appointed to condemnation.* 1 Thes. 5. 9. *to go to their own place,* Acts 1. 25.

Secondly, *The justice of God being injured by sinne, unlesse something might*

might be done for the satisfaction thereof, that love of God whereby he wouldeth good to all sinners, could no way be brought forth into act, but must have its eternall residence in the bosome of God without any effect produced.

That neither scripture, nor right reason, will enforce, nor prove an utter and absolute want of power in God to save sinners by his own absolute will without satisfaction to his justice, supposing his purpose that so it should be, indeed it could not be otherwise but, without the consideration of that, certainely he could have effected it, it doth not imply any violating of his holy nature. *Obj.* 1.

Obj. 2. An actuall and necessary *velleity*, for the doing of any thing which cannot possibly be accomplished without some work fulfilled outwardly of him, is opposite to his eternall blessednesse and alsufficiency.

Thirdly, *God therefore to fulfill that generall love and good will of his toward all, and that it might put forth it selfe in such a way as should seeme good to him, to satisfie his justice which stood in the way, and was the only hindrance, he sent his Son into the world to dye.*

Obj. 3. The failing of this assertion we shall lay forth, when we come to declare that love, whereof the sending of Christ was the proper issue and effect.

Fourthly, *Wherefore the proper and immediate end and aime of the purpose of God, in sending his Sonne to dye for all men was, that he might what way it pleased him, save sinners, his justice which hindred being satisfied, as* Arminius; *or that he might will to save sinners, as* Corvinus; *and the intention of Christ was to make such satisfaction to the justice of God, as that he might obtaine to himselfe, a power of saving, upon what conditions it seemed good to his Father to prescribe.*

Obj. 1. Whether this was the intention of the Father in sending his Sonne, or no, let it be judged; something was said before upon the examination of those places of Scripture, which describe his purpose, let it be known from them whether God in sending of his Sonne intended to procure to himselfe a liberty to save us, if he would, or to obtaine certaine salvation for his elect.

Obj. 2. That such a possibility of salvation, or at the utmost a velleity or willing of it upon an uncertaine condition, to be by us fulfilled, should be the full, proper and onely immediate end of

the death of Christ, will yet scarcely down with tender spirits.

Obj. 3. The expression of procuring to himselfe *ability* to save, upon a condition to be prescribed, seemes not to answer that certaine purpose of our Saviour in *laying downe his life*, which the Scripture saith was *to save his sheepe*, and to *bring many Sonnes to glory*, as before, nor hath it any ground in Scripture.

Fifthly, *Christ therefore obtained for all and every one reconciliation with God, remission of sinnes, life and salvation, not that they should actually be partakers of these things, but that God (his justice now not hindring) might and would prescribe a condition, to be by them fulfilled, whereupon he would actually apply it, and make them partake of all those good things purchased by Christ.* And here comes their distinction of *Impetration* and *Application*, which we before intimated, and thereabout in the explication of this assertion they are wondrously divided.

Some say that this proceeds so farre, that all men are thereby received into a new Covenant; in which redemption, *Adam* was a common person as well as in his fall from the old, and all we againe restored in him, so that none shall be damned, that doe not sinne actually against the condition, wherein they are borne, and fall from the state whereinto all men are assumed through the death of Christ: So *Borreus*, *Corvinus* and one of late in plaine termes, that all are reconciled, redeemed, saved, and justified in Christ, though how he would not understand, (*More* pag. 10.) But others, more warily, deny this, and assert that *by nature we are all children of wrath*, and that untill we come to Christ, *the wrath of God abideth on all*, so that it is not actually removed from any; so the Asserters of the efficacy of grace in *France*.

Againe, some say that Christ by this satisfaction removed *originall sinne in all*, and by consequent that onely: so that all Infants, though of *Turkes* and *Pagans* out of the Covenant dying before they come to the use of reason, must undoubtedly be saved, that being removed in all, even the calamity, guilt, and alienation contracted by our first fall, wherby God may save all upon a new condition. But others of them (more warily) observing, that the bloud of Christ is said to *purge all our sinnes*, 1 Joh. 1. 8. 1 Pet. 1. 18 Isay 53. 6. they say he dyed for all sinnes alike, absolutely for none, but conditionally for all. Further some of them affirme that after the satisfaction of Christ or the consideration of it in Gods pre-

science it was absolutely undetermined, what condition should be prescribed, so that the Lord might have reduced all againe to the Law and covenant of works, so *Corvinus*: Others, that a procuring of a new way of salvation by faith was a part of the fruit of the death of Christ. So *More* page 35.

Againe, some of them, that the condition prescribed is by our owne strength, with the help of such meanes, as God at all times and in all places, and unto all is ready to afford, to be performed: Others deny this, and affirme that effectuall grace flowing peculiarly from election is necessary to believing; the first establishing the *Idoll* of *Free-will*, to maintain their owne assertion, others overthrowing their owne assertion for the establishment of grace. So *Amiraldus*, *Camero*, &c.

Moreover, some say that the love of God in sending of Christ, is equall to all: others goe a straine higher, and maintaine an inequality in the love of God, although hee send his Sonne to die for all, and though greater love there cannot bee than that whereby the Lord sent his Sonne to dye for us, as *Romans* 8. 32. and so they say that Christ purchased a greater good for some and lesse for others; and here they put themselves upon innumerable uncouth *Distinctions*, or rather (as one calleth them) *extinctions*, blotting out all sense and reason, and true meaning of the Scripture; witnesse *Testardus*, *Amirald*: and as every one may see that can but read English in *T. M.* Hence that multiplicity of the severall ends of the death of Christ; some that are the fruits of his ransome, and satisfaction, and some that are I know not what, besides his dying for some so and so, for others so and so, this way & that way, hiding themselves in innumerable unintelligible expressions, that it is a most difficult thing to know what they meane, and harder to finde out their minde, than to answer their Reasons.

In one particular they agree well enough, *viz.* in denying that *Faith* is procured or merited for us by the death of Christ; so farre they are all of them constant to their owne principles; for once to grant it would overturn the whole fabrick of *universal redemption*; but in assigning the cause of faith they go asunder again.

Some say, that God sent Christ to dye for all men, but onely conditionally if they did and would believe; as though if they believed, Christ dyed for them, if not, he dyed not, and so make the

the act the cause of its owne object: other some, that he dyed absolutely for all, to procure all good things for them, which yet they should not enjoy; untill they fulfill the condition, that was to be prescribed unto them; yet all conclude, that in his Death Christ had no more respect unto the Elect than others, to sustaine their persons, or to be in their roome: but that he was a publick person, in the roome of all mankinde.

Concerning the close of all this, in respect of the event and immediate product of the death of Christ, divers have diversly expressed themselves, some placing it in the *power*, some in the *will* of God, some in the *opening* of a doore of grace, some in a *right* purchased to himselfe of saving whom he pleased; some that in respect of us he had no end at all, but that all mankinde might have *perished* after he had done all. Others make divers and distinct ends not almost to be reckoned, of this one act of Christ, according to the diversity of the persons for whom he dyed; whom they grant to be distinguished and differenced by a foregoing Decree: but to what purpose the Lord should send his Sonne to dye for them, whom he himself had determined not to save, but at least to passe by and leave to irremediless ruine for their sinnes, I cannot see, nor the meaning of the twofold destination by some invented. Such is the powerfull force and evidence of truth, that it scatters all its opposers, and makes them flye to several hiding corners, who if they are not willing to yeeld, and submit themselves, they shall surely lye downe in darkness and error; none of these or the like intricate and involved impedite distinctions, hath it selfe need of, into none of such poore shifts and devises, doth it compell its abettors, it needeth not any windings and turnings to bring it selfe into a defensible posture: it is not liable to contradictions in its owne Fundamentalls, for without any further circumstances, the whole of it in this businesse may bee thus summed up.

§ XI. With our owne in opposition thereunto.

God out of his infinite love to his Elect, sent his deare Sonne in the fulnesse of time, whom he had promised in the beginning of the world, and made effectuall by that promise, to dye, pay a ransome of infinite value, and dignity, for the purchasing of eternall redemption, and bringing unto himselfe, all and every one of these whom hee had before ordained to eternall life, for the praise of his owne glory: So that *freedome* from all the *evill*, from which we are delivered, and an *enjoyment* of

of all the *good* things that are bestowed on us, in our traduction from death to life, from hell and wrath, to heaven and glory, are the proper issues and effects of the death of Christ, as the meritorious cause of them all: which may in all the parts of it be cleared by these few assertions.

First, the Fountaine and cause of Gods sending Christ, is his eternall love to his Elect, and to them alone, which I shall not now further confirme, reserving it for the second generall head of this whole controversie.

Secondly, the *Value*, *Worth*, and *Dignity* of the ransome, which Christ gave himselfe to be, and of the price which he paid, was infinite and unmeasurable, fit for the accomplishing of any end, and the procuring of any good, for all and every one, for whom it was intended, had they beene Millions of men more than ever were created: of this also afterwards, see *Acts* 20. 28. *God purchased his Church with his owne bloud*; 1 Pet. 1. 18. *redeemed not with silver and gold, but with the precious bloud of Christ*, and that answering--- the minde and intention of Almighty God, *Iohn* 14. 31. *As the Father gave me commandement, so I doe*. Who would have such a price paid, as might be the foundation of that oeconomy and dispensation of his love and grace which hee intended, and of the way whereby he would have it dispensed, Acts 13. 38, 39. *Through this man is preached unto you the forgivenesse of sinnes, and by him all that beleeve are justified from all things, from which yee could not be justified by the Law of Moses*, 2 Cor. 5. 20, 21. *Wee are Embassadors for Christ, as though God did beseech you by us, wee pray you in Christs stead be ye reconciled to God; for he hath made him to bee sinne for us, who knew no sin; that we might be made the righteousnesse of God in him.*

Thirdly, the *Intention* and aime of the Father, in this great work, was, a bringing of those many sonnes to glory, *viz.* his Elect, whom by his free grace he had chosen, from amongst all men, of all sorts, Nations, and Conditions, to take them into a new Covenant of grace with himselfe, the former being as to them in respect of the event null and abolished; of which Covenant Jesus Christ is the first and chiefe promise, as hee that was to procure for them all other good things promised therein; as shall bee proved.

Fourthly, the *things purchased* or procured for those persons, which are the proper effects of the death and ransome of Christ,

in due time time certainly to become theirs, in possession and enjoyment, are remission of sinne, freedome from wrath, and curse of the Law, Justification, Sanctification, and Reconciliation with God, and eternall life: for the will of his Father sending him for these, his owne intention in laying downe his life for them, and the truth of the purchase made by him, is the foundation of his Intercession, begun on earth, and continued in heaven, whereby he whom his Father alwayes heares, desires and demands that the good things procured by him, may bee actually bestowed on them all, and every one for whom they were procured. So that the whole of what we assert in this great businesse is exceedingly clear, and apparent without any intricacy, or the least difficulty at all, not clouded with strange expressions, and unnecessary divulsions and tearings of one thing from another, as is the opposite opinion, which in the next place shall bee dealt withall by arguments, confirming the one, and everting the other. But because the whole strength thereof lyeth in, and the weight of all lyeth on that one distinction we before spake of, by our Adversaries diverlly expressed and held out, we will a little further consider that, and then come to our arguments, and so to the answering of the opposed objections.

CHAP. V.

Of Application and Impetration.

§ I. [a] The former distinction as under misapplication opposed 1. as opposite to

THe allowable use of this Distinction, how it may be taken in a sound sense, the severall wayes whereby men have expressed the thing, which in these words is intimated, and some Arguments for the overthrowing of the false use of it, however expressed, we have before intimated and declared; now [a] seeing that this is the πρῶτον ψεῦδος of the opposite opinion understood in the sense, and according to the use they make of it, I shall give it one blow more, and leave it I hope a dying; I shall then briefly declare, that although these two things may admit of a distinction, yet they cannot of a separation, but that for whomsoever Christ obtained good, to them it might be applyed, and for whomsoever he wrought reconciliation with God, they must actually unto God be reconciled; so that the bloud of Christ and his death in the virtue of it cannot bee looked on (as some doe) as a Medicine in a Box laid up for all that shall come to have any of it, and so applyed now to one, then to another, without any re-

respect or difference, as though it should be intended, no more for one then for another, so that although he hath obtained all the good that he hath purchased for us, yet it is left indifferent and uncertain whether it shal ever be ours or no: for it is well known, that notwithstanding those glorious things, that are assigned by the Arminians to the death of Christ, which they say he purchased for all, as remission of sins, reconciliation with God, and the like; yet they for whom this purchase and procurement is made may be damned, as the greatest part are and certainly shall be: Now that there should be such a distance between these two,

First, it is contrary to [b] common sense or our usuall form of speaking, which must be wrested, and our understandings forced to apprehend it: when a man hath obtained an office, or any other obtained it for him, can it be said that it is uncertain whether he shall have it or no? if it be obtained for him, is it not his in right, though perhaps not in possession? that which is impetrated or obtained by petition, is his by whom it is obtained. It is to offer violence to common sense, to say a thing may be a mans, or it may not be his, when it is obtained for him, for in so saying we say it is his: & so it is in the purchase made by Jesus Christ, & the good things obtained by him for all them for whom he dyed. § II. [b] 1. Common sense.

Secondly, it is contrary to all [c] reason in the world, that the death of Christ in Gods intention should be applyed to any one, that shall have no share in the merits of that death: Gods will that Christ should dye for any, is his intention, that he shall have a share in the death of Christ, that it should belong to him, that is, be applyed to him, for that is in this case said to bee applyed to any, that is his in any respect, according to the will of God; but now the death of Christ according to the opinion we oppose, is so applyed to all, and yet the fruits of this death are never so much as once made known to far the greatest part of those all. § III. [c] Right reason.

Secondly, that a ransome should be paid for captives, upon compact for their deliverance, and yet upon the paiment those captives not be made free, and set at liberty: the death of Christ is a ransome, *Math.* 20. 28. paid by compact for the deliverance of captives for whom it was a ransome, and the promise wherein his Father stood engaged to him, at his undertaking to be a Saviour, and undergoing the office imposed on him was their deliverance, (as was before declared) upon his performance of the things on

that

that the greateſt number of theſe captives ſhould never be releaſed, ſeems ſtrange and very improbable.

Thirdly, its contrary to Scripture, as was before at large declared. See [d] chap. 10th.

[d] 3 Scripture.

§ IV. 2. By removall of another ſhift invented to maintaine it.

But now all this our adverſaries ſuppoſe they ſhall wipe away with one ſlight diſtinction, that will make as they ſay all we affirm in this kind to vaniſh, [e] and that is this, Its true (ſay they) all things that are abſolutely procured and obtained for any, doe preſently becomes theirs in right for whom they are obtained; but things that are obtained upon condition, become not theirs untill the condition be fulfilled; now Chriſt hath purchaſed by his death, for all, all good things, not abſolutely, but upon condition, and untill that condition come to be fulfilled, unleſſe they performe what is required, they have neither part nor portion, right unto nor poſſeſſion of them: Alſo, what this condition is, they give in, in ſundry termes, ſome call it A *not reſiſting* of this redemption, offered to them; ſome, A *yeelding* to the invitation of the Goſpell; ſome in plaine termes, *Faith*. Now be it ſo that Chriſt purchaſeth all things for us, to be beſtowed on this condition, that we do beleive it; then I affirme, that, Firſt, certainely this condition ought to be revealed to all for whom this purchaſe is made, if it be intended for them in good earneſt; all for whom he dyed muſt have meanes to know that his death will doe them good, if they believe, eſpecially it being in his power alone to grant them theſe meanes, who intends good to them by his death. If I ſhould entreat a Phyſitian, that could cure ſuch a diſeaſe, to cure all that came unto him, but ſhould let many reſt ignorant of the graunt, which I had procured of the Phyſitian, and none but my ſelfe could acquaint them with it, whereby they might go to him and be healed, could I be ſuppoſed to intend the healing of thoſe people? doubtleſſe no; the application is eaſy. Secondly, This condition of them to be required, is in their power to performe, or it is not: if it be, then have all men power to believe: which is falſe; if it be not, then the Lord will grant them grace to performe it, or he will not; if he will, why then doe not all believe? why are not all ſaved? if he will not, then this impetration or obtaining ſalvation and redemption for all by the bloud of Jeſus Chriſt, comes at length to this, *God intendeth that he ſhall dye for all, to procure for them remiſſion of ſinnes, reconciliation with him, eternall re-*

demption and glory, but yet ſo, that they ſhall never have the leaſt good by theſe glorious things, unleſſe they performe that, which he knows they are no wayes able to doe, and which none but himſelfe can enable them to performe, and which concerning for the greateſt part of them he is reſolved not to doe. Is this to intend that Chriſt ſhould dye for them, for their good? or rather that he ſhould dye for them to expoſe them to ſhame and miſery? is it not all one, as if a man ſhould promiſe a blind man a 1000l. upon condition that he will ſee? Thirdly, This condition of faith, is procured for us by the death of Chriſt, or it is not: if they ſay it be not, then the chiefeſt grace, and without which redemption it ſelfe, (expreſſed how you pleaſe) is of no value, doth not depend on the grace of Chriſt, as the meritorious procuring cauſe thereof; which, firſt, is exceedingly injurious to our bleſſed Saviour, and ſerves onely to diminiſh the honour and love due to him. Secondly, is contrary to Scripture. Tit. 3. 5. 6. 2 Cor. 5. 21. *He became ſinne for us, that we might be made the righteouſneſſe of God in him*: and how we can become the righteouſneſſe of God, but by believing, I know not: yea expreſly ſaith the Apoſtle, *It is given to us for Chriſts ſake, on the behalfe of Chriſt, to believe on him*, Phil. 1. 29. *God bleſſing us with all ſpirituall bleſſings in him*, Epheſ. 1. 3. Whereof ſurely faith is not the leaſt. If it be a fruit of the death of Chriſt, why is it not beſtowed on all, ſince he died for all, eſpecially ſince the whole impetration of redemption is altogether unprofitable without it? If they doe invent a condition upon which this is beſtowed, the vanity of that ſhall be afterwards diſcovered: for the preſent, if this condition be, *ſo they doe not refuſe or reſiſt the meanes of grace*: then I aſke, if the fruit of the death of Chriſt ſhall be applied to all, that fulfill this condition of not refuſing or not reſiſting the meanes of grace; if not, then why is that produced? if ſo, then muſt all be ſaved, that have not or doe not reſiſt the meanes of grace, that is, all *Pagans*, *Infidels*, and thoſe *Infants*, to whom the Goſpell was never preached. Fourthly, this whole aſſertion tends to make Chriſt, but an halfe Mediatour, that ſhould procure the end, but not the meanes conducing thereunto. So that notwithſtanding this exception and new diſtinction, our aſſertion ſtands firme, that the fruits of the death of Chriſt in reſpect of impetration of good and application to us ought not to be divided, and our arguments to confirm it are unſhaken. For a cloſe of all, that which in this cauſe we affirm

affirme may be summed up in this: Christ did not dye for any upon condition if they doe believe, but he died for all Gods elect, that they should believe, and believing have eternall life; faith it selfe is among the principall effects and fruits of the death of Christ, as shall be declared: it is no where said in Scripture, nor can it reasonably be affirmed, that if we believe, Christ dyed for us, as though our believing should make that to be, which otherwise was not, the act create the object, but Christ dyed for us, that we might believe; salvation indeed is bestowed conditionally, but faith which is the condition is absolutely procured. The question being thus stated, the difference laid open, and the thing in controversie made knowne, we proceede in the next place to draw forth some of those arguments, demonstrations, testimonies and proofs, where-by the truth we maintaine is established, in which it is contained, and upon which it is firmly founded, only desiring the Reader to retaine some notions, in his minde, of those fundamentalls which in generall we laid downe before, they standing in such relation to the arguments which we shall use, that I am confident not one of them can be throughly answered before they be everted.

The

The Third Book.

CHAP. I.

Arguments against the Vniversality of Redemption. The two first from the nature of the new Covenant, and the dispensation thereof.

THE first Argument may bee taken from the Nature of the Covenant of Grace, which was established, ratified, and confirmed, in, and by the death of Christ, that was the *Testament* whereof *He* was the Testator, which was ratified in his death, and whence his bloud is called *the bloud of the new Testament, Matth.* 26. 28. Neither can any effects thereof be extended beyond the compasse of this Covenant; but now this Covenant was not made universally with all, but particularly onely with some, and therefore those alone were intended in the benefits of the death of Christ. The assumption appeares, from the nature of the Covenant it selfe, described clearely *Jerem.* 31. 31, 32. *I will make a new Covenant with the house of Israel, and with the house of Judah: not according to the Covenant that I made with their Fathers in the day that I tooke them by the hand, to bring them out of the Land of* Egypt, *(which my Covenant they brake, though I was an Husband to them, saith the Lord.)* And *Hebrewes* 8. 9, 10, 11. *Not according to the Covenant that I made with their Fathers, in the day that I tooke them by the hand to lead them out of the land of* Egypt, *because they continued not in my Covenant, and I regarded them not, saith the Lord: For this is the Covenant that I will make with the House of Israel after those dayes, (saith the Lord) I will put my Lawes in their mind, and write them in their hearts, and will be to them a God, and they shall be to me a people; and they shall not teach every man his Neighbour, and every man his brother, saying, know the Lord, for all shal know me from the least to the greatest.* Wherein, *first*, the condition of the Covenant is not said to be *required*, but it is absolutely *promised*; *I will put my feare in their hearts*: And this is the maine difference betweene the old Covenant of Workes, and the new one of Grace, that in that, the Lord did onely *require* the fulfilling of the condition prescribed

§ 1. *Arg.* 1.

bed, but in this, he promiſeth to effect it in them himſelfe, with whom the Covenant is made. And without this ſpirituall efficacy, the truth is, the new Covenant would bee as weake and unprofitable for the end of a Covenant (the bringing of us and binding of us to God) as the old. For in what conſiſted the weakneſſe and unprofitableneſſe of the old Covenant for which God in his mercy abolished it? was it not in this, becauſe by reaſon of ſinne we were no way able to fulfill the condition thereof, *Doe this and live!* otherwiſe the connexion is still true, that *he that doth theſe things ſhall live*: and are we of our ſelv s any way more able to fulfil the condition of the new covenant? is it not as eaſie, for a man by his owne ſtrength to fulfill the whole Law, as to repent and ſavingly believe the promiſe of the Goſpel? This then is one maine difference of theſe two Covenants, that the Lord did in the old onely require the condition; now in the new, he will alſo effect it in all the federates, to whom this Covenant is extended. And if the Lord ſhould onely exact obedience required in the Covenant of us, and not worke and effect it alſo in us, the new Covenant would be a ſhew, to increaſe our miſery, and not a ſerious imparting and communicating of grace and mercy. If then, this be the nature of the New-Teſtament, as appeares from the very words of it, and might abundantly bee proved, that the condition of the Covenant, ſhall certainly by free grace be wrought and accompliſhed in all that are taken into Covenant, then no more are in this covenant, than in whom thoſe conditions of it are effected. But thus, as is apparent, it is not with all; for, *all men have not faith*, it it of the Elect of God. Therefore it is not made with all, nor is the compaſſe thereof to bee extended beyond the *remnant that are according to Election*. Yea every bleſſing of the new covenant being certainely common, and to be communicated to all the covenantees: either faith is none of them, or all muſt have it, if the covenant it ſelf be generall. But ſome may ſay, that it is true, God promiſeth to *write his Law in our hearts, and put his feare in our inward parts*; but it is upon condition: give me that condition & I will yeeld the cauſe, is it if they do beleeve? Nothing elſe can be imagined; that is, if they have the Law written in their hearts, (as every one that beleeves hath) then God promiſeth to write his Law in their hearts; is this probable, friends? is it likely? I cannot then be perſwaded, that God hath made a covenant of grace with all,

all, eſpecially thoſe who never heard word of covenant, grace, or condition of it; much leſſe received grace for the fulfilling of the condition, without which the whole would bee altogether unprofitable and uſeleſſe. The covenant is made with *Adam*, and hee is acquainted with it, *Gen.* 3. 15. renewed with *Noah*, and not hidden from him. Againe eſtabliſhed with *Abraham*, accompanyed with a full and rich Declaration of the chiefe promiſes of it, *Gen.* 12. which is moſt certaine not to be effected towards all, as afterwards will appeare: yea that firſt diſtinction betweene the ſeed of the woman, and the ſeed of the ſerpent, is enough to overthrow the pretended univerſality of the covenant of grace; for who dares affirme that God entred into a covenant of grace with the ſeed of the Serpent? Moſt apparent then it is that the new covenant of grace, and the promiſes thereof, are all of them of diſtinguiſhing mercy, reſtrained to the people whom God did foreknow, and ſo not extended univerſally to all. Now the bloud of Jeſus Chriſt, being the bloud of this covenant, and his oblation intended onely for the procurement of the good things intended and promiſed thereby, for hee was the *Surety* thereof, *Hebrewes* 7. 22. and of that onely, it cannot bee conceived to have reſpect unto all, or any, but onely thoſe, that are intended in this covenant.

If the Lord intended that hee ſhould, and by his death did procure pardon of ſin, and reconciliation with God, for all and every one to be actually enjoyed upon condition that they doe beleeve, then ought this good will and intention of God, with this purchaſe in their behalf, by Jeſus Chriſt, to be made known to them, by the word, that they might believe, *for faith comes by hearing, and hearing by the word of God.* Rom. 10. 4, 15. For if theſe things be not made known and revealed to all, and every one, that is concerned in them, *viz.* to whom the Lord intends, and for whom he hath procured ſo great a good, then one of theſe things will follow: either firſt, that they may be ſaved without faith in, and the knowledge of Chriſt, (which they cannot have unleſſe he be revealed to them) which is falſe, and proved ſo; or elſe ſecondly, that this good will of God, and this purchaſe made by Jeſus Chriſt is plainly in vain, and fruſtrate in reſpect of them: yea a plain mocking of them, that will neither doe them any good to help them out of miſery, nor ſerve the juſtice of God to leave

§XI. Arg 2.

leave them inexcuſable, for what blame can redound to them, for not embracing and well uſing a benefit, which they never heard of in their lives? doth it become the wiſdom of God to ſend Chriſt to dye for men, that they might be ſaved, and never cauſe theſe men to hear of any ſuch thing, and yet to purpoſe and declare that unleſſe they doe heare of it and beleeve it, they ſhall never be ſaved? What wiſeman would pay a ranſome for the delivery of thoſe captives, which he is ſure ſhall never come to the knowledge of any ſuch payment made, and ſo never bee the better for it? Is it anſwerable to the goodneſſe of God to deal thus with his poor creatures? to hold out towards them all in pretence, the moſt intenſe love imaginable, beyond all compare and illuſtration, as his love in ſending his Son is ſet forth to be, and yet never let them know of any ſuch thing, but in the end to damne them for not believing it? Is it anſwerable to the love and kindeneſſe of Chriſt to us, to aſſigne unto him at his death ſuch a reſolution as this: *I will now by the oblation of my ſelf, obtain for all and every one, peace and reconciliation with God, redemption and everlaſting ſalvation, eternall glory in the high heavens, even for all theſe poore miſerable wretched wormes, condemned Caitiffs, that every houre ought to expect the ſentence of condemnation; and all theſe ſhall truely and really be communicated to them, if they will believe; but yet withall I will ſo order things, that innumerable ſoules ſhall never heare one word of all this that I have done for them, never be perſwaded to believe, nor have the object of faith that is to be believed propoſed to them: whereby they might indeed poſſibly partake of theſe things?* Was this the minde and will, this the deſigne and purpoſe of our merciful high Prieſt? God forbid: it is all one as if a Prince ſhould ſay and proclaime, that whereas there be a number of Captives held in ſore bondage in ſuch a place, and he hath a full treaſure, he is reſolved to redeeme them every one; ſo that every one of them ſhall come out of Priſon that will thanke him for his good will; and in the mean time, never take care to let theſe poore captives know his minde and pleaſure; and yet be fully aſſured, that unleſſe hee effect it himſelfe it will never bee done: would not this be conceived a vaine and oſtentatious flouriſh, without any good intent indeed towards the poore captives? Or as if a Phyſitian ſhould ſay, that hee hath a medicine that will cure all Diſeaſes, and he intends to cure the diſeaſes of all, but lets but very few know his minde, or any thing of his medicine, and yet

yet is aſſured that without his relation, and particular information it will be knowne to very few, and ſhall he be ſuppoſed to deſire, intend, or aime at the recovery of all? Now it is moſt cleare, from the Scripture and experience of all ages, both under the old diſpenſation of the covenant, and the new, that innumerable men, whole Nations, for a long ſeaſon are paſſed by in the declaration of this myſtery: the Lord doth not procure that it ſhall by any meanes in the leaſt meaſure be made out to all; they heare not ſo much as a rumour or report of any ſuch thing. Under the old Teſtament *in Judah was God known, and his name was great in Iſrael, at Salem was his Tabernacle and his dwelling place at Sion.* Pſal. 76. *He ſhewed his word unto Jacob, and his judgements unto Iſrael: he hath not dealt ſo with any Nation, and as for his judgements they have not known them,* Pſal. 147. 19. 20. Whence thoſe appellations of the heathen and imprecations alſo, as Jer. 10. 25. *Poure out thy fury upon the heathen that know thee not, and upon the families that call not upon thy Name*; Of whom you have a full deſcription Epheſ. 2.12. *Without Chriſt aliens from the Common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.* And under the new Teſtament, though the Church have confirmed her cords, and ſtrengthened her ſtakes, and many Nations are come in to the mountaine of the Lord; ſo many as to be called, *all people, all nations*, yea the *world*, the whole world in compariſon of the ſmall precinct of the Church of the *Jewes*, yet now alſo Scripture and experience doe make it cleare, that many are paſſed by, yea millions of ſoules, that never heare word of Chriſt, nor reconciliation by him, of which we can give no other reaſon; but, *yea, oh Father becauſe it ſeemed good to thee,* Math. 11. 25. 26. For the Scripture, Acts 16. Yee have the holy Ghoſt expreſſely forbidding the Apoſtles to goe to ſundry places with the word, but ſending them another way, anſwerable to the former diſpenſation in ſome particulars, wherein *he ſuffered all men to walke in their owne wayes*, Act. 14. 16. And for experience, not to multiply particulers, do but aske any of our brethren who have been at any time in the Indyes and they will eaſily reſolve yee in the truth thereof.

§ III. The exceptions againſt this argument are poore and frivolous, which we reſerve for a reply: in brief, how is it, revealed to thoſe thouſands of the off-ſpring of Infidels, whom

the Lord cuts off in their infancy, that they may not peſter the world, perſecute his Church, nor diſturbe humane ſociety? how to your Parents, of whom *Paul* affirmes, that by the work of God they might be lead to the knowledge of his eternall power and God-head, but that they *ſhould know any thing of redemption or a Redeemer was utterly impoſſible.*

CHAP II.

Containing three other arguments.

§ I. *Arg.* 3. IF Jeſus Chriſt dyed for all men, that is purchaſed and procured for them according to the minde and will of God, all thoſe things which we recounted and the Scripture ſetteth forth to be the effects and fruits of his death, which may be ſummed up in this one phraſe, *eternall redemption*, then he did this, and that according to the purpoſe of God, either *abſolutely* or upon ſome *condition* by them to be fulfilled: if *abſolutely*, then ought all and every one, abſolutely and unfallibly to be made actuall partakers of that eternall redemption ſo purchaſed: for what I pray, ſhould hinder the enjoyment of that to any, which God abſolutely intended, and Chriſt abſolutely purchaſed for them. If upon *condition*, then he did either procure this a condition for them, or he did not? If he did procure this condition for them, that is, that it ſhould be beſtowed on them, and wrought within them, then he did it either abſolutely againe or upon a condition; if *abſolutely*, then are we, as we were before, for to procure any thing for another, to be conferred on him, upon ſuch a condition, and withall, to procure that condition abſolutely to be beſtowed on them, is equivalent to the abſolute procuring of the thing it ſelf: for ſo we affirm in this very buſineſſe: Chriſt procured ſalvation for us, to be beſtowed conditionally if we doe believe, but faith it ſelfe, that he hath abſolutely procured without preſcribing of any condition. Whence we affirme that the purchaſing of ſalvation for us, is equivelant to what it would have been, if it had been ſo purchaſed as to have been abſolutely beſtowed, in reſpect of the event and iſſue. So that thus alſo muſt all be abſolutely ſaved: but if this *condition*, be procured upon *condition*, let that be aſſigned, and we will renew our *quære* concerning the procureing of that, whither it were abſolute or conditionall; and ſo never reſt untill they come to fixe ſomewhere, or ſtill run into a circle. But on the otherſide, is not this *condition* pro-

procured by him, on whoſe performance all the good things purchaſed by him, are to be actually enjoyed? then firſt, this condition muſt be made known to all, as *arg.* 2. Secondly, All men are able of themſelves to performe this condition, or they are not? if they are, then ſeeing that condition, is faith in the promiſes, as is on all ſides confeſt, then are all men of themſelves by the power of their own free will able to believe: which is contrary to the Scriptures, as by the Lords aſſiſtance ſhall be declared. If they cannot, but that this faith, muſt be beſtowed on them and wrought within them, by the free grace of God; then when God gave his Sonne to dye for them, to procure eternall Redemption for them all upon condition that they did believe, he either purpoſed to worke faith in them all by his grace, that they might believe, or he did not? if he did? why doth not he actually performe it, ſeeing he is of one minde: and who can turn him? why do not all believe? why have not all men faith? or doth he faile of his purpoſe? if he did not purpoſe to beſtow faith on them all, or (which is all one) if he purpoſed not to beſtow faith on all (for the will of God doth not conſiſt in a pure negation of any thing, what he doth not will that it ſhould be, he wils, that it ſhould not be) then the ſumme of it comes to this: that God gave Chriſt to dye for all men, but upon this condition, that they performe that, which of themſelves, without him they cannot performe, and purpoſed, that for his part, he would not accompliſh it in them. Now if this be not extreame madneſſe, to aſſigne a will unto God of doing that which himſelfe knows, and orders that it ſhall never be done, of granting a thing upon a condition, which without his helpe cannot be fulfilled, & which help he purpoſed not to grant, let all judge. Is this any thing but to delude poore creatures? is it poſſible that any good at all ſhould ariſe to any by ſuch a purpoſe as this, ſuch a giving of a Redeemer? is it agreable to the goodneſſe of God, to intend ſo great a good as is the Redemption purchaſed by Chriſt, and to pretend that he would have it profitable for them, when he knows that they can no more fulfill the condition, which he requires, that it may be by them enjoyed, then *Lazarus* could of himſelfe come out of the grave? doth it beſeeme the wiſedome of God to purpoſe that which he knowes ſhall never be fulfilled? If a man ſhould promiſe to give a 1000^{l}, to a blind man upon condition, that he will

open his eyes and ſee, which he knowes well enough he cannot doe: were that promiſe, to be ſuppoſed to come from an heart pittying of his poverty, and not rather from a minde to illude and mock at his miſery? if the King ſhould promiſe to pay a ranſome for the captives at *Algiers*, upon condition that they would conquer their Tyrants, and come away which he knows full well they cannot doe, were this a Kingly act? or as if a man ſhould pay a price to redeeme captives, but not that their chaines may be taken away, without which they cannot come out of priſon? to promiſe dead men great rewards upon condition they live againe of themſelves? are not theſe to as much end, as the obtaining of ſalvation: for men upon condition that they do believe, without obtaining that condition for them? were not this the aſſigning ſuch a will and purpoſe as this to Jeſus Chriſt; *I will obtaine eternall life to be beſtowed on men, and become theirs by the application of the benifits of my death, but upon this condition that they doe believe, but as I will not reveale my minde and will in this buſineſſe, nor this condition it ſelfe to innumerable of them, ſo concerning the reſt I know they are no wayes able of themſelves, no more than* Lazarus *was to riſe, or a blind man is to ſee, to performe the condition that I doe require, and without which none of the good things intended for them can ever become theirs: neither will I procure that condition ever to be fulfilled in them; that is, I doe will that, that ſhall be done, which I doe not onely know ſhall never be done, but that it cannot be done, becauſe I will not doe that, without which it can never be accompliſhed.* Now whether ſuch a will and purpoſe as this, beſeemes the wiſedome and goodneſſe of our Saviour, let the Reader judge. In brief, an intention of doing good, unto any one, upon the performance of ſuch a condition as the intender knowes is abſolutely above the ſtrength of him, of whom it is required (eſpecially if he know that it can no way be done, but by his concurrence, and he is reſolved not to yield that aſſiſtance, which is neceſſary to the actuall accompliſhment of it, is a vaine fruitleſſe flouriſh, that Chriſt then ſhould obtaine of his Father eternall Redemption, and the Lord ſhould through his Sonne intend it for them, who ſhall never be made partakers of it) becauſe they cannot performe, and God and Chriſt have purpoſed not to beſtow the condition, on which alone it is to be made actually theirs, is unworthy of Chriſt, and unprofitable to them for whom it is obtained; which that any thing,

thing, that Chriſt obtained for the ſonnes of men ſhould be ſo unto them, is an hard ſaying indeed. Again, if God through Chriſt purpoſe to ſave all if they doe believe, becauſe he dyed for all, and this faith be not purchaſed by Chriſt, nor are men able of themſelves to believe, how comes it to paſſe that any are ſaved?

God beſtows faith on ſome, not on others. I reply, is this diſtinguiſhing Grace purchaſed for thoſe ſome comparatively in reſpect of thoſe that are paſſed by without it? if it be? then did not Chriſt dye equally for all, for he dyed that ſome might have faith, not others; yea in compariſon, he cannnot be ſaid to dye for thoſe other ſome at all, not dying that they might have faith, without which he knew that all the reſt would be unprofitable and fruitleſſe: but is it not purchaſed for them by Chriſt, then have thoſe that he ſaved no more to thank Chriſt for, then thoſe that are damned, which were ſtrange and contrary to *Revel.* 1. 5. *To him that hath loved us, and waſhed us with his own blood, and hath made us Kings and Prieſts unto God and his Father &c.* For my part, I doe conceive that Chriſt hath obtained ſalvation for men, not upon condition if they would receive it, but ſo fully and perfectly that certainly they ſhould receive it; he purchaſed *ſalvation*, to be beſtowed on them that doe believe, but withall *faith* that they might believe. Neither can it be objected, that according to our doctrine, God requires any thing of men that they cannot doe, yea faith to believe in Chriſt: for firſt, commands doe not ſignifie what is Gods intention ſhould be done, but what is our duty to doe, which may be made known to us, whether we be able to perform it or not: it ſignifieth no intention or purpoſe of God 2. For the promiſes which are propoſed together with the command to believe; they doe not hold out the intent and purpoſe of God, that Chriſt ſhould dye for us if we doe believe, which is abſurd, that the act ſhould be the conſtitutour of its own object, which muſt be before it, and is preſuppoſed to be before, we are deſired to believe it: nor ſecondly the purpoſe of God that the death of Chriſt ſhould be profitable to us if we doe believe, which we before confuted: but thirdly onely that faith is the way to ſalvation, which God hath appointed: So that all that doe believe ſhall undoubtedly be ſaved, theſe two things, faith and ſalvation being inſeparably linked together, as ſhall be declared. *Anſw.*

If all mankinde, be in, and by the eternall purpoſe of God, diſting- *Arg.* 4.

ſtinguiſhed into two ſorts, and conditions, ſeverally and diſtinctly deſcribed and ſet forth in the Scripture, and Chriſt be peculiarly affirmed, to dye for one of theſe ſorts, and no where for them of the other, then did he not die for all; for of the one ſort hee dies for all and every one, and of the other for no one at all: but firſt, there is ſuch a diſcriminating diſtinguiſhment among men by the eternall purpoſe of God, as thoſe whom *he loves* and thoſe whom *he hates*. Rom. 9. 11, 12. *whom hee knoweth, and whom he knoweth not*. John. 10. 14. *I know my ſheep*. 2 *Tim*. 2. 19. *God knoweth who are his*. Rom. 8. 29. *whom hee did foreknow*. Rom. 11. 2. *The people whom he fore knew: I know you not* Math. 7. 33. ſo *John* 13. 18. *I ſpeake not of you all*; I know whom I have choſen; thoſe that are appointed to life & glory; & thoſe that are appointed to, & fitted for deſtruction, *elect* and *reprobate*, thoſe that were ordained to eternall life, and thoſe who before were of old ordained to condemnation as *Epheſ*. 1. 4. *He hath choſen us in him*. Acts 13. 48. *ordained to eternall life*. Rom. 8. 30. *Whom he predeſtinated them he alſo called, whom he called them he alſo juſtified, and whom he juſtified them he alſo glorified*: ſo on the other ſide 1 *Theſ*. 5. 9. *God hath not appointed us to wrath, but to obtain ſalvation*: appointed to wrath. *Rom*. 9. 18, 19, 20, 21. *He hath mercy on whom he will have mercy, and whom he will he hardeneth: thou wilt ſay then unto me, why doth he then finde fault? for who hath reſiſted his will? nay but oh man, who art thou that replyeſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? hath not the Potter power over the clay, of the ſame lump to make one veſſel to honour and another to diſhonour?* Jude 4. *Ordained to this condemnation*. 2. Pet. 2. 12. *Made to be taken and deſtroyed: ſheepe and goats* Math. 25. 32. John 10. paſſim: *thoſe on whom he hath mercy and thoſe whom he hardeneth* Rom. 9. Thoſe that are his *peculiar people* and *children according to promiſe*, that are *not of the world, his Church*, and thoſe that in oppoſition to them are *the world, not prayed for, not his people*, as *Tit*. 2. 14. *John* 17. 9, 10. Paſſim *John* 11. 51. *Heb*. 2. 10, 12, 13. Which diſtinction of men is every where aſcribed to the purpoſe, will, and good pleaſure of God: *Prov*. 16. 4. *The Lord hath made all things for himſelf, even the wicked for the day of wrath*: Math. 11. 25, 26. *Father I thank thee that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, even ſo O Father, for ſo it ſeemed good in thy ſight* Rom. 9. 11, 12. *The children being not yet born, neither having done any*

any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth: it was ſaid unto her, the elder ſhall ſerve the yonger. Ver 16. 17. *So then it is not of him that willeth nor of him that runneth, but of God that ſheweth mercy, for the Scripture ſaith unto Pharaoh, even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my Name might be declared throughout all the earth*. Rom. 8. 28, 29, 30. *Who are called according to his purpoſe, for whom he did foreknow, he did alſo predeſtinate to be conformed to the image of his Son, that he might be the firſt born among many brethren: moreover whom he did predeſtinate them he alſo called, and whom he called them he alſo juſtified, & whom he juſtified them he alſo glorified*. So that the firſt part of the propoſition is clear frō the ſcripture; now Chriſt is ſaid expreſſely & punctually to die for them on the one ſide, for *his people*, Math. 1. 21. *His ſheep*. Joh. 10. 11, 12, 14. *His Church*, Acts 20. 28. Eph. 5. 25. As diſtinguiſhed frō the world *Rom*. 5. 8, 9. *Joh*. 11. 51, 52 *His elect*, Ro. 8 32. 34. *His children* Heb. 2. 12. 13. As before more at large: whence we may ſurely conclude, that Chriſt dyed not for all and every one; to wit, not for thoſe he *never knew*, whom *he hateth*, whom *he hardeneth*, on *whom he will not ſhew mercy*, who *were before of old ordained to condemnation*, in a word for *a reprobate, for the world, for which he would not pray*. That which ſome except, that though Chriſt be ſaid to *dye for his ſheep, for his elect, his choſen*, yet he is not ſaid to dye for them onely: that terme is no where expreſt, is of no value: for is it not without any forced interpretation in common ſenſe and according to the uſuall courſe of ſpeaking, to diſtinguiſh men into two ſuch oppoſite conditions, as elect and reprobate, ſheep and goats; and then affirming that hee dyed for his elect, equivalent to this, he dyed for his elect onely? is not the ſenſe as clearly reſtrained as if that reſtrictive terme had beene added? or is that terme alwayes added in the Scripture in every indefinite aſſertion, which yet muſt of neceſſity be limited, and reſtrained, as if it were expreſſely added, as where our Saviour ſayeth *I am the way, and the life, and the reſurrection* John 14. -- He doth not ſay, that he onely is ſo, and yet of neceſſity it muſt be ſo underſtood, as alſo in that *Col*. 1. 19. *It pleaſed the Father that in him ſhould all fulneſſe dwell*, He doth not expreſſe the limitation *onely* and yet it were no leſſe then blaſphemy to ſuppoſe a poſſibility of extending the affirmation to any other: So that this exception, notwithſtanding this argument, is, as far as I can ſee, unanſwerable

ſwerable: Which alſo might be further urged by a more large explication of Gods purpoſe of election and reprobation, ſhewing how the death of Chriſt was a means ſet apart and appointed for the ſaving of his Elect, and not at all undergone and ſuffered for thoſe, which in his eternall counſell hee did determine ſhould periſh for their ſinnes, and ſo never be made partakers of the benefits thereof. But of this more muſt be ſpoken, if the Lord preſerve us and give aſſiſtance for the other part of this controverſie concerning the cauſe of ſending Chriſt.

§ III. *Arg.* 5. That is not to bee aſſerted, and affirmed, which the Scripture doth not any where goe before us in: but the Scripture no where ſaith Chriſt dyed *for all men*, much leſſe for all and every man, (between which two, there is a wide difference, as ſhall bee declared:) therefore this is not to be aſſerted. It is true, Chriſt is ſaid to give his life a ranſome for all, but no where for all men; and becauſe it is affirmed expreſſely in other places, that he dyed for *many*, for his *Church*, for them that *believe*, for the *Children* that God gave him, for *us*, ſome of all ſorts, though not expreſſely, yet clearly in termes equivalent, *Rev.* 5, 9, 10. it muſt bee clearely proved, that where *all* is mentioned, that, it cannot be taken for all Beleevers, all his Elect, his whole Church, all the Children that God gave him; ſome of all ſorts, before an univerſall affirmative can bee thence concluded: and if men will but conſider the particular places, and containe themſelves, untill they have done what is required, we ſhall be at quiet I am perſwaded, in this buſineſſe.

CHAP. III.

Containing two other Arguments from the perſon, Chriſt ſuſtained in this buſineſſe.

§ I. *Arg.* 8. FOr whom Chriſt dyed, he dyed as a *ſponſour* in their ſtead, as is apparent *Rom.* 5. 6, 7, 8. *For when we were yet without a ſtrength in due time Chriſt dyed for the ungodly, for ſcarcely for a righteous man will one dye, yet peradventure for a good man ſome would even dare to dye; but God commended his life towards us, in that while we were yet ſinners Chriſt dyed for us*, Gal. 5. 13. *He was made a curſe for us.* 2 Cor. 5. 21. *He hath made him to be ſinne for us.* All which places do plainly ſignifie and hold out a change or commutation of perſons, one being accepted in the roome of the other. Now if he dyed as the

the ſponſour or ſurety of them for whom he dyed, *in* their ſtead, then theſe two things at leaſt will follow: Firſt, that hee freed them from that anger, and wrath, and guilt of death which hee underwent for them, that they ſhould in and for him bee all reconciled, and be freed from the bondage wherein they are by reaſon of death: for no other reaſon in the world can bee aſſigned, why Chriſt ſhould undergoe any thing in anothers ſtead, but that, that other might be freed from undergoing that, which he underwent for him: And all juſtice requires, that ſo it ſhould be; which alſo is expreſſely intimated, when our Saviour is ſaid to bee ἔγγυος *a ſurety of a better Teſtament*, *Heb.* 7. 22. that is, by being our Prieſt, undergoing the chaſtiſement of our peace and the burthen of our iniquities, *Iſa* 53. 5, 6, 7. *He was made ſinne for us, that we might bee made the righteouſneſſe of God in him.* 2 *Cor.* 5. 21. But now all are not freed from wrath and the guilt of death, and actually reconciled to God, which is to be juſtified through an imputation of righteouſneſſe, and a non-imputation of iniquities; for untill men come to Chriſt, *the wrath of God abideth on them*, *Joh.* 3. 36. which argueth and intimateth a not removall of wrath by reaſon of not believing. Hee doth not ſay it comes on them, as though by Chriſts death they were freed from being under a ſtate and condition of wrath, which we are all in by Nature, *Epheſ.* 2. 3. but μένει it remaineth or abideth: it was never removed; and to them the Goſpell is a ſavour of death to death, bringing a new death, and a fore condemnation by its being deſpiſed, unto that death the guilt whereof they before lay under. Some have indeed affirmed that all and every one are redeemed, reſtored, juſtified, and made righteous in Chriſt, and by his death: but truely this *is* ſo wretched, I will not ſay perverting of the Scripture, which gives no colour to any ſuch aſſertion, but ſo direct an oppoſition to them, as I judge it fruitleſſe, and loſt labour to goe about to remove ſuch exceptions (*More* page 45.) Secondly, it followes that Chriſt made ſatisfaction for the ſinnes of all and every man, if he dyed for them; for the reaſon why he underwent death for us as a ſurety, was to make ſatisfaction to Gods juſtice for our ſinnes, ſo to redeem us to himſelfe, neither can any other be aſſigned: but Chriſt hath not ſatisfied the juſtice of God for all the ſinnes of all and every man, which may be made evident by divers reaſons: for,

Firſt,

Firſt, for whoſe ſinnes hee made ſatisfaction to the juſtice of God, for their ſinnes the juſtice is ſatisfied, or elſe his ſatisfaction was rejected as inſufficient: for no other reaſon can bee aſſigned of ſuch a fruitleſſe attempt; which to averre is blaſphemy in the higheſt degree; but now the juſtice of God is not ſatisfied for all the ſinnes of all and every man, which alſo is no leſſe apparent than the former: for they that muſt undergoe eternall puniſhment themſelves for their ſinnes that the juſtice of God may be ſatisfied, for their ſinnes, the juſtice of God was not ſatisfied without their owne puniſhment, by the puniſhment of Chriſt; for they are not healed by his ſtripes,: but that innumerable ſoules ſhall to eternity undergoe the puniſhment due to their own ſinnes, I hope needs with Chriſtians no proving: Now how can the juſtice of God require ſatisfaction of them for their ſinnes, if it were before ſatisfied for them in Chriſt. To be ſatisfied, and to require ſatisfaction that it may be ſatisfied, are contradictory and cannot bee affirmed of the ſame in reſpect of the ſame; but that the Lord will require of ſome the utmoſt farthing is moſt cleare *Matth.* 5. 26.

Secondly, Chriſt by undergoing death for us, as our ſurety, ſatisfied for no more than he intended ſo to doe: ſo great a thing as ſatisfaction for the ſinnes of men could not accidentally happen beſides his intention, will, and purpoſe; eſpecially conſidering that his intention and good will, ſanctifying himſelfe to be an oblation, was of abſolute neceſſity to make his death an acceptable offering: but now Chriſt did not intend to ſatisfie for the ſinnes of all and every man: for innumerable ſoules were in hell under the puniſhment and weight of their owne ſinnes, from whence there is no redemption before, and actually then, when our Saviour made himſelfe an Oblation for ſinne; now ſhall wee ſuppoſe that Chriſt would make himſelfe an offering for their ſinnes, whom he knew to be paſt recovery, and that it was utterly impoſſible that ever they ſhould have any fruit or benefit by his offering? Shall we thinke that the bloud of the covenant was caſt away upon them, for whom our Saviour intended no good at all? to intend good to them he could not, without a direct oppoſition to the eternall Decree of his Father, and therein of his owne eternall Deity. Did God ſend his Sonne, did Chriſt come to dye for *Caine* and *Pharoah*, damned ſo many ages before his Suffering? *credat Apella?* the exception that Chriſt dyed for them, and his Death

Death would have been availeable to them, if they had beleeved & fulfilled the condition required, is in my judgment of no force at all. For firſt, for the moſt part they never heard of any ſuch condition. Secondly, Chriſt at his death knew full well, that they had not fulfilled the *condition*, and were actually cut off from any poſſibility ever ſo to do: ſo that any intention to do them good by his death, muſt needs be vain and fruſtrate, which muſt not be aſſigned to the Son of God. Thirdly, this *Redemption conditionate if they beleeve*, we ſhall reject anon. Neither is that other exception, that Chriſt might as well ſatisfie for them, that were eternally damned at the time of his ſuffering (for whom it could not be uſefull) as for them that were then actually ſaved (for whom it was not needfull) of any more value. For firſt, thoſe that were ſaved, were ſaved upon this ground, that Chriſt ſhould certainly ſuffer for them in due time, which ſuffering of his was as effectuall in the purpoſe and promiſe, as in the execution and accompliſhment. It was in the minde of God accounted for them as accompliſhed: the compact and covenant with Chriſt about it being ſurely ratified upon mutuall unchangeable promiſes, (according to our conception) and ſo our Saviour was to performe it, and ſo it was needfull for them that were actually ſaved: but for thoſe that were actually damned, there was no ſuch inducement to it, or ground for it, or iſſue to be expected out of it. Secondly, a *ſimile* will cleare the whole: if a man ſhould ſend word to a place where Captives were in priſon, that he would pay the price and ranſome that was due for their delivery, and to deare the Priſoners to come forth, for hee that detains them accepts of his word and engagement; when he comes to make paiment, according to his promiſe, if he finde ſome to have gone forth according as was propoſed, and others continued obſtinate in their Dungeon, ſome hearing of what he had done, others not, and that according to his owne appointment, and were now long ſince dead; doth hee in the paiment of his promiſed ranſome intend it for them that dyed ſtubbornly and obſtinately in the priſon? or onely for them who went forth? Doubtleſſe onely for theſe laſt: no more can the paſſion of Chriſt be ſuppoſed to be a price paid for them that dyed in the priſon of ſinne and corruption before the paiment of his ranſome; though it might full well be for them that were delivered by virtue of his engagement for the paiment of ſuch a ranſome.

ſome. Thirdly, if Chriſt dyed in the ſtead of all men, and made ſatisfaction for their ſinnes, then he did it for all their ſinnes, or onely for ſome of their ſinnes; if for ſome onely, who then can be ſaved? if for all, why then are not all ſaved? they ſay it is becauſe of their unbeliefe, they will not beleeve, and therefore are not ſaved: that unbeliefe, is it a ſinne, or is it not? if it bee not, how can it be a cauſe of damnation? if it be, Chriſt dyed for it, or he dyed not; if he did not, then he dyed not for all the ſinnes of all men; if he did, why is this an obſtacle to their ſalvation? is there any new ſhift to bee invented for this? or muſt wee be contented with the old? *viz.* Becauſe they do not believe: that is, Chriſt did not dye for their unbeliefe, or rather, did not by his death remove their unbeliefe, becauſe they would not believe, or becauſe they would not themſelves remove their unbeliefe; or he dyed for their unbeliefe conditionally, that they were not unbelievers. Theſe doe not ſeeme to mee to bee ſober aſſertions.

§ XI. *Arg.* 7. For whom Chriſt dyed, for them he is a Mediator, which is apparent; for the Oblation or offering of Chriſt, which hee made of himſelfe unto God, in the ſhedding of his bloud, was one of the chiefeſt acts of his mediation. But he is not a Mediator for all, and every one, which alſo is no leſſe evident, becauſe as Mediator he is the Prieſt for them, for whom he is a Mediator: now to a Prieſt it belongs as was declared before, to ſacrifice and intercede, to procure good things and to apply them, to thoſe for whom they are procured, as is evident *Heb.* 9. and was proved before at large; which confuſedly Chriſt doth not for all. Yea, that Chriſt is not a Mediator for every one, needs no proofe: experience ſufficiently evinceth it, beſides innumerable places of Scripture. It is I confeſſe replyed by ſome, that Chriſt is a Mediator for ſome, in reſpect of ſome acts, and not in reſpect of others; but truly this, if I am able to judge, is a diſhoneſt ſubterfuge that hath no ground in Scripture, and would make our Saviour a halfe Mediator in reſpect of ſome, which is an unſavory expreſſion. But this Argument was vindicated before.

CHAP.

CHAP. IIII.

Of Sanctification, and of the cauſe of faith, and the procurement thereof by the death of Chriſt.

§ I. *Arg.* 8. ANother Argument may be taken from the *effect*, and *fruit* of the death of Chriſt unto *ſanctification*; which we thus propoſe: if the bloud of Jeſus Chriſt, doth *waſh, purge, cleanſe*, and *ſanctifie* them for whom it was ſhed, or for whom hee was a ſacrifice; then certainly he dyed, ſhed his bloud, or was a ſacrifice, onely for them that in the event are *waſhed, purged, cleanſed*, and *ſanctified*; which that all or every one are not, is moſt apparent, faith being the firſt principle of the hearts purification, *Acts* 15. 9. and all men have not faith, 1 *Theſſ.* 3. 2. it is of the elect of God. *Titus* 1. 1. The conſequence I conceive is undenyable, and not to be avoided with any diſtinctions: but now we ſhall make it evident that the bloud of Chriſt, is effectuall for all thoſe ends of *waſhing, purging*, and *ſanctifying*, which wee before recounted; and this we ſhall doe firſt from the types of it, and ſecondly by plaine expreſſions, concerning the thing it ſelfe. Firſt, for the type, that which we ſhall now conſider in the ſacrifice of *expiation*, which the Apoſtle ſo expreſſely compareth--with the ſacrifice and oblation of Chriſt: of this he affirmeth *Hebr.* 9. 13. that it legally ſanctified them, for whom it was a ſacrifice; for ſaith hee, *The bloud of Bulls and Goats, and the aſhes of an Heifer ſprinkling the uncleane ſanctifieth to the purifying the fleſh*: Now that which was done carnally, and legally in the type, muſt be ſpiritually effected in the antitype, the ſacrifice of Chriſt, typified by that bloudy ſacrifice of Beaſts. This the Apoſtle aſſerteth in the verſe following; *How much more* (ſaith he) *ſhall the bloud of Chriſt, who through the eternall ſpirit offered himſelfe without ſpot unto God, purge the conſcience from dead works to ſerve the living God?* If I know any thing, that Anſwer of *Arminius*, and ſome others to this, *viz.* that the ſacrifice did ſanctifie not as *offered*, but as ſprinkled: and the bloud of Chriſt, not in reſpect of the oblation, but of its application anſwereth it, is weake and unſatisfactory: for it onely aſſerts---a diviſion between the *Oblation* and *Application* of the bloud of Chriſt, which though we allow to be diſtinguiſhed, yet ſuch diviſion we are now diſproving, and to weaken our Argument, the ſame diviſion which we diſprove is propoſed. Which (if any) is an eaſie

facile

facile way of anſwering: We grant, that the bloud of Chriſt ſanctifieth in reſpect of the Application of the good things procured by it, but withall prove, that it is ſo applyed to all, for whom it was an oblation, and that becauſe it is ſaid to ſanctifie and purge, and muſt anſwer the type which did ſanctifie to the purifying of the fleſh. Secondly, it is expreſſely in divers places affirmed of the bloud-ſhedding, and death of our Saviour, that it doth effect theſe things, and that it was intended for that purpoſe: many places for the clearing of this were before recounted. I ſhall now repeat ſo many of them, as ſhall bee ſufficient to give ſtrength to the Argument in hand; omitting thoſe which before were produced, onely deſiring that all thoſe places which point out the end of the death of Chriſt, may be conſidered as of force to eſtabliſh the truth of this Argument, *Rom.* 6. 5, 6. *For if wee have been planted together in the likeneſſe of his death, we ſhall bee alſo in the likeneſſe of his reſurrection, knowing this that our old man is crucified with him, that the body of ſinne might bee deſtroyed, that henceforth we ſhould not ſerve ſinne.* The words of the latter Verſe yeeld a reaſon of the the former Aſſertion in verſe 5. *viz.* That a participation in the death of Chriſt, ſhall certainly be accompanyed with conformity to him in his reſurrection: That is both to life ſpirituall, as alſo to eternall; *Becauſe our old man is crucified with him, that the body of ſinne might be deſtroyed*, that is, our ſinfull corruption and depravation of nature, are by his death and crucifying, effectually and meritoriouſly ſlaine, and diſabled from ſuch a rule and dominion, over us, as that we ſhould be ſervants any longer unto them: which is apparently the ſenſe of the place, being it is laid a foundation, to preſſe forward unto all degrees of ſanctification, and freedome from the power of ſinne. The ſame Apoſtle alſo tells us: 2 *Cor.* 1. 20. that, *all the promiſes of God are in him, yea, and in him Amen, unto the glory of God by us: yea and Amen*, confirmed, ratified, unchangeably eſtaſtabliſhed, and irrevocably made over to us; now this was done *in him*, that is, in his death and bloud-ſhedding, for the confirmation of the Teſtament, whereof theſe promiſes, are the conveyance of the Legacies to us, are confirmed by the *death of him the Teſtator*, *Hebr* 9. 16. for he was, *the ſurety of this better Teſtament*, *Heb.* 7, 22. which Teſtament or *Covenant he confirmed with many* by his being cut off for them, *Dan.* 9.26,27. Now what are the promiſes that are thus confirmed unto us,

us, and eſtabliſhed by the bloud of Chriſt? The ſumme of them you have, *Jer.* 31. 33. whence they are repeated by the Apoſtle, *Heb.* 8. 10. 11. 12. To ſet out the nature of that Covenant, which was ratified in the bloud of Jeſus: in which you have the ſummary deſcription of all that free grace towards us, both in ſanctification, *verſe* 10. 11. and in juſtification, *verſe* 12. amongſt alſo theſe promiſes, is that, moſt famous, of circumciſing our hearts, and of giving new hearts & ſpirits unto us, as *Deu* 30.6. *Eze.* 36.26. ſo that our whole ſanctification, holineſſe, with juſtification, and reconciliation unto God, is procured by, and eſtabliſhed unto us, with unchangeable promiſes in the death and blood-ſhedding of Chriſt, *The heavenly or ſpirituall things being purified with that ſacrifice of his*, Heb. 9. 23. *For we have redemption by his bloud, even the forgiveneſſe of ſinnes*, Col. 1. 13. *By death he deſtroyed him that had the power of death, that is the Devil, that he might free thoſe who by reaſon of death, were obnoxious to bondage all their lives.* Heb. 2. 14 15. Do but take notice, of thoſe two moſt cleare places. *Tit.* 2. 14. *Epheſ.* 5.25, 26. In both which, our cleanſing, and ſanctification, is aſſigned, to be the end and intendment of Chriſt the worker, and therefore the certaine effect of his death and oblation, which was the worke, as was before proved: and I ſhall adde but one place more, to prove *that*, which I am ſorry---that I need produce any one to doe; to wit, that the bloud of Chriſt purgeth us from all our ſinne, and it is: 1 *Cor.* 1.30. Who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption, of which becauſe it is cleare enough, I need not ſpend time to prove, that he was thus made unto us of God, in as much as he ſet him forth to be a propitiation through faith in his bloud, as *Rom.* 3.25. So that our ſanctification, with all other effects of free grace, are the immediate procurement of the death of Chriſt. And of the things that have been ſpoken this is the ſumme, ſanctification and holineſſe, is the certaine fruit and effect of the death of Chriſt, in all them for whom he dyed, but all and every one are not partaker of this ſanctification, this purging, cleanſing, and working of holineſſe, therefore Chriſt dyed not for all and every one, *quod erat demonſtrandum*. It is altogether in vaine to except, as ſome doe, that the death of Chriſt is not the ſole cauſe of theſe things, for they are not actually wrought in any, without the intervention of the ſpirits working in them, and faith apprehending

ing the death of Chriſt. For firſt, though many totall cauſes of the ſame kind, cannot concurre to the producing of the ſame effect, yet ſeverall cauſes of ſeverall kinds; may concurre to one effect and be the ſole cauſes, in that kind wherein they are cauſes. The Spirit of God is the cauſe of ſanctification, and holineſſe; but what kind of cauſe I pray? even ſuch a one as is immediately, really efficient of the effect; faith is the cauſe of pardon of ſinne, but what cauſe? in what kind? why meerely as an inſtrument, apprehending the righteouſneſſe of Chriſt: now do theſe cauſes whereof one is efficient, the other inſtrumentall, both naturall and reall, hinder that the bloud of Chriſt, may not onely concurre, but alſo be the ſole cauſe morall and meritorious of theſe things? doubtleſſe they doe not: Nay they doe ſuppoſe it ſo to be: or elſe they would in this work be neither inſtrumentall nor efficient, that being the ſole foundation of the Spirits operation, and efficience, and the ſole cauſe of faiths being and exiſtance. A man is detained captive by his enemie, and one goeth to him, that detaines him, and payes a ranſome for his delivery, who, thereupon grants a warrant to the keepers of the priſon, that they ſhall knock off his ſhackles, take away his ragges, let him have new cloaths, according to the agreement, ſaying, deliver him for I have found a ranſome: becauſe the Jaylor knocks off his ſhackles, and the warrant of the Judge, is brought for his diſcharge; ſhall he, or we ſay, that the price and ranſome which was paid, was not the cauſe, yea the ſole cauſe of his delivery? conſidering that none of theſe latter had been, had not the ranſome been paid; they are no leſſe the effect of that ranſome, than his own delivery: in our delivery from the bondage of ſinne, it is true there are other things, in other kinds, do concurre beſides the death of Chriſt, as the operation of the ſpirit and the grace of God, but theſe being in one kinde, and that in another, theſe alſo being no leſſe the fruit, and effect of the death of Chriſt, than our deliverance wrought by them, it is moſt apparent that, *that* is, the onely maine cauſe of the whole. Secondly, to take off utterly this exception, with all of the like kinde, we affirme that faith it ſelf is a proper immediate fruit, and procurement of the death of Chriſt in all them for whom he dyed: which becauſe if it be true, it utterly overthrowes the generall ranſome, or univerſall redemption; and if it be not true, I will very willingly lay downe this whole controverſie, and be very indifferent which way it be determined, for go it which way it will, free will muſt be eſtabliſhed, I will prove a part by it ſelfe, in the next argument.

Before I come to preſſe the argument intended, I muſt premiſe ſome few things, as *Arg.* 10. § II.

What ever is freely beſtowed upon us, in and through Chriſt, that is all wholly the procurement and merit of the death of Chriſt: nothing is beſtowed through him, on thoſe that are his, which he hath not purchaſed, the price whereby he made his purchaſe being his own bloud. 1 *Cor.* 6. for the Covenant between his Father and him, of making out all ſpirituall bleſſings to them that were given unto him, was expreſly founded on this condition, *that he ſhould make his Soule an offering for ſinne.* Iſay. 53. 1.

That confeſſedly on all ſides, faith is in men of underſtanding, of ſuch abſolute indiſpenſable neceſſity unto ſalvation, there being no ſacrifice to be admitted for the want of it, under the new Covenant, that what ever God hath done, in his love ſending his Sonne, and what ever Chriſt hath done or doth, in his oblation and interceſſion for all or ſome, without this in us, is, in regard of the event, of no value, worth or profit unto us; but ſerveth onely to encreaſe and aggravate condemnation: for whatſoever is accompliſhed beſides, that is moſt certainely true, *He that believeth not ſhall be damned.* Mar. 16. 16. (So that if there is in our ſelves a power of believing, and the act of it doe proceed from that power, and is our owne alſo, then certainly and undeniably, it is in our power, to make the love of God, and death of Chriſt, effectuall towards us or not, and that by believing we actually doe the one, by an act of our own: which is ſo evident that the moſt ingenious & perſpicacious of our adverſaries have in termes confeſſed it, as I have declared elſe where) This being then the abſolute neceſſity of faith, it ſeemes to me that the cauſe of that, muſt needs be the prime and principle cauſe of ſalvation: as being the cauſe of that without which the whole would not be, & by which the whol is, and is effectuall. 2. Diſplay of Armini:

I ſhall give thoſe, that to us in this are contrary minded, their choyce and option, ſo that they will anſwer directly categorically, and without uncouth inſignificant cloudy diſtinctions, whi- 3. § III.

our Saviour by his death and interceſſion (which we proved to

to be conjoyned) did merit or procure faith for us, or no? or which is all one, whither faith be a fruit and effect of the death of Chriſt or no? and according to their anſwer I will proceed: If they anſwer affirmatively, that it is, or that Chriſt did procure it by his death, (provided alwayes that they doe not wilfully equivocate, and when I ſpeake of faith, as it is a grace in a particular perſon, taking it ſubjectively, underſtand faith as it is the doctrine of faith or the way of ſalvation declared in the Goſpel, taking it objectively, which is another thing and beſides the preſent queſtion; although by the way, I muſt tell them, that we deny, the granting of that new way of ſalvation in bringing life and immortallity to light by the Goſpel in Chriſt, to be procured for us by Chriſt, himſelfe being the chiefeſt part of this way, yea the way it ſelfe; and that he ſhould himſelfe be procured by his owne death and oblation, is a very ſtrange contradictory aſſertion, beſeeming them that have, who have uſed it (*More*: *pag.* 35.) It is true indeed, a full and plenary carrying of his elect, to life and glory by that way, we aſcribe to him, and maintaine it againſt all, but the granting of that way, was of the ſame free grace and unprocured love, which was alſo the cauſe of granting himſelfe unto us, *Gen.* 3. 15.) if I ſay they anſwer thus affirmatively; then I demand, whither Chriſt procured faith for all for whom he dyed, abſolutely, or upon ſome condition on their part to be fulfilled? if *abſolutely*: then ſurely if he dyed for all, they muſt all abſolutely believe: for that which is abſolutely procured for any, is abſolutely his no doubt: he that hath abſolutely procured an inheritance, by what meanes ſoever, who can hinder that it ſhould not be his? but this is contrary to that of the Apoſtle, *all men have not faith*, and *faith is of the elect of God*. Tit. 1. 1. If they ſay that he procured it for them, that is, to be beſtowed on them, *conditionally*: I deſire that they would anſwer, *bona fide*, & roundly in termes---without equivocation, or blind diſtinctions, aſſigne that condition, that we may know what it is, being it is a thing of ſo infinite concernment to all our ſoules: let me know this condition which ye will maintaine, and *en herbam amici*, the cauſe is yours. Is it as ſome ſay, if they doe not reſiſt the grace of God? now what is it not to reſiſt the grace of God? is it not to obey it? and what is it to obey the grace of God? is it not to believe? ſo the condition of faith is faith it ſelfe. *Chriſt procured that they ſhould believe upon*

on condition that they doe believe: are theſe things ſo? but they can aſſigne a condition on our part required of faith, that is not faith it ſelfe: can they doe it? let us heare it then, and we will renew our inquity concerning that condition, whither it be procured by Chriſt or no. If not? then is the cauſe of faith ſtill reſolved into our ſelves, Chriſt is not the authour and finiſher of it. If it be? then are we juſt where we were before, and muſt follow with our quæries whither that condition was procured abſolutely, or upon condition: *depinge ubi ſiſtam.*

§ IV.

But ſecondly, if they will anſwer negatively, as, agreeably to their own principles, they ought to doe, and deny that faith is procured by the death of Chriſt; then,

1. They muſt maintain, that it is an act of their own wills, ſo our own, as not to be wrought in us by Grace, and that it is wholly lied in our power to perform that ſpirituall act; nothing being beſtowed upon us by free Grace, in and through Chriſt (as was before declared) but what by him in his death and oblation and was procured: which, firſt, is contrary to expreſſe Scripture in exceeding many places, which I ſhall not recount.

2. To the very nature of the being of the new Covenant, which doth not preſcribe and require the condition of it, but effectually work it in all the covenanters *Jer.* 31. 32, 33. *Ezek.* 36. 26. *Heb.* 8. 8.

3. To the advancement of the free Grace of God, in ſetting up the power of free will, in the ſtate of corrupted nature, to the ſleighting and undervaluing thereof.

4. To the received doctrine of our naturall depravedneſſe & diſability to any thing that is good: yea by evident unſtrained conſequence overthrowing that fundamentall article of originall ſin.

Yea, fiftly to right reaſon, which will never grant that naturall faculty is able of it ſelf without ſome ſpirituall elevation, to produce an act purely ſpirituall as 1 *Cor.* 2. 14.

Secondly, they muſt reſolve, almoſt the ſole cauſe of our ſalvation into our ſelves ultimately; it being in our own power to make all, that God and Chriſt doe unto that end, effectuall; or to fruſtrate their utmoſt indeavours for that purpoſe: for all that is done, whither in the Fathers loving us and ſending his Sonne to die for us, or in the Sonnes offering himſelf for an oblation in our ſtead, or for us, (in our behalf) is confeſſedly (as before) of no value nor worth in reſpect of any profitable iſſue, unleſſe we be-

leive, which that we ſhall do, Chriſt hath not effected, nor procured by his death, neither can the Lord ſo work it in us but that the ſole caſting voice (if I may ſo ſay)---whither we will believe or no, is left to our ſelves. Now whither this be not to aſſigne unto our ſelves, the cauſe of our own happineſſe, and to make us, the chief builders of our own glory, let all judge: theſe things being thus premiſed, I ſhall briefly prove that, which is denyed *viz.* That faith is procured for us by the death of Chriſt, and ſo conſequently he died not for all and every one, for all men have not faith: and this we may doe by theſe following reaſons.

§ V. 1. The death of Jeſus Chriſt purchaſed holineſſe and ſanctification for us, as was at large proved, *Arg.* the eight: But faith as it is a grace of the ſpirit inhærent in us, is formally a part of our ſanctification and holineſſe, therefore he procured faith for us. The aſſumption is moſt certaine and not denyed; the propoſition was ſufficiently confirmed in the foregoing argument, and I ſee not what may be excepted againſt the truth of the whole: if any ſhall except and ſay that Chriſt might procure for us ſome part of holineſſe (for we ſpeake of parts and not of degrees and meaſure) but not all, as the ſanctification of hope, love, meekneſſe and the like, I ask, firſt, what warrant have we for any ſuch diſtinction, betweene the graces of the ſpirit, that ſome of them ſhould be of the purchaſing of Chriſt, others of our owne ſtore? Secondly, whither we are more prone of our ſelves to believe, and more able,

§ VI. 2. than to love, & hope? and where may we have a ground for that? All the fruits of election, are purchaſed for us by Jeſus Chriſt, for, *we are choſen in him*, Eph. 1 4. as the only cauſe and fountaine of all thoſe good things, which the Lord choſeth us to, for the praiſe of his glorious Grace, that in all things he might have the preheminence: I hope I need not be ſolicitous about the proving of this, that the Lord Jeſus, is the *onely way and meanes* by, and for whom, the Lord will certainly and actually collate upon his elect, all the fruits and effects or intendments of that love, whereby, he choſe them: but now faith is a fruit, a principle fruit of our election, for (ſaith the Apoſtle) *we are choſen in him before the foundation of the world that we ſhould be holy.* Eph. 1. 4. of which holineſſe, faith, purifying the heart, is a principle ſhare. *Moreover whom he did predeſtinate them alſo he called.* Rom. 8. 29. That is with that calling which is according to his purpoſe, effectually working faith in

in them, by the mighty operation of his Spirit, *according to the exceeding greatneſſe of his power*, Epheſ. 1. 19. and ſo they beleeve (God making them differ from others, 1 *Cor.* 4. 7. in the enjoyment of the meanes) who are *ordained to eternall life*, *Acts* 13. 48. they being ordained to eternall life, was the fountaine from whence their faith did flow: and ſo the election obtained, when the reſt are hardned, *Rom.* 11.

§ VII. Thirdly, all the bleſſings of the new covenant, are procured and purchaſed by him, in whom the promiſes thereof are ratified, and to whom they are made; for all the good things thereof are contained in and exhibited by thoſe promiſes, through the working of the Spirit of God. Now concerning the promiſes of the Covenant, and their being confined in Chriſt, and made unto his, as *Gal.* 3. 16. with what is to bee underſtood in thoſe expreſſions, was before declared. Therefore all the good things of the Covenant are the effects, fruits, & purchaſe, of the death of Chriſt. He, and all things for him, being the ſubſtance and whole of it. Further, that faith, is of the good things of the New Covenant, is apparent from the deſcription thereof, *Jer.* 31. 33. *Hebrewes* 8. 10, 11, 12. *Ezekiel* 36. 26. with divers other places, as might clearely be manifeſted, if we affected copiouſneſſe in *cauſa facili.*

§ VIII. Fourthly, that, without which it is utterly impoſſible that we ſhould be ſaved, muſt of neceſſity be procured by him, by whom we are fully and effectually ſaved: let them that can, declare how he can be ſaid to procure ſalvation fully and effectually for us, and not be the author and purchaſer of that, (for he is the author of our ſalvation by the way of purchaſe) without which it is utterly impoſſible we ſhould attain ſalvation, now without faith it is utterly impoſſible that ever any ſhould attaine ſalvation. *Heb.* 11. 6. *Mark* 16. 16. But Jeſus Chriſt (according to his name) doth perfectly ſave us, *Mat.* 1. 21. procuring for us eternall redemption, *Hebr.* 9. 14. being able to ſave to the uttermoſt, them that come unto God by him, *Hebrewes* 17. 24. and therefore muſt faith alſo be within the compaſſe of thoſe things that are procured by him.

§ IX. Fiftly, the Scripture is cleare in expreſſe termes, and ſuch as are ſo equivolent that they are not liable to any evation, as *Phil.* 1. 29. *It is given unto us, ὑπὲρ Χριστοῦ on the behalfe of Chriſt, for Chriſts ſake, to believe on him.* Faith or beliefe is the gift, and Chriſt the

procurer of it; *God hath bleſſed us with all ſpirituall bleſſings in him in heavenly places, Epheſ.* 1. 3. If faith be a ſpirituall bleſſing, it is beſtowed on us in him, and ſo alſo for his ſake: if it bee not, it is not worth contending about in this ſenſe and way; ſo that let others looke which way they will, I deſire to look to Jeſus, as the author and finiſher of our faith. *Hebr.* 12. 2. Divers other reaſons, arguments, and places of Scripture might bee added for the confirmation of this truth, but I hope I have ſaid enough, and do not deſire to ſay all: the ſumme of the whole reaſon may be reduced to this head.

If the fruit and effect procured and wrought by the death of Chriſt, abſolutely, not depending on any condition in man to be fulfilled, be not common to all, then did not Chriſt dye for all; but the ſuppoſall is true, as is evident in the grace of faith, which being procured by the death of Chriſt to bee abſolutely beſtowed on them for whom he dyed, is not common to all, therefore our Saviour did not dye for all.

Arg. 11. We argue from the type to the antitipe, or the thing ſignified by it, which will evidently reſtraine the oblation of Chriſt to Gods elect. The people of *Iſrael* were certainly, in all remarkable things that happened unto them, typicall---of the Church of God, as the Apoſtle at large, 1 *Cor.* 10. 11. eſpecially their Inſtitutions and Ordinances, were all repreſentative of the ſpirituall things of the Goſpell, their Prieſts, Altar, Sacrifices, were but all ſhadowes of the good things to come in Jeſus Chriſt: their *Canaan* was a type of Heaven, *Heb.* 4. 3. 9. as alſo Hieruſalem or Sion, *Gal.* 4. 26. *Hebr.* 12. 22. The whole people it ſelfe was a type of Gods Church, his elect, his choſen and called people, whence as they were called an holy people, a royall Prieſt-hood, ſo alſo in alluſion to them are beleevers, 1 *Pet.* 2. 5. 9. Yea Gods people are in innumerable places called his *Iſrael*, as it is further expounded *Heb.* 8. 8. a *true Iſraelite* is as much as a true beleever, *John* 1. 47. and *he is a Jew who is ſo in the hidden man of the heart.* I hope, it neede not bee proved that that people, as delivered from bondage, preſerved, taken nigh unto God, brought into *Canaan*, was typicall of Gods ſpirituall Church, of Elect, Beleevers. Whence we thus argue, thoſe onely are really and ſpiritually redeemed by Jeſus Chriſt, who were deſigned, ſignified, typified by the people of Iſracll in their carnall, typicall Redemption, (for no reaſon in

in the world can be rendred, why ſome ſhould bee typed out, in the ſame condition partakers of the ſame good, and not others) but by the people of the Jewes, in their deliverance from *Egypt*, bringing into *Canaan*, with all their Ordinances and Inſtitutions, onely the Elect, the Church of God was typed out, as was before proved. And in truth, it is the moſt ſenſeleſſe thing in the world, to imagine that the Jewes were under a type to all the whole world, or indeed to any but Gods choſen ones, as is proved at large, *Hebr.* 9. 10. were the Jewes and their ordinances, types to the ſeven Nations whom they deſtroyed and ſupplanted in *Canaan*, were they ſo to *Egyptians*, Infidells, and haters of God, and his Chriſt: we conclude then aſſuredly, from that juſt proportion that ought to be obſerved betweene the types, and the things typified, that onely the Elect of God, his Church and choſen ones are redeemed by Jeſus Chriſt.

CHAP. V.

Being a continuance of Arguments from the nature and deſcription of the thing in hand: And firſt of Redemption.

THat Doctrine which will not by any meanes ſuit with, nor be made conformable to the thing ſignified by it, and the expreſſion literall and deductive, whereby in Scripture it is held out unto us, but implyes evident contradictions unto them, cannot poſſibly be ſound and ſincere, as is the milke of the Word: but now ſuch is this perſwaſion of univerſall Redemption, it can never be ſuited nor fitted to the thing it ſelf or redemption, nor to thoſe expreſſions wherby in the Scripture it is held out unto us, univerſall Redemption, and yet many to dye in captivity, is a contradiction irreconcileable in it ſelfe. To manifeſt this, let us conſider ſome of the chiefeſt words, and phraſes, whereby the matter concerning which we treat, is delivered in the Scripture. Such as are *Redemption, Reconciliation, Satisfaction, Merit, Dying for us*, bearing our ſinnes, Suretiſhip, his being God, a common Perſon, a Jeſus, ſaving to the utmoſt, a Sacrifice putting away ſinne, and the like; to which we may adde the importance of ſome prepoſitions, and other words uſed in the Originall about this buſineſs, and doubt not but we ſhall eaſily finde that the generall ranſome, or rather univerſall Redemption, will hardly ſuit to any of them, but it is too long for the bed, and muſt be crapped at head or heeles. Begin

§ II. Begin we with the word *Redemption* it ſelfe, which we will conſider, name and thing. Redemption, which in the Scripture is λύτρωσις ſometimes, but moſt frequently ἀπολύτρωσις is, *the delivery of any one from captivity and miſery by the intervention* λύτρε *of a price or ranſom*: that this ranſom or price of our deliverance was the bloud of Chriſt, is evident, he cals it λύτρον *Matth.* 20.28. and ἀντίλυτρον, 1 *Tim.* 2. 6. That is, the price of ſuch a Redemption, that which was was received as a valuable conſideration for our diſmiſſion. Now that which is aimed at, in the paiment of this price, is the deliverance of thoſe, from the evill wherewith they were oppreſſed, for whom the price is paid; it being in this ſpirituall redemption, as it is in corporall and civill, onely with the alteration of ſome circumſtances, as the nature of the thing inforceth. This the holy ſpirit manifeſteth, by comparing the bloud of Chriſt in this worke of Redemption with ſilver and gold, and ſuch other things as are the intervening ranſome in civill Redemption, 1 *Pet.* 1. 18. The evill wherewith wee were oppreſſed, was the puniſhment which wee had deſerved; that is, the ſatisfaction required when the debt is ſin: which alſo we are by the paiment of this price delivered from. So--*Gal.* 3. 13. *For we are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*, Rom. 3. 24. *In him we have redemption through his bloud even the forgiveneſſe of ſinnes*, Eph. 1. 7. Col. 1. 14. Free juſtification from the guilt and pardon of ſinne, in the deliverance from the puniſhment due unto it, is the effect of the redemption procured by the payment of the price we before mentioned. As if a man ſhould have his friend in bondage, and he ſhould goe and lay out his eſtate, to pay the price of his freedome that is ſet upon his head, by him that detaines him, and ſo ſet him at Liberty: onely, as was before intimated, this ſpirituall redemption hath ſome ſupereminent things in it, that are not to be found in other deliverances; as,

§ III. Firſt, He that receives the ranſome doth alſo give it, Chriſt is a propitiation to appeaſe and attone the Lord; but the Lord himſelfe ſet him forth ſo to bee, *Rom.* 3. 24, 25. Where hee himſelfe is often ſaid to redeeme us; his love is the cauſe of the price in reſpect of its procurement, and his juſtice accepts of the price in reſpect of its merit; for Chriſt came downe from heaven to doe the will of him that ſent him, *John* 6. 38. *Heb.* 10. 9, 10. it is otherwiſe in the redemption amongſt men, where hee that receives

receives the ranſome, hath no hand in the providing of it.

Secondly, the captive or priſoner, is not ſo much freed from his power, who detaines him, as brought into his favour: when a captive amongſt men, is redeemed by the payment of a ranſome, hee is inſtantly to bee ſet free from the power and authority of him that did detaine him: but in this ſpirituall redemption, upon the paiment of the ranſome for us, which is the bloud of Jeſus, wee are not removed from God, but are brought nigh unto him. *Ephe.* 2. 13. not delivered from his power, but reſtored to his favour: our miſery being a puniſhment by the way of baniſhment, as well as thraldome.

Thirdly, that as the Judge was to be ſatisfied, ſo the Jaylor was to be conquered. God the Judge, giving him leave to fight for his dominion, which was wrongfully uſurped, though that whereby he had it, was by the Lord juſtly inflicted, and his thraldome by us rightly deſerved, *Heb.* 2. 14. *Col.* 2. and he loſt his power, as ſtrong as he was, for ſtriving to graſpe more than he could hold. For the foundation of his Kingdome being ſinne, aſſaulting Chriſt who did no ſinne, he loſt his power over them that Chriſt came to redeem, having no part in him, ſo was the ſtrong man bound, and his houſe ſpoyled.

In theſe and ſome other few circumſtances is our ſpirituall redemption diverſified from civill, but for the maine, it anſwers the word in the propriety thereof, according to the uſe that it hath amongſt men: now there is a two-fold way, whereby this is in the Scripture expreſſed: for ſometimes our Saviour is ſaid, to dye for *our Redemption*, and ſometimes for the *redemption of our tranſgreſſions*, both tending to the ſame purpoſe; yea both expreſſions as I conceive, ſignifie the ſame thing. Of the latter you have an example, *Hebrewes* 9. 15. Hee dyed εἰς ἀπολύτρωσιν παραβάσεων. Which ſay ſome is a Metanomy, Tranſgreſſions being put for Tranſgreſſors: others, that it is a proper expreſſion for the paying of a price, whereby wee may bee delivered from the evill of our tranſgreſſions: the other expreſſion you have *Epheſ.* 1. 7. and in divers other places, where the words λυτρῶν & ἀπολυτρῶν do concur; as alſo *Matth.* 20 28. and *Mark* 10. 45. Now theſe words eſpecially that of ἀντίλυτρον 1 *Tim.* 2. 6. do alwayes denote by the, not to be wreſted, genuine ſignification of them, the payment of a price, or an equall compenſation in lieu of ſome thing to be done, or grant

§ IV.

grant made for him to whom that price is paid. Having given theſe few Notions concerning Redemption in generall, let us now ſee how applicable it is unto generall redemption.

Redemption is the freeing of a man from miſery by the intervention of a ranſome, as appeareth: now when a ranſome is paid for the liberty of a priſoner, is it not all the juſtice in the world, that he ſhould have, and enjoy the liberty ſo purchaſed for him by a valuable conſideration? If I ſhould pay a thouſand pounds for a mans deliverance from bondage to him that detaines him, who hath power to ſet him free, and is contented with the price I give; were it not injurious to me, and the poore Priſoner, that his deliverance be not accompliſhed? can it poſſibly bee conceived, that there ſhould bee a redemption of men, and thoſe men not redeemed? that a price ſhould be paid, and the purchaſe not conſummated? yet all this muſt bee made true, and innumerable other abſurdities, if univerſall Redemption bee aſſerted. A price is paid for all, yet few delivered; the redemption of all conſummated, yet few of them redeemed. The Judge ſatisfied, the Jaylor conquered, and yet the priſoner inthralled: doubtleſſe univerſall, and Redemption, where the greateſt part of men periſh, are as irreconcileable as Roman and Catholik; if there be an univerſal Redemption of all, then all men are redeemed; if they are redeemed, then are they delivered from all miſery vertually or actually whereunto they were inthralled, & that by the intervention of a ranſome; why then are not all ſaved? in a word, the redemption wrought by Chriſt, being the full deliverance of the perſons redeemed from all miſery, wherein they were enwrapped, by the price of his bloud, it cannot poſſibly be conceived to bee univerſall, unleſſe all be ſaved: ſo that the opinion of the univerſaliſts, is unſutable to Redemption.

CHAP. VI.

Of the nature of Reconciliation, and the Argument taken from thence.

§ 1. ANother thing aſcribed to the death of Chriſt, and by the conſent of all, extending it ſelfe unto all for whom he dyed is Reconciliation. This in the Scripture is clearly propoſed under a double notion: firſt, of God to us. Secondly, of us to God: both uſually aſcribed to the death and bloud-ſhedding of Jeſus Chriſt; for

for thoſe who were enemies, he reconciled in the body of his fleſh through death, *Col.* 1. 21. 22. And doubleſſe theſe things doe exactly anſwer one another, all thoſe to whom he hath reconciled God, he doth alſo reconcile unto God, for unleſſe both be effected, it cannot be ſaid to be a perfect reconciliation. For how can it be if peace be made onely on the one ſide? yea it is utterly impoſſible that a diviſion of theſe two can be rationally apprehended: for if God be reconciled, not man, why doth not he reconcile him, ſeeing it is confeſſedly in his power, and if man ſhould be reconciled, not God, how can he be ready to receive all that come unto him? Now that God, and all and every one in the world are actually reconciled, and made at peace in Jeſus Chriſt, I hope will not be affirmed: But to cleare this we muſt a little conſider the nature of *Reconciliation*, as it is propoſed to us in the Goſpell, unto which alſo ſome light may be given, from the nature of the thing it ſelf, and the uſe of the word in civil things.

§ 11. *Reconciliation* is the renewing of friendſhip betweene parties before at variance: both parties being properly ſaid to be reconciled, even both he that offendeth, and he that was offended: *God* and *man* were ſet at diſtance, at enmity and variance by ſin; man was the party offending, God offended, & the alienation was mutuall on either ſide: but yet with this difference, that man was alienated in reſpect of affections the ground and cauſe of anger and enmity, God in reſpect of the effects and iſſue of anger and enmity: the word in the new Teſtament, is καταλλαγὴ and the verbe καταλλάσω reconciliation, to reconcile both from ἀλλάτω to change, or to turne from one thing, one minde to another; whence the firſt native ſignification of thoſe words, is *permutatio* and *permutare*, ſo *Ariſt.* Eth. 3 τὸν βίον πᾶς μικρὰ κέρδη ---καταλλάττονται, becauſe moſt commonly thoſe that are reconciled, are changed, in reſpect of their affections, alwayes in reſpect of the diſtance and variance and in reſpect of the effects, thence it ſignifieth reconciliation and to reconcile: and the word may not be affirmed of any buſineſſe, or of any men, untill both parties are actually reconciled, and all differences removed in reſpect of any former grudge and ill will: if one be well pleaſed with the other, and that other continue ἀκατάλλακτος inappeaſed and implacable, there is no reconciliation. When our Saviour gives that command, that he that brought his gift to the altar, and there

there remembred that his brother had ought againſt him, were offended with him, for any cauſe, he ſhould goe and be reconciled to him, fully intendeth a mutuall returning of mindes one to another, eſpecially reſpecting the appeaſing and attoning of him that was offended: Neither are theſe words uſed among men in any other ſenſe; but alwayes denote even in common ſpeech, a full redintegration of friendſhip betweene diſſenting parties, with reference moſt times to ſome compenſation made to the offended party. The reconciling of one party and the other may be diſtinguiſhed, but both are required to make up an entire reconciliation. As then the folly of *Socinus* and his Sectaries is remarkable, who would have the reconciliation mentioned in the Scripture, to be nothing but our converſion to God, without the appeaſing of his anger and turning away his wrath from us, which is a reconciliation hopping on one legge; ſo, that diſtinction of ſome between the reconciliation of God to man, making that to be univerſall towards all; and the reconciliation of man to God, making that to be onely of a ſmall number of thoſe to whom God is reconciled, is a no leſſe monſtrous figment. Mutuall alienation, muſt have mutuall reconciliation being they are *correlata*. The ſtate between God and man, before the reconciliation made by Chriſt was a ſtate of enmity, man was at enmity with God, *we were his enemies* Col. 1. 20. 21. Rom. 5. 10. Hating him, and oppoſing our ſelves to him in the higheſt rebellions to the utmoſt of our power. God alſo was thus farre an enemy to us, that his wrath was on us *Epheſ.* 2. 3. which remaineth on us untill we doe believe. *John* 3. 36. To make perfect reconciliation (which Chriſt is ſaid in many places to doe) it is required firſt, that the wrath of God be turned away, his anger removed and all the effects of enmity on his part toward us. Secondly, that we be turned away from our oppoſition to him, and brought into voluntary obedience: untill both theſe be effected: reconciliation is not perfected: now both theſe are in the Scripture aſſigned to our Saviour, as the effects of his death and ſacrifice 1. He turned away the wrath of God from us, and ſo appeaſed him towards us, that was the reconciling of God by his death, *for when we were enemies we were reconciled to God by the death of his Sonne.* Rom. 5. 10. That here is meant the reconciling of God, as that part of reconciliation, which conſiſteth in turning away his wrath from us, is moſt apparent; it being that whereby

whereby God chiefely commendeth his love to us, which certainly is in the forgiveneſſe of ſinne, by the averſion of his anger due to it; as alſo oppoſed to, our being ſaved from the wrath to come, in the latter end of the verſe, which comprizeth our converſion and whole reconciliation to God; beſides *verſ.* 11. We are ſaid to receive τὴν καταλλαγὴν this reconciliation (which, I know not by what meanes, we have tranſlated, attonement) which cannot be meant of our reconciliation to God, or converſion, which we cannot properly be ſaid to accept, or receive; but of him to us, which we receive when it is apprehended by faith. Secondly, He turneth us away from our enmity towards God, redeeming and reconciling us to God, by the bloud of his Croſſe, *Col.* 1. 21. To wit, then, meritoriouſly, ſatisfactorily, by the way of acquiſition and purchaſe, accompliſhing it in due time, actually and efficiently by his Spirit: both theſe yee have joyntly mentioned, 2 *Cor.* 5. 18. 19. 20. Where we may ſee, Firſt, God being reconciled to us in Chriſt, which conſiſteth in a not imputation of iniquities, and is the ſubject matter of the miniſtry, *v.* 18. 19. Secondly, The reconciling of us to God by accepting the pardon of our ſinnes, which is the end of the Miniſtery, *v.* 20. As the ſame is alſo at large declared, *Epheſ.* 2. 13. 14. 15. The actuall, then, and effectuall accompliſhment of both theſe, *ſimul & ſemel*, in reſpect of procurement by continuance, and in proceſſe of time, in the ordinances of the Goſpel, in reſpect of final accompliſhment, on the part of men, doe make up that reconciliation, which is the effect of the death of Chriſt; for ſo it is in many places aſſigned to be, *We are reconciled to God by the death of his Sonne*, Rom. 5. 10. *And yee that were ſometimes alienated hath he reconciled in the body of his fleſh through death*, Col. 1. 21. 22. Which is in ſundry places ſo evident in the Scripture, that none can poſſibly deny reconciliation to be the immediate effect and product of the death of Chriſt. Now how this *Reconciliation*, can poſſibly bee reconciled with univerſall redemption, I am no way able to diſcerne: for if *reconciliation* be the proper effect of the death of Chriſt, as is confeſt by all, then if he died for all, I aske. Firſt, How cometh it to paſſe, that God is not reconciled to all? as he is not, for his wrath abideth on ſome, *John* 3. 36. and reconciliation is the averſion of wrath. Secondly, that all are not reconciled to God? as they are not, *for by nature all are the children of wrath*, Epheſ. 2. 3. And ſome all their lives doe nothing

nothing but *treaſure up wrath againſt the day of wrath*, *Rom.* 2. 5. Thirdly, how then can it be that reconciliation ſhould be wrought between God, and all men, and yet neither God reconciled to all; nor all reconciled to God? Fourthly, If God be reconciled to all; when doth he begin to be unreconciled towards them that periſh? by what alteration is it? in his will or nature? Fifthly, If all be reconciled by the death of Chriſt: when do they begin to be unreconciled, who periſh; being borne children of wrath? Sixthly, Seeing that reconciliation on the part of God conſiſts in the turning away of his wrath and not imputing of iniquity, 2 *Cor.* 5. 18. 19. Which is juſtification rendering us bleſſed, *Rom.* 4. 6. 7. 8. Why, if God be reconciled to all, are not all juſtified, and made bleſſed through a non-imputation of their ſinne? They who have found out a Redemption: where none are redeemed, and a reconciliation, where none are reconciled, can eaſily anſwer theſe and ſuch other queſtions; which to doe I leave them to their leaſure, and in the meane time, conclude this part of our argument, that reconciliation which is the renewing of loſt friendſhip, the ſlaying of enmity, the making up of peace, the appeaſing of God and turning away of his wrath, attended with a non-imputation of iniquities; and on our part, converſion to God by faith, and repentance: this I ſay being that reconciliation which is the effect of the death and bloud of Chriſt, it cannot be aſſerted in reference to any, nor Chriſt ſaid to dye for any other, but onely thoſe concerning whom all the properties of it, and acts wherein it doth conſiſt, may be truely affirmed; which whither *they may be of all men, or not, let all men judge.*

CHAP. VII.

Of the nature of the ſatisfaction of Chriſt, with arguments from thence.

§ I. A Third way whereby the death of Chriſt for ſinners is expreſſed, is ſatisfaction, *viz.* that by his death he made ſatisfaction to the juſtice of God for their ſinnes, for whom he dyed, that ſo they might go free: It is true the word Satisfaction is not found in the Latine or Engliſh Bibles, applied to the death of Chriſt: in the new Teſtament it is not at all, and in the Old but twice, *Numbers* 35. 31. 32. But the thing it ſelfe intended by that word, is every where aſcribed to the death of our Saviour; there

there being alſo other words, in the originall Languages, equivalent to that, whereby we expreſſe the thing in hand. Now that Chriſt did thus make ſatisfaction for *all them*, or rather for *their ſinnes* for whom he dyed, is (as farre as I know) confeſſed by all that are but outwardly called after his name, the wretched *Socinians* excepted, with whom at this time we have not to doe. Let us then firſt ſee, what this ſatisfaction is, then how inconſiſtent it is with univerſall redemption.

Satisfaction is a terme borrowed from the Law, applied properly to things, thence tranſlated and accommodated unto perſons: and it is *a full compenſation of the Creditour from the Debtor*: to whom any thing is due, from any man, he is in that regard that mans Creditour, and the other is his Debtor, upon whom, there is an obligation to pay, or reſtore what is ſo due from him, untill he be freed by a lawfull breaking of that obligation, by making it null and void: which muſt be done, by yeilding *ſatisfaction* to what his *Creditour* can require by vertue of that obligation: as, if I owe a man an 100*l*, I am his debter, by vertue of the bond wherein I am bound, untill ſome ſuch thing be done as recompenceth him, and moveth him to cancel the bond; which is called *ſatisfaction*: Hence, from things *reall*, it was and is tranſlated to things *perſonall*; perſonall debts are injuries and faults: which when a man hath committed, he is liable to punihment: he that is to inflict that punihment, or upon whom it lyeth to ſee that it be done, is or may be the creditour, which he muſt do unleſſe ſatisfaction be made, now there may be a two fold ſatisfaction, firſt, by a ſolution, or paying the *very thing* that is in the obligation, either by the party himſelfe that is bound, or by ſome other in his ſtead: as, if I owe a man 20*l*, and my friend goeth and payeth it, my Creditour is fully ſatisfied, Secondly, by a ſolution or paying of ſo much although in another kind, not the ſame that is in the obligation, which by the creditours acceptation, ſtands in the lieu of it; upon which alſo, freedome from the obligation followeth, not neceſſarily, but by virtue of an act of favour. § II.

In the buſineſſe in hand, firſt, the *Debtor* is *man*, he oweth the 1000 talents, *Math.* 18.

Secondly, The *Debt* is *ſinne*, forgive us our debts, *Matthew.* 6.

Thirdly

Thirdly, That which is required in lieu therof, to make satisfaction for it is *death, in the day that thou eatest thereof*, Gen. 3. *The wages of sinne is death*, Rom. 6.

Fourthly, The *obligation* whereby the debter is tyed and bound is the Law, *cursed is every one, &c.* Deut. 2.7. the justice, Rom. 1. 32. And the truth of God. *Gen.* 3.

Fifthly, the *Creditour* that requireth this of us is God, considered as the party offended; severe Judge, and supreame Lord of all things.

Sixthly, that which interveneth to the destruction of the obligation is the *ransome* payd by Christ, *Rom.* 3.24, 25. God set him forth to be a propitiation through faith in his blood.

§ III. I shall not enter upon any long discourse of the satisfaction made by Christ, but onely so farre cleare it, as is necessary to give light to the matter in hand. To this end two things must be cleared; first, that Christ did make such satisfaction, as whereof we entreat, as also wherein it doth consist. Secondly, What is that act of God toward man, the debter, which doth and ought to follow the satisfaction made. For the first, I told you the word it self doth not occure in this businesse in the Scripture, the thing signified by it, (being a compensation made to God by Christ for our debts) most frequently for to make satisfaction to God for our sinnes, it is required onely: that he undergoe the *punishment* due to them: for that is the satisfaction required, where sinne is the debt. Now this Christ hath certainely effected for *his owne selfe bare our sinnes in his owne body on the tree*, 1 Pet. 2.24. *By his knowledge shall my righteous servant justifie many, for he shal beare their iniquities*, Isay 53. 11. The word *Nasa* also *v.* 12, arguing a taking of the punishment of sinne from us, and translating it to himselfe, signifieth as *much*, yea *all*, that we doe by the word satisfaction; so also doth that of ἀνήνεγκεν used by *Peter* in the roome thereof: for to beare iniquity in the Scripture language is to undergo the punishment due to it, *Lev.* 51. Which we call to make satisfaction for it, which is further illustrated by a declaration how he bear our sinnes, even by being *wounded for our transgressions, and bruised for our iniquities*, Isay 53. 5. whereunto is added in the close, that the *chastisement of our peace was upon him*, every chastisement is either νουθετικὴ for instruction or παραδειγματικὴ for example, punishment and correction: the first, can have no place in our Saviour, the Sonne of God

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God had no need to be taught with such thornes and briers: it must therefore be for punishment and correction, and that for our sinnes then upon him, whereby our peace or freedome from punishment was procured.

Moreover in the new Testament there be divers words and expressions concerning the death of our Saviour, holding out that thing which by satisfaction we doe intend; as when first, it is termed προσφορὰ *Ephes.* 5. 2. παρέδωκεν ἑαυτὸν προσφορὰν καὶ θυσίαν an oblation or sacrifice of expiation, as appeareth by that type of it, with which it is compared, *Heb.* 9. 14. 15. Of the same force also is the word *aschem* אשם *Isay* 53. 10. Lev. 7. 2. *He made his soule an offering for sinne*, a piacular sacrifice for the removing of it away, which the Apostle abundantly cleareth, in saying that he was made ἁμαρτία sinne it selfe 2 *Cor.* 5. 21. Sinne being there put for the adjunct of it, or the punishment due unto it: so also is he termed ἱλασμὸς 1 *John* 2. 2. Whereunto answers the Hebrew *chitta* used *Gen.* 31. 39. Which is to undergo the debt, and to make compensation for it, which was the office of him, who was to be *Jobs, Goel, Job.* 19. 25. All which and diverse other words, which in part shall be afterwards considered, doe declare the very same thing which we intend by satisfaction; even a taking upon him the whole punishment due to sinne, and in the offering of himselfe, doing that which God, who was offended, was more delighted & pleased withal, than he was displeased & offended with all the sins of all those that he suffered & offered himself for: & there can be no more compleat satisfaction made to any, than by doing *that*, which he is more contended with, than discontented and troubled with that for which he must be satisfied. God was more pleased with the obedience, offering, and sacrifice of his Sonne, then displeased with the sinnes and rebellions of all the elect. As, if a good King should have a company of his Subjects stand out in rebellion against him, and he were thereby moved to destroy them, because they would not have him reigne over them, and the onely Sonne of that King, should put in for their pardon, making a tender to his father of some excellent conquest, by him lately atcheived, beseeching him to accept of it, and be pleased with his poor subjects so as to receive them into favour againe: or, which is neerer, should offer himselfe to undergo that punishment, which his

§ IV.

אנכי אורצנה Ego illud expiabam.

ſtice had allotted for the Rebells, and ſhould accordingly doe it, he ſhould properly make ſatisfaction for their offence, and in ſtrict juſtice they ought to be pardoned. This was Chriſt, as that one *Hircus ἀποπομπαῖος*, ſent-away Goat, that bare and carried away all the ſins of the People of God, to fall himſelf under them, though with aſſurance to break all the bonds of death, and to live for ever. Now, whereas I ſaid that there is a two-fold ſatisfaction, whereby the debter is freed from the Obligation that is upon him; the one being *ſolutio ejuſdem*, payment of the ſame thing that was in the obligation; the other *ſolutio tantidem*, of that which is not the ſame, nor equivalent unto it, but onely in the gracious acceptation of the Creditor; it is worth our inquiry, which of theſe it was that our Saviour did performe.

§ V. He, who is eſteemed by many, to have handled this Argument with moſt exactneſſe, denyeth that the paiment made by Chriſt for us (by the paiment of the debt of ſinne, underſtand by Analogy, the undergoing of the puniſhment due unto it) was *ſolutio ejuſdem*, or of the ſame thing directly which was in the obligation; for which he giveth ſome reaſons; as firſt, becauſe ſuch a ſolution, ſatisfaction, or payment is attended with actuall freedome from the obligation. Secondly, becauſe where ſuch a ſolution is made, there is no roome for Remiſſion or Pardon. It is true (ſaith hee) deliverance followeth upon it, but this deliverance cannot bee by way of gracious pardon; for there needeth not the interceding of any ſuch act of grace. But now (ſaith hee) that ſatisfaction whereby ſome other thing is offered, than that which was in the Obligation, may bee admitted or refuſed according as the Creditor pleaſeth, and being admitted for any, it is by an act of grace; and ſuch was the ſatisfaction made by Chriſt. Now truely, none of theſe reaſons, ſeeme of ſo much weight to me, as to draw me into that perſwaſion. For the firſt reaſon reſts upon that for the confirmation of it, which cannot bee granted, *viz.* that actuall freedome from the obligation, doth not follow the ſatisfaction made by Chriſt; for by his death hee did deliver us from death, and that actually ſo farre as that the Elect are ſaid to dye and riſe with him; hee did actually or *ipſo facto* deliver us from the curſe by being made a curſe for us, and the hand-writing that was againſt us, even the whole Obligation was taken out of the way and nailed to his Croſſe: it is true, all for whom he did this, doe

doe not inſtantly actually apprehend and perceive it, which is impoſſible; but yet that hinders not, but that they have all the fruits of his death in actuall right, though not in actuall poſſeſſion, which laſt they cannot have, untill at leaſt it bee made knowne to thē. As, if a man pay a ranſome for a Priſoner detained in a forraign Countrey; the very day of the payment and acceptation of it, the priſoner hath right to his liberty, although he cannot enjoy it, untill ſuch time as tidings of it is brought unto him, and a warrant produced for his delivery; ſo that, that Reaſon is nothing but a begging τῶ ἐν ἀρχῇ. Secondly, the ſatisfaction of Chriſt by the payment of the ſame thing, that was required in the Obligation, is no way prejudiciall to that free gracious condonation of ſinne, ſo often mentioned. Gods gracious pardoning of ſinne comprizeth the whole diſpenſation of grace towards us in Chriſt, whereof there are two parts: Firſt, the laying of our ſinne on Chriſt, or making him to be ſinne for us, which was meerely and purely an act of free grace, which he did for his owne ſake. Secondly, the gracious imputatiō of the righteouſnes of Chriſt to us, or making us the Righteouſneſſe of God in him: which is no leſſe of grace & mercy; and that becauſe the very merit of Chriſt himſelfe hath its foundation in a free compact and covenant: however, that remiſſion, grace and pardon, which is in God for ſinners, is not oppoſed to Chriſts merits, but ours; hee pardoneth all to us, but he ſpared not his onely Sonne, hee bated him not one farthing. The freedome then of pardon hath not its foundation in any defect of the merit or ſatisfaction of Chriſt, but in three other things. Firſt, the will of God, freely appointing this ſatisfaction of Chriſt, *Job.* 3 16. *Rom.* 5. 8. 1 *John* 4. 9. Secondly, in a gracious acceptation of that decreed ſatisfaction in our heads, ſo many, no more. Thirdly, in a free application of the death of Chriſt unto us. Remiſſion then excludes not a full ſatisfaction by the ſolution of the very thing in the obligation, but only the ſolution or ſatisfaction of him, to whom pardon & Remiſſion is granted: ſo that notwithſtanding any thing ſaid to the contrary, the death of Chriſt made ſatisfaction in the very thing that was required in the Obligation: he took away the curſe by *being made a curſe*, *Gal.* 3. 13. He delivered us from ſin, *being made ſinne*, 2 *Cor.* 5. 21 Hee underwent death, that we might be delivered frō death, all our debt was in the curſe of the Law, which he wholly underwent. Neither doe we read of any relaxation of the puniſhment in the Scripture, but

only a commutation of the perſon; which being done, *God condemned ſinne in the fleſh* of his Sonne, *Rom.* 8. 3, Chriſt ſtanding in our ſtead, and ſo reparation was made unto God, and ſatisfaction given, for all the detriment that might accrew to him, by the ſinne and rebellion of them for whom, this ſatisfaction was made: his Juſtice was violated, and he *ſets forth Chriſt to bee a propitiation for our ſinnes, that he might be juſt, and the juſtifier of him that beleeveth in Jeſus*, Rom. 3. 24, 25. And never indeed was his Juſtice more clearly demonſtrated, than *in cauſing the iniquity of us all to meet upon him*: His Law was broken, therefore Chriſt comes *to be the end of the Law for righteouſneſſe*, *Rom.* 10. 3. Our offence and diſobedience was to him diſtaſtefull; in the obedience of Chriſt he took full pleaſure, *Rom.* 5. 17. *Mat.* 3. 16. Now from all this, thus much, to cleare up the nature of the ſatisfaction made by Chriſt, appeareth, *viz.* it was a full valuable compenſation, made to the Juſtice of God, for all the ſinnes of all thoſe for whom he made ſatisfaction, by undergoing that puniſhment, which, by reaſon of the Obligation that was upon them, they themſelves were bound to undergo: when I ſay the ſame, I meane eſſentially the ſame, in weight, and preſſure, though not in all accidents of duration and the like, for it was impoſſible that he ſhould be detained by death. Now, whither this will ſtand in the juſtice of God, that any of theſe ſhould periſh eternally, for whom Jeſus Chriſt made ſo full perfect, and compleat ſatisfaction, we ſhall preſently enquire, and this is the firſt thing that we are to conſider in this buſineſſe. Secondly, we muſt look what act of God it is, that is exerciſed either toward us, or our Saviour, in this buſineſſe: that God in the whole is the party offended by our ſinnes, is by all confeſt: it is his law that is broken, his glory that is impaired, his honour that is abaſed by our ſinne; *If I be a Father*, (ſaith he) *where is my honour? Mal.* 1. 6. Now the Law of Nature and *univerſall right* requireth, that the party offended be recompenſed in whatſoever he is injured by the fault of another: being thus offended, the Lord is to be conſidered under a two-fold Notion. Firſt, in reſpect of us, he is as a creditor, and all we miſerable debtors, to him we owe the ten thouſand Tallents, *Matth.* 18. 23. And our Saviour hath taught us to call our ſinnes our debts, *Matth.* 6. And the payment of this debt the Lord requireth and exacteth of us. Secondly, in reſpect of Chriſt, on whom he was pleaſed *to lay the puniſhment*

puniſhment of us all, to make our iniquity to meet upon him, not ſparing him, but requiring the debt at his hands to the utmoſt farthing; God is conſidered as the ſupreame Lord and Governour of all, the onely Law-giver, who alone had power ſo farre to relaxe his own Law, as to have the name of a Surety put into the Obligation, which before was not there, and then to require the whole debt of that ſurety: for he alone hath power of life and death, *James* 4. 12. Now theſe two acts are eminent in God in this buſineſſe. Firſt, an act of ſevere juſtice, as a creditor exacting the payment of the debt at the hand of the Debtor; which, where ſinne is the debt, is puniſhment, as was before declared; the juſtice of God being repaired thereby in whatſoever it was before violated. Secondly, an act of ſoveraigntie or ſupreame dominion, in tranſlating the puniſhment from the principall Debtor, to the ſurety, which of his free grace he himſelfe had given and beſtowed on the Debtor; *He ſpared not his owne Sonne, but delivered him up to death for us all*: Hence let theſe two things be obſerved. Firſt, that God accepteth of the puniſhment of Chriſt, as a creditor accepteth of his due Debt, when he ſpares not the Debtor, but requires the uttermoſt farthing: it is true of puniſhment, as puniſhment, there is no creditor properly; for, *Delicta puniri publicè intereſt*: but this puniſhment being conſidered alſo as a price, as it is 1 *Cor.* 6. it muſt bee paid to the hands of ſome creditor, as this was into the hands of God: whence Chriſt is ſaid to come to doe Gods will, *Hebr.* 10. 9. and to ſatisfie him, as *John* 6. 38. Neither indeed doe the Arguments, that ſome have uſed to prove that God as a creditor cannot inflict puniſhment, nor yet by vertue of ſupreame Dominion, ſeeme to me of any great weight: Divers I finde urged by him, whoſe great skill in the Law, and ſuch termes as theſe, might well give him Sanctuary from ſuch weak Examiners--as my ſelf: but he that hath ſo fouly betrayed the truth of God, in other things, and corrupted his Word; deſerves not our aſſent in any thing, but what by evidence of reaſon is extorted: let us then ſee what there is, of that, which we have now in hand: Firſt then, he tells us, that *the right of puniſhing in the Rector or Law-giver, can neither be a right of abſolute dominion, nor a right of a Creditor, becauſe theſe things belong to him, and are exerciſed for his owne ſake, who hath them, but the right of puniſhing is for the good of community.*

Anſw. Referre this reaſon unto God, which is the aime of it,

and it will appeare to be of no value; for wee deny that there is any thing in him, or done by him primarily for the good of any, but himselfe: his αὐταρκεία or selfe-sufficiency will not allow, that he should do any thing with an ultimate respect to any thing but himselfe: and whereas he saith, that the right of punishing is for the good of community, we answer that *bonum universi*, the good of community is the glory of God, and that onely; so that these things in him cannot be distinguished.

Secondly, he addeth, *Punishment is not in and for it selfe desireable, but onely for communities sake; now the right of Dominion, and the right of a Creditor, are things in themselves expetible and desireable, without the consideration of any publicke aime.*

Answ. First, that the comparison ought not to bee, between punishment and the right of Dominion, but betweene the right of punishment, and the right of dominion; the fact of one, is not to be compared with the right of the other.

Secondly, God desireth nothing, neither is there any thing desireable to him, but onely for himselfe: to suppose a good, desireable to God for its owne sake, is intollerable.

Thirdly, there bee some acts of supreame dominion in themselves, and for their owne sake, as little desireable as any act of punishment, as the annihilation of an innocent creature, which *Grotius* will not deny but that God may doe.

Thirdly, he proceedeth, *Any one may without any wrong, goe off from the right of supreame Dominion or Creditorship, but the Lord cannot omit the Act of punishment to some sinnes, as of the impenitent.*

Answ: God may by vertue of his supreame Dominion omit punishment without any wrong or prejudice to his justice; it is as great a thing, to impute sinne where it is not, and to inflict punishment upon that imputation, as not to impute sinne where it is, and to remove, or not to inflict punishment upon that non-imputation: now the first of these God did towards Christ; and therefore he may doe the latter.

Secondly, the wrong or injustice of not punishing any sinne or sinnes, doth not arise from any naturall obligation, but the consideration of an affirmative positive act of Gods will, whereby hee hath purposed that he will doe it.

Fourthly, he addes, *None can bee called just, for using his owne Right, or Lordship; but God is called just for punishing or not remitting sinne.* Rev. 16. 5.

Answ. However it be in other causes, yet in this, God may certainly be said to be just in exacting his debt, or using his dominion, because his owne will is the onely rule of justice.

Secondly, we doe not say punishing is an act of dominion, but an act of exacting a due debt, the requiring this of Christ in our stead, supposing the intervention of an act of supreame Dominion.

Fifthly, his last reason is, *Because that vertue, whereby one goeth off from his Dominion, or remitteth his debt is liberality; but that vertue whereby a man abstaineth from punishing is clemency; so that punishment can be no act of exacting a debt or acting a dominion.*

Answ. The vertue whereby a man goeth off from the exacting of that which is due universally considered, is not alwayes liberality; for as *Grotius* himselfe confesseth, a debt may arise & accrew to any by the injury of his fame, credit, or name, by a lye, slander, or otherwise. Now that vertue whereby a man is moved not to exact payment by way of reparition, is not in this case liberality, but either clemency, or that grace of the Gospell for which Moralists have no name; and so it is with every party offended, so often as he hath a right of requiring punishment from his offendor, which yet he doth not. So that notwithstanding these exceptions; this is eminently seene in this businesse of satisfaction, that God as a Creditor, doth exactly require the payment of the debt by the way of punishment.

The second thing eminent in it is, an act of supreame Soveraignty and Dominion, requiring the punishment of Christ, for the full compleat answering of the obligation, and fulfilling of the Law, *Rom.* 8. 3. *Rom.* 10. 4. § VI.

Now these things, being thus at large unfolded, wee may see in briefe some naturall consequences, following and attending them as they are laid downe: As first, that the full and due debt of all those for whom Jesus Christ was responsible was fully paid in to God according to the utmost extent of the obligation. Secondly, that the Lord who is a just creditor, ought in all equity to cancell the bond, to surcease all suits, actions, and molestations against the Debtor, full payment being made unto him for the Debt. Thirdly, that the Debt thus payd, was not this or that sin,

but all the ſinnes of all thoſe for whom, and in whoſe name this payment was made, 1 *Joh.* 1.7. as was before demonſtrated. Fourthly, that a ſecond payment of a debt, once payed, or a requiring of it, is not anſwerable to the juſtice, which God demonſtrated in ſetting forth Chriſt to be a propitiation for our ſinnes. *Rom.* 3.25.

Fiftly, that, whereas to receive a diſcharge from further trouble, is equitably due to a Debtor, who hath been in Obligation, his Debt being paid; the Lord, having accepted of the payment from Chriſt, in the ſtead of all them for whom he dyed, ought in juſtice, according to that Obligation, which in free grace hee hath put upon himſelfe, grant them a diſcharge. Sixtly, that conſidering that relaxation of the Law, which by the ſupreame power of the Law-giver was effected, as to the perſons ſuffering the puniſhment required, ſuch actuall ſatisfaction is made thereto, that it can lay no more to their charge for whom Chriſt dyed, than if they had really fulfilled in the way of obedience whatſoever it did require. *Rom.* 8. 32, 33, 34. Now how conſiſtent theſe things (in themſelves evident and clearely following the Doctrine of Chriſts ſatisfaction before declared) are with univerſall redemption is eaſily diſcernable. For firſt, if the full debt of all bee paid to the utmoſt extent of the obligation, how comes it to paſſe that ſo many are ſhut up in priſon to eternity, never freed from their Debts? Secondly, if the Lord as a juſt Creditor ought to cancell all Obligations, and ſurceaſe all ſuits againſt ſuch as have their Debts ſo paid; whence is it that his wrath ſmoakes againſt ſome to all eternity? Let none tell me, that it is becauſe they walk not worthy of the benefit beſtowed, for that not walking worthy is part of the debt, which is fully payd, for (as it is in the third Inference) the debt ſo payd is all our ſinnes. Thirdly, is it probable that God calls any to a ſecond payment, and requires ſatisfaction of them, for whom, by his owne acknowledgement, Chriſt hath made that which is full and ſufficient? hath he an after reckoning, that he thought not of? For, for what was before him he ſpared him not. *Rom* 8. Fourthly, how comes it, that God never gives a diſcharge to innumerable ſoules, though their debts bee paid? Fiftly, whence is it that any one ſoule lives and dyes under the condemning power of the Law, never releaſed, if that be fully ſatisfied in his behalfe; ſo as it had beene all one, as if they had done whatſoever it could require? Let them, that can, reconcile theſe

theſe things; I am no *Oedipus* for them, the poore beggerly diſtinctions, whereby it is attempted, I have already diſcuſſed. And ſo much for ſatisfaction.

CHAP. VIII.

A digreſſion containing the ſubſtance of an occaſionall conference concerning the ſatisfaction of Chriſt.

§1.

MUch about the time that I was compoſing that part of the laſt Argument, which is taken from the ſatisfaction of Chriſt, there came one (whoſe name and all things elſe concerning him, for the reſpect I beare to his parts and modeſty ſhall bee concealed) to the place where I live, and in a private exerciſe, about the ſufferings of Chriſt, ſeemed to thoſe that heard him to enervate, yea overthrow the ſatisfaction of Chriſt: which I apprehending to be of dangerous conſequence; to prevent a further inconvenience, ſet my ſelfe briefely and plainly to oppoſe; and alſo a little after willingly entertained a Confererence and Debate (deſired by the Gentleman) about the point in queſtion: which being carried along with that quietneſſe and ſobriety of ſpirit, which beſeemed lovers of and ſearchers after truth: I eaſily perceived not onely what was his perſwaſion, in the thing in hand, but alſo what was the ground and ſole cauſe of his miſapprehenſion: and it was briefely this, That the eternall unchangeable love of God to his elect, did actually enſtate them in ſuch a condition, as wherein they were in an incapacity of having any ſatisfaction made for them: the end of that, being to remove the wrath due unto them, and to make an attonement for their ſinnes; which, by reaſon of the former love of God, they ſtood in no need of, but onely wanted a cleare manifeſtation of that love unto their ſoules, whereby th y might be delivered from all that dread, darkneſſe, guilt, and fear, which was in and upon their Conſciences, by reaſon of a not-underſtanding of this love, which came upon them throu h the fall of *Adam*. Now to remove this, Jeſus Chriſt was ſent to manifeſt this love, and declare this eternall good will of God towards them, ſo bearing, and taking away their ſinnes, by removing from their conſciences that miſapprehenſion of God and their owne condition, which by reaſon of ſinne they had before; and not to make any ſatisfaction to the juſtice of God for their ſins, he being eternally well pleaſed with them. The ſumme

is

is, election is asserted,) to the overthrow of Redemption, which followed in our conference, with what successe by Gods blessing it did obtaine, shall for my part rest in the minds and judgments of those that heard it, for whose sake alone it was intended. The things themselves being, First, Of great weight and importance of singular concernment to all christians. Secondly, Containing in them a mixture of undoubted truth, and no lesse undoubted errors, true propositions, and false inferences, assertions of necessary verityes, to the exclusion of others no lesse necessary, and Thirdly, Directly belonging to the businesse in hand, I shall briefly declare and confirme the whole truth in this businesse, to farre as occasion was given, by the exercise, and debate before mentioned: beginning with the first part of it, concerning the eternall love of God to his elect, with the state and condition they are placed in thereby, concerning which you may observe.

§ II. First, that which is now by some made to be a new doctrine of free grace, is indeed an old objection against it, that a non-necessity of satisfaction by Christ, was a consequent of eternall election was more then once for the substance of it objected to *Austine* by the old *Pelagian* hereticks upon his clearing and vindicating that doctrine, is most apparent: the same objection renewed by others is also answered by *Calvin* Institut: *lib. 2. cap. 16*: As also divers school-men had before in their way proposed it to themselves, as *Thom*: 3. q. 49: a: 4: yet, notwithstanding the apparent senselessnesse of the thing it selfe, together with the many solid answers, whereby it was long before removed, the *Arminians* at the Synod of *Dort* greedily snatched it up againe, and placed it in the very front of their arguments, against the effectuall redemption of the elect by Jesus Christ. Now that, which was in them onely an objection, is taken up by some amongst us, as a truth, the absurd inconsequent consequence of it owned as just and good, and the conclusion deemed necessary, from the granting of election, to the denyall of satisfaction.

§ III. Secondly, observe, that there is the same reason of election and reprobation: (in things so opposed, so it must be) *Jacob have I loved, and Esau have I hated*, Rom. 9. 13. By the one, men are *ordained to eternall life*, Acts 13. By the other, before of old *ordained unto condemnation*. Jude 4. Now if the elect are justified and sanctified and saved, because of Gods decree, that so they shall be, whereby they

they need nothing but the manifestation thereof: then likewise are the reprobates, as soone as they are, finally impenitent, damned, burned, and want nothing but a manifestation thereof: which whither it be true or no, consult the whole dispensation of God towards them.

§ IIII. Thirdly consider, what is the eternall love of God; is it an affection in his eternall nature as love is in ours? it were no lesse than blasphemy once so to conceive, his pure and holy nature wherein there is neither change nor shadow of turning, is not subject to any such passion, it must be then an eternall act of his will, and that alone in the Scripture it is called, *his good pleasure* Math. 11. 26. His *purpose according to election* Rom. 9. 12. *the foundation of God* 2 Tim. 2. 19. Now every eternall act of Gods will, is immanent in himself, not really distinguished from himself; what ever is so in God, is God: hence it puts nothing into the creature, concerning whom it is, nor alteration of its condition at all, producing indeed no effect untill some externall act of Gods power doe make it out. For instance, God decreed from eternity that he would make the world, yet we know the world was not made untill about five thousand five hundred yeers agoe. But ye will say, it was made in Gods purpose; that is (say I) he purposed to make it, so he purposeth there shall be a day of judgement, is there therefore actually an universall day of judgement already? God purposeth that he will, in and through Christ, justifie and save such and such certain persons; are they therefore justified, because God purposeth it? it is true they shall be so, because he hath purposed it, but that they are so is denyed. The consequence is good from the divine purpose to the futurition of any thing, and the certainty of its event, not to its actuall existence: as when the Lordin the beginning went actually to make the world there was no world, so when hee comes to bestowe faith and actually to justifie a man, untill he hath so done he is not justified. The summe is,

First, the eternall love of God towards his elect, is nothing but his purpose, good pleasure, a pure act of his will, whereby he determines to doe such and such things for them in his own time and way.

Secondly, no purpose of God, no immanent eternall act of his will, doth produce any outward effect, or change any thing, in nature

nature and condition of that thing, concerning which his purpoſe is; but onely make the event and ſucceſſe neceſſary in reſpect of that purpoſe.

Thirdly, the wrath and anger of God, that ſinners lie under, is not any paſſion in God, but onely the outward effects of anger, as guilt, bondage, &c.

Fourthly, an act of Gods eternall love which is immanent in himſelf, doth not exempt the creature, from the condition wherein he is under anger and wrath, untill ſome temporall act of free grace doe really change its ſtate and condition: for example, God beholding the lump of mankinde in his owne power, as the clay in the hand of the potter, determining to make ſome veſſels unto honour, for the praiſe of his glorious grace, and others to dishonour, for the manifeſtation of his revenging juſtice, and to this end ſuffer them all to fall into ſin, & the guilt of condemnation, whereby they became all liable to his wrath & curſe: his purpoſe to ſave ſome of theſe, doth not at all exempt or free thē from the common condition of the reſt, in reſpect of themſelves and the truth of their eſtate, untill ſome actuall thing be accompliſhed, for the bringing of them nigh unto himſelf: ſo that notwithſtanding his eternall purpoſe, his wrath in reſpect of the effects abideth on them, untill that eternall purpoſe doe make out it ſelfe, in ſome diſtinguiſhing act of free grace, which may receive further manifeſtation by theſe enſuing arguments.

§ V. First, If the ſinner want nothing to acceptation and peace, but a manifeſtation of Gods eternall love, then evangelicall juſtification is nothing but an apprehenſion of Gods eternall decree and purpoſe: but this cannot be made out from the Scripture, *viz.* that Gods juſtifying of a perſon, is his making knowne unto him his decree of election, or mans juſtification an apprehenſion, of that decree purpoſe or love. Where is any ſuch thing in the book of God? It is true there is a diſcovery thereof made to juſtified believers, and therefore it is attaineable by the Saints, *God ſhedding abroad his love in their hearts, by the holy Ghoſt that is given unto them*, Rom. 5 5. But it is after they are *juſtified by faith*, and have peace with God. v. 1. Believers are to give *all diligence to make their calling and election ſure*: but that juſtification ſhould conſiſt herein, is a ſtrange *notion*, ſatisfaction in the Scripture, is an act of God, pronouncing an ungodly perſon upon his believing, to be abſolved from the guilt of ſinne, and intereſted in the all-ſufficient righteouſneſſe of Chriſt, ſo *God juſtifies the ungodly*, Rom. 4. 5. man by the righteouſneſſe of God, which is by the faith of Chriſt unto them, *Rom.* 3. 22. making Chriſt to become righteouſneſſe to them, who were in themſelves ſinne; but of this manifeſtation of eternall love, there is not the leaſt foundation, as to be the forme of juſtification, which yet is not without ſenſe and perception of the love of God, in the improvement thereof.

Secondly, The Scripture is exceeding cleere in making all men before actuall reconciliation, to be in the like ſtate and condition, without any reall difference at all; the Lord reſerving to himſelfe his diſtinguiſhing purpoſe of the alteration he will afterwards by his free grace effect. *There is none that doeth good no not one*, Rom. 3. for *we have proved that Jewes and Gentiles, are all under ſinne. v.* 9. 10. All mankind is in the ſame condition in reſpect of themſelves and their own reall ſtate, which truth is not at all prejudiced by the relation they are in, to the eternall decrees. For every *mouth is ſtopped, and all the world is become guilty before God*, Rom. 3. 19. ὑπόδικος, obnoxious to his judgement. *Who makes thee differ from another, or what haſt thou that thou haſt not received*, 1 *Cor.* 4. 7 All diſtinguiſhment in reſpect of ſtate and condition, is by Gods actuall grace; for even believers, are *by nature children of wrath as well as others*, Epheſ. 2. 3. The condition then of all men, during their unregeneracy, is one and the ſame; the purpoſe of God concerning the difference that ſhall be, being referred to himſelfe. Now I aske, whither *Reprobates* in that condition lye under the effects of Gods wrath or no? if ye ſay no, who will believe you? if ſo, why not the Elect alſo? the ſame condition hath the ſame qualifications, an actuall diſtinguiſhment we have: proved there is not: produce ſome difference, that hath a reall exiſtence, or the cauſe is loſt. § VI.

Thirdly, Conſider what it is to lye under the effects of Gods wrath according to the declaration of the ſcripture, and then ſee how the elect are delivered therefrom, before their actuall calling. Now this conſiſts in divers things, as 1. To be in ſuch a ſtate of alienation from God, as that none of their ſervices are acceptable to him, *the prayer of the wicked is an abomination to the Lord*, Prov. 28. 9. 2. To have no outward enjoyment ſanctified, but to have all things

things uncleane unto them, *Tit.* 1 15. 3ly. To be under the power of Sathan, who rules at his pleasure in the children of disobedience, *Eph.* 2. 2. 4ly. To be in bondage unto death, *Heb.* 2. 14. 5ly. To be under the curse and condemning power of the Law, *Gal.* 3. 13. 6ly. To be obnoxious to the judgment of God, and to be guilty of eternall death and damnation, *Rom.* 3. 19. 7. To be under the power and damnation of sinne, raigning in them, *Rom.* 6. 17. These and such like are those which we call the effects of Gods anger. Let now any one tell me what the reprobates in this life lie under more? and do not all the elect untill their actuall reconciliation in and by Christ, lie under the very same? for First, Are not their prayers an abomination to the Lord? can they without faith please God? (*Heb.* 11. 6.) and faith we suppose them not to have; for if they have they are actually reconciled. 2ly. Are they not under the power of Sathan? if not, how comes Christ in, and for them to destroy the works of the Devil, did not he come to deliver his, from him that had the power of death, that is the Devil? *Heb.* 2. 14. *Eph.* 2. 2. 3ly. Are there enjoyments sanctified unto them? hath any thing a sanctified relation without faith? see 1 *Cor.* 7. 14. 4ly. Are they not under bondage unto death? the Apostle affirmes plainely that they are so all their lives, untill they are actually freed by Jesus Christ, *Heb.* 2. 14. 5ly. Are they not obnoxious unto judgement, and guilty of eternall death? how is it then that *Paul* sayes, that there is no difference, but that all are subject to the judgement of God, and are guilty before him? *Rom.* 3. 9. And that Christ saves them from this wrath, which (in respect of merit) was to come upon them? *Rom.* 5. 9. 1 *Thes.* 1. 6ly. Are they not under the curse of the Law? how are they freed from it? by Christ being made a curse for them, *Gal.* 3. 13. Are they not under the dominion of sin? God be thanked, sayes *Paul*, yee were the servants of sinne, but have obeyed, &c. *Rom.* 6. 17. In briefe, the Scripture is in nothing more plentifull, than in laying and charging, all the misery and wrath of and due to an unreconciled condition, upon the elect of God untill they actually partake in the deliverance by Christ.

§ VII. But now, some men think to wipe away all that hath been said in a word, and tell us, that all this is so, but onely in their own apprehension, not that those things are so indeed and in themselves, but, if these things be so to them, onely in their apprehensions: why are they otherwise to the rest of the whole world? The Scripture gives us no difference nor distinction between them: and if it be so with all, then let all get this apprehension as fast as they can, and all shall be well with the whole world, now miserably captived under a misapprehension of their owne condition; that is, let them say the Scripture is a fable, and the terrour of the Almighty a scarecrow to fright children, that sinne is onely in conceit, and so square their conversation to their blasphemous fancyes: some mens words eat as a canker.

§ VIII. Fourthly, Of particular places of Scripture, which might abundantly be produced to our purpose, I shall content my selfe to name onely one: John 3. 36. *He that believeth not the Sonne the wrath of God abideth on him*: it abideth, there it was, and there it shall remaine, if unbelief be continued: but upon believing is removed. *But is not Gods love unchangeable by which we shall be freed from this wrath*? who denyes it? But is an apprentize free, because he shall be so at the end of seven yeares? because God hath purposed to free his, in his own time & will doe it: are they therefore free before he doth it? *but are we not in Christ from all eternity*? yes chosen in him we are, therfore in some sense in him: but how? even as we are? actually a man cannot be in Christ untill he be: now how are we from eternity? are we eternall? no? onely God from eternity hath purposed that we shall be: doth this give us an eternall being? alas we are of yesterday, our being in Christ, respecteth onely the like purpose, and therefore from thence can be made onely the like inference.

§ IX. This being then cleared, it is I hope apparent to all, how miserable a strained consequence it is, to argue from Gods decree of election to the overthrow of Christs merit and satisfaction, the Redemption wrought by Jesus Christ, being indeed the chief meanes of carrying along that purpose unto execution, the pleasure of the Lord prospering in his hand, yea the argument may be retorted κατὰ τὸ ἐναντίον and will hold undeniably on the other side: the consequence being evident from the purpose of God to save sinners, to the satisfaction of Christ for those sinners, the same act of Gods will, which sets us a part from eternity for the enjoyment of all spirituall blessings in heavenly places, sets also a-part Jesus Christ to be the purchaser and procurer of all those spirituall

rituall blessings, as also to make satisfaction for al their sins, which that he did (being the maine thing opposed) we prove by these ensuing arguments.

CHAP. IX.

Being a second part of the former digression.
Arguments to prove the satisfaction of Christ.

§ I. *Arg.* 1. IF Christ so tooke our sinnes, and had them by God so laid and imposed on him, as that he underwent the punishment due unto them in our stead, then he made satisfaction to the justice of God for them that the sinners might go free: but Christ so tooke and bare our sinnes, and had them so laid upon him, as that he underwent the punishment due unto them and that in our stead: therefore he made satisfaction to the justice of God for them: The consequent of the proposition is apparent and was before proved, of the assumption there be three parts severally to be confirmed. First, That Christ tooke and bare our sinnes, God laying them on him. Secondly, That he so tooke them, as to undergoe the punishment due unto them. 3ly. That he did this in our stead.

§ II. Aufert. sustulit. ipbajulabit. tulit. For the first that he tooke and bare our sinnes, ye have it, 1 *John* 1. 29. ὁ αἴρων &c. who *taketh* away the sinnes of the world, 1 *Pet.* 2. 24. ὃς ἀνήνεγκεν who his owne self *bare* our sinnes in his own body. Isay. 53. 11. הוּא יִסְבֹּל their iniquities he shall *beare*, and v. 12. נָשָׂא he *bare the sinne of many*. That God also laid or imposed our sinnes on him is no lesse apparent. Isay. 53. 6. the Lord הִפְגִּיעַ made *to meet on him* the iniquity of us all. 2 *Cor.* 5. 21. ἁμαρτίαν ἐποίησε, he *made* him to be sinne for us.

The second branch is, that in thus doing our Saviour underwent the punishment due to the sinnes which he bare, which were laid upon him; which may be thus made manifest: death, and the curse of the Law, containe the whole of the punishment due to sinne. *Gen.* 3. 17. מוֹת תָּמוּת *dying thou shalt dye*, is that which was threatned. Death was that *which entred by sinne*, *Rom.* 5. 12. which word in those places is comprehensive of all misery due to our transgression: which also is held out in the curse of the Law *Deut.* 27. 26. Cursed be he that confirmeth not all the words of this law to do them: that all evils of punishment whatsoever are comprised in these, is unquestionably evident. Now Jesus Christ, in bearing our sinnes, underwent both these, for *by the grace of God he tasted of death*. Heb. 2. 9. By death delivering from death, *v.* 14. He

he was not *spared, but given up to death for us all*, *Rom* 8. 32. So also the curse of the Law, *Gal.* 3 13. γενόμενος κατάρα he *was made a curse for us*, and ἐπικατάρατος, cursed. And this by the way of undergoing the punishment that was in death and curse: for by these, it pleased the Lord to bruise him, and put him to grieve, *Esa.* 53. 10. yea οὐκ ἐφείσατο *he spared him not*, Rom. 8. 32. but condemned sinne in his flesh, *Rom.* 8. 3 it remaineth onely to shew that hee did this in our steads, and the whole Argument is confirmed.

Now this also our Saviour himself maketh apparent, *Matth.* 20. 28. He came δοῦναι τὴν ψυχὴν λύτρον ἀντὶ πολλῶν, to give himselfe a ransome for many, the word ἀντὶ alwaye supposeth a commutation, and change of one person or thing instead of another, as shall be afterwards declared (So *Matth* 2. 22.) So 1 *Tim.* 2. 6. 1 *Pet.* 3. 18. *He dyed for us, the just for the unjust.* And *Psalme* 69. 4. *I restored or paid that which I did not take, viz.* our debt so farre as that thereby we are discharged; as *Rom.* 8. 34. where it is asserted upon this very ground, that he dyed in our stead; and so the severall parts of this first Argument are confirmed.

§ IV. *Argu* 2. If Jesus Christ paid into his Fathers hands, a valuable price and ransome for our sins, as our Surety discharging the debt that we lay under, that we might goe free; then did he beare the punishment due to our sins, and make satisfaction to the justice of God for them (for to pay such a ransome, is to make such satisfaction) but Jesus Christ paid such a price and ransome as our surety into his Fathers hands, &c *Ergo*,

There be foure things to bee proved in the Assumption, or second Proposition: First, that Christ payd such a price and ransome. Secondly, that hee payd it into the hands of his Father. Thirdly, that he did it as our surety. Fourthly, that we might go free. All which we shall prove in order.

First, for the *first*, our Saviour himself affirmes it, *Matth.* 20. 1. 28. *He came to give his life* λύτρον *a ransome or price of Redemption for many*, *Mat.* 10. 45. which the Apostle termes, ἀντίλυτρον 2 *Tim.* 2. 6. a Ransome to bee accepted in the stead of others, whence we are said to have deliverance διὰ τῆς ἀπολυτρώσεως, by the ransome paying of Christ, *Rom.* 3. 24. *He bought us with a price*, 1 *Cor.* 6. 20. which price was *his owne bloud*, *Acts* 20. 28. compared to, and exalted above silver and gold in this worke of Redemption. 1 *Pet.* 1. 18. So that this first part is most clear and evident.

Secondly, he payd this price into the hands of his father; a price must be payd to some body, in the case of deliverance from Captivity by it, it must bee paid to the Judge or Jaylor; that is to God, or the Devill: to say the latter, were the highest blasphemy: Sathan was to be conquered, not satisfied. For the former, the Scripture is cleare: it was his *wrath* that was on us, *John* 3.36. it was hee that had shut us up all under sinne, *Rom.* 3. Hee is the *great King to whom the debt* is owing, *Mat.* 18.23.34. He is the only *Law-giver that can kil and make alive*, *Ja.*4.12. Nay, the ways, whereby this *ransome-paying* is in the Scripture expressed, abundantly inforce the payment of it into the hands of his Father. For his death and bloud-shedding is said to be προσφορὰ & θυσία *an Oblation and Sacrifice*, *Eph.* 5.2. and his soule to be ☐ָשָׁם a Sacrifice or offering for sinne: *Isa* 53.10. Now certainly Offerings and Sacrifices are to be directed unto God alone.

Thirdly, that he did this as *Surety*, we are *assured Heb.* 7.22. He was made ἔγγυος, a Surety of a better Testament: and in performance of the duty which lay upon him as *such*, *Hee paid that which he never tooke*, Psal. 69.4. All which could not possibly have any other end, but that we might goe free.

§ V. *Arg.* 3. To make an attonement for sinne, and to reconcile God unto the sinners, is in effect to make satisfaction unto the justice of God for sinne, and all that wee understand thereby. But Jesus Christ by his Death and Oblation did make an attonement for sinne, and reconcile God unto sinners; *Ergo*,

The first Proposition is in it selfe evident, the assumption is confirmed *Rom.*3.24,25 we are justified freely by the ransome-paying that is in Christ, whom God hath set forth to be ἱλαστήριον, a Propitiation, an attonement, a mercy seat, a covering of iniquity, and that εἰς ἔνδειξιν τῆς δικαιοσύνης, for the manifestation of his justice, declared in the going forth and accomplishment thereof. So likewise *Heb.*2.17. He is said to be a merciful High Priest εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ to make reconciliation for the sins of the people, to reconcile God unto the people: the meaning of the words being ἱλάσκεσθαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν τοῦ λαοῦ to reconcile God who was offended with the sinnes of his people; which reconciliation we are said to receive, *Rom.* 5.11 (the word καταλλαγὴ there, in our common Translation rendred *attonement*, is in other places in the same rendred Reconciliation: being indeed

deed the onely word used for it in the New Testament.) And all this is said to be accomplished δι' ἑνὸς δικαιώματος, by one righteousnesse or satisfaction that is of Christ; (the words will not beare that sense wherein they are usually rendred by the righteousnesse of one, for then must it have beene διὰ δικαιώματος τοῦ ἑνὸς) And hereby were we delivered from that, from which it was impossible we should be otherwise delivered. *Rom* 8.3.

§ VI. *Arg.* IV. That wherein the exercise of the Priestly Office of Jesus Christ whilst he was on earth doth consist, cannot be rejected nor denyed without damnable error: But the exercise of the Priestly Office of Jesus Christ whilst hee was upon the earth, consisted in this, to beare the punishment due to our sinnes, to make attonement with God, by undergoing his wrath, and reconciling him to sinners upon the satisfaction made to his justice. Therefore cannot these things be denied without damnable error. That in the things before recounted, the exercise of Christs Priestly Office, did consist, is most apparent, first from all the types & sacrifices whereby it was prefigured; their chief end being, propitiation, & attonement. 2ly. from the very nature of the sacerdotal office appointed for sacrificing, Christ having nothing to offer but his own bloud, through the eternal Spirit. And 3ly. from divers yea innumerable texts of scripture, affirming the same. It would be too long a work to prosecute those things severally and at large, and therefore I wil content my selfe with one or two places, wherein all those testimonies are comprized, as *Hebr.* 9. 13, 14. *If the bloud of Bulls and Goats, &c. how much more shall the bloud of Christ, who through the eternall Spirit offered himselfe without spot to God? &c.* Here the death of Christ is compared to, exalted above, and in the Antitype answereth the sacrifices of expiation, which were made by the bloud of Bulls and Goats: and so must, at least spiritually, effect what they did carnally accomplish, and typically prefigure, *viz.* deliverance from the guilt of sinne by expiation and attonement. For as in them the life and bloud of the sacrifice, was accepted in the stead of the offerer, who was to dye, for the breach of the Law according to the rigour of it: so in this of Christ was his bloud accepted as an attonement and propitiation for us, himself being Priest, Altar, and Sacrifice. So *Hebr.* 10. 10, 12. he is said expressely in the roome of all old insufficient carnall Sacrifices which could not make the commers thereunto perfect, to offer up his owne

body a ſacrifice for ſinnes, for the remiſſion and pardon of ſinnes, through that offering of himſelfe, as it is *verſe* 19. And in the performance alſo doe we affirme, that our Saviour underwent the the wrath of God, which was due unto us. This, becauſe it is by ſome queſtioned, I ſhall briefely confirme, and that with theſe following Reaſons.

Firſt, the puniſhment due to ſinne, is the wrath of God, *Rom.* 1. 18. *The wrath of God is revealed againſt all ungodlineſſe*, chapt. 2. 5. *the day of wrath and revelation of the righteous judgements of God*, Epheſ. 2. 3. *Children of wrath*, John 3. 36. Jeſus Chriſt underwent the puniſhment due to ſinne, 2 *Cor* 5 21. *Made ſinne for us*, Iſa. 53. 6. *Iniquity was laid upon him*, 1 *Peter* 2. 24 *Hee bare our ſinnes in his own body on the Tree*: Therefore he underwent the wrath of God.

Secondly, the curſe of the Law is the wrath of God taken paſſively, *Deut.* 29 20, 21, but Jeſus Chriſt underwent the curſe of the Lavv, *Gal.* 3 13. *made a curſe for us*, the curſe that they lye under vvhich are out of Chriſt, *who are of the workes of the Law*, *verſe* 10. therefore he underwent the wrath of God

§ VII. *Arg.* 5. Thirdly, the death that ſinners are to undergoe, is the wrath of God: Jeſus Chriſt did *taſte of that death*, which ſinners for themſelves were to undergoe; for hee dyed as *our Surety*, *Hebr.* 7. 22. and *in our ſtead*, *Matth.* 20. 28. Hence his feare, *Hebr.* 5. 7. agony, *Luk.* 22. 44. aſtonishment, and amazement *Mat.* 14. 33. dereliction, *Matth.* 27. 46. ſorrow, heavineſſe, and unexpreſſible preſſures.

That Doctrine cannot bee true nor agreeable to the Goſpell, which ſtrikes at the root of Goſpell faith, and plucks away the foundation of all that ſtrong conſolation which God is ſo abundantly willing we ſhould receive: but ſuch is that of denying the ſatisfaction made by Chriſt, his anſwering the juſtice, and undergoing the wrath of his Father. It makes the poore ſoule to bee like *Noah's* Dove in its diſtreſſe, not knowing where to reſt the ſoale of her feet; when a ſoule is turned out of its ſelf-righteouſneſſe, and begins to looke abroad, and veiw heaven and earth for a reſting place, and perceives an Ocean, a Floud, an Inundation of wrath to cover all the world; the wrath of God revealing it ſelfe from heaven, againſt all ungodlineſſe, ſo that it can obtain no reſt nor abiding, heaven it cannot reach by its owne flight, and to hell it is unwilling to fall: if now the Lord Jeſus Chriſt doe not

not appeare as an Arke in the middeſt of the waters, (upon whom the flouds have fallen, and yet is got above them all) for a refuge, alas what ſhall it doe? When the Floud fell, there were many Mountaines, glorious in the eye, farre higher than the Arke, but yet thoſe Mountaines were all drowned, whilſt the Arke ſtill kept on the top of the waters. Many appearing hills and Mountaines of ſelfe-righteouſneſſe, and generall mercy at the firſt veiw ſeeme to the ſoule much higher than Jeſus Chriſt; but when the floud of wrath once comes and ſpreads it ſelfe, all thoſe mountaines are quickly covered; onely the Arke, the Lord Jeſus Chriſt, though the Floud fall on him alſo, yet he gets above it quite, and gives ſafety to them that reſt upon him. Let me now aske any of thoſe poore ſoules, who ever have been wandring, and toſſed with the feare of the wrath to come, whether ever they found a reſting place, untill they came to this: God ſpared not his onely Sonne, but gave him up to death for us all: that he made him to bee ſinne for us: that hee put all the ſinnes of all the Elect into that Cup which he was to drinke of: that the wrath and floud which they feared, did fall upon Jeſus Chriſt (though now as the Arke hee be above it, ſo that if they could get into him they ſhould bee ſafe) the ſtorme hath beene his, and the ſafety ſhall be theirs: as all the Waters which would have fallen upon them that were in the Arke fell upon the Arke, they being dry and ſafe; ſo all the wrath that ſhould have fallen upon them, fell on Chriſt, which alone cauſeth their ſoules to dwell in ſafety? Hath not I ſay, this beene your bottome? your foundation? your reſting place? if not: (for the ſubſtance of it) I feare you have but rotten bottomes. Now what would you ſay, if a man ſhould come and pull this Arke from under you, and give you an old rotten poſt to ſwim upon in the floud of wrath. It is too late to tell you, no wrath is due unto you; the word of truth, and your owne conſciences have given you other information: you know, *The wages of ſinne is death*, in whomſoever it bee; hee muſt dye on whomſoever it is found: ſo that truely the ſoule may well ſay, bereave mee of the ſatisfaction of Chriſt, and I am bereaved. If he fulfilled not juſtice, I muſt; if he underwent not wrath, I muſt to eternity. O rob me not of my onely Pearle. Denying the ſatisfaction of Chriſt, deſtroys the foundation of faith and comfort.

Another Argument wee may take from ſome few particular § VIII. *Arg.* 6. places

places of Scripture, which in ſtead of many I ſhall produce: as firſt, 2 *Cor.* 5 21. *He made him to be ſinne for us, who knew no ſinne.* Hee made him to be ſinne for us; how could that be? are not the next words, he knew no ſinne? was he not a lambe without ſpot, and without blemiſh? Doubtleſſe hee did no ſinne, neither was guile found in his mouth. What then is this, *God made him to bee ſinne?* it cannot be that God made him ſinfull, or a ſinner by any inherent ſinne; that will not ſtand with the juſtice of God, nor with the holineſſe of the perſon of our Redeemer. What is it then? he made him to be ſinne who knew no ſinne? why clearly, by diſpenſation and conſent he laid that to his charge, whereof he was not guilty. He charged upon him, and imputed unto him all the ſins of all the elect, and proceeded againſt him accordingly. He ſtood as our Surety; really charged with the whole debt, and was to pay the uttermoſt farthing, as a Surety is to doe if it be required of him: though he borrow not the money, nor have one peny of that which is in the Obligation, yet if hee bee ſued to an execution, hee muſt pay all. The Lord Chriſt (if I may ſo ſay) was ſued by his Fathers juſtice unto an execution: in anſwer whereunto he underwent all that was due to ſinne, which we proved before to be death, wrath, and curſe. If it be excepted (as it is) that God was alwayes well pleaſed with his Sonne, hee teſtified it againe and againe from heaven, how then could he lay his wrath upon him?

Anſw. It is true he was alwayes *well-pleaſed* with him, yet it *pleaſed him to bruiſe him and put him to griefe.* He was alwayes well pleaſed with the holineſſe of his Perſon, the excellency and perfectneſſe of his righteouſneſſe, and the ſweetneſſe of his obedience; but he was diſpleaſed with the ſinnes that were charged on him, and therefore it pleaſed him to bruiſe and put him to griefe, with whom he was alwayes well pleaſed. Nor is that other exception of any more value, That Chriſt underwent no more than the Elect lay under; but they lay not under wrath and the puniſhment due to ſin.

Anſw. The Propoſition is moſt falſe; neither is there any more truth in the Aſſumption: for firſt, Chriſt underwent not onely that wrath, (taking it paſſively) which the Elect were under, but that alſo, which they ſhould have undergone, had not hee borne it for them: hee delivered them *from the wrath to come.*

Secondly,

Secondly, the Elect doe in their ſeverall Generations, lye under all the wrath of God in reſpect of merit and procurement, though not in reſpect of actuall endurance; in reſpect of guilt, not preſent puniſhment, ſo that notwithſtanding theſe exceptions, it ſtands firme, *That hee was made ſinne for us, who knew no ſinne.*

Iſaiah 53.5. He was wounded for our Tranſgreſſions, hee was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. Of this place ſomething was ſaid before, I ſhall adde ſome ſmall enlargements that conduce to diſcover the meaning of the words: *The chaſtiſement of our peace was upon him*; that is, he was chaſtiſed or puniſhed that we might have peace, that wee might goe free; our ſinnes being the cauſe of his wounding, and our iniquities of his being bruiſed, all our ſinnes meeting upon him, as *verſe* 6. That is, he bare our ſinnes, in *Peters* interpretation: He bare our ſinnes (not as ſome thinke by declaring that we were never truely ſinfull, but) by being wounded for them, bruiſed for them, undergoing the chaſtiſement due unto them, conſiſting in death, wrath, and curſe; ſo making his ſoule an offering for ſinne: Hee bare our ſinnes; that is, ſay ſome, he declared that wee have an eternall righteouſneſſe in God, becauſe of his eternall purpoſe to doe us good: but is this, to interpret Scripture? or to corrupt the Word of God? Aske the Word what it meanes by Chriſts bearing of ſinne, it will tell you: his being ſmitten for our Tranſgreſſions, *Iſaiah* 53.8. his being cut off for our ſinnes, *Dan.* 9. 26. Neither hath the expreſſion of bearing ſinnes any other ſignification in the word, *Lev.* 5. 1. He that heareth ſwearing and doth not reveale it, ſhall *beare his iniquity.* What is that, he ſhall declare himſelfe or others to bee free from ſinne? No doubtleſſe, but he ſhall undergoe the puniſhment due to ſinne, as our Saviour did in bearing our iniquities. He muſt be a cunning gamſter indeed that ſhall cheat a Beleever of this foundation

More Arguments, or Texts on this Subject, I ſhall not urge or produce, though the cauſe it ſelfe will inforce the moſt unskilfull to abound. I have proceeded as farre as the nature of a digreſſion will well beare. Neither ſhall I undertake at this time the anſwering of Objections to the contrary; a full diſcuſſion of the whole buſineſſe of the ſatisfaction of Chriſt, which ſhould cauſe mee to § IX.

ſearch for, draw forth, and confute all objections to the contrary, being not by me intended: and for thoſe which were made at that debate, which gave occaſion to this diſcourſe, I dare not produce them, leſt happily I ſhould not be able to reſtraine the conjectures of men, that I purpoſely framed ſuch weak objections, that I might obtaine an eaſie conqueſt over a man of ſtraw of mine owne erection; ſo weake were they, and of ſo little force to the ſhaking of ſo fundamentall a truth, as that is which we doe maintaine ſo of this Argument hitherto.

CHAP. X.

Of the merit of Chriſt; with arguments from thence.

§1. A fourth thing aſcribed to the death of Chriſt, is *merit*, or that worth and value of his death, whereby he purchaſed and procured unto us and for us, all thoſe good things, which we find in the Scripture for his death to be beſtowed upon us: of this, much I ſhall not ſpeake, having conſidered the thing it ſelfe under the notion of impetration already: onely I ſhall adde ſome few obſervations proper to that particular of the controverſie which we have in hand. The word *merit*, is not at all to be found in the new Teſtament, in no tranſlation out of the originall that I have ſeene: The *vulgar latine* once reads *promeretur* Heb. 13. 16. and the *Rhemiſts* to preſerve the ſound, have rendred it it promerited. But theſe words in both languages are uncouth and barbarous, beſides that they no way anſwer ἐναρξεῖται, the word in the originall, which gives no colour to merit name or thing, nay, I ſuppoſe it will proove a difficult thing to finde out any one word in either of the languages, wherin the holy Scripture was written, that doth, properly and immediately in its firſt native importance, ſignifie merit; ſo that about the name we ſhall not trouble our ſelves; if the thing it ſelf intended thereby be made apparent, which it is both in the old and new Teſtament. As *Isa* 53. 5 *The chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* the procurement of our peace and healing was the merit of his chaſtiſement and ſtripes: ſo *Heb.* 9. 12 διὰ τοῦ ἰδίου αἵματος αἰωνίαν λύτρωσιν εὑράμενος *obtaining by his blood eternall redemption*, is as much as we intend to ſignifie by the merit of Chriſt. The word which comes neereſt it in ſignification we have *Acts* 20. 28. περιεποιήσατο, *purchaſed with his own blood*; purchaſe and impetration,

on, merit and acquiſition being in this buſineſſe termes equivalent: which latter word is uſed in diverſe other places as 1 *Theſ.* 5. 9. *Epheſ.* 1. 14. 1. *Pet.* 2. 9. Now, that, which by this name we underſtand, is, *the performance of ſuch an action as whereby the thing aimed at by the agent is due unto him according to the equity and equality required in juſtice*, as, *to him that worketh, the reward is reckoned not of grace, but of debt.* Rom. 4. 4. That there is ſuch a merit attending the death of Chriſt, is apparent from what was ſaid before, neither is the weight of any operous prooving if it impoſed on us by our adverſaries ſeeming to acknowledge it no leſſe themſelves. So that we may take it for graunted (untill our adverſaries cloſe with the Socinians in this alſo.) Chriſt then by his death, did merit and purchaſe for all thoſe, for whom he died, all thoſe things, which in the Scripture are aſſigned to be the fruits and effects of his death: Theſe are the things purchaſed and merited by his blood-ſhedding and death; which may be referred unto two heads, firſt ſuch as are privative, as 1. *deliverance from the hands of our enemies* Luke 1. 74. *From the wrath to come.* 1. *Theſ.* 1 *vlt.* Secondly *the deſtruction and abolition* of *death in his power* Heb. 2. 14. Thirdly of the *works of the devil* 1. John 3. 8. Fourthly deliverance from *the curſe of the law* Gal. 3. 13. Fiftly from our *vain converſation* 1. *Pet.* 1. 18. Sixtly from the *preſent evil world.* Gal. 1. 4. Seventhly from the *earth and from among men* Rev. 14. 3. 4. Eightly *purging of our ſins* Heb. 1. 3. Secondly, poſitive, firſt, *reconciliation with God* Rom. 5. 10. *Epheſ.* 2. 16. *Col.* 2. 20. Secondly *appeaſing or attoning of God by propitiation* Rom 5. 25. 1 *John* 2. 2. Thirdly *peace making* *Epheſ.* 2. 14. Fourthly *Salvation* Math. 1. 21. All theſe hath our Saviour by his death merited and purchaſed for all them for whom he died; that is, ſo procured them of his Father, that they ought in reſpect of that merit, according to the equity of juſtice, to be beſtowed on them for whom they were ſo purchaſed and procured: it was abſolutely of free grace in God that he would ſend Jeſus Chriſt to die for any, it was of free grace for whom he would ſend him to dye; it is of free grace, that the good things procured by his death be beſtowed on any perſon in reſpect of thoſe perſons on whom they are beſtowed; but conſidering his own appointment and conſtitution, that Jeſus Chriſt by his death ſhould merit and procure grace and glory for thoſe for whom he died, it is of debt in reſpect of Chriſt that they be communicated to

to them; Now that which is thus merited, which is of debt to be beſtowed, we doe not ſay that it may be beſtowed, but it ought ſo to be; and it is injuſtice if it be not. Having ſaid this little of the nature of merit and of the merit of Chriſt, the procurement of his death for them, in whoſe ſtead he died, it will quickly be apparent how unreconcileable the generall ranſome is therewith. For the demonſtration whereof we need no more but the propoſing of this one queſtion, *viz.* if Chriſt hath merited grace and glory for all thoſe, for whom he died: if he died for all, how comes it to paſſe that theſe things are not communicated to, and beſtowed upon all? is the defect in the merit of Chriſt, or in the juſtice of God? how vaine is it to except that theſe things are not beſtowed abſolutely upon us, but upon condition, and therefore was ſo procured, ſeeing that the very condition it ſelf is alſo merited and procured as *Epheſ.* 1. 3. 4. *Phil.* 1. 29. Hath been already declared.

Fiftly, the very phraſes of *dying for us*, *bearing our ſins*, *being our ſurety*, and the like, whereby the death of Chriſt for us is expreſſed, will not ſtand with the payment of a ranſome for all. *To dye for another*, is in Scripture to dye in that others ſtead that he might goe free; as *Judah* beſought his brother *Joſeph* to accept of him for a bondman in ſtead of *Benjamin* that he might be ſet at liberty *Gen.* 44. 33. and that to make good the engagement wherein he ſtood bound to his father, to be a ſurety for him: he that is *ſurety* for another (as Chriſt was for us *Heb.* 7. 22.) is to undergoe the danger, that the other may be delivered. So *David* wiſhing that he had dyed for his Son *Abſalom* 2. *Sam.* 18. 33. intended doubtleſſe a commutation with him, and a ſubſtitution of his life for his, ſo that he might have lived: *Paul* alſo *Rom.* 5. 7. intimates the ſame, ſuppoſing that ſuch a thing might be found among men, that one ſhould dye for another, no doubt alluding to the *Decii*, *Menoeceus*, *Euriolus* and ſuch others whom we finde mentioned in the ſtoryes of the heathen, who voluntarily caſt themſelves into death, for the deliverance of their countrey, or friends: continuing their liberty and freedome from death, who were to undergoe it, by taking it upon themſelves, to whom it was not directly due: and this plainly is the meaning of that phraſe, *Chriſt dyed for us*, that is in the undergoing of death there was a ſubrogation of his perſon in the room and ſtead of ours. Some indeed except that where the word

word ὑπερ is uſed in this phraſe as *Heb.* 2. 9, *That he by the grace of God ſhould taſte death for every man*, there only the good and profit of them for whom he died is intended, not enforcing the neceſſity of any commutation. But, why, this exception ſhould prevail, I ſee no great reaſon, for the ſame preposition being uſed in the like kinde in other cauſes doth confeſſedly intimate a commutation, as *Rom.* 9. 3. Where *Paul* affirms that he could wiſh himſelf accurſd from Chriſt ὑπερ τῶν ἀδελφῶν for his brethren, that is in their ſtead, that they might be united to him, ſo alſo 2. *Cor.* 5. 20 ὑπὲρ Χριστοῦ πρεσβεύομεν we are Ambaſſadours in Chriſts ſtead, ſo the ſame Apoſtle. 1. *Cor.* 1 13 Asking, and ſtrongly denying by way of interrogation μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν was *Pauls* crucified for you? plainly ſheweth that the word ὑπὲρ uſed about the crucifying of Chriſt for his church, doth argue a commutation or change, and not only deſignes the good of them, for whom he died: for plainely, he might himſelf have been crucified for the good of the church, but in the ſtead thereof he abhorreth the leaſt thought of it. But concerning the word ἀντὶ which alſo is uſed, there is no doubt, nor can any exception be made, it alwayes ſignifieth a commutation and change whither it be applyed to things or perſons So *Luke* 11. 11 ὄφις ἀντὶ ἰχθύος *a ſerpent in ſtead of a fiſh* ſo *Matth.* 5. 38. ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ *an eye for an eye*, ſo Heb. 12. 16. and for perſons *Archelaus* is ſaid to raigne ἀντὶ Ἡρῴδου τοῦ πατρὸς Math. 2. 22. *in ſtead of his Father*: Now this word is uſed of the death of our Saviour, *Matth.* 20. 28. The Son of man came δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν which words are repeated againe *Marke* 10. 45. That is to give his life a ranſome in the ſtead of the lives of many; ſo that plainely, Chriſt dying for us as a ſurety, *Heb.* 7. 22. and thereby and therein bearing our ſinnes in his owne body, 1 *Pet.* 2 24. being made a curſe for us, was an undergoing of death, puniſhment, curſe, wrath, not onely for our good, but directly in our ſtead: a commutation and ſubrogation of his perſon in the roome and place of ours, being allowed, and of God accepted. This being cleared, I demand firſt, whither Chriſt dyed thus for all? that is whither he dyed in the roome and ſtead of all, ſo that his perſon was ſubſtituted in the roome of theirs? as, whether he dyed in the ſtead of *Cain* and *Pharoah* and the reſt who long before his death were under the power of the ſecond death never to bee delivered? Secondly, Whether it bee, juſtice that thoſe, or any of them in whoſe ſtead Chriſt dyed bearing

bearing their iniquityes, ſhould themſelves alſo dye and bear their own ſins to eternity? Thirdly, What rule of equity is their or example for it, that when the ſurety hath anſwered and made ſatisfaction to the utmoſt of what was required in the obligation, wherein he was a Surety, that they, for whom he was a Surety, ſhould afterwards be proceeded againſt? Fourthly, Whether Chriſt hung upon the Croſſe in the roome or ſtead of Reprobates? Fifthly, Whither he underwent all that which was due unto them, for whom he dyed? if not, how could he be ſaid to dye in their ſtead? if ſo, why are they not all delivered? I ſhall adde no more but this, that, to affirme Chriſt to dye for all men is the readieſt way to prove that he dyed for no man, in the ſence chriſtians have hitherto believed, and to hurry poore ſoules into the bottome of Socinian blaſphemyes.

CHAP. XI.

The laſt generall argument.

§ I. OUr next argument is taken from ſome particular places of Scripture clearly and diſtinctly in themſelves holding out the truth of what we doe affirme: out of the great number of them I ſhall take a few to inſiſt upon, and therewith to cloſe our arguments.

§ II. The firſt that I ſhall begin withall is, the firſt mentioning of Jeſus Chriſt, and the firſt revelation of the minde of God concerning a diſcrimination between the people of Chriſt, and his enemies, Gen. 3. 15. *I will put enmity between thee (the ſerpent) and the woman, and between thy ſeed and her ſeed*: by the ſeed of the *woman* is meant the whole body of the elect, Chriſt in the firſt place as the head, and all the reſt as his members: by the ſeed of the ſerpent, the Devil with all the whole multitude of reprobates making up the malignant ſtate in oppoſition to the Kingdome and body of Jeſus Chriſt: That by the firſt part, or the ſeed of the woman, is meant Chriſt with all the elect, is moſt apparent: for they in whom all things, that are here foretold of the ſeed of the woman, do concurre, they are the ſeed of the woman: (for the properties of any thing do prove the thing it ſelf) but now in the elect, believers, in and through Chriſt, are to be found all the properties of the ſeed of the woman; for for them, in them, and by them is the head of the ſerpent broken, and Sathan trodden downe under their feet, the Devil diſappointed in his temptations, and the devils agents fruſtrated in their undertakings: principally and eſpecially this is ſpoken

ſpoken of Chriſt himſelf, collectively of his whole body, which beareth a continuall hatred to the ſerpent and his ſeed.

Secondly, By the ſeed of the ſerpent is meant all the reprobate, men of the world, impenitent, unbelievers.

For firſt, the enmity of the ſerpent lives and exerciſeth it ſelfe in them, they hate and oppoſe the ſeed of the woman, they have a perpetuall enmity with it, and every thing that is ſaid of the ſeed of the ſerpent belongs properly to them.

Secondly, They are often ſo called in the Scripture, Matth. 3. 7. *Ob genera ion of vipers*, or ſeed of the ſerpents, ſo alſo, Matth 23 33. ſo Chriſt telleth the reprobate Phariſees, *ye are of your father the Devill, and his workes ye will doe*, John 8. 44. So again the *child of the Devil*, Act. 13 10. That is the ſeed of the Serpent, *for he that commiteth ſinne, is of the Devil*, 1 John 3. 8. Theſe things being undeniable wee thus proceed: Chriſt dyed for no more than God promiſed him unto, that he ſhould dye for: but God did not promiſe him to all, as that he ſhould dye for them, for he did not promiſe the ſeed of the woman, to the ſeed of the ſerpent, Chriſt to reprobates, but in the firſt word of him, he promiſeth an enmity againſt them: in ſumme the ſeed of the woman dyed not for the ſeed of the ſerpent.

Secondly, Matth. 7. 33. *I profeſſe unto you I never knew you*, Chriſt at the laſt day profeſſeth to ſome he never knew them: Chriſt ſayth directly that *he knows his owne whom he layes downe his life for*, John 10. 14. 17. And ſurely he knowes whom, and what he hath bought: were it not ſtrange that Chriſt ſhould dye for them, and buy them, that he will not owne, but profeſſe he never knew them? if they are bought with a price, ſurely they are his owne? 1 *Cor.* 6. *vlt*, If Chriſt did ſo buy them, and lay out the price of his precious bloud for them, and then, at laſt denye that he ever knew them, might they not well reply, ah Lord! was not thy ſoule heavy unto death for our ſakes? didſt thou not for us undergo that wrath that made thee ſweat drops of bloud? didſt thou not bathe thy ſelfe in thine owne bloud, that our bloods might be ſpared? didſt thou not ſanctifie thy ſelf to be an offering for us as well as for any of thy Apoſtles? was not thy precious blood by ſtripes by ſweat, by nailes, by thorns, by ſpeare poured out for us? didſt thou not remember us, when thou hungeſt upon the croſſe? and now doſt thou ſay thou never kneweſt us? Good Lord though we

§ III.

be

be unworthy ſinners, yet thine own blood hath not deſerved to be deſpiſed: why is it that none can lay any thing to the charge of Gods elect? is it not becauſe thou diedſt for them? and didſt thou not doe the ſame for us? why then are we thus charged, thus rejected? could not thy blood ſatisfie thy Father, but we our ſelves muſt be punished? could not juſtice content it ſelf with that ſacrifice, but we muſt now heare, *depart, I never knew you?* what can be anſwered to this plea, upon the granting of the generall ranſom, I know not.

§ IV. Thirdly, *Mat.* 11.25. *I thank thee O Father Lord of heaven and earth becauſe thou haſt hid theſe things from the wiſe & prudent & haſt revealed them unto babes; even ſo O Father for ſo it ſeemed good in thy ſight*: thoſe men, from whom God, in his ſoveraignty as Lord of heaven and earth of his owne good pleaſure, hideth the Goſpell, either in reſpect of the outward preaching of it, or the inward revelation of the power of it in their hearts, thoſe certainely Chriſt dyed not for: for to what end ſhould the Father ſend his onely Sonne, to dye for the redemption of thoſe, whom he for his owne good pleaſure had determined ſhould be everlaſting ſtrangers from it, and never ſo much as heare of it, i n the power thereof revealed to them. Now that ſuch there are our Saviour here affirmes and thankes his Father for that diſpenſation, at which ſo many doe at this day repine.

§ V. Fourthly, *John* 10.11. 15. 16. 27. 28. This cleare place, which of it ſelfe is ſufficient to evert the generall ranſom, hath been a little considered before, and therefore I ſhall paſſe it over the more briefly: Firſt, that all men are not the ſheep of Chriſt is moſt apparent. For firſt, he himſelf ſayth ſo *v.* 26. *Yea are not of my ſheep.* Secondly, The diſtinction at the laſt day will make it evident, when the ſheep and the goates ſhall be ſeperated. Thirdly the properties of the ſheep here, that they heare the voyce of Chriſt, that they know him and the like, are not in all: Secondly, that the ſheep here mentioned are all his elect, as well thoſe that were to be called as thoſe that were then already called, v. 16. *Some were not as yet of his fold*, of called ones, ſo that they are ſheep by election and not believing. Thirdly, That Chriſt ſo ſayes that he laid down his life for his ſheep, that plainely he excludes all others. For firſt, he layes downe his life for them as ſheep; now that which belongs to them as ſuch, belongs onely to ſuch: if he layes

layes downe his life for ſheep as ſheep, certainely he doth it not for goates and wolves and doggs. Secondly, He lays downe his life as a Shepherd, *v* 11. Therefore for them as the ſheep: what hath the Shepherd to do with the wolves, unleſſe it be to deſtroy them? Thirdly, dividing all into ſheep and others *v* 26. he ſaith, he layes downe his life for his ſheep, which is all one as if he had ſaid hee did it for them only. Fourthly, he deſcribes them for whom hee died by this, his Father gave them to him, *v.* 29. as alſo *chap.* 17. *v.* 6, Thine they were and thou gaveſt them me, which are not all, for whatſoever the father giveth him cometh unto him--and hee gives unto them eternall life and they ſhall never perish, *v.* 28. Let but the ſheep of Chriſt keepe cloſe to this evidence, and all the world ſhall never deprive them of their inheritance; further to confirme this place adde *Matth.* 20.28. *John* 11.52.

§ VI. Fifthly, *Rom.* 8. 32, 33, 34. the intention of the Apoſtle in this place is to hold out conſolation to believers in affliction, or under any diſtreſſe, which he doth, *v.* 31. in generall, from the aſſurance of the preſence of God with them, and his aſſiſtance at all times, enough to conquer all oppoſitions, and to make all difficulty indeed contemptible by the aſſurance of his loving kindneſſe, which is better than life it ſelfe; if God be with us, who ſhall be againſt us? to manifeſt this his preſence and kindneſſe, the Apoſtle minds them of that moſt excellent, tranſcendent and ſingular act of love towards them, in ſending his ſonne to dye for them, not ſparing him, but requiring their debt at his hand: whereupon hee argues from the greater to the leſſe that if he have done that for us, ſurely he will doe every thing elſe that ſhall be requiſite: If hee did the greater, will hee not doe the leſſe? If he give his ſonne to death, will he not alſo freely give us all things? where wee may obſerve; Firſt, that the greateſt and moſt eximious expreſſion of the love of God towards beleevers, is in ſending his ſonne to dye for them, not ſparing him for their ſake, this is made the chiefe of all: Now if God ſent his ſonne to dye for all, he had as great an act of love, and hath made as great a manifeſtation of it to them that periſh as to thoſe that are ſaved. Secondly, that for whomſoever hee hath given and not ſpared his ſonne, unto them he will aſſuredly freely give all things; but now he doth not give all things that are good for them unto all, as faith, grace, and glory: from whence wee conclude, that Chriſt died not for all. Again, *v.* 33, hee gives us a deſcription

deſcription of thoſe that have a ſhare in the conſolation here intended, for whom God gave his ſonne, to whom he freely gives all things, and that is, that they are his *Elect*; not all, but only thoſe whom he hath choſen before the foundation of the world, that they ſhould be holy, which gives another confirmation of the reſtraint of the death of Chriſt to them alone, which he yet further confirmes, *v.* 34. by declaring that thoſe of whom he ſpeakes, ſhall bee freely juſtified and freed from condemnation whereof he gives two reaſons: Firſt, becauſe Chriſt died for them. Secondly, becauſe he is riſen and makes interceſſion for them for whom hee dyed, affording us two invincible arguments to the buſineſſe in hand: The firſt taken from the infallible effects of the death of Chriſt; who ſhall lay thing any to their charge? who ſhall condemn them? why? what reaſon is given? it is Chriſt that died: So that the death doth infallibly free all them from condemnation for whom he died. Secondly, from the connexion that the Apoſtle here makes betweene the death and interceſſion of Jeſus Chriſt: for whom he died, for them he makes interceſſion. but *he ſaveth to the uttermoſt them for whom he intercedeth*, Heb. 7. 24. from all which it is indeniably apparent, that the death of Chriſt with the fruits and benefits thereof belongeth only to the Elect of God.

Sixtly, *Epheſ* 1. 7. *In whom wee have Redemption*: if his bloud were ſhed for all, then all muſt have a ſhare in thoſe things that are to be had in his bloud; now amongſt theſe is that redemption that conſiſts in the forgiveneſſe of ſinnes, which certainely all have not, for they that have are bleſſed, *Rom.* 4. and ſhall bee bleſſed for evermore, which bleſſing comes not upon all, but upon the ſeed of righteous *Abraham*.

Seventhly, 2 *Cor.* 5. 21. *Hee made him to be ſinne for us, that wee might become the righteouſneſſe of God in him.* It was in his death that Chriſt was made ſin or an offering for it; now for whomſoever he was made ſinne, they are made the righteouſneſſe of God in him, by his ſtripes we are healed, *Iſay* 53. *John* 15. 13. greater love hath none than this, that he lay downe his life for his friend. Then to intercede is not of greater love than to dye, nor any thing elſe that he doth for his Elect; if then he laid downe his life for all, which is the greateſt, why doth he not alſo the reſt for them, and ſave them to the uttermoſt,

Eighthly, *John* 17. 9. *I pray for them, I pray not for the world*, but for

for them, *which thou haſt given me, for they are thine.* And *v.* 19. For their ſakes I ſanctifie my ſelfe.

Ninthly, *Epheſ.* 5. 25. *Husbands love your wives even as Chriſt alſo loved his Church and gave himſelfe for it*, as *Acts* 20. 28. The object of Chriſts love and his death is here aſſerted to be his Bride, his Church, and that as properly as a mans owne wife is the only allowed object of his conjugall affections; And if Chriſt had a love to others ſo as to dye for them, then is there in the exhortation a latitude left unto men in conjugall affections for other women beſides their wives,

I thought to have added other arguments as intending a cleare diſcuſſing of the whole controverſie, bnt upon a review of what hath beene ſaid, I doe with confidence take up and conclude, that theſe which have been already urged wil be enough to ſatisfie them who will be ſatisfied with any thing, & thoſe that are obſtinate will not bee ſatisfied with more. So of our arguments here ſhall bee an end. § VII.

M The

The Fourth Book.

CHAP. I.

Things previouſly to be conſidered to the ſolution of objections.

§ I. *Some generall principles laid downe as,*

THere being ſundry places in holy Scripture, wherein the ranſome and propitiation made by the bloud of Chriſt is ſet forth in generall, and in definite expreſſions; as alſo a fruitleſneſſe or want of ſucceſſe in reſpect of ſome through their own default, for whom he dyed ſeemingly, intimated; with generall profers, promiſes and exhortations made for the embracing of the fruits of the death of Chriſt, even to them who doe never actually performe it; whence ſome have taken occaſion to maintaine *an univerſallity of redemption*, equally reſpecting all and every one; and that with great confidence, affirming, that the contrary opinion cannot poſſibly be reconciled with thoſe places of Scripture, wherein the former things are propoſed, theſe three heads being the onely fountaines from whence are drawne (but with violence) all the arguments that are oppoſed to the peculiar effectuall redemption of the elect onely; I ſhall (before I come to the anſwering of objections, ariſing from a wreſted interpretation of particular places) lay down ſome ſuch fundamentall principles, as are agreeable to the word, & largly held forth in it, and no way diſagreeable to our judgement in this particular, which doe and have given occaſion to thoſe generall and indefinite affirmations as they are laid downe in the word, and upon which they are founded; having their truth in them, and not in an univerſall ranſome for all and every one, with ſome diſtinctions conducing to the further clearing of the thing in queſtion, and waving of many falſe imputations of things and conſequences erroneouſly or malitiouſly impoſed on us.

§ II. *1 Of the dignity and innate ſufficiency of the death of Chriſt, with,*

The firſt thing that we ſhall lay downe is concerning [a] the dignity, worth, pretiouſneſſe and infinite value of the bloud and death of Jeſus Chriſt. The maintaining and declaring of this, is doubtleſſe eſpecially to be conſidered: and every opinion that doth but

but ſeemingly claſh againſt it, is exceedingly prejudiced, at leaſt deſervedly ſuſpected, yea preſently to be rejected by chriſtians, if upon ſearch it be found to doe ſo really and indeed, as that which is injurious & derogatory to the merit and honour of Jeſus Chriſt. The Scripture alſo to this purpoſe is exceeding full and frequent in ſetting forth the excellency and dignity of his death and ſacrifice, calling his bloud, by reaſon of the unity of his perſon, *Gods owne bloud*, Act. 20. 28. Exalting it infinitely above all other ſacrifices, as having for its *principle the eternall Spirit*, and being it ſelfe *without ſpot*, Heb. 9. 14. Tranſcendently more pretious than *ſilver or gold or corruptable things*, 1 Pet. 1. 18. *Able to give juſtification from all things, from which by the Law men could not be juſtified*, Act. 13. 28. Now ſuch as was the ſacrifice and offering of Chriſt in it ſelf, ſuch was it *intended* by his Father it ſhould be: it was then the purpoſe and intention of God that his Sonne ſhould offer a ſacrifice of infinite worth, value, and dignity, ſufficient in it ſelfe for the redeeming of all and every man, if it had pleaſed the Lord to imploy it to that purpoſe; yea and of other worlds alſo, if the Lord ſhould freely make them, and would redeem them. Sufficient we ſay then was the ſacrifice of Chriſt for the redemption of the whole world, and for the expiation of all the ſinnes of all and every man in the world, [b] This ſufficiency of his ſacrifice hath a twofold riſe. Firſt, The dignity of the *perſon* that did offer and was offered. Secondly, The greatneſſe of the paine he endured, by which he was able to beare, and did undergoe, the whole curſe of the Law and wrath of God due to ſinne: *and this ſets out the innate reall true worth and value of the bloudſheding of Jeſus Chriſt*: This is its owne true internall perfection and ſufficiency: that it ſhould be applyed unto any, made a price for them, and become beneficiall to them, according to the worth that is in it, is externall to it, doth not ariſe from it, but meerely depends upon the intention and will of God. It was in it ſelfe of infinite value and ſufficiency to *have been made a price*, to have bought and purchaſed all and every man in the world. That it did formally become a price, for any, is ſolely to be aſcribed to the purpoſe of God, intending their purchaſe and redemption by it; The intention of the offerer and accepter that it ſhould be for *ſuch, ſome*, or *any*, is that which gives the formality of a price unto it, this is externall: but the value, and fitneſſe of it to be made a price, ariſeth

[b] The ſeverall cauſes of it, as 1 The dignity of his perſon. 2 The greatneſſe of his ſufferings.

seth from its owne internall sufficiency. Hence may appeare what is to be thought of that old distinction of the *Schoolemen*, imbraced and used by divers *Protestant Divines*, though by others againe rejected: *viz.* that Christ died for all in respect of the sufficiency of the ransome he paid; but not in respect of the efficacy of its application; or, the bloud of Christ was a sufficient price for the sins of all the world; which last expression is corrected by some, and thus asserted, [c] That the bloud of Christ was sufficient to have beene made a price for all, which is most true, as was before declared: for its being a price for all, or some, doth not arise from its owne sufficiency, worth, or dignity, but from the intention of God and Christ, using it to that purpose, as was declared; and therefore it is denyed that the bloud of Christ was a sufficient price and ransome for all, and every one, not because it was not sufficient, but because it was not a ransome. And so it easily appears what is to be owned in the distinction it selfe before exprest; if it intend no more, but that the bloud of our Saviour was of sufficient value for the redemption of all and every one, & that Christ intended to lay down a price which should be sufficient for their redemption, it is acknowledged as most true, but the truth is, that expression (*to dye for them*) holds out the intentiō of our Saviour in the laying down of the price to have been their redemption; which we deny, & affirm that then it could not be, but that they must be made actuall partakers of the eternall redemption purchased for them, unlesse God failed in his designe, through the defect of the ransome paid by Christ, his justice refusing to give a dismission upon the delivery of the ransome.

[c] All laid out in an old distinction, which is, [d] 1 Examined [e] 2 Cleared

Now the infinite value and worth which we assert to be in the death of Christ, we conceive to be exceedingly undervalued by the assertors of universall redemption, for that it should be extended to this or that object, fewer or more, we shewed before to bee extrinsecall to it, but its true worth consists in the immediate effects, products and issues of it, with what in its owne nature it is fit and able to doe, which they openly and apparently undervalue, yea, almost annihilate. [f] Hence those expressions concerning it,

First, that by it a *doore of grace was opened for sinners*, where (I suppose) they know not; but that any were effectually carried in at the doore by it, that they deny. Secondly, *That God might, if hee would, & upon what condition he pleased, save those for whom Christ died*: that

that a right of salvation was by him purchased for any, they deny; hence they grant, that after the death of Christ, First, *God might have dealt with man upon a legall condition againe*; Secondly, *that all and every man might have beene damned, and yet the death of Christ have had its full effect*: as also moreover, *that faith and sanctification are not purchased by his death*; yea, no more *for any* (as before) *than what he may goe to hell withall*; and divers other wayes doe they expresse their low thoughts & slight imaginations concerning the innate value and sufficiency of the death & bloud-shedding of Jesus Christ. [g] To the honor then of Jesus Christ our mediator, God and man, our all-sufficient Redeemer, we affirm, such & so great was the dignity and worth of his death & bloud-shedding, of so precious a value, of such an infinite fulnesse and sufficiency was this oblation of himselfe, that it was every way able, and perfectly sufficient to redeeme, justifie and reconcile and save all the sinners in the world, and to satisfie the justice of God for all the sinnes of all mankind, and to bring them every one to everlasting glory. Now this fulnesse and sufficiency of the merit of the death of Christ is a foundation unto two things.

[g] *Asserted & maintained, with consequences thence inferred, which are*

§ IV.

First, the generall publishing of the Gospell unto all nations with the right that it hath to be preached to every creature, *Matth.* 28.27. *Mark.* 16.16. Because the way of salvation which it declares is wide enough for all to walk in: There is enough in the remedy it brings to light, to heale all their diseases, to deliver them from all their evils: if there were a 1000. words, the Gospel of Christ might, upon this ground be preached to them all, there being enough in Christ for the salvation of them all, if so be they will derive vertue from him by touching him in faith, the onely way to draw refreshment from this fountaine of salvation. It is then altogether in vaine which some object, that the preaching of the Gospell to all, is altogether needlesse, and uselesse, if Christ dyed not for all: yea, that it is to make God call upon men to believe that which is not true, *viz.* That Christ dyed for them; For first, besides that amongst those nations, whither the Gospell is sent, there are some to be saved, (*I have much people*) which they cannot be, in the way that God hath appointed to doe it, unlesse the Gospel be preached to others, as well as themselves: and besides, Secondly, that the œconomy and dispensation of the new Covenant, by which all externall differences and priviledges of people, tongues, and nations being abolished, and taken away, the word

[h] 1. *The indefinite preaching of the word to all.*

of grace was to be preached without diſtinction, and all men called every where to repent: and Thirdly, That when God calleth upon men to believe, he doth not in the firſt place call upon them to believe that Chriſt dyed for them, *but that there is no name under heaven given unto men, whereby they might be ſaved but onely of Jeſus Chriſt*; Through whom ſalvation is preached: I ſay beſides thoſe certaine truths, fully taking off that objection, this one thing, of which we ſpeake, is a ſufficient *baſis* and ground for all thoſe generall precepts of preaching the Goſpell unto all men, even that ſufficiency which we have deſcribed.

i 2. The preſſing of all to believe.

Secondly, That the [i] Preachers of the Goſpell in their particular congregations, being utterly unacquainted with the purpoſe and ſecret counſell of God, being alſo forbidden to pry or ſearch into it, *Deut.* 29. May from hence, juſtifiably call upon every man to believe, with aſſurance of ſalvation to every one in particular upon his ſo doing, knowing and being fully perſwaded of this, that there is enough in the death of Chriſt, to ſave every one that ſhall ſo doe; leaving the purpoſe and counſell of God, on whom *he* will beſtow faith, and for whom in particular Chriſt dyed, (even as they are commanded) to himſelfe.

And this is one principle thing, which, being well obſerved, will cruſh many of the vaine flouriſhes of our adverſaryes, as will in particlar hereafter appeare.

§ V.

[k] 2. The nature of the Adminiſtration of the new Covenant: with the

A ſecond thing to be conſidered, is the[k] *œconomy or adminiſtration of the New-Covenant*, in the times of the Goſpel; with the amplitude and enlargement of the Kingdome and dominion of Chriſt, after his appearance in the fleſh; whereby all externall differences being taken away, the name of *Gentiles* removed, the partition Wall broken downe, the promiſe to *Abraham*, that he ſhould be heire of the world, as he was father of the faithfull, was now fully to be accompliſhed: now this adminiſtration is ſo oppoſite to that diſpenſation, which was reſtrained to one people and family who were Gods peculiar, and all the reſt of the world excluded, that it gives occaſion to many generall expreſſions in the ſcripture, which are far enough from comprehending an univerſality of all individualls, but denote onely a removall of all ſuch reſtraining exceptions, as were before in force: ſo [l] that a conſideration of the end whereunto theſe generall expreſſions are uſed, and at what is aimed by them, will clearely manifeſt their nature, and how they

[l] Scripturall expreſſions occaſioned thereby:

they are to be underſtood, with who they are, that are intended by them, and comprehended in them. For it being onely this enlargement, of the viſible Kingdome of Chriſt to all nations in reſpect of right, and to many in reſpect of fact (God having elect in all thoſe nations to be brought forth, in the ſeverall generations wherein the meanes of grace are in thoſe places employed) that is intended, it is evident, that they import only a *diſtribution* of men through all differences whatſoever, and not an *univerſall collection* of all and every one, the thing intended by them, requiring the one, and not the other: Hence thoſe objections which are made againſt the particularity of the ranſome of Chriſt, and the reſtraining of it onely to the elect, from the termes of *all, all men, all nations, the world, the whole world*, and the like, are all of them exceeding weake and invalid, as wreſting the generall expreſſions of the Scripture beyond their aime and intent, they being uſed by the holy Ghoſt onely to evidence the removall of all perſonall & nationall diſtinction, the breaking up of all the narrow bounds of the old Teſtament, the enlarging the Kingdome of Chriſt beyond the bounds of Jury and Salem, aboliſhing all old reſtrictions and opening a way for the elect amongſt all people called the fulneſſe of the Gentiles to come in, there being now neither *Greeke, Jew, circumciſion, nor uncircumciſion, Barbarian, Scythian, bond or free, but Chriſt is all and in all*, Col. 3. 11. Hence the Lord promiſeth to poure out *his ſpirit upon all fleſh*, Joel. 2. 28. Which Peter interpreteth to be accompliſhed by the filling of the Apoſtles with the gifts of the ſpirit, that they might be enabled to preach to ſeverall nations, Act 2. 17. *Having received grace and Apoſtleſhip for obedience to the faith among all nations*, Rom. 1. 5. Not the Jewes only, but ſome among all nations, *the Goſpell being the power of God unto ſalvation to every one that believeth, to the Jew and alſo the Greek*, v. 16. Intending onely as to ſalvation, the peculiar bought by Chriſt which he redeemed out of every kindred, tongue, and people, and nation, *Rev.* 5. 9. Where ye have an evident diſtribution of that, which in other places is generally ſet downe; the Goſpel being commanded to be preached to all theſe nations, *Matth.* 28. 19. That thoſe bought and redeemed ones amongſt them all might be brought home to God, *John.* 11. 52. And this is that which the Apoſtle ſo largely ſets forth, Epheſ. 2. 14. 15. 16. 17. Now in this ſenſe which we have explained and no other,

are those many places to be urged, which are usually urged for universall grace and redemption as shall afterwards be declared in particular.

§ VI. [m] *The distinction of Gods duty and ours.*

The [illegible] distinguish between [m] mans duty and [illegible] making no connexion between them. The [illegible] of God is not the rule of our duty, neither is [illegible] of our duty in doing what we are commanded, [illegible] of what is Gods purpose to do, or his decree that [illegible] be done: especially is this to be seene and considered in [illegible] of the Ministers of the Gospell, in the dispensing of the Word, in exhortations, invitations, precepts, and threatnings, committed unto them; all which are perpetuall declaratives of our duty, and doe manifest the approbation of the thing exhorted and invited to, with the truth of the connexion between one thing and another, but not of the counsell and purpose of God in respect of individuall persons in the Ministery of the Word: a Minister is not to make enquiry after, nor to trouble himselfe about those secrets of the eternall minde of God, *viz.* whom he purposeth to save, and whom he hath sent Christ to dye for in particular: it is enough for them to search his revealed wil, and thence take their *directions*; from whence they have their *Commissions*: Wherefore there is no sequell between the universall precepts from the word concerning the *things*, unto Gods purpose in himselfe concerning *Persons*: they command and invite all to repent and believe, but they know not in particular on whom God will bestow repentance unto salvation, nor in whom he will effect the worke of faith with power: and when they make proffers and tenders in the name of God to all, they doe not say to all, it is the purpose and intention of God, that ye should believe: Who gave them any such power? but that it is his command, which makes it their duty, to doe what is required of them; and doe not declare his minde what himselfe in particular will doe: the externall offer is such, as from which every man may conclude his own duty: none, Gods purpose, which yet may bee knowne upon performance of his duty. Their objection then is vaine, who affirme that God hath given Christ for all to whom hee offers Christ in the preaching of the Gospell: for his offer in the preaching of the Gospell is not declarative to any in particular, neither of what God hath done, nor of what he will doe in reference

reference to him, but of what *he* ought to doe, if hee would bee approved of God, and obtain the good things promised; whence it will follow,

First, that God alwayes intends to save some among them to whom he sends the Gospell in its power: and the Ministers of it being, first, unacquainted with his particular purpose; Secondly, bound to seek the good of all and every one as much as in them lyes; Thirdly, to hope and judge well of all, even as it is meete for them; they may make a proffer of Jesus Christ with life and salvation in him, notwithstanding that the Lord hath given his Sonne onely to his elect.

Secondly, that this *offer* is neither vaine nor fruitlesse, being declarative of their duty, and of what is acceptable to God, if it be performed as it ought to be, even as it is required: and if any aske, what it is of the mind and will of God that is declared and made knowne, when men are commanded to believe for whom Christ did not dye? I answer first, what they ought to doe, if they will doe that which is acceptable to God. Secondly, the sufficiency of salvation that is in Jesus Christ to all that believe on him. Thirdly, the certaine, infallible, inviolable connexion that is betweene faith and salvation; so that whosoever performes the one shall surely enjoy the other; for whoever come to Christ, hee will in no wise cast out of which more afterwards.

§ VII. [n] *The common error of the Jewish nation to whom the Gospell was first preached.* [o] *Proved.*

Fourthly, The engraffed erroneous perswasion of the [n] *Jewes*, which for a while had a strong influence upon the Apostles themselves, restraining salvation and deliverance by the *Messias*, or promised seed, to themselves alone, who were the off-spring of *Abraham* according to the flesh, must bee considered as the ground of many generall expressions and enlargements of the objects of Redemption, which yet being so occasioned, give no colour of any unlimited universality: That the [o] *Jewes* were generally infected with this proud opinion, that all the promises belonged onely to them, and theirs, towards whom they had an universality, exclusive of all others, whom they called Dogs, uncircumcised, and poured out curses on them, is most apparent; Hence, when they saw the multitude of the Gentiles comming to the Preaching of *Paul*, they were *filled with Envy, contradicting, blaspheming, and stirring up Persecution against them*, Acts 13. 45, 50. which

which the Apoſtle againe relates of them, 1 *Theſ.* 2 15, 16. *They pleaſe not God*, ſaith he, *and are contrary to all men, forbidding us to ſpeake to the Gentiles that they might be ſaved*: being not with any thing more enraged in the preaching of our Saviour, than his Prediction of letting out his Vineyard to others: that the *Apoſtles* themſelves alſo had deeply drunke in this opinion, learned by Tradition from their Fathers, appeareth, not onely in their queſtioning about the Reſtauration of the Kingdome unto *Iſrael*, *Acts* 1. 6. but alſo moſt evidently in this, that after they had received Commiſſion to teach and baptize all Nations, *Matth.* 28. 20. or every creature, *Marke* 16. and were endued with power from above ſo to doe, according to promiſe, *Acts* 1. 8. yet they ſeeme to have underſtood their commiſſion to have extended onely to the loſt ſheep of the houſe of *Iſrael*; for they went about and preached onely to the *Jewes*, *Acts* 11. 19. And when the contrary was evidenced and demonſtrated to them, they glorified God, ſaying, *Then hath God alſo to the Gentiles granted repentance to life! Acts* 11. 18. admiring at it as a thing which before they were not acquainted with: and no wonder that men were not eaſily, nor ſoone perſwaded to this, it being the great myſtery *that was made knowne in former ages, as it was then revealed to Gods holy Apoſtles and Prophets by the Spirit*, viz. *That the Gentiles ſhould bee fellow heires of the ſame body, and partakers of his promiſes in Chriſt by the Goſpell*, Epheſ. 3. 5, 6. But now, this being ſo made knowne unto them by the Spirit, and that the time was come, wherein the *little Siſter* was to be conſidered, the *Prodigall* brought home, and *Japhet* perſwaded to dwell in the Tents of *Shem*, they laboured by all meanes to root it out of the mindes of their brethren, according to the fleſh, of whom they had a ſpeciall care, as alſo to leave no ſcruple in the minde of the Eunuch, that hee was a drye tree, or of the Gentile, that hee was cut off from the people of God: To which end they uſe divers general expreſſions, carrying a direct oppoſition to that former errour, which was abſolutely deſtructive to the Kingdome of Jeſus Chriſt; hence are thoſe termes of the *world, all men, all nations, every creature*, and the like, uſed in the buſineſſe of Redemption, and preaching of the Goſpel, theſe things being not reſtrained, according as they ſuppoſed, to one certaine nation and family, but extended to the univerſality of Gods people ſcattered abroad in every Region under Heaven, eſpecially

ſpecially are theſe expreſſions uſed by *John*: who living to ſee the firſt comming of the Lord, in that fearefull judgement, and vengeance which hee executed upon the *Jewiſh* Nation ſome forty yeares after his death, is very frequent in the aſſerting of the benefit of the World by Chriſt, in oppoſition, as I ſaid before to the Jewiſh Nation: giving us a rule how to underſtand ſuch phraſes and locutions, *John* 11. 51, 52. *Hee ſignified that Jeſus ſhould dye for that Nation; and not for that Nation onely, but that alſo hee ſhould gather together in one the children of God, that were ſcattered abroad*: conformable whereunto he tells the believing *Jewes* that Chriſt is not a *Propitiation for them onely, but for the ſinnes of the whole World*, 1 *Joh.* 2. 2 or the people of God ſcattered throughout the whole world, not tyed to any one Nation, as they ſometime vainely imagined. p And this may and doth give much light, into the ſence and meaning of thoſe places, where the words *world* and *all* are uſed, in the buſineſſe of Redemption; they doe not hold out a *collective univerſality*, but a *generall diſtribution* into men of all ſorts, in oppoſition to the before recounted erronious perſwaſion.

p 2 *Applyed to the buſineſſe in hand.*

Fiftly, the q extent, nature, and ſignification of thoſe generall termes which we have frequently uſed indefinitely in the Scripture, to ſet out the object of the Redemption by Chriſt, muſt ſeriouſly be weighed: upon theſe expreſſions hangs the whole weight of the oppoſite cauſe, the chiefe, if not onely Argument for the univerſality of Redemption, being taken from words which ſeeme to bee of a latitude in their ſignification, equall to ſuch an Aſſertion; as the *world*, the *whole world*, *all*, and the like: which termes when they have once faſtened upon, they run with, *Io, triumphe*, as though the victory were ſurely theirs: The world, the whole world, all, all men, who can oppoſe it? call them to the context, in the ſeverall places, where the words are, appeale to rules of Interpretation, minde them of the circumſtances and ſcope of the place, the ſenſe of the ſame words in other places, with other fore-named helpes and aſſiſtances, which the Lord hath acquainted us with, for the diſcovery of his minde and will in his word; they preſently cry out, the *bare word*, the letter is theirs, away with the gloſſe and interpretation, give us leave to believe what the Word expreſſely ſaith: little (as I hope) imagining, being deluded with the love of their owne darling, that if this Aſſertion

§ VIII. *Argu.* 5. q *The proper ſignification of divers generall termes in the ſcripture: as,*

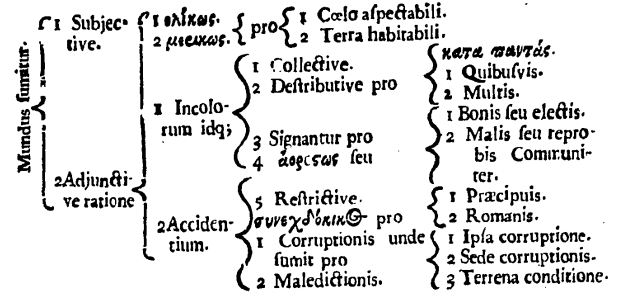
Aſſertion bee generall, and they will not allow us the gift of Interpretation agreeable to the proportion of faith, that at one clappe they confirme the curſed madneſſe of the *Anthropomorphites*, aſſigning a humane body, forme and ſhape unto GOD, who hath none; and the alike curſed figment of *Tranſubſtantiation*, overthrowing the body of CHRIST, who hath one; with divers other moſt pernicious errours: Let them then, as long as they pleaſe, continue ſuch empty Clamours, fit to terrifie and ſhake weake and unſtable men, for the Truths ſake we will not be ſilent, and I hope wee ſhall very eaſily make it appeare, that the generall termes, that are uſed in this buſineſſe, will indeed give no colour to any Argument for univerſall Redemption, whether abſolute or conditionate.

§ IX. *First the word World, which in the ſcripture is of various ſignifications.*

Two words there are that are mightily ſtuck upon, or ſtumbled at; Firſt, the *World*; Secondly, *All*: the particular places wherein they are, and from which the Arguments of our Adverſaries are urged, we ſhall afterwards conſider, and for the preſent onely ſhew that the words themſelves, according to the Scripture uſe, doe not neceſſarily hold out any collective univerſality of thoſe, concerning whom they are affirmed: but, being words of various ſignifications, muſt be interpreted according to the ſcope of the place where they are uſed, and the ſubject matter of which the Scripture treateth in thoſe places.

Firſt then for the word World, which in the New-Teſtament is called κόσμος, (for there is another word ſometime tranſlated World, *viz.* αἰών, that belongs not to this matter, noting rather the duration of time, than the thing in that ſpace continuing) hee that doth not acknowledge it to bee πολύσημον, need ſay no more to manifeſt his unacquaintednesſe in the Book of God: I ſhall briefely give you ſo many various ſignifications of it, as ſhall make it apparent, that from the bare uſage of a word, ſo exceedingly equivocall, no Argument can bee taken, untill it bee diſtinguiſhed, and the meaning thereof in that particular place evinced, from whence the Argument is taken.

Mundus



All theſe Diſtinctions of the uſe of the word are made out in the following Obſervations.

The word *World* in the Scripture is in generall taken foure wayes. Firſt, *pro mundo continente*, and that firſt generally, ὁλῶς for the whole fabricke of heaven and earth, with all things in them contained, which in the beginning were created of God, ſo *Job* 34.13. *Acts* 17. 24. *Epheſians* 1. 4. and in very many other places.. Secondly, diſtinctly, firſt, for the heavens, and all things belonging to them diſtinguiſhed from the earth, *Pſalme* 90. 2. Secondly, the habitable earth, and this very frequently, as *Pſalme* 24. 1. *Pſalme* 98. 7. *Matthew* 13.38. *John* 1.9. *John* 3. 17. 19. *John* 6. 14. *John* 17. 11. 1 *Tim.* 1.15. 1 *Tim.* 6.7.

§ X. *Manifeſted by ſundry inſtances; and*

Secondly, *for the world contained*, eſpecially men in the world, and that either firſt univerſally for all and every one, *Rom.* 3. 6. & 3. 19. & 5. 12. Secondly, indefinitely for men without reſtriction or enlargements, *John* 7.4. *Iſa.* 13. 11. Thirdly, exegetically for many, which is the moſt uſuall acceptation of the word, *Mat.* 18.7. *John* 4. 42. *John* 12. 19. *John* 16. 8. *Iohn* 17.21 1 *Corinth.* 4.9. *Rev.* 13.3 Fourthly, comparatively for a great part of the world, *Rom.* 1. 8. *Matth.* 24. 14. & 26. 13. *Romans* 10. 18. Fiftly, reſtrictively for the Inhabitants of the Roman Empire. *Luke* 2. 1. Sixtly, for men diſtinguiſhed in their ſeverall qualifications, as firſt, for the good, Gods people either in deſignation or poſſeſſion, *Pſalme* 22. 27. *Iohn* 3. 16. *Iohn* 6. 36. §1.

Romans

Romans 4. 13. & 11. 12. 15. 2 *Cor.* 5. 19. *Col.* 1. 6. 1 *Iohn* 2. 2. Secondly, for the evill, wicked, rejected men of the World, *Iſay* 13. 11. *Iohn* 7. 7. *Iohn* 14. 17. 22. *Iohn* 15. 19. *Iohn* 17. 25. 1 *Corinth.* 6. 2. 1 *Corinth.* 11. 32. *Hebr.* 9. 11. *Hebr.* 11. 38. 2 *Pet.* 2. 5. 1 *Iohn* 5. 19. *Rev.* 13. 3.

Thirdly, *for the world corrupted*, or that univerſall corruption which is in all things in it; as *Galat.* 1. 4. & 4. 1. 4. & 6. 14 *Epheſians* 2. 2. *Iames* 1. 27. *Iames* 4. 4. 1 *Iohn* 2. 15, 16, 17. 1 *Corinth.* 7. 31, 33. *Col.* 2. 8. 2 *Tim.* 4. 10. *Rom.* 12. 2. 1 *Corinth.* 1. 20. 21. 1 *Cor.* 3. 18. 19.

Fourthly, *for a terrene worldly eſtate or condition* of men or things, *Pſalme* 73. 12. *Luke* 16. 8. *Iohn* 18. 36. 1 *Iohn* 4. 5. and very many other places.

Fiftly, *for the world accurſed* as under the power of Sathan, *Ioh.* 7. 7. *Iohn* 14. 30. *Iohn* 16. 11. 33. 1 *Cor.* 2. 12. 2 *Cor.* 4. 4. *Epheſ.* 6. 12. and divers other ſignifications hath this word in holy Writ, which are needleſſe to recount: Theſe I have rehearſed to ſhew the vanity of that clamour, wherewith ſome men fill their mouthes, and frighten unſtable ſoules with the Scripture mentioning-world, ſo often in the buſineſſe of Redemption, as though ſome ſtrength might be taken thence for the upholding of the generall ranſome: *Parvus habet ſpes Troja, ſi tales habet*; if their greateſt *ſtrength be but ſophiſticall craft, taken from the ambiguity of an equivocall word, their whole endeavour is like to prove fruitleſſe* Now as I have declared that it hath divers other acceptations in the Scripture; ſo when I come to a conſideration of their Objections, that uſe the word for this purpoſe, I hope by Gods aſſiſtance to ſhew, that in no one place, wherein it is uſed in this buſineſſe of Redemption, that it is or can bee taken for all and every man in the World, as indeed it is in very few places beſides: ſo that foraſmuch as concerning this word our way will be cleare, if to what hath been ſaid yee adde theſe obſervations.

§ XI. *Argu.* 1. [a] Applyed in ſundry obſervations, the 1.

Firſt, That [a] as in other words ſo in there, this is in the Scripture uſually an ἀνταπόδοσις Whereby the ſame word is ingeminated in a different ſenſe and acceptation, ſo Matth. 8 22. Let the *dead bury their dead*; *dead* in the firſt place denoting them that are ſpiritually dead in ſinne, in the next, thoſe that are naturally dead, by a diſſolution of ſoule and body, ſo *John.* 1. 11. He came εἰς

τὰ ἴδια To his owne, even all things that he had made καὶ οἱ ἴδιοι His owne, that is the greateſt part of the people received him not, ſo againe Joh. 3 6. *That which is borne of the ſpirit is ſpirit*; Spirit in the the firſt place is the Almighty ſpirit of God, in the latter a ſpirituall life of grace received from him). Now in ſuch places as theſe to argue that ſuch is the ſignification of the word in one place therefore in the other, were violently to pervert the minde of the holy Ghoſt: Thus alſo is the word world uſually changed in the meaning thereof, ſo John. 1. 10. *He was in the world, and the world was made by him and the world knew him not*, he that ſhould force the ſame ſignification upon the word in that triple mention of it, would be an egregious gloſſer, for in the firſt, it plainely ſignifieth ſome part of the habitable earth, and is taken *ſubjective* μερικῶς in the ſecond, the whole frame of heaven and earth, and is taken *ſubjective* ὁλικῶς, and in the third for ſome men living in the earth, *viz.* unbelievers, who may be ſaid to be the world *adjunctive*: ſo againe, Joh. 3. 17. *God ſent not his Sonne into the world to condemne the world, but that the world through him might be ſaved*, where by the world in the firſt, is neceſſarily to be underſtood that part of the habitable world, wherein our Saviour converſed, in the ſecond, all men in the world, as ſome ſuppoſe, ſo alſo there is a truth in it, for our Saviour came, not to condemne all men in the world: for firſt, condemnation of any, was not the prime aime of his coming; Secondly, He came to ſave his owne people, and ſo not to condemne all: in the third, Gods elect or believers living in the world in their ſeverall generations, who were they, whom he intended to ſave, and none elſe, or he faileth of his purpoſe; and the endeavour of Chriſt is inſufficient for the accompliſhment of that whereunto it is deſigned.

Secondly, That no argument can be taken from a phraſe of ſpeech in the Scripture in any particular place, if in other places thereof, where it is uſed, the ſignification preſſed from that place is evidently denyed, unleſſe the ſcope of the place, or ſubject matter doe enforce it, For inſtance God is ſaid to love the *world*, and ſend his Sonne, to be in Chriſt reconciling the *world* to himſelfe, and Chriſt to be a propitiation for the ſins of the whole world; if the ſcope of the places where theſe aſſertions are, or the ſubject matter of which they treat, will inforce an univerſallity of all perſons to be meant by the word world, ſo let it be without

§ XII. *Arg.* 2.

without controll: but if not, if there be no inforcement of any ſuch interpretation from the places themſelves, why ſhould the *world* there more ſignifie all and every one, then in *John* 1. 10. *The world knew him not*, which if it be meant of *all*, without exception then no one did believe in Chriſt, which is contrary to *verſe* 12. Or in Luke. 2. 1. *That all the world ſhould be taxed*, when none but the chief inhabitants of the *Romane* Empire can be underſtood: or in John 8. 26. *I ſpeake to the world thoſe things which I have heard of him*, underſtanding the Jews to whom he ſpake, who then lived in the world, and not every one to whom he was not ſent: or in John 12. 19. *Perceive yee not that the world is gone after him?* Which world was nothing but a great multitude of one ſmall nation: or in 1 John 5. 19. *The whole world lyeth in wickedneſſe*, from which notwithſtanding all believers are to be underſtood as exempted: or in Rev. 13. 3, *All the world wandred after the beaſt*; which whether it be affirmed of the whole univerſality of indiuidualls, in the world, let all judge. That *all nations*, an expreſſion of equall extent with that of the world, is in like manner to be underſtood, is apparent. *Rom.* 1. 5. *Rev.* 18. 3. 23. *Pſal.* 118. 10. 1 *Chron.* 14. 17 *Jer.* 27. 7. It being evident that the words, *world, all the world, the whole world*, doe, where taken adjunctively for men in the world, uſually and almoſt alwayes denote only ſome, or many men in the world, diſtinguiſhed into good or bad believers or unbelievers, elect or reprobate: by what is immediately in the ſeverall places affirmed of them, I ſee no reaſon in the world why they ſhould be wreſted to any other meaning or ſence in the places that are in controverſy between us and our opponents. The particular places we ſhall afterwards conſider.

§ XIII. [n] 2. Of the word all, whoſe uſe is,

Now as we have ſaid of the word *World*, ſo wee may of the word [n] *All*, wherein much ſtrength is placed, and many cauſeleſſe boaſtings are raiſed from it: That it is no where affirmed in the Scripture that Chriſt dyed for *all men*, or gave himſelfe a ranſome for all men, much leſſe for all and every man, wee have before declared: That hee gave himſelfe a ranſome for all is expreſſely affirmed, 2 *Tim.* 2. 6. But now, who this *All* ſhould bee, whether all Believers, or all the Elect, or ſome of all ſorts, or all of every ſort, is in debate. Our Adverſaries affirme the laſt, and the maine reaſon they bring to aſſert their interpretation is from the importance of the word it ſelfe; for, that the circumſtances of the place, the analogy of faith, and other helps for expoſition, doe not at all favour their gloſſe, wee ſhall ſhew when wee come to the particular places urged. For the preſent let us look upon the word in its uſuall acceptation in the Scripture, and ſearch whether it alwayes neceſſarily requires ſuch an interpretation.

[x] That the word *All*, being ſpoken of among all ſorts of men, ſpeaking writing, any way expreſſing themſelves, but eſpecially in holy Writ, is to bee taken either *Collectively* for all in generall without exception, or diſtributively for ſome of all ſorts, excluding none, is more apparent than that it can require any illuſtration. That it is ſometimes taken in the firſt ſenſe, for all collectively, is granted, and I need not prove it; they whom wee oppoſe affirming that this is the onely ſence of the word, though I dare boldly ſay it is not once in ten times ſo to be underſtood in the uſage of it through the whole Booke of God; but that it is commonly, and indeed properly uſed in the latter ſenſe, for ſome of all ſorts, concerning whatſoever it is affirmed, a few inſtances for many that might be urged, will make it cleare: thus then yee have it, *John* 12. 32. *And I, if I be lifted up from the earth, I will draw all unto mee*: that we tranſlate it all men, as in other places (for though I know the ſenſe may be the ſame, yet the word *men* being not in the originall but onely πάντας) I cannot approve. But who (I pray) are theſe all? are they all and every one? then are all and every one drawne to Chriſt, made beleevers, and truly converted, and ſhall be certainely ſaved; for thoſe that come unto him by his, and his Fathers drawing, *hee will in no wiſe caſt out*, *John* 6. 37. *All* then, can here be no other than many, ſome of all ſorts, no ſo excluded, according as the word is interpreted in *Revelations* 5. 9. *Thou haſt redeemed us out of every kindred, tongue, and people, and nation*: theſe are the *All* he drawes to him: which expoſition of this phraſe is with mee of more value and eſteeme, than a thouſand gloſſes of the ſonnes of men: So alſo *Luke* 11. 42. where the Tranſlators have made the word to ſignifie immediately and properly (for Tranſlators are to keep cloſe to the propriety and native ſignification of every word) what we aſſert to bee the right Interpretation of it: for they render πᾶν λάχανον, which γένος is *every herbe, all manner of herbes*, taking the word

[x] 1 *Declared.*

(as it must bee) *distributively* for herbes of all sorts, and not for any individuall herb, which the Pharisees did not, could not tythe: and in the very same sense is the word used againe, *Luke* 18. 12, *I give tythe of all that I have*, where it cannot signifie every individuall thing as is apparent: Most evident also is this restrained signification of the word *Acts* 2. 17. I will poure out of my spirit ἐπὶ πᾶσαν σάρκα, which whether it comprizeth every man or no, let every man judge; am I not rather men of severall and sundry sorts: the same course of Interpretation as formerly, is followed by our Translators, *Acts* 10. 12. rendring πάντα τὰ τετράποδα literally *all Beasts or foure footed creatures*, all manner of beasts or, beasts of sundry severall sorts: in the same sense also must it bee understood, *Rom.* 14. 2. *One believeth that hee may eate all things*, that is, what he pleaseth, of things to be eaten of: see moreover 1 *Cor.* 1. 5. Yea in that very Chapter where men so eagarly contend that the word *All* is to bee taken for all and every one (though fruitlessely and falsely, as shall be demonstrated) *viz.* 1 *Tim.* 2. 4. where it is said, that God would have all men to bee saved, in that very Chapter (confessedly) the word is to bee expounded according to the sense wee give, *viz.* v. 8. *I will therefore that men pray* ἐν παντὶ τόπῳ, which that it cannot signifie every individuall place in Heaven, Earth and Hell is of all confessed, and needeth no proof. No more than when our Saviour is said to cure πᾶσαν νόσον, as *Matth.* 8. 35. there, is to prove that hee did not cure every disease of every man, but onely all sorts of diseases. Sundry other instances might be given, to manifest that this is the most usuall and frequent signification of the word *All* in holy Scripture, and therefore from the bare word nothing can be inferred to inforce an absolute unlimitted universality of all individualls to be intimated thereby. The particular places insisted on, wee shall afterwards consider. I shall conclude all concerning these generall expressions that are used in the Scripture about this businesse in these observations.

§ XIV. [x] 2 Applied.

First, the word [x] *All*, is certainly and unquestionably sometimes restrained, and to bee restrained to all of some sorts, although the qualification be not expressed, which is the bond of the limitation, so for all beleevers, 1 *Cor.* 15. 22. *Ephes.* 4. 10. *Rom.* 5. 18. *The free gift came upon all men to the justification of life*: which *all*

all men, that are so actually justified, are no more nor lesse than those that are Christs, that is beleevers, for certainly justification is not without faith.

Secondly, the word all is sometime used for some of all sorts, *Ier.* 31. 34. the word כול is by *Paul* rendred πάντες, *Heb.* 8. 11. So *John* 12. 32. 1 *Tim.* 2. 1. 2, 3. which is made apparent by the mention of Kings, as one sort of people there intended: and I make no doubt but it will appeare to all that the word must be taken in one of these senses in every place where it is used in the businesse of Redemption, as shall bee proved.

Thirdly, let a diligent comparison bee made between the generall expressions of the new, with the predictions of the old Testament, and they will be found to be answerable to, and expositary of one another. The Lord affirming in the New, that, that was done, which in the old he fore-told should be done: Now in the Predictions and Prophesies of the Old Testament (that *all Nations*, *all flesh*, *all people*, *all the ends*, *families*, or *Kindreds of the earth*, *the world*, *the whole earth*, *the Isles*, shall be converted, look up to Christ, come to the mountaine of the Lord and the like) none doubts but that the elect of God in all Nations, are onely signified, knowing that in them alone those predictions have the truth of their accomplishments; and why should the same expressions used in the Gospel, and many of them aiming directly to declare the fulfilling of the other, be Wire-drawne to a larger extent, so contrary to the minde of the Holy Ghost? In fine, as when the Lord is said to wipe teares from all faces, it hinders not but the Reprobates shall be cast out to eternity, where there is weeping and wailing, &c. So when Christ is said to dye for all, it hinders not, but those Reprobates may perish to eternity for their sinnes, without any effectuall remedy intended for them, though occasionally proposed to some of them.

§ XV. The affirmation of things in Scripture according to their appearance

Sixtly, observe that the Scripture often speaketh of things and persons according to the appearance they have, and the account that is of them amotgst men, or that esteeme, that they have of them, to whom it speaketh, frequently speaking of men, and unto men as in the condition wherein they are, according to outward appearance, upon which humane judgement must proceed, and not what they are indeed: thus, many are called, and said to be *wise*, *just*, and *righteous* according as they are so esteemed,

though the Lord know them to be fooliſh ſinners: ſo *Jeruſalem* is called the holy City, *Matth.* 27. 53. becauſe it was ſo in eſteem and appearance, when indeed it was a very den of theeves: and 2 *Chron.* 28. 23. it is ſaid of *Ahaz*, that wicked King of Judah, that *hee ſacrificed to the Gods of Damaſcus that ſmote him*: it was the Lord alone that ſmote him, and thoſe idols to whom he ſacrificed were but ſtocks and ſtones the work of mens hands, which could no way help themſelves, much leſſe ſmite their enemies; yet the holy Ghoſt uſeth an expreſſion anſwering his idolatrous perſwasion, and ſaith, *they ſmote him*: Nay is it not ſaid of Chriſt, *Iohn* 5. 18 That he had broken the Sabboth, which yet he onely did in the corrupt opinion of the blinded *Phariſees*? adde moreover to what hath been ſaid, that which is of no leſſe an undeniable truth, *viz.* that many things which are proper and peculiar to the children of God, are oft and frequently aſſigned to *them*, who live in the ſame outward communion with them, and are partakers of the ſame externall priviledges, though indeed aliens in reſpect of the participation of the grace of the promiſe: put, I ſay theſe two things, which are moſt evident, together, and it will eaſily appeare that thoſe places, which ſeeme to expreſſe a poſſibility of periſhing and eternal deſtruction to them, who are ſaid to be redeemed by the bloud of Chriſt, are no wayes advantageous to the adverſaryes of the effectuall redemption of Gods elect by the bloud of Chriſt: becauſe ſuch may be ſaid to be redeemed κατὰ τὴν δόξαν not κατὰ τὴν ἀλήθειαν. κατὰ τὸ φαίνεσθαι not κατὰ τὸ εἶναι in reſpect of appearance, not reality, as is the uſe of the Scripture in diverſe other things.

§ XVI. *2. Expreſſions ſuited to the judgment of Charity.*

Seventhly, That [z] which is ſpoken according to the *judgement of charity*, on our parts, muſt not alwayes be exactly ſquared and made anſwearable to *verity* in reſpect of them, of whom any thing is affirmed; for the *rectitude of our judgment* it ſufficeth, that wee proceed according to the rules of judging, that are given us: for what is out of our cognizance, whither that anſwers to our judgments or no, belongs not to us: Thus oftentimes, the Apoſtles in the Scriptures write unto men, and terme them *holy*, *Saints*, yea *elected*, but from thence poſitively to conclude that they were ſo all indeed, we have no warrant. So *Peter* 1 *Pet.* 1. 2. calls all the ſtrangers to whom he wrot, ſcattered throughout *Pontus*, *Galatia*, *Capadocia*, *Aſia*, *and Bythinia elect according to the fore-knowledge of God*

God the Father, &c. and yet that I have any warrant to conclude *de fide*, that all were ſuch, none dare affirme: So *Paul* tells the *Theſſalonians*, the whole Church to whom he wrot, that he knew their election of God, 1 *Theſ.* 1. 4. and 2 *Theſ.* 2 13. He bleſſeth God *who had choſen them to Salvation*: Now did not *Paul* make this judgment of them by the rule of charity? according as he affirmes in another place, *it is meet for me to think ſo of you all*, Ph. 1. 3. And can it, ought it, hence to be infallibly cõcluded, that they were al elected? if ſome of theſe ſhould be found to fall away from the Goſpell & to have periſhed, would an argument from thence be valid, that the elect might periſh? would we not preſently anſwer that they were ſaid to be elected according to the judgment of charity, not that they were ſo indeed? and why is not this anſwer as ſufficient and ſatisfying, when it is given to the objection, taken from the periſhing of ſome, who were ſaid to be redeemed meerely in the judgment of charity, as they were ſaid to be elected?

§ XVII. *a The connexion of faith and ſalvation.*

Eighthly, The [a] *infallible connexion* according to Gods purpoſe and will of faith and ſalvation, which is frequently the thing intended in Goſpell propoſalls, muſt be conſidered; the Lord hath in his counſell eſtabliſhed it, and revealed in his word, that there is an indiſſoluble bond, between theſe two things, ſo that whoſoever believeth ſhall be ſaved, *Marke.* 16 16. Which indeed is the ſubſtance of the Goſpel in the outward promulgation thereof; this is the Teſtimony of God that eternall life is in his Sonne, which whoſo believeth, he ſets to his ſeale that God is true, he who believes not, doing what in him lyeth to make God a lyar, 1 *John* 5. 9. 10. 11. Now this connexion of the *meanes* and the *end*, faith and life, is the onely thing which is ſignified and held out to innumerable, to whom the Goſpell is preached; all the commands, profers, and promiſes that are made to them, intimating no more than this will of God, that believers ſhall certainly be ſaved, which is an unqueſtionable Divine verity, and a ſufficient object for ſupernaturall faith to reſt upon; and which, being not cloſed with, is a ſufficient cauſe of damnation, Joh. 8. 24. *If you believe not that I am he* (that is the way, the truth and the life) *yee ſhall dye in your ſinnes*: it is a vaine imagination of ſome, that when the command and promiſe of believing are made out to any man, that though he be of the number of them that ſhall certainely periſh, yet the Lord hath a conditionall will of his ſalva-

tion, and intends that he ſhall be ſaved, on condition that he will believe, when the condition lyeth not at all in the will of God, which is alwayes abſolute, but is onely between the things to them propoſed, as was before declared: And thoſe poor deluded things, who will be ſtanding upon their owne leggs, before they are well able to crawle, and might juſtly be perſwaded to hold by men of more ſtrength, doe exceedingly betray their owne conceited ignorance, when with great pomp they hold out the broken peices of an old Arminian ſophiſme, with acclamations of *grace*, to this new diſcovery (for ſo they thinke of all that's new to them) *viz.* that, as is Gods profer ſo is his intention; but he calls to all to believe and be ſaved, therefore he intends it to all: for firſt, God doth not profer life to *all* upon the condition of faith, paſſing by a great part of mankinde without any ſuch profer made at them at all: Secondly, If by Gods *profer*, they underſtand his command and promiſe; who told them that theſe things were declarative of his will and purpoſe, or intention? he commands *Pharoah* to let his people go, but did he intend he ſhould ſo doe according to his command? had he not fore told, that he would ſo order things, that he ſhould not let them go? I thought alwayes that Gods commands and promiſes had revealed our duty, and not his purpoſe; what God would have us to doe, and not what hee will doe. His promiſes indeed, as particularly applyed, hold out his minde to the perſons to whom they are applyed; but as indefinitely propoſed, they reveale no other intentions of God, but what we before diſcovered, which concernes things not perſons, even his determinate purpoſe infallibly to connect faith and ſalvation. Thirdly, If the profer be (as they ſay) univerſall, and the intention of God be anſwerable thereunto, that is he intends the ſalvation of them, to whom the tender of it upon faith is made, or may be ſo; then firſt, what becomes of election and reprobation? neither of them certainely can conſiſt with this univerſall purpoſe of ſaving of all. Secondly, If he intends it, why is it then not accompliſhed, doth he faile of his purpoſe? *dum vitant vitium ſtulti*--is not this certaine *Scilla* worſe than the other feared *Charybdis*? But they ſay, *he intended it onely upon condition, and the condition being not fulfilled, he fails not in his purpoſe, though the thing be not conferred*: but did the Lord foreknow whither the condition would be fulfilled by them, to whom the propoſall was

was made or not? if not, where is his præſcience, his omniſcience? if he did, how can he be ſaid to intend ſalvation to them, of whom he certainely knew, that they would never fulfill the condition, on which it was to be attained; and moreover knew it with this circumſtance, that the condition was not to be attained without his beſtowing; and that he had determined not to beſtow it? would they aſcribe ſuch a will and purpoſe to a wiſe man, as they doe ignorantly and preſumptuouſly to the onely wiſe God? *viz.* that he ſhould intend to have a thing done, upon the performance of ſuch a condition, as he knew full well, without him, could never be performed, and he had fully reſolved not to effect it? for inſtance, to give his daughter in marriage to ſuch a one, upon condition he would give unto him ſuch a jewell as he hath not, nor can have unleſſe he beſtow it upon him, which he is reſolved never to doe? Oh whither will blindneſſe and ignorance, eſteemed light and knowledge, carry poore deluded ſoules? this then is the maine thing demonſtrated and held out in the promulgation of the Goſpell, eſpecially for what concernes unbelievers, even the ſtrict connexion between the duty of faith aſſigned, and the benefit of life promiſed, which hath a truth of univerſall extent, grounded upon the plenary ſufficiency of the death of Chriſt towards all that ſhall believe: and I ſee no reaſon why this ſhould be termed *part of the miſtery of the univerſaliſts* (though the loweſt part) (as it is by *M. S.* pag. 202.) *that the Goſpell could not be preached to all, unleſſe Chriſt dyed for all*; which with what is mentioned before concerning another and higher part of it, is an old rotten, carnall and long ſince-confuted *ſophiſme*, ariſing out of the ignorance of the word and right reaſon, which are no way contrary.

Ninthly, the [b] mixt diſtribution of the Elect and Reprobates, Believers and Unbelievers, according to the purpoſe and minde of God throughout the whole world, and in the ſeveral places thereof, in all or moſt of the ſingle Congregations, is another ground of holding out a tender of the bloud of Jeſus Chriſt, to them for whom it was never ſhed, as is apparent in the event by the ineffectualneſſe of its propoſalls: The Miniſters of the Goſpel, who are Stewards of the myſteries of Chriſt, and to whom the word of Reconciliation is committed, being acquainted onely with revealed things, (the Lord lodging his purpoſes and intentions to-

§ XVIII.

[b] 9. *The mixture of the Elect and Reprobats: with the conſequences thereof the,*

wards particular perſons in the ſecret Arke of his owne boſome, not to be pryed into) are bound to admoniſh all, and warne all men, to whom they are ſent, giving the ſame commands, propoſing the ſame promiſes, making tenders of Jeſus Chriſt in the ſame manner to all, that the Elect whom they know not but by the event, may obtaine, while the reſt are hardened: Now theſe things being thus ordered by him who hath the ſupream diſpoſall of all (*viz.* firſt, that there ſhould be ſuch a mixture of Elect & Reprobate, of tares & wheat, to the end of the world; and ſecondly, that Chriſt, and reconciliation through him, ſhould bee preached by men ignorant of his eternall diſcriminating purpoſes) there is an abſolute neceſſity of two other things, Firſt, that the promiſes muſt have a kinde of *unreſtrained Generality*, to be ſuitable to this diſpenſation before recounted. Secondly, that they muſt bee propoſed to them, towards whom the Lord never intended the good things of the promiſes, they having a ſhare in this propoſall by their mixture in this world with the elect of God. So that from the generall propoſition of Chriſt in the promiſes, nothing can be concluded concerning his death for all, to whom it is propoſed, as having another riſe and occaſion. The ſumme is, the word of reconciliation being committed to men unacquainted with Gods diſtinguiſhing counſells, to bee preached to men of a various mixt condition in reſpect of his purpoſe, and the way whereby he hath determined to bring his owne home to himſelfe, being by exhortations, intreaties, promiſes, and the like meanes accommodated to the reaſonable nature, whereof all are partakers to whom the word is ſent, which are ſuited alſo to the accompliſhment of other ends, towards the reſt, as conviction, reſtraint, hardening, inexcuſableneſſe, it cannot bee, but the propoſall and offer muſt neceſſarily bee made to ſome upon condition, who intentionally and in reſpect of the purpoſe of God, have no right unto it, in the juſt aime and intendment thereof. Onely for a cloſe obſerve theſe two things; Firſt, that the proffer it ſelfe neither is, nor ever was abſolutely univerſall to all, but onely indefinite, without reſpect to outward differences. Secondly, that Chriſt being not to bee received without faith, and God giving faith to whom hee pleaſeth, it is manifeſt that hee never intendeth Chriſt to them, on whom he will not beſtow faith.

Tenthly,

§ XIX. 10. *The ſeverall acts and degrees of faith.*

Tenthly, the faith which is enjoyned and commanded in the Goſpell hath divers ſeverall acts, and different degrees; in the exercise whereof it proceedeth orderly according to the naturall method of the propoſall of the objects to bee believed: the conſideration whereof is of much uſe in the buſineſſe in hand, our adverſaries pretending that if Chriſt dyed not for all, then in vaine are they exhorted to believe, there being indeed no proper object for the faith of innumerable, becauſe Chriſt did not dye for them: as though the Goſpell did hold out this Doctrine, in the very entrance of all, that Chriſt dyed for every one, Elect and Reprobate; or as though that the firſt thing which any one living under the meanes of grace is exhorted to believe, were, that Chriſt dyed for him in particular; both which are notoriouſly falſe, as I hope in the cloſe of our undertaking will bee made manifeſt to all. For the preſent I ſhall onely intimate ſomething of what I ſaid before, concerning the order of *exerciſing the ſeverall acts of faith*, whereby it will appeare, that no one in the world is commanded or invited to believe, but that he hath a ſufficient object to fixe the act of faith on, of truth enough for its foundation, and latitude enough for its utmoſt exerciſe, which is enjoyned him.

Firſt then, the *firſt thing* which the Goſpell enjoyneth ſinners, and which it perſwades and commands them to believe, is, that *ſalvation is not to be had in themſelves, in as much as all have ſinned, and come ſhort of the glory of God*, nor by the workes of the Law, *by which no fleſh living can be juſtified*: here is a ſaving Goſpell truth for ſinners to believe, which the Apoſtle dwells upon wholly, *Rom.* Chapt. 1.2.3. to prepare a way for juſtification by Chriſt. Now what numberleſſe numbers are they to whom the Goſpell is preached, who never come ſo farre as to believe ſo much as this? amongſt whom you may reckon almoſt the whole nation of the *Jewes*,, as is apparent *Rom* 9.10.3.4. Now not to goe one ſtep further with any propoſall, a contempt of this object of faith is the ſinne of infidelity.

Secondly, the Goſpell requires faith to this, that there is ſalvation to be had in the promiſed ſeed, in him who was before ordained to bee a Captaine of ſalvation to them that doe believe: and here alſo at this tryall, ſome Millions of the great Army of men outwardly called, drop off, and doe never believe with true

divine

divine faith that God hath provided a way for the ſaving of ſinners.

Thirdly, that Jeſus of *Nazareth* who was crucified by the *Jewes*, was this Saviour, promiſed before: and *that there is no name under heaven given whereby they may be ſaved, beſides his*: And this was the maine point upon which the Jewes broke off, refuſing to accept of Chriſt as the Saviour of men, but rather proſecuted him as an enemy of God, & are thereupon ſo oft charged with infidelity & damnable unbeliefe; the queſtion was not betweene Chriſt, and them, whether hee dyed for them all or no; but whether he was that *Meſſias* promiſed, which they denyed, and periſhed in their unbeliefe. Now, before theſe three acts of faith bee performed, in vaine is the ſoule exhorted, further to climbe uppermoſt ſteppes, and miſſe all the bottome foundaon ones.

Fourthly, the Goſpell requires a reſting upon this Chriſt ſo diſcovered, and beleeved on to be the promiſed Redeemer, as an all-ſufficient Saviour, with whom is plenteous Redemption, and who is able to ſave to the utmoſt them that come to God by him, and to beare the burthen of all weary labouring ſoules, that come by faith to him: in which propoſall, there is a certaine infallible truth grounded upon the ſuperabundant ſufficiency of the Oblation of Chriſt in it ſelfe for whomſoever (fewer or more) it bee intended. Now much ſelfe-knowledge, much conviction, much ſenſe of ſinne, God's juſtice, and free grace is required to the exerciſe of this act of faith. Good Lord! how many thouſand poore ſoules within the pale of the Church, can never be brought unto it? The truth is, without the helpe of Gods ſpirit none of thoſe three before, much leſſe this laſt, can be performed, which worketh freely, when, how and in whom it pleaſeth.

Fiftly, theſe things being firmely ſeated in the ſoule (and not before, we are every one called in particular to believe the efficacy of the Redemption, that is in the bloud of Jeſus toward our own ſoules in particular, which every one may aſſuredly doe, in whom the free grace of God hath wrought the former acts of faith, and doth worke this alſo, without either doubt, or feare of want of a right object to believe, if they ſhould ſo doe; for certainly Chriſt dyed for every one, in whoſe hearts the Lord by his Almighty power works effectually faith, to lay hold on him, & aſſent unto him, according to that orderly propoſall that is held forth in the Goſpel

Goſpell. Now according to this order (as by ſome it is obſerved) are the Articles of our faith diſpoſed in the Apoſtles Creed; (that ancient ſummary of Chriſtian Religion commonly ſo called) the remiſſion of our ſinnes and life eternall being in the laſt place propoſed to be believed; for before wee attaine ſo farre, the reſt muſt be firmely rooted: So that it is a ſenceleſſe vanity to cry out of the nullity of the object to bee believed, if Chriſt dyed not for all, there being an abſolute truth in every thing which any is called to aſſent unto according to the order of the Goſpell.

And ſo I have propoſed the generall foundations of thoſe Anſwers, which we ſhall give to the enſuing Objections, whereunto to make particular Application of them will be an eaſie taske, as I hope will be made apparent unto all.

CHAP. II.

An entrance to the Anſwer unto particular Arguments

§ 1. NOw wee [a] come to the conſideration of the Objections wherewith the Doctrine, wee have from the Word of God undenyably confirmed, is uſually with great noiſe and clamour aſſaulted. Concerning which I muſt giue you theſe three cautions, before I come to lay them downe;

[a] *Some cautions premiſed to particular Anſwers: &c;*

The firſt whereof is this, that for mine owne part I had rather they were all buried, than once brought to light in oppoſition to the truth of God, which they ſeem to deface; and therefore were it left to my choice, I would not produce any one of them; not that there is any difficulty or weight in them, that the removall ſhould be operous or burdenſome, but onely that I am not willing to be any way inſtrumentall to give breath or light to that which oppoſeth the truth of God: but becauſe in theſe times of liberty, and errour, I ſuppoſe the moſt of them have been objected to the reader already, by men lying in waite to deceive, or are likely to be, I ſhall therefore ſhew you the poiſon, and withall furniſh ye with an antidote againſt the venom of ſuch ſelfe-ſeekers as our dayes abound withall.

Secondly, I muſt deſire yee, that when yee heare an objection, ye would not be carryed away with the ſound of words, nor ſuffer it to take impreſſion upon your Spirits, remembring with how many demonſtrations, and innumerable places of Scripture the

the truth opposed by them, hath been confirmed, but rest your selves untill the places be well weighed, the Arguments pondered the answers set downe, and then the Lord direct you to try all things and hold fast that which is good.

Thirdly, That you would diligently observe, what comes neere the *streisse* of the controverlie, and the thing wherein the difference lyeth, leaving all other flourishes and swelling words of vanity as of no weight, of no importance.

§ II. Now the *objections* laid against the truth maintained, are of two sorts, the first, taken from Scripture perverted, the other from reason abused, we begin with the first, the objections taken from Scripture, all the places whereof that may any way seeme to contradict our assertion are by our [b] *strongest adversaryes* in their *greatest strength*, referred to three heads, First, Those places that affirm that Christ dyed for the world, or otherwise that make mention of the word world in the businesse of redemption. Secondly, Those that mention all and every man either in the work of Christ's dying for them, or where God is said to will their salvation. Thirdly, Those which affirme Christ bought, or dyed for them that perish. Hence they draw out three principall arguments or *Sophismes*, on which they much insist: all which we shall by the Lords assistance consider in their severall order, with the places of Scripture brought to confirme and strengthen them, the first whereof is taken from the word world, and is thus proposed by *them*, to whom our poore pretenders, are indeed very children.

[b] Remon scripta synod.

§ III. *Object.* 1. *The first principall Argument of the Arminians proposed.* *He that is given out of the love, wherewith God loved the world*, as John 3.16. *That gave himselfe for the life of the world*, as John. 6. 51. and was *a propitiation for the sins of the whole world*, 1 John 2. 2. (to which *adde* John 1.29. John 4. 42. 2 Cor.5.19. *cited by Armin.* pag 530. 531. *and Corvin: ad Molin.* pag. 442. chap. 29. *He was given and dyed for every man in the world: But the first is true of Christ as appeares by the places before alledged. Therefore he dyed for all & every one.* Remon. act. Synod. pag. 300. and to this they say their adversaryes have not any colour of answer.

Answ. 2. *Considered.* But granting them the liberty of boasting, we flatly deny without seeking for colours the consequent of the first proposition, and will by the Lords help at any time put it to the tryall whither we have not just cause so to doe or no. There be two wayes whereby they

they goe about to prove this consequent from the world, to all and every one: First, by reason and the sence of the word, Secondly, From the consideration of the particular places of Scripture urged: we will trye them in both.

First, If they will make it out by the way of reasoning, I conceive they must argue thus:

The whole world containes all and every man in the world; Christ dyed for the whole world, Therefore,

Answ. Here are manifestly foure termes in this *Syllogisme*, arising from the ambiguity of the word world, and so no true *medium* on which the weight of the conclusion should hang; the *world* in the first proposition being taken for the world containing, in the second for the world contained, or men in the world, as is too apparent to be made a thing to be proved; so that unlesse yee render the conclusion, *therefore Christ dyed for that which contains all the men in the world*, and assert in the *assumption*, that Christ dyed for the *world containing*, or the fabrick of the habitable earth (which is a frenzy) this Syllogisme is most sophistically false, if then yee will take any proofe from the word world, it must not be from the thing it selfe, but from the signification of the word in the Scripture, as thus,

This word world in the Scripture signifieth all and every man in the world, But Christ is said to dye for the world. Ergo,

Answ. The first proposition concerning the signification and meaning of the word *world*, is either *universall*, comprehending all places where it is used, or particular, intending onely some; if the first, the proposition is apparently false as was manifested before; if in the second way, then the argument must be thus formed:

In some places in Scripture the word world signifieth all and every man in the world of all ages, times and conditions.

But Christ is said to dye for the world, Ergo.

Answ. That this *Sylogisme* is no better than the former is most evident: an universall conclusion, being inferred from a particular proposition, but now the first proposition being rightly formed, I have one question to demand concerning the second or the assumption, *viz.* whether in every place, where there is mention made of the death of Christ, it is said he dyed for the world, or onely in some? if ye say, in every place; that is apparently false, as

as hath been already discovered, by those many texts of Scripture before produced, restraining the death of Christ to his *elect*, his *sheepe*, his *Church*, in comparison whereof these are but few: if the second, then the argument must run thus,

In some few places of Scripture the word world, doth signifie all and every man in the world: But in some few places Christ is said to dye for the world (though not in expresse words, yet in termes equivalent) Ergo.

Answ. This Argument is so weake, ridiculous and sophistically false, that it cannot but be evident to any one; and yet cleerely from the *word world* it selfe, it will not be made any better, and none need desire that it should be worse; it concludes an universall, upon particular affirmatives, and besides with foure termes apparently in the Syllogisme, unlesse the *some places* in the *first*, be prooved to be the very some places in the *assumption*, which is the thing in question, so that if any strength be taken from this word it must be an argument in this forme;

If the word world doth signifie all and every man, that ever were or shall be in those places, where Christ is said to dye for the world, then Christ dyed for all and every man: But the word world in all those places where Christ is said to dye, for the world doth signifie all and every man in the world: Therefore Christ dyed for them.

§ VI. c 3 Answered. 1. In generall.

Answ. 1. [c] That it is but *in one place* said, that Christ gave his life for the world, or dyed for it, which holds out the intention of our Saviour: all the other places seeme onely to hold out the sufficiency of his oblation for all, which we also maintaine. Secondly, We absolutely deny the assumption and appeale for tryall to a consideration of all those particular places, wherein such mention is made.

Thus have I called this argument to rule and measure, that it might be evident where the great strength of it lyeth, (which is indeed very weakenesse) and that for their sakes who having caught hold of the word *world*, run presently away with the bait, as though all were cleare for universall redemption; when yet if yee desire them to lay out, and manifest the strength of their reason, they know not what to say but the *world* and the *whole world*, understanding indeed neither what they say, nor whereof they doe affirme, and now, *quid dignum tanto?* what cause of the great boast

boast mentioned in the entrance? a weaker argument I dare say was never by rationall men produced in so weighty a cause; which will further be manifested by the consideration of the severall particular places produced to give it countenance, which we shall doe in order.

§ V. 2. *In particular by examination of particular texts urged to enforce it, whereof,*

The first place we pitch upon, is that which by our adversaryes is first propounded, and not a little rested upon: and yet notwithstanding their clamorous claime, there are not a few, who thinke that very text, as fit and ready to overthrow their whole opinion, as *Goliah's* sword to cut off his owne head; many unanswerable arguments against the universality of redemption being easily deduced from the words of that text. The great peaceable King of his Church, guide us to make good the interest of truth to the place in controversy, which through him we shall attempt, first, by opening the words, and secondly, by ballancing of reasonings and arguments, from them and this place is John 3. 16. *God so loved the world that he sent his onely begotten Sonne, that whosoever believeth on him should not perish, but have everlasting life.*

§ VI. *The first is* John 3. 16

This place (*I say*) the universalists exceedingly boast in, for which we are perswaded they have so little cause, that we doubt not but with the Lords assistance to demonstrate that it is destructive to their whole defense, to which end I will give you in briefe, a double *paraphrase* of the words, the first containing their sence, the latter ours: thus then our adversaryes explaine these words; (*God so loved*) had such a naturall inclination, veliety, and propensity to the good of (*the world*) *Adam* with all and every one of his posterity of all ages, times, and conditions (whereof some were in heaven, some in hell long before) (*that he sent his onely begotten Sonne*) causing him to be incarnate in the fulnesse of time, (*to dye*) not with a purpose and resolution to save any, but that (whosoever) what persons soever of those which he had propensity unto (*believeth* on him) should not perish but have life everlasting, should have this fruit and issue, that he should escape death and hell, and live eternally. In which explication of the sence of the place these things are to be observed.

Paraphrased according to the minde of our adversaryes.

VII. And their apprehension thereof, first explained.

First, What is that *love* which was the cause of sending or giving of Christ, which they make to be *a naturall propensity to the good of all.*

Secondly, Who are the object of this love *all and every man of all generations;*

Thirdly,

Thirdly, Wherein this giving consisteth: of which I cannot finde, whether they meane by it, the appointment of Christ to be a recoverer, or his actuall exhibition in the flesh, for the accomplishment of his ministration.

Fourthly, *Whosoever*, They make distributive of the persons in the world, and so not restrictive in the intention to some.

Fifthly, That life eternall, *is the fruit obtained by believers*, but not the end intended by God.

§ VIII. *With our exposition of the words: and observations from them.*

Now looke a little in the second place, what we conceive to be the minde of God in those words, whose aime we take to be the advancement and setting forth of the free love of God to lost sinners, in sending Christ to procure for them eternall redemption, as may appeare in this following paraphrase.

(*God*) the Father (*so loved*) had such a peculiar transcendent love, being an unchangeable purpose and act of his will concerning their salvation towards (*the world*) miserable sinfull lost men of all sorts, not onely Jewes but Gentiles also, which he peculiarly loved, (*that*) intending their salvation as in the last words for the praise of his glorious grace (*he gave*) he prepared a way to prevent their everlasting destruction by appointing and sending (*his onely begotten Sonne*) to be an all-sufficient Saviour to all that looke up unto him, that (*whosoever believeth in him*) all believers whatsoever, and onely they, (*should not perish, but have everlasting life*) and so effectually be brought to the obtaining of those glorious things through him, which the Lord in his free love had designed for them. In which enlargement of the words for the setting forth of what we conceive to be the mind of the holy Ghost in them, these things are to be observed.

Observations from them.

First, What we understand by the *love* of God, even that act of his will which was the cause of sending his Sonne Jesus Christ, being the most eminent act of love and favour to the creature, for love is *velle alicui bonum*, to will good to any; and never did God will greater good to the creature, than in appointing his Sonne for their redemption: notwithstanding, I would have it observed, that I doe not make the purpose of sending or giving Christ, to be absolutely subordinate to Gods love to his elect as though that were the end of the other absolutely; but rather that they are both coordinate to the same supreame end, or the manifestation of Gods glory by the way of mercy, tempered with justice: but in respect

respect of our apprehension, that is, the relation wherein they stand one to another: Now this love we say to be that, greater than which there is none.

Secondly, By the *world*, we understand the elect of God onely, though not considered in this place *as such*, but under such a notion as being true of them, serves for the further exaltation of Gods love towards them, which is the end here designed; and this is as they are poor, miserable, lost creatures, in the world, of the world, scattered abroad in all places of the world, not tyed to *Jews*, or *Greeks*, but dispersed in any nation, kindred and language under heaven.

Thirdly, ἵνα πᾶς ὁ πιστεύων is to us, *that every believer*, and is declarative of the intention of God, in sending or giving his Sonne, containing no distribution of the world beloved, but a direction to the persons whose good was intended, that love being an unchangeable intention of the chiefest good.

Fourthly, *Should not perish but have life everlasting*, containes an expression of the particular aime and intention of God in this businesse, which is the certaine salvation of believers by Christ: and this in generall is the interpretation of the words, which we adhere unto, which will yeild us sundry arguments, sufficient each of them, to evert the generall ransome; which that they may be the better bottomed, and the more clearly convincing, we will lay downe and compare the severall words and expressions of this place, about whose interpretation we differ, with the reason of our rejecting the one sence and embracing the other.

§ IX. *The former different interpretations compared, and the one asserted.*

First, The first difference in the interpretation of this place is about the cause of sending Christ, called here love. Secondly, The second about the object of this love, called here the world, Thirdly, Concerning the intention of God in sending his Sonne. said to be that believers might be saved.

For the first, by *love* in this place all our adversaryes agree, that *a naturall affection and propensity in God to the good of the creature, lost under sinne in generall, which moved him to take some way, whereby it might possibly be remedyed, is intended.*

We on the contrary, that by *love* here, is not meant an inclination or propensity of his nature, but an *act of his will* (*where* we conceive his love to be sealed) *and eternall purpose to doe good to man, being the most transcendent and eminent act of Gods love to the creature.*

That both these may be weighed, to see which is most agreeable to the minde of the holy Ghost, I shall give you, first, some of the reasons whereby we oppose the former interpretation; and, Secondly, those whereby we confirme our owne.

The first in the first difference opposedby sundry arguments.

First, If *no naturall affection* whereby he should necessarily be carryed to any thing without himselfe, can or ought to be ascribed unto God, then no such thing is here intended in the word *love*: for that cannot be here intended, which is not in God at all: but now that there neither is nor can be any such naturall affection in God, is most apparent, and may be evidenced by many demonstrations, I shall briefly recount a few of them.

First, Nothing that includes any imperfection is to be assigned to Almighty God, he *is God allsufficient*, he is our *rock, and his work is perfect*; but a naturall affection in God, to the good and salvation of all, being never compleated nor perfected, carryeth along with it a great deale of imperfection and weaknesse, and not onely so, but it must also needs be exceedingly prejudiciall to the absolute blessednesse and happinesse of Almighty God. Look how much any thing wants, of the fulfilling of that whereunto it is carryed out with any desire naturall or voluntary, so much it wanteth of blessednesse and happinesse; so that without impairing of the infinite blessednesse of the ever blessed God, no naturall affection unto any thing, never to be accomplished, can be ascribed unto him, such as this generall love to all, is supposed to be.

Secondly, If the Lord hath a naturall affection to all, as to love them so farre, as to send his Sonne to dye for them; whence is it that this affection of his doth not receive accomplishment? whence is it that it is hindred, and doth not produce its effects? why doth not the Lord engage his power for the fulfilling of his desire? It doth not seeme good to his infinit wisedome (say they) so to doe. Then is there an affection in God to that, which in his wisedome he cannot prosecute; this among the Sonnes of men the wormes of the earth, would be called a brutish affection.

Thirdly, No affection or naturall propensity to good is to be ascribed to God, which the Scripture no where assignes to him, and is contrary to what the Scripture doth assigne unto him: now the Scripture doth no where assigne unto God any naturall affection, whereby his should be naturally inclined to the good of

of the creature: the place to prove it cleerly, is yet to be produced: and that it is contrary to what the Scripture assignes him is apparent; for it describes him to be free in shewing mercy; every act of it, being by him performed freely, even as he pleaseth, for he hath mercy on whom he will have mercy: now if every act of mercy, shewed unto any, doe proceed from the free distinguishing will of God, (as is apparent) certainely there can be in him no such naturall affection: and the truth is, if the Lord should not shew mercy, and be carryed out towards the creature, meerly upon his owne distinguishing will, but should naturally be moved to shew mercy to the miserable, he should, first, be no more mercifull to men than to Divels: nor, Secondly, to those that are saved than to those that are damned, for that which is naturall must be equall in all its operations; and that which is naturall to God must be eternall. Many more effectuall reasons are produced by our Divines for the denyal of this naturall affection in God in the resolution of the Arminian distinction, (I call it so, as now by them abused) of Gods antecedent and consequent will, to whom the learned Reader may repaire for satisfaction: so that the love mentioned in this place, is not that naturall affection to all in generall, which is not: But,

§ X. The latter in that difference maintained.

Secondly, It is the *speciall love of God to his elect*, as we affirme, and so consequently not any such thing as our adversaryes suppose to be intended by it, viz. a *velleity or naturall inclination to the good of all* for first, the love here intimated, is absolutely the most eminent and transcendent love, that ever God shewed or bare towards any miserable creature; yea the intention of our Saviour, is so to set it forth, as is apparent by the emphaticall expressions of it used in this place: The particles *So, that*, declare no lesse, pointing out an eximiousnesse, peculiarly remarkeable in the thing whereof the affirmation is, above any other thing in the same kinde: Expositours usually lay weight upon almost every particular word of the verse, for the exaltation and demonstration of the love here mentioned. (*So*) that is, in such a degree, to such a remarkeable astonishable height: (*God*) the glorious allsufficient God, that could have manifested his justice to eternity in the condemnation of all sinners, and no way wanted them to be partakers of his blessednesse: (*loved*) with such an earnest intense affection consisting

ſiſting in an eternall unchangeable act and purpoſe of his will, for the beſtowing of the chiefeſt good (the choyſeſt effectuall love:) (*the world*) men in the world, of the world, ſubject to the iniquityes, and miſeryes of the world, lying in the their bloud, having nothing to render them commendable in his eyes, or before him: (*that he gave*) did not as he made all the world at firſt, ſpeake the word and it was done, but proceeded higher to the performance of a great deale more, and longer worke, wherein he was to doe more than exerciſe an act of his Almighty power as before, and therefore gave: (*his Sonne*) not any favourite or other well pleaſing creature, not Sunne, Moone, or Starres, not the rich treaſure of his creation, all too meane & coming ſhort of expreſſing this love, but his Son: (begotten *Son*) & that not ſo called by reaſon of ſome neere approaches to him, & *filial obedientiall* reverence of him, as the Angels are called the Sonnes of God, for it was not an Angell that he gave, which yet had been an expreſſion of moſt intenſe love, nor yet any Sonne by adoption, as believers are the Sonnes of God, but his begotten Sonne, begotten of his owne perſon from eternity: and that (*his onely begotten Sonne*) not any one of his Sonnes, but where as he had, or hath, but one onely begotten Sonne, alwayes in his boſome, his Iſaac, he gave him, than which how could the infinit wiſedome of God make or give any higher teſtimony of his love? eſpecially if yee will adde what is here evidently included, though the time was not as yet come, that it ſhould be openly expreſt, *viz.* whereunto he gave his Son, his onely one, not to be a King and worſhipped in the firſt place, but he ſpared him not but *gave him up to death for us all*, Rom. 8. 34. Whereunto, for a cloſe of all caſt your eyes upon his deſigne and purpoſe in this whole buſineſſe and ye ſhall finde, that it was, that believers, thoſe whom he thus loved, might not periſh, that is undergoe the utmoſt miſery and wrath to eternity which they had deſerved, but have everlaſting life, eternall glory with himſelfe, which of themſelves they could no way attaine, and ye will eaſily grant that greater love hath no man than this: Now if the love here mentioned be the greateſt, higheſt and chiefeſt of all, certainly it cannot be that common affection towards all, that we diſcuſſed before; for the love whereby men are actually, and eternally ſaved, is greater than that, which may conſiſt with the periſhing of men to eternity.

Secondly,

Secondly, the Scripture poſitively aſſerts this very love as the chiefeſt act of the love of God, and that which he would have us take notice of in the firſt place, *Rom.* 5. 8. *God commended his love towards us in that while we were yet ſinners Chriſt dyed for us*: and fully, 1 John 4. 9. 10. 11. *In this was manifeſted the love of God towards us, becauſe that God ſent his onely begotten Sonne into the world that we might live through him, herein is love, not that we loved God, but that he loved us, and ſent his Sonne to be the propitiation for our ſins*: in both which places, the eminency of this love is ſet forth exceeding emphatically to believers, with ſuch expreſſions as can no way be accommodated to a naturall velleity to the good of all.

Thirdly, That ſeeing all love in God, is but *velle alicui bonum*, to will good to them, that are beloved; they certainely are the object of his love, to whom he intends that good, which is the iſſue and effect of that love: but now the iſſue of this love or good intended, being, *not periſhing*, and *obtaining eternall life* through Chriſt, happens alone to, and is beſtowed on, onely elect, believers, therefore they certainely are the object of this love, and they alone, which was the thing we had to declare.

Fourthly, That love which is the cauſe of giving Chriſt is alſo alwayes the cauſe of the beſtowing of all other good things. Rom. 8. *He that ſpared not his Sonne but gave him up for death for us all, how ſhall he not in him, give us all things?* therefore, if the love there mentioned, be the cauſe of ſending Chriſt, as it is, it muſt alſo cauſe all other things to be given with him, and ſo can be towards none but thoſe who have thoſe things beſtowed on them, which are onely the elect, onely beleevers: who elſe have grace here, or glory hereafter?

Fiftly, the word here, which is ἠγάπησε, ſignifieth in its native importance, *valde dilexit*, to love ſo as to reſt in that love, which how it can ſtand with hatred, and an eternall purpoſe of not beſtowing effectuall grace, which is in the Lord towards ſome, will not eaſily be made apparent. And now let the chriſtian Reader judge, whether by the love of God in this place mentioned, be to be underſtood a naturall veliety or inclination in God to the good of all both elect and reprobate, or the peculiar love of God to his elect, being the fountaine of the chiefeſt good that ever was beſtowed on the Sonnes of men; this is the firſt difference about the interpretation of theſe words.

§ XI. *The life as formerly in the ſecond difference.*

Secondly, the ſecond thing controverted is the *object of this love*, preſſed by the word *world*, which our adverſaryes would have to ſignifie all and every man, we, the elect of God ſcattered abroad in the world with a tacite oppoſition to the nation of the Jews, who alone, excluding all other nations (ſome few Proſelytes excepted) before the actuall exhibition of Chriſt in the fleſh, had all the benefits of the promiſes appropriated to them, Rom. 9. 4. in which priviledge now, all nations were to have an equall ſhare. To confirme the expoſition of the word uſed by the Vniverſaliſts, nothing of weight, that ever yet I could ſee, is brought forth, but onely the word it ſelfe: for neither the love mentioned in the beginning, nor the deſigne pointed at in the end of the word, will poſſibly agree with the ſence which they impoſe on that word in the middle: Beſides, how weake and infirme, an inference, from the word *world* by reaſon of its ambigious and wonderfull various acceptations, is, we have at large declared before.

Three poor ſhifts I finde in the great champions of this cauſe, to prove that the word *world*, doth not ſignifie the *elect*: juſtly we might have expected ſome reaſons to prove, that it ſignified or implied, all & every man in the world, which was their own aſſertion: but of this ye have a deep ſilence, being conſcious no doubt of their diſability for any ſuch performance: onely (as I ſaid) three pretended arguments they bring to diſprove that, which none went about to prove, *viz.* that by the world is meant the elect, as ſuch: for though we conceive the perſons here deſigned, directly men in and of the world, to be all and onely Gods elect, yet we doe not ſay, that they are here ſo conſidered, but rather under another notion as men ſcattered over all the world in themſelves ſubject to miſery and ſinne: ſo that whoſoever will oppoſe our expoſition of this place, muſt either firſt, prove, that by the *world* here muſt be neceſſarily underſtood all & every man in the world; or ſecondly, that it cannot be taken indefinitely for men in the world, which materially are elect, though not conſidered under that formality; ſo that all thoſe vaine flouriſhes, which ſome men make with theſe words, by putting the word *elect* into the roome of the word world, and then coyning abſurd conſequences, are quite beſide the buſineſſe in hand: yet further we deny, that, by a ſupply of the word elect into the text, any abſurdity or untruth will juſtly follow, yea and that flouriſh, which is uſually ſo made, is but a bugbeare to frighten weake ones: for ſuppoſe we ſhould

ſhould read it thus, God ſo loved the elect that he gave his onely begotten Sonne that whoſoever believeth on him ſhould not periſh: what inconvenience will now follow? *Why* (ſay they) *that ſome of the Elect, whom God ſo loved as to ſend his Sonne for, may periſh*: Why I pray? is it becauſe hee ſent his Sonne that they might not periſh? or what other cauſe? no, *but becauſe it is ſaid, that whoſoever of them believeth on him ſhould not periſh; which intimates that ſome of them might not believe*: Very good! but where is any ſuch intimation? God deſignes the ſalvation of all them in expreſſe words, for whom hee ſends his Sonne, and certainly all, that ſhall bee ſaved, ſhall believe: But it is in the words *whoſoever*, which is diſtributive of the world, into thoſe, that believe, and thoſe that believe not. *Anſwer* firſt, if this word whoſoever be diſtributive, then it is reſtrictive of the love of God to ſome, and not to others; to one part of the diſtribution and not to the other; and if it doe not reſtraine the love of God, intending the ſalvation of ſome, then it is not diſtributive of the foremention object of it, and if it doe reſtraine it, then all are not intended in the love which moved God to give his Son. 2ly. I deny that the word here is diſtributive of the object of Gods love, but only declarative of his end & aime in giving Chriſt in the purſuit of that love, to wit, that all Believers might be ſaved: So that the ſenſe is, God ſo loved his Elect throughout the world, that he gave his Son with this intention, that by him Believers might be ſaved. And this is all that is by any (beſides a few worthleſſe Cavills) objected from this place to diſprove our Interpretation, which we ſhall now confirme both poſitively and negatively.

First, our firſt reaſon is taken from what was before proved, § XII. concerning the nature of that love, which is here ſaid to have the world for its object, which cannot bee extended to all and every one in the world, as will be confeſſed by all: now ſuch is the world here, as is beloved with that love, which we have here deſcribed, and proved to be here intended. Even ſuch a love, as is, firſt, the moſt tranſcendent and remarkable. Secondly, an eternall act of the will of God. Thirdly, the cauſe of ſending Chriſt. Fourthly, of giving all good things in and with him. Fiftly, an aſſured fountaine and ſpring of ſalvation to all beloved with it: So that the world beloved with this love cannot poſſibly bee all and every one in the world.

Secondly, the word World in the next verſe, which carries a-

long the sense of this, and is a continuation of the same matter, being a discovery of the intention of God in giving his Sonne, must needs signifie the Elect and Beleevers, at least onely those who in the event are saved, therefore so also in this: it is true, the word World is three times used in that Verse in a dissonant sense, by an inversion not unusuall in the Scripture, as was before declared: it is the latter place, that this hath reference to, and is of the same signification with the *World* in *verse* 16. *That the World through him might be saved* ἵνα σωθῇ, that it should bee saved, it discovers the aime, porpose and intention of God; what it was toward the world that he so loved, even its salvation: Now if this be understood of any but Beleevers, God failes of his aime and intention, which as yet we dare not grant.

Thirdly, it is not unusuall with the Scripture to call Gods chosen people by the name of the *world*, as also, of *all flesh*, *all nations*, *all Families of the earth*, and the like generall expressions; and therefore no wonder if here they are so called; the intention of the place being to exalt and magnifie the love of God towards them, which receives no small advancement from their being every way a world, so are they termed where Christ is said to be their Saviour, *John* 4. 42. which certainly hee is onely of them who are saved: *A Saviour of men not saved is strange*, *John* 6. 51. Where he is said *to give himselfe for their life*: clearely *verse* 33 of the same Chapter, *he giveth life to the world*, which whether it be any but his Elect let all men judge: for Christ himselfe affirmes that he *gives life* onely *to his sheepe*, and that those to whom he gives life, shall never perish, *John* 10. 27, 28. So *Romans* 4. 13, *Abraham is said by faith to be heire of the World*, which *verse* 11. is called to be *the Father of the Faithfull*, and *Rom.* 11, 12. the fall of the *Jewes* is said to be the *riches of the world*, *which world comprizeth onely Beleevers of all sorts in the world*, as the Apostle affirmed, that the word *bare fruit in all the world*, *Col.* 1. 6. This is that world *which God reconcileth to himselfe*, *not imputing to them their trespasses*, 2 Cor 5. 19. Which is attended with blessednesse in all them to whom that non-imputation belongeth, *Rom.* 4. and for divers evident reasons is it that they have this appellation. As first, to distinguish the object of this love of God from the nature Angelicall which utterly perished in all the fallen individualls, which the Scripture also carefully doth in expresse termes, *Hebr.* 2. 16. and

and by calling this love of God φιλανθρωπία, *Titus* 2. 4. Secondly, to evert and reject the boasting of the *Jewes*, as though all the meanes of grace, and all the benefits intended were to them appropriated. Thirdly, to denote that great difference and distinction betweene the old administration of the Covenant, when it was tyed up to the people, family and nation, and the new, when all bounderies being broken up, the fulnesse of the Gentiles, and the corners of the world were to be made obedient to the Scepter of Christ. Fourthly, to manifest the condition of the elect themselves, who are thus beloved, for the declaration of the free grace of God toward them, they being divested of all qualifications but onely those that bespeake them terrene, earthly, lost, miserable, corrupted: so that thus much at least may eafily be obtained, that from the word it selfe nothing can be opposed justly to our Exposition of this place, as hath beene already declared, and shall be further made manifest.

Fourthly, if every one in the world be intended, why doth not the Lord in the pursuit of this love reveale Jesus Christ to every one whom he so loved? Strange! that the Lord should so love men as to give his onely begotten Sonne for them, and yet not once by any means signifie this his love to them, as to innumerable he doth not: that he should love them, and yet order things so in his wise dispensation, that this love should be altogether in vaine and fruitlesse; love them, and yet determine that they shall receive no good by his love, though his love indeed be a willing of the greatest good to them.

Fifthly, unlesse ye will grant, first some to be beloved and hated also from eternity, Secondly, the love of God towards innumerable, to be fruitlesse and vaine, Thirdly, the Sonne of God to be given to them, who, first, never heare word of him. 2ly have no power granted to believe in him. Fourthly, that God is mutable in his love, or else still loveth those that be in hell. Fifthly, that hee doth not give all things to them, to whom he gives his Son, contrary to *Romans* 8. 32. Sixtly, that hee knowes not certainely before hand who shall believe and be saved: unlesse (I say) all these blasphemies and absurdities be granted, it cannot be maintained that by the *World* here is meant all and every one of man-kind, but onely men in common scattered throughout the world, which are the elect.

3. The

§ XIII. The life also concerning the third difference.

3. The third difference about these words, is concerning the *meanes*, whereby this love of the Father, whose object is said to be the *world*, is made out unto them. Now this is *by believing*, ἵνα πᾶς ὁ πιστεύων, that whosoever believeth, or, that every Believer. The intention of these words, wee take to bee the designing or manifesting of the *way*, whereby the Elect of God, come to bee partakers of the fruits of the love, here set forth, *viz.* by faith in Christ, God having appointed that, for the onely way, whereby he will communicate unto us the life that is in his Sonne. To this something was said before, having proved that the terme *whosoever*, is not distributive of the object of the love of God: to which also, we may adde these following reasons;

First, if the object be here restrained, so that some onely believe and are saved of them, for whose sake Christ is sent, then this restriction and determination of the fruits of this love, dependeth on the will of God, or on the persons themselves: if on the persons themselves; then make they themselves to differ from others, contrary to 1 *Corinth.* 4. 7. If on the will of God, then you make the sence of the place, as to this particular, to be, *God so loved all, as that but some of them should partake of the fruits of his love.* To what end then I pray did he love those other some? Is not this, out with the sword, and runne the Dragon through with the Speare?

Secondly, seeing that these words, *that whosoever believeth*, doe peculiarly point out the aime and intention of God in this businesse; if it doe restraine the object beloved, then *the salvation of Believers*, is confessedly the aime of God in this businesse, and that distinguished from others; and if so, the generall ransome is an empty sound, having no dependance on the purpose of God, his intention being carried out, in the giving of his Son, onely to the salvation of believers; and that determinately, unlesse you will assigne unto him a *nescience* of them that should believe.

These words then, *whosoever believeth*, containing a designation of *the meanes*, whereby the Lord will bring us to a participation of life, through his Sonne whom hee gave for us; and the following words of *having life everlasting*, making out the whole Counsell of God in this matter subordinate to his owne glory, it followeth:

That God gave not his Son, 1. or them who never do believe; 2. Much

2. Much lesse for them who never heare of him, and so invincibly want meanes of faith, 3. For them on whom he hath determined not to bestow effectuall grace that they might believe.

§ XIV. Let now the Reader take up the severall parts of these opposite expositions, weigh all, try all things, especially that which is especially to be considered, the *love of God*; and so inquire seriously whether it be onely a generall affection, and a naturall velleity to the good of all, which may stand with the perishall of all and every one so beloved: or the peculiar transcendent love of the Father to his elect, as before laid downe; and then determine, whether a generall ransome, fruitlesse in respect of the most for whom it was paid, or the effectuall Redemption of the elect onely have the firmest and strongest foundation in these words of our Saviour: withall remembring that they are produced as the strongest supportment of the adverse cause, with which, it is most apparent both the cause of sending Christ, and the end intended by the Lord in so doing, as they are here expressed, are altogether inconsistent.

CHAP. III.

An unfolding of the remaining texts of Scripture produced for the confirmation of the first generall Argument for universall Redemption.

§ I. NExt to the place before considered, that which is urged with most confidence, and pressed with most importunity for the defence of the generall ransome in the prosecution of the former Argument, is 1 John 2. 1. 2. *If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, and he is a propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole world.* Now these words and the deductions from thence have been set out in various dresses, with great variety of observations, to make them appeare advantagious to the cause in hand. The weight of the whole hangs upon this, that the Apostle affirmes Christ to be a propitiation for the sinnes of the whole world; which, say they, manifoldly appeares to be all and every one in the world, and that,

1 Joh. 2. 1, 2. *urged.*

First, *From the words themselves without any wresting: for what can be signified by the whole world, but all men in the world?*

Secondly, *From the opposition that is made between world and believers; all believers being comprized in the first part of the Apostles assertion*

sertion, that Christ is a propitiation for our sinnes, and therefore by the world opposed unto them, all others are understood: if there be any thing of moment further excepted, we shall meet with it, in our following opening of the place.

§ II. *The Argument from thence briefly answered, and*

Before I come to the further clearing of the minde of the holy Ghost in these words, I must tell you, that I might answer the objection from hence very briefly, and yet so solidly as quite to cut off all the cavilling exceptions of our adversaryes, *viz.* that as by the world in other places, men living in the world are denoted, so by the whole world in this, can nothing be understood, but men living throughout the whole world, in all the parts and Regions thereof (in opposition to the inhabitants of any one Nation, Place, or Countrey as such) as the redeemed of Christ are said to be. *Rev.* 5. 9. But because they much boast of this place, I shall by Gods assistance so open the sense and meaning of it, that it shall appeare to all how little reason they have to place any confidence in their wrested interpretation thereof.

§ III. *The place at large opened, with a declaration of*

To make out the sense of this place, three things are to be considered. 1. To whom the Apostle writes. 2. What is his purpose and aime in this particular place. 3. The meaning of those two expressions. 1. Christ being a propitiation. 2. The whole world: which having done, according to the Analogie of faith, the scope of this, and other pararel places, with reference to the things, and use of the words themselves, we shall easily manifest by undeniable reasons, that the text cannot be so understood, (as by right) as it is urged, and wrested for universall Redemption.

1. *To whom the Apostle writes,*

First, a discovery *of them to whom the Epistle was peculiarly directed,* will give some light into the meaning of the Apostle. This is one of those things which, in the investigation of the right sense of any place, is exceeding considerable. For although this, and all other parts of divine Scripture, were given for the use benefit and direction of the whole Church; yet, that many parts of it, were directed to peculiar *Churches*, and particular persons, and some distinct sorts of persons, and so immediately ayming at some things, to be taught, reproved, removed, or established, with direct reference to those peculiar persons and Churches, need no labour to prove. Now though we have nothing written, expressly nominating *them*, to whom this Epistle was primarily directed, to

to make an assertion thereof, infallibly true, and *de fide*, yet by cleare and evident deduction, it may be made more than probable that it was intended to the *Iewes* or *believers of the circumcision*, for First, John was in peculiar manner, a Minister & an Apostle to the *Iewes*, and therefore they were the most immediate and proper objects of his care, *Iames, Cephas, and Iohn, gave to Paul and Barnabas the right hand of fellowship that they should goe to the Gentiles, and themselves to the circumcision*, Gal. 2. 9. Now as Peter and James (for it was that James, of whom Paul there speakes who wrote the Epistle, the brother of John being slaine before) in the prosecution of their Apostleship towards them, wrote Epistles unto them in their dispersion, *Iam.* 1. 1. 1 *Pet.* 1. 1. As *Paul* did to all the chiefe Churches among the Gentiles by him planted: so it is more than probable, that *Iohn* writing this Epistle, directed it *chiefly and in the first place* unto *them*, who chiefly and in the first place were the objects of his care and Apostleship.

Secondly, He frequently intimates, that those to whom he wrote were of them, who heard of, and received the word from the beginning, so twice together in this *chap.* v. 7. That commandement which ye *heard from the beginning*; Now that the promulgation of the Gospell had its *beginning* among the *Iewes*, and its first entrance with them, before the convertion of any of the Gentiles, which was a mystery for a season, is apparent from the story of the Acts of the Apostles *chap.* 1, 2, 3, 4, 5, 6. 12. *To the Iew first, and then to the Greeke*, was the order divinely appointed, *Rom.* 1. 16, 17.

Thirdly, The opposition that the Apostle makes, between *us*, and the *world*, in this very place is sufficient to manifest unto whom he wrote. As a *Iew*, he reckoneth himselfe with, and among the believing *Iewes*, to whom he wrote: and sets himselfe with them, in opposition to the residue of believers in the world, and this is usuall with this Apostle, wherein, how he is to be understood, he declares in his Gospell, *Iohn* 11. 51. 52.

Fourthly, The frequent mention, and cautious, that he makes and gives, *of false teachers, seducers, Antichrists*, (which in those first dayes, were, if not all of them, yet for the greatest part, of the circumcision, as is manifest from Scripture and Ecclesiasticall story; of whom the Apostle said that they went out from them *chap.* 4.) evidently declares that to them in especiall was this Epistle directed,

ed, who lay more open, and were more obnoxious to the seducements of their Countreymen than others. Now this being thus cleared, if withall, ye will reminde what was said before concerning the inveterate hatred of that people towards the Gentiles, and the ingrafted opinion they had concerning *their owne sole interest*, in the Redemption procured & purchased by their Messiah, it will be no difficult thing for any, to discerne the aime of the Apostle in this place, in the expression so much stucke at. He (saith he) is a propitiation for our sinnes, that is, our sinnes who are believers of the *Iewes*; and lest by this assertion, they should take occasion to confirme themselves in their former errour, he addes, *and not for ours onely, but for the sinnes of the whole world*: or the children of God throughout the world, as *Joh.* 11. 51. 52. Of what Nation, Kindred, Tongue, or Language soever they were. So that we have not here an opposition, between the effectuall salvation of all believers, and the effectuall Redemption which belonged to the *Iewes* believers, to all other believers, or children of God throughout the whole world.

§ IV. *2 What is his aime and scope in these words.*

Secondly, For the aime and intention of the Apostle in these words, it is to give consolation to believers against their sinnes and faylings. *If any man sinne we have an Advocate with the Father Jesus Christ the Righteous, and he is a propitiation for our sinnes*: the very order and *series* of the words, without further inlargement, proves this to be so, that they were *believers onely*, to whom he intended this consolation, that they should not despaire, nor utterly faint under their infirmities, because of a sufficient, yea effectuall remedy provided, is no lesse evident; for, 1. They onely have an advocate, it is confessed, that believers onely have an interest in Christs advocation. 2. Comfort in such a case, belongs to none but them: unto others in a state and condition of alienation, wrath is to be denounced. *Joh.* 3. 36. 3 1y. They are the *little children* to whom he writes, *v.* 1. whom he describes, *v.* 12. 1. 3 *To have their sinnes forgiven them for his names sake, and to know the Father.* So that the aime of the Apostle being to make out consolation to believers in their failings, he can speake of none but them onely: and if he should extend that whereof he speakes, *viz.* that Christ was a propitiation, to all and every one, I cannot perceive, how this can possibly make any thing to the end proposed, or the consolation of believers; for what comfort can arise from hence to them, by telling them that *Christ dyed* for innumerable that shall be damned? Will that be any refreshment unto mee, which is common unto me with them that perish eternally? is not this rather a Pumice stone, than a breast of consolation? If you aske how comfort can be given to all, and every one, unlesse Christ dyed for them: I say, if by *all and every one*, you meane all Believers; Christ is, as in the Text asserted, a propitiation and an Advocate for them all: if all others, reprobates and unbelievers, we say, that there is neither in the death of Christ, nor in the word of God, any solid spirituall consolation prepared for them; the Childrens bread must not be cast to Dogs.

§ V. *With the importance of the ambiguous words here used.* *1 of Propitiation.*

The meaning and purport of the word *Propitiation*, which Christ is said to be, *for us, and the whole world*, is next to be considered. The word in the Originall is ἱλασμὸς, twice onely used in the new Testament. Here, and Chap. 4. Verse 10. of this same Epistle; the Verbe also ἱλάσκομαι is as often used, *viz.* 2 *Heb.* 2. 1. Translated there (and that properly considering the construction it is in) *to make reconciliation*. And *Luke* 18. 13. it is the word of the Publican ἱλάσθητί μοι, be mercifull to me There is also another word of the same originall, & alike signification, *viz* ἱλαστήριον twice also used, *Rom.* 3. 25. there Translated a *Propitiation*; and *Hebr.* 9 5. where it is used for, and also rendred the *mercy seate*; which will give some light into the meaning of the Word. That which *Exodus* 25. 17. is called *Capporeth*, from *Caphar*, properly to cover, is here called ἱλαστήριον, that which Christ is said to bee *Rom.* 3. 25. Now this mercy Seate was a Plate of pure gold, two Cubits and an halfe long, and a Cubit and a halfe broad, like the uppermost plate or board of a Table, that was laid upon the Ark, shadowed over with the wings of the Cherubim. Now this word כַּפֹּרֶת comes as was said from כָּפַר whose first native and genuine sense is to *cover*, (though most commonly used to expiate.) This Plate or *Mercy Seate*, was so called, because it was placed upon the *Arke* and covered it, as the wings of the Cherubim hovered over that: the mysticall use hereof, being to hide (as it were) the Law or rigid tenure of the Covenant of Workes, which was in the Arke; God thereby declaring himselfe to bee pacified or reconciled, the cause of anger and enmity being hidden. Hence the word commeth to have its second acceptation: even that which is rendred by the Apostle ἱλαστήριον *placamen*, or *placamentum*, that whereby

whereby God is appeaſed. This, that did plainly ſignifie, being ſhadowed with the wings of the Cherubim, denoting Gods preſence in power and goodneſſe, which were made crouching over it, as the wings of an Hen over her Chickens. Hence that prayer of *David*, to be hid under the ſhadow of Gods wings, *Pſal.* 36.7. 57.1. 61.4. 63.7. 91.4. (and perhaps that alluſion of our Saviour, *Matth.* 23.37.) intimating the favourable protection of God, in mercy, denoted by the wings of the Cherubim, covering the propitiatory, embracing that which covered the Bill of accuſation; which typically was that Table or golden Plate, or Covering before deſcribed, truely and really Jeſus Chriſt, as is expreſſely affirmed, *Romans* 3.25. Now all this will give us ſome light into the meaning of the Word, and ſo conſequently into the ſenſe of this place, with the minde of the Holy Ghoſt therein: ἱλασμὸς and ἱλαστήριον, both tranſlated a propitiation, with the Verbe of the ſame Originall, (the bottome of them all being ἱλάω not uſed in the New Teſtament, which in *Euſtathius* is from ἵεμαι λάειν, intently and with care to looke upon any thing, like the Oracle on the mercy ſeat) doe ſignifie that which was done or typically effected by the mercy ſeat, *viz.* to appeaſe, pacifie, and reconcile God, in reſpect of averſation for ſinne. Hence that phraſe, *Hebr.* 2.17. ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ; which the Latiniſt, render *expiare peccata populi*, to expiate the ſinnes of the people. (*Expiare*, is in this buſineſſe to turne away anger by an attonement; ſo the Hiſtorian, *Solere Reges portenta cœleſtia cæde aliqua illuſtri expiare, & à ſemet in capita procerum depellere*, Suet. in Nerone.) We render it, *To make reconciliation for the ſinnes of the people*. The word will beare both; the meaning being to appeaſe or pacifie, or ſatisfie God for ſinne, that it might not bee imputed to them, towards whom he was ſo appeaſed. ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, is as much as, ἱλάσκεσθαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν to pacifie God concerning ſinne. Hence the word receiveth another ſignification, that wherein it is uſed by the the Publican, *Luke* 18.13. ἱλάσθητί μοι, *be mercifull to mee*; that is, let me enjoy that mercy from whence flowes the pardon of ſinne, by thy being appeaſed towards me, and reconciled unto mee. From all which it apeareth, that the meaning of the word ἱλασμὸς or propitiation which Chriſt is ſaid to be, is that, whereby the *Law is covered, God appeaſed*, and reconciled, *ſin expiated*, and the ſinner pardoned; whence pardon

pardon and remiſſion of ſinne, is ſo often placed as the product, and fruit of his bloodſheding, whereby he was a *propitiation* Matth. 26.28. *Eph.* 1.7. *Col.* 1.14. *Heb.* 9.22. *Rom.* 3.25. *Rom.* 5.9. 1 *Joh.* 1.7. 1 *Pet.* 1.2. *Revel.* 1.5. From that which hath been ſaid, the ſence of the place is evident to be, that Chriſt hath ſo expiated ſinne, and reconciled to God, that the ſinner is pardoned, and received to mercy for his ſake, and that the law ſhall never be produced, or brought forth for his condemnation. Now whether this can be tollerably applyed to the whole world (taking *it* for all and every man in the world) let all the men in the world, that are able, Judge. Are the ſinnes of every one expiated? is God reconciled to every one? is every ſinner pardoned, ſhall no one have the tranſgreſſion of the law charged on him? why then is not every one ſaved? doubtleſſe all theſe are true of every believer, and of no one elſe in the whole world: for them, the Apoſtle affirmed that Chriſt is a propitiation, that he might ſhew, from whence ariſeth, and wherein chiefly, if not onely, that Advocation for them, which he promiſeth as the fountaine of their conſolation did conſiſt, even in a preſentation of the attonement made by his bloud: he is alſo a propitiation onely by faith. *Rom.* 3.5. And ſurely none have faith, but believers: and therefore certainly it is, they onely throughout the world for whom alone, Chriſt is a propitiation: unto them alone, God ſayes ἵλεως ἔσομαι, I will be propitious, the great word of the new Covenant *Hebr.* 8.12. They alone being covenanters.

Fourthly, Let us conſider, the phraſe ὅλου τοῦ κόσμου *of the whole world*, I ſhall not declare how the word *world* is in the Scripture πολύσημον, of divers ſignifications: partly becauſe I have in ſome meaſure already performed it, partly becauſe it is not in it ſelfe ſo much here inſiſted on, but only with reverence to its general adjunct, *whole*, the whole world; and therefore we muſt ſpeake to the whole phraſe together: now concerning this expreſſion I ſay, § VI. 2. *Of the whole world.*

Firſt, That whereas, with that which is equivalent unto it, (all the world) it is uſed ſeven or eight times in the new Teſtament, it cannot be made appeare cleerely and undeniably, that in any place (ſave perhaps one where it is uſed in *re neceſſaria*) it comprizeth all and every man in the world: ſo that unleſſe ſome

circumſtance in this place, enforce that ſenſe, (which it doth not) it will be a plaine wreſting of the words, to force that interpretation upon them: let us then briefly looke upon the places, beginning with the laſt, and ſo aſcending: now that is *Revel.* 3. 10. *I will keep thee from the houre of temptation, which ſhall come* ἐπὶ τῆς οἰκουμένης ὅλης *upon the whole world:* (the world *word* is other in the originall here, than in the place we have before us; there being divers words to expreſſe the ſame thing, conſidered under ſeverall notions,) where that it cannot ſignifie all and every one is evident, becauſe ſome are promiſed to be preſerved from that which is ſaid to come upon it. Paſſing the place of which we treate, the next is, *Col.* 1. 6. Which is, come unto you καθὼς καὶ ἐν παντὶ τῷ κόσμῳ as in all the world: where. 1. All and every man cannot be underſtood; for they had not all then received the Goſpell. 2. Onely believers are here ſignified, living abroad in the world, becauſe the Goſpell is ſaid to bring forth fruit in them to whom it comes, and there is no true Goſpell fruit, without faith and repentance. Another place is *Rom.* 1. 8. *their faith is declared* ἐν ὅλῳ τῷ κόσμῳ *in the whole world*; did every one in the world heare, and ſpeake of the *Roman* faith? you have it alſo, *Luk.* 2. 1. There went a decree from Auguſtus *Cæſar* ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην *that the whole world ſhould be taxed*: which yet was but the *Romane* Empire, ſhort enough of comprizing all ſingular perſons in the world. It were needleſſe to repeate the reſt, being all of the ſame indefinite importance and ſignification. If then the expreſſion it ſelfe, doth not hold out any ſuch univerſallity as is pretended, unleſſe the matter concerning which it is uſed, and the circumſtances of the place doe require it (neither of which inforcements have any appearance in this place) there is no colour to faſten ſuch an acceptation upon it; rather may we conclude, that, *all the world* and the *whole world*, being in other places taken indefinitely for men of all ſorts, throughout the world, the ſame words are no otherwiſe here to be underſtood, ſo that ὅλος ὁ κόσμος, is here no more than ἐκκλησία καθολική.

§ VII. Secondly, The *whole world*, can ſignifie no more than, *all nations, all the families of the earth, all fleſh, all men, all the ends of the world*; Theſe ſurely are expreſſions equivalent unto, and as comprehenſive of particulars, as *the whole world*. But now all theſe expreſſions we finde frequently, to beare out believers onely, but as of all ſorts, and throughout the world, and why ſhould not this phraſe alſo, be affirmed to be, in the ſame matter, of the ſame, and no other importance? We may inſtance in ſome places. *All the ends of the earth have ſeene the ſalvation of our God*, Pſalme 93. 3. *All the ends of the world ſhall remember and turne to the Lord, and all the kindreds of the Nations ſhall worſhip before thee*, Pſalme 22. 27. *All Nations ſhall ſerve thee*, Pſalme 72. 11. Which generall expreſſions, doe yet denote no more, but onely the Believers of all the ſeverall nations of the world, who alone ſee the ſalvation of God; remember and turne to him and ſerve him. So *Joel* 2. 18. *I will poure out of my Spirit upon all fleſh*, as the words are againe repeated, on the accompliſhment of the promiſe, *Acts* 2. 17. *Luke* uſing the ſame expreſſion, as part of a Sermon of *John Baptiſt*, *All fleſh ſhall ſee the ſalvation of God*. What a conqueſt ſhould we have had proclaimed, if it had beene any where affirmed, that Chriſt dyed for all fleſh, all nations, all kindreds, &c? which yet are but Liveries of Believers, though garments as wide and large as this expreſſion, *the whole world*. Believers are called all nations, *Iſa.* 2. 2. *Chap.* 66. 18. Yea all men, *Titus* 2. 11. For to them alone the ſalvation-bringing-grace of God is manifeſt. If they then, the children of God, bee, as is apparent, in the Scripture phraſe, all fleſh, all nations, all kindreds, all the ends of the world, all the ends of the earth, all men, why not alſo *the whole world*? Thirdly, the whole world doth ſometime ſignifie the worſer part of the world; and why may it not by a like Synechdoche ſignifie the better part thereof? *Revel.* 12. 9. *The Devill and Sathan who deceiveth the whole world is caſt out.* That is, the wicked and reprobate in the whole world, others rejoycing in his overthrow, verſe 10. 1 *John* 5. 19. ὁ κόσμος ὅλος, *The whole world lyeth in evill*: where the whole world is oppoſed to them which are of God in the beginning of the Verſe. The contrary ſenſe you have *Col.* 1. 6. This then being ſpoken, to cleare the ſignification of the expreſſion here inſiſted on, will make it evident, that there is nothing at all in the words themſelves, that ſhould enforce any to conceive, that all and every man in the world are denoted by them, but rather Believers, even all that did or ſhould believe, throughout the whole world, in oppoſition onely to

believers of the Jewish Nation. Which, that it is the meaning of the place, besides what hath been clearly demonstrated, I prove by these Reasons:

§ VIII. *With reasons to confirme our Interpretation.*

First, this place treateth not of the ransome of Christ, in respect of *impetration*, but of *application*: for it affirmes Christ to be that by his death, which he is onely by faith, as was manifested from *Romans* 3. 25. also from application onely, ariseth consolation. Now never any said, that the application of the death of Christ was universall: therefore this place cannot have regard to all and every one.

Secondly, Christ is here said to be a propitiation only for such, as are intended in the place; which is apparent. But now Believers onely are here intended; for, it is to give them consolation in their failings: in which case, consolation belongeth to them alone. Th refore it is believers onely, though of all sorts, times, places and conditions, for whom Christ is said to be a propitiation.

Thirdly, this kinde of phrase and expression in other places, cannot possibly be tortured to such an extension, as to comprehend all and every one, as was apparent from the places before alledged. To which adde, *Matthew*, 3. 5. Then went out unto him, πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, all *Judea*, and all the Region about *Jordan*: among whom notwithstanding the Pharisies rejected his Baptisme. Why then should it be so understood here, especially all circumstances (as hath been shewed) being contrary to such an Interpretation?

Fourthly, the most cleare parallell places in the Scripture are opposite to such a sense, as is imposed. See *Colos* 1. 6. *John* 11. 52.

Fifthly, if the words are to be understood to signifie all and every one in the world, then is the whole Assertion useless, as to the chiefe end intended, *viz.* to administer consolation to believers. For what consolation can arise from hence unto any believer, that Christ was a propitiation for them that perish? yea to say that he was *a sufficient propitiation* for them, though not effectuall, will yeeld them no more comfort, than it would have done *Jacob* and his Sonnes, to have heard from *Joseph*, that hee had corne enough, sufficient to sustaine them; but that he would doe so, was altogether uncertain: for had he told them, he would sustaine

sustaine them sufficiently, though not effectually, they might have starved notwithstanding his curtesie. The *whole world* then in this place, is the whole people of God, (opposed to the Jewish Nation) scattered abroad throughout the *whole world*, of what Nation, Kindred, Tongue, or Family soever, who are some of all sorts, not all of every sort: so that *this place makes nothing for generall Redemption.*

§ IX. *Some Objections removed.*

Some few Objections there are, which are usually laid against our interpretation of *this* passage of the Apostle; but they are all prevented or removed in the explication it selfe; so that it shall suffice us to name one or two of them:

Object. 1. It is the intention of the Apostle to comfort all, in their feares and doubts; but every one in the world may bee in feares and doubts: therefore he proposeth this, that they all may bee comforted.

Answ. The *All* that may bee in feares and doubts, in the businesse of consolation, must of necessity be restrained to believers; as was before declared.

Object. 2. All Believers are comprehended in the first branch, *for our sinnes*; and therefore in the increase and extension of the Assertion, by adding, *for the sinnes of the whole world*, all others are intended.

Answ. 1. In the first part, the believing *Jewes* alone are intended, of whom *John* was one; and the addition, is not an extending of the propitiation of Christ, to *others than Believers*, but onely to *other Believers*. 2. If it might be granted, that in the first branch, all believers then living were comprehended, who might presently be made partakers of this truth; yet the increase or accession must be, by analogy, onely those, who *were to bee*, in after ages, and remoter places than the name of Christ had then reached unto; even all those, who according to the prayer of our Saviour, *John* 17. should believe on his name to the end of the world. And thus the two maine places produced for the confirmation of the first Argument, are vindicated from the false glosses and violent wrestings of our aduersaries; the rest will be easily cleared.

§ X. *Joh.* 6. 51. *cleared.*

The next place urged in the Argument is *John* 6. 51. where our Saviour affirmes, that he will give *his flesh for the life of the world.* This giving of himselfe, was the sanctifying and offering up himselfe,

ſelfe, an acceptable Oblation, for the ſinnes of them, for whom he ſuffered, his intention being that they, for whom, dying, hee ſo offered himſelfe, might have life eternall thereby: which becauſe it was not for the Jewes onely, but alſo for all the Elect of God every where, hee calleth them the world. That the *World* here cannot ſignifie all and every one, that ever were, or ſhould be, is as manifeſt as if it were written with the beames of the Sunne; and that becauſe it is made the object of Chriſts intendments, to purchaſe for them, and beſtow upon them life and ſalvation. Now, I ask, whether any man, not bereaved of all ſpirituall and naturall ſenſe, can imagine, that Chriſt in his Oblation, intended to purchaſe life and ſalvation for all them, whom he knew to be damned many ages before, the irreverſible Decree of wrath being gone forth againſt them? Or who dares once affirme, that Chriſt gave himſelfe for the life of them, who notwithſtanding that, by his diſappointment doe come ſhort of it to eternity? ſo that if we had no other place, to manifeſt that the word *World* doth not alwayes ſignifie *all*, but onely ſome of all ſorts, as the Elect of God are, but this one produced by our Adverſaries to the contrary, I hope with all equitable Readers, our defence would receive no prejudice.

§ XI. Divers other places I finde produced by *T. M. chap.* 14. *of the univerſality of free grace*, to the pretended end in hand: which with that whole Chapter ſhall be briefely conſidered,

2 Cor 5. 19 *conſidered.* The firſt inſiſted on by him is 2 *Cor.* 5. 19. *God was in Chriſt Reconciling the World unto himſelfe, not imputing their Treſpaſſes unto them.*

Anſw. Really, hee muſt have no ſmall confidence of his owne ſtrength, and his Readers weakneſſe, who from this place ſhall undertake to conclude the univerſality of Redemption; and that the *World*, doth here ſignifie all and every one therein. They who are called the *World*, *verſe* 19. are termed *us*, *verſe* 18. *He hath reconciled us to himſelfe by Chriſt.* As alſo *verſe* 21. where they are further deſcribed, by Chriſts *being made ſinne for them, and their being made the Righteouſneſſe of God in him.* Are theſe things true of all in the world? If this Text may receive any light, from what is antecedent and conſequent unto it; if the word any interpretation from thoſe expreſſions, which are directly expoſitary of it; by the *world* here, can be meant none but Elect Beleevers. 2 *Gods reconciling*

reconciling the world unto himſelfe, is deſcribed evidently either to conſiſt in, or neceſſarily to inferre a *non-imputation of ſinne*, to them, or that *world*; which is further interpreted to bee, an imputation of the righteouſneſſe of Chriſt, *verſe* 21. Now in theſe two things conſiſteth the bleſſednesſe of Juſtification in Chriſt, *Rom.* 4. 7. Therefore this *whole world*, which God in Chriſt reconcileth to himſelfe, is a bleſſed juſtified world: not all and every one of the ſonnes of men, that ever were, are, or ſhall be in the world, the greateſt part of whom, *lye in evill.* 3. This, *God in Chriſt reconciling*, holdeth out an actuall worke of reconciliation: Now this muſt be either an abſolute Reconciliation, or a conditionate: if *abſolute*, why are not all actually and abſolutely reconciled, pardoned, juſtified? if conditionate; then, firſt, how can a *conditionate reconciliation*, be reconciled with that which is actual? Secondly, why is no condition here mentioned? Thirdly, what is that condition? Is it faith and believing? Then the ſenſe of the words muſt be, either, firſt, God was in Chriſt, reconciling a believing world unto himſelfe, of which there is no need; for Believers are reconciled: or, ſecondly, God was in Chriſt, reconciling an unbelieving world unto himſelfe, upon condition that it doe beliefe, that is, upon condition that it bee not unbelieving, that is, that it be reconciled: is this the minde of the holy Spirit? Fourthly, if this reconciliation of the world conſiſt (as it doth) in a not imputation of ſinne, then this is either of all their ſinnes, or onely of ſome ſinnes: if of ſome only, then Chriſt ſaves onely from ſome ſinnes; if of all, then of unbeliefe alſo, or it is no ſinne: then all the men in the World muſt needes be ſaved, as whoſe unbeliefe is pardoned: The *World* here then, is onely the world of bleſſed pardoned Believers, who are made the Righteouſneſſe of God in Chriſt.

§ XII. *And vindicated from exceptions.* That which *T. M.* bringeth to enforce the oppoſite ſignification of the word, is in many words very little. Much time hee ſpends with many uncouth expreſſions, to prove a two-fold Reconciliation intimated in the Text: the firſt of God to us by Chriſt, the other of us, to God, by the Spirit: which wee alſo grant, though we doe not divide them, but make them ſeverall parts of the ſame Reconciliation: The former being the rule of the latter; for looke to whomſoever God is reconciled in and by

Christ, they shall certainly every one of them be Reconciled to God by the Spirit. Gods Reconciliation to them, consisting in a not-imputation of their sins, their Reconciliation unto him, in an acceptance of that non-imputation in Jesus Christ. And as it is the rule of, so it is the chiefe motive unto the latter: being the subject, or matter of the message in the Gospell, whereby it is effected. So that the Assertion of this two-fold Reconciliation; or rather two branches of the same compleat worke of Reconciliation, establisheth our perswasion, that the *world* can bee taken onely for the Elect therein.

But he brings farther light from the context, to strengthen his Interpretation. For (saith he) those of the world here are called *men, verse* 11. Men that must appeare before the judgement seat of Christ, *verse* 10. that were dead, *verse* 14. That ought to live unto Christ, *verse* 15. Therefore all men. Now *homini homo quid interest*? How easie is it for some men, to prove what they please? onely let me tell yee, one thing more is to be done, that the Cause may be yours; *viz.* a proving that the Elect of God are not men, that they must not appeare before the judgement seat of Christ; that they were not dead, that they ought not to live to Christ: this doe or yee lose the reward. But hee addes first, of *these some are reconciled to God*, vers. 18.

Answ. Most false, that there is any limitation or restriction of Reconciliation to some of those, concerning whom hee treats: it is rather evidently extended to all of them. 2. *But some are not reconciled*, verse 11. *Ans.* Not a word of any such thing in the Text, nor can the least colour be possibly wrested thence for any such Assertion. *Many corrupt the Word of God.*

§ XIII. John 1. 9. A second place hee urgeth, is *Iohn* 1. 9. *Hee is the true light that lighteth every man that cometh into the world.* This *world* (saith he) is the world of mankind, *verse* 4. Made by Christ, *verse* 3. Which was his owne, by creation, mercy, and purchase, yet received him not, *verse* 3, 4. Therefore it is manifest that there is life--and that Christ dyed for all.

Answ. That by the *World* here is meant, not men in the world, all, or some, but the habitable part of the earth, is more apparent than can well admit of proof or illustration. The phrase of *comming into the World*, cannot possibly be otherwise apprehended. It is as much as *borne*, and comming to breath the common Aire. Now

Now among the expositions of this place, that seemes most consonant and agreeable to the discourse of the Apostle, with other expressions here used, which referres the word ἐρχόμενον *coming*, unto φῶς light, and not to ἄνθρωπον *man*, with which it is vulgarly esteemed to agree; so that the words should be rendred, *that was the true light which coming into the world, lighteth every man.* So Joh. 3. 19. *the light came into the world*, and Joh. 12. 46. *I am the light which came into the world*: paralell expressions unto this. So that from the word *world*; nothing can hence be extorted, for the universality of grace or ransome. The whole weight must lye on the words, *every* man: which yet *T. M.* doth not at all insist upon: and if any other should, the word holding out actuall illumination, can be extended in its subject, to no more than indeed are illuminated. Christ then, coming into the world, is said, to enlighten every man, partly, because every one that hath any light, hath it from him; partly, because he is the onely true light, and fountaine of illumination, so that he doth enlighten every one that is enlightened, which is all, the text avers, and is by none denyed; but whether all, and every one in the world, before and after his incarnation, were, are, and shall be actually enlightned with the knowledge of Christ, by his coming into the world, let Scripture, experience, reason and sense determine. And this in brief may suffice to manifest the weaknesse of the Argument for universall Redemption, from this place: waving for the present, not denying or opposing, another interpretation of the words, rendring the enlightning here mentioned, to be that of reason and understanding communicated to all, Christ being proposed, as in his divine nature, the light of all, even the eternall wisedome of his Father.

§ XIV. John 1. 29. A third place is John 1. 29. *Behold the Lamb of God which taketh away the sinne of the world.* And this (saith he) is spoken of the world in generall.

Answ. If it should be spoken of the world in *generall*, yet nothing could thence be inferred to an universality of individualls. 2. That Christ is he, ὁ αἴρων, that taketh away, beareth, purgeth pardoneth, (as the word is used 1 *Kings* 15.) taketh away by justification that it should not condemne, by sanctification that it should not raigne, by glorification, that it should not be, τὴν ἁμαρτίαν, the sinne, great sinne, originall sinne, τοῦ κόσμου of the world,

world, common to all, is moſt certaine, but that he taketh it away from, beareth it for, pardoneth it unto, purgeth it out of all and every man in the world, is not in the leaſt manner intimated in the text, and is in it ſelfe exceeding falſe.

§ XV. Joh. 3.17. *John* 3. 17. is by him in the next place urged, *God ſent not his Sonne into the world to condemne the world, but that the wor ld through him might be ſaved.*

Anſw. 1. A notable ἀντανάκλασις or eminent inverſion of the word *world*, in this place, was before obſerved: like that of chap. 1. 10. *he was in the world*, or on the earth, a part of it, *and the world was made by him*, the whole world with all things therein contained, *and the world knew him not*, or the moſt of men living in the world. So here, by the *world*, in the firſt place, that part of the world wherein our Saviour converſed, hath the name of the whole aſſigned unto it: in the ſecond, you may take it, for all and every one in the world, if you pleaſe (though from the text it cannot be enforced) for the prime end of our Saviours coming, was not to condemne any, but to ſave his owne, much leſſe to condemne all, and every one in the world, out of which he was to ſave his elect, in the third place, they onely are deſigned, whom God ſent his Sonne on purpoſe to ſave, as the words eminently hold out. The ſaving of them, who then are called the *world*, was the very purpoſe and deſigne of God in ſending his Sonne. Now that theſe are not all men, but onely believers of *Iews* and *Gentiles* throughout the world, is evident, 1. Becauſe all are not ſaved, and the Lord hath ſaid he will doe all his pleaſure and his purpoſe ſhall ſtand. 2. Becauſe the moſt of men were at the inſtant actually damned: did he ſend his Sonne that they might be ſaved? 3. Becauſe Chriſt was appointed for the fall of ſome, *Luke*. 1. And therefore not that all and every one might be ſaved. 4 The end of Chriſts actuall exhibition and ſending in the fleſh, is not oppoſite to any of Gods eternall decrees, which were eternally fixed concerning the condemnation of ſome for their ſinnes; did he ſend his Sonne to ſave ſuch? doth he act contrary to his owne purpoſes, or faile in his undertakings? *The ſaved world, is the people of God, ſcattered abroad throughout the world.*

§ XVI. Joh. 4.44. 1 Joh. 4.14 Joh. 6.52. *John* 4. 42. and 1 *Ioh.* 4. 14. with *John* 6. 51. (which was before conſidered) are alſo produced by *T. M.* in all which places, Chriſt is called the Saviour of the world.

Anſw.

Anſw. Chriſt is ſaid to be the Saviour of the *world*, either firſt, becauſe there is no other Saviour for any in the world, and becauſe he ſaves all that are ſaved, even the people of God (not the *Jews* onely) all over the world; or ſecondly, becauſe he doth actually ſave all the world, and every one in it. If in this latter way, *viciſti* Mr. More; if in the former, μένομεν ὅπερ ἦμεν we are ſtill where we were. The urging of John 12.46. *I am come a light into the world*, in this buſineſſe, deſerves to be noted, but not anſwered. The following places of *John* 3. 16. 18. 1 *John* 2. 1. 2. have been already conſidered: ſome other texts are produced, but ſo exceedingly wreſted, ſtrangely perverted, and ſo extreamly uſeleſſe to the buſineſſe in hand, that I dare not make ſo bold with the Readers patience, as once to give him a repetition of them.

And this is our defence, & anſwer to the firſt principall Argument of our oppoſers, our explication of all thoſe texts of Scripture, which they have wreſted to ſupport it: the bottom of their ſtrength being but the ambiguity of one word. Let the Chriſtian Reader trye all things, and hold faſt that which is good.

CHAP. IV.

Anſwer to the ſecond generall Argument for the univerſality of Redemption.

§ I. The ſecond generall Argument propoſed,

THE ſecond *Argument* wherwith our adverſaries make no leſſe flouriſh than with the former, is raiſed from thoſe places of Scripture, where there is mention made of *all men*, and *every man* in the buſineſſe of Redemption. With thoſe bare & naked words, attended with ſwelling vaine expreſſions of their owne, they commonly rather proclaime a victory, than ſtudy how to prevaile. Their Argument needs not to be drawne to any head or forme, ſeeing they pretend to plead from expreſſe words of Scripture: wherefore we ſhall onely conſider the ſeverall places by them in this kind uſually produced, with ſuch inforcements of their ſenſe from them, as by the ableſt of that perſwaſion have been uſed. The chief places inſiſted on are, 1 *Tim.* 2. *ver.* 4, 5, 6, 2 *Pet.* 3. 9. *Heb.* 2. 9. 2 *Cor.* 5. 14, 15. 1 *Cor.* 15. 22. *Rom.* 5. 18.

§ II. Conſidered in the texts urged, whereof the firſt is,

For the uſe and ſignification of the word *all* in Scripture, ſo much hath been ſaid already by many, that it were needleſſe for me to inſiſt upon it. Something alſo to this purpoſe, hath been ſpoken

ſpoken before: and that abundantly ſufficient to manifeſt, that no ſtrength of Argument can be taken from the word it ſelfe, wherefore I ſhall apply my ſelfe onely to the examination of the particular places urged, and the objections from them raiſed.

The firſt and chief place is, 1 Tim. 2. 4. 6. *God will have all men to be ſaved and come to the knowledge of the truth, Chriſt gave himſelfe a ranſome for all to be teſtified in due time*, hence they draw this Argument. *Rom. acla. ſynod.* 1 Tim. 2. 4. 6.

If God will have all men to be ſaved, than Chriſt dyed for all; but God will have all men to be ſaved, and come to the knowledg of the truth: therefore Chriſt dyed for all men.

Anſw. The whole ſtrength of this Argument, lies in the ambiguity of the word *All*: which being of various ſignifications, and to be interpreted ſuiteably to the matter in hand, and the things and perſons, whereof it is ſpoken, the whole may be granted, or ſeverall propoſitions denyed, according as the acceptation of the word is enforced on us. That *all*, or *all men*, doe not alwayes comprehend, all and every man that were, are or ſhall be, may be made apparent by neere five hundred inſtances from the Scripture. Taking then *All* and *All men*, *diſtributively* for ſome of all ſorts, we grant the whole; taking them *collectively* for all, of all ſorts, we we deny the *minor*; *viz.* that God will have them all to be ſaved. To make our deniall of this, appeare to be an evident truth, and agreable to the mind of the holy Ghoſt in this place, two things muſt be conſidered: 1. What is that will of God, here mentioned, whereby he willeth all to be ſaved. 2. Who are the *all*, of whom the Apoſtle is in this place treating.

§ III. *The different acceptations of the will of God,*

The will of God is uſually diſtinguiſhed into his *will intending*, & his *will commanding* or rather that word is uſed in reference unto God, in this two fold notion: 1. For his purpoſe, what he will doe, 2. For his approbation of what we doe, with his command thereof. Let now our oppoſers take their option, in whether ſignification the will of God, ſhall be here underſtood, or how he willeth the ſalvation of all: if they ſay he doth it, *voluntate ſigni*, with his will commanding, requiring, approving, then the ſenſe of the words is this: God commandeth all men, to uſe the meanes whereby they may obtaine the end, or ſalvation, the performance whereof is acceptable to God, in any or all, and ſo it is the ſame with that of the Apoſtle in another place, *God commandeth all men every*

every where to repent. Now if this be the way whereby God willeth the ſalvation of all, here mentioned, then certainely thoſe *all* can poſſibly be no more, than to whom he granteth and revealeth the meanes of grace: which are indeed a great many, but yet not the one hundereth part of the poſterity of *Adam*. Beſides, taking Gods *willing* the ſalvation of men in this ſenſe, wee deny the *ſequele* of the firſt propoſition, *viz.* that Chriſt dyed for as many, as God thus willeth ſhould be ſaved. The foundation of Gods command unto men, to uſe the *meanes* granted them, is not Chriſts dying for them in particular, but the *connexion* which himſelfe by his Decree hath firmed, betweene theſe two things, faith and ſalvation. The death of Chriſt being abundantly ſufficient, for the holding out of that *connexion* unto all, there being enough in it to ſave all believers.

Secondly, if the will of God, be taken for his efficacious will, the will of his purpoſe and good pleaſure, (as truely to mee it ſeemes exceedingly evident, that, that is here intended, becauſe the will of God is made the ground and bottome of our ſupplications; as if in theſe our prayers, we ſhould ſay onely, thy will bee done, which is to have them all to be ſaved. Now we have a promiſe to receive of God, whatſoever wee aske according to his will, 1 *John* 4. 22. and 5. 14. and therefore this will of God, which is here propoſed, as the ground of our prayers, muſt needs be his effectuall or rather efficacious will, which is alwayes accompliſhed.) If it be (I ſay) thus taken, then certainely it muſt be fulfilled, and all thoſe ſaved, whom he would have ſaved. For whatſoever God can doe, and will doe, that ſhall certainely come to paſſe, and be effected. That God can ſave all, (not conſidering his Decree) none doubts; and that he will ſave all it is here affirmed: therefore if theſe all here, be all and every one, all and every one ſhall certainely be ſaved. *Let us eate and drinke for to morrow wee ſhall dye: who hath reſiſted Gods will?* Rom. 9. *Hee doth whatſoever he pleaſeth in heaven and earth*, Pſalme 115. *He doth according to his will, in the hoſt of heaven, and among the inhabiters of the earth*, Dan. 4. 35: If *All* then here be to be underſtood of all men univerſally; one of theſe two things muſt of neceſſity follow; either that God faileth of his purpoſe and intention, or elſe that all men univerſally ſhall be ſaved: which pus us upon the ſecond thing, conſiderable in the words, *viz.* who are meant by *all men*, in this place.

By

§ V. *And meaning of the expreſſion,* All men.

By *all men*, the Apoſtle here intendeth all ſorts of men, indefinitely living under the Goſpel, or in theſe latter times under the enlarged diſpenſation of the means of grace. That men of theſe times onely, are intended, is the acknowledgement of *Arminius* himſelf, treating with *Perkins* about this place. The ſcope of the Apoſtle, treating of the amplitude, enlargement, and extent of grace, in the outward adminiſtration thereof under the Goſpell, will not ſuffer it to be denyed. This he layes downe as a foundation of our praying for all, becauſe the meanes of grace, and the habitation of the Church, is now no longer confined, to the narrow bounds of one Nation; but promiſcuouſly, and indefinitely extended unto all people, tongues, and languages, and to all ſorts of men amongſt them, high and low, rich and poore, one with another. We ſay then that by the words, *all men*, are here intended, onely of all ſorts of men, ſuitable to the purpoſe of the Apoſtle, which was to ſhew, that all externall difference between the ſonnes of men is now taken away; which *ex abundanti* we further confirme by theſe following Reaſons:

Firſt, The word *all*, being in the Scripture moſt commonly uſed in this ſenſe, (that is for many of all ſorts) and there being nothing in the ſubject matter, of which it is here affirmed, that ſhould in the leaſt meaſure impell to another acceptation of the word, eſpecially for an univerſall collection of every individuall, we hold it ſafe to cleave to the moſt uſuall ſenſe and meaning of it. Thus our Saviour is ſaid to cure all diſeaſes, and the Phariſies to tithe πᾶν λάχανον. *Luke* 11.

Secondly, *Paul* himſelfe, plainely leadeth us to this Interpretation of it: for after he hath enjoyned us to pray for all, becauſe the Lord will have all to be ſaved, he expreſſely intimates that by *all men*, he underſtandeth men of all ſorts, ranks, conditions, and orders, by diſtributing thoſe all into ſeverall kiuds, expreſſely mentioning ſome of them, as Kings and all in authority. Not unlike that expreſſion we have *Jerem.* 29. 31. Nebuchadnezzar *carried away all the people captive, to Babylon, Jeremiah the King and the Queen, and the Eunuchs, the Princes of Judah and Jeruſalem, the Carpenters and the Smiths.* Where *all the people*, is interpreted to be ſome of all ſorts, by a diſtribution of them, into the ſeverall orders, cauſes and conditions whereof they were. No otherwiſe doth the Apoſtle interpret, the *all men*, by him mentioned, in giving us the names of ſome of thoſe orders and conditions whom he intendeth. *Pray for all men* (ſaith he) that is all ſorts of men, as Magiſtrates, all that are in authority, the time being now come, wherein, without ſuch diſtinctions as formerly have beene obſerved, the Lord will ſave ſome of all ſorts and Nations.

Thirdly, we are bound to pray for all, whom God would have to be ſaved. Now we ought not to pray for all and every one, as knowing that ſome are Reprobates, and ſinne unto death; concerning whom, wee have an expreſſe Caution not to pray for them.

Fourthly, All ſhall be ſaved whom God will have to bee ſaved; this we dare not deny; *for who hath reſiſted his will?* ſeeing then it is moſt certaine, that all ſhall not be ſaved, (for ſome ſhall ſtand on the left hand) it cannot be, that the univerſality of men ſhould be intended in this place.

Fiftly, God would have no more to bee ſaved, than hee would have come to the knowledge of the truth. Theſe two things are of equal latitude, and conjoyned in the Text. But it is not the will of the Lord, that all and every one, in all ages ſhould come to the knowledge of the truth. Of old, *Hee ſhewed his word unto Jacob, his ſtatutes and his lawes unto Iſrael; Hee dealt not ſo with any Nation, and for his judgements they knew them not*, Pſalme 147. 19, 20. If hee would have had them *all* come to the knowledge of the the truth, why did he ſhew his word to ſome, and not to others, without which they could not attaine thereunto? *He ſuffered the Gentiles, in former ages, to walke in their owne wayes, and winked at the time of their ignorance*; *Acts* 17. 30. Hiding the myſtery of ſalvation from thoſe former ages; *Col.* 1. 26. continuing the ſame diſpenſation, even untill this day, in reſpect of ſome, and that becauſe, *ſo it ſeemeth good in his ſight, Matth.* 11, 25, 26. It is then evident, that God doth not will, that all and every one in the world, of all ages and times, ſhould come to the knowledge of the truth, but onely all ſorts of men without difference, and therefore they onely are here intended.

§ VI. Theſe, and the like reaſons, which compell us to underſtand by *all men*, verſe 4. whom God would have to bee ſaved, men of all ſorts, doe alſo prevaile, for the ſame acceptation of the word *all*, *verſe* 6. where Chriſt is ſaid to give himſelfe a ranſome for all.

Where-

Whereunto you may alſo adde all thoſe, whereby wee before declared, that it was of abſolute neceſſity, and juſt equity, that all they for whom a ranſome was paid, ſhould have a part and portion in that ranſome, and, if that be accepted as ſufficient, be ſet at liberty: paying and accepting of a ranſome intimate a commutation and ſetting free, of all them, for whom the ranſome is paid and accepted. By *all* then, can none be underſtood but the Redeemed, Ranſomed ones of Jeſus Chriſt, ſuch as for him and by vertue of the price of his bloud, are vindicated into the glorious liberty of the Children of God: which as ſome of all ſorts are expreſſely ſaid to bee, *Revel.* 5. 9: (which place is interpretative of this) ſo, that all in the world univerſally are ſo, is confeſſedly falſe.

§ VII. *The Objection diſſolved and removed.*

Having thus made evident the meaning of the words, our Anſwer to the Objection (whoſe ſtrength is a meere falacy from the ambiguous ſenſe of the word *all*) is eaſie and facile: for if by *all men*, you meane the all in the Text, that is, all ſorts of men, wee grant the whole. *viz.* that Chriſt dyed for *all*; but if by *all men*, you meane all univerſally, we abſolutely deny the *minor* or Aſſumption; having ſufficiently proved that there is no *ſuch all* in the Text.

The inforcing of an Objection from this place, *T. M.* in his univerſality of Grace, makes the ſubject of one whole Chapter; it is alſo *one* of the two places which hee layes for the bottome and foundation of the whole building, and whereunto at a dead lift he alwayes retires. Wherefore I thought to have conſidered that Chapter of his at large; but upon ſecond conſiderations, have laid aſide that reſolution, and that for three reaſons:

Firſt, becauſe I deſired not *actum agere*, to doe that which hath already been done, eſpecially the thing it ſelfe being ſuch, as ſcarce deſerveth to be medled with at all. Now much about the time, that I was proceeding in this particular, the learned Worke of Maſter *Rutherford*, about the death of Chriſt, and the drawing of ſinners thereby, came to my hand; wherein he hath fully anſwered that Chapter of Maſter *M.* his Book, whither I remit the Reader.

Secondly, I finde that hee hath not once attempted to meddle with any of thoſe Reaſons and Arguments, whereby wee confirme our Anſwer to the Objection from the place, and prove

prove undenyably that by *all men*, is meant onely *men of all ſorts*.

Thirdly, becauſe, ſetting aſide th oſe bare naked aſſertionsof his own, whereby he ſeeks to ſtrengthen his Argument from, & interpretation of this place, the reſidue wherewith hee flouriſheth, is a poore *fallacy* running through the whole. The ſtrength of all his Argumentations, conſiſting in this, that, by *all* we are to pray for, are not meant onely *all who are* (at preſent) Believers; which as no man in his right wits will affirme; ſo he that will conclude from thence, that becauſe they are not onely all preſent believers, therefore they are all the individualls of man-kinde, is not to be eſteemed very ſober. Proceede wee then to the next place urged for the Generall Ranſome from the word *All*; which is:

§ VIII. Of 2 Pet. 3. 9. *And the objection from thence.*

2 *Pet.* 3. 9. *The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance.* The will of God (ſay ſome) for the ſalvation of *all*, is here ſet downe both *negatively*, that he would not have any periſh; and *poſitively*, that hee would have all come to repentance. Now ſeeing there is no comming to repentance, nor eſcaping deſtruction, but onely by the bloud of Chriſt, it is manifeſt, that that bloud was ſhed for *all*.

§ IX.

Anſw. Many words need not be ſpent in Anſwer to this Objection, wreſted from the miſunderſtanding, and palpable corrupting of the ſenſe of theſe words of the Apoſtle. That indefinite and generall expreſſions, are to bee interpreted in an anſwerable proportion to the things, whereof they are affirmed, is a rule in the opening of the Scripture. See then of whom the Apoſtle is here ſpeaking. *The Lord* (ſaith he) *is long-ſuffering to us-ward, not willing that any ſhould periſh.* Will not common ſenſe teach us, that [*us*] is to bee repeated in both the following Clauſes, to make them up compleat and full? *viz.* Not willing that any of *us* ſhould periſh, but that all of *us* ſhould come to Repentance? Now who are theſe of whom the Apoſtle ſpeakes, to whom he writes? ſuch as had received *great and precious promiſes*, *Chapt.* 1. 4. whom hee calls *Brethren*, *Chapt.* 3. 1. whom he oppoſeth to the ſcoffers of the laſt dayes, *verſe* 3. to whom the Lord hath reſpect in the diſpoſall of theſe dayes, who are ſaid to be elect, *Matth.* 24. Now truely to argue, that, becauſe God would have none of thoſe to periſh,

but all of them to come to repentance, therefore he hath the ſame will and minde, towards all, and every one in the world, (even thoſe to whom he never makes knowne his will, nor ever calls to repentance, if never once heare of his way of ſalvation) comes not much ſhort of extreame madneſſe and folly. Neither is it of any weight to the contrary, that they were not all Elect to whom *Peter* wrote: for in the judgement of Charity hee eſteemed them ſo; deſiring them, *to give all diligence to make their calling and election ſure*, *Chap.* 1. 10. even as hee expreſſely calleth thoſe to whom he wrote his former Epiſtle, Elect, *Chapt.* 1. 2. and choſen Generation, as well as a purchaſed people, *Chapt.* 2. 9. I ſhall not need adde any thing concerning the contradictions, and inextricable difficulties, wherewith the oppoſite interpretation is accompanyed: (as, that God ſhould will ſuch to come to Repentance, as he cuts off in their infancy out of the Covenant, ſuch, as he hateth from eternity, from whom he hideth the meanes of grace, to whom he will not give repentance, and yet knoweth that it is utterly impoſſible they ſhould have it, without his beſtowing) The Text is cleare, that it is all, and onely the Elect whom he would not have to periſh. A place ſuppoſed parallell to this we have in *Ezekiel* 18. which ſhall be afterwards conſidered: the next is:

§ X. Heb. 2 9. conſidered.

Hebr. 2. 9. *That he by the grace of God, ſhould taſte death for every man.*

Anſ. That ὑπὲρ πάντος, *for every one*, is here uſed for ὑπὲρ πάντων, *for all* by an *Enallage* of the number, is by all acknowledged. The The whole queſtion is, who *theſe all* are, whether all men univerſally, or onely all thoſe of whom the Apoſtle there treateth. That this expreſſion *every man*, is commonly in the Scripture uſed to ſignifie men under ſome reſtriction, cannot be denyed. So in that of the Apoſtle, *warning every man, and teaching every man*, Col. 1. 28. That is, all thoſe to whom he preached the Goſpell, of whom he is there ſpeaking. *The manifeſtation of the Spirit is given to every man to profit withall*, 1 *Cor.* 12. 7. *viz.* to all, and every one of thoſe, who were endued with the gifts there mentioned, whether in the Church at *Corinth*, or elſe where. The preſent place I have frequently met withall, produced in the behalfe of univerſall Redemption; but never once had the happineſſe to find any endeavour from the Text, or any other way, that *all* here is to be taken

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for all and every one, although they cannot but know, that the uſuall acceptation of the word, is againſt their purpoſe. Mr. *M.* ſpends a whole chapter about this place, which I ſeriouſly conſidered, to ſee if I could picke out any thing, which might ſeeme in the leaſt meaſure to tend that way. *viz.* to the proving that all and every one, are in that place by the Apoſtle intended but concerning any ſuch indeavour you have deep ſilence: ſo that with abundance of ſmooth words he doth nothing in that chap. but humbly and heartily begge the thing in queſtion: unto which his petition though he be exceeding earneſt, we cannot conſent, and that becauſe of theſe following reaſons.

Firſt, To *taſte death*, being to *drinke up the cup* due to ſinners, certainely for whomſoever our Saviour did taſte of it, he left not one drop for them to drinke after him: he taſted, or underwent death in their ſtead, that the cup might paſſe from them, which paſſed not from him. Now the cup of death, paſſeth onely from the elect, from believers, for whomſoever our Saviour taſted death, he ſwallowed it up into victory.

Secondly, We ſee an evident appearing cauſe, that ſhould move the Apoſtle, here to call thoſe for whom Chriſt dyed *All*, *viz.* becauſe he wrote to the *Hebrews* who were deeply tainted with an erroneous perſwaſion, that all the benifits purchaſed by the *Meſſia*, belonged alone to men of their *nation*, excluding all others: to root out which pernitious opinion it behoved the Apoſtle to mention the extent of free grace under the Goſpell, and to hold out an univerſality of Gods elect throughout the world.

Thirdly, The preſent deſcription of the *All*; for whom Chriſt taſted death by the grace of God, wil not ſuit to all & every one, or any but only the elect of God, for *v.* 10. they are called, *many Sonnes to be brought to glory*, *v.* 11. thoſe that *are ſanctified, his brethren* the children that God gave him. *v.* 13. thoſe that are *delivered from the bondage of death*, v. 15. none of which can be affirmed of them, who are borne, live and dye the children of the wicked one. Chriſt is not a Captaine of ſalvation, as he is here ſtyled, to any *but thoſe that obey him*, Heb. 5. 9. Righteouſneſſe coming by him, *unto all, and upon all that believe*, Rom. 3. 22. for theſe and the like reaſons, we cannot be induced to hearken to our adverſaryes petition, being fully perſwaded that by *every*

one here, is meant all and onely Gods elect, in whose stead Christ, by the grace of God, tasted death.

§ XI. 2 Cor. 5. 14, 15 *Considered with the objections thence.*

Another place is 2 Cor. 5. 14, 15. *for the love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead, and that he dyed for all, that they which live, should not henceforth live unto themselves, but to him that dyed for them.* Here say they v. 14. you have two *alls*, which must be both of an equall extent: if *All* were dead, then Christ dyed for *All*: that is for as many as were dead: againe, he dyed for *all*, that must live unto him; but that is the duty of every one in the world, and therefore he dyed for them all. Further, that *All* are all individualls is cleare from *v.* 10. where they are affirmed, to be all that must appeare before the judgement seat of Christ, from which appearance, not any shall be exempted.

§ XII. *Which are answered*, and,

Answ. 1. Taking the words as to this particular in the sense of some of our adversaryes, yet, it doth not appeare from the texture of the Apostles arguing, that the *two* alls of v. 14. are of equall extent, he doth not say, that *Christ dyed for all that were dead*, but onely, that *all were dead which Christ dyed for*: which proves no more but this, that all they whom Christ dyed for, were dead, with that kind of death, of which he speakes. The extent of the words, is to be taken from the first *all*, and not the latter. The Apostle affirmes, so many to be dead, as Christ dyed for, not that Christ dyed for so many as were dead. This the words plainly teach us, *if he dyed for all*: *then were all dead*: that is, *all* he dyed for, so that the *All that were dead*, can give no light to the extent of the all that Christ dyed for, being meerely regulated by this. 2ly. That all and every one, are *morally* bound to live unto Christ, *virtute præcepti*, we deny; onely they, are bound to live to him, to whom he is revealed; indeed onely they who live by him; that have a spirituall life, in and with him; all others are under previous obligations. 3ly. It is true, all & every one must appeare before the judgement seat of Christ: he is ordained to be Judge of the world: but that they are intented. *v.* 10. of this chapter is not true. The Apostle speakes of *us all*, *all believers*, especially all Preachers of the Gospel, neither of which, all men are: notwithstanding then any thing that hath been said, it no way appeares, that by *All* here, is meant any, but the elect of God, *al believers*: and that they only are intended, I prove by these following

following reasons drawne from the Text.

§ XIV. The text cleared.

First, The resurrection of Christ, is here conjoyned with his death, *he dyed for them and rose againe*. Now for whomsoever Christ riseth, he riseth for their justification, *Ro.* 4. *last.* & they must be justified, *Rom.* 8. 34. yea our adversaryes themselves have alwayes confessed, that the fruits of the Resurrection of Christ, are peculiar to believers.

Secondly, He speakes onely of those, who by vertue of the death of Christ, *live unto him*, v. 15. *Who are new creatures*, v. 17. *To whom the Lord imputeth not their trespasses*, v. 19. *Who become the Righteousnesse of God in Christ*, v. 21. which are onely believers. All doe not attaine hereunto.

Thirdly, The article ὅτι joyned with πάντες evidently restraineth that all; to all of some sort, *then were they all* (or rather all these) dead: these *all*: what all? even all these believers of whom he treats, as above.

Fourthly, All those of whom the Apostle treats, are proved to be dead, because Christ dyed for them: *if one dyed for all, then were all dead*. What death is it, which here is spoken of? not a death naturall, but spirituall; and of death, which comes under that name, not that which is in sinne, but that which is unto sinne: for first, The greatest Champions of the *Arminian* cause, as *Vorstius*, and *Grotius*, (on the place) convinced by the evidence of truth, acknowledge, that it is a death unto sinne, by vertue of the death of Christ, that is here spoken of, and accordingly held out that for the sense of the place. 2ly. It is apparent from the text; the intention of the Apostle being to prove, that those, for whom Christ dyed, are so dead to sinne, that henceforth they should live no more thereunto, but to him that dyed for them. The subject he hath in hand is the same with that he handleth more at large, *Rom.* 6. 5. where, we are said to be dead unto sinne, by being planted together in the likenesse of the death of Christ; from whence, *there*, as *here*, he presseth them to newnesse of life. These words then, *if Christ dyed for all, then were all dead*; are concerning the death of them unto sinne for whom Christ dyed, at least of those concerning whom he there speaketh: and what is this to the generall ransome?

Fifthly, The Apostle speakes of the death of Christ in respect of application; The effectualnesse thereof towards those for

whom he dyed, to cauſe them to live unto him, is inſiſted on. That Chriſt dyed for all in reſpect of application, hath not yet by any been affirmed. Then muſt we live unto him, yea live with him for evermore, if there be any vertue or efficacy in his applied oblation for that end. In ſumme here is no mention of Chriſts dying for any, but thoſe that are dead to ſinne and live to him.

§ XIV. 1 Cor. 15. 22. opened

A fifth place urged to prove univerſall Redemption from the word *All*, is 1 Cor. 15. 22. *for as in Adam all men dye ſo in Chriſt ſhall all be made alive.*

Anſw. There being another place, hereafter to be conſidered, wherein the whole ſtrength of the Argument, uſually drawn from theſe words, is contained, I ſhall not need to ſpeake much to this, neither will I at all turne from the common expoſition of the place. Thoſe, concerning whom *Paul* ſpeaketh in this *chap.* are in this *verſe* called *All*: thoſe are they, who are implanted into Chriſt, joyned to him, as the members to the head, receiving a glorious Reſurrection by vertue of his: thus are they by the Apoſtle deſcribed. That *Paul* in this whole *chap.* diſcourſeth of the Reſurrection of believers, is manifeſt from the arguments, which he bringeth to confirme it, being ſuch as are of force onely with believers: taken they are from the reſurrection of Chriſt, the hope, faith, cuſtomes, and expected rewards of Chriſtians: All which; as they are of unconquerable power, to confirme and eſtabliſh believers in the faith of the Reſurrection, ſo they would have been, all and every one of them, exceedingly ridiculous, had they been held out to the men of the world, to prove the reſurrection of the dead in generall. Further, the very word ζωοποιηθήσονται, denotes, ſuch a living againe as is to a good life and glory, a bleſſed Reſurrection, and not the quickning of them who are raiſed to a ſecond death. The *Sonne* is ſaid ζωοποιεῖν *John* 5. 21. to quicken and make alive (not all but) whom he will; ſo he uſeth the word againe, *chap.* 6. 63. it is the ſpirit τὸ ζωοποιοῦν that (thus) maketh alive, in like manner, *Rom* 4. 7. and not any where is it uſed to ſhew forth, that common reſurrection which al ſhall have at the laſt day. *All* then, who by vertue of the reſurrection of Chriſt that ſhall be made alive: are all thoſe who are partakers of the nature of Chriſt, who *v.* 23. are expreſly called, *thoſe that are Chriſts*: and of whom, *v.* 20. Chriſt is ſaid

ſaid to be the *firſt fruits*, and certainely Chriſt is not the *firſt-fruits* of the damned: yea though it be true, that all, and every one dyed in *Adam*, yet that it is here aſſerted, (the Apoſtle ſpeaking of none but believers) is not true: and yet, if it were ſo to be taken here, it could not prove the thing intented, becauſe of the expreſſe limitation of the ſenſe, in the clauſe following. Laſtly granting all that can be deſired, *viz.* the univerſality of the word all in both places, yet I am no way able to diſcerne a *medium*, that may ſerve for an argument, to prove the generall ranſome.

§ XV. Ro. 5. 18. cleared.

Rom. 5. 18. is the laſt place urged in this kind, and by ſome moſt inſiſted on. *As by the offence of one, judgement came upon all men unto condemnation, even ſo by the Righteouſneſſe of one, the free-gift came upon all men to juſtification of life.* It might ſuffice as briefly to declare, that by *all men* in the latter place, can none be underſtood, but thoſe, whom the free-gift actually comes unto juſtification of life: who are ſaid v. 17, *to recieve abundance of grace*, and the *free-gift of Righteouſneſſe*, *and ſo to raigne in one by Chriſt*, and by his obedience to be made Righteous, *v.* 19. which certainly, if any thing be true and certaine in the truth of God, all are not: ſome believe not, all men have not faith: on ſome the wrath of God abideth. *John.* 3. 36. upon whom ſurely grace doth not raine through righteouſneſſe to eternall life, by Jeſus Chriſt, as it doth upon *all* thoſe, on whom the free gift comes to juſtification, *v.* 27. we might I ſay thus anſwer onely, but ſeeing ſome contrary to the cleare manifeſt intention of the Apoſtle, comparing *Adam* and *Chriſt*, in the efficacy of the ſinne of the one unto condemnation, and of the righteouſneſſe of the other unto juſtification and life, in reſpect of thoſe who are the naturall ſeed of the one by propagation, and the ſpirituall ſeed of the other, by regeneration, have laboured to reſt this place, to the maintenance of the errour we oppoſe, with more than ordinary indeavours, and confidence of ſucceſſe, it may not be unneceſſary to conſider what is brought by them to this end and purpoſe.

§ XVI. explained and,

Verſe 14, *Adam* is call τύπος the type and figure of him that was for to come: not that he was an *inſtituted type*, ordained for that or ely end and purpoſe, but onely, that in what he was, and what he did, with what followed thereupon, there was a *reſemblance* between him and Jeſus Chriſt. Hence by him, and

what he did, by reaſon of the reſemblance, many things by way of oppoſition, concerning the obedience of Chriſt, and the efficacy of his death, may be well repreſented. That which the Apoſtle here proſecuteth this reſemblance in, (with the ſhewing of many diverſities, in all which he exalteth Chriſt above his type) is this, that an alike, though not an equal efficacy (for there is more merit and efficacy required to ſave one, than to loſe 10000) of the demerit, ſin, diſobedience, guilt, tranſgreſſion of the one, to condemn, or bring the guilt of condemnation upon all them, in whoſe room he was a publick perſon (being the head & natural fountain of them all, they all being wrapped up in the ſame condition with him by divine Inſtitution, and the righteouſneſſe, obedience, and death of the other; for the abſolution, juſtification, and ſalvation of all them to whom he was a ſpirituall head, by divine Inſtitution, and in whoſe room he was a publick perſon) is by him in divers particulars aſſerted. That theſe *laſt* were *all*, and every one of the *firſt*, there is not the leaſt mention. The compariſon is ſolely to be conſidered *intenſively*, in reſpect of efficacy, not extenſively in reſpect of object: though the *all* of *Adam* be called his *many*, and the *many* of Chriſt be called his *all*, as indeed they are, even all the ſeed which is given unto him.

§ XVII. Vindicated. *T. M.* in his univerſality of free grace, *chap.* 8. *p.* 41. layes down this compariſon inſtituted by the Apoſtle, between *Adam* and Chriſt, as one of the maine foundations of his univerſall Redemption; and this (after ſome ſtrange mixtures of truth and errors promiſed, which, to avoid tediouſneſſe, we let paſſe) he affirmeth to conſiſt in foure things.

First, *That* Adam *in his firſt ſinne and tranſgreſſion was a publicke perſon in the roome and place of all mankinde, by vertue of the Covenant between God and him; ſo that what ever hee did therein, all were alike ſharers with him: ſo alſo was Chriſt a publick perſon in his obedience and death, in the roome and place of all mankinde, repreſented by him, even every one of the poſterity of* Adam.

Anſ. To that which concerneth *Adam*, we grant he was a publick perſon in reſpect of all his, that were to proceed from him, by naturall propagation. That Chriſt alſo was a publike perſon in the roome of his, and herein prefigured by *Adam*. But that Chriſt in his obedience, death and ſacrifice was a publick perſon, and ſtood in the roome and ſtead of all and every one in the world, of

of all ages and times, that is not onely of his elect, and thoſe who were given unto him of God, but alſo of reprobate perſons hated of God from eternity, of thoſe whom he never knew, concerning whom in the dayes of his fleſh, he thanked his Father that he had hid from them the myſteries of ſalvation, whom hee refuſed to pray for, who were the greateſt part of them already damned in hell, and irrevocably gone beyond the limits of Redemption, before he actually yeelded any obedience, is to us ſuch a monſtrous aſſertion, as cannot once be apprehended or thought on without horrour or deteſtation: that any ſhould periſh in whoſe roome or ſtead, the Sonne of God appeared before his Father with his perfect obedience, that any of thoſe for whom he is a *Mediator*, and *Advocate*, to whom hee is a *King*, *Prieſt*, and *Prophet* (for all theſe he is as he was a publick perſon, a ſponſer, a ſurety and undertaker for them) ſhould bee taken from him, plucked out of his armes, his ſatisfaction and advocation in their behalfe being refuſed, I ſuppoſe is a Doctrine that will ſcarce bee owned among thoſe, who ſtrive to preſerve the witneſſe and teſtimony of the Lord Jeſus. But let us a little conſider the Reaſons whereby Maſter *More* undertakes to maintaine this ſtrange Aſſertion, which as farre as I can gather are theſe, *page* 44.

First, *He ſtood not in the roome onely of the Elect, becauſe* Adam *loſt not election, being not entruſted with it,* Secondly, *If hee ſtood not in the roome of all, then he had come ſhort of his figure.* Thirdly, *It is ſaid hee was to reſtore all men loſt by* Adam, *Hebr.* 2. 9. Fourthly, *He tooke fleſh, was ſubjected to mortality, became under the Law, and bare the ſinnes of mankinde.* Firtly, *Hee did it in the roome of all mankinde, once given unto him,* Rom. 14. 9. Phil. 2. 8. 11. Sixtly, *Becauſe he is called the laſt* Adam. And ſeventhly, *is ſaid to bee a publicke perſon in the roome of all, ever ſince the firſt* Adam. 1 *Cor.* 15. 45. 47. 1 *Tim.* 2. 5. *Rom.* 5. § XVIII. Reply 1.

Anſw. Never ſurely was a rotten concluſion, bottomed upon more looſe and tottering principles, nor the word of God more boldly corrupted for the maintenance of any errour, ſince the name of Chriſtian was knowne; a man would thinke it quite loſt, but that it is ſo very *eaſie* a labour, to remove ſuch Hay and Stubble. I anſwer them to the firſt, That though *Adam* loſt not Election; and the eternall decrees of the Almighty are not committed Removed.

mitted to the keeping of the ſonnes of men, yet in him all the Elect were loſt, whom Chriſt came to ſeek, whom he found, in whoſe roome he was a publick perſon. To the ſecond, Chriſt is no where compared to *Adam*, in reſpect of the *extent of the object* of his death, but onely of the *efficacy of his obedience*. Thirdly, the third is a falſe Aſſertion; ſee our foregoing conſideration of *Heb.* 2. 9. Fourthly, for *his taking of fleſh, &c.* it was neceſſary he ſhould do all this for the ſaving of his Elect; he took fleſh and bloud becauſe the children were partakers of the ſame. Fiftly, no ſuch thing is once affirmed in the whole Book of God, that all the ſonnes of men were given unto Chriſt to redeem, ſo that he ſhould be a publick perſon in their room: nay himſelf plainly affirms the contrary, *John* 17. 6. 9. Some onely are given him out of the world, and thoſe he ſaved, not one of them periſheth: the places urged hold no ſuch thing, nor any thing like it, they will alſo afterwards come under further conſideration. Sixtly, hee is called the laſt *Adam* in reſpect of the efficacy of his death, unto the juſtification of the ſeed promiſed and given unto him, as the ſinne of the firſt *Adam*, was effectuall to bring the guilt of condemnation on the ſeed propagated from him; which proves not at all that he ſtood in the room of all thoſe to whom his death was never knowne, nor any wayes profitable. Seventhly, that he was a publick perſon is confeſt; that he was ſo in the room of all, is not proved, neither by what hath beene already ſaid, nor by the texts, that there follow, alledged, all which have been conſidered: This being all that is produced by Maſter *More* to juſtifie his Aſſertion, it may be an inſtance what weighty inferences, he uſually aſſerts from ſuch weake and invalid premiſes; wee cannot alſo but take notice, by the way, of one or two ſtrange paſſages, which he inſerts into this Diſcourſe: whereof the firſt is, that Chriſt by his death brought all men out of that death whereinto they were fallen by *Adam*; now the death whereinto all fell in *Adam* being a a death in ſinne, *Epheſ.* 2. 1,2,3. and the guilt of condemnation thereupon; if Chriſt freed all from this death, then muſt all and every one be made alive with life ſpirituall, which onely is to be had and obtained by Jeſus Chriſt: which whether that bee ſo or not, whether to live by Chriſt be not the peculiar priviledge of Believers, the Goſpel hath already declared, and God wil one day determine. Another ſtrange Aſſertion is, his affirming the end of the

the Death of Chriſt, to be his preſenting himſelf alive and juſt before his Father: as though it were the ultimate thing by him intended; the Holy Ghoſt expreſſely affirming, *that he loved his Church, and gave himſelfe for it, that he might preſent it a glorious Church unto himſelfe.* Epheſ. 5. 25,26,27.

§ XIX. With a further diſcovery of errors.

The following paralells, which hee inſtituted betweene *Adam* and Chriſt have nothing of proof in them to the buſines in hand, *viz.* that Chriſt was a publick perſon ſtanding in his obedience in the roome of all and every one that were concerned in the diſobedience of *Adam*: there is, I ſay, nothing at all of proofe in them, being a confuſed medley of ſome truths, and divers unſavorie Hereſies. I ſhall onely give the Reader a taſte of ſome of them, whereby he may judge of the reſt, not troubling my ſelfe or others with the tranſcribing and reading of ſuch empty vanities, as no way relate to the buſineſſe in hand.

Firſt then, in the ſecond part of his *paralell*, he affirmes, that when Chriſt finiſhed his obedience in dying and riſing, and offering himſelfe a ſacrifice, and making ſatisfaction, it was by vertue of the account of God in Chriſt, and for Chriſt, with God, (that is accepted with God for Chriſts ſake) the death, reſurrection, the ſacrifice, and ſatisfaction, and the redemption of all; that is, all and every one: and therein he compares Chriſt to *Adam* in the performance of the buſineſſe by him undertaken. Now, but that I cannot but with trembling conſider what the Apoſtle affirmes, 2 *Theſ.* 2. 11, 12. I ſhould be exceedingly amazed, that any man in the world ſhould be ſo farre forſaken of ſenſe, reaſon, faith, and all reverence of God and man, as to publiſh, maintain, and ſeek to propagate ſuch abominable, blaſphemous, ſenceleſſe, contradictious errours. That the death of Chriſt ſhould be accepted of, and accounted before God, as the death of all; and yet the greateſt part of theſe all, bee adjudged to eternall death in their owne perſons by the ſame righteous God: that all and every one ſhould ariſe in and with Jeſus Chriſt, and yet moſt of them continue dead in their ſinnes, and dye for ſinne eternally, that ſatisfaction ſhould be made and accepted for them, who are never ſpared, nor ſhall be, one farthing of their debt, that attonement ſhould be made by Sacrifices, for ſuch as ever lye undelivered under Wrath: that all the Reprobates, *Caine*, *Pharoah*, *Ahab*, and the reſt, who were actually damned in hell, and under death and torments:

ments, then, when Chriſt dyed, ſuffered, made ſatisfaction, and roſe againe, ſhould be eſteemed with God, to have dyed, ſuffered, made ſatisfaction and riſen againe with Chriſt: that I ſay ſuch ſenſeleſſe contradictions, horrid errours, and abominable Aſſertions, ſhould be thus nakedly thruſt upon Chriſtians, without the leaſt colour, pretence, or ſhew of proof, but the naked authority of him who hath already embraced ſuch things as theſe, were enough to make any man admire, and be amazed; but that wee know the judgements of God are oft-times hid, and farre above out of our ſights.

§ XX. Secondly, in the third of his *parallels*, he goeth one ſtep higher, comparing Chriſt with *Adam* in reſpect of the efficacy, effect, and fruit of his obedience: he affirms that as by the ſinne of *Adam*, all his poſterity were deprived of life, and fell under ſinne and death, whence judgement and condemnation paſſed upon all, though this be done ſecretly and inviſibly, and in ſome ſort inexpreſſibly (what he meanes by *ſecretly and inviſibly, well I know not*; ſurely he doth not ſuppoſe that theſe things might poſſibly be made the objects of our ſenſes) and for *unexpreſſibly*, how that is, let *Romans* 5.12. with other places, where all this and more is clearely, plainely, and fully expreſſed, be Judge whether it bee ſo or no) So ſaith hee by the efficacy of the obedience of Chriſt, all men without exception are redeemed, reſtored, made righteous, juſtified freely by the grace of Chriſt, through the redemption that is in Jeſus Chriſt, the righteouſneſſe that is by the faith of Jeſus Chriſt, being unto all, *Rom.* 3. 22. (where the Impoſter wickedly corrupteth the word of God, like the devill, *Matth.* 4. by cutting off the following words, and upon all that believe, both alls anſwering to believers.) What remaines now but that all alſo ſhould be ſaved? the Holy Ghoſt expreſſely affirming, that *thoſe whom God juſtifieth, he alſo glorifieth*, *Rom.* 8.30. *Solvite mortales animas, curiſ ue levate.* Such Aſſertions as theſe, without all colour of proof, doth this Author labour to obtrude upon us. Now that men ſhould bee reſtored, and yet continue loſt: that they ſhould be made righteous, and yet remaine deteſtably wicked, and wholly abominable: that they ſhould be juſtified, freely by the grace of God, and alwayes lye under the condemning ſentence of the Law of God: that the righteouſneſſe of God by the faith of Jeſus Chriſt ſhould be upon all unbelievers, are

are not onely things exceedingly oppoſite to the Goſpell of Jeſus Chriſt; but ſo abſolutely at variance and diſtance one with another, that the poore ſalve of M. *Mores* following cautions will not ſerve to heale their mutuall wounds. I cannot but feare that it would bee tedious and offenſive to rake any longer in ſuch a Dung-hill: let them that have a minde to be captivated to error and falſehood by corruption of Scripture, and denyall of common ſenſe and reaſon, becauſe they cannot receive the truth in the love thereof, delight themſelves with ſuch Huskes as theſe. What weaker Arguments we have had to maintaine, that Chriſt in his obedience to the death was a publick perſon in the room of all & every one, hath been already demonſtrated. I ſhal now by the Readers leave, a little tranſgreſſe the rule of diſputation, and taking up the oppoſite part of the Argument, produce ſome few reaſons and teſtimonies to demonſtrate, that our Saviour Chriſt in his obedience unto death, in the *Redemption* which he wrought, and *ſatisfaction* which he made, and *ſacrifice* which he offered, was not a publick perſon in the room of *all and every man* in the world, elect and reprobate, believers and infidells or unbelievers; which are briefely theſe.

§ XXI. Reaſons to prove that Chriſt was not a publicke perſon in the roome of all.

Firſt, the *ſeed of the woman* was not to bee a publike perſon in the place, ſtead, and room of the *ſeed of the ſerpent*; Jeſus Chriſt is the ſeed of the woman κατ' ἐξοχήν, all the Reprobates (as was before proved) are the ſeede of the Serpent; therefore Jeſus Chriſt was not in his Oblation and ſuffering, when he brake the head of the Father of the ſeed, a publike perſon in their room.

Secondly, Chriſt as a publick perſon repreſenteth onely them, for whoſe ſake hee ſet himſelfe apart to that office and employment, wherein he was ſuch a *repreſentative*; but upon his owne teſtimony which we have *John* 17.19. he ſet himſelfe a part to the ſervice and employment, wherein he was a publick perſon for the ſakes onely of ſome, that were given him out of the world, and not of all and every one; therefore hee was not a publick perſon in the room of all.

Thirdly, Chriſt was a ſurety as he was a publick perſon, *Hebr.* 7.22. But he was not a ſurety for all: for firſt, all are not taken into that covenant, whereof hee was a ſurety, whoſe conditions are effected in all the covenanters, as before. Secondly, none can

can periſh for whom Chriſt is a ſurety, unleſſe hee be not able to pay the debt; therefore he was not a publick perſon in the room of all.

Fourthly, for whom he was a publick perſon, in their roomes he ſuffered, and for them he made ſatisfaction, *Iſa.* 53. 56. but he ſuffered not in the ſtead of all, nor made ſatisfaction for all; for firſt, ſome muſt ſuffer themſelves, which makes it evident that Chriſt did not ſuffer for them, *Rom.*8.33,34. and ſecondly, the juſtice of God requireth ſatisfaction from themſelves to the payment of the utmoſt farthing.

Fiftly, Jeſus Chriſt as a publick perſon did nothing in vaine, in reſpect of any for whom he was a publick perſon, but many things which Chriſt as a publick perſon did performe, was altogether in vaine and fruitleſſe in reſpect of the greateſt part of the Sonnes of men, being under an incapability of receiving any good by any thing he did, to wit, all that then were actually damned: in reſpect of whom, redemption, reconciliation, ſatisfaction, and the like, could poſſibly be no other than empty names.

Sixtly, if God were well pleaſed with his Sonne in what he did as a publick perſon in his repreſentation of others, (as hee was *Eph.*5.2.) then muſt he alſo be well pleaſed with them, whom he did repreſent, either abſolutely or conditionally: but with many of the ſonnes of men, God, in the repreſentation of his Son, was not well pleaſed neither abſolutely nor conditionally, to wit, with *Caine*, *Pharaoh*, *Saul*, *Ahab*, and others dead and damned before; therefore Chriſt did not as a publicke perſon repreſent all.

Seventhly, for teſtimonies, ſee *John* 17.9. *Matth.*20. 28. & 26. 26. 28. *Matth.*10.45. *Hebr.*9.20. *Iſ.*53.12. *John* 10.15. *Hebr.*13.20. *Mat.*1.21. *Heb.*2.17. *Iohn* 11. 51,52. *Acts* 20.28. *Eph.* 5.2.23,24,25 *verſes*. *Rom.*8. 33,34.

CHAP V.

The laſt Argument from Scripture anſwered.

§ I. *Objection the third propoſed.*

I Come in the next place, to the third and laſt Argument drawn from the Scripture, wherewith the *Arminians*, and their (as to this poynt) Succeſſors, doe ſtrive to maintaine their figment of univerſall Redemption; and it is taken from ſuch Texts of Scripture, as ſeeme to hold out the periſhing of ſome of them, for whom Chriſt dyed, and the fruitleſneſſe of his bloud in reſpect of diverſe, for whom it was ſhed; And on this theam, their wits are wonderfully luxuriant, and they are full of Rhetoricall ſtreines, to ſet out the unſuccesfulneſſe and fruitleſneſſe of the bloud of Chriſt, in reſpect of the moſt, for whom it was ſhed, with the periſhing of bought, purged, reconciled ſinners: *who can but believe that this perſwaſion, tends to the conſolation of poore ſoules, whoſe ſtrongeſt defence lyeth in making vile the precious bloud of the Lambe; yea trampling upon it, and eſteeming it as a common thing?* but friends, let me tell you, I am perſwaded it was not ſo unvaluable in the eyes of his Father, as to cauſe it to be poured out in vaine, in reſpect of any one ſoule: but ſeeing we muſt be put to this defence, wherein we cannot but rejoyce, it tending ſo evidently to the honour of our bleſſed Saviour; let us conſider what can be ſaid by Chriſtians (at leaſt in name) to enervate the efficacy of the bloud-ſhedding, of the death of him, after whoſe name they deſire to be called, thus then they argue.

If Chriſt dyed for Reprobates and thoſe that periſh, then he dyed for all and every one, for confeſſedly he dyed for the elect, and thoſe that are ſaved, but he dyed for Reprobates, and them that periſh, therefore, &c.

Anſw. For the *aſſumption* or ſecond propoſition of this argument, we ſhall doe, what we conceive was fit for all the Elect of God to doe, poſitively deny it (taking the death of Chriſt, here ſaid to be for them, to be conſidered not in reſpect of its owne internall worth and ſufficiency, but as it was intended by the Father and Sonne in reſpect of them for whom he dyed) we deny then (I ſay) that Chriſt by the command of his Father and with intention to make ſatisfaction for ſinnes, did lay downe his life for Reprobates, and them that periſh.

§ II. Conſidered and anſwered.

This then they prove from Rom. 14. 15. 1 *Cor.* 8. 11. 2 *Pet.* 2. 1. *Heb.* 10. 29. *Now that no* ſuch thing as is pretended is proved from any of the places alledged we ſhall ſhew by the conſideration of them in the order they are laid down in. The firſt is Rom. 14.15 *But if thy Brother be grieved with thy meat, then walkeſt thou not charitably, deſtroy not him with thy meat for whom Chriſt dyed.*

Rom.14.15 conſidered

Anſw. Had we not experience, of the nimbleneſſe of our adverſaries in framing arguments for their cauſe, I ſhould deſpaire to

to finde their concluſion preſſed out of this place: for what coherence or dependence I beſeech you is here to be diſcerned? the Apoſtle exhorteth ſtrong and ſound believers to ſuch a moderate uſe of Chriſtian liberty, that they doe not grieve the ſpirit of the weake ones, that were believers alſo (profeſſours, all called Saints, elect believers, redeemed and ſo in charity eſteemed) and ſo give them occaſion of ſtumbling, and falling off from the Goſpell, therefore Jeſus Chriſt died for all Reprobates, even all thoſe that never heard word nor ſillable of him, or the doctrine of the Goſpell. Muſt he not be very quick ſighted, that can ſee the dependence of this inference on that exhortation of the Apoſtle? But ye will ſay is it not affirmed, that he may periſh for whom Chriſt dyed? *Anſw.* In this place there is no ſuch thing at all once mentioned, or intimated; onely others are commanded not to doe that which goeth in a direct way to deſtroy him, by grieing him with their uncharitable walking. But why ſhould the Apoſtle exhort him not to doe that which he could no way doe if he that Chriſt dyed for could not periſh? *Anſw.* Though the one could not periſh in reſpect of the event, the other might ſinfully give occaſion of periſhing in reſpect of a procuring cauſe: may not a man be exhorted from attempting of that, which yet if he ſhould attempt he could not effect? no thankes to the Souldier, who ran a ſpeare into the ſide of our dead Redeemer, that therewith he brake none of his bones: Beſides, is every one damned, that one attempts to deſtroy by grieving him with uncharitable walking? ſuch arguments as theſe are poore men of ſtraw: and yet notwithſtanding, we doe not deny, but that many may periſh and that utterly, whom we in our walking towards them, and converſe with them, are bound to conceive redeemed by Chriſt, even all being to be thought ſo who are to be eſteemed Saints and brethren as the language of the Scripture is concerning the profeſſours of the Goſpell; and this is moſt certaine that no one place makes mention of ſuch to be bought or redeemed by our Saviour, but thoſe which had the qualifications of being members of his viſible Church, which come infinitely ſhort of all and every one.

§ III. 1 Cor. 8. 10. 11. But let us ſee a ſecond place which is, 1 Cor. 8. 10. 11. *And through thy knowledge ſhall thy weake brother periſh for whom Chriſt dyed.* This ſeemeth to have more colour, but really yeildeth no more

more ſtrength to the perſwaſion for whoſe confirmation it is produced than the former. A brother is ſaid to periſh, for whom Chriſt dyed: that by *periſhing* here, is underſtood eternall deſtruction and damnation, I cannot apprehend. That which the Apoſtle intimates whereby it is done, is eating of things offered to an idoll with conſcience or regard of an idoll, by the example of others who pretended to know that an idoll was nothing, and ſo to eate freely of the things offered to them. That ſo doing was a ſinne in its owne nature damnable, none can doubt; all ſinne is ſo, every time we ſinne, for any thing that lyeth in us, we periſh, we are deſtroyed; ſo did the eater of things offered to idolls: but that God alwayes revengeth ſinne with damnation, on all in whom it is, we deny: he hath otherwiſe revealed himſelfe in the bloud of Jeſus; that every ſuch a one did actually periſh eternally, as well as meritoriouſly, cannot be proved: beſides, he that is ſaid to periſh is called a brother, that is a believer, we are brethren onely by faith, whereby we come to have one Father. As he is ſaid to be a brother, ſo Chriſt is ſaid to dye for him; that a true believer cannot finally periſh may eaſily be proved, therefore he who doth periſh is manifeſtly declared never to have been any: *they went out from us becauſe they were not of us*: if any periſh then, he was never a true believer, how then is he ſaid a brother? becauſe he is ſo in profeſſion, ſo in our judgement and perſwaſion, it being meet for us to thinke ſo of them all. As he is ſaid to be a brother, ſo Chriſt is ſaid to dye for him, even in that judgement which the Scripture allows to us of men. We cannot count a man a brother, and not eſteeme that Chriſt dyed for him; we have no brother-hood with Reprobates, Chriſt dyed for all believers, *John* 17: ſo we eſteem all men walking in the due profeſſion of the Goſpell, not manifeſting the contrary: yet of theſe that many may periſh, none ever denyed. Further, this, *ſo ſhall he periſh*, referreth to the ſin of him that layeth the offence, for ought that lyeth in him, he ruins him irrecoverably. Hence ſee their argument; The Apoſtle telleth perſons walking offenſively, that by this abuſing their liberty others, will follow them to the wounding of their conſcience and ruines, who are brethren acknowledged ſo by you, & ſuch as for whom Chriſt dyed, therefore Chriſt dyed for all the reprobates in the world: is it juſt and equall ſaith the Apoſtle, that ye

ſhould doe ſuch things as will be ſtumbling blocks in the way of the weake brother, at which he might ſtumble and fall? therefore Chriſt dyed for all: we doe not deny but that ſome may periſh and that eternally, concerning whom we ought to judge that Chriſt dyed for them, whileſt they live and converſe with us according to the rule of the Goſpel.

§ IV. The next place is much inſiſted on, viz. 2 Pet 2. 1. *There ſhall*
2 Pet. 2. 1. *be falſe teachers denying the Lord that bought them and bringing on themſelves ſwift deſtruction*: All things here as to any proofe of the buſineſſe in hand, are exceedingly darke, uncertaine and doubtfull, *uncertaine* that by the *Lord* is meant *the Lord Chriſt*; the word in the originall being δεσπότης ſeldome or never aſcribed to him; *uncertaine* whether the purchaſe or buying of theſe falſe teachers referre to the eternall Redemption by the the bloud of Chriſt, or a deliverance by Gods goodneſſe from the defilement of the world in idolatry or the like, by the knowledge of the truth, which laſt the text expreſly affirmes: *uncertaine*, whether the Apoſtle ſpeaketh of this purchaſe according to the reality of the thing, according to their apprehenſion and their profeſſion: On the other ſide it is moſt *certaine*, firſt, that there are no ſpirituall diſtinguishing fruits of Redemption aſcribed to thoſe falſe teachers, but onely common guifts of light and knowledg, which Chriſt hath purchaſed for many for whom he did not make his ſoul a ranſome. Secondly, That according to our adverſaries, the Redemption of any by the bloud of Chriſt, cannot be a peculiar aggravation of the ſinnes of any, becauſe they ſay he dyed for all: and yet this buying of the falſe teachers is held out, as an aggravation of their ſinne in particular. Of the former *uncertainties* whereon our adverſaries build their inference of univerſall Redemption (which yet can by no meanes be wire-drawne thence, were they moſt certaine in their ſence) I ſhall give a briefe account, and then ſpeake ſomething as to the proper intendment of the place.

§ V. For the firſt, it is moſt *uncertaine* whether Chriſt as Mediatour be here intended by *Lord* or no: there is not any thing in the text to inforce us ſo to conceive: Nay the contrary ſeemes apparent: firſt, becauſe in the following verſes, God onely, as God, with his dealings towards ſuch as theſe, is mentioned: of Chriſt not a word. Secondly the name δεσπότης properly *Herus*, attended by dominion

dominion and ſoveraignety is not uſually, if at all, given to our Saviour in the new-Teſtament, he is every where called κύριος no where clearly δεσπότης, as is the Father, *Luke* 2. 29. *Acts* 4. 24. and in diverſe other places: beſides if it ſhould appeare that this name were given our Saviour in any one place, doth it therefore follow, that it muſt be ſo here? Nay is the name proper for our Saviour in the work of Redemption? δεσπότης is ſuch a Lord or Maſter as referres to the ſervants and ſubjection; the end of Chriſts purchaſing any by his bloud being in the Scripture alwayes and conſtantly expreſt in other termes of more endearment, it is then moſt uncertaine that Chriſt ſhould be here under-ſtood by the word *Lord*.

But ſuppoſe he ſhould, it is moſt uncertaine, that by buying of theſe falſe teachers, is meant his purchaſing of them with the ranſome of his bloud; for firſt, the *Apoſtle* inſiſteth on a compariſon with the times of the old Teſtament, and the falſe Prophets that were then amongſt the people, backing his aſſertion with diverſe examples out of the old Teſtament, in the whole chapter following; now the word ἀγοράζω here uſed, ſignifieth primarily the *buying of things*; tranſlatitiouſly, the *redemption of perſons*; and the word פדה in the old Teſtament anſwering thereunto: ſignifieth any deliverance as *Deut.* 7. 8. & 15. 15. *Jer.* 15. 21. with innumerable other places, and therefore ſome ſuch deliverance is here onely intimated. Secondly, Becauſe here is no mention of bloud, death, price, or offering of Jeſus Chriſt, as in other places, where proper redemption is treated on, eſpecially ſome ſuch expreſſion is added, where the word ἀγοράζω is uſed to expreſſe it as, 1 *Cor.* 6. 20. *Rev.* 5. 9. which otherwiſe holds out of it ſelfe deliverance in common from any trouble. Thirdly, The Apoſtle ſetting forth at large the deliverance they had, and the meanes thereof, *verſe* 20. affirmes it, to conſiſt in the eſcaping of the pollution of the world, as idolatry, falſe worſhip, and the like by the knowledge of our Lord, and Saviour Jeſus Chriſt, plainly declaring that their buying, was onely in reſpect of this ſeperation from the world, in reſpect of the enjoyment of the knowledge of the truth; but of waſhing in the bloud of the Lamb he is the wholy ſilent: plainly, there is no purchaſe mentioned of theſe falſe teachers, but a deliverance by Gods diſpenſations towards them, from the blindneſſe of *Judaiſme or*

Paganisme, by the knowledge of the Gospell; whereby the Lord bought them to be servants to him as their supreame head. So that our Adversaries Argument from this place is this; *God the Lord by imparting the knowledge of the Gospell, and working them to a professed acknowledgement of it, and subjection unto it, separated and delivered from the world divers that were Saints in shew, really Wolves and Hypocrites, of old ordained to condemnation; therefore Jesus Christ shed his bloud for the redemption and salvation of all Reprobates and damned persons in the whole world*: Who would not admire our Adversaries Chimistry?

Thirdly, neither is it more certain, that the Apostle speaketh of the purchase of the wolves and hypocrites, in respect of the reality of the purchase, and not rather in respect of that estimation which others had of them, and by reason of their outward seeming profession, ought to have had, and of the profession that themselves made, to be purchased by him, whom they pretended to preach to others; as the Scripture saith, *the Gods of Damascus smote him*, because he himselfe so imagined and professed. 2 *Chron.* 28. 23. The latter hath this also to render it probable, *viz.* That it is the perpetuall course of the Scripture, to ascribe all those things to every one that is in the fellowship of the Church, which are proper to them onely, who are true spirituall members of the same, as to be *Saints, Elect, Redeemed*, &c. Now the truth is, from this their profession, that they Were bought by Christ, might the Apostle justly, and that according to the opinion of our Adversaries, presse these false Teachers by the way of aggravating their sinne: for the thing it selfe, their being bought, it could bee no more urged to them than to Heathens and Infidells that never heard of the name of the Lord Jesus. Now after all this, if our adversaries can prove universall Redemption from this Text, let them never despaire of successe in any thing they undertake, be it never so absurd, fond or foolish: but when they have wrought up the worke already cut out for them, and proved first, that the *Lord* is meant Christ as Mediator. Secondly, that by *buying*, is meant spirituall Redemption by the bloud of the Lambe. Thirdly, that these *false Teachers were really and effectually so redeemed*, and not onely so accounted, because of the Church. Fourthly, that those who are so redeemed may perish, contrary to the expresse Scripture *Revel.* 14. 4. Fiftly, manifest, the strength of this inference,

inference, some in the Church, who have acknowledged Christ to be their purchaser, fall away to blaspheme him and perish for ever; therfore Christ bought and redeemed all that ever did or shal perish. Sixtly, that that which is common to all, is a peculiar aggravation to the sin of any one more than others, I will assure them they shall have more worke provided for them, which themselves know for a good part already where to finde.

The last place produced for the confirmation of the Argument in hand is *Heb.* 10. 29. *Of how much sorer punishment suppose yee shall he be thought worthy, who hath trodden under foot the Sonne of God, and counted the bloud of the Covenant wherewith he was sanctified, an unholy thing, and hath done despight to the spirit of grace.* Nothing (say our Adversaries) could be affirmed of all this concerning Apostates, *viz. That they trod under foot, &c.* unlesse the bloud of Christ was in some sence shed for them. § VI. Heb. 10 29

Answ. The intention of the Apostle in this place, is the same with the generall aime and scope of the whole Epistle; to perswade and urge the Jewes, who had embraced the doctrine of the Gospell, to perseverance and continuance therein; this as hee doth performe in other places, with divers and various Arguments, the most of them taken from a comparison, at large instituted between the Gospel in its administration, and those legall shadowes, which, before their profession, they lived under, and were in bondage unto: so here, hee urgeth a strong argument to the same purpose *ab incommodo, seu effectu pernitioso*, from the miserable dangerous effects and consequences of the sinne of back-sliding, and wilfull renunciation of the truth knowne and professed, upon any motives & inducements whatsoever; which he assureth to be no lesse, than a totall casting off, and depriving themselves of all hopes and meanes of recovery, with dreadfull horror of Conscience in expectation of judgement to come, *verse* 26, 27. Now this he confirmes, as his manner is, in this Epistle from some *thing, way* and *practise* which was knowne to them, and wherewith they were all acquainted, by that administration of the covenant under which they had before lived in their Judaisme; and so makes up his inference from a comparison of the lesse; taking his example, from the punishment due by Gods owne appointment, to all them who transgressed *Moses* Law, in such a manner as Apostates sinne against the Gospell: that is, with an high hand and contemptuously; for such a one was to dye without mercy,

Numb. 15.30 31. Whereupon, having abundantly proved, that the Goſpell and the manifeſtation of grace therein, is exceedingly preferred to, and exalted above, the old Ceremonies of the Law, he concludes, that certainely (which he leaves to their judgement to determine) that much ſorer puniſhment, awaits for them, who wilfully violate the holy Goſpell, and deſpiſe the declaration of grace therein contained, and by it revealed: which further alſo to manifeſt, hee ſets forth the nature and quality of this ſinne, in all ſuch as, profeſſing redemption and deliverance by the bloud of Chriſt, ſhall wilfully caſt themſelves thereinto: it is, ſaith he, no leſſe than to tread under foot, or contemne the Son of God, to eſteem the bloud of the covenant, by which he was ſet a part and ſanctified in the profeſſion of the Goſpel, to be as the bloud of a vile man, and thereby to deſpite the ſpirit of grace. This being (as is confeſſed) the plaine meaning and aime of the Apoſtle; we may obſerve ſundry things for the vindication of this place from the abuſe of our adverſaries: as,

Firſt, he ſpeaketh here onely of thoſe that were profeſſors of the faith of the Goſpell, ſeperated from the world, brought into a Church, State and Fellowſhip, profeſſing themſelves to be ſanctified by the bloud of Chriſt, receiving and owning Jeſus Chriſt as the Sonne of God, and endued with the gifts of the holy Spirit, (as *Chapter* 6.) Now it is moſt certaine, that theſe things are peculiar onely to ſome, yea to a very few, in compariſon of the univerſality of the ſonnes of men: ſo that what is affirmed of ſuch onely, can by no meanes bee ſo extended as to bee applyed unto all. Now, if any one may bee exempted, univerſall Redemption falleth to the ground: from the condition of a very few, with ſuch qualifications as the multitude have not, nothing can be concluded concerning all.

Secondly, the Apoſtle doth neither declare what hath been, nor aſſert what may be; but onely addes a commination upon a ſuppoſition of a thing; his maine aime being, to deterre from the thing, rather than to ſignifie that it may be, by ſhewing the miſery that muſt needs follow, if it ſhould ſo come to paſſe; when *Paul* told the Souldiers, *Acts* 27. that if the Mariners fled away in the Boat, they could not be ſaved, hee did not intend to ſignifie to them, that in reſpect of the event they ſhould be drowned; for God had declared the contrary unto him the night before, and he to

to them; but onely to exhort them to prevent that, which of it ſelfe was a likely way for their ruine and periſhing. Neither ſhall the *Remonſtrants*, with all their Rhetoricke, ever perſwade us that it is in vain and altogether fruitleſſe to forewarne men of an evill, and to exhort them to take heed of thoſe wayes, whereby it is naturally, and according to the order among the things themſelves to be incurred, although in reſpect of the purpoſe of God the thing it ſelfe have no futuriſion, nor ſhall ever come to paſſe: a commination of the judgement due to Apoſtacy, being an appointed means for the preſerving of the Saints from that ſinne may be held out to them, though it be impoſſible the Elect ſhould be ſeduced. Now that *Paul* here deales onely upon a ſuppoſition, (not giving being to the thing, but onely ſhewing the connexion between apoſtacy and condemnation, thereby to ſtirre up all the Saints to take heed leſt there ſhould be in any of them an evill heart of unbeliefe to depart from the living God) is apparent from *v.* 26. where hee makes an entrance upon this Argument, and motive to perſeverance, *for if we ſin wilfully*: that *believers* may do ſo, he ſpeaks not one word: but if they ſhould do ſo, he ſhewes what would be the event; as that the ſouldiers in the ſhip ſhould periſh, *Paul* told them not, but yet ſhewed what muſt needs come to paſſe if the meanes of prevention were not uſed: now if this be the intention of the Apoſtle, as it is moſt likely, by his ſpeaking in the firſt perſon *if we ſin wilfully*, then not any thing in the world can be hence concluded, either for the univerſality of redemption, or the apoſtacy of Saints, to both which ends this place is uſually urged; for, *ſuppoſitio nil ponit in eſſe.*

Thirdly, it is moſt certaine that theſe of whom he ſpeakes, did make profeſſion of all theſe things whereof here is mention, *viz.* that Jeſus Chriſt was the Sonne of God, that they were ſanctified by the bloud of the Covenant, and enlightned by the ſpirit of grace, yea, as it is apparent from the paralell place, *Heb.* 6.4,5. had many gifts of illumination, beſides their initiation by baptiſme, wherein, open profeſſion and demonſtration was made of theſe things: ſo that a renuntiation of all theſe, with open deteſtation of them, as was the manner of Apoſtates, accurſing the name of Chriſt, was a ſin of ſo deep an abomination, attended with ſo many aggravations, as might well have annexed to it this remarkable

commination, though the Apoſtates never had themſelves any true effectuall intereſt in the bloud of Jeſus.

Fourthly, that it was the manner of the Saints and the Apoſtles themſelves to eſteem of all baptized initiated Perſons, ingrafted into the Church as ſanctified perſons; ſo that ſpeaking of Backſliders, he could not make mention of them any otherwiſe than as they were commonly eſteemed to be, and at that time in the judgement of charitie were to bee conſidered: whether they were true Believers, or no, but onely temporary, to whom this Argument againſt Apoſtacy is propoſed, according to the uſuall manner of ſpeech uſed by the Holy Ghoſt, they could not be otherwiſe deſcribed.

Fiftly, if the Text be interpreted poſitively, and according to the truth of the thing it ſelfe, in both parts thereof, *viz.* 1. that theſe of whom the Apoſtle ſpeaketh were truely ſanctified, 2ly. that ſuch may totally periſh: then theſe two things will inevitably follow; Firſt, that faith and ſanctification is not the fruit of Election. Secondly, that Believsrs may fall finally from Chriſt; neither of which I as yet finde to bee owned by our new Univerſaliſts, though both contended for by our old *Arminians*.

Sixtly, there is nothing in the Text of force to perſwade that the perſons here ſpoken of, muſt needs be truely juſtified and regenerated believers, much leſſe that Chriſt dyed for them, which comes in onely by ſtrained conſequences; one expreſſion onely ſeemes to give any colour hereunto: that they were ſaid to bee ſanctified by the bloud of the Covenant: Now concerning this, if we do but conſider, firſt the manner and cuſtome of the Apoſtles writing to the Churches, calling them all Saints, that were called, aſcribing that to every one that belonged onely to ſome. Secondly, that theſe perſons were baptized; which ordinance among the tients, was ſometime called φωτισμὸς *illumination*; ſometime ἁγιασμὸς *ſanctification*) wherein by a ſolemne aſperſion of the ſymbole of the bloud of Chriſt, they were externally ſanctified, ſeperated and ſet apart, and were by all eſteemed as Saints and Believers. Thirdly, the various ſignification of the word ἁγιάζω (here uſed) in the Scripture, whereof one moſt frequent, is to conſecrate and ſet apart to any holy uſe, as 2 *Chron.* 29. 23. *Levit.* 16. 4.

Fourthly,

Fourthly, that *Paul* uſeth in this Epiſtle many words and phraſes in a temple ſenſe, alluding in the things and wayes of the Chriſtian Church, unto the old legall obſervances. Fiftly, that ſuppoſed and profeſſed ſanctity, is often called ſo, and eſteemed to bee ſo indeed: if I ſay we ſhall conſider theſe things, it will be moſt apparent, that here is indeed, no true, reall, internall, effectuall ſanctification, proper to Gods elect at all intimated, but onely a common externall ſetting apart (with repute and eſteeme of reall holineſſe) from the wayes of the world, and cuſtomes of the old Synagogue, to an enjoyment of the Ordinance of Chriſt, repreſenting the bloud of the Covenant; ſo that this commination being made to all, ſo externally and apparently ſanctified, to them that were truely ſo, it declared the certaine connexion betweene apoſtacy and condemnation, thereby warning them to avoid it, as *Joſeph* warned to flye into Egypt, leſt *Herod* ſhould ſlay the childe; which yet in reſpect of Gods purpoſe could not bee effected, in reſpect of them that were onely apparently ſo, it held out the odiouſneſſe of the ſinne, with their owne certaine inevitable deſtruction, if they fell into it, which it was poſſible they might doe.

And thus by the Lords aſſiſtance, have I given you (as I hope) a cleare ſolution to all the arguments which heretofore the Arminians pretended to draw from the Scripture in the defence of their Cauſe: ſome other *Sophiſmes* ſhall hereafter be removed; but becauſe of late we have had a multiplication of Arguments on this ſubject, ſome whereof, at leaſt in forme, appeare to be new, and may cauſe ſome trouble to the unskilfull: I ſhall in the next place remove all thoſe Objections which *T. M.* in his Booke of the univerſality of free grace, hath gathered together againſt our maine *Theſis*, of Chriſts dying onely for the Elect, which himſelfe puts together in one bundle, *Chapter* 26. and calleth them Reaſons.

CHAP.

CHAP. VI.

An answer, to the twentieth chapter of the booke intituled, the universality of Gods free grace, &c. being a collection of all the Arguments used by the Author, throughout the whole booke to proove the universality of Redemption.

THe *title* pretends satisfaction to them who desire to have reason satisfied, which that it is a great undertaking, I easily grant; but for the performance of it, *hic labor, hoc opus*. That ever Christian reason rightly informed by the word of God, should be satisfied with any doctrine, *so dissrepant* from the word, so full of contradiction in it selfe, and to its owne principles, as the doctrine of universall Redemption is, I should much marvell. Therefore I am perswaded that the Authour of the arguments following, (which least you should mistake them for other, he calleth reasons) will faile of his intention with all, that have so much reason, as to know how to make use of reason, and so much grace, as not to love darkenesse more than light. The onely reason, as farre as I can conceive, why he calls this collection of all the Arguments and texts of Scripture which he had before cited and produced at large, so many *reasons*, being a supposall that he hath given them a logicall argumentative forme in this place: I shall briefly consider them, and by the way take notice of his skill, in a regular framing of arguments, to which here he evidently pretends. His first reason then is as followeth.

Arg. 1. *That which the Scripture oft and plainely affirmeth in plaine words, is certainely true and to be believed*, Prov. 22. 20. 21, Isa. 8. 20. 2 *Pet.* 1. 19, 20. *But that Jesus Christ gave himselfe a ransome, and by the grace of God tasted death for every man, is oft and plainly affirmed in Scripture, as is before shewne Chapt.* 7. *to the* 13.

Therefore the same is certainely a truth to be believed, John 20.31. Acts 26. 27.

Answ. The proposition of this Argument, is cleare, evident, and acknowledged by all, professing the name of Christ; but yet universally with this caution and proviso; that, by *the Scripture, affirming any thing in plaine words that is to be believed*, you understand the plaine sense of those words, which is cleare by rules of interpretation so to be: it is the thing signified, that is to be believed, and not

not the words onely, which are the signe thereof: and therefore the *plaine sense and meaning* is that which we must enquire after, and is intended, when we speake of believing plaine words of the Scripture. But now if by plaine words you understand the litterall importance of the words, which may perhaps be *figurative*, or at least of *various signification*, and capable of extent or restriction in the Interpretation; then there is nothing more false than this assertion; for how can you then avoid the blaspemous folly of the *Anthropomorphites*, assigning a body and humane shape unto God; the *plaine words of the Scripture*, often mentioning his eyes, hands, eares, &c, it being apparent to every childe, that the true importance of those expressions answer not at all their grosse carnall conception? will not also Transubstantiation, or its yonger brother Consubstantiation, be an Article of our Creed? With this limitation then we passe the Proposition, with the places of Scripture brought to confirme it; onely with this Observation, that there is not one of them to the purpose in hand, which, because they doe not relate to the Argument in consideration, wee onely leave to mens silent judgements.

Secondly, the Assumption, or *minor* Proposition, we absolutely deny as to some part of it; as that Christ should be said to give himselfe a Ransome for every man; it being neither often, nor once, nor plainly, nor obscurely affirmed in the Scripture, nor at all proved in the place referred unto: so that this is but an empty flourishing: for the other expression, of *tasting death for every man*, we grant that the words are found *Hebr.* 2. 9. but we deny that *every man*, doth alwayes necessarily signifie *all and every man in the world*: ὑποδεῖχθῃ πάντα ἀνθρωπον καὶ διδάσκοντες παντα ἀνθρωπον, *Col.* 1. 28. *Warning every man, and teaching every man. Every man*, is not there every man in the world; neither are we to believe that *Paul* warned and taught every particular man, for it is false and impossible. So that (every man) in the Scripture, is not universally collective of all of all sorts; but either distributive, for some of all sorts; or collective, with a restriction to all of some sort, as in that of *Paul* (every man) was onely of those to whom he had granted the Gospell. Secondly, in the originall there is onely ὑπερ παντος, for every, without the Substantive man, which might be supplyed by other words as well as *man*, as elect, or believer.

Third-

Thirdly, that *every one*, is there clearely reſtrained to all the members of Chriſt, and the children by him brought to glory, we have before declared: ſo that this place is no way uſefull for the confirmation of the Aſſumption, which we deny in the ſenſe intended, and are ſure we ſhall never ſee a cleare, or ſo much as a probable teſtimony for the confirming of it.

To the concluſion of the ſyllogiſme, the Author to manifeſt his skil in diſputing ſuch an Argumentative way as he undertaketh, addeth ſome further proofs. Conſcious it ſeems he was to himſelfe, that it had little ſtrength from the Propoſitions, from which it is inforced; and therefore thought to give ſome new ſupportments to it, although with very ill ſucceſſe, as will eaſily appeare to any one that ſhall but conſult the places quoted, and conſider the buſineſſe in hand: in the meane time this new logicke of filling proofes to the concluſion which are ſuitable to neither propoſition, and ſtriving to give ſtrength to that, by new teſtimony which it hath not from the premiſes, deſerves our notice in this age of learned Writers; *heu quantum eſt ſapere*; ſuch Logick is fit to maintaine ſuch Divinity. And ſo much for the firſt Argument.

Arg. 2. *Thoſe, for whom Jeſus Chriſt and his Apoſtles in plaine termes without any exception or reſtraint affirme that Chriſt came, to ſave, and to that end dyed, and gave himſelfe a ranſome for, and is a propitiation for the ſinne hee certainely did come to ſave, and gave himſelfe a ranſome for them, and is the propitiation for their ſinnes*, Natth. 26. 24. Joh. 6. 38. 1 Cor. 15. 3, 4. Hebr. 10. 7. John 8. 38 45. 2 Pet. 1. 16. Hebr, 2. 3, 4.

But Jeſus Chriſt and his Apoſtles have in plaine termes affirmed that Chriſt came to ſave ſinners, 1 Tim. 1. 15. *The world*, John 3. 17. *That he dyed for the unjuſt*, 1 Pet. 3. 18. *The ungodly*, Rom. 5. 6. *For every man*, Heb. 2. 9. *Gave himſelfe a ranſome for all men*, 1 Tim. 2. 6. *And is the propitiation for the ſinnes of the whole world*, 1 John 2. 2. *And every of theſe affirmations without any exception or reſtraint all being unjuſt, ungodly, ſinners and men and of the world*, Rom. 3. 10. 09, 20. 23. Epheſ. 2. 1, 2, 3. Tit. 3. 3. John 3. 4. 6.

Therefore Jeſus Chriſt came to ſave, dyed and gave himſelfe a ranſome for all men, and is the propitiation for their ſinnes, *John* 1. 29,

To the propoſition of this argument I deſire onely to obſerve,

ſerve, that we doe not affirme, that the Scripture doth in any place lay an exception or reſtraint upon thoſe perſons for whom Chriſt is ſaid to dye, as though in one place it ſhould be affirmed he dyed for all men, and in another ſome exception againſt it, as though ſome, of thoſe all men were excluded, which were to feigne a repugnancy and contradiction in the word of God. Onely we ſay, one place of Scripture interprets another, and declares that ſenſe, which before in one place was ambiguous and doubtfull. For inſtance, when the Scripture ſheweth that Chriſt dyed or gave himſelfe a ranſome for *all*, we believe it: and when in another place it declares, that *all*, to be his *Church*, his *Elect*, his *ſheepe*, all *believers*, ſome of all ſorts, *out of all Kindreds and Nations, and Tongues, under heaven*, this is not to lay an exception or reſtraint upon what was ſaid of *all* before, but onely to declare that the *all* for which he gave himſelfe for a ranſome, were all his Church, all his elect, all his ſheep, ſome of all ſorts, and ſo we believe that he dyed for all: (with this obſervation we let paſſe the propoſition, takeing out its meaning as well as the phraſe where it is expreſſed will afford it: together with the vaine flouriſh & pompeous ſhew of many texts of Scripture brought to confirme it, whereof not one is any thing to the purpoſe; ſo that I am perſwaded he put downe names and figures at a venture, without once conſulting the texts having no ſmall cauſe to be confident, that none would trace him, in his flouriſh, and yet that ſome eyes might dazle at his ſupernumerary quotations: let me deſire the Reader to turne to thoſe places, and if any one of them be any thing to the purpoſe or buſineſſe in hand, let the authors credit be of weight with him another time. O let us not be, as many who corrupt the word of God. But perhaps it is a miſtake in the impreſſion: and for *Matth.* 26. 24. he intendes *verſe* 28. where, Chriſt is ſaid to ſhed his bloud for many; in *John* 6. he miſtooke, *verſe* 38. for 39. where our Saviour affirmes that he came to ſave that which his Father gave him, that none ſhould be loſt, which certainely are the elect. In 1 *Cor.* 5. 3. 4. He was not much amiſſe; the Apoſtle conjoyning in thoſe verſes the death and reſurrection of Chriſt which he ſaith was for us: and how farre this advantageth his cauſe in hand, we have before declared. By *Hebr.* 10. 7. ſuppoſe he meant *verſe* 10. of the chapter, affirming that by the will of God, which Chriſt came to doe, we are ſanctified,

sanctified, even through the offering of the body of Jesus, ascribing our sanctification to his death, which is not effected in all and every one: though perhaps he may suppose the last close of the verse, once for all, to make for him: but some charitable man I hope will undeceive him by letting him know the meaning of the word ἐφάπαξ the like may be observed of the other places, that in them is nothing at all to the proposition in hand, and nigh them, at least is enough to evert it: and so his proposition in summe is all those for whom the Scripture affirmes that Christ did dye, for them he dyed which is true and doubtlesse, granted.

An adverb sig. once onely with an emphasis for *all* not being in the Greeke.

The assumption affirmes; that Christ and his Apostles in the Scriptures, say that he dyed to save sinners, unjust, ungodly, the world, all, whereupon the conclusion ought barely to be, Therefore Christ dyed for sinners, unjust, ungodly, the world and the like. To which we say, first, that this is the very same argument for substance, with that which went before, as also are some of those that follow, onely some words are varied to chang the outward appearance, and so to make shew of a number. Secondly, That the whole strength of this Argument, lyes in turning indefinite propositions, into universalls: concluding, that because Christ dyed for sinners, that therefore he dyed for all sinners, because he dyed for the unjust, ungodly, and the world, that therefore he dyed for every one that is unjust, or ungodly, and for every one in the world; because he dyed for all, therefore for all and every one of all sorts of men. Now if this be good arguing, I will furnish you with some more such arguments, against you have occasion to use them, God justifieth the ungodly, *Rom.* 4. 5. Therefore he justifieth every one that is ungodly: now whom he justifieth he glorifieth and therefore every ungodly person shall be glorified. Secondly, When Christ came, men loved darkenesse more than light, *John* 3. 19. Therefore all men did so and so none believed, Thirdly, The world knows not Christ, *John* 1. 10. Therefore no man in the world knowes him. Fourthly, The whole world lyes in evill, 1 *John* 5. Therefore every one in the world doth so. Such arguments as these, by turning indefinite propositions into universalls, I could easily furnish you with all for any purpose that you will use them to. Thirdly, If you extend the words in the conclusion, no

no further than the intention of them, in the places of Scripture recited in the Assumption, we may safely grant the whole, *viz.* that Christ dyed for sinners and the world, for sinfull men, in their severall generations living therein: but if you intend an universality collective of all, in the conclusion then the syllogisme is sophisticall and false; no place of Scripture affirming so much that is produced. The assignation of the Object of the death of Christ in them being in terms indefinite receiving light and clearnesse, for a more restrained sense, in those places where they are expounded to be meant of all his owne people, and the children of God scattered throughout the world.

Fourthly, for particular places of Scripture urged, 1 *Tim.* 1. 15. 1 *Pet.* 3. 18. *Rom.* 5. 6. in the beginning of the assumption, and not at all to the purpose in hand, 1 *John* 3. 17. *Hebr.* 2. 9. 1 *John* 2. 2. have been already considered, *Rom.* 3. 10. 19. 23. *Ephes.* 2. 1, 2, 3. *Tit.* 3. 3. *John* 3. 4. added in the close of the same Proposition, proove that all are sinners and children of wrath; but of Christs dying for all sinners, or for all those children of wrath, there is not the least intimation: and this may suffice to answer to the two first Arguments, which might easily be retorted upon the Author of them; the Scripture being full and plaine to the confirmation of the position which he intends to oppose.

That which the Scripture layeth forth as one end of the death of Christ, and one ground and cause of Gods exalting Christ to be the Lord and judge of all, and of the equity of his judging, that is certainly to bee believed, Psalme 12. 1. and 18. 130 and 119. 40. *Argu.* 3.

But the Scripture layeth forth this for one end of the death and resurrection of Christ, That hee might be the Lord of all, Romans 14. 9. 2 Cor. 5. 14, 15. *and for that cause (even his death and resurrection) hath God exalted him to be the Lord and judge of all men, and his judgements shall bee just,* Romans 14. 9, 11, 12. 2 Corinth. 5. 10. Philip. 2. 7, 11. Acts 17. 31. Romans 2. 16. *Therefore that Christ so dyed, and rose againe for all, is a truth to bee believed.* 1 Tim. 2. 6, 7.

The unlearned framing of this Argument, the uncouth expressions of the thing intended, and railing in particulars by the by, being to be ascribed to the person, and not the cause, I shall not much trouble my self withall. As 1. to his artificiall regularity in bringing his *minor* Proposition, *viz.* Christ being made Lord and judge of *Answ.*

of all, into the *major*, ſo continuing one *Terme* in all three Propoſitions, and making the whole almoſt unintelligible. 2ly. his interpreting, *for this cauſe God exalted Chriſt*, to be his death and reſurrection; when his reſurrection, wherein hee was declared to be the Sonne of God with power, *Rom.* 1.4. was a glorious part of his exaltation: To examine and lay open the weakneſſe and folly of innumerable ſuch things as theſe, which every where occurre, were to be laviſh of precious moments: thoſe that have the leaſt taſte of learning, or the way of reaſoning, doe eaſily ſee their vanity, and for the reſt, eſpecially the poore adjurers of theſe foggy Sophiſmes, I ſhall not ſay, *quoniam hic populus vult decipi, decipiantur*; but God give them underſtanding and repentance to the acknowledgement of the Truth.

Secondly, to this whole Argument as it lies before us, I have nothing to ſay, but onely to entreat Maſter *More*, that if the miſery of our times ſhould be calling upon him to bee writing again, that he would ceaſe expreſſing his minde by ſyllogiſmes, and to ſpeake in his owne manner, which by its confuſion in innumerable tautolligies, may a little puzzle his Reader: for truely, this kinde of arguing here uſed, for want of Logicke, whereby hee is himſelfe deceived, and delight in *Sophiſtry*, whereby hee deceiveth others, is exceedingly ridiculous; for none can be ſo blinde, but that at firſt reading of the Argument, hee will ſee that he aſſerts and inferres that in the concluſion, ſtrengthning it with a new teſtimony which was not once dreamed of, in either of the premiſes, they ſpeaking of the exaltation of Chriſt to bee Judge of all, which referres to his owne glory, the concluſion of his dying for all, which neceſſarily aimes at and intends their good: Were it not a noble deſigne to baniſh all humane learning, and to eſtabliſh ſuch a way of arguing in the room thereof. *Hoc Ithacus nollet hoc magno mercentur Atridæ.*

Thirdly, the force and ſumme of the Argument is this; Chriſt dyed and roſe againe that hee might bee Lord and Judge of all; therefore Chriſt dyed for all. Now aske what he meanes by dying for all, and the whole Treatiſe anſwers, that it is a paying a ranſome for them all, that they might bee ſaved. Now how this can be extorted out of Chriſts dominion over all, with his power of judging all committed to him, which alſo is extended to the Angels, for whom hee dyed not. Let them that can underſtan

ſtand it, rejoyce in their quick apprehenſion, I confeſſe it flyes my thoughts.

Fourthly, the manner of arguing being ſo vaine, let us ſee a little whether there be any more weight in the matter of the Argument. Many Texts of Scripture are heaped up, and diſtributed to the ſeverall Propoſitions: In thoſe out of *Pſalme* 12. 6. 18. and 30. (as I ſuppoſe it ſhould be not 130. as it is printed) 119. 4. There is ſome mention of the precepts of God, with the purity of his Word, and perfection of his Word, which that they are any thing to the buſineſſe in hand I cannot perceive: That of 1 *Tim.* 2. 6. added to the concluſion, in one of thoſe places which are brought forth upon every occaſion, as being the ſuppoſed foundation of the whole Aſſertion, but cauſeleſſely as hath been ſhewed oft: Thoſe which are annexed to the *minor* Propoſition, 2 *Cor.* 5.14, 15. as I have already cleared the minde of the Holy Ghoſt in it, and made it manifeſt that no ſuch thing as univerſall Redemption can be wreſted from it; ſo unto this preſent argument it hath no reference at all, not containing any one ſyllable concerning the judging of Chriſt, and his power over all, which was the *medium* inſiſted on. *Phil.* 2.7.11. *Acts* 17. 31. *Rom.* 2.16. mention indeed Chriſts exaltation, and his judging all at the laſt day, but becauſe hee ſhall judge all at the laſt day, therefore hee dyed for all, will aske more paines to prove, than our Adverſary intends to take in this cauſe. The weight on the whole muſt depend on *Rom.* 14. 9.11,12. which being the onely place that gives any colour to this kinde of arguing, ſhall a little be conſidered. It is the Lordſhip and Dominion of Chriſt over all, which the Apoſtle in that place at large inſiſts on, and evidenceth to beleevers, that they might thereby be proved to walk blameleſſe, and without offence one towards another, knowing the terror of the Lord, and how that all men, even themſelves and others muſt come to appear before his judgment ſeat, when it will be but a ſad thing, to have an account to make of ſcandals and offences: further, to ingraft and faſten this upon them, he declares unto them the way whereby the Lord Chriſt attained & came to this Dominion, and power of judging, all things being put under his feet. together with what deſigne hee had as to this particular, in undertaking the Office of mediation, there expreſſed by dying, riſing, and reviving, to wit, that he might have the execution of judging over all committed to him, that being part of the glory

ſet before him, which cauſed him to endure the croſſe and deſpiſe the ſhame, *Hebrewes* 12. 2. So that all which here is intimated concerning the death of Chriſt, is about the end, effects, and iſſue that it had towards himſelfe, not any thing of what was his intention towards them for whom he dyed. To dye for others does at leaſt denote to dye for their good, and in the Scripture alwayes to dye in their ſtead; now that any ſuch thing can bee hence deducted, that Chriſt dyed for all, becauſe by his death himſelf made way for the enjoyment of that power, whereby hee is Lord over all, and will judge them all, caſting the greateſt part of men into hell, by the ſentence of his righteous judgement, I profeſſe ſincerely that I am no way able to perceive: if men will contend and have it ſo, that Chriſt muſt be ſaid to dye for all, becauſe by his death and reſurrection he attained the power of udging all, then I ſhall onely leave with them theſe three things. Firſt, that innumerable ſoules ſhall be judged by him, for not walking according to the light of nature, left unto them, directing them to ſeek after the eternall power and God-head of their Creator, without the leaſt rumour--of the Goſpel, to direct them to a Redeemer, once arriving at their eares, *Ro.*2. And what good wil it be for ſuch, that Chriſt ſo dyed for them? Secondly, that he alſo dyed for the Devills, becauſe he hath by his death and and reſurrection attained a power of judging them alſo. Thirdly, that the whole Aſſertion is nothing to the buſineſs in hand, our enquiry being about them, whom our Saviour intended to redeem and ſave by his bloud, this returne, about thoſe he will one day judge: *queſtio eſt de aliis reſponſio de cepis.*

Argu. 4. *That which the Scripture ſo ſets forth in generall for the world of mankinde as a truth for them all, that whoſoever of the particulars, ſo believe as to come into Chriſt, and receive the ſame, ſhall not periſh, but have everlaſting life, is certainely a truth to be believed,* Acts 5.20. *But that God ſent forth his Sonne to bee the Saviour of the world is in Scripture ſo ſet forth in generall for all men that whoſoever of the particulars ſo believe as they come into Chriſt, and receive the ſame, they ſhall not periſh but have everlaſting life.* John 3. 16, 17, 18, 36. & 1 4. 11, 12.

Therefore that God ſent his Sonne to be the Saviour of the world is a certaine truth, 1 John 4. 14.

Anſw. I hope no ingenious man, that knowes any thing of the controverſie

troverſie in hand, and to what head it is driven, betweene us and our Adverſary, or is in any meaſure acquainted with the way of arguing, wil expect that we ſhould ſpend many words about ſuch poore flouriſhes, vaine repititions,, confuſed expreſſions, and illogical deductins and argumentations, as this pretended new Argument (indeed the ſame with the two firſt, and with almoſt all that follow) will expect that I ſhould caſt away much time or pains about them. For my own part I were no way able to undergoe the tediouſnes of the review of ſuch things as theſe; but that *eundum eſt quo trahunt fata Eccleſiæ*; not then any more to trouble the Reader, with a Declaration of that in particulars, which he cannot but be ſufficiently convinced of by a bare over-looking of theſe reaſons. *viz.* that this Author is utterly ignorant of the way of reaſoning, and knowes not how tollerably to expreſſe his owne conceptions, nor to inferre one thing from another in any regular way; I anſwer, Firſt, that whatſoever the Scripture holds forth as a truth to be believed, is certainely ſo, and to bee embraced. Secondly, that the Scripture ſets forth the death of Chriſt, to all whom the Goſpell is preached, as an all-ſufficient means for the bringing of ſinners unto God, ſo as that whoſoever believe it, and come in unto him, ſhall certainely be ſaved. Thirdly, what can be concluded hence, but that the death of Chriſt is of ſuch infinite value, as that it is able to ſave to the utmoſt, every one to whom it is made knowne, if by true faith they obtaine an intereſt therein, and a right thereunto? We cannot perceive (this truth we have formerly confirmed by many teſtimonies of Scripture) and doe conceive that this inate ſufficiency of the death of Chriſt, is the foundation of its promiſcuous propoſall to elect and reprobate. Fourthly, that the concluſion, if he would have the reaſon to have any colour or ſhew of an Argument, ſhould at leaſt include and expreſſe the whole and entire Aſſertion, contained in the Propoſition, *viz.* That Chriſt is ſo ſet forth to be the Saviour of the world, that whoſoever of the particulars believe, &c. And then it is by us fully granted, as making nothing at all for the univerſality of Redemption; but onely for the fulneſſe and ſufficiency of his ſatisfaction. Of the word world enough hath been ſaid before.

Argu. 5. *That which God will one day cauſe every man confeſſe to the glory of God, is certainly a truth, for God will owne no lye, for his glory,* John 13.39. Rom. 3.3,4.

But God will one day cause every man to confesse Jesus (by vertue of his death and ransome given) to be the Lord, even to the glory of God, Phil. 2. 7, 8, 9, 10, 11. Isay 45. 22, 23. Rom. 14. 9. 12. Psal. 86. 9.

Therefore it is certainely a truth that Jesus Christ hath given himselfe a ransome for all men, and hath thereby the right of Lordshipp over them, and if any will not believe and come into this government, yet he abideth faithfull, and cannot deny himselfe, but will one day bring them before him and cause them to confesse him Lord to the glory of God, when they shall be denyed by him, for denying him in the dayes of his patience, 2 Tim. 2. 12, 13, 14 Matth. 10. 32 33. 2 Cor. 5. 10.

Answ. The conclusion of this Argument, ought to be thus, and no otherwise, if you intend it should recieve any strength from the premises: Therefore, that Jesus Christ is the Lord and to be confessed to the glory of God, is certainely a truth. This I say is all the conclusion that this argument ought to have had unlesse in stead of a syllogisme, you intend three independent propositions, every one standing upon his own strength. That which is inserted, concerning his giving himselfe a ransome for all, and that which followes of the conviction and condemnation of them who believe not nor obey the Gospel, confirmed from, 2 *Tim.* 2. 12, 13, 14. is altogether Heterogenious to the businesse in hand. Now this being the conclusion intended, if our Author suppose that the deniers of universall Redemption, doe question the truth of it: I wonder not at all, why he left all other imployment to fall a writing controversies, having such apparent advantages against his adversaries, as such small mistakes as this are able to furnish his conceit with all. But it may be an act of charity to part him and his owne shaddow, so terribly at variance as here and in other places: wherefore I beseech him to heare a word in his heate, and to take notice, that though we doe not ascribe, a fruitlesse ineffectuall Redemption to Jesus Christ, nor say, that he loved any, with that entire love which moved him to lay downe his life, but his owne Church, and that all his Elect are effectually redeemed by him, yet we deny not but that he shall also judge the Reprobates, *viz.* even all them that know not, that deny, that disobey and corrupt--the truth of his Gospell: and that all shall be convinced, that he is Lord of all, at the last day; so that he may spare his paines, of proving such unquestionable

nable things: something else is extreamly desirous to follow but indignation must be a bridled. Secondly, For that cause in the second proposition, (by vertue of his death and ransome given) we deny that it is any where in the Scripture, once intimated that the ransome paid by Christ in his death for us, was the cause of his exaltation to be Lord of all, it was his obedience to his Father in his death, & not his satisfaction for us, that is proposed as the antecedent of this exaltation, as is apparent, *Phil.* 2. 7. 8, 9, 10, 11.

That which may be proved in and by the Scripture both by plaine sentences therein and necessary consequences imported thereby, without wrestling, wrangling, adding to, taking from or altering the sentences and words of Scripture, is a truth to be believed, Matth. 22. 29. 32. Rom. 11. 2. 5. 6.

But, that Jesus Christ gave himselfe a ransome for all men, and by the grace of God tasted death for every man, may be proved in and by the Scripture both by plaine sentences therein and necessary consequences imported thereby, without wrestling, wrangling, adding, or taking away or altering the words and sentences as is already shewed chap. 7. 13. *which will be now ordered into severall proofes, therefore that Jesus Christ gave himselfe for all men, and by the grace of God tasted death for every man is a truth to be believed,* Mark. 1. 15. *and* 16. 15. 18. 1 Joh. 4. 14.

The meaning of this argument is, that universall Redemption may be proved by the Scripture: which being the very thing in question, and the Thœsis undertaken to be proved, there is no reason why its selfe should make an argument, but onely to make up a number, and for my part they should passe, without any other answer, *viz.* that they are a number; but that those *who are the number,* are to be considered. Secondly, Concerning the argument its selfe (seeing it must goe for one) we say first, to the first proposition, that laying aside the necessary expressions, the meaning of it I take to be this. That which is affirmed in the Scripture, or may be deduced from thence by just consequence, following such wayes of interpretation, of affirmation, and consequences, as by which the Spirit of God leadeth us into the knowledge of the truth, is certainely to be believed: which is granted of all, though not proved by the places he quoteth (*Matth.* 22. 32. *Rom.* 11. 3. 5, 6.) and is the onely foundation of that article *Answ.* 1.

cle of faith which you ſeeke to oppoſe. Secondly, To the ſecond that Chriſt gave himſelf a ranſome ὑπὲρ πάντων for all and taſted death ὑπὲρ παντὸς for all, is the very word of Scripture, and was never denyed by any, the making of all, to be all men, and every man in both the places aimed at, is your addition, and not the Scriptures aſſertion: if you intend then to prove that Chriſt gave himſelfe a ranſome for all, and taſted death for all, you may ſave your labours, it is confeſſed on all hands, none ever denyed it: but if you intend to prove thoſe *all* to be all, and every man, of all ages, and kinds, elect, and reprobate, and not all his children, all his elect, all his ſheep, all his people, all the children given him of God, ſome of all ſorts, nations, tongues, and languages onely, I will by the Lords aſſiſtance, willingly joyne iſſue with you, or any man breathing, to ſearch out the meaning of the word and minde of God in it, holding our ſelves to the proportion of faith, eſſentiality of the doctrin of Redemption, ſcope of the place where ſuch aſſertions are, comparing them with other places and the like waies, labouring in all humility, to finde the minde of the Lord according to his owne appointment, and of the ſucceſſe of ſuch a tryall, laying aſide ſuch failings as will adhere to my perſonall weakneſſe, I am by the grace of God exceedingly confident, having by his goodneſſe received ſome ſtrength & opportunity to ſearch into, & ſeriouſly to weigh what ever the moſt famous aſſertors of univerſall Redemption whether *Lutherans* or *Arminians*, have been able to ſay in this cauſe: for the preſent I addreſſe my ſelfe to what is before me, only deſiring the Reader to obſerve that the aſſertion to be proved is, that Jeſus Chriſt according to the counſell and will of his Father, ſuitable, to his purpoſe of ſalvation, in his owne minde and intention, did, by his death and oblation, pay a ranſome for all and every man, Elect, and Reprobate, both thoſe that are ſaved and thoſe that periſh, to redeeme them from ſinne, death, and hell, to recover ſalvation life and immortality for them, and not onely for his Elect, or Church choſen to an inheritance before the foundation of the world. To confirme this we have diverſe places produced, which by the Lords aſſiſtance we ſhall conſider in order.

PROOFE 1. Of Argument 6.

God ſo loved the world that he gave his Sonne to be the Saviour of the world, 1 John 4. 14. *and ſends his ſervant to beare witneſſe of his Son that*

that all men through him might believe, John 1. 4. 7. *That whoſoever believes on him might have everlaſting life*, John 3. 16. 17. *And he is willing that all ſhould come to the knowledge of the truth*, 1 Tim. 2. 24. *And be ſaved*, 1 Tim. 1. 15. *Nor will he be wanting in the ſufficiency of helpfulneſſe to them, if as light comes they will ſuffer themſelves to be wrought on and to receive it*, Pro. 1. 23. *and* 8. 4. 5. *and is not this plaine in Scripture?*

ANSWER.

First, The maine, yea indeed only thing to be proved as we before obſerved is, that thoſe indefinite propoſitions, which we finde in the Scripture concerning the death of Chriſt, are to be underſtood univerſally, that the termes all, and world, doe ſignifie in this buſineſſe when they deny the object of the death of Chriſt, all and every man in the world: unleſſe this be done, all other labour is altogether uſeleſſe and fruitleſſe. Now to this there is nothing at all urged in this pretended proofe, but onely a few ambiguous places barely recited, with a falſe collection from them, or obſervation upon them which they give no colour to.

Secondly, 1 *Joh.* 4. 14. of Gods ſending his Sonne to be the Saviour of the world, and his ſervants to teſtifie it, is nothing but to be the Saviour of men living in the world which his Elect are an 100. ſuch places as theſe, ſo cleerely interpreted as they are in other places, would make nought at all to the purpoſe The next thing is, from *John.* 1. 4. 7. *Verſe* 4. is that Chriſt was the life of men, which is moſt true, nor life being to be had for any man, but onely in and through him, this not being at all to the queſtion, the next words of *verſe* 7. *that all men through him might believe*, ; which words being thruſt in, to piece--up a ſenſe with another fraction of Scripture ſeeme to have ſome weight; as though Chriſt were ſent that all men through him might believe, a goodly ſhew, ſeeming no leſſe to make for univerſall Redemption than the Scripture, cited by the Divell, after he had cut off part it, did for our Saviours caſting himſelfe from the Pinacle of the Temple, but if you caſt aſide the ſophiſtry of the old Serpent, the expreſſion of this place is not a little avaliable, to invalidate the *Theſis* ſought to be maintained by it. The words are, *there was a man ſent from God, whoſe name was Iohn, the ſame came for a witneſſe, to beare witneſſe of the light, that all men through him might believe*: now who do you thinke is there meant by δι' αὐτοῦ through him? is it

not *Christ* think you the light, or *John* the witnesse of the light? certainely *Iohn*, as almost all expostors doe agree, except certaine among the Papish, and Grotius that Ismaell: so the Syriack Interpretour, reading by his hand, or ministry, so the word inferrs, for we are not said to believe διὰ χρίστου by Christ, or as it should be here διὰ τοῦ φωτὸς by the light, but εἰς τὸ φῶς *Iohn* 12. 12. in the light not by it, and ἐπὶ τὸν κύριον *Act.* 9. 42. believd on the Lord, so also *Rom.* 9. 33. καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ every one that believeth on him, so ἐν χριστῷ in diverse places in him: but no mention of believing by him, which rather denotes the instrument of believing, as is the ministry of the word, than the object of faith, as Christ is. This being apparent let us see what is affirmed of *Iohn*, why he was sent, *that all through him might believe*; Now this word *all* here hath all the qualifications which our Author requireth for it to be all wayes esteemed a certaine expression of a collective universality that it is spoken of God, &c. and who I pray you were these all, that were intended to be brought to the faith by the ministry of *Iohn*? were they not onely all those that lived throughout the world in his dayes, who preached (a few yeares) in *Iudea* onely; but also all those that were dead before his nativity, and that were borne after his death, and shall be to the end of the world, in any place under heaven. Let them that can believe it, enjoy their perswasion with this assurance that I will never be their rivall, being fully perswaded, that by *all men* here, is meant onely some of all sorts to whom his word did come: so that the necessary sense of the word all, here is wholly destructive to the proposition. For what, Thirdly, is urged from *Iohn* 3. 16. 17. That God so sent his Sonne, that whosoever believed on him, might have everlasting life, as farre as I know is not under debate, as to the sense of it among Christians; For Gods willingnesse that all should be saved from 1 *Tim.* 2. 4. To which a word is needlesey added to make a shew, the text being quite to another purpose, from 1 *Tim.* 1. 15. Taking all men there, for the universality of individualls then I aske, first, what act it is of God wherein this his willingnesse doth consist? is it in the eternall purpose of his will that all should be saved? why is it not accomplished? who hath resisted his will? is it in an antecedent desire that it should be so, though he failes in the end? then is the blessed God most miserable, it being not in him, to accom-

accomplish his just and holy desires: is it some temporary act of his, whereby he hath declared himself unto them? Then I say, grant that salvation is onely to be had in a Redeemer, in Jesus Christ, and give me an instance how God in any act whatsoever, hath declared his minde, and revealed himselfe to all men of all times and places, concerning his willingnesse of their salvation by Jesus Christ a redeemer, and I will never more trouble you in this cause. Secondly, doth this *will* equally respect the all intended, or doth it not? if it doth; why hath it not equall effects towards all? what reason can be assigned? if it doth not; whence shall that appeare? There is nothing in the Text to intimate any such diversity. For our parts, by *all men*, we understand some of all sorts throughout the world, not doubting, but that to the equall Reader, wee have made it so appeare from the context and circumstances of the place; the will of God there, being that mentioned by our Saviour, *Iohn* 6. 40. That which followes in the close of this proofe, of Gods *not being wanting in the sufficiency of helpfulnesse to them, who as light comes, suffer themselves to bee wrought upon and receive it*, is poysonous sting in the taile of the Serpent, wherein is couched the whole *Pelagian poison of free-will*, and *Popish merit of Congruity*, with *Arminian* sufficient grace, in its whole extent and universality: To neither of which, there is the least witnesse given in the place produced.

The summe and meaning of the whole Assertion is, that there is an universality of sufficient grace granted to all, even of grace subjective, enabling them to obedience, which receives addition, increase, degrees, and augmentation, according as they who have it, do make use of what they presently enjoy: which is a position so contradictory to innumerable places of Scripture, so derogatory to the free grace of God, so destructive to the efficacy of it, such a cleare exaltation, of the old Idoll free-will, into the throne of God, as any thing, that the decaying estate of Christianity hath invented and broached. So farre is it from being plaine and cleare in Scripture, that it is universally repugnant to the whole dispensation of the new Covenant, revealed to us therein, which if ever the Lord call me to, I hope very clearely to demonstrate; for the present it belongs not immediately to the businesse in hand, and therefore I leave it; comming to

PROOFE

PROOFE 2d.

Jeſus Chriſt the Sonne of God came into the world to ſave the World, John 12. 47. *to ſave ſinners,* 1 Tim. 1. 15. *To take away our ſins, and deſtroy the works of the Devill,* 1 John 3. 5. 8. *to take away the ſins of the world,* John 1. 29. *and therefore dyed for all,* 2 Cor. 5. 14. 15. *and gave himſelfe a ranſome for all,* 1 Tim. 2. 6. *to ſave that which was loſt,* Mat. 18. 11 *and ſo his Propitiation made was for the world,* 2 Cor. 5. 19. *the whole world,* 1 John 2. 2. *and all this is full and plaine in Scripture.*

ANSWER.

Thoſe places of this proof, where there is mention of all, or world, as *John* 12. 47. *John* 1. 29. 2 *Cor.* 5. 14, 15. 1 *Tim.* 2. 6. 2 *Cor.* 5. 19. 1 *John* 2. 2. have beene all already, conſidered, and I am unwilling to trouble the Reader with repetitions: ſee the places, and I doubt not but you will finde that they are ſo farre from giving any ſtrength to the thing intended, to be proved by him, that they much rather evert it. For the reſt, 1 *Tim.* 1. 15. *Matth.* 18. 11. 1 *Iohn* 3. 5. 8. how any thing can be extracted from them, to give colour to the univerſality of Redemption, I cannot ſee: what they make againſt it hath been declared. Paſſe we then to the

PROOFE 3d.

God in Chriſt doth, in ſome meanes or other of his appointment, give ſome witneſſe to all men of his mercy and goodneſſe procured by Chriſt, Pſalme 19. 6. Rom. 10 8. Acts 14. 17. *and there-through at one time or other ſendeth forth ſome ſtirrings of his Spirit to move in and knocke at the hearts of men, to invite them to repentance and ſeeking God, and ſo to lay hold on the grace and ſalvation offered; and this not in a ſhew or pretence, but in truth and good will ready to beſtow it on them: and this is all fully teſtified in Scripture,* Gen. 6. 3. Iſa 45. 22. Acts 17. 30, 31. John 1. 19.

ANSWER.

Parvas habet ſpes Troja, ſi tales habet: If the univerſality of redemption have need of ſuch proofes as theſe, it hath indeed great need, and little hope of ſupportment. *Univerſall vocation* is here aſſerted to maintaine *Univerſall Redemption*; *Manus manum fricat*; or rather, *Muli ſe mutuo ſcabiunt*: this being called in oftentimes to ſupport the other; and they are both the 2 legs of that Idol, free-will,

will, which is ſet up for men to worſhip; and when one ſtumbles, the other ſteps forward to uphold the *Babel*. Of *Univerſall vocation* (a groſſe figment) I ſhall not now intreat: but onely ſay for the preſent, that it is true that God at all times, ever ſince the Creation hath called men to the knowledge of himſelfe as the great Creator, in thoſe things which of him, by the meanes of the viſible creation might be known; even his *eternall power and God-head,* *Rom.* 1. 19, 20 *Pſalme* 19. 1, 2. *Acts* 14. 17. 2ly. that after the death of *Chriſt*, he did by the preaching of the Goſpell, extended farre and wide, call home to himſelfe the children of God, ſcattered abroad in the world: whereas his elect were before confined almoſt to one nation; giving a right to the Goſpel to be preached to every creature, *Mat.* 16. 15. *Rom.* 10. 18 *Iſa.* 4. 5. 22. *Acts* 17. 30, 31. But 3ly. that God ſhould at all times, in all places, in all ages, grant meanes of grace, or call to Chriſt as a Redeemer, or to a participation of his mercy and goodneſſe in him manifeſted, with ſtrivings and motions of his Spirit; for men to cloſe with thoſe invitations, is ſo groſſe and groundleſſe an imagination, ſo oppoſite to Gods diſtinguiſhing mercy, ſo contradictory to expreſſe places of Scripture, and the experience of all ages, as I wonder how any man hath the boldneſſe to aſſert it, much more to produce it as a proofe of an untruth more groſſe than its ſelfe: Were I not reſolved to tye my ſelfe to the preſent controverſie, I ſhould not hold from producing ſome reaſons to evert this fancy: ſomething may be done hereafter if the Lord prevent not: in the meane time let the Reader conſult *Pſalme* 147. 19, 20. *Matthew* 11. 25. *Matth* 22. 14. *Acts* 14. 16. *Acts* 16. 7. *Rom.* 10. 14, 15. We paſſe to

PROOFE 4th.

The Holy Ghoſt that commeth from the Father and the Sonne ſhall reprove the world of ſinne (even that part of the world that refuſeth now to believe, that they are under ſinne) becauſe they believe not on Chriſt, and that it is their ſinne that they have not believed on him: and how could it bee their ſinne not to believe in Chriſt, and they for that cauſe under ſinne, if there were neither enough in the attonement made by Chriſt for them, nor truth in Gods offer of mercy to them, nor will, nor power in the Spirits moving in any ſort ſufficient, to have brought them to believe at one time or other: And yet is this evident in Scripture, and ſhall bee by the Holy Spirit to bee their great ſinne, that faſtens all other ſinnes on them, John 3. 18, 19. & 8. 24. & 12. 48. & 15. 22. 24. & 16. 8, 9, 10, 11.

ANSWER.

ANSWER.

The intention of this proofe, is to ſhew that men ſhall bee condemned for their unbeliefe, for not believing in Chriſt; which ſaith the Author cannot be, unleſſe three things be granted. Firſt, that there be enough in the attonement made by Chriſt for them. Secondly, that there bee truth in Gods offer of mercy to them. Thirdly, that there be ſufficient will and power, given them by the Spirit at ſome time or other to believe. Now though I believe no mant can perceive what may be concluded hence for the univerſality of Redemption; yet I ſhall obſerve ſome few things; and to the firſt thing required, doe ſay; that if by enough in the attonemen for them, you underſtand that the attonement which was made for them, hath enough in it, we deny it, not becauſe the attonement hath not enough in it, for them, but becauſe the attonement was not for them: If you meane that, there is a ſufficiency in the merit of Chriſt to ſave them; if they ſhould believe, we grant it, and affirme that this ſufficiency is the chiefe ground of the propoſing it unto them. (underſtanding thoſe to whom it is propoſed, that is thoſe to whom the Goſpell is preached.) To the ſecond, that there is truth as in all the wayes and words of God, ſo in his offer of mercy to whomſoever it is offered: if we take the command to believe with the promiſe of life upon ſo doing for an offer of mercy, there is an eternall truth in it, which is, that God will aſſuredly beſtow life and ſalvation upon all believers, the proffers being immediately declarative of our duty: 2ly, of the concatination of faith and life, and not at all of Gods intention towards the particular ſoule to whom the proffer is made; *for who hath knowne the minde of God, and who hath beene his Counſellour?* To the third, the *ſpirits giving will or power*, I ſay firſt, that yee ſet the Cart before the horſe, placing will before power: 2. I deny that any internall aſſiſtance is required to render a man inexcuſable for not believing, if he have the object of faith propounded to him, though of himſelfe he have neither power nor will ſo to doe, having loſt both in *Adam*; 3. how a man may have given him a will to believe, and yet not believe, I pray declare the next controverſie ye undertake. This being obſerved, I ſhall take leave to put this proofe into ſuch forme, as alone it is capable of, that the ſtrength thereof may appeare, and it is this: if the Spirit ſhall convince all thoſe of ſinne to whom the Goſpell is preached, that

that doe not believe; then Chriſt dyed for all men, both thoſe that have the Goſpell preached unto them, and thoſe that have not: but the firſt is true, for their unbeliefe is their great ſinne, *ergo*, Jeſus Chriſt dyed for all. which if any, is an Argument *a baculo ad angulum*, from the *Beame to the Shuttle*. The places of Scripture *John* 3. 18, 19. & 8. 24. & 12. 48. & 15. 22. 24. proove that unbeliefe is a ſoule condemning ſinne, and that for which they ſhall bee condemned, in whom it is *privative*, by their having the Goſpell preached to them: but *quid ad nos?* One place is more urged, and conſequently more abuſed than the reſt, and therefore muſt be a little cleared; it is *John* 16. 7, 8, 9, 10, 11. The words are, *I will ſend the Comforter to you, and when he is come, he will reprove the world of ſinne, and of righteouſneſſe, and of judgement: of ſinne, becauſe they believe not in me: of righteouſneſſe, becauſe I goe to my Father, and yee ſee mee no more: of judgement, becauſe the Prince of this world is judged.* Firſt, it is uncertaine, whether our Author underſtands the words of the ſpirit, in and with Chriſt, at the laſt day, or in and with the Miniſtery of the word now in the dayes of the Goſpell: if the firſt, he is fouly miſtaken; if the latter, then the conviction here meant, intends onely thoſe to whom the Goſpell is preached, and what that will advantage univerſall Redemption, which comprizeth all as well before as after the death of Chriſt, I know not. But 2, it is uncertaine whether he ſuppoſeth this conviction of the ſpirit to attend the preaching of the Goſpell only, or elſe to conſiſt in ſtrivings and motions even in them, who never heare the word of the Goſpell; if he mind the latter, we wait for a proof: 3. It is uncertaine, whether he ſuppoſeth thoſe thus convinced to be converted, and brought to the faith by that conviction, and that attending effectualneſſe of grace or no. But omitting thoſe things, that Text being brought forth and inſiſted on, further to manifeſt how little reaſon there was for its producing, I ſhal briefly open the meaning of the words: Our Saviour Chriſt intending in this his laſt Sermon to comfort his Apoſtles in their preſent ſad condition, whereto they were brought by his telling them that he muſt leave them, and goe to his Father; which ſorrow and ſadneſſe he knew full well would be much encreaſed, when they ſhould behold the vile ignominious way whereby their Lord and Maſter ſhould be taken from them, with all thoſe reproaches and perſecutions, which would attend them ſo deprived of him, bids them

them not bee troubled, nor filled with sorrow and feare, for all this; assuring them, that all this losse, shame, and reproach, should be abundantly made up by what he would doe for them, and bestow upon them, when his bodily presence should bee removed from them; and as to that particular, which was the head of all, that he should be so vilely rejected and taken out of the world as a false teacher and seducer, hee telleth them he will send them ἄλλον παράκλητον, John 14. 16. *another Comforter*, one that shall *vicariam navare operam*, as *Tertul.* be unto them in his stead, to fill them with all that consolation, whereof by his absence they might be deprived; and not onely so, but also to be present with them in other greater things, than any hee had as yet employed them about. This againe he puts them in minde of, *Chapter* 16. 6. Now ὁ παράκλητος who is there promised, is properly an Advocate; that is, one that pleadeth the cause of a person, that is guilty or accused before any Tribunal, and is opposed τῷ κατηγόρῳ, *Rev.* 12.10. and so is this word by us translated, 1 *Joh.* 2.1. Christ then here telleth them, that as hee will be their Advocate with the Father, so he will send them an Advocate to plead his cause, which they professed, with the world, that is, those men in the world, which had so vilely traduced and condemned him as a Seducer, laying it as a reproach upon all his followers: this dutie of plead-
lesse, though (in some respect) it be continued to all ages in the Ministery of the Word; yet it principally intended the plentifull effusion of the Spirit upon the Apostles at Penticost, after the ascension of our Saviour; which also is made more apparent by the consideration of what he affirmeth that the Advocate so sent shall doe, *viz.* he shall reprove, or rather evidently convince the world of sinne, because they believed not on him: which surely it abundantly did in that Sermon of *Peter*, *Act.* 3. when the enemies themselves and haters of Christ, were so reproved and convinced of their sinne, that upon the pressing urgency of that conviction, they *cryed out*, *Men and Brethren what shall we doe to bee saved?* Then was the World brought to a voluntary confusion of the sinne of murthering Jesus Christ. 2. It shall doe the same of *righteousnesse, because I bee went to his Father*; not of its owne righteousnesse reprove it for that, because it is not; but it shall convince the men of the world, who condemned Christ as a seducer, of his righteousnesse; that hee was not a blasphemer as they pretended,

pretended, but the Sonne of God, as himselfe witnessed, which they shall be forced to acknowledge, when by the effusion and pouring out of the spirit upon his Apostles, it shall be made evident, that he is gone to, and received of his father, and owned by him, as the *Centurian* did presently upon his death. Thirdly, *It shall convince the world of judgement, because the Prince of the world is judged*, manifesting to all those of whom he speaketh, that he whom they despised as the Carpenters Sonne and bad come downe from the Crosse, if he could, is exalted to the right hand of God, having all judgement committed to him, having before hand in his death, judged, sentenced, & overcom Sathan the Prince of this World, the chief instigatour of his crucifiers, who had the power of death. And this I take to be the cleare genuine meaning of this place; not excluding the efficacy of the Spirit, working in the same manner, though not to the same degree for the same end in the majesty of the word to the end of the world: but what this is to universall Redemption, let them, that can understand it, keep it to themselves, for I am confident they will never be able to make it out to others.

PROOFE. 5th.

God hath testified both by his word and his oath, that he would, that his Sonne should so farre save, as to worke a Redemption for all men; and likewise that he should bring all to the knowledge of the truth, that therethrough Redemption might be wrought in and upon them, 1 Tim. 2.4. *with* John 3.17. *So he willeth not, nor hath any pleasure in the death of him (even the wicked) that dyeth, but rather that he turne and live,* Ezek. 18.23. 32. & 33.11. *And dare any of us say, the God of truth saith and sweareth that, of which he hath no inward and serious meaning? oh farre be such blasphemy, from us.*

ANSWER.

This assertion first, *that God testifieth by his word and oath, that he would that Christ should so farre save us*, &c. is a bold calling of God to witnesse that, which he never affirmed, nor did it ever enter into his heart: for he hath revealed his will that Christ should save to the utmost them, that come to him, and not save so farre, or so farre, as is boldly, ignorantly, and falsely, intimated. Let men beware of provoking God to their owne confusion, he will not be a witnesse to the lye of false hearts. Secondly, *That Christ should so bring all to the knowledge of the truth, that therethrough* 1.

Redemption

Redemption might be wrought in & upon them, is another bold corruption of the word, and falſe witneſſe bearing in the name of God: is it a ſmall thing for you to weary and ſeduce men, will you weary our God alſo? Thirdly, for places of Scripture corrupted to the ſenſe impoſed; in *John* 3. 17. God is ſaid to *ſend his Sonne, that the world through him might be ſaved*, not be ſaved ſo farre, or ſo farre, but ſaved *from their ſinnes*, Matth. 1. 21. and *to the uttermoſt*, Heb. 7.25. So that the world of Gods Elect, who onely are ſo ſaved, is onely there to be underſtood as hath been proved. In 1 *Tim.* 2. 4. there is ſomething of the will of God for the ſaving of all ſorts of men, as hath been declared, nothing conducing to the bold aſſertion, uſed in this place. Fourthly, To thoſe are added that of Ezek. 18. 23. that *God hath no pleaſure in the death of him that dyeth*, and verſe 32. *That he willeth not the death of the ſinner*: Now though theſe texts are exceeding uſeleſſe to the buſineſſe in hand, and might probably have ſome colour of univerſall vocation, but none poſſibly of univerſall Redemption, there being no mention of Chriſt, or his death in the place, from whence they are cited, yet becauſe our adverſaries are frequently knitting knots from this place to inveagle and hamper the ſimple, I ſhall adde ſome few obſervations upon it to cleare the meaning of the text, and demonſtrate how it belongs nothing at all to the buſineſſe in hand. Firſt, then let us conſider to whom, and of whom theſe words are ſpoken. Is it to and of all men, or onely to the houſe of Iſrael? doubtleſſe theſe laſt; they are onely intended, they only are ſpoken to, *heare now oh houſe of Iſrael*, *ver.* 25. now will it follow, that becauſe God ſaith he delights not in the death of the houſe of Iſrael, to whom he revealed his mind, and required their repentance and converſion, that therefore he ſaith ſo of all, even thoſe to whom he never revealed his will by ſuch wayes as to to them, nor called to repentance, *Pſal.* 147. 19, 20. So that the very ground worke of the whole concluſion is removed by this firſt obſervation. Secondly, God willeth not the death of a ſinner, is, either God purpoſeth and determineth he ſhall not dye, or God commandeth that he ſhall doe thoſe things, wherein he may live: if the firſt, why are they not all ſaved? why doe the ſinners dye? for there is an immutability in the counſell of God, Heb. 6. 17. *His counſell ſhall ſtand, and he will doe all his pleaſure*, *Iſay* 46. if the latter way by commanding, then the ſence is that the Lord commandeth, that thoſe whom he calleth, ſhould doe their duty that they may not dye (although he knows, that thus they cannot doe without his aſſiſtance) now what this makes to generall Redemption, I know not. Thirdly, To adde no more, this whole place, with the ſcope, aime, and intention of the Prophet in it, is miſerably miſtaken by our adverſaries, and wreſted to that, whereof there is not the leaſt thought in the Text: the words are a part of the anſwer which the Lord gives to the repining Jewes, concerning their Proverb, *The fathers have eaten ſower grapes, and the childrens teeth are ſet on edge*. Now about what did they uſe this Proverb? Why? *concerning the land of Iſrael* v. 2, the land of their habitation which was laid waſte by the ſword (as they affirmed) for the ſinnes of their fathers, themſelves being innocent; ſo that it is about Gods temporall judgements in overturning their land and nation that this diſpute is, wherein the Lord juſtifieth himſelfe by declaring the equity of theſe judgments by reaſon of their ſinnes, even thoſe ſinnes for which the land devoured them, and ſpewed them out; telling them that his juſtice is, that for ſuch things they ſhould ſurely dye, their bloud ſhould be upon them, *ver.* 13. they ſhall be ſlaine with the ſword, and cut off by thoſe judgements, which they had deſerved; not that the ſhedding of their bloud, and caſting out of their carcaſces, was a thing in it ſelfe ſo pleaſurable or deſirable to him, as that he did it onely for his own will: for let them leave their abominations, and try whether their lives were not prolonged in peace. This being the plaine genuine ſcope and meaning of this place at the firſt view preſenting it ſelf to every unprejudiced man, I have often admired how ſo many ſtrange concluſions for a generall purpoſe of ſhewing mercy to all, univerſall vocation, and Redemption have been wreſted from it: as alſo how it came to be produced to give colour to that heap of blaſphemy, which our Author calleth his fifth proofe.

PROOFE. 6th.

The very words and phraſes uſed by the holy Ghoſt in Scripture, ſpeaking of the death of Chriſt, and the ranſome and propitiation; to whom it belongs, and who may ſeeke it, and in believing finde life, implyes no leſſe than all men. As to inſtance; all Nations, Matth 28. 19. 20. *The ends of the earth*,, Iſay, 45. 22. & 49 6 *Every creature*, Mark 16.15. *All*, 2 Cor. 5. 14. 15. 1 *Tim.* 2. 6. *Every man*, Heb. 2. 9. *The world*,

John 3. 16. 17. 2 Cor. 5. 19. *The whole world*, 1 John 2. 2. *That which was loſt*, Luke 19. 10. *Sinners*, Matth. 9. 13. *Vnjuſt*, 1 Pet. 3. 18. *Ungodly*, Rom. 5. 6. *And that whoſoever of theſe repent, and believe in Chriſt ſhall receive his grace*, John 3. 16. 18. Act. 10. 43. *Now all theſe ſo often and indifferently uſed, were it not pride and errour to deviſe gloſſes to reſtraine the ſenſe, the Scripture holdeth forth, ſo full and large for all men?*

ANSWER.

Firſt, This argument, taken from the words and phraſes, wherby the object of the death of Chriſt is in the Scripture expreſſed, is that which filleth up both pages of this booke, being repeated, and moſt of the places here cited urged an hundred times over: and yet it is ſo farre from being any preſſing argument, as that indeed it is nothing but a bare naked repetition of the thing in debate, concluding according to his owne perſwaſion; for the maine quære between us, is whither the words *All* and the world, be to be taken univerſally: he ſaith ſo, & he ſaith ſo, which is all the proofe we have, repeating over the thing to be proved, inſtead of a proofe. Secondly, For thoſe places which affirme Chriſt to dye for ſinners, ungodly, that which is loſt, &c, as *Luke* 19. 10. *Matth.* 9. 13. 1 *Pet.* 3. 18. *Rom.* 5. 6. I have before declared how exceedingly unſerviceable they are to univerſall Redemption Thirdly, For thoſe places where the words *All*, *every man*, the *world*, the *whole world* are uſed we have had them over and over, and they likewiſe have been conſidered. Fourthly, for thoſe expreſſions of all Nations, *Matth.* 28. 19. 20. every creature, *Matth.* 16. 15. uſed concerning them, to whom the Goſpell is preached, I ſay firſt, that they doe not comprize all individualls, nay not all nations at all times, much leſſe all ſingular perſons of all nations; if we looke upon the accompliſhment, and fulfilling of that command; neither *de facto* was the Goſpell ever ſo preached to all, although there be a fitneſſe and a ſuitableneſſe in the diſpenſation thereof to be ſo preached to all, as was declared. Secondly, The command of preaching the Goſpell to all, doth not in the leaſt manner prove, that Chriſt dyed with an intention to redeeme all, but it hath other grounds, and other ends as hath been manifeſted. Thirdly, That the ranſome belongs to all, to whom it is propoſed we deny; there be other ends of that propoſall: and Chriſt will ſay to ſome of them, that he never knew them, therefore cer-

certainely he did not lay downe his life for them. Fifthly, *The ends of the earth*, Iſay 45. 22. are thoſe *that looke up to God*, from all parts, *and are ſaved*, which ſurely are not all and every one: and Chriſt *being given to be a ſalvation to the end of the earth*, chapter 49. 6. Is to doe no more among the Gentiles, than Gop promiſeth in the ſame place that he ſhall doe for his owne people, even *gather the preſerved of Iſrael*, ſo ſhall he beare forth the ſalvation of God, and gather the preſerved remnant of his Elect to the ends of the earth. And now I hope I need not minde the intelligent Reader, that the Authour of theſe collections could not have invented a more ready way for the ruine of the *Theſis*, which he ſeekes to maintaine, than by producing theſe places of Scripture laſt recounted for the confirmation of: itgranting that *All* and the world, are no more than all the ends of the earth mentioned in *Iſay* 45. 22. *Iſay* 49. 6. it being evident beyond denyall, that by theſe expreſſions in both theſe places, onely the Elect of God, and believers are clearely intimated, ſo that interpreting the one by the other in thoſe places where *All* and the world are ſpoken, thoſe onely are intended. If pride and errour had not taken full poſſeſſion of the mindes of men, they could not ſo farre deny their owne ſenſe and reaſon, as to contradict themſelves, and the plaine texts of Scripture, for the maintenance of their falſe and corrupt opinions.

PROOFE 7th.

That whereas there are certaine high and peculiar priviledges of the ſpirit contained in the new Teſtament; ſealed by the bloud of Chriſt, which belongs not to all men, but onely to the Saints, the called and choſen of the Lord, and when they are alone diſtinctly mentioned, they are even ſo ſpoken off, as belonging to them onely, Matth. 13. 11. John 14. 17. 21. 22. 23. & 16. 13. 14. 15. & 17. 19. 20. Act. 2. 38. 39. 1 Cor. 2. 9. 14. Heb. 9. 15. & 8. tot. 1 Pet. 2. 3. 9. *Yet many of theſe peculiar priviledges, are ſo ſpoken of as joyned together with the ranſome and propitiation which belongs to all, then are they not ſpoken of in ſuch a reſtraining and excluſive manner or with ſuch appropriating words: but ſo and with ſuch words as roome is left to apply the ranſome to all men, in ſpeech. And withall ſo hold out the priviledges to them that believe, that are proper to them, that they may both have their comfort and eſpeciall hope, and alſo hold forth the ranſome and keepe open the doore for others. In beliefe & receipt of the propitiation to come in &*

partake with them. And ſo it is ſaid for his ſheepe, and for many. But no where, onely but for his ſheepe, or but onely for many, which is a ſtrong proofe of the ranſome for all men, as is ſhewen chapter. 3. 10.

ANSWER.

The ſtrength of this proofe, as to the buſineſſe in hand, is wholy had from me, neither doe I perceive how it may receive any ſuch tollerable application, as to deſerve the name of a proofe, as to the maine *Theſis* intended to be maintained; the force which it hath, is in an obſervation, which if it hath any ſenſe is neither true, nor once attempted to be made good, for firſt, that there are peculiar high priviledges belonging to the Saints and called of God, is a thing which needs no proofe, amongſt theſe are the death of Chriſt for them, not as Saints, but as Elect, which by the benefit of that death and bloud ſhedding are to be made Saints, and accounted to be the holy one of God, for *he redeemed his Church with his owne bloud*, Act. 20. 28. *loved and gave himſelfe for it*, Epheſ. 5. 25. 26. even *us*, Titus 2. 14. even as divers of thoſe here intimated, are expreſly aſſigned unto them: as elect, ſuch as thoſe, *Joh.* 17. 19. 20. amongſt which alſo as in the ſame rank with them, is reckoned Jeſus, *ſanctifying himſelfe for their ſake*, that is to be an oblation, *v.* 19. in a word all peculiar ſaving priviledges belong onely to Gods elect purchaſed for them, and them alone by the bloud of Jeſus Chriſt, *Epheſ.* 1. 3. 4. Secondly, For the other part of the obſervation, that where mention is made of theſe together with the ranſome there is roome left to extend the ranſome to all. I anſwer, Firſt, This is ſaid indeed, but not once attempted to be proved, we have but ſmall cauſe to believe the Authour in a thing of this importance upon his bare word. Secondly, *for the leaving of roome for the application*, I perceive that if it be not left, ye will make it, though ye juſtle the true ſenſe of the Scripture quite out of its place. Thirdly, I have already ſhewed, that where many are mentioned, the ranſome onely (as ye uſe to ſpeake) is expreſſed, as alſo where ſheep are ſpoken of, ye like is ſaid where the word *all* is uſed, ſo that there is not the leaſt difference. Fourthly, In diverſe places of the ranſome of Chriſt, and thoſe other peculiar priviledges, (which indeed are fruits of it) are ſo united together, as is impoſſible to apply the latter to ſome, and the other to *all*, being all of them reſtrained to his ſaved ones, onely, *Rev.* 5. 9. 10. The Redemption

redemption of his people by the ranſome of his bloud, and their making Kings and Prieſts are united, and no roome left for the extending of the ranſome to all; it being punctually aſſigned to thoſe ſaved crowned ones, diſtinguiſhed from the reſt of the nations and languages, from among whom they were taken, who were paſſed by in the paiment of the ranſome: which is directly oppoſite to all the ſenſe, which I can obſerve in this obſervation. 5. Of ſheep, and ſheep onely, enough before.

PROOFE 8.

The reſtauration wrought by Chriſt in his owne body for mankinde, is ſet forth in Scripture to be as large and full for all men, and of as much force as the fall of the fall of the firſt Adam *by & in himſelf for all men: in which reſpect the firſt* Adam *is ſaid to have been a figure of Chriſt the ſecond* Adam, *Rom* 3. 22, 23, 24. & 5. 12, 14, 18. 1 *Cor.* 15. 21, 22, 45, 46, 47. *As is before ſhewne, Chap.* 8.

ANSWER.

It is moſt true that Chriſt and *Adam* are compared together, in reſpect of the righteouſneſſe of the one, communicated to them that are his, and the diſobedience and tranſgreſſion of the other, in like manner communicated to all them that are of him in ſome of the places here mentioned: as *Rom.* 5 12. 18. but evidently the compariſon is not inſtituted between the righteouſneſſe of Chriſt, and the diſobedience of *Adam*, extenſively in reſpect of the object, but intenſively in reſpect of the efficacy of the one and the other; the Apoſtle aſſerting the effectualneſſe of the righteouſneſſe of Chriſt unto juſtification, to anſwer the prevalency of the ſinne of *Adam* unto condemnation; that even as the tranſgreſſion of *Adam* brought a guilt of condemnation upon all them that are his naturall ſeed; ſo the righteouſneſſe of Chriſt, procured the free gift of grace unto juſtification, towards all them that are his, his ſpirituall ſeed, that were the children given unto him of his Father. 2ly. 1 *Cor.* 15. 22, 23. ſpeaketh of the reſurrection from the dead, and that onely of Believers; for though he mentions them as all, Verſe 22. *In Chriſt all ſhall be made alive*; yet Verſe 23. hee plainly interprets thoſe all to be all that are Chriſts: not but that the other dead ſhall riſe alſo, but that it is a reſurrection to glory by vertue of the reſurrection of Chriſt, which the Apoſtle here treats of, which certainly all ſhall not have. 3. The compariſon between Chriſt and *Adam*, *verſe* 45. to ſpeake nothing of the va-

rious reading of that place, is onely in reſpect of the principles, which they had and were intruſted withall to communicate to others, *Adam a living ſoule*, or a *living creature*; there was in him a principle of life naturall, to bee communicated to his poſterity, *Chriſt a quickning Spirit*, giving life, grace and ſpirit to his: And here I would deſire that it may be obſerved that all the compariſon, that is any where inſtituted between Chriſt and *Adam*, ſtill comes to one head, and aimes at one thing, *viz.* that they were as two common ſtocks or roots, communicating to them that are ingrafted into them (that is into *Adam* naturally by generation; into Chriſt, ſpiritually by regeneration) that wherewith they were repleniſhed, *Adam*, ſinne, guilt, and diſobedience; Chriſt, righteouſneſſe, peace, and juſtification, for the number of thoſe that doe thus receive theſe things, from one and the other, the conſideration of it is exceedingly alien from the ſcope, aime, and end of the Apoſtle in the places where the compariſon is inſtituted. 4. It is true *Rom.* 3.23 it is ſaid, *All have ſinned, and come ſhort of the glory of God*, which the Apoſtle had at large proved before, thereby to manifeſt, that there was no ſalvation to be attained, but onely by Jeſus Chriſt: but if ye will aske to whom this righteouſneſſe of Chriſt is extended, and that redemption which is in his bloud, he telleth ye plainly, it is *unto all, and upon all them that believe, verſe* 22. whether they be Jew or Gentile, there is no difference.

PROOFE 9.

The Lord Jeſus Chriſt hath ſent and commanded his ſervants to preach the Goſpell to all Nations, to every creature, and to tell them withall, that whoever believeth and is baptized, ſhall be ſaved, Matth. 28 19, 20. *Mark* 16. 15, 16. *and his ſervants have ſo preached to all,* 2 Cor. 5. 19. *Rom.* 10.13 .18. *And our Lord Jeſus Chriſt will make it to appear one day, that he hath not ſent his ſervants upon a falſe errand, nor put a lye in their mouthes, nor wiſhed them to diſſemble, in offering that to all, which they knew belonged but to ſome, even to feweſt of all; but to ſpeake truth,* Iſa. 44.26. & 61.8. 1 Tim. 1.12.

ANSWER.

The ſtrength of this proofe is not eaſily apparent, nor manifeſt wherein it lyeth, in what part, or words of it: For firſt it is true, Chriſt commanded his Apoſtles to *preach the Goſpell to all Nations, and every creature*; to tell them, *that whoſoever believeth ſhall bee ſaved,*

ved, Matth. 28. 19, 20. Mark 16. 15, 16. that is without diſtinction of perſons or nations, to call all men to whom the providence of God ſhould direct them, and from whom the Spirit of God ſhould not with-hold them, as from them, *Acts* 16. 6, 7. warning them to repent and believe the Goſpell. 2. It is alſo true, that in obedience unto this command, his ſervants did beſeech men ſo to doe, and to bee reconciled unto God, even all over the nations, without diſtinction of any, but where they were forbidden, as above, labouring to ſpread the Goſpell to the ends of the earth, and not to tye it up to the confines of *Jewry*, 2 *Cor.* 5. 19, 20. *Rom.* 10. 18. Moſt certaine alſo it is, that the Lord Jeſus Chriſt ſent not his ſervants with a lye to offer that to all, which belonged onely to ſome, but to ſpeak the truth, of which there needs no proofe. But now what can be concluded from hence for univerſall redemption, is not eaſily diſcernable: perhaps ſome will ſay it is in this, that if Chriſt did not dye for all, to whom the word is preached, then how can they offer Chriſt to all that preach it? A poore proofe God wot; For firſt, the Goſpell was never preached to all and every one; nor is there any ſuch thing affirmed in the places cited; and yee are to proove that Chriſt dyed for all, as well thoſe that never heare of the Goſpell as thoſe that doe. 2. What doe the Preachers of the Goſpell offer to them, to whom the Word is preached? is it not life and ſalvation through Chriſt, upon the condition of faith and repentance? And doth not the truth of this offer conſiſt in this, that every one that believeth ſhal be ſaved? And doth not that truth ſtand firme and inviolable, ſo long as there is an all-ſufficiency in Chriſt, to ſave all that come unto him? hath God intruſted the Miniſters of the Goſpell with his intentions, purpoſe and counſells, or with his commands and promiſes? Is it a lye to tell men, that he that believeth ſhall be ſaved, though Chriſt did not dye for ſome of them? Such proofes as theſe had need be well proved themſelves, or they will conclude the thing intended very weakly.

PROOFE 10.

The Lord willeth believers to pray even for the unjuſt and their perſecuters, Matth. 5. 44. 48. Luke 6. 28. *yea even for all men, yea even for Kings and all in authority, when few in authority loved Chriſtianity, yet he ſaid, not ſome of that ſort, but for all in authority, and that on this greund: It is good in the ſight of God, who will have all*

men saved, and come to the knowledge of the truth, Luke 10.5. 1 Tim. 2.1.4. *Surely there is a doore of life opened for all men*, 2 Tim. 1. 10. *For God hath not said to the seed of Israel, seeke yee me in vaine.* Isa. 44.19. *He will not have his children pray for vaine things.*

ANSWER.

The strength of this proofe lyeth in supposing. First, that indefinite Assertions are to be interpreted as equivalent to universall, which is false, *Rom.* 4.5. 2ly, that by *All* : 1 *Tim.* 2.1. is not meant all sorts of men, and the word *All* not to be taken distributively, when the Apostle by an annumeration of divers sorts gives an evident demonstration of the distribution intended. 3ly, that we are bound to pray for every singular man that he may bee saved ; which 1. wee have no warrant, rule, precept, or example for. 2. It is contrary to the Apostolicall precept, 1 *John* 5. 16. 3. To our Saviours example, *John* 17. 9. 4. To the counsell and purpose of God in the generall made known to us, *Rom.* 9.11,12, 15. and Chap. 11.7. where evidently our praying for all, is but for all sorts of men excluding none, and that those may believe, who are ordained to eternall life. 4ly, it supposeth, that there is nothing else that we are to pray for men, but that they may bee saved by Christ, which is apparently false, *Jerem.* 29.7. 5ly, that our ground of praying for any, is an assurance that Christ dyed for them in particular, which is not true, *Acts* 8. 22. 24. 6ly, It most splendidly takes for granted, that our duty is to bee conformed to Gods secret minde, his purpose and counsell, untill every one of these suppositalls be made good, which never a one of them will be very suddenly ; there is no help in this proof, nor strength in this Argument, we must pray for all, therefore God intends by the Death of Christ to save all and every one, its Sophistry and weaknesse being apparent ; from our Duty to Gods purpose is no good conclusion, though from his command to our duty be most certaine.

PROOFE 11.

The Lord hath given forth his word and promise to be with his servants so preaching the Gospell to all ; and with his people so praying for all where they came ; that they may goe on with confidence in both, Math. 28. 20. 1 Tim. 2.3.8. Luke 10.6. Isa. 54.17.

ANSWER.

That God will be with his people whether preaching or praying

ing according to his will and their owne duty is as apparent as it is, [illegible] makes nothing for universall redemption; than which what can be more evident ?

PROOFE 12.

The Lord hath already performed and made good his word to his Servants and People, upon some of all sorts of men, and all sorts of sinners ; shewing them mercy to the very end, that none might exclude themselves, but all be encouraged to repent, believe, and hope thereby Acts 2. & 3. & 8. & 9. & 10. & 11. & 16. & 19. 28. 1 Cor. 6.10,11. 1 Tim. 1. 13,14,15,16,17.

ANSWER.

If ye had told us, that God had already made good his word to his servants, in saving all and every man, and proved it clearly, ye had evidently and undenyably confirmed the maine opinion : but now affirming onely that hee hath shewed mercy to some of all sorts, and all sorts of sinners, that others of the like sort (as are the remainder of his Elect, yet uncalled) might bee induced to believe, ye have evidently betrayed your owne cause, and established that of your Adversaries ; shewing how the Lord in the event declareth on their side, saving in the bloud of Jesus, onely some of all sorts, as they affirme ; not all and every one, which your tenent leads you to.

PROOFE 13.

The blessing of life hath streamed in this Doctrine of the love of God to mankinde, yea in the tender and spirituall discovery of the grace of God to man-kinde (in the ransome given, and attonement made, by Christ for all men, with the fruits thereof) hath God in the first place overcommed his chosen ones to believe and turne to God, Acts 13. 48. Titus 2. 11.13. & 3.4.5.

ANSWER.

First, that the freedome of Gods grace, and the transcendency of his eternall love towards man, with the sending of his Sonne to dye for them, to recover them to himselfe from sinne and Sathan, is a most effectuall motive, and (when set on by the Spirit of grace) a most certaine operative principle of the conversion of Gods elect, we most willingly acknowledge : it is that wherein our hearts rejoyce, whereby they were endeared, and for which, we desire to returne thankfull obedience every moment : but that ever this was effectuall, extending this love to all, or at least that any

any effectuallnes is in that aggravation of it, we utterly deny: and that firſt, becauſe it is falſe, & a corrupting of the Word of God, as hath been ſhewed; and of a lye there can bee no good conſequence. 2. It quite enervates and plucks out the efficacy of this heavenly motive, by turning the moſt intenſe & incomparable love of God towards his Elect, into a common deſire, wiſhing, & affection of his nature, (which indeed is oppoſite to his nature) failing of its end & purpoſe, which might conſiſt with the eternall deſtruction of all of all mankind, as I ſhall abundantly demonſtrate, if Providence call me to the other part of this Controverſie concerning the cauſe of ſending Jeſus Chriſt. 3. There is nothing of this common love to all in the places urged; for firſt, the grace mentioned *Tit.* 2. 11, 13. is the grace that certainly brings ſalvation, wch that common love doth not, and was the cauſe of ſending Chriſt that hee might redeeme us from all iniquity, and purifie to himſelfe a peculiar people zealous of good works; where our redemption and ſanctification, is aſſerted to be the immediate end of the oblation of Jeſus Chriſt, which how deſtructiue it is to univerſall Redemption, hath been formerly declared. 2. So alſo is that love and kindneſſe mentioned, *Chapt.* 3, 4, 5. ſuch as by which, wee receive the waſhing of regeneration, and renewing of the Holy Ghoſt, verſe 5. juſtification and adoption to heireſhip of eternall life, verſe 7. which, whether it be a cõmon or a peculiar love, let all men judge. 3. *Acts* 13 47. (for verſe 48. there cited, containes a cleare reſtriction of this love of God to his elect as can be deſired) ſets out the extent of the mercy of God, in Chriſt, through the preaching of the Goſpell to the Gentiles alſo, and not onely to the Jewes, as was foretold by *Iſaiah* 49. 6. which is farre enough from giving any colour to the univerſality of grace, it being nothing but the ſame affirmation which yee have *John* 11. 52. of gathering together in one the Children of God that were ſcattered abroad.

PROOFE 14.

Thoſe that when the Goſpell comes and any ſpirituall light therein to them, when they refuſe to believe, and ſuffer themſelves to bee withdrawne by other things, they are affirmed to love or chooſe darkneſſe rather than light, John 3. 19. (*which how could it be, if no light in truth were for them?*) *in following lying vanities, to forſake their owne mercies*, Jonah 2. 8. *to harden their owne hearts*, Rom. 2. 5. *to loſe their ſoules*, Matth. 16. 26. *and to deſtroy themſelves*, Hoſ. 13. 9. *and they being from*, Adam

Adam *fallen into darkneſſe, hardneſſe, and their ſoules and death paſſed on them: how could theſe things bee, if by Jeſus Chriſt no life had beene attained, no attonement made, no reſtauration of their ſoules, nor meanes procured and uſed that they might bee ſaved? God is no hard Maſter to gather where he hath not ſtrowne.*

ANSWER.

Firſt, the ſumme of this Argument is, that thoſe who doe not believe upon the preaching of the Goſpell are the cauſes of their owne ruine and deſtruction; therefore Jeſus Chriſt dyed for all and every man in the world. Now though it cannot but be apprehended, that it is time caſt away and labour loſt to anſwer ſuch conſequences as theſe; yet I muſt adde a few obſervations, leſt any ſcruple ſhould remaine with the weakeſt Reader; as firſt, all have not the Goſpell preached to them, nay from the beginning of the world, the greateſt part of men have been paſſed by in the diſpenſation of the meanes of grace, *Rom.* 2. *Acts* winked at: all theſe then muſt be left out in this concluſion, which renders it altogether uſeleſſe to the buſineſſe in hand; for the univerſality of redemption falls to the ground, if any one ſoule be not intended in the payment of the ranſome. 2. It is not the diſbelieving the death of Chriſt for every individuall ſoule that ever was or ſhall be (which to believe is no where in Scripture required) that is the cauſe of mans deſtruction, but a not-believing in the all-ſufficiency of the paſſion and oblation of Jeſus Chriſt for ſinners, ſo as to accept of the mercy procured thereby upon thoſe termes and conditions, that it is held forth in the Goſpel, which doth not attend the purpoſe and intention of God, for whom Chriſt ſhould dye, but the ſufficiency and efficacy of his death, for all that receive him in a due manner, he being only the true way, life, and light, *no other name being given under heaven whereby men may be ſaved:* it is a *loving darkneſſe rather than light*, as in *John* 3. 19. the place urged in the proofe; which word μᾶλλον, rather there, doth not inſtitute a compariſon, between their love of darkneſſe and light, as though they loved both, but darkneſſe chiefely; but plainely intimates an oppoſition unto the love of light, by a full love of darkeneſſe. And this men are ſaid to doe, which being ſpoken indefinitely, according to the rules of Interpreting Scripture followed by this Author, ſhould be taken univerſally, for all men: but we are contented, that it be the moſt of thoſe men to whom Chriſt preached, for

for ſome alſo of them received him, to whom he *gave this priviledge that they ſhould become the ſonnes of God*, John 1. 12. why ye ſhould interpret *love* here, by *chooſe*, as though either the words were equivalent, or the word in the originall would ſignifie either, I can ſee no reaſon, for both thoſe are exceeding falſe. There is a difference between loving and chooſing, and as for ἠγάπησαν he would be as bad a tranſlator, as ye are an interpreter that ſhould render it *they chooſe*. Now what is this *loving of darkeneſſe more than* light, but a following, and cleaving in affection and practiſe to the ways wherein they were, being alienated from the life of God, labouring in the unfruitfull works of darkneſſe, and refuſing to embrace the heavenly doctrine of the goſpell, holding forth peace and reconciliation with God through Chriſt, with life and immortality thereby. To conclude from hence, therefore Chriſt dyed for all and every man in the world, becauſe the greateſt part of them to whom he preached the Goſpell did not believe, is a wild kind of reaſoning: much better may we inferre, that therefore he dyed not for all men, becauſe it is not *given unto them for his ſake to believe on him*, Phil. 1. 29. Neither will that parentheſis (*which how could it be if no light in truth were for them?*) give any light to the former inference, for if the word (*For*) ſhould denote the intention and purpoſe of God, the truth is, we dare not ſay, that God intends and purpoſeth that they ſhould receive light who doe not, leſt by ſo ſaying we ſhould make the ſtrength of *Iſrael* to be like to our ſelves, and contradict him who hath ſaid, *his counſell ſhall ſtand and he will doe all his pleaſure*, Iſay 46. 10. that *the counſell of the Lord ſtandeth for ever*, Pſal. 33. 12. he being *the Lord and changing not*, Mal. 3. 6. James 1. 17. 2 Tim. 2. 19. Rom. 9. 11. If by (*for them*) ye meane ſuch a ſtock--and fulneſſe of light and grace, as there is of light in the Sun, for all the men in the world, though ſome be blind and cannot ſee it, then we ſay that ſuch a light there is for all in the Goſpell, to whom it is preached, and their owne blindneſſe is the ſole cauſe of their not receiving it, ſo that this hath not got the ſtone a ſtep forward, which ſtill rolls back upon him. Thirdly, The other Scriptures urged have not ſo much as any colour that ſhould give advantage to conſider them, as with any reference to the buſineſſe in hand, that of *Jonah.* 2. 8. is concerning ſuch as forſake the true God to follow idolls, ſo forfitting the mercyes temporall and ſpirituall, which from

from the true God they had before received, *Rom.* 2. 5. ſpeakes of the *Gentiles* who had the workes of God to teach them; and the patience of God to wait upon them, yet made no other uſe of them both, than by vile rebellions to adde new degrees of further hardneſſe upon their owne heart. That if mens *loſing their ſoules*, Matth. 16. 26. and *deſtroying themſelves* (Hoſ. 13. 9.) by ſinne, is of equall force with what went before. But Fourthly, The cloſe of this reaſon ſeemes to intimate a further view of the Authour, which at the firſt view, doth not appeare, *viz.* that all men are in a reſtored condition by Chriſt; not a doore of mercy opened for them all, but that they are all actually reſtored into grace and favour, from which if they doe not fall, they ſhall ſurely be ſaved; and the argument whereby he proves this is, becauſe being loſt in *Adam*, they could not be ſaid to loſe themſelves, unleſſe they were reſtored by Chriſt: being darkeneſſe and hardneſſe in him, unleſſe all were enlightened and mollified by Chriſt, they could not be ſaid to love darkneſſe, nor to harden themſelves. Now if this be his intention (as it is too apparent that ſo it is) I muſt ſay ſomething, firſt, to the argument, ſecondly, to the thing it ſelfe. And firſt, for the argument, it is this, becauſe by originall ſinne men are guilty of death and damnation, therefore they cannot by actuall ſinnes make ſure of, and aggravate that condemnation, and ſo bring upon themſelves a death unto death: or becauſe there is a native imbred hardneſſe of heart in man, therefore none can adde further degrees of contracted hardneſſe and induration by actuall rebellions; that becauſe men are blind, therefore they cannot undervalue light, (when indeed the reaſon why they doe ſo, is becauſe they are blinde,) that men who have time & opportunity & meanes to ſave their ſoules, cannot be ſaid to loſe them, that is to be cõdemned, unleſs their ſouls were in a ſaved condition before. Now this is one of the proofes, which in the cloſe is called plaine and according to Scripture; when indeed nothing can be more contrary to reaſon, Scripture and the principles of the oracles of God, than this and ſome other of them are. I ſhall adde no more, knowing that no Reader can be ſo weake as to conceive that the refuſing of a propoſed remedy accompanied with infinit other deſpights done to the Lord, is not ſufficient to make men guilty of their owne condemnation, I ſpeake of thoſe, that enjoy the preaching of the Goſpell. Secondly, For the thing it ſelfe, or an actuall reſtauration of all men

men by Christ into such a state, as is intimated, as they had at the first in *Adam* (I meane in respect of Covenant not innocency) which I take to be the meaning of the Author, and that because in another place he positively affirmes that it is so, and that all are justified by Christ, though how it should be so, he is not able to declare. To this then I say, first, that there is nothing in the Scripture that should give the least colour to this grosse errour, nor can any thing be produced so much as probably sounding that way. Secondly, It is contrary, first, to very many places, affirming that *we are dead in trespasses and sinnes*, Ephes. 2. 1. that *unlesse we be borne againe, we cannot see the Kingdome of God*, Joh. 3 3. that untill we come by faith to Christ, *the wrath of God abideth on us*, John 3. 36. with those innumerable places which discover the universall alienation of all men from God, untill actuall peace and reconciliation be made through Christ. Thirdly, To the very nature and essence of the new covenant of grace, proceeding from the free mercy of God to his Elect, carryed along with distinguishing promises from the first, putting a difference betweene the seed of the woman and between the seed of the serpent, as well in the members, as in the head, to the last of them, being effective and really working every good thing it, promised in and towards all to whom it doth belong (which certainely it doth not in all) being every where said to be made with the people of God, or those whom he will owne in opposition to the world, of all which and divers other things, so plentifully affirmed of it in the Scripture, not one can be true, if all men receive a restauration by Christ into covenant. Thirdly, To the eternall purpose of God in election and reprobation, of which the latter is a resolution to leave men in their fallen condition without any reparation by Christ. Fourthly, It is attended with very many strange absurd groundlesse consequences: as first, that all infants dying before they come to the use of reason, and the commiting of actuall sinne, must necessarily be saved, (although our Saviour hath said, *that unlesse a man be borne againe he cannot see the Kingdome of God*, John 3. 3, and Paul from him, *that the children of infidells are uncleane*, 1 Cor. 7. 14. Now noe uncleane thing shall enter the new Jerusalem. *Rev.* 21. 17.) whereby, the infants of *Turkes, Pagans, Infidels, Persecutours*, are placed in a farre more happy condition than the Apostles of Christ, if they depart in their infancy than the best of believers, who are not (according to

to the Authours of this doctrine) out of danger of eternall perishing. Secondly, That there is no more required of any to be saved, then a continuance in the estate, wherein he was borne, (that is in covenant actually restored by Christ thereunto,) when the whole word of God cryeth out, that all such as so abide shall certainely perish everlastingly. Thirdly, That every one that perisheth in the whole world, falls away from the grace of the new Covenant; though the promises thereof are, that there shall never be any totall falling away of them that are in Covenant. Fourthly, That none can come unto Christ, but such as have in their owne persons fallen from him, for all others abide in him. Innumerable other such consequences as these, doe necessarily attend this false hereticall assertion, that is so absolutely destructive to the free grace of God. I doubt not but such proofes as these, will make considering men further search into the matter intended to be proved, and yeild them good advantages to discover the wretched lye of the whole. Fifthly, To the last words of the proofe I answer, that God sowed that seed in *Adam*, and watered it with innumerable temporall blessings towards all, and spirituall in some, whose fruit he will come to require from the world of unbelievers, and not in the blood of Jesus Christ, any further, than as it it hath been certainely proposed to some of them and despised.

PROOFE. 15th.

Gods earnest expostulations, contendings, charges, and protestations, even to such as whereof many perished, Rom. 11. 27. Isay 10. 22. *As to instance, Oh! that there were such an heart in them, that they would feare me* &c. *that it might be well with them*, Deut. 5. 29. *What could have been done more for my Vineyard that I have not done in it* &c. Isa. 5. 4. 5. *What iniquity have your fathers found in me, that they are gone farre from me?* Jer. 2. 5. *Have I beene a wilderneſſe to Israel, a land of darkeneſſe? Wherefore say my people we are Lords, we will come no more unto thee?* v. 31. *Oh my people! what have I done unto thee? wherein have I wearied thee? testifie against me*, Mic. 6. 3. *How often would I have gathered*, &c. *and you would not*, Mat. 23. 37. *Oh that my people had hearkened unto me*, &c. *I should soone have subdued their enemies*, &c. Psal. 81. 12. 13. 14. *Because I have called and ye refused, and no man regarded*, &c. Prov. 1. 24. 25. 32. *Because when they knew God they glorified him not as God, and* Rom. 1. 21. 28. *Therefore thou art*

in

in excusable, oh man, &c. Thou after thy hardnesse and impenitent heart, treasurest up unto thy selfe wrath &c.? Rom 2.1.5. *No Christian I hope will reply against God and say, thou never meantest us good, therewas no ransome given for us, no attonement made for us, no good done us, no mercy shewes us, nothing in truth whereby we might have been saved, nothing but an empty shew, a bare pretence. But if any should reason so evilly, yet shall not such answers stand.*

ANSWER.

To this collection of expostulations, I shall very briefely answer with some few observations, manifesting of how little use it is to the businesse in hand. As first, that in all these expostulations, there is no mention of any ransome given, or attonement made for them that perish (which is the thing pretended in the close) but they are all about temporall mercyes, with the out ward meanes of grace, to which what we observed in the argument last foregoing, *viz.* that as God doth not expostulate with them about it, no more shall they with God about it at the last day: (not that I deny that there is sufficient matter of expostulation with sinners about the bloud of Christ, and the ransome paid thereby, that so his Elect may be drawne, and wrought upon to faith and repentance, and believers more and more endeared to forsake all ungodlinesse, and worldly lusts, to live unto him, who dyed for them, and that others may be left more unexcusable only for the present there are no such expostulations here expressed, nor can any be found holding out the purpose and intention of God in Christ towards them that perish) Secondly, That all these places urged (excepting onely those of *Rom.* 1.28. & 2.5. which apparently and evidently lay the inexcusablenesse of sinne upon that knowledg which they might have had by the worke of creation and providence of God as eternall, almighty, and powerfull, without the least intimation of any ransome, attonement and redemption) that all the rest I say, are spoken to and of those, that enjoyned the meanes of grace, who, in the dayes, wherein those expostulations were used towards them, was a very small portion of all men, so that from what is said to them, nothing can be concluded of the minde and purpose of God towards all others, (*Psal.* 147.19.20.) which is destructive to the generall ransome. Thirdly, That there are no men, especially none of those that enjoy the meanes of grace, but doe receive so many mercies

mercies from God, as that he may justly plead with them about their unthankfulnesse and not returning of obedience proportionable to the mercies and light which they received. Fourthly, It is confessed I hope by all, that there are none of those things for the want whereof, God expostulateth with the sonnes of men, but that he could if it so seemed good before him effectually work them in their hearts, at least by the exceeding greatnesse of his power, so that these things cannot be declarative of his purpose, which he might if he pleased fulfill for who hath resisted his will, *Rom.* 9. Fifthly, That desires and wishings should properly be ascribed unto God, is exceedingly opposite to his all-sufficiency, & the perfection of his nature; they are no more in him, than he hath eyes, eares and hands, these things are to be understood θεοπρέπως. Sixthly, It is evident that all these are nothing but patheticall declarations of our duty, in the enjoynment of the meanes of grace, strong convictions of the stubborne and disobedient, with a full justification of the excellency of Gods wayes, to draw us to the performance of our dutyes, *Ergo.* Christ dyed for all men, ὅτες ἔδει δεῖξαι. Seventhly, Some particular places that seeme to be of more weight than the rest, have been already examined.

PROOFE 16.

The Scriptures manner of setting forth the sinne of such as despise and refuse this grace,--and their estate, and the persons perishing, as to say they turne the grace of God into wantonnesse, Jude 4. *Tread under foote the Sonne of God: prophane the bloud of the Covenant, with which they were sanctified: offer despight to the spirit of grace,* Heb. 10.29. *Deny the Lord that bought them,* 2 Pet. 2.1. *They perish, for whom Christ dyed,* 1 Cor. 8.11. *Trees twice dead, plucked up by the rootes,* Jude 12.13. *And bring upon themselves swift destruction,* 2 Pet. 2.1. *And how could all this be, if God had given his Sonne in no sort for them? if Christ had shed no bloud to procure remission for them? if he had not bought them, nor had any grace or life by his Spirit to bestow on them?*

ANSWER.

First, There are in this proofe three places of Scripture, which are frequently urged in this cause, *viz. Heb.* 10.29. 2 *Pet.* 2.1. 1 *Cor.* 8.11. And therefore they have been considered already apart at large, where it was evidenced, that they no way incline to the assertion of that, whereunto they are violently wrested, and

their ſenſe for that end perverted. Secondly, for thoſe other places out of *Jude* v. 4. 12. 13. I cannot perceive how they can be hooked into the buſineſſe in hand, ſome are ſaid *v.* 4. to turne the grace of God into wantonneſſe, that is to abuſe the doctrine of the Goſpell, and the mercy of God revealed thereby, to encourage themſelves in ſinne; whence to conclude, that therefore Jeſus Chriſt dyed for all men is an uncouth inference; eſpecially the Apoſtle intimating that he dyed not for theſe abuſers of his grace, affirming that they were before of old ordained to condemnation, which ordination ſtandeth in direct oppoſition to that love which moved the Lord to ſend his Sonne Chriſt to procure the ſalvation of any: the ſtrength of the proofe lyeth in the other places, which have beene already conſidered.

PROOFE 17.

Jeſus Chriſt by vertue of his death ſhall be their Judge, and by the Goſpel in which they might have been ſaved, wil he judge them to a ſecond death, and how can that be if he never dyed the firſt death for them, and if there were not truth in his Goſpell, preached to them? Rom. 14. 9, 10, 11, 12. Phil. 2. 7. 11. Rom. 2. 16. John 12. 47. 48. 50.

ANSWER.

Firſt, That Jeſus Chriſt ſhall be Judge of all, and that all judgement is already committed to him, is confeſt: that it doth not hence follow, that he dyed for all, hath been already declared, unleſſe ye will affirme that he dyed for the Divels alſo, becauſe they alſo muſt be judged by him. Secondly, That all ſhall be judged by the Goſpell, even ſuch as never heard word of it, is directly contrary to the Goſpell, for as *many as have ſinned without the Law, ſhall alſo periſh without the Law, and as many as have ſinned in the Law, ſhall be judged by the Law,* Rom. 2. 12. Every man doubtleſſe, ſhall be judged according to the light and rule, which he did or might have enjoyed, and not according to that whereof he was invincibly deprived. Thirdly, That Chriſt ſhould be ſaid to dye onely the firſt death, is neither an expreſſion of the word, nor can be collected from thence: he dyed the death which was in the curſe of the Law, but of this onely by the way. Fourthly, Ye intimate as though there were no truth in the Goſpell preached, unleſſe Chriſt dyed for all, when indeed there is

is no aſſertion more oppoſite to the truth of the Goſpell; the places urged mention Chriſt being Lord of all, exalted above all, being Judge of all, judging men according to the Goſpell, that is thoſe men who enjoy it; but how they may be wreſted to the end propoſed I know not.

PROOFE 18.

Believers are exhorted to contend for the faith of this common ſalvation which was once delivered to the Saints, which ſome having heard, oppoſe, & others turn the offers of it into wantonneſſe: & through not heeding & not walking in the faith of this ſalvation already wrought by Chriſt for men they deprive themſelves of, & winde out themſelves from that ſalvation, which Chriſt by his Spirit in application of the former hath wrought in them, and ſo deprive themſelves of the ſalvation to come Jude 3. 4. 5.

And every of theſe proofes be plaine, and according to ſcripture, and each of force, how much more altogether, ſtill juſtifying the ſenſe, That 1 Tim. 2. 6. & Heb. 2. 9. *importeth, and the truth of the propoſition in the beginning?*

ANSWER.

I can ſee nothing in this proofe, but onely that the ſalvation purchaſed by Chriſt is called common ſalvation, which if ye conclude from thence to be common to all, ye may as well conclude ſo of faith that it belongs to all, becauſe it is called the common faith, *Tit.* 1. 4. Though termed the faith of Gods elect, *v.* 1. doubtleſſe there is a community of believers, and that is common amongſt them, which is extended to the whole Church of God: there is, *totus mundus ex toto mundo*, and that common ſalvation is that whereby they are all ſaved: without any colour of that ſtrang common ſalvation, whereby no one is ſaved, maintained by this diſputer. The remainder of this proofe is a fullneſſe of words, ſuitable to the perſwaſion of the Authour, but in no ſmall part of them exceedingly unſuitable to the word of God and derogatory to the merits of Chriſt, making the ſalvation purchaſed by him to be in it ſelf of no effect, but left to the wil of ſinfull corrupted accurſed men to make available or to reject.

And theſe are the proofes, which this Authour calls *plaine*, and according to Scripture, being a recapitulation of almoſt al that he hath ſaid in his whole booke, at leaſt for the argumentative part thereof, there is not any thing of weight omitted: and therefore this

this Chapter I fixed on to returne a full and punctuall answer unto. Now whither the thing intended to be proved, viz *the payings of a ransome by Christ for all and every man, be plainely, clearely and evidently* from the Scripture *confirmed*, as he would beare us in hand; or whither all this heape of words, called arguments reasons and proofes, be not, for their manner of expression, obscure, uncouth, & oft times unintelligible, for their way of inference, childish, weake & ridiculous, in their allegations and interpretations of Scripture, perverse violent, mistaken, through ignorance, heedlesnesse, and corruption of judgement, in direct opposition to the minde and will of God revealed therein, is left to the judgement of the Christian Reader, that shall peruse them, with the answers annexed.

CHAP. VII.

The Removall of other remaining objections.

§ 1. THe removall of some usuall Sophisme, and captious Arguments, of the *Arminians*, of late made common and vulgar, shall be the close of our treatise, and *winde* up the whole controvercy, which hath drawne us with violence thus farre: and in this performance, I shall labour to be as briefe as possible; partly because these things have been handled at large by others, partly because all colour of opposition to the truth by us maintained from the Scriptures, being remoued, all other objections will indeed naturally sinke of themselves: yet because great boastings and swelling words of vanity, have been used concerning some that follow, it is necessary that some thing be said to shew the emptinesse of such flourishes that the weakest may not be intangled bythem.

That which we shall beginne withall, is an Argument of as *great fame*, and as *little merit*, as any that in this cause, or indeed in any other controversie, hath been used of late dayes: and it is this. *That which every one is bound to believe is true; But every one is bound to believe that Jesus Christ dyed for him: therefore it is true*, viz. *that Jesus Christ dyed for every one.*

This is an argument, which to discover their convict'on of the weaknesse of the rest of their arguments, the *Arminians* and their friends never use, but withall they adde some notable *encomium* of it, with some termes of affront and threatning to their adversaries, in so much as by consent on both sides it hath obtained,

tained, the name of the *Remonstrants Achilles*. Now truely for my part, as I shall not transcribe any thing hether out of the many full answers, given to it by our Divines, by which this *Achilles*, or rather *Goliah* hath been often cast to the ground. So I heartily wish, that the many operous prolixe answers, which the boasting of our adversaries hath drawne forth, had not got this *poore nothing* more repute a thousand tymes then its owne strength, or any addition of force from the managers of it, could have procured unto it. Supposing then, first, that the terme *believe*, be used in the same sense in both propositions, (for if otherwise, the syllogisme is false in the forme of it,) Secondly, That by *believing* is understood *a saving application of Christ to the soul as held out in the promise*, for to believe that Christ dyed for me in particular, as is asserted to be the duty of every one, can be nothing else but such a saving application. Thirdly, That *believing* that Christ dyed for any, according to the businesse in question, must be with reference to the purpose of the Father, & intention of Jesus Christ himself, for that is it which with regard to any *vniversality* is by us opposed. (Fourthly, for the terme (*every one*) it must relate unto all men as considered in an *alike condition*, for severall respects and conditions of the same persons, may cause them to come under severall obligations unto dutyes, now there is no one condition common unto all, but only the state of wrath and death, *Ephes.* 2. 3. and therefore every man must be considered as in that condition; so that in some the sense of the *minor* proposition is *al men in the world as considered in a state of wrath and unregeneracy are bound to believe (as before described,) that it was the intention of God that Christ should dye for every one of them in particular*: now not to say any thing to the *major proposition*, which yet is false, that which men are bound to believe in this sense being as hath been observed by many, neither *true, nor false, but good*, the *assumption* is absolutely false, and hath not the least colour of reason, or Scriptures to support it, and taking every man for every individuall in the world when our adversaries prove it, I ingage my selfe to be their *proselite*: For first then must some be bound to believe that which is false, which cannot be, every obligation to believe being from the God of truth: now it is false, that Christ dyed for all and every indivividuall of humane kind, as hath been before proved at large: Secondly, Then should men be bound immediately to

believe that which is not revealed, though *divine Revelation* bee the object of all faith: for the Scriptures doe not hold out any where, that Christ dyed for this or that particular man as *such*, but onely for sinners indefinitely, specified oft-times *antecedently* by Gods purpose: and *consequently* by their owne purchased obedience: neither indeed is the *intention* and *purpose* of God, concerning which we now enquire, proposed as the object of the faith of any, but onely his command, promises, and threatnings; the other being left to be collected, and assured to the soule, by an experience and sense of some sweet infallible issue and effect thereof in the heart, actually enjoyed. Nor, fourthly, can any command in the Scripture to believe be interpreted by the purpose and intention of God, as though the meaning of it should bee, God intended, that Christ should dye for thee in particular: nor doth any promise containe that sense. Besides fiftly, which of it selfe is enough to breake the neck of this Argument: all have not any such object of faith as Christs death at all proposed to them, how can they believe unlesse they heare? can they bee bound to believe that of which they never heard the least rumour? how many Millions of infants, and others in Barbarous Nations, go to their owne place, without hearing the least report of Jesus Christ, or his sufferings for them or others, even in these dayes of the Gospell? how much more then before the comming of Christ, in the flesh, when the meanes of Grace were restrained to one small nation, with some few *Proselytes*? were all these, are they that remaine, all and every one bound to believe that Christ dyed for them all and every one in particular? these that thinke so, are doubtlesse bound to goe tell all of them so, I meane those that are yet in the Land of the living: is not *unbeliefe* the great damning sinne where faith is required, *John* 3.30? and yet doth not *Paul* prove that many shall be condemned for sinning against the light of nature, *Rom.* 2? an evident demonstration that faith is not required of all, all are not bound to believe.

§ III. 1 Reply. But perhaps our Adversaries will except, as they must except, if they intend to have any colour or shew of strength left unto this Argument, that they meane it onely in respect of them, who are called by the Word, and so it is of force, to which end, let it be thus proposed.

That which every one, called to by the word, to whom the Gospell is preached, is bound to believe, is true.

But that Christ dyed for him in particular, every one so called is bound to believe; Ergo,

§ IIII. Answered. *Answ.* 1. Onely the last exception fore-going is taken off by this *reformed Argument*, all the rest stand in their full force, which are sufficient to evert it. (2ly, who seeth not that this very reforming of the Argument, hath made it altogether useles to the cause in whose defence it was produced: For if any one, much more the greatest part of men be excepted, which are now excluded from the Verge of this Argument, the *generall Ransome* falls to the ground. From the *innumerable multitudes of all*, wee are come to the *many that are called*, and doubt not but that wee shall instantly descend to the *few that are chosen*. Unto the exception, that, *that which is true in respect of them to whom it is proposed, would also bee true in respect of all, if it should be proposed to them*. I answer by the way, first, that the Argument is to be taken from the Scriptural Obligation to believe, and can be extended no further than it is actually extended: 2ly, that it is no safe disputing of what would be, or should be, if things were not as God hath appoynted and ordained them. We see the will of God for the present; neither are we to suppose (so as to make our supposal a bottome for any Arguments that they could have bin otherwise disposed. (3ly, that if the *Gospel* should be preached to al the world, or all in the world this is al the minde and wil of God, that would or can in general be signified to them by it; *He that believeth and is baptized shall be saved, but he that believeth not, shall be damned*: Or that God hath concatinated and knit these two things together, *Faith*, and *Salvation*; so that whosoever will enjoy the *latter*, must performe the former: If the Gospell should now bee preached to the *Turkes*, and *Indians*, and they should reject it, certainely they should bee damned, for not believing that which they were, upon the preaching of it, bound to believe. Now what is this? that Christ dyed for every one of them in particular? no doubtlesse! but this, *there is no name under heaven whereby men must be saved, but onely by the name of Christ made known to them in the Gospell*, Acts 4.12. For rejecting the counsell and wisedome of God to save sinners, by the bloud of Jesus; for not believing the necessity of a *Redeemer*, that *Jesus of Nazareth* was that Redeemer, according to his owne word to the Jewes, *If they believe not that I am he, they shall dye in their sinnes*; as indeed the peculiar infidelity of that people, was that not believing

ving him to be their *Messiah*, whom they saw to be declared to bee the Sonne of God with power. The *not believing these things* would be the soule-damning infidelity of such obstinate refusers to come in, upon the call of the Gospell, and not a refusing to believe that Christ dyed for every one of them in particular, which could not by the rule of the Gospell bee proposed unto them, and which they never come so farre as to question, or esteem.

§ V. 2. Still then we deny the *minor* proposition of the reduced *Syllogisme*, and that partly for the reasons before produced: partly for these subjoyned. First, they to whom the Gospell is preached, are bound to believe, with that faith which is required to justification onely: Now this is not a ful perswasion that Christ dyed for any one in particular, in the intention and purpose of God, which revealeth not the object of justification, nor the way whereby a sinner may be justified; 2. Because there is an order, naturall in its selfe, and established by Gods appointment, in the things that are to be believed; so that untill some of them are believed, the rest are not required. (A man is not commanded, nor can be reasonably, to get the top of a Ladder, by skipping all the lower Rounds) *viz.* 1. Repent, and believe the Gospell to be the word of God, to containe his Will, and that *Iesus Christ* therein revealed, is the wisedome and power of God unto salvation. 2ly, that there is an inseperable connexion by Gods appointment, betweene faith and salvation; *Gospell-faith* carrying a sinner quite out of himself, and from off his own righteousnesse. 3. That there be a particular conviction by the Spirit, of the necessity of a Redeemer, to their soules in particular, whereby they become weary, heavy laden, and burdened. 4. A serious full recumbancy, and rolling of the soule, upon Christ in the promise of the Gospell, as an all-sufficient Saviour, able to deliver and save to the utmost, them that come to God by him; ready, able, and willing, through the preciousnesse of his bloud, and sufficiency of his ransome to save every soule, that shall freely give up themselves unto him for that end, amongst whom he is resolved to be. And in doing of all this, there is none called on by the Gospel, once to enquire after the purpose and intention of God, concerning the particular object of the death of Christ; every one being fully assured, that his death shall be profitable to them that believe in him, and obey him: Now 4ly, after all this, and not before, it lyes upon a Believer

ver, to assure his soule, according as he finds the fruit of the death of Christ in him, and towards him, of the good will, and eternall love of God to him, in sending his Sonne to dye for him in particular: what a preposterous course, and how opposite to the rule of the Gospell were it, to call upon a man to believe, that it was the intention and purpose of God that Christ should dye for him in particular, and desire him to assure his soule thereof, before he be convinced either 1. of the truth of the Gospell in generall, or 2. that faith is the onely way of salvation; or 3. that himselfe standeth in need of a Saviour; or 4. that there is enough in Christ to save and recover him, if hee give up himselfe unto him in his owne way? now it is most apparent, that it is onely such as these that are bound to believe that, whereof we discourse. The Argument then must bee once againe reformed, and thus proposed.

§ VI. *The Arguments rightly formed.*

That, which every one, convinced of the necessity of a Saviour, and of the right way of salvation, hungring, thirsting, and panting after Iesus Christ, as able alone to give him refreshment, is bound to believe, is true; but every such a one is bound to believe, that Christ dyed for him in particular, Ergo, *it is true.* And some grant the whole without any prejudice to the cause we have undertaken to defend; it is most apparent then 1. that all that are called by the word, are not, in what state or condition soever they continue, bound to believe that Christ dyed for them by name, but onely such as are so qualified, as before described. 2. That the Precept of *Believing* with fiduciary confidence, that Christ dyed for any in particular, is not proposed; nor is obligatory to all that are called; nor is the not performance of it any otherwise a sinne, but as it is in the root and habit of unbeliefe, or not turning to God in Christ for mercy. 3. That no *Reprobate* for whom Christ dyed not, shall be condemned, for not believing that Christ dyed for him in particular, which is not true, but for not believing those things whereunto he was called, before related, which are all most true, and that in reference to him. 4. That the command of believing in Christ, which is especially urged, as given unto all, is not, in that particular contended about, obligatorie unto any but upon fulfilling of the conditions thereto required. 5. To believe on the name of Jesus Christ, which is the command 1 *Iohn* 3. 23. is not to believe, that it was the intention of God, that Christ should dye for us,

in

in particular, but to rest upon him for savation as, *Isay* 50. 11. Neither Sixthly, is the testimony of God to which we ought to set our seale that it is true, any other but this, *he that hath the Sonne hath life, but he that hath not the Sonne of God hath not life*, 1 John 5. 12. which reprobates disbelieving, doe what in them lyes, to make God a lyar, and are justly condemned for it. He that desireth to see more of this argument let him consult if he please *piscator, Perkins, Twisse, Synod Dort, Moulin; Baronius, Rhotorford, Sparhomius, Amesius, others, &c.*

§ VII. Object. 11. *That doctrine which fills the mindes and soules of poore miserable sinnners, with doubts and scruples, whether they ought to believe or no, when God calls them thereunto, cannot be agreeable to the Gospell: but this, doth the doctring of the particularitie of Redemption, it fills the minds of sinners with scruples and feares, whether they may believe or no, and that because they are uncertaine, whether it was the intention of God that Christ should dye for them in particular or no, seeing it is supposed that he dyed not for all, but onely for his Elect; whereupon the soule, when it is called upon to believe, may justly fall a questioning, whether it will be avaliable or no, for him so to doe, and whether it be his duty or no, seeing he knoweth not whether Christ dyed for him or no.*

§ VIII. *Answ.* 1. That scruples doubts and feares, the proper issue of unconquered remaining unbeliefe; will often arise in the hearts of sinners, sometimes against, sometimes taking occasion from the truth of the Gospell, is too too evident upon experience: all the question is whether the doctrine it selfe scrupled or stumbled at, doe of it selfe in its--owne nature, give cause thereto-unto those who rightly performe their duty, or whether all those feares and scruples be the naturall product and issue of corruption and unbeliefe; setting up themselves against the truth as it is in Jesus: The first we deny, concerning the doctrine of the particularity of effectuall Redemption: the latter God alone can remedy. Secondly, This objection supposeth that a man is bound to know and be perswaded, (that is, to believe) that Jesus Christ dyed by the appointment of God for him in particular before he believe in Jesus Christ: nay this they make the bottome of their argument, that men according to our perswasion, may scruple whether they ought to believe or no, because they are not assured before, that Christ dyed for them in particular by the designation and appointment of God: now if this be not to involve themselves, in a plaine contradicton I know not what is: for what I pray, is it according to Scripture for a man to be assured that Christ dyed for him in particular? is it not the very highest improvement of faith, doth it not include a sense of the spirituall love of God, shed abroad in our hearts? is it not the top of the Apostles consolation, *Rom.* 8. 34? and the bottome of all his joyfull assurance *Gal.* 2. 20? So that they evidently require that a man must believe before he doe believe: that he cannot believe and shall exceedingly feare whether he ought to doe so or no, unlesse he believe, before be believe. Me thinkes such removing of scruples, were the ready way to intangle doubting consciences, in further inextricable perplexities. Thirdly, we deny, that a perswasion that it was the will of God that Christ should dye for him in particular, either is or can be any way necessary that a sinner be drawen to believe: for considering sinners as such whose duty it is to believe, the call of Christ, *Matth.* 11. 28. *Esa.* 55. 1. that command of God, *John* 3. 23. that promise of life upon believing, *John* 3. 36. that threate of unbeliefe. *ibid.* the allsufficiency of the bloud of Christ to save all believers, *Acts.* 20. 21. *Ephes.* 5. 2. The assured salvation of all believers without exception, *Mar.* 16. 16. and the life, are enough to remove all--doubts and feares, and are all that the Scripture holds out for that purpose. Fourthly, That perswasion which asserts the certainety of salvation by the death of Christ unto all believers whatsoever. Secondly, That affirme the command of God, and the call of Christ, to be infallibly declarative of that duty which is required of the person commanded, and called, which if it be performed will be assuredly--acceptable to God. Thirdly, That holds out purchased free grace to all distressed burdened consciences in generall, Fourthly, That discovers a fountaine of bloud, allsufficient to purge all the sinne of every one in the world that will use the appointed meanes, for coming unto it: that doctrine I say cannot possibly be the cause of any doubt or scruple in the mindes of convinced burdened sinners, whether they ought to believe or no; now all this is held forth by the doctrine of particular effectuall Redemption in the dispensation of the Gospell sutable thereto. I shall then let goe this objection, without further pursuit, onely attended, with this, Quære, what it is that, according to the *Authours of universall Redemption*

demption, men are bound to believe, when they know before hand that Chriſt dyed for them in particular? A perſwaſion of the love of God, and good will of Chriſt it cannot be, that they have before hand, *John* 3. 16. *Rom.* 5. 8. nor a coming to God by Chriſt for an enjoyment of the fruits of his death: for what, is that I pray no fruits of the death of Chriſt, according *to them* but what are common to all; which may be damnation, as well as ſalvation, for more are damned than ſaved, infidelity as well as faith, for the moſt are unbelievers? the immediate fruits of the death of Chriſt, can be nothing but that which is common to them with thoſe that periſh, plainely their faith in Chriſt, will at length appeare to be Socinian obedience.

§ IX. *The third objection about free-grace.*

There be two things that remaine about which there is no ſmall contention: both things in themſelves excellent & valuable, both laid claime to by the ſeverall perſwaſions concerning which we treate: but with ſome an unequall plea, that an eaſy judgement might ſerve to decide the controverſy. Now theſe are firſt, the exaltation of Gods free grace: the merit of Chriſt and the conſolation of our ſoules, let us conſider them in order, and let each perſwaſion take its due.

§ X. Anſwered

For the firſt, or the exaltation of Gods *free grace*: I know not how it comes to paſſe, but ſo it is, men have entertained a perſwaſion, that the opinion of *univerſall Redemption* ſerveth exceedingly to ſet forth the *love and free grace of God*, yea they make free grace, that glorious expreſſion, to be nothing but that which is held forth in this their opinion, *viz.* that God loveth *all*, and gave Chriſt to dye for *all*, and is ready to ſave *all*, if *they will come to him*, herein ſay they, is *free grace* and love magnified indeed: this is the univerſality of free grace, and ſuch other flouriſhing expreſſions: whereas the contrary opinion chaines up the love and grace of God to a few: but ſtay a little: what I pray is this your grace, free grace, that is univerſall? is it the grace of election? truely no, God hath not choſe all to ſalvation, *Rom* 6. 11. 12 *Eph.* 1. 4. *Rom.* 8. 28. is it the grace of effectuall vocation? no neither, doubtleſſe that it cannot be: *for whom God calls he alſo juſtifies*, Rom. 8. 30. *and glorifies*, Rom. 11 28. 29. Rom. 11. 25. 26. Nay all have not been, are not outwardly called, 141. 19. 20. *Rom.* 10. 14. is it the grace of cleanſing, and ſanctification? why, are all purged, are all waſhed, in the bloud of Jeſus? or is it the Church

Church onely, *Epheſ.* 5. 24. 25. 26 ſome ſure are alſo defiled ſtill *Titus* 1. 15. faith is the principle of the hearts purification, and all men have not faith: is it the grace of juſtification? the free love, & mercy of God, in pardoning, and accepting ſinners? But friends, is this univerſall? are all pardoned, are all accepted? ſee *Rom.* 1. 17. & 3. 22. & 5. 1. is it the grace of Redemption in the bloud of Chriſt? ſee I pray, *Rev.* 5. 9. what then I pray is this your univerſall free grace? is it not univerſally a figment of your owne braines, or is it not a new name for that old Idoll free will? is it not diſtructive to free grace in every branch of it? doth it not tend to the everſion of the whole covenant of diſtinguiſhing grace, evidently denying, that the conditions thereof, are wrought in any of the fœderats, by vertue of the promiſe of the Covenant? are not the two great aymes of their free grace, to mock God, and exalt themſelves? doe not they propoſe the Lord as making a pretence of love, good will, free grace and pardon unto all, yet never once acquainting in comparably the greateſt number of them, with any ſuch love or good will at all? although he know that without his effecting of it, they can never come to any ſuch knowledge, for thoſe that are outward called to the knowledge of theſe things, doe they not by their univerſall grace faine the Lord to pretend that he loves them all? has ſent his Sonne to dye for them all? and to deſire that they all may be ſaved, yet upon ſuch a condition, as without him they can no more effect, than to climbe to heaven by a ladder, which yet he will not doe? doe not they openly make God to ſay, *ſuch is this my love, my univerſall grace, that by it I will freely love them, I dare joyfully imbrace them in all things, but onely that which will doe them good*? would not they affirme him to be a groſly counterfitting hypocrite, that ſhould goe to a poore blind man, and tell him, alaſſe poore man I pitty thy caſe, I ſee thy want, I love thee exceedingly, open thine eyes and I will give thee an hundred pounds? and dare they aſſigne ſuch a deportment to the moſt holy God of truth? is their univerſall grace any thing but a mocke, did that ever doe good to any, as to ſalvation which is common to all? are they not the two properties of the grace of God in the Scripture, that it is diſcriminating and effectuall? and is not their grace any thing elſe but theſe, let it be granted that all is true which they ſay concerning

ing the extent of grace, is it ſuch grace as that ever any ſoule was ſaved by? why I pray then are not all? why? they will ſay, becauſe they doe not believe, ſo then, the beſtowing of faith is no part of this free grace. See your ſecond aime, even to exalt your ſelves, and your free will in the roome of grace, or at leaſt leaving roome, to come in, to have the beſt ſhare in the work of ſalvation, *viz.* believing it ſelfe, that makes all the reſt profitable: ſee now, what your univerſality of free grace leads & tends to, are not the very terms oppoſite to one another? In a word: to bring in reprobates to be objects of free grace, you deny, the free grace of God to the Elect, and to make it univerſall, you deny it to be effectuall: that all may have a ſhare of it, they deny any to be ſaved by it: for ſaving grace muſt be reſtrained.

§ XI. Retorted. On the other ſide, in what one tittle, I pray, you doth the doctrine of the effectuall Redemption of Gods elect onely, in the bloud of Jeſus, impaire the free grace of God? is it in its *freedome*? why we ſay it is ſo free that if it be not altogether free, it is no grace at all: is it in its efficacy? why we ſay, that by grace we are ſaved, aſcribing the whole worke of our recovery and bringing to God, in *ſolidum* them to. Is it in its extent? we affirme it to be extended to every one, that is, was, or ever ſhall be delivered from the pit: It is true, we doe not call grace that goeth into hell, free grace in a Goſpell notion, for wee deeme the free grace of God ſo powerfull, that wherever it hath deſigned and choſen out it ſelf a ſubject, that it brings God and Chriſt and ſalvation with it to eternity; but you doe not extend it unto all? you tye it up to a few, *de te largitor puer*, is the extēding of the love and favour of God in our power? hath he not mercy on whom he will have mercy, and doth he not harden whom he will? yet, doe not we affirme that it is extended, to the univerſality of the ſaved ones? ſhould we throw the childrens bread to doggs? friends we believe that the grace of God in Chriſt, worketh faith in every one, to whom it is extended; that the conditions of that covenant which is ratified in his bloud, are all effectually wrought in the heart of every covenanter, that there is no love of God that is not effectual, that the blood of Chriſt was not ſhed in vaine, that of our ſelves we are *dead in treſpaſſes and ſinnes*, and can doe nothing but what the free grace of God worketh in us: and therefore we cannot conceive, that it can be extended to all, for you

you, who affirme that millions of thoſe, that are taken into a new covenant of grace doe periſh eternally; that it is left to men to believe, that the will of God may be fruſtrate, and his love ineffectuall, that we diſtinguiſh our ſelves, one from another; you may extend it whether you pleaſe. For it is indifferent to you, whether the objects of it goe to heaven or to hell, but in the meane while, I beſeech you friends give me leave to queſtion, whether this you talke of, be Gods free grace, or your fond figment? his love, or your wills? for truly for the preſent it ſeemes to me the latter onely; but yet our prayers ſhall be, that God would give you infinitely more of his love, than is contained in that ineffectuall univerſall grace wherewith you ſo flouriſh: onely we ſhall labour, that poore ſoules be not ſeduced by you, with the ſpecious pretences of free grace to all, not knowing that this your free grace, is a meere painted cloth-- that will give them no aſſiſtance at all, to deliver them from that condition wherein they are, but onely give them leave to be ſaved if they can, whereas they are ready, by the name you have given to the bratt of your owne braine, to ſuppoſe you intend an effectuall almighty ſaving grace, that will certainely bring all to God to whom it is extended, of which they have heard in the Scripture: whileſt you laugh in your ſleevs to thinke how ſimply theſe poore ſouls are deluded, with that empty ſhew, the ſubſtance whereof is this, goe your wayes, be ſaved if you can, in the way revealed, God will not hinder you.

2. Each party conteſts about the exaltation of the merit of Chriſt; for ſo are their mutuall pretences, ſome thing hath been ſaid to this before, ſo that now I ſhall be brief: take then only a ſhort view of the difference that is between them, where each pretends to exalt the merit of Chriſt, in that which is by the other denyed, and this plea, will ſuddenly be at an end.

XII. A fourth objection removed. There is but one onely thing, that concerns the death of Chriſt in which the (Authors) of the *generall ranſome* are upon the affirmative; and whereby they pretend to ſet forth the excellency of his death and oblation, *viz.* that the benefits thereof are extended unto all and every one, whereas their adverſaryes ſtraighten--it unto a few, a very few, none but the Elect: which they ſay is derogatory to the honour of the Lord Jeſus Chriſt: and this is that, wherein they pretend ſo exceedingly to advance his

his name and merit, above the pitch that they ayme at, who assert the effectuall Redemption of the elect onely; the truth is, the measure of the honour of Jesus Christ, is not to be assigned by us poore wormes of the dust: that he takes to be honour which he gives and ascribes unto himselfe and nothing else, he hath no need of our lye, for his glory: so that if *this* did in our eyes, seeme for the exaltation of the glory of Christ, yet arising from a lye of our owne hearts, it would be an abomination unto him. Secondly, We deny that this doth any way serve to set out the nature and dignity of the death of Christ; because the extent of its efficacy to all (if any such thing should be) doth not arise from its owne innate sufficiency, but from the free-pleasure and determination of God: which how it is enervated by a pretended universality was before declared. Thirdly, The value of a thing ariseth from its owne native sufficiency and worth unto any purpose whereunto it is to be employed: which the maintainers of effectuall Redemption doe assert in the death of Christ, to be much above what any of their adversaryes ascribe unto it.

§ XIII. Retorted.

Should I now goe about to declare in how many things, the honour of Christ, and the excellency of his death and passion with the fruits of it, is held forth in that doctrine which we have sought to open from the Scriptures, above all that can be assigned to it, agreeable to their owne principle maximes who maintaine universall Redemption; (and that according to truth it self) I should be forced to repeat much that hath already been spoken so that it shall suffice me to present the Reader with this following *antitheſis*.

Vniverſaliſts.

1. *Christ dyed for all and every one elect and reprobate.*
2. *Most of them for whom Christ dyed are damned.*
3. *Christ by his death purchased not any saving grace for them for whom he dyed.*
4. *Christ took no care for the greatest part of them for whom he dyed, that ever they should heare one word, of his death.*

Scripturall Redemption.

1. *Christ dyed for the elect onely.*
2. *All those for whom Christ dyed are certainely saved*
3. *Christ by his death purchased all saving grace for them for whom he dyed.*
4. *Christ*

4. *Christ sends the meanes and reveales the wayes of life to all them for whom he dyed.*

Vniverſaliſts.

5. *Christ in his death did not ratifie nor confirme a covenant of grace with any fœderats, but onely procured by his death, that God might if he would enter into a new covenant with whom he would, and upon what condition he pleased.*
6. *Christ might have dyed and yet no one saved.*
7. *Christ had no intention to redeeme his Church any more than the wicked seed of the Serpent:*
8. *Christ dyed not for the infidelity of any.*

Scripturall Redemption.

5. *The new covenant of grace was confirmed to all the Elect in the bloud of Jesus.*
6. *Christ by his death purchased upon covenant and compact, an assured peculiar people, the pleasure of the Lord, prospering to the end in his hand.*
7. *Christ loved his Church and gave himselfe for it.*
8. *Christ dyed for the infidelity of the elect.*

Divers other instances of the like nature might be easily collected: upon the first view whereof the present difference in hand would quickly be determined: these few I doubt not, are sufficient in the eyes of all experienced Christians, to evince, how litle the *generall ransome* conduceth to the honour and glory of Jesus Christ: or to the setting forth of the wrath and dignity of his death and passion.

§ XIV. A fifth objection Answered

The next and last thing which comes under debate in this contest, is *gospell consolation* which God in Christ is abundantly willing we should receive: a short disquisition, whether of the two opinions treated on, doe give the firmest, basis, and soundest foundation hereunto, & will by the Lords assistance lead us to an end of this long debate. *The God of truth and comfort, grant, that all our undertakings, or rather his workings in us for truth, may end in peace and consolation:* to cleare this, somethings are to be premised: as,

1. All true evangelicall consolation belongeth onely to believers, Heb. 6. 17. 18. *Gods people*, Esa. 40. 1. 2. *upon unbelievers the wrath of God abideth*, Joh. 3. 36.
2. To make out consolation unto them to whom it is not due,

is no leſſe crime, than to hide it from them, to whom it doth belong, *Eſa.* 5. 20. *Jer.* 23. 14. *Ezek.* 13. 10.

3. *T. M.* His attempt to ſet forth the death of Chriſt ſo, that all might be comforted, meaning all and every one in the world, as appeareth, is a proud attempt to make that ſtraight, which God hath made crooked, and moſt oppoſite to the goſpell.

4. That doctrine which holds out conſolation from the death of Chriſt to unbelievers crys peace, peace, when God ſayes there is no peace.

Theſe things being premiſed, I ſhall briefly demonſtrate theſe foure following poſitions.

§ XV. 1. That the extending of the death of Chriſt unto an univerſality in reſpect of the object, cannot give the leaſt ground of conſolation to them, whom God would have to be comforted by the goſpel.

2. That the denying of the efficacy of the death of Chriſt, toward them for whom he dyed, cuts the nerves and ſinnews of all ſtrong conſolation, even ſuch as is proper to believers to receive, and peculiar to the Goſpell to give.

3. That there is nothing in the Doctrine of Redemption of the elect onely, that is yet in the leaſt meaſure to debarre them, from conſolation, to whom comfort is due.

§ XVI. Generall ranſome no ground of conſolation. 4. That the Doctrine of the effectuall Redemption of the ſheep of Chriſt by the bloud of the Covenant, is the true ſolid foundation of all durable conſolation.

Begin we with the firſt, that the extending of the death of Chriſt unto an *univerſality*, in reſpect of the Object, hath nothing in it, as peculiar unto it, that can give the leaſt ground of conſolation unto them, whom God would have to be comforted. That Goſpel conſolation, properly ſo called, being a fruit of actuall Reconciliation with God, is proper and peculiar onely to believers, I laid downe before, and ſuppoſe it to be a truth out of all queſtion and debate. Now that no Conſolation can be made out to them as ſuch, from any thing, which is peculiar to the perſwaſion of a generall ranſome, is eaſily proved by theſe following reaſons.

1. No conſolation can ariſe unto believers, from that, which is no where in the *Scripture* propoſed as a ground, cauſe, or matter of conſolation, as the generall ranſome is not: for firſt, that which hath no being can have no affection nor operation. Secondly

Secondly, all the foundations and materialls of conſolation, are things particular, and peculiar onely to ſome, as ſhall bee declared.

2. No conſolation can accrew unto Believers, from that which is common unto them, with thoſe, whom, firſt, God would not have comforted; 2, that ſhall aſſuredly periſh to eternity; 3, that ſtand in open Rebellion againſt Chriſt, 4, that never heare one word of Goſpell or conſolation. Now to all theſe, and ſuch as theſe, doth the foundation of *Conſolation*, as propoſed with, and ariſing from the *generall Ranſome*, equally appertain, with the choiſeſt of beleevers.

3. Let a man try in the time (not of diſputation, but) deſertion and temptation, what conſolation or peace to his ſoule, hee can obtaine from ſuch a collection as this; Chriſt dyed for all men, I am a man, therefore Chriſt dyed for me. Will not his own heart tel him, that notwithſtanding all that he is aſſured of in that concluſion, the wrath of God may abide on him for evermore? doth he not ſee, that notwithſtanding this, the Lord ſheweth ſo little love unto millions of millions of the Sons of men, of whom the former collection (according to the preſent opinion) is true as well as of himſelfe, as that hee doth not once reveale himſelfe, or his Sonne unto them? What good will it doe mee to know that Chriſt dyed for me, if notwithſtanding that, I may periſh for ever? if you intend me any conſolation, from that which is common unto *all*, you muſt tell me what it is wch all enjoy, which wil ſatiſfie my deſires, which are carryed out after aſſurance of the love of God in Chriſt? if you give me no more to comfort mee, than what you give, or might have given to *Judas*, can you expect I ſhould receive ſettlement and conſolation? truely miſerable comforters are you all, Phyſitians of no value, *Jobs* viſiters, skilfull onely to adde affliction unto the afflicted. But bee of good comfort will *Arminians* ſay, *Chriſt is a propitiation for all ſinners, and now thou knoweſt thy ſelfe ſo to be.* Anſw. True: *But is Chriſt a propitiation for all the ſinnes of thoſe ſinners?* If ſo; how can any of them periſh? If not: what good will this doe me, whoſe ſinnes perhaps (as unbeliefe) are ſuch, as for which Chriſt was not a propitiation? *But, exclude not thy ſelfe, God excludeth none, the love which cauſed him to ſend his Sonne was generall towards all:* Tell not me of Gods excluding, I have ſufficiently excluded my ſelfe, will

he powerfully take me in? hath Christ not onely purchased that I shall be admitted, but procured me ability to enter in his Fathers Armes? Why, *he hath opened a doore of Salvation to all*: Alas! is it not a vaine endeavour to open a grave, for a dead man to come out? Who lights a Candle for a blinde man to see by? To open a doore for him to come out of Prison, who is blinde and lame and bound, yea dead, is rather to deride his misery, than to procure him liberty: Never tell me that will yeeld me strong consolation, under the enjoyment whereof, the greatest portion of men perish everlastingly.

XVII. Generall ransome an enemy to comfort.

Secondly, the opinion concerning a generall Ransome, is so farre from yeelding firme consolation unto Believers from the death of Christ, that it quite overthrowes all the choise ingredients of strong consolation, which flow therehence: and that first, by strange divisions and divulsions, of one thing from another, which ought to bee conjoyned, to make up one certaine Foundation of confidence. Secondly, by denying the efficacy of his death towards them for whom he dyed; both which are necessary attendants of that perswasion.

First, They so divide the impetration of Redemption, and the Application thereof, the first being, in their judgements, the onely proper immediate fruit and effect of the death of Christ, that the one may belong to Millions, who have no share in the other: yea that Redemption may be obtained for *all*, and yet no one to have it so applyed unto them, as to be saved thereby. Now the first of these, such as it is, an ineffectuall possible Redemption, notwithstanding which, all the Sons of men might perish everlastingly, being the whole object of the death of Christ (as is asserted) seperated and divided from all such Application of Redemption unto any, as might make it profitable and usefull in the least measure, (for they deny this *Application* to be a fruit of the death of Christ: if it were, why is it not common to all for whom he dyed?) What comfort this can in the least degree afford to any poore soule, will not dive into my apprehension. *What shall I doe saith the sinner, the iniquity of my heeles compasseth mee about, I have no rest in my bones, by reason of my sinne; and now whither shall I cause my sorrow to goe?* Be of good cheere, Christ dyed for sinners; yea, but shall the fruits of his death bee certainely applyed unto all them for whom he dyed? If not, I may perish for ever. Here let

let them that can, answer him according to the principles of *universalists*, without sending him to his owne strength in believing or that which in the close will be resolved into it, *& erit mihi magnus Apollo*: and if they send him thither they acknowledge the consolation concerning which they boast, properly to proceed from our selves, and not from the death of Christ.

Secondly, Their seperating between the oblation and intercession of Jesus Christ, makes little for the consolation of believers; yea indeed quite everts it.

There are amongst others, two eminent places of Scripture wherein the holy Ghost, holdeth forth consolation to believers, against those two generall causes, of all their troubles and sorrows, *viz.* their afflictions, and their sinnes, the first is, *Rom.* 8. 32,33,34. the 1 *Joh.* 2. 1, 2. In both which places, the Apostles make the bottome of the consolation which they hold out to believers, in their afflictions and failings, to be that straight bond and inseperable connection, that is between these two, with the identity of their objects, *viz.* the oblation and Intercession of Jesus Christ. Let the Reader consult both the texts, and he shall finde, that *on this*, lyes the streese and herein consists the strength, of the severall proposalls, for the consolation of believers, which in both places, is principally intended; a more direct undertaking for this end and purpose cannot be produced. Now the Authours of universall Redemption, doe all of them divide and seperate these two: they allow of no connection between them, nor dependance of one upon another, further than is effected by the will of man: his oblation they stretch to all, his Intercession to a few onely. Now the death of Christ seperated from his Resurrection and Intercession, being no where proposed as a ground of consolation, yea positively declared to be unsuitable to any such purpose. 1 *Cor.* 15. 14. certainly they who hold it out as so done, are no friends to christian consolation.

3^ly. Their denyall of the procurement of faith, grace, holinesse, the whole intendment of the new covenant, and perseverance therein, by the death and bloodsheeding of Jesus Christ, unto all them or any of them for whom he dyed, doth not appeare to be so suitable an assertion, for to raise consolation from his Crosse, as is vainely pretended. I pray what solid consolation

can be drawn from ſuch dry breaſts, as from whence none of theſe things doe flow? That they have not immediate dependance on the death of Chriſt, according to the perſwaſion of the aſſertors of univerſall grace, hath been before declared, and is by themſelves, not onely confeſſed, but undertaken to be proved. Now where ſhould a ſoule looke for theſe things, but in the purchaſe of Chriſt? whence ſhould they flow, but from his ſide? or is there any conſolation to be had without them? is not the ſtrongeſt plea for theſe things, at the throne of grace, the procurement of the Lord Jeſus, what promiſe is there of any thing without him? are not all the promiſes of God yea and Amen in him? is there any attainement of theſe things in our owne ſtrength? is this the conſolation you afford us, to ſend us from free grace, to free will? whether I pray according to the perſwaſion, ſhould a poore ſoule goe, that finds himſelfe in want of theſe things? *To God who gives all freely:* but doth God bleſſe us with any ſpirituall bleſſings, but onely in Jeſus Chriſt? doth he bleſſe us with any thing in him, but what he hath procured for us? is not all grace as well procured by, as diſpenſed in a Mediatour? is this a way to comfort a ſoule, and that from the death of Chriſt, to let him know that Chriſt did not procure thoſe things for him, without which, he cannot be comforted? *credat Apella*: it is then moſt apparent that the generall Ranſome (which is pretended) is ſo farre from being the bottome of any ſolid conſolation unto them whoſe due it is, that it is directly diſtructive of, & diametrily oppoſed unto, all thoſe wayes whereby the Lord hath declared himſelf willing that we ſhould receive comfort from the death of his Sonne: drying up the breſt from whence, and poyſoning the ſtreames whereby it ſhould be convaid unto our ſoules.

§ XVIII. Thirdly, the next things we have to doe, is to manifeſt that the doctrine of the effectuall Redemption of the elect onely by the bloud of Jeſus, is not liable to any juſt exception, as to this particular, or doth any way abridge believers of any part or portion of that conſolation which God is willing they ſhould receive. That alone which by the oppoſers of it with any coulour of reaſon is objected, (for as for the exclamation of ſhutting out innumerable ſoules, from any ſhare in the bloud of Chriſt ſeeing con-

confeſſedly they are Reprobate, unbelievers and perſons finally impenitent, wee are not at all moved at) comes to this head.

That there is nothing in the Scripture whereby any man can aſſure himſelfe that Chriſt dyed for him in particular, unleſſe we grant that he dyed for all.

That this is notoriouſly falſe, the experience of all believers, who by the grace of God aſſured their hearts, of their ſhare and intereſt in Chriſt, as held out unto them in the promiſe, without the leaſt thought of univerſall Redemption, is a ſufficient teſtimony. Secondly, that the aſſurance ariſing from a practicall ſyllogiſme, whereof one Propoſition is true in the word; and the ſecond by the witneſſe of the ſpirit in the heart, is infallible, hath hitherto been acknowledged by all. Now ſuch aſſurance may all Believers have, that Chriſt dyed for them, with an intention and purpoſe to ſave their ſoules. For inſtance, all Believers may draw out the truth of the Word, and the faith created in their hearts into this concluſion. *Chriſt dyed for all believers*, that is all who chooſe him and reſt upon him, as an all-ſufficient Saviour: not that he dyed for them as ſuch, but that all ſuch are of thoſe for whom he dyed. He dyed not for Believers, as Believers, though hee dyed for all Believers, but for all the Elect, as Elect, who by the benefit of his death, doe become Believers, and ſo obtaine aſſurance that he dyed for them: for ſuch of thoſe that are elected, who are not yet Believers, though Chriſt dyed for them; yet we deny that they can have any aſſurance of it, whilſt they continue ſuch: you ſuppoſe it a foule contradiction, if a man ſhould bee ſaid to have aſſurance that Chriſt dyed for him in particular, and yet continue an unbeliever. This firſt Propoſition as in the beginning laid downe, is true in the Word, in innumerable places. Secondly, the heart of a Believer in the witneſſe of the Spirit aſſumes, *but I believe in Chriſt*; that is, I chooſe him for my Saviour, caſt and roll my ſelfe on him alone for ſalvation, and give up my ſelfe unto him to be diſpoſed of unto mercy in his owne way. Of the truth of this Propoſition in the heart of a Believer, and the infallibility of it, there are alſo many teſtimonies in the Word, as is known to all: from whence the concluſion is; therefore the Lord Jeſus Chriſt dyed for mee in particular, with an in-

intention and purpose to save me. This is such a collection as all Believers, and none but Believers, can justly make; so that it is peculiar to them alone: and unto those onely is this Treasure of Consolation to bee imported. The sufficiency of the death of Christ, for the saving of every one without exception, that comes unto him, is enough to fill all the invitations and intreaties of the Gospell, unto sinners to induce them to believe: which when by the grace of Christ they doe, closing with the promise, and fore-mentioned infallible assurance, of the intention and purpose of Christ, to redeeme them by his death, *Mat.* 1. 21. is made knowne unto them. Now whether this bee not a better bottome and foundation for a man to assure his soule unto rest and peace upon, than that reasoning which our opposers in this businesse, must suitable to their owne principles, lay as a common stone, *viz.* Christ dyed for all men, I am a man, therefore Christ dyed for me, let any man judge, especially considering, that indeed the first Proposition is absolutely false, and the conclusion if it could bee true, yet according to their perswasion, can be no more ground of consolation than *Adams* fall. All this is spoken, not as though either one opinion or other were able of it selfe to give consolation, which God alone for the soveraignty of his free grace can and doth create; but only to shew what principles are suitable to the meanes whereby he worketh on and towards his elect.

§ XIX. Conclusion.

Fourthly, the drawing of Gospell-consolation from the Death of Christ, as held out to bee effectuall towards the Elect onely, for whom alone he dyed, should close up our discourse: But considering first, how abundantly this hath been done by divers eminent and faithfull Labourers, in the Vineyard of the Lord already. Secondly, how it is the dayly taske of the Preachers of the Gospell to make it out to the people of God. Thirdly, how it would carry me out besides my purpose, to speake of things in a *practicall Soteriologicall* way, having designed this Discourse to bee purely *Polemicall*: and fourthly, that such things are no more expected nor welcome, to wise and learned men, in controversies of this nature, than knotty crabbed Scholasticall Objections, in popular Sermons, and doctrinall Discourses, intended meerely for edification, I shall not proceede therein. Onely for

for a close, I desire the Reader to peruse that one place, *Romans* 8. Verse 32, 33, 34. and I make no doubt but that hee will, if not infected with the Leaven of the error opposed, conclude with mee, that, if there bee any Comfort, any Consolation, any Assurance, any Rest, any Peace, any Joy, any Refreshment, any Exaltation of Spirit to bee obtained here below, it is all to be had in the bloud of Jesus, long since shed, and his Intercession still continued, as both united, and appropriated to the Elect of God, by the precious effects, and fruits of them both, drawne to believe, and preserved in believing, to the obtaining of an immortall Crowne of Glory that shall not fade away.

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Some

Some few Teſtimonies of the Ancients.

THe confeſſion of the holy Church of *Smyrna*, a little after the commendation given it by the Holy Ghoſt, *Revel.* 2. upon the martyrdome of *Policarpus.*

Οτι ὅτε ἢ χρισὸν πο͂τε καταλείπειν δυνησόμεθα ἢ ἄλλον τῆς τᾶ κόσμε ἢ σωζωμένων σωτηρίας παθόντα, ἢτε ἕτερον τινὰ σέβειν *Euſeb. Hiſt. Eccleſ. lib.* 4 *cap.* 15.

Neither can we ever forſake Chriſt, him who ſuffered for the ſalvation of the world, of them that are ſaved nor worſhip any other.

The witneſſe of holy *Ignatius*, as hee was carrying to *Rome* from *Antioch*, to bee caſt to Beaſts for the teſtimony of Jeſus. *Epiſt. ad Phil.*

Οὗτός ἐστιν ἡ ὁδὸς ἢ πάλεσα ἄγουσα ὁδὸς. ἢ πέτρα ὁ φραγμὸς. ἢ κλεὶς. ὁ ποιμὴν τὸ ἱερεῖον ἢ θύρα τῆς γνώσεως δι' ἧς εἰσῆλθον Αβραὰμ καὶ Ισαακ καὶ Ιακὼβ, Μωσῆς. καὶ ὁ συμπας τῶν προφετῶν χορὸς, καὶ σύλοι τᾶ κοσμε οἱ ἀπόστολοι καὶ ἡ νύμφη τᾶ χριστᾶ, ὑπὲρ ἧς φέρνης λόγω ἐξήγορε τὸ ἴδιον αἷμα, ἵνα ἀυτὴν ἐξαγορά͂ση

This is the way leading to the Father, this the Rocks, the Folds,--the Key; he is the Shepheard, the Sacpifice, the doore of Knowledge, by which entred Abraham, Iſaac, Jacob, moſes, and the whole company of Prophets, and the Pillars of the World the Apoſtles, and the ſpouſe of Chriſt, for which inſtead of a Dowry te powred out his owne bloud, that he might redeem her.

Surely Jeſus Chriſt gives not a Dowry for any, but his owne Spouſe.

Clemens whoſe name was in the Booke of life, *Phil.* 4.3. with the whole Church at *Rome* in his dayes in the Epiſt. to the Church of *Corinth.*

Διὰ τὴν ἀγάπην ἣν ἔσχεν πρὸς ἡμᾶς τὸ αἷμα ἐδόθη ὑπὲρ ἡμῶν ὑπὲρ ἡμῶν ἐπλήμπη ἑαυτὸ καὶ τὸ σῶμα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ ψυχῶν ἡμῶν.

For the love which hee had unto us, he gave his bloud for us, according to his purpoſe, and his fleſh for our fleſh, and his life for our lives.

Where you have alligned 1, the cauſe of Chriſts death, his love to us; 2, the object of it, us or believers; 3, the manner how he redeemed us, even by commutation.

This triple Teſtimony is taken from the very prime of undoubted Antiquity.

Cyprian Epiſt. 63. to *Cæcilius*, an holy, learned, and famous Martyr. *Ann.* 250.

Nos omnes portabat Chriſtus, qui & peccata noſtra portabat.

He bare all us, who bare our ſinnes. (that is) Hee ſuſtained their perſons on the Croſſe for whom he dyed.

The ſame to *Demetrian.*

Hanc gratiam Chriſtus impertit ſubigendo mortem tropheo crucis, redimendo *credentem* prelio ſanguinis ſui.

This grace hath Chriſt communicated, ſubduing death in the trophy of his Croſſe, redeeming believers with the price of his bloud,

The ſame, or ſome other ancient and pious writer of the Cardinall works of Chriſt, *Serm. 7. ſecund. Rivet. Cat. Sac. in Cyp. Scultel. Medel. pa. Eraſm. præfat. ad lib.*

The ſame Author alſo in expreſſe termes mentions the ſufficiency of the Ranſome paid by Chriſt, ariſing from the dignity of his perſon.

Tantæ dignitatis illa una redemptionis noſtri fuit oblatio; ut una ad tollenda mundi peccatum ſufficeret.

Of ſo great dignity was the oblation of our Redeemer, that it alone was ſufficient to take away the ſinnes of the world.

And *Cyrill* of *Hieruſalem. Cataclef.* 13.

Καὶ μὴ θαυμάσῃς ἐι κόσμῳ ὅλῳ ἐλυτρώθη, ἀνθρώπῳ ψιλὸς ἀλλὰ υἱὸς θεᾶ μονογενὴς ὁ ἀποθνήσκων —καὶ ἐι τότε διὰ τὸ ξύλον τῆς ἐφῶ. σεως ἐξεβλήθησαν ἐκ παραδείσου, ἆρα, διὰ τὸ ξύλον Ιεσᾶ νῦν ἐυκοπώτερον ἐι πιςεύσοντες εἰς παράδεισον ἐκ ἐισελεύσονται.

Wonder not if the whole world be redeemed; for he was not a meere man, but the onely begotten Sonne of God that dyed: If then through the eating of the tree (forbidden), they were caſt caſt out of Paradiſe, certainely

tainely now by the Tree (or Croſſe) of Jeſus ſhall believers more eaſily enter into Paradiſe.

So alſo doth another of them make it manifeſt in what ſenſe they uſe the word *all.*

Athanaſius of the Incarnation of the Word of God.

Ουτος ἐστιν ἡ πάντων ζωὴ, καὶ ὡς πρόβατον ὑπὲρ τῆς πάντων σωτηρίας ἀντίψυχον τὸ ἑαυτοῦ σῶμα εἰς θάνατον παρέδωκε.

He is the life of all, and as a ſheep hee delivered his body a price for the ſoules of all, that they might be ſaved.

All in both places can be none but the Elect : as,

Ambroſe de vocal. Gen. lib 1. *cap.* 3. Or rather *Proſper lib.* 1. *cap.* 9. *Edit. Olivar.*

Si non credis, non deſcendit tibi Chriſtus non tibi paſſus eſt. Ambr. de fide ad Gratianum.

Habet populus Dei plenitudinem ſuam in electis enim & præſcitis, atque ab omnium generalitate diſcretis, ſpecialis quædam cenſetur univerſitas, ut de toto mundo, totus mundus liberatus, & de omnibus hominibus, omnes homines videantur aſſumpti.

The people of God hath its owne fulneſſe--in the elect and foreknown, diſtinguiſhed from the generality of all, there is accounted a certaine ſpeciall univerſality : ſo that the whole world, ſeems to be delivered from the whole world, and all men to be taken out of all men.

In which place he proceedeth at large to declare the reaſons, why in this buſineſſe all, and the world, are ſo often uſed for ſome of all ſorts.

Theſe that follow wrote after the riſing of the Pelagian hereſie, which gave occaſion to more diligence of ſearch and vvarineſſe of expreſſion than had formerlie been uſed by ſome.

Auguſtines de Co. & grat. cap. 11.

Per hunc mediatorem Deus oſtendit eos, quos ejus ſanguine redemit facere ſe ex malis in æternum bonos.

By him the Mediator, the Lord declareth himſelfe to make thoſe whom he hath redeemed with his bloud, of evill, good to eternity.

Vult poſſidere Chriſtus quod emit, tanti emit ut poſſideat. *Chriſt*

Chriſt will poſſeſſe what he bought, hee bought it with ſuch a price that he might poſſeſſe it.

Idem Serm. 44. *de verbis Apoſt.*

Qui nos tanto pretio emit non vult perire quos emit.

He that bought us with ſuch a price, will have none periſh whom hee he hath bought.

Idem Tracta. 87. *in Johan.*

Eccleſiã plerumque etiam ipſam mundi nomine appellat : ſicut eſt illud, Deus erat in Chriſto mundum reconcilians ſibi : itemque illud, non venit filius hominis ut judicet mundum, ſed ut ſalvetur mundus per ipſum, & in Epiſtola ſua Johannes ait, advocatum habemus ad patrem Jeſum Chriſtum juſtum, & ipſe propitiator eſt peccatorum noſtrorum, non tantũ noſtrorum ſed etiam totius mundi : totus ergo mundus eſt Eccleſia, & totus mundus odit Eccleſiam. Mundus igitur odit mundum : inimicus reconciliatum, damnatus ſalvatum, inquinatus mundatum : ſed iſte mundus, quem Deus in Chriſto reconciliat ſibi, & qui per Chriſtum ſalvatur, de mundo electus eſt inimico damnato contaminato.

He often calleth the Church it ſelfe the name of the world, as in that, God was in Chriſt reconciling the world to himſelfe : and that the Sonne of man came not to condemne the world, but that the world through him might be ſaved. And John *in his Epiſt. ſaith, we have an advocate,* &c. *for the ſinnes of the whole world: the whole world therefore is the Church, the whole world hateth the Church : the world then hateth the world. That which is at enmity, the reconciled; the condemned, the ſaved; the polluted, the cleanſed world : and that world which God in Chriſt reconcileth to himſelfe, and which is ſaved by Chriſt, is choſen out of the oppoſite condemned defiled world.*

Much more to this purpoſe might be eaſily cited out of *Auguſtine*, but his judgement in theſe things is knowne to all.

Proſperus Reſpon. ad Capit. Gal. cap. 9.

Non eſt crucifixus in Chriſto, qui non eſt membrum corpori Chriſti : cum itaque dicatur ſalvator pro totius mundi redempti one crucifixus, propter veram humanæ naturæ ſuſceptionem, po teſt tamen dici pro his tantum crucifixus quibus mors ipſius pro fuit

fuit. Diverſa ab iſtis ſors eorum eſt, qui inter illos cenſentur de quibus dicitur, mundus enim non cognovit.

He is not crucified with Chriſt, who is not a member of the body of Chriſt. As---ſo may hee bee ſaid to be crucified onely for them unto whom his death was profitable. Divers from theſe is their lot, who are reckoned amongſt them of whom it is ſaid, the world knew him not.

Idem Reſp. Object. Vincent. Reſ. 1.

Redemptionis proprietas, haud dubie penes illos eſt, de quibus princeps mundi miſſus eſt foras: mors Chriſti non itaimpenſa eſt humano generi, ut ad redemptionem ejus, etiam qui regenerandi non erant pertinerent.

Doubtleſſe the propriety of Redemption is theirs from whom the Prince of this world is caſt out. The death of Chriſt is not ſo laid out for humane kinde, that they alſo ſhould belong unto his Redemption, who were not to be regenerated.

Idem de ingrat. cap. 9.

Sed tamen hæc aliqua ſivis ratione tueri
Et credi tam ſtulta cupis; jam pande quid hæc ſit;
Quod bonus omnipotenſque Deus, non omnia ſubdit
Corda ſibi, pariterque omnes jubet eſſe fideles?
Nam ſi nemo uſquam eſt quem non velit eſſe redemptum,
Haud dubie impletur quicquid vult ſumma poteſtas.
Non omnes autem ſalvantur——

If there be none whom God would not have Redeemed, why are not all ſaved?

Concil. Valen. Can. 4.

Precium mortis Chriſti, datum eſt pro illis tantum quibus Dominus ipſe dixit, ſicut Moſes exaltavit ſerpentem in deſerto, ita exaltari oportet, filius hominis, ut omnis qui credit in ipſo non pereat, ſed habeat vitam eternam.

The price of the death of Chriſt, is given for them alone, of whom the Lord himſelfe ſaid, as Moſes lifted up the Serpent in the Wilderneſſe, ſo muſt the Sonne of man bee lifted up, that whoſoever believeth on him ſhould not periſh.

An

An Appendix upon occaſion of a late Booke publiſhed by Maſter *Ioſhua Sprigge*, containing erroneous Doctrine.

READER,

I Doe earneſtly entreat thy ſerious peruſall of this ſhort Appendix: The totall finiſhing, and Printing; not onely of the body of the Diſcourſe, but alſo the Preface, before occaſion was given to thoſe thoughts which I now deſire to communicate, is the riſe of this Ataxie. This being irrecoverable, will admit of no further Apology. In the third diviſion of this Treatiſe, there are ſundry Chapters, *viz.* 7, 8, 9, *&c.* about the ſatisfaction of Chriſt; in which the Doctrine is cleared and vindicated from the Objections of ſome. The firſt aime I had therein was to ſhew the inconſiſtency of that, with the generall ranſome, principally now oppoſed. In handling of it, my eye was chiefely on the *Socinians*, the noted knowne oppoſers of the perſon, grace, and merit of Chriſt; the moſt wretched prevaricators in Chriſtian Religion, which any age ever yet produced. In the manner of aſſerting it, I looked not beſides the ſcripturall propoſall of it, nor turned to any controverſalls, but onely for the remarking ſome *μεγέθματα* and (I feare willfull) failings and miſtakes of *Grotius*, in ſtating this buſineſſe: his wretched Apoſtacy into the very dregs of the error by himſelf (in the judgment of ſome) ſtrongly oppoſed, ſufficiently authoriſeth any to lay open his treacherous dealing, in his firſt undertaking; if any doubt of this, let him but compare the Expoſition of ſundry Texts of Scripture in that Booke againſt *Socinus*, with thoſe which the ſame perſon hath ſince given in his ſo much admired (indeed in very many things ſo much to be abhorred) Annotati-

Lib. de ſatisfac. Chriſti. Vſ of def. Grot alii.

ons

ons on the Bible, and by their inconſiſtency, he will quickly perceive the ſtedfaſtneſſe of that man to his firſt Principles: *Great* as he was, he was not bigge enough, to contend with truth. Moreover, I had it in my thoughts to endeavour the removall of (as I then thought) a ſcruple from the mindes of ſome well-meaning perſons, who weakly apprehend, that the eternall love of God to his elect, was inconſiſtent with the ſatisfaction of Chriſt, and therefore began to apprehend, and inſtantly to divulge abroad (for that is the manner of our dayes for every one to caſt upon others the crudities of their owne ſtomack; and ſcatter abroad undigeſted conceptions, waiting for ſome to lick their deformed iſſues, and to ſee what other capricious braines can make of that which themſelves know not how to improve) that Chriſt came onely to declare the love of the Father, and to make it manifeſt to us, that we in the apprehenſion thereof might bee drawne to him: ſo that as for ſatisfaction and merit they are but empty names, obſcuring the Goſpell, which holds out no ſuch things. Now concerning this I know:

1. That this new named *Free-grace*, this glorious height and attainement, this varniſhed Deity, was at firſt in its originall *truncus ficulnus*, an old, rotten, overworne *Arminian* objection raiſed out of the *obs.* and *ſols.* of the old Schoole-men, to oppoſe the Doctrine of effectuall Redemption by Chriſt, or elſe to overthrow the Doctrine of eternall Election, for they framed it to look both wayes, (either we are not ſo choſen, or not ſo redeemed) not caring which part of their worke it did, ſo it were in any meaſure uſefull. This was the birth and riſe of this glorious diſcovery.

2. That of its owne accord it tends to the very bottome of *Socinian* folly, yea indeed, is the very ſame opinion for ſubſtance, with that whereby they have ſo long vexed the Churches of God, and are themſelves deſervedly by them all eſteemed accurſed, for preaching another Goſpel. Doth not the ſumme of this diſcovery come hither, that there is no vindicative juſtice in God, no wrath or anger againſt ſinne, nothing requiring ſatisfaction for it, that Chriſt came to declare this, and to make knowne the way of going to the Father? And is not this that very *Helena* for which the *Socinians* have with ſo much fraud and ſubtilty, with ſo many *Synonian* Arts, ſo long contended.

3. That

3. That it is extreamely to the diſhonour of Jeſus Chriſt, deſtructive to the Goſpel faith, and all ſolid conſolation, and forced men either to a familiſticall contempt, or ſophiſticall corrupting of the word of God in its defence.

Upon theſe and the like conſiderations and apprehenſions, I deemed it might not be in vaine, to diſprove the maine Aſſertion, as alſo to manifeſt the miſerable inconſequence, from the aſſerting of Gods eternall love, to the denyall of ſatisfaction, which in what manner the Lord enabled me to performe, you muſt know, Reader in the place above mentioned; at that time I had only had one conference with one about it, and for Books I had onely ſeen ſome few, and thoſe ſo exceedingly inconſiderable, and ſo fully Familiſticall, forced with ſo much contempt of the Word, that I was not willing to caſt away the leaſt moment on them.

But now ſome few dayes agoe, (to come to the occaſion of this Appendix, there came to my hands a Booke writien by Mr *Sprigge*, who both in his Preface to the Reader, and in divers paſſages in the Treatiſe it ſelfe, labours to commend to the world this glorious diſcovery, that Chriſt did not purchaſe, but onely preach peace unto us; that he came onely to reveale and declare the love of God, not to procure it: that we onely are reconciled to God by him; which he proves from *Rom.* 5.11. That no reconciliation with God is procured; that this diſcovery and the like are that which we have prayed for all this while. *Pref.* to the Read. So alſo in many places of the Treatiſe it ſelfe, *pag.* 65. *pag.* 101. Indeed every where it is his main ſcope: He bids us not think the heart of God was ſet upon the having a little bloud, (ſee *Epheſ.* 5. 2.) For the ſinnes of his people, *pag.* 59. Theſe things are but pleaſant tales and childiſh things to allure us withall, *pag.* 46. In ſhort, one maine aime of the booke, is to make the whole miniſtration of Chriſt to be the diſcovery of a myſtery, no where revealed in the word.

It is not my purpoſe here to view the whole, or to ſeparate the chaffe from the wheate in it, to diſtinguiſh betweene the ſpirituall truths, and ſmoaky vapours that are interwoven in it, but only to cautionate the Reader a little about that one thing I before intimated, with ſome briefe expoſtulations about it.

Onely let me informe thee a little alſo, that my motive hereunto is not onely from the Booke it ſelfe, but alſo from the preten-

ded *Imprimatur* annexed to it: the truth it ſelfe, in oppoſition to this dangerous notion, (with a diſcovery of the whole falacy) thou wilt finde ſufficiently confirmed from the Scripture, in the foregoing Treatiſe, and Chriſtians will not eaſily I hope be ſhaken from the truth of the word, by any pretended Revelations whatſoever. Onely whereas **tantum nomen* (as is that of the Reverend and Learned Licenſer) is (I know not whether duely) affixed to the Treatiſe I ſpeake of, untill he ſhall have vindicated himſelfe, leſt it ſhould inſinuate it ſelfe by the help of his name into others, (as upon that ſcore without further view, it was left with commendation by my ſelfe in the hand wherein I firſt ſaw it) I deſire to give thee theſe few obſervations, here as a fore-taſte, reſerving thee for full ſatisfaction, unto what is held out from the word herein, in the fore-going Treatiſe.

* *The reverend Licenſer being informed of this book of M. Sprigges, diſclaimeth the licenſing of any more thereof than that Serm. on Cant. 1. 1.*

Firſt, then obſerve, that that abſurd conſequence, deduced from this poſition, that Chriſt is not the cauſe, but the effect of love, *viz.* *ergo* he did not purchaſe life, peace, and ſalvation for us, flowes meerely from ignorance of the love of God, and confounding thoſe things which ought to be diſtinguiſhed. Some looke upon love in God as an unchangeable affection: when the truth is, as an affection or paſſion it hath no place in God at all: all agree, that love in ſpirits, yea partly in men is *in appetitu intellectivo*, in the will, the intellectuall appetite, and there defined to be θελειν τινι τὸ ἀγαθὸν: to will good to any one: certainely, then in God his love is but a pure act of his will: that love which was the cauſe of ſending his Son, is (I ſay) an act of his will: his good pleaſure: not a naturall affection to the creature: no ſuch affection is there in God, as I have abundantly proved in this Treatiſe. Now this love, this act of Gods will, was not purchaſed, not procured by Chriſt. Very true, who ever was ſo mad as to affirme it? can a temporall thing be the cauſe of that which is eternall? this is not at all the ſenſe of them who affirm that Chriſt procured the love of his Father for us: No, but the effects of this purpoſe, the fruits of this love, commonly called in the Scripture love; as affections are aſcribed to God in reſpect of their effects. Now that Chriſt purchaſed theſe for us, ſee afterwards: this eternall act of Gods will, this love which was the riſe of ſending Jeſus Chriſt, tended to his glory in theſe two Acts; firſt, the removing of Wrath, Death, Curſe, Guilt, from them for whom hee was

wasſent, by ſatisfaction to his vindicative juſtice; ſecondly, the actuall procuring of grace and glory for them by merit and impetration: theſe things though they are not the love of God, which is imminent in himſelfe, yet they are thoſe alone whereby wee enjoy his love, and are purchaſed by Chriſt, which here I muſt not prove, leſt I ſhould *actum agere*.

Secondly, an eternall act of Gods will immanent in himſelfe, puts no change of condition into the Creature; ſee what the Scripture ſayes of the Elect notwithſtanding this, *Epheſians* 2. 3. *Joh.* 3. 36. Let not the Word be deſpiſed, nor corrupted: be not wiſe above what is written: if an Angell, &c. *Gal.* 1. 8. untill he draws us, the fruit of his death, is kept for us in the juſtice and fidelity of God.

Thirdly, theſe things being premiſed, to cleare the truth in this point, I deſire a faire and candid anſwer to theſe Quæries.

Firſt, what is the meaning of that phraſe, *Hebrewes* 2. 17. εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, to make reconciliation for the ſinnes of the people, and this being done as a Prieſt towards God, *Hebr.* 5. 1. Whether the meaning of it bee declared love from God to man?

Secondly, Is not the end of ſundry typical Sacrifices to make an attonement with God on their behalfe for whom they were Sacrifices? *Exod.* 29. 33. 36. *Exo.* 30. 10, 15, 16. *Lev.* 6. 7. *Num.* 16. 46. and very many other places And whether this were to turne away the wrath of God, or to reconcile men to him?

Thirdly, is not the death of Chriſt a proper Sacrifice? *Epheſ.* 5. 2. *Hebr.* 9. 25. 28. *John* 1. 29. The antytipe of all ſacrifices? in which they have their accompliſhment? and did it not really effect, what they carnally and typically figured? *Hebr.* 9. 11, 12, 13 14, &c. *Hebr.* 10. 1, 2, 3, 4, 5, 6, 7, &c, And was it not offered to God?

Fourthly, was not Jeſus Chriſt a Prieſt for his people in their behalfe to deale with God; *Hebr.* 2. 17. *Hebr.* 5, 1, 2. *Hebr.* 7. 26, 27, 28. as well as a Prophet to deale with them in the behalfe of God? and whether the acts of his Prieſtly office doe not all of them immediately tend towards God, for the procuring good things for thoſe in whoſe behalfe he is a Prieſt?

Fiftly, whether Chriſt by his Interceſſion doth appeare before God to declare the love of God to his? or whether it bee to

procure further fruits of love for his? *Rom.*8.34.*Hebr.*7 25.*Hebr.* 9. 24.

Sixtly, did not Christ by and in the oblation of himself through the eternall Spirit, pay a ransome or valuable price of Redemption into the hand of his Father, for the sinnes of the people? *Matth.* 28.28. *Mark* 10.46. 1 *Timothy* 2. 6. *Ephes.* 5.2. *Job* 33.24. And whether a ransome be a price of deliverance arguing a commutation, *Exod.* 21.30. *chap.* 30.12. Or whether Christ payed a ransome to his Father, for the soules and sinnes of his people, thereby to declare to his people, that there was no need of any such thing? And what thinke you of the old saying of *Tertullian*, *omnia in imagines vertunt, imagenari ipsi Christiani*?

Seventhly, Did not Christ in his death beare our sinnes? *John* 1. 29. 1 *Pet.*2.24. *Isa.*53.6, 11. 2 *Cor.* 5. 21. And whether to beare sinne in the Scripture, be not to beare the punishment due to sin? *Lev* 5. 1. &c. And is not to undergoe the punishment due to sin, to make satisfaction for sin?

Eighthly, did not Christ as our surety, undergoe all that is any where threatned against sinne, and by the Justice of God is due unto it? *Heb.*7.22. *Heb.*4. 14 *Gal.*3.13.2 *Cor.*5.21. *Hebr.*5.7. *Luke* 22.44.&c.

Ninthly, is there not a purchase and procurement of good things assigned to the death of Christ? *Isaiah* 53. 5. *Hebrewes* 9. 12, *Acts* 20.28. 1 *Thess.* 5. 9. *Luke* 1. 74. *Romans* 5. 10. *Eph.* 2. 16. &c.

Tenthly, seeing that place of *Rom.* 5. 11. by whom we have now received the attonement, is urged to disprove the purchase of peace and reconciliation with God for us, whether by the attonement there be meant our reconciliation to God? and whether it be proper to say we have received or accepted of our conversion or reconciliation?

Eleventhly, whether to affirme that all that was done in and by Christ, was but a signe and representation, of what is done spiritually in us, be not to overthrow the first promise, *Genesis* 3. 15. yea the whole Gospell; and to make it, as it is called, a childish thing.

Twelfthly, whether it be faire and allowable for men professing the name of Christ, in the triall of truth to decline the Word of God? And whether such declension bee not an invincible demonstration of a guilt of falsehood, *Deut.* 4.2. Chapt. 12.32. *Josh.* 1. 7. *Psalme* 19.7. *Proverbs* 30.5, 6. *Isa.* 8. 19, 20, *Luke* 16. 29. *Luke* 1. 4. *John* 5. 39. *John* 20. 30, 31. *Gal.* 1. 8, 9. 2 *Thes.* 2. 2. 1 *Tim.* 6. 20. 2 *Timothy* 3. 16, 17. 2 *Peter* 1. 19. &c.

Thus much, courteous Reader, I thought good to promise unto thee, though something out of order, upon the discovery of a new opposition made to a precious truth of God, which thou wilt finde explained and asserted in the following Treatise: and this liberty I hope I have assumed without the offence of any: it is not about trifles, that I contend, (I abhorre such ways) but for the faith once delivered to the Saints: Now peace bee to the Brethren, and love with faith from God the Father, and the Lord Jesus Christ: grace bee with all them that love our Lord Jesus Christ in sincerity. *Amen.*

Coggeshall. *April* 25. 1648.

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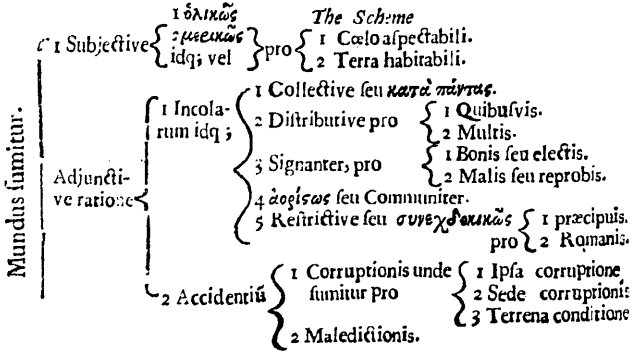
Errata.

THE subject matter of this Treatise, being of weight and concernement, the manner of the handling of it, being in a great part scholasticall: I must informe the Reader, that I cannot owne any of his censures, untill he shall have corrected these errataes, and allowed besides many graines for literall faults, viz Parius for parvus, let for set, him for them, and the like: -- also mispointing, and false accenting of Greek words occasioned by my distance from the presse, and something else of which it would be too much tyranny, in making the Printer instrumentall in the divulging.

Pag.	lin.	Errata.	Corrected.
6	5	continuance	con r vance
10	14	δειστὶς	δειδεὶς
11	1	redubted noise	redoubled voice
17	ult.	command is in the Gospel indicatively expounded.	
29	20	powerfull	perpetuall
31		thereof to consist in these two acts	
33	18	aede	third
35	31	where	wherefore
36	17	adde	to vent some
39	30	σώδεις	σώσεις bis
40	19	provinciall	providentiall
41	6	iudare	Judæus
44	9	people	prophet
79	38	notable	no tolerable
86	1	is an	and
91	8	interpretation	impetration

Pag.	lin.	Errata.	corrected.
127	13	confined	confirmed
130	34	where	whence
143	34	reade	of that, in this which
148	1	which	what
150	38	satisfaction	justification
		The Scheme of the word world, p. 183. is here reprinted.	
214	15	and ineffectuall redemption of all others, but an extending of the same effectuall.	
225	16	2 Heb 2.1.	Heb 2.17.
230	34	Jeremiah	Zedekiah
239	15	lege	comes upon
250	19	adde	or
264	10	adjurers	admires
278	34	confusion	confession

Scheme.



FINIS.

The duty of Pastors and People distinguished.

OR A BRIEFE

DISCOVRSE,

Touching the

ADMINISTRATION OF THINGS COMMANDED IN RELIGION.

ESPECIALLY CONCERNING the means to be used by the people of God (distinct from Church-Officers) for the increasing of divine knowledge in themselves and others.

WHEREIN

BOUNDS ARE PRESCRIBED TO their *performances*, their *liberty* is enlarged to the utmost *extents* of the *dictates* of Nature and *rules* of charity: their *duty* laid downe in *directions*, drawn from Scripture-precepts, and the practise of Gods people in all ages.

Together with

THE SEVERALL WAYES OF EXTRAORDINARY *calling* to the office of publike *Teaching*, with what *assurance* such teachers may have of their *calling*, and what *evidence* they can give of it, unto others.

By JOHN OVEN, *M. A.* of *Q. Col. O.*

LONDON,
Printed by *L. N.* for *Philemon Stephens*, at the gilded Lion in *Pauls* Church-yard. 1644.

TO THE TRVLY NOBLE,

and my ever honoured friend, Sir EDWARD SCOT,

of *Scots-Hall* in *Kent*, Knight of the honourable Order of the BATH.

SIR:

HAving of late been deprived of the happineſſe to ſee you, I make bold to ſend to viſite you; and becauſe that the times are troubleſome, I have made choiſe of this meſſenger: who having obtained a licenſe *to paſſe*, feares no ſearching: he brings no *newes* (at leaſt) to you, but that which was from the *beginning*, and muſt continue unto the *end*, which you have heard, and which (for ſome part thereof) you have practiſed out of the word of God. He hath no ſecret meſſages prejudiciall to the ſtate of Church or Common-wealth; neither I hope, will he entertain any ſuch comments by the way, conſidering from *whom* he comes, and to *whom* he goes; of whom, the one would *diſclaime* him, and the other *puniſh* him. Ambitious I am not of any entertainment for theſe few ſheetes, neither care much what ſucceſſe they find in their travel; ſetting them out meerly in my own defence, to be freed from the continued ſolicitations of ſome honeſt judicious men, who were acquainted with their contents: being nothing, but an houres *Country-diſcourſe*, reſolved, from the ordinary pulpit method, into its own principles: when I firſt thought of ſending it to you, I made ful account to uſe the benefit of the advantage, in *recounting* of, and returning thanks *for* ſome of thoſe many undeſerved favours which I have received from you. But addreſſing my ſelf to the performance, I fainted in the very entrance; finding their *ſcore* ſo large, that I *know* not where to *begin*, neither ſhould I *know* how to *end*: only *one* I cannot ſuffer to lye hid in the *croud*, though other engagements hindred me from embracing it, *viz.* your free *preſſer* of an Eccleſiaſtical *preferment*, then vacant, and in your donation. Yet truly all received courteſies, have *no* power to oblige me unto you, in compari-

ſon of that abundant worth, which by experience I have found to be dwelling in you. *Twiſe* by Gods providence, have I been with you, when your County hath been in great danger to be ruined, once by the horrid *inſurrection* of a rude godleſſe multitude; and againe, by the *invaſion* of a potent enemy, prevailing in the neighbor County; at both which times, beſides the generall calamity juſtly feared, particular threatnings were daily brought unto you: under which ſad diſpenſations, I muſt crave leave to ſay (only to put you in mind of your ſelfe, if it ſhould pleaſe God againe to reduce you to the like ſtraights) that I never ſaw more reſolved *conſtancy*, more cheerfull unmoved Chriſtian courage in any man. Such a valiant heart in a weak body, ſuch a directing head, where the hand was but feeble, ſuch unwearied endevours, under the preſſures of a painful infirmity, ſo well adviſed reſolves in the midſt of imminent danger, did I then behold, as I know not where to parallel. Neither can I ſay leſſe in her kind of your vertuous *Lady*, whoſe *known* goodneſſe to al, and particular *indulgencies* to me, make her (as ſhe is in her ſelf) very precious in my thoughts and remembrance: whom having named, I deſire to take the advantage thankfully to mention her worthy ſon, my noble and very deare friend *C. Weſtrow*, whoſe judgement to diſcerne the differences of theſe times, and his valour in proſecuting what he is reſolved to be juſt and lawfull, places him among the number of thoſe very few, to whom it is given to know aright the cauſes of things, and vigorouſly to execute holy and laudible *deſignes*. But further of him I chooſe to ſay nothing, becauſe if I would, I cannot but ſay too little. Neither wil I longer detain *you* from the enſuing Diſcourſe, which I deſire to commend to your favourable acceptance, and with my hearty prayers, that the Lord would meet you and yours in all thoſe wayes of mercy and grace, which are neceſſary to carry you along through all your engagements, untill you arrive at the haven of everlaſting glory, where you would be: *I reſt*

Your moſt obliged Servant in Ieſus Chriſt our common Maſter:

JOHN OWEN.

THE PREFACE TO the enſuing Diſcourſe.

THE glaſſe of our *lives*, ſeemes to runne and keep *pace* with the *extremity* of time: the *end* of thoſe *ends of the world* [a] which *began* with the Goſpell, is doubtleſſe *comming* upon us, hee that was *inſtructed* what ſhould *bee*, till time ſhould *be* no *more*, ſaid, it was ἐγγὺς ὥρα the *laſt* houre in his *time*: much *ſand* cannot be behind, and Chriſt *ſhakes* the glaſſe: many *minutes* of that *houre* cannot remaine; the next *meaſure* we are to expect, is but a *moment*, the *twinkling of an eye*, wherein we ſhall all be *changed*; now as if the *Horoſcope* of the decaying *age*, had ſome ſecret *influence* into the wils of men, to comply with the *decrepit world*, they generally *delight* to run into *extreames*: not that I would have the *fate of the times* to beare the *faults* of men, like him who cried, οὐκ ἐγὼ ἀπόθειμαι ἀλλὰ ζεὺς ἐμοῖος to free *himſelf*, *intitling* God and *fate* to his ſins; but only to ſhew how the All-diſpoſing providence of the moſt High, works ſuch a complyance of *times* and *perſons*, as may joyntly *drive* at his glorious aymes, cauſing men to *ſet out* in ſuch *ſeaſons* as are *fitteſt* for their *travell*. This *Epidemicall* diſeaſe of the *aged World*, is the cauſe, why in that great *diverſity* of contrary opinions, wherewith mens *heads* and hearts are now *repleniſhed*; the *truth* pretended to be ſought with ſo much *earneſtneſſe*, may be often *gathered* up, quite neglected, between the *parties* litigant; *medio tutiſſimus*, is a ſure rule, but that *fiery* ſpirits, *pyrous Eocus & Æthon quartuſque Phlegon*, will be

[a] 1 Cor. 10. 11 τὰ τέλη τῶν αἰώνων. Revel. 10. 6. 1 Epiſt. Joh. 2. 18. Matth. 24. 23. 1 Cor. 15. 52. *Zanch. de fine ſec. Mol. acc. proph.* Rom. 9. 19.

mounting. In the matter concerning which, I propoſe my weake *Eſſay*, ſome would have all *Chriſtians* to be *almoſt Miniſters*, others *none* but *Miniſters*, to be Gods *Clergie*: *thoſe* would give the *people* the *keys*, *theſe* uſe them, to *lock* them out of the *Church*, the one aſcribing to them *primarily* al *Eccleſiaſticall power* for the ruling of the *Congregation*; the other *abridging* them of the performance of *ſpirituall duties*, for the building of their *own ſoules*: as though there were no *habitable earth* betweene the valley (I had almoſt ſaid the pit) of *Democraticall confuſion*, and the precipitious rock of *Hierarchicall tyranny*: when unskilfull *Archers* ſhoot, the ſafeſt *place* to avoid the arrow, is the *White*: going, as neare as God ſhall direct me, to the *truth* of this matter, I hope to avoid the *ſtrokes* of the combatants on every *ſide*. And therefore wil not handle it ἐριστικῶς with oppoſition to any *man*, or *opinion*, but δογματικῶς briefly propoſing mine owne *required* judgement: the ſummary reſult whereof, is, that *the ſacred calling may retaine its ancint dignity, though the people of God be not deprived of their Chriſtian liberty*; to cleare which propoſall, ſomethings I ſhall briefly premiſe,

CHAP. I.

Of the Adminiſtration of holy things among the Patriarks *before the Law.*

1. CONcerning the ancient *Patriachs*; from *theſe*, ſome who would have Judaiſme, to be but an interciſion of *chriſtianity* derive the *pedigree* of chriſtians, affirming the difference between *us* & *them*, to be ſolely in the *name* & not the *thing* it ſelf: Of *this* thus much at leaſt is *true*, *that the Law of Commandements, contained in Ordinances* did much more diverſifie the *Adminiſtration* of the Covenant, before, and after Chriſt, then thoſe plaine *moralities*, wherewith in their dayes it was *cloathed*: where the aſſertion is *dificient*, *Antiqnity* hath given its authors *ſanctuary* from farther purſuit. their *practice* then, were it *cleer*, can be no *preſident* for Chriſtians; All *light* brought to the *Goſpel*, in compariſon of thoſe *full and glorious beames*, that ſhine in it *ſelfe*, *is* but a *Candle* ſet up in the *ſunne*: Yet for *their ſakes*, who

Euſeb. Eccleſ. Hiſt. lib. 1. cap. Ambr. de Sacra. lib. 4.

Epheſ 2. 15.

who *found out* the former Unity, I will, (not following the *conceit of any*, nor the *comments of many*) give you ſuch a *bare* narration, as the *ſcripture* will ſupply me *withall*, of their *adminiſtration* of the *holy things* and practiſe of their Religion: (as it ſeemes Chriſtianity, though not ſo called) and doubt you not of divine *approbation*, and *inſtitution*: For all *prelacy*, at leaſt, untill *Nimrod hunted for preferment*, was *de jure divino*: I finde then, that before the giving of the *Law*, the *chief men* among the ſervants of the *true God*, did every one in their owne *families* with their *neighbors adjoyning*, of the ſame perſwaſion, performe thoſe things which they knew to be required, *by the Law of nature*, *tradition*, or ſpeciall revelation (the unwritten word of thoſe times) in the ſervice of God, *inſtructing* their childeren and ſervants in the *knowledge* of their *creed* concerning the *nature and goodneſſe of God*, *the fall and ſin of man*, the *uſe of ſacrifices*, and the *promiſed ſeede*, (the ſumme of their religion) and moreover performing τὰ ἀφῆς τὸν θεὸν things appertaining unto God. This we have delivered concerning *Seth*, *Enoch*, *Noah*, *Abraham*, *Lot*, *Iſaack*, *Iacob*, *Iethro*, *Iob*, others: Now whither they did this, as any way peculiarly *deſigned unto it as an Office*, or rather *in obedient duty to the prime Law of Nature*, in which, and to whoſe performance, many of them were inſtructed, and incouraged, *by divine revelation*, (as ſeemes moſt probable) is not neceſſary to be inſiſted on: To me truely it ſeemes evident, *that there were no determinate Miniſters of Divine Worſhip before the Law*, For, where finde we any ſuch *Office* inſtituted, where the duties of thoſe *Officers* preſcribed? or were they of *humane* invention? God would never *allow*, (had any regard, the *Wil of the creature* ſhould be *the meaſure of his honour & Worſhip*; but the *right* and exercciſe of the *Prieſthood* (ſay ſome) was in the *firſt-borne*; but a *proofe* of this will be for ever wanting. *Abel* was not *Adams eldeſt ſonne*, yet if any thing were peculiar to ſuch an *Office*, it was by him performed, that both the *Brethers* carried their *ſacrifices* to their *father*, is a vaine ſurmize: Who was *Prieſt* then, when *Adam* dyed? neither can any *order of deſcent* be handſomely contrived: *Noah* had three ſonnes, grant the *eldeſt* onely a Prieſt; Were the *eldeſt* ſonnes of his other *ſons* Prieſts or no? If not, how many *men*, *feareing* God, were ſcattered

Gen. 4. 26. cap. 5. 22. cap. 6. 8, 9. &c. 8. 20. cap 9. 25, 26, 27. cap. 18 18, 19 cap. 19 9. cap. 28. 1, 2. cap. 34. 26. cap. 35. 3, 4, 5. Exo. cap. 3. 1. Job cap. 1. 5. cap. 42. 8, 9, 10.

Thus 22. q. 87. ad 3.

Jacob Armin. de ſacerd. Ch. : oxat.

tered over the face of the *earth*, utterly deprived of the means of right worſhip; if ſo, there muſt be a new *rule* produced, beyond the preſcript of *nature*, whereby a man may be enabled by *generation* to convey that to *others*, which he hath not in *himſelfe*: I ſpeake not of *Melchiſedeck*, and his *extraordinary Prieſthod*; why ſhould any *ſpeak* where the holy ghoſt is *ſilent*? if we *pretend* to know him, we overthrow the whole *myſtery*, and run croſſe to the apoſtle, afirming him to be ἀπάτωρ ἀμήτωρ without father, mother, or genealogie; for ſo *long time* then, as the greateſt *combination* of men, was in diſtinct *families* (which Gen. 14. 14. ſometimes were very great) *Politickes* and *Oeconomicks* being of the *ſame extent*, all the way of *inſtruction* in the ſervice and knowledge of God, was by the way of *paternall admonition*: For the diſcharge of *which duty*, *Abraham* is commended *Gen.* 18. 19. whereunto the *inſtructers* had no particular *ingagement*, but only the generall *obligation* of the law of nature; what *rule* they had, for their *performances* towards God, doth not appeare; all *poſitive* law, in every *kinde* is ordained for the good of *community*: that *then being not*, no ſuch *rule* was aſſigned, untill God gathered a *people*, and lifted up the ſtandard of *circumciſion* for his ſubjects to repaire unto: the world in the dayes of *Abraham*, beginning generally to incline to *Idolatry and polutheiſme*, 5 *Eccleſ. malignantium.* the firſt evident inreconcileable *diviſion* was made betweene *his people* and the *malignants*, which before lay hid in his *decree*: *vi-* *Auguſt. con. Fauſt. lib. 19. ſible* ſignes and preſcript *rules*, were neceſſary for ſuch a *gathered* *cap.* 11. Church: This before I conceive to have been ſupplyed *by ſpeciall revelation*.

The *law* of *nature* a long time *prevailed* for the worſhip of the one true *God*. The *manner* of this worſhip, the *generality* had at firſt (as may be conceived) from the *vocall inſtruction* of *Adam*, full of the *knowledge* of divine things; *this* afterwards their *children* had from them by *tradition*; helped forward by *ſuch* who receiPer incremen- ved particular *revelations* in their generation; ſuch as *Noah*, thence *ta temporum* called a *preacher* of *righteouſneſſe*: ſo *knowledge* of Gods will *in-* *crevit divinæ* creaſed, untill *ſinne* quite prevailed, and all *fleſh* corrupted their *cognitionis in-* wayes; all *Apoſtacy* for the moſt part beginnes in the *will*, which *crementum.* is more *bruiſed* by the fall, then the *underſtanding*. *Nature* is *Greg. Hom.* more *corrupted*, in reſpect of the *deſire* of good, then the *know-* *16. in Ezek. a* *med.* *ledge*

ledge of truth; the *knowledge of God* would have flouriſhed longer in mens *mindes*, had not ſinne baniſhed the *love of God* out of their hearts. The ſumme is, that before the giving of the Law, *every one in his owne perſon, ſerved God according to that knowledge he had of his* Will. *Publike performances were aſſigned to none, further then the obligation of the law of Nature, to their duty in their owne familyes.* I have purpoſely omitted to ſpeake of *Melchiſedecke* as I ſaid before, having ſpoken all that I *can*, or *dare* concerning him, on another *occaſion*, Onely this I will *adde*, they who ſo confidently affirme him to be *Shem*, the ſonne of *Noah*, and to have his Preiſthood in an *ordinary Way*, by vertue of his *Primogeniture*, might have done well to aske leave of the *Holy Ghoſt*, for the *revealing* of that which he purpoſely concealed, to ſet forth no ſmall *myſtery*, by them quite overthrowne. And he who of late makes him *looke* upon *Abraham* and the four *Kings*, all of his *Poſterity*, fighting for the *Inheritance* of *Canaan*; (of which cauſe of their quarrell the Scripture is ſilent) robs him at leaſt of *one* of his *titles*, *a King of peace*; making him neither, *King* nor peaceable, but a *bloody Grandſire*, that either *could* not, or *would* not part his fighting *children*, contending for that whoſe *right* was in him, to beſtow on whom he would. And thus was it with them in the adminiſtration of ſacred things: *There was no divine determination of the Prieſtly office on any order of men: when things appertaining unto God, were to be performed in the name of a Whole family (as afterWards* 1 Sam. 20. 6.) *Perhaps the honour of the performance was by conſent given to the firſt borne: Further, the Way of teaching others, Was by peternall admonition: (ſo* Gen. 18. 19) *motives thereunto, and rules of their proceeding therein, being the law of nature, and ſpeciall revelation. Preſcription of poſitive law, ordained for the good of community, could have no place,, When all ſociety Was domeſticall. To inſtruct others (upon occaſion) Wanting inſtruction for their good, is an undeniable dictate of the firſt principles of nature; obedience to which, Was all the ordinary warrant they had, for preaching to any beyond their owne families, obſerved by* Lot Gen. 19. 7. *though his ſermon contained a little falſe doctrine,* ver. 81. *Againe, ſpeciall revelation leaves at a great impreſſion on the minde of him to Whom it is made, ſo an effectuall obligation for the performance of*

What it directeth unto, the Lyon hath roared, Who will not fear; the Lord God *hath ſpoken Who can but propheſie,* Amos 3. 8. *And this was* Noahs *warrant for thoſe performances, from whence he was called a preacher of righteouſnes,* 2 Pet. 2. 5. Thus although I doe not finde any determinate order of Prieſthood by divine inſtitution, yet do I not thence conclude with *Aquin.* 12. *æ queſt.* 3. *a* 1 (if I noted right at the reading of it) that all the worſhip of God, I meane for the manner of it was of humane invention, yea ſacrifices themſelves: for this Will worſhip as I ſhewed before God alwayes rejected, no doubt but ſacrifices and the manner of them were of divine inſtitution, albeit their particular originall, in regard of precept though not of practice be to us unknowne; for what in all this concernes us, we may obſerve that *a ſuperinſtitution of a new ordinance, doth not overthrow* any thing that went before in the ſame kinde, univerſally *morrall*, or *extraordinary*; nor at all *change* it, unleſſe by expreſſe *exception*, as by the introduction of the *ceremoniall law*, the offering of ſacrafices, which before was *common to all*, was reſtrained to the *poſterity* of *Levi*: looke then what *performances* in the ſervice of God, that *primitive houſhold of faith* was in the generall *directed* unto, by the law of nature, the *ſame* regulated by Goſpel *light* (not particularly excepted) ought the *generallity* of chriſtians to performe, which what they were may be collected from what was fore ſpoken.

Chap. II.

Of the ſame among the Jewes, and of the duty of that people diſtinct from their church officers.

2. Concerning the *Jews* after the giving of *Moſes* law, the *people* of God were then *gathered* in *one*, and a *ſtandard* was ſet up for all his to repaire *unto*, and the *Church* of God became like a *City* upon a *hill*, conſpicuous to all; and a certaine *rule* ſet downe for every one to *obſerve* that would approach unto him: as then before the law we ſought for the manner of Gods worſhip from the practiſe of men, ſo now ſince the change of the externall adminiſtration of the covenant, from *the preſcription of*

of God; then we *gheſſed* at *what* was *commanded*, by what was *done*; *now* at what was *done*, by what was *commanded*; and this is all the *certainety* we can have in either kinde, though the conſequence from the *precept*, to the *performance*; and on the *contrary*, in this corrupted ſtate of nature, be not of abſolute neceſſity; onely the difference is, where things are obſcured, it is a ſafer way to prove the practiſe of men by Gods precept, charitably ſuppoſing them to have been obedient, then to wreſt the divine rule to their obſervation, knowing how prone men are to deifie themſelves, by mixing their inventions with the worſhip of God: The Adminiſtration of Gods *providence* towards his Church hath been *various* and the communication of *himſelfe* unto it, at *ſundry times*, hath been in *divers manners*; eſpecially, it pleaſed him not to bring it to *perfection* but by degrees, *as the earth bringeth forth fruit, firſt the blade, then the eare, then the full corne in the eare*: thus the *Church* before the giving of *Moſes* law, ſeems to have had two maine *defects*, which the Lord at that time ſupplyed; one in *diſcipline*, or *government*, in that every family exerciſed the publique worſhip of God within it ſelf or apart. (though ſome do otherwiſe *conclude* from *Gen.* 4. 26.) which was firſt removed, by *eſtabliſhing* a conſiſtory of Elders, the other, in the *Doctrine* wanting the *rule of the Written Word* being directed by tradition, the manifold *defects* whereof, were made up, by ſpeciall *revelatition*: to neither of theſe defects was the Church ſince expoſed: whether there was any thing *Written* before the giving of the *law*, is not worth *contending* about: *Auſtine* thought *Enochs* propheſie was written by him; and *Joſephus* afirmes, that there were two pillars erected, one of *ſtone*, the other of *brick* before the floode, wherein divers things were *ingraven*; and *Sixtus Senenſis*, that the *booke of the Wars of the Lord* was a volume ancienter then the bookes of *Moſes*; but the contrary opinion is moſt received, ſo *Chryſoſt.* Hom. 1. in *Mali.* after its giving, none ever doubted of the *perfection of the Written Word* for the end to which it was ordained, untill the Jewes had broached their *Talmud*, to oppoſe *Chriſt*, and the Papiſts their *Traditions*, to advance *Antichriſt*; doubtleſſe the ſole aime of *the Work*, what ever, were the intentions of the *Workmen*.

Marke 4 28.

Aug. de civit. dei. lib. 15. *cap.* 23. *Joſeph. Antiq. lib.* 1. *ca.* 3. *Sixt. ſenenſ. Bib. lib.* 2.

The *Lights* which God maketh, are ſufficient to rule the *ſea-*

ſons for which they are ordained; as, in *creating of the World*, God made two great *lights*, the *greater light* to rule the *day*, and the leſſer *light* to rule the *night*; ſo in the erection of the *new World* of his Church, he ſet up two great *lights*, the *leſſer light* of the old Teſtament, to guide the *night*, the *darke* ſpace of time under the *law*, and the *greater light* of the new Teſtament, to rule the *glorious day* of the Goſpel, and theſe two *lights* do ſufficiently *enlighten* every man that commeth into this *new World*: There is no neede of the falſe fire of tradition, where God ſets up ſuch glorious *lights*. This be *premiſed*, for the pronaſs of men, to deflect from the golden *rule*, and heavenly *poleſtarre* in the inveſtigation of the truth; eſpecially in *things* of this nature, concerning which we treat, wherein ordinary *indeavours*, are farre greater in ſearching after what men *have* done, then what they *ought* to have done; and when the *fact* is once evidenced, from the pen of a *Rabbi*, or a *Father*, preſently conclude *the right*: amongſt many, we may take a late *treatiſe* for inſtance, intituled, *of Religious Aſſemblies and the publike ſervice of God*, whoſe *author* would preſcribe the *manner* of Gods worſhip among *Chriſtians*, from the *cuſtome* of the *Jewes*; and their *obſervations*, he would prove from the *Rabbines*; not at all taking *notice*, that from ſuch *obſervances*, they were long agon *recalled*, to the *law and to the teſtamony*. And afterwards for them ſharply rebuked by *truth* it ſelfe: doubtleſſe it is a worthy *knowledge* to be *able*, and a commendable *deligence* to ſearch into thoſe coyners of *curioſities*, but to imbrace the *fancy's* of thoſe wild-heads which have nothing but *noveltie* to commend them, and to ſeeke their *impoſition* on others, is but an abuſing of their owne ceiſure and others *induſtry*: The *iſſue* of ſuch a temper, ſeemes to bee the greateſt part of that *treatiſe*, which becauſe I wait onely for ſome *ſpare houres* to demonſtrate in a perticular *tract*. I ſhall for the *preſent*, omit the handling of *divers things* there *ſpoken* of, though otherwiſe they might very *opportunately* here be mentioned. As the *Office* and *Duty* of *Prophets*, the *manner* of gods worſhip in their *Synagogues*, the *originall* and inſtitution of their latter *teachers*, Scribes and Phariſes, &c. And briefly onely *obſerve* thoſe things, which are moſt immediatly conducing to my *propoſed* ſubject. The *worſhip* of God among them, was

Matth. 5. 6.

was either *Morall*, or *Ceremoniall* and *Typicall*, the *performances* belonging unto the *latter*, with all things thereunto *conducing*, were appropriated to *them*, whom God had peculiarly ſet a part for that *purpoſe*: By *Ceromoniall* worſhip, I underſtand all *Sacrifices* and Offerings, the whole ſervice of the *Tabernacle*, and afterwards of the *Temple*: All which, were *Typicall*, and eſtabliſhed merely for the preſent *diſpenſation*, not without purpoſe of their *Abrogation*, when that which was to be more *perfect*, ſhould appear. Now the ſeverall *Officers* with their diſtinct *employments*, in and about this *Service*, were ſo punctually *preſcribed*, and limited by Almighty God, that as *none* of them might ἀλλοτριεπισκοπεῖν without preſumptious impiety, intrude into the *function* of others, not allotted to them, as *Numb.* 16. 7, 8, 9, 10. So none of their *Bretheren* might *preſume* to *intrude* into the leaſt part of their *Office*, without manifeſt *ſacriledge*. *Joſh.* 22. 11, 12. True it is, that there is *mention* of divers in the *Scripture* that offered *Sacrifices*, or vowed ſo to do, who were *Strangers* from the Prieſts *Office*, yea from the Tribe of *Levi*, as *Jepha. Judges*, 11. *Manoah*, *Jud.* 13. *David*, 2. *Sam.* 6. And again, 2. *Sam.* 24. *Solomon*, *Kings* 3. and again, 1. *Kings* 9. But following our former *rule* of Interpreting, the *practiſe*, by the *precept*, we may *finde*, (and that truely) that all the *expreſions* of their *Offerings* ſignifie no more; but, they *brought* thoſe things *to be offered*, and *cauſed* the Prieſts to *do*, what in their owne *perſons* they ought not to *performe*. Now hence by the way we may *obſerve*, that the *people* of God, under the new *Teſtament*, contrary diſtinct from their *Teachers*, have a greater *intereſt* in the performance of *ſpirituall duties* belonging to the worſhip of God, and *more* in that regard is *granted* unto them, and *required* of them, then was of the ancient *people* of the Jewes, conſidered as diſtinguiſhed from their *Prieſts*, becauſe their *duty* is preſcribed unto them under the *notion of thoſe things* which then, were appropriate onely to the *Prieſts*; as of *offering* incenſe, *ſacrifice*; *oblations*, and the like, which in their *originall inſtitution* were never *permitted* to the people of the *Jewes*, but yet tralatitiouſly and by *Analogie* are *injoyned* to all *Chriſtians*, but of theſe afterwards; the main queſtion is,

about the *duty* of the people of God, in *performances* for their owne *edification*, and the extent of their *lawfull undertakings* for others inſtruction; for the firſt, which is of neareſt concernment unto themſelves: The ſumme of their duty in this kind may bee reduced to theſe two heads; Firſt, to *heare the Word and Law of God read* attentively, eſpecially when it was expounded. Secondly, to *meditate* therein themſelves, to ſtudy it day and night, and to get their ſenſes exerciſed in that rule of their duty. Concerning each of which, we have both the *precept*, and the *practiſe*, Gods *command*, and their *performance*. The *one*, in that injunction given unto the Prieſt, *Deut.* 31. 11, 12, 13. *When all Iſrael is come to appeare before the Lord thy God, in the place that hee ſhall chooſe, thou ſhalt reade this Law before all Iſrael in their hearing: Gather the people together, men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God; and that their children which have not knowne may heare and learne.* All which we find punctually performed on both ſides, *Nehem.* 8. 2, 3, 4, 5. *Ezra* the Prieſt ſtanding on a Pulpit of wood, read the Law, and gave the meaning of it, and the *eares of all the people were attentive to the Booke of the Law.* Which courſe continued untill there was an end put to the obſervances of that Law; as *Act.* 15. 21. *Moſes of old time hath in every Citie them that preach him being read in the Synagogues every Sabbath day:* On which ground, not receding from their ancient obſervations, the people aſſembled to heare our Saviour teaching with authority, *Luk.* 21. 38. And S. *Paul* diverstimes tooke advantage of their *ordinary aſſemblies* to preach the Goſpel unto them. For the other, which concernes their own ſearching into the Law, and ſtudying of the Word wee have a ſtrict command, *Deut.* 6. 6, 7, 8, 9. *And theſe words which I command thee this day ſhall bee in thy heart, and thou ſhalt teach them diligently unto thy children, and ſhalt talke of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up, and thou ſhalt bind them for a ſign upon thy hand, & they ſhal be as frontlets between thine eyes, & thou ſhalt write them upon the poſts of thy houſe & upon thy gates:* which

which ſtrict charge is again repeated, *cap.* 11. 18. ſummarily comprehending *all wayes whereby they might become exerciſed in the Law*: Now becauſe this charge is in particular given to the *King*, *Chap.* 17. *verſ.* 18, 19. The *performance* of a *King* in obedience thereunto, will give us light enough into the *practiſe* of the people: And this we have in that moſt excellent Pſalme of *David*, viz. 119. which for the moſt part, is ſpent in petitions for *light*, *direction*, and *aſſiſtance* in that *ſtudy*, in expreſſions of the performance of this *duty*, and in ſpirituall glorying of his ſucceſſe, in his divine *Meditations*: eſpecially *verſ.* 99. hee aſcribeth his *proficiency in heavenly wiſedome and underſtanding above his teachers*, not to any ſpeciall revelation, not to that propheticall light wherewith he was endued (which indeed conſiſting in a tranſient irradiation of the mind, being a ſupernaturall impulſion commenſurate to ſuch things as are connaturall onely unto God, doth of it ſelfe give neither wiſedome nor underſtanding) but unto his *ſtuddy in the teſtimonies* of God. The *bleſſings* pronounced upon, and *promiſes* annexed to the performance of this *duty*, concerne not the matter in hand: only from the words wherein the former *command* is delivered, two things may be obſerved, 1. That the *paternall teaching* and inſtruction of families in things which appertaine to God, being a *duty* of the Law of *Nature*, remained in its *full vigor*, and was not at all impaired, by the *inſtitution* of a new order of *Teachers* for aſſemblies, beyond domeſticall then eſtabliſhed: Neither without doubt ought it to *ceaſe* amongſt Chriſtians, there being no other reaſon why *now* it *ſhould*, but that, which *then* was not effectuall.

Secondly, that the *people of God*, were not onely *permitted*, but *enjoyned* alſo, to *reade* the Scriptures, and upon all *occaſions*, in their owne *houſes*, and elſe-where, to *talke* of them, or *communicate* their knowledge in them, unto *others*: There had been *then*, no *Councell at Trent* to forbid the one, nor perhaps was there any *ſtrict Canon*, to bring the other within the compaſſe of a Conventicle: But now for the *ſolemne publique teaching* and inſtructing of others, it was *otherwiſe* ordained, for this was committed to *them* in regard of *ordinary*

dinary performance, who were *ſet apart by* GOD; as for others before named: ſo alſo for that purpoſe, the *Author* of the Treatiſe I before *mentioned*, concludeth that the people were not taught at the *publike aſſemblies* by Prieſts, *as ſuch*, that is, teaching the people was no part of their *office* or *duty*: but on the contrary, that ſeems to be a mans *duty* in the ſervice or worſhip of God, which God *requires* of him, and that appertain to his *office* whoſe performance is expreſſely *enjoyned* unto him, as ſuch. And for whoſe *neglect*, hee is *rebuked* or *puniſhed*: now all this wee find concerning the Prieſts *publike teaching* of the people: for the *proof* of which the recitall of a few *pertinent* places ſhal ſuffice, *Levit.* 10.11. we have an injunction laid upon *Aaron* and his ſonnes, *to teach the children of Iſrael all the ſtatutes that the Lord had ſpoken to them by the hand of Moſes.* And of the Levites it is affirmed, *Deut.* 33. 10. *They ſhall teach Jacob thy ſtatutes, and Iſrael thy Law.* Now though ſome reſtraine thete places to the *diſcerning of leproſies*, and *between holy* and *unholy*, with their *determination of difficulty emergent* out of the Law, yet this no way impaires the truth of that I *intend* to prove by them for even, *thoſe things*, belonged to that kind of publike *teaching*, which was neceſſary under that adminiſtration of the *Covenant*: but inſtead of many, I will name *one* not lyable to exception: *Mil.* 2. 7. *The Prieſts lips ſhould preſerve knowledge, and they ſhould ſeeke the Law at his mouth, for he is the meſſenger of the Lord of Hoſts*: where both a recitall of his own duty, *that* he *ſhould be full of knowledge* to inſtruct, the intimation of the people, that they *ſhould ſeeke unto him*, or give heed to his teaching with the *reaſon* of them both, for he is the Lords meſſenger, (one of the higheſt titles of the Miniſters of the Goſpell performing the ſame office) doth abundantly *confirme*, that *inſtructing* of the people in the *morall* worſhip of God, was a duty of the Prieſtly *office*, or of *the Prieſts as ſuch*. Eſpecially conſidering the effect of this *teaching* mentioned, *verſ.* 9. the *turning of many from their iniquitie*. The proper end of *teaching in aſſemblies*: all which we find *exactly* performed by an excellent Prieſt, *preaching* to the people on a *Pulpit* of Wood: *Nehem.* 8. 5, 6, 7, 8. Further, for a neglect of *this*, the Prieſts are *threatned* with rejection from their office:

fice: *Hoſea* 4. 6. Now it doth not ſeeme *juſtice*, that a man ſhould be put out of his *office*, for a *neglect* of that, whoſe *performance* doth not belong unto *it*; the *fault* of every neglect, *ariſeth* from the deſcription of a *duty*: untill *ſomething* then of more *force*, then any thing as yet I have *ſeene*, bee objected to the *contrary*, we may take it for granted, *That the teaching of the people under the Law, in publique aſſemblies, Was performed ordinarily by the Prieſts, as belonging to their duty, and office.* Men indued with *gifts ſupernaturall*, *extraordinarily* called, and *immediately* ſent by God himſelfe, for the *inſtruction* of his people, the *reformation* of his Church, and *fore-telling things* to come, ſuch as were the *Prophets*, who when ever they met with *oppoſition*, ſtaid themſelves upon their *extraordinary* calling, come not within the *compaſſe* of my diſquiſition. The *inſtitution* alſo of the Schooles of the *Prophets*, the *employment* of the *ſonnes* of the Prophets, the *originall* of the *Scribes*, and thoſe other *poſſeſſours* of *Moſes* Chaire in our Saviours *time*, wherein hee *converſed* here below, being neceſſarily to be *handled* in my *Obſervations* on the fore-named Treatiſe, I ſhall omit untill more *leiſure*, and an enjoyment of the ſmall *remainder* of my poore *Library*, ſhall better enable me. For the *preſent*, becauſe treating in *cauſa facili*, although *Writing* without *bookes*, I hope I am not beſides the *Truth*: the Booke of *Truth*, praiſed bee GOD, is eaſie to bee *obtained*, and GOD is not tyed to *meanes*, in diſcovering the *truth* of that Booke. Come we then, to the *conſideration* of what *duty* in the *ſervice* of GOD, beyond thoſe belonging unto ſeverall *families*, were permitted to any of the *people*, not peculiarly ſet *apart* for ſuch a purpoſe. The *Ceremoniall* part of Gods worſhip, as we ſaw before, was ſo *appropriate* to the Prieſts, that God uſually *revenged* the trangreſſion of that *ordinance*, very ſeverely, the Examples of *Uzzah* and *Uzziah*, are dreadfull teſtimonies of his wrath in that kind: It was an unalterable *law*, by vertue whereof, the *Prieſts* excommunicated that preſumptuous *King*. For that which we chiefly *intend* the publique *teaching* of others, as to *ſome* it was enjoyned, as an act of their *duty*, ſo it might at *firſt* ſeeme, that it was *permitted* to all, who having *ability*

2 Chr. 26. 19. caſt him out, Joh. 9.

thereunto, were called by *charity* or *neceſſitie*; So the *Princes* of *Jehoſhaphat taught* the people out of the Law of God, as well as the *Prieſts* and Levites, 2 *Chron.* 17. 7, 8, 9, 10. ſo alſo *Nehemiah*, and others of the *chiefe* of the people are reckoned among them who *taught* the people, *Nehem.* 8. and afterwards,
Acts 13. 15. when Saint *Paul* at any time entred into their *Synagogues*, they never *queſtioned* any thing but his *abilities*, if he had any word of *Exhortation* to the people he might *ſay on*: and the *Scribes* queſtioning the *authoritie* of our Saviour for his *teaching*, were moved to *it*, not becauſe he *taught*, but becauſe he taught *ſo*, and *ſuch* things, with authoritie, and againſt their *traditions*, otherwiſe they rather troubled *themſelves*, to thinke how he ſhould become *able to teach*: *Mark* 6. 2, 3. then *him*, becauſe he *did*: there are indeed many ſharpe *reproofes* in the old *Teſtament* of thoſe who undertooke to be Gods Meſſengers without his warrant, as *Jerem.* 23. 21, 22. *I have not ſent theſe Prophets, yet they ran: I have not ſpoken to them, yet they propheſied. But if they had ſtood in my counſell*, &c. to *which*, and the like places it may *ſatisfactorily* be anſwered, that howſoever by the way of *analogie*, they may be drawn into *rule*, for theſe *times* of the Goſpel, yet they were ſpoken only in *reference* to *them* who falſly *pretended* to extraordinary *revelations*, and a power of *foretelling* things to come: whom the Lord *forewarned* his people of, and appointed *puniſhments* for them, *Deut.* 13. with which ſort of *pretenders* that nation was ever *repleniſhed*, for *which* the very *heathen* often derided them: *he*, who makes it his *employment*, to counterfeit Gods *diſpenſations*, had then no more glorious worke to *imitate* then that of *propheſie*, wherein he was not *idle*: yet notwithſtanding all *this*, I doe not conceive the former *diſcourſe* to be punctually *true* in the *latitude* thereof: as though it were *permitted* to *all* men, or *any* men, beſides the *Prieſts* and Prophets to teach *publikely* at *all* times, and in *all* eſtates of that Church. Only I conceive that the uſuall *anſwers* given to the fore-cited places, when objected, are not *ſufficient*: take an inſtance in *one*, 2 *Chro.* 17. of the *Princes* of *Jehoſhaphat* teaching with the Prieſts: the Author of the book before *intimated*, conceives that neither *Prieſts* nor *Princes*

Princes taught at all in that *way* we now treat of, but only that the *Prieſts* rode *circuit* to adminiſter *judgement*, and had the *Princes* with them to do *execution*: but this interpretation he borroweth only to confirme his πρῶτον ψεῦδος, that *prieſts* did not teach as *ſuch*, the very circumſtance of the *place* inforces a contrary *ſence*; and in the 19. Chap. there is expreſſe *mention* of appointing *Judges* for the *determination* of civill *cauſes* in every *City*, which evidently was a *diſtinct* work diſtinguiſhed from that *mentioned* in this place: & upō the like ground I cōceive it to be no *intimation* of a moveable Sanedrim, *which* although of ſuch a mixt conſtitution, yet was not *itinerant*, and is mentioned in that other *place*: neither is that other *ordinary gloſſe* more probable, they were ſent to *teach*, that is to *countenance* the teaching of the Law; a *duty* which ſeldome implores the *aſſiſtance* of humane *countenance*, and if for the preſent it *did*, the Kings *authority* commanding it was of more value then the *preſence* of the *Princes*. Beſides, there is nothing in the *Text*, nor the *circumſtances* thereof, which ſhould hold out this *ſence* unto us; neither do we *find* any other *rule*, precept or practiſe, whoſe *analogie* might lead us to ſuch an *interpretation*: that, which to me *ſeemes* to come neereſt the *truth* is that they *taught* alſo, not in a *miniſteriall* way, like the *Prieſts* and Levites, but *imperially*, and judicially *declaring* the *ſenſe* of the Law, the *offences* againſt it, and the *puniſhments* due to ſuch offences; eſpecially in as much as they had reference to the peace of the common-wealth: which *differs* not much from that which I *reſt* upon, to wit, that in a *collapſed* and corrupted *ſtate* of the *Church*, when the *ordinary* teachers are either utterly *ignorant* and cannot, or *negligent* and will not performe their *duty*, *gifts* in any one to be a *teacher*, and *conſent* in others by him to be *taught*, are a ſufficient *warrant* for the performance of it: and then this, the *places* cited out of the old Teſtament *prove* no more. For the *proceedings* of S^t *Paul* in the *Synagogues*, their great *want* of teaching (being a people before forſaken of the Spirit & then withering) might be a *warrant* for them to *deſire* it, and his *Apoſtolicall* miſſion for him to do it; It doth not then at *all* from hence *appear*, that there was *then* any liberty of teaching in publike *aſſemblies* granted *unto*, or aſſumed

by any in ſuch an *eſtate* of the Church, as wherein it *ought* to be: when indeed it is *ruinouſly* declining every *one* of Gods ſervants hath a *ſufficient warrant* to helpe or prevent the *fall*: this *latter* being but a *common* duty of *zeale* and charitie, the former an *Authoritative* act of the *Keyes*, the Miniſter whereof is onely an inſtrumentall *agent*, that from whence it hath its *efficacy*, reſiding in another, in whoſe *ſtead*, (2 *Cor.* 5. 19, 20.) and under whoſe *perſon* it is done. Now who ever *doth* any thing in anothers *ſtead*, not by expreſſe *patent* from him, is a plaine *impoſtor*; and a grant of this *nature* made unto *all* in generall doth not *appeare*. I am bold to ſpeake of *theſe things* under the notion of the *keyes*, though in the time of the *Law*; for I cannot *aſſent* to thoſe *Schoole-men*, who will not *allow* that the *keyes* in any ſenſe, were *granted* to the legall *Prieſts*; their *power* of teaching, *diſcerning*, *judging*, receiving in, and caſting out, *import* the *thing*, though the *name* (no more then that of *regnum cœlorum*, as *Hierom* and *Auguſtine* obſerve) be not to bee *found* in the *Old* Teſtament. And doubtleſſe God *ratified* the execution of his owne *ordinances* in heaven, *then*, as well as *now*: *What the immediate effect of their ſervices Was*, how far *by their own force* they reached, and what they *typified*, how in *ſignification* onely, and not *immediatly* they extended to an *admiſſion* into, and *excluſion* from the *heavenly* Tabernacle, and wherein lyes the *ſecret power* of Goſpell *commiſſions beyond* theirs to attaine the ultimate end, I have declared elſe-where.

Aquin. Durand.

Tractatu de ſacerdotio Chriſti, contra Armin Socinic. & Papiſtas, nondum edito.

Thus much of what the ancient *people of God* diſtinguiſhed from their *Prieſts* might *not doe*, now briefely of what they *might*, or rather of what they *ought*, and what their obedience and profeſſion *declared*, that they thought themſelves *obliged* unto: private exhortations, rebukings, and ſuch *dictates of the law of Nature* being preſuppoſed; we find them further, *ſpeaking often one to another*, of thoſe things which concerned the feare, and worſhip of the Lord, *Malac.* 3. 16. by their lips *feeding many with wiſedome*, Prov. 10. 21. *Diſcourſing* of Gods Lawes upon all occaſions, *Deut.* 6. 6, 7, 8. By *multitudes encouraging each other* to the ſervice of God, *Zach.* 8. 20, 21. *Iſa.* 2. 3. *joyntly praiſing God* with chearefull hearts. *Pſalm.* 42. 4. *Giving and*

and receiving mutuall conſolation, *Pſal.* 55. 14. and all this, with much more of the ſame nature, at their meetings, either *occaſionall*, or for that purpoſe *indicted*. Alwayes provided, that they abſtained from *fingring the Arke*, or medling with thoſe things which were *appropriated* to the office of the *Prieſts*: And concerning them hitherto.

Chap. 3.

Containing a digreſſion concerning the name of Prieſts, the right of Chriſtians thereunto by their intereſt in the Prieſthood of Chriſt, With the preſumption of any particularly appropriating it to themſelves.

And now the *tranſaction* of theſe *things*, in the Chriſtian *Church*, preſents it ſelfe, to our conſideration; in handling whereof, I ſhall not at all *diſcourſe*, concerning the *ſeverall Church Officers* inſtituted by Chriſt and his Apoſtles, for the *edification* of his *body*: nor concerning the *difference* between *them*, who were partakers *at firſt* of an *extraordinary* vocation, and *thoſe* who ſince have been *called* to the ſame work in an ordinary *manner*, divinely *appointed* for the direction of the Church: neither yet doth that *diverſity* of the adminiſtration of *government* in the Churches, *then* when they were under the *plenitude* of Apoſtolicall *power*, and *now* when they follow *rules* preſcribed for their *reiglement*, come in my way.

Further, Who are the *ſubject* of the *keyes* in whom all that ſecondary *eccleſiaſticall* power, which is committed to *men* doth *reſide*, after the *determination* of ſo many learned men, by cleere Scripture *light*, ſhall not by *me* be called in queſtion: All theſe though conducing to the *buſineſſe* in hand, would require a large *diſcuſſion*, and ſuch a Scholaſticall *handling*, as would make it an inconſutilous *piece*, of this popular diſcourſe: my intent being only to *ſhew, that ſeeing there are, as all acknowledge, ſome under the New Teſtament, as well as the old, peculiarly ſet apart by Gods own appointment for the adminiſtration of Chriſts ordinances, eſpecially teaching of others by preaching of the Goſpell, in the way of office and duty, what remaineth*

neth for the reſt of Gods people to doe, for their own and others edification.

But here before I enter *directly* upon the matter, I muſt *remove* one *ſtone* of offence, concerning the common *apellation* of thoſe who are ſet apart for the *preaching* of the Goſpell: that which is moſt *frequently* uſed for them in the New Teſtament is διάκονοι, ſo 1 *Cor.* 3,5. 2 *Cor.* 3.6. and *Chap.* 6. 4. and 11, 15,23. 1 *Tim.* 4 6. and in divers other places; to which adde ἐπίσκοποι, 1 *Cor.* 4 1. a word though of another *originall*, yet of the ſame *ſignification* with the former: & both rightly tranſlated *Miniſters*: the names of *Ambaſſadours*, *Stewards* and the like, wherewith they are often *honoured* are figurative, & *given* unto them, by *alluſion* only that the *former* belonged unto them, and were *proper* for them, none ever *denied*, but ſome *Rabſhakes* of Antichriſt: another *name* there is, which ſome have *aſſumed* unto themſelves, as an *honour*, and others have *impoſed* the ſame upon them for a *reproch*: viz. that of Prieſt, which to the *takers* ſeemed to *import* a more *myſterious* imployment, a greater *advancement* above the reſt of their *brethren*, a neerer *approach* unto God, in the performances of their *office*, then that of *Miniſters*: wherefore they *embraced* it, either *voluntarily*, alluding to the *ſervice* of God and the adminiſtration *thereof* amongſt his antient *people* the *Jewes*, or *thought* that they ought *neceſſarily* to undergoe it, as *belonging* properly to them, who are to *celebrate* thoſe myſteries, and offer thoſe *ſacrifices*, which they imagined were to them preſcribed: the *impoſers* on the contrary, pretend divers *reaſons* why now that *name* can ſignifie none but *men rejected* from Gods work, and given up to *ſuperſtitious* vanities; attending in their *minds*, the old *Prieſts* of *Baal*, and the now *ſhavelings* of Antichriſt: it was a new *Etimologie* of this name, which that learned man *cleaved* unto, who unhappily was *ingaged* into the defence of ſuch *errours*, as he could not but *ſee*, and did often *confeſſe*: To which alſo he, he had an *entrance* made by an Arch-biſhop; to wit, that it was but an *abreviation* of Preſbyters, knowing full well, not only that the *ſignification* of theſe words, is divers amongſt *them*, to whom belongs *jus & norma loquendi*, but *alſo*, that they are *widely* different in holy *Writ*. Yea farther,

Hook eccleſ. polit lib. 5. Whitgift. anſw. to the Admon.

farther, that thoſe who firſt *dignified* themſelves with this *title*, never called themſelves *Preſbyters*, by way of *diſtinction* from the people, but only to have a *note* of diſtance among *themſelves*: there being *more* then one *ſort* of them that were *ſacrificers*, and which *eo nomine*, accounted themſelves *Prieſts*: ſetting aſide then all ſuch *evaſions* and diſtinctions as the *people* of God are not bound to take *notice* of, and taking the *Word* in its ordinary *acceptation*, I ſhall briefly declare, what I conceive of the uſe thereof, in reſpect of *them*, who are *Miniſters* of the Goſpell: which I ſhall labour to *cleare* by theſe following obſervations:

1. All faithfull *Miniſters* of the Goſpell, in as much as they are *ingrafted* into Chriſt, and are true *believers*, may, as all other true *Chriſtians*, be called *Prieſts*: but *this* inaſmuch as they are *members* of Chriſt, not *Miniſters* of the Goſpell: it *reſpecteth* their *perſons*, not their *function*, or not them as *ſuch*: now I conceive it may give ſome *light* to this *diſcourſe*, if we conſider the *grounds* and reaſons of this *metaphoricall* appellation, in divers places of the *Goſpell*, aſcribed to the *Worſhippers* of Chriſt; and how the *analogie*, which the preſent *diſpenſation* holds with what was *eſtabliſhed* under the adminiſtration of the *Old Teſtament*, may take *place*: for there we find the *Lord* thus beſpeaking his *people*, ye *ſhall be unto me a kingdome of Prieſts, an holy nation*, Exod. 19.6. ſo that it ſhould ſeeme that there was then a twofold *Prieſthood*: a *rituall* Prieſthood, conferred upon the tribe of *Levi*, and a *royall* Prieſthood, belonging to the whole *people*: the *firſt* is quite *abrogated* and ſwallowed up in the *Prieſthood* of Chriſt, the *other*, is put over unto us under the *Goſpell*, being *aſcribed* to *them* and *us*, and every *one* in covenant with God, not *directly* and properly, as *denoting* the function *peculiarly* ſo called, but *comparatively* with reference had to *them* that are without; for as thoſe who were *properly* called Prieſts, had a neerer *acceſſe* unto God, then the reſt of the *people*, eſpecially in his *ſolemne* worſhip, ſo all the people that are in *covenant* with God, have ſuch an *approximatiã* unto him by vertue thereof, in *compariſon* of them that are *without*, that in *reſpect thereof*, they are ſaid to be *Prieſts*: now the outward *covenant* made with *them*, who were the children of *Abraham* after the fleſh

Rev. 1.6. & 5. 10. & 20.6. 1 Pet. 2, 5. & 6.

fleſh, was *repreſentative* of the *Covenant* of grace made with the children of *Promiſe*, and that whole *people* typified the hidden *elect* people of God; ſo that of both there is the ſame reaſon. Thus as *the Prieſts the ſons of Levi are ſaid to come neere unto God*, *Deut* 21.5. and God tels them that *him whom he hath choſen, he will cauſe to come neere unto him*, *Numb.* 16.5. choſen by a particular calling *ad munus* to the office of the *rituall* prieſthood: ſo in regard of that other kind, *comparatively* ſo called, it is ſaid of the *whole people*, *What nation is there ſo great that hath God ſo* nigh *unto them, as the Lord our God is in all things that we call upon him for*, *Deut.* 4.7. their approaching *nigh* unto God made them all a nation of *Prieſts*, in *compariſon* of thoſe dogs and unclean *Gentiles* that were out of the *Covenant*: now this *Prerogative* is often appropriate to the *faithful* in the new Teſtament: for *through Chriſt we have an* acceſſe *by one ſpirit unto the Lord*, *Eph.* 2.18. & 3.19. *We have boldneſſe &* acceſſe *with confidence*: ſo *James* 4.8. *Draw* nigh *unto God, and he will draw nigh unto you*: which acceſſe and *approximation* unto God, ſeemed as before was ſpoken to be uttered in *alluſion* to the *Prieſts* of the old Law, who had this *Priviledge* above others in the *publike worſhip*, in which reſpect *only* things *then* were typicall. Since becauſe we enjoy that prerogative in the *truth* of the thing it ſelfe; which they had onely in *type*, we alſo are called *Prieſts*: and as *they* were ſaid to draw *nigh* in reference to the reſt of the *people*; ſo *we*, in reſpect of *them*, who are ſtrangers to the *Covenant*: that *now* are ſaid to be *afarre* off, *Epheſ.* 2.17. and *hereafter* ſhall be *without*, for *without are dogs*, &c. *Rev.* 22.15. thus this *metaphoricall* appellation of *Prieſts* is in the firſt place an intimation of that tranſcendent priviledge of grace and favour, which *Jeſus Chriſt* hath purchaſed for every one that is ſanctified with the bloud of the *Covenant*.

2. We have an intereſt in this appellation of *Prieſts*, by vertue of our *union with Chriſt*, being one with our *high Prieſt*, we alſo are *Prieſts*: there is a twofold *union* between Chriſt & us: the *one*, by *his* taking upon him *our nature*, the *other*, by beſtowing on *us* his *Spirit*: for as in *his Incarnation* he took upon him *our* fleſh and bloud by the work of the *Spirit*, ſo in *our regeneration* he beſtoweth

beſtoweth on *us* his fleſh and blood, by the operation of the ſame *ſpirit*: yea ſo *ſtrict* is this latter *union*, which we have with Chriſt, that as the *former* is truly ſaid to be a union of two *natures* into one *perſon*, ſo *this*, of many *perſons* into one *nature*; for by *it*, we are made *partakers of the divine nature*, 2 Pet. 1.4. becoming *members of his body, of his fleſh, and of his bones*, Ephel. 5.30. we are ſo parts of *him*, of his myſticall body, that *we* and *he* become *thereby* as it were *one* Chriſt; *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*, 1 Cor. 12.12. and the ground of this is, becauſe the ſame *ſpirit* is in *him* and *us*; in *him* indeed dwelleth the *fulneſſe* of it, when it is beſtowed upon us, onely by *meaſure*: but yet it is ſtill the *ſame ſpirit*; and ſo makes *us*, according to his own prayer, *one with him*: as the *ſoul* of man being *one*, makes the whole *body* with it, to be but *one* man; *two* men cannot be *one*, becauſe they have *two ſouls*; no more could *we* be *one* with Chriſt, were it not the *ſame* ſpirit in *him* and *us*: now let a *man* be never ſo big or *tall*, that his *feet* reſt upon the *earth*, and his *head* reach to *heaven*, yet having but *one ſoul*, he is ſtill but *one man*: now though Chriſt for the *preſent*, in reſpect of *our nature* aſſumed, be never ſo far *remote* and *diſtant* from us in heaven, yet by the effectuall *energie*, and inhabitation of the *ſame ſpirit*, *he* is ſtill the *head* of that one *body*, whereof *we* are *members*, ſtill but *one* with *us*. Hence ariſeth to us a twofold *right* to the title of *Prieſts*;

1. Becauſe being in *him*, and members *of him*, *we* are accounted to have done, *in him*, and *with him*, whatſoever *he* hath done for *us*; we are *buried* with Chriſt, Rom. 6.4. *dead* with him, v. 8. *quickned* together with Chriſt, Epheſ. 2.5. being raiſed up, we *ſit together with him in heavenly places*, v. 6. *riſen* with him, Coloſ. 3.1. now all theſe in *Chriſt*, were in ſome ſence *Sacerdotall*; wherefore *we* having an intereſt in *their* performance, by reaſon of that heavenly *participation*, derived from them unto us, and being united unto him, that in them was ſo *properly*, are therefore called *Prieſts*.

Secondly, by vertue of this *union*, there is ſuch an *analogie* between that which Chriſt hath *done for us* as a *Prieſt*, and what he *worketh in us*, by his holy *ſpirit*, that thoſe acts of *ours*, come

be called by the ſame *name* with *his* & *we* for *them*, to be termed *Prieſts*. Thus becauſe Chriſts *death*, and ſhedding of his blood, ſo *offering* up himſelf by the eternall ſpirit, was a true, proper *ſacrifice* for ſin, even our *ſpirituall death* unto ſin, is deſcribed to be *ſuch*, both in the *nature* of it, to be an *offering* or ſacrifice; for *I beſeech you Brethren* (ſaith S. *Paul*) *that you offer up your bodies a living ſacrifice, holy*, &c. Rom. 12.1. and for the *manner* of it, our *old man is crucified with him, that the body of ſin might be deſtroyed*, Rom. 6.6.

Thirdly, we are *Prieſts* as we are *Chriſtians*, or partakers of an holy *unction*, whereby we are *annointed* to the participation of all Chriſts glorious *Offices*; we are not called *Chriſtians* for nothing; if truly we are *ſo*, then have we an *unction from the holy one, whereby we know all things*, 1 Ioh. 2.20. and thus alſo were all *Gods people* under the old *Covenant*, when God gave that *caution* concerning them, *Touch not my* CHRISTIANS, *and do my Prophets no harm*, Pſal. 105.15. the *unction* then of the holy *ſpirit*, implies a *participation* of all thoſe *endowments* which were *typifi d* by the anointing with *oyl*, in the old Teſtament, and inveſts *us* with the priviledges in a *ſpirituall acception*, of all the *ſorts* of men, which *then* were ſo anointed; to wit, of *Kings*, *Prieſts* and *Prophets*: ſo that by being made *Chriſtians* (every one is not ſo that bears that name) we are ingrafted into Chriſt, and do attain to a *kinde* of holy and intimate *Communion* with him, in all his glorious *Offices*, & in that regard are called *Prieſts*.

Fourthly, the *ſacrifices* we are injoyned to *offer*, give ground to this appellation; now they are of *divers ſorts*, though all in generall, *Euchariſticall*; as firſt, of prayers and thankſgivings, Pſa. 116 17. *I will offer unto thee the ſacrifice of thankſgiving, and will call upon the name of the Lord*; And again, *Let my prayer be ſet before thee as Incenſe, and the lifting up of my hands be as the evening ſacrifice*, Pſa. 141.2. ſo, Heb. 13.14 *Therefore let us offer unto God the ſacrifice of praiſe*, that is, the fruit of our lips. Secondly, of *good works*, Heb. 13.14. *to do good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.* Thirdly, *αυτοθυσια* or ſelf-ſlaughter, *crucifying* the old man, *killing* ſin, and *offering* up our ſouls and *bodies*, an acceptable *ſacrifice* unto God, Rom. 12.1. Fourthly, the ſweet *Incenſe* of *Martyrdom*; yea, and *if I be offered up*

up on the ſacrifice and ſervice of your faith, Philip. 2.17. Now *theſe* and ſundry other *ſervices acceptable* to God, receiving this appellation in the Scripture, denominate the *performers* of them *prieſts*. Now here it muſt be obſerved, that theſe aforenamed *holy duties*, are called *Sacrifices*, not *properly*, but *metaphorically* onely, not in regard of the *externall acts*, as were *thoſe* under the *Law*, but in regard of the *internall* purity of heart, from whence they proceed. And becauſe *pure Sacrifices* by his own appointment, where *heretofore* the moſt acceptable *ſervice* to Almighty God; therefore *now*, when he would declare *himſelf*, to be very much delighted with the *ſpirituall* acts of our duty, he calls them, *Oblations, Incenſe, Sacrifices, Offerings*, &c. to intimate alſo a *participation* with him in his *Offices*, who *properly* and *directly* is the onely *Prieſt* of his Church, and by the *communication* of the vertue of whoſe *ſacrifice* we are made *Prieſts*, not having *authority* in our *own names*, to go unto God for *others*, but having liberty *through him*, and in *his name*, to go unto GOD for *our ſelves*.

Not to loſe my ſelf and Reader in this *digreſſion*, the ſum is, the unſpeakable bleſſings which the *Prieſthood* of Chriſt hath obtained for us, are a ſtrong *obligation* for the duty of *praiſe* and thankſgiving, of which that in ſome meaſure we may *diſcharge* our ſelves, he hath furniſhed us with *ſacrifices* of that kinde, to be offered unto God: for our *own* parts, we are *poor*, and *blinde*, and *lame*, and *naked*, neither in the *field*, nor in the *fold*, in our *hearts*, nor among our *actions*, can we finde any thing worth the *preſenting* unto him; wherefore he himſelf provides *them* for us, eſpecially for that *purpoſe*, ſanctifying and conſecrating our *ſouls* and *bodies*, with the ſprinkling of his *blood*, and the unction of the holy *ſpirit*. Further, he hath erected an *Altar* (*to ſanctifie our gifts*) in *heaven*, before the Throne of *grace*, which being *ſpread over* with his *blood*, is conſecrated unto God, that the *ſacrifices* of his ſervants may for ever appear *therein*: adde to this, what he alſo hath added, the eternall and never expiring *fire*, of the *favour of God*, which *kindleth and conſumes* the ſacrifices laid on that *Altar*: and to the end that all this may be *rightly* accompliſhed, he hath *conſecrated* us with his blood, to be Kings and *Prieſts to God for evermore*. So that the cloſe of this diſcourſe

will be, that all true *Beleevers*, by vertue of their intereſt in Jeſus Chriſt, are in the holy Scripture, by reaſon of divers *alluſions*, calſed Prieſts, which name, in the ſenſe before related, belonging unto them *as ſuch*, cannot on *this ground*, be aſcribed to any part of them, diſtinguiſhed any wayes from the reſt, by vertue of ſuch *diſtinction*.

Secondly, the ſecond *thing* I obſerve concerning the *buſineſſe* in hand, is, that the *offering* up unto God, of ſome *metaphoricall* ſacrifices, in a peculiar *manner*, is appropriate unto men, ſet a part for the *Work* of the Miniſtery: as the *ſlaying* of mens *luſts*, and the offering up of *them* being *converted* by the *preaching* of the Goſpel, unto God: ſo Saint *Paul* of his *Miniſtery*, Rom. 15. 16. *That I ſhould be the Miniſter of Ieſus Chriſt, unto the Gentiles, miniſtring the Goſpel of God; That the offering up of the Gentiles might be acceptable*, &c. Miniſters preaching the *Goſpel*, to the converſion of *ſouls*, are ſaid to *kill* mens luſts, and *offer them* up unto God, as the fruit of their calling; as *Abel* brought unto him an *acceptable ſacrifice*, of the fruit of his *flock*; and ſo alſo in reſpect of divers other *acts* of their *duty*, which they perform in the name of their *Congregations*. Now theſe *ſacrifices* are *appropriate* to the Miniſters of the Goſpel, not in regard of the *matter*, for *others* alſo may *convert ſouls* unto God, and *offer* up *prayers* and *praiſes*, in the name of their companions: but in reſpect of the *manner*, they do it *publikely* and *ordinarily*; *others* privately, or in *extraordinary* caſes; now if the *Miniſters*, who are thus Gods inſtruments for the *converſion* of ſouls, be themſelves ingrafted into CHRIST; all the acts they perform in that great *Work*, are but parts of their own *duty*, of the ſame *nature* in that regard, with the reſt of our *ſpirituall ſacrifices*: ſo that they have not by *them*, any further peculiar intereſt in the *Office* of the Prieſthood more then others: But if theſe *Preachers* themſelves do not belong unto the *Covenant of Grace*, (as God oftentimes out of his care for his flock, beſtows gifts upon ſome for the good of others, on whom hee will beſtow no graces, for the benefit of their own ſouls, men may adminiſter that conſolation out of the Word unto their flock, which themſelves never taſted, preach to others, and

and bee themſelves caſtawaies. Saint *Paul* tells us that ſome Preach Chriſt out of envy and contention, not ſincerely, but on purpoſe to adde to his affliction; and yet ſaith he whether in pretence or in truth, Chriſt is preached, and therein doe I rejoyce, yea, and will rejoyce, Philip. 1. 16, 17, 18. ſurely had there been no good effected by ſuch Preaching, Saint *Paul* would not have rejoyced in it; and yet doubtleſſe it was no evidence of Sanctification, to Preach Chriſt meerely out of contention, (and on purpoſe to adde to the affliction of his ſervants) but I ſay if the *Lord* ſhall be pleaſed at any time to make uſe of *ſuch*, as inſtruments, in his glorious worke of converting ſoules, ſhall we thinke that it is looked upon, as their *ſacrifice* unto God? No ſurely, the ſoule of the *Lord* is delighted with the *Repentance of ſinners*; but all the *ſacrifices* of theſe wicked men are an *abomination* unto him, and therefore they have no intereſt in it; neither can they from *hence*, be ſaid to be *Prieſts* of God, ſeeing they continue *dogges* and uncleane beaſts, &c. ſo that all the right unto this *Prieſtly Office*, ſeemes be reſolved *into*, and be the ſame *with* the common *intereſt of all beleevers in Chriſt*, whereby they have a participation of his office: whence I affirme;

Thirdly, that the name of *Prieſts* is no where in the *Scripture* attributed peculiarly, and diſtinctly to the *Miniſters* of Goſpel *as ſuch*; let any produce an *inſtance* to the contrary, and this *controverſie* is at an end: yea that which puts a *difference* betweene *them*, and the *reſt* of the people of Gods Holineſſe, *ſeemes* to be a more immediate participation of Chriſts *Propheticall* Office, to *teach, inſtruct*, and *declare the Will of God unto men*, and not of his *ſacerdotall*, to offer *ſacrifices* for men unto God. Now I could never obſerve that any of *thoſe*, who were ſo forward of *late* to ſtile themſelves *Prieſts*, were at all greedy of the apellation of *Prophets*; no, this they were content to let goe, *name* and thing; and yet when Chriſt aſcended on high, he gave ſome to be *Prophets*, for the edification of his body, Epheſ. 4. 11. none as wee finde to be *Prieſts*: Prieſts then (like Prelats) are a ſort of *Church Officers*, whom Chriſt never appointed; whence I conclude;

Fourthly, that whoſoever maintaineth any *Prieſts* of the New *Teſtament*,

ſtament, as properly ſo called in relation to any *Altar* or *Sacrifice*, by them to be *offered*, doth as much as in him lyeth diſanull the *Covenant* of grace, and is blaſphemouſly injurious to the Prieſthood of Chriſt; the *Prieſt* and the *Sacrifice* under the new *Teſtament* are one, and the *ſame*: and therefore they who make themſelves *Prieſts*, muſt alſo make themſelves *Chriſts*, or get another *ſacrifice* of their owne. As there is but one God, ſo there is but *one Mediator of God and man, the man Jeſus Chriſt*, 1 Tim. 2. 5. now he became the *Mediator* of the New Teſtament chiefly by his *Prieſthood*, becauſe by the eternall ſpirit *he offered up himſelfe unto God*, Heb. 9. 14. 15. neither is any now called of God to be a *Prieſt* as was *Aaron*, and without ſuch divine vocation to *this office*, none ought to undertake it, as the Apoſtle argues, Heb. 5. now, the *end* of any ſuch *vocation*, and *office* is quite *ceaſed*; being nothing but to offer gifts and *ſacrifices* unto God, Heb. 8. 3. for *Chriſt* hath *offered* one *Sacrifice* for ſin for ever, and is ſate downe at the right hand of God, Heb. 10. 12. yea by one *offering* he hath perfected them that are ſanctified, *v.* 14. and if that did procure *remiſſion* of ſins, there muſt be no more offering for ſin, *v.* 18. and the ſurrogation of another makes the *bloud of Chriſt* to be no better *then that* of bulls and goates. Now one of thoſe they muſt doe, who make themſelves *Prieſts*, (in that ſence concerning which we now treat) either get them a *newv ſacrifice* of their owne, or pretend *to offer Chriſt againe*; the firſt ſeemes to have been the *fault*, of thoſe of *ours*, who made a *ſacrifice* of the *Sacrament*, yet pretended not to beleeve the *reall preſence* of Chriſt in, or under the outward *elements* or *ſpecies* of them; the other of the *Romaniſts*, whoſe *Prieſts* in their *Maſſe*, blaſphemouſly make themſelves *Mediators*, between God and his *Son*, and *offering up* Chriſt Jeſus for a *Sacrifice*, deſire God to *accept him*; ſo charging that *ſacrifice* with *imperfection*, which he *offered* on the Altar of the *Croſſe*, and making it *neceſſary* not only that he ſhould *annually*, but *daily*, yee *hourely* ſuffer afreſh, ſo *crucifying* unto themſelves, the Lord of glory. Further, themſelves *confeſſing*, that to be a true *ſacrifice* it is required, that that which is *offered* unto God be *deſtroyed*, and ceaſe to be; what it *vvas*, they doe *confeſſe by* what lyes in *them*, to deſtroy the Son of God; and by their *Maſſe*, have *tranſubſtantiated* their *Altars* into

For offering the Hoſt or their Chriſt they pray: *Supra quæ, propitio ac ſereno vultu reſpicere digneris, & accepta habere ſicut dignatus es munera pueri tui juſti Abel, & ſacrificium Patriarchæ noſtri Abrahæ*: with many more to that purpoſe.

into *Croſſes*, their *Temples* into *Golgatha's*, their *Prelates* into *Pilates*, their *Prieſts* into *Hangmen*; tormentors of Jeſus Chriſt, Concerning *them* and *ours* we may ſhut up this *diſcourſe*, with *what* the Apoſtle *intimates* to the Hebrews, viz. that all *Prieſts* are ceaſed, who were *mortall*, now ſmall cauſe have we to beleeve them to be *immateriall ſpirits*, among whom we finde the *Workes of the fleſh* to have been ſo frequent.

And this may give us *ſome light*, into the *iniquity* of thoſe *times*, whereinto we were *lately* fallen; in which *Lord Biſhops* and *Prieſts*, had almoſt quite oppreſſed the *Biſhops of the Lord*, and *Miniſters* of the Goſpell; how *unthankefull* men were we, for the *light* of the Goſpell, men that *loved darkoneſſe* rather then *light*. *A wonderfull, and horrible thing vvas wrought in* our *Land, the Prophets propheſied falſly, the Prieſts bare rule by their meanes*, almoſt the whole *people loved to have it ſo, and what* ſhall we *now doe in the end thereof*, Ierem. 5. 30. 31. ſuch *a haſty Apoſtacy* was growing on us, as we might *juſtly wonder* at, becauſe *unparaleled* in any *Church*, of any *age*: but our revolters were profound, *haſty* men and eager in their *maſters ſervice*. So what an height of *impiety*, and oppoſition to Chriſt, the Roman *Apoſtacy* in a *thouſand yeeres* attained unto, and yet I dare *aver* that never ſo many *errors* & ſuſpitions in an 100. *yeeres* crept into that Church, as did into *ours of England* in 16. and yet I cannot herein give the commendation of ſo much as *induſtry* to our *Innovators*; (I accuſe not the whole Church, but particulars in it, and that had ſeized themſelves of its authority) becauſe they had *a Platforme* before them, and materialls provided to their hand; and therefore it was an *eaſie* thing for them to erect a *Babel* of Antichriſtian confuſion; when the *Workemen* in the Roman *Apoſtacy* were forced to *build* in the *plaine of Chriſtianity* without any præexiſtent *materialls*, but were fain to uſe *brick* and *ſlime*, of their own *proviſion*; beſides they were unacquainted with the maine *deſigne* of *Satan*, who ſet them on *worke*; and therefore it is no wonder if thoſe *Nimrods* oftimes *hunted counter*, and diſturbed each other in their *progreſſe*; yea the firſt *mover in Church Apoſtacy*, knowes, that *novv* his time is but ſhort, and therefore it *behooves* him to make ſpeedy worke in *ſeducing*, leſt he be *prevented* by the comming of Chriſt.

Then

Then having *himſelfe* a long tract of *time* granted unto him, he allowed his *agents* to take *leaſure* alſo; but what he doth *novv*, muſt be done *quickly*, or his whole *deſigne* will be *quaſhed*: and this made him inſpire the *preſent buſineſſe*, with ſo much *life* and vigor. Moreover, he was *compelled* then to ſow his *tares* in the *darke*, while men *ſlept*, taking advantage at the *ignorance* and *imbroylement* of the *times*; if any man had *leaſure* enough to *ſearch*, and *learning* enough to *ſee* and *finde* him at it, he commonly filled the *World* with *clamors* againſt him, and ſcarſe any but his vowed *champions* durſt be his *Advocates*; in our *time* he was grown *bold* and *impudent*, working at noone day; yea, he *openly accuſed* and condemned, all that durſt *accuſe* him, for *ſowing* any thing but good *Wheat*, that durſt ſay that the *tares* of his *Arminianiſme and Popery* was any thing but true *doctrine*: let us give ſo much way to *indignation*, we know *Satans trade* what it is, *to accuſe the brethren*, as *men* are called after their *profeſſions*, one a *Lawyer*, another a *Phyſitian*, ſo is he the *accuſer of the brethren*; now ſurely if ever he ſet up *a ſhop* on earth, to practiſe his *trade* in, it was our *High Commiſſion Court*, as of late imployed, but ἄπαξ.

Cap. 4.

Of the duty of Gods people in caſes extraordinary concerning his Worſhip.

THis being thus determined, I returne againe to the maine ζητούμενον, concerning the duty and priviledge of the *common people of Chriſtianity*, in ſacred things: and firſt in caſes *extraordinary*, in which *perhaps* it may be *affirmed*, that every one (of thoſe I meane before named) is ſo farre a *Miniſter* of the *Goſpell* as to *teach and declare* the faith to others, although he have no *outward* calling thereunto; and yet in this *caſe* every *one* for ſuch an *undertaking* muſt have a *Warrant* by an *immediate cal* from God, and when *God calls* there muſt be no *oppoſition*, the *thing* it ſelfe he *ſends* us upon, becomes lawfull by his *miſſion*, *What God hath cleanſed, that call not thou common*, Act. 10. 13. never feare the *equity* of what God *ſets* thee upon; no excuſes of *diſability* or any other *impediment*, ought to take place, the Lord can

can and *will* ſupply all ſuch defects: This was *Moſes* caſe, Exod. 10. 14. Oh Lord (ſaith hee) *I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken to thy ſervant, but of a ſlow ſpeech, and a ſlow tongue; And the Lord ſaid unto him, Who hath made mans mouth, have not I the Lord?* So alſo was it with the Prophet *Jeremy*, when God told him, that hee had *ordained* him a Prophet unto the Nations, he replyes, *Ah Lord God, behold I cannot ſpeake, for I am a Child; But the Lord (ſaith hee) ſaid unto me, ſay not I am a Child, for thou ſhalt goe to all that I ſhall ſend thee, and whatſoever I command thee, thou ſhalt ſpeak*, Jer. 1. 6. Nothing can excuſe *any* from going on his *meſſage*, who can perfect his praiſe, out of the mouth of *Babes* and Sucklings. This the Prophet *Amos* reſted upon, when he was queſtioned, although he were *unfit* for that heavenly *employment*, either by *education* or *courſe* of life: *I Was no Prophet, neither Was I a prophets ſonne; but I was an heardman, and a gatherer of Sycamore fruit; and the Lord tooke me as I followed the flock, and ſaid unto me, go Prophecy to my people Iſrael. Amos* 7. 14, 15. So on the *contrary*, St. *Paul*, a man of ſtrong *parts*, great learning, and *endowments*, of indefatigable *induſtry*, and large *abilities*, yet affirmes of *himſelfe*, that when God called *him* to preach his word, he *conferred not with fleſh and bloud*, but went on preſently with his *Work*. *Gal.* 1. 16, 17.

CAP. V.

Of the severall wayes of extraordinary calling to the teaching of others; the first way.

NOw *three wayes* may a man *receive*, and be *assured* that hee hath *received* this divine *mission*, or know that he is *called of God*, to the *preaching* of the Word: I meane not that *persuasion of divine concurrence*, which is necessary also for the men that are partakers of an *ordinary* vocation, (but which is required in *extraordinary* cases to them, in whom all outward calling is wanting.

1. By immediate *Revelation.*

2. By a *concurrence of Scripture rules*, directory for such occasions.

3. By some *outward acts of providence* necessitating him thereunto.

For the *first*, not to speak of *light Prophetical*, whither it consists in a *habit*, or rather in a *transient* irradiating *motion*, nor to discourse of the *Species*, whereby *supernaturall* things are conveyed to the *naturall* faculties, with the severall *wayes* of divine *Revelation*, (for St. *Paul* affirmeth it to have been πολυτρόπως as well as πολυμέρως) with the sundry *appellations* it received, from the *manner* whereby it came; I shall onely shew, what *assurance* such a one as is thus called may have in himselfe, that he is *so called*, and how he may *manifest* it unto *others*. That men receiving any *revelation* from God, had alwayes an *assurance* that *such* it was, to *me* seemes most *certain*: Neither could I ever approve the note of *Gregory* on the 1. of *Ezek.* viz. *That Prophets*

Prophets being accustomed to Prophecying, did oftentimes speake of their own spirit, supposing that it proceeded from the spirit of Prophesie. What is this but to *question* the truth of all *prophetical revelations*, and to *shake* the faith that is built upon it? Surely the Prophet *Jeremiah* had an *infallible assurance* of the author of his *message*, when he pleaded for himself before the Princes, *of a truth the Lord hath sent me unto you, to speake all these words in your eares.* Chap. 26. 15. And *Abraham* certainly had neede of a *good assurance* whence that motion did *proceed*, which made him *addresse himselfe*, to the sacrificing the *son of promise*; And that all other Prophets had the like *evidence of knowledge*, concerning the *divine verity* of their revelations *is unquestionable*; hence are those *allusions* in the Scripture, whereby it is compared unto things whereof we may be most certaine by the *assurance of sense.* So *Amos* 3. 8. *The Lyon hath roared, Who will not feare? The Lord God hath spoken, Who can but Prophecy?* And Jerem. 20. 9. *His Word was in my heart as a burning fire shut up in my bones*, things sensible enough. Happily *Satan* may so far delude *false Prophets*, as to make them *suppose* their *lying vanities* are from above: whence they are said to be *Prophets of the deceit of their owne heart*, Jerem. 23. 26. being *deceived*, as well *deceivers*: thinking in *themselves* as well as *speaking* unto *others*, *he saith*, vers. 31. but that any *true Prophets* should not know a *true Revelation*, from a *motion* of their owne *hearts*, wants not much of blasphemy. The Lord surely *supposes* that assurance of discerning, when he gives that command; *the Prophet that hath a Dreame, let him tell a Dreame; and he that hath my Word, let him speake my Word faithfully; What is the chaffe to the wheate?* *Jerem.* 23. 28. He must be both *blind* and *mad*, that shall mistake, *wheat*, for *chaffe*, and on the contrary. What have men speak of an *hidden instinct* from God, moving the *mindes of men*, yet so, as they *know* not wither it be from *him*, or no, may better serve to illustrate *Plutarchs* discourse of *Socrates Demon*, then any *passage* in holy Writ. St. *Austin* saies, his Mother would affirme, that though she could not expresse it, yet she could discern the difference between *Gods Revelation*, and her

Sciendum est quod aliquando prophetæ sancti dum consuluntur ex magno usu propheticandi quædam ex suo spiritu proferunt, et se hoc ex prophetiæ spiritu dicere justificantur. Gregor: Hom. 1. in Ezek.

Dicebat se discernere (nescio quo sapore quem verbis explicare non poterat) quid interesset inter eam revelantem, & animam suam somniantem. Aug. Confess.

her own *Dreames*: In which relation, I doubt not but the *learned Father* tooke *advantage* from the *good old Womans* words of what ſhe *could do*, to *declare* what *might be done*, of every one that had ſuch immediate revelations. Briefly then, the *ſpirit of God*, never *ſo* extraordinarily *moveth* the minde of man to *apprehend* any *thing of this kinde* whereof we ſpeake, but it alſo *illuſtrateth* it with a knowledge, and aſſurance, that it is *divinely moved* to this apprehenſion. Now becauſe it is agreed on all ſides, that *light Propheticall* is no *permanent habit* in the minde of the Prophets, but a *tranſient impreſſion*, of it ſelfe, not apt to give any ſuch *aſſurance*, it may be *queſtioned* from what other *principle* it doth proceed. But not to *pry* into things perhaps not *fully* revealed, and ſeeing St. *Paul* ſhewes us that in ſuch heavenly *raptures*, there are ſome things *unutterable* of them, and *incomprehenſible* of us, we may let this reſt, amongſt thoſe ἀγνῶτα, it appeareth then from the preceding diſcourſe, that, a man pretending to *extraordinary vocation*, by *immediate revelation*, in reſpect of *ſelfe-perſwaſion*, of the truth of his call, he muſt be, as *aſcertained* of it, as he could be, of a *burning fire in his bones*, if there ſhut up.

CAP. VI.

What aſſurance men extraordinarily called, can give to others, that they are ſo called in the former way.

THe *next thing* to be conſidered, is, *what aſſurance* he can give to *others*, and by *what means*, that he is ſo called. Now the *matter*

matter, or *ſubject* of their imployment, may give us ſome *light*, to this conſideration: and this is either, the *inchoation* of ſome *divine Work* to be eſtabliſhed amongſt *men*, by vertue of a *new*, and before *never heard of Revelation* of Gods will; or a *reſtauration* of the ſame, when *collapſed* and *corrupted* by the *ſin* of men. To the *firſt* of theſe, God never ſendeth any, but whom he doth ſo *extraordinarily and immediately call*, and *ordain* for that purpoſe, and that this may be *manifeſted* unto others, he alwayes accompanieth them with his own *almighty power*, in the working of ſuch *miracles*, as may make them *beleeved*, for the very *Works* ſake which God by them doth effect. This we may ſee in *Moſes*, and (after Ieſus Chriſt anointed with the oyl of gladneſſe above his fellows to preach the Goſpel) the Apoſtles: but this may paſſe; for nothing *in ſuch* a way, ſhall ever again *take place*, God having *ultimately* revealed his *minde*, concerning his *Worſhip*, and our *ſalvation*; a *curſe* being denounced to *man* or *angel*, that ſhall pretend to *Revelation*, for the altering or changing one jot or title of the Goſpel. For the *other*, *the Work of Reformation*, there being, ever ſince the *Writing* of his Word, an *Infallible rule*, for the performance of it, making it fall within the *duty* and *ability* of men, partakers of an *ordinary vocation*, and inſtructed with *ordinary gifts*; God doth not always *immediately* call men unto it: but yet becauſe *oftentimes* he hath ſo done, we may enquire *What aſſurance* they could give, of this their *calling*, to that imployment. Our Saviour Chriſt informs us, that a Prophet is often without *honour* in his own *country*: The *honour* of a Prophet, is to have *credence* given to his *Meſſage*; of which it ſhould ſeem, *Jonas* was above meaſure *zealous*; yet ſuch is the *curſed Infidelity* and hardneſſe of mens *hearts*, that though they *cryed*, *Thus ſaith the Lord*, yet they would reply *the Lord hath not ſpoken*; hence are thoſe *pleadings* betwixt the Prophet *Ieremie*, and his *enemies* the Prophet *averring of a truth*, *the Lord hath ſent me unto you*, and they conteſting, *that the Lord had not ſent him, but that he lyed in the Name of the Lord*; now to leave them *inexcuſable*, and whether they would *heare* or whether they would *forbeare*, to convince them, *that there hath been a Prophet amongſt them*, as alſo to give the greater *credibility*

to

to their extraordinary *meſſage*, to them that were to beleeve their *report*, it is neceſſary that *the Arme of the Lord ſhould be revealed*, working in and by them, in ſome *extraordinary* manner, it is certain enough, that God never ſent any one *extraordinarily*, inſtructed onely with *ordinary gifts*, and for an *ordinary end*; the ayme of their imployment I ſhewed before was *extraordinary*, even the *reparation* of ſomething *inſtituted* by God, and *collapſed* by the ſin of man; that it may be credible, or appeare *of a truth*, that God had ſent them for this *purpoſe*, they were alwayes *furniſhed*, with ſuch *gifts and abilities*, as the utmoſt reach of *humane indeavours*, with the aſſiſtance of *common grace* cannot poſſibly attaine. The generall opinion is, that *God* alwayes ſupplies ſuch, with the gift of miracles. Take the *Word* in a large ſence, for every *ſupernaturall product*, beyond the *ordinary activity* of that ſecondary cauſe *whereby* it is *effected*, and I eaſily grant it; but in the uſuall reſtrained acceptation of it, for *outward Wonderfull Workes*, the power of whoſe *production* conſiſts in *operation*, I ſomething doubt the univerſall truth of the aſſertion. We do not read of any ſuch miracles wrought by the Prophet *Amos*, and yet he ſtands upon his *extraordinary immediate* vocation; *I Was neither Prophet nor the ſon of a Prophet, but the Lord called me, &c.* it ſufficeth then that *they* be *furniſhed* with a *ſupernaturall power* either in, 1. *Diſcerning*, 2. *Speaking*, 3. *Working*: the power of *Diſcerning* according to the things by it *diſcernable*, may be ſaid to be of two ſorts, for it is either of *things preſent*, beyond the power of *humane* inveſtigation, as to know the *thoughts of other* mens hearts, or their *words* not ordinarily to be knowne, as *Eliſha* diſcovered the *bed-chamber-diſcourſe* of the King of *Syria* (not that by vertue of their calling they come to be καρδιογνωσται, knowers of the heart, which is Gods property alone, but that God doth ſometimes reveale ſuch things unto them, for otherwiſe no ſuch power is included in the nature of the gift, which is pertective of their knowledge, not by the way of habit, but actuall motion in reſpect of ſome particulars, and when this was abſent, the ſame *Eliſha* affirmeth that he knew not why the *Shunamitiſh* woman was troubled) or ſecondly of *things future* and *contingent* in reſpect of their *ſecundary*

cundary cauſes, not preciſely *neceſſitated* by their own *internall principle of operation*, for the effecting of the things ſo foreknown: and therefore the truth of the fore-knowledge, conſiſts in a *commenſuration* to Gods *purpoſe*. Now effects of this *power*, are all thoſe *predictions* of ſuch things which wee finde in the *old* and new Teſtament, and divers alſo ſince: ſecondly, the ſupernaturall gift in ſpeaking I intimate, is that of *Tongues*, proper to the *times* of the Goſpel, when the *Worſhip* of God was no *longer* to be *confined* to the people of one nation.

The third in *Working*, is that which *ſtrictly* and *properly*, is called the gift of *Miracles*: which are *hard*, *rare*, and *ſtrange effects* exceeding the whole *order* of *created nature*: for whoſe *production* God ſometimes uſeth his ſervants *inſtrumentally*, moving and inabling them thereunto, by a *tranſient impreſſion*, of his powerfull grace; of which *ſort* the holy Scripture hath innumerable *relations*. Now with *one* of thoſe *extraordinary* gifts at the leaſt, ſometimes with *all*, doth the Lord furniſh *thoſe* his *meſſengers* of whom we treat: which makes their *meſſage* a *ſufficient* revelation of Gods Will, and gives it *credibility* enough, to ſtir up *faith* in *ſome*, and leave others *inexcuſable*. All the *difficulty* is, that there have been *Simon Magulles*, and are *Antichriſts*, *falſely* pretending to have in *themſelves*, this *mighty power of God*, in *one* or *other* of the forenamed kinds. Hence were thoſe many *falſe Prophets*, *Dreamers*, and *Wizards* mentioned in the old *Teſtament*, which the Lord himſelfe *forewarnes* us of, as alſo thoſe Agents of that man of ſin, whoſe comming is after the working of Satan with *power and ſignes*, and *lying wonders*, 2 Theſ. 2. 9. I meane the jugling *Prieſts* and *Ieſuits*, pretending *falſely* by their *impoſtures* to the power of *miracle working*; though their *imployment* be not to *reforme*, but profeſſedly to *corrupt* the worſhip of God: now in ſuch a caſe as *this*, we have: 1 The *mercy* of God to *relye* upon, whereby he will guide *his* into the *way* of *truth*, and the *purpoſe* or decree of God, making it *impoſſible* that his *elect ſhould be deceived* by them. Secondly, *humane diligence* accompanied with Gods *bleſſing*, may helpe us wonderfully in a diſcovery, whither the *pretended miracles* be of God, or no; for

The diſcovery of Pretenders.

for there is nothing more *certaine*, then that *a true and reall miracle*, is beyond the activity of all *created powver*, (for if it be not, it is not a miracle) ſo that the *Divell* and all his *Emiſſaries* are not able to effect any one *act truely* miraculous: but in all their pretences there is a defect diſcernable, either in reſpect of the *thing it ſelfe* pretended to be done, or of the manner of its doing, not truely exceeding the power of art or nature, though the apprehenſion of it, by reaſon of ſome *Hell-conceived* circumſtances, be above our capacity. Briefely, either the thing is a *lye*, and ſo it is eaſie to *faigne miracles*, or the *performance* of it, is pure *jugling*, and ſo it is eaſie to *delude* poore *mortalls*. Innumerable of this *ſort* at the *beginning* of the Reformation, were diſcovered among the *Agents*, of that *Wonder-vvorking* man of ſin, by the bleſſing of God upon *humane endeavours*; now from ſuch *diſcoveries*, a good *concluſion* may be drawne, againſt the *doctrine* they deſire by ſuch meanes to *confirme*: for as *God* never worketh true *miracles*, but for the confirmation of the *truth*, ſo will not *men* pretend ſuch as are *falſe*, but to *perſvvade* that to *others* for a *truth*, which *themſelves* have juſt reaſon to be *perſvvaded* is a *lye*; now if this *meanes* faile, Thirdly, God himſelfe hath ſet downe a *rule* of *direction* for us, in the time of ſuch *difficulty*, Deut. 13. 1, 2, 3. *If there ariſe among you a Prophet or Dreamer of Dreames, and giveth thee a ſigne or a vvonder, and the ſigne, or the vvonder come to paſſe, vvherefore he ſpake unto thee, ſaying, let us goe after other Gods to ſerve them, thou ſhalt not hearken to the vvords of that Prophet, or dreamer of dreames, for the Lord your God proveth you, to know whether yee love the Lord your God, with all your heart, and all your ſoul. Ye ſhall vvalk after the Lord your God, and fear him, and keep his Commandements, and obey his voice, and you ſhall ſerve him, and cleave unto him, and that Prophet or Dreamer of dreams ſhall be put to death.* The ſum is, that ſeeing ſuch men *pretend* that their *Revelations* and *Miracles* are from *Heaven*, let us ſearch, whither the *Doctrine* they ſeeke to confirme by *them*, bee from heaven, or no; if it bee not, let them bee *ſtoned*, or *accurſed*, for they ſeeke to *dravv* us from our GOD, if it bee, let not the *curſe* of a *ſtony heart*, to refuſe them, be upon us. Where the

the *miracles* are *true*, the *doctrine* cannot be falſe; and if the doctrine be true, in all probability the miracles confirming it, are not falſe; and ſo much of *them*, who are *immediatly* called of God from heaven, what *aſſurance* they may have in *themſelves*, of ſuch a *call*, and what *aſſurance* they can make of it to *others*; now ſuch are not to expect any *ordinary vocation*, from men below, God calling them *aſide* to *his Worke*, from the middeſt of their Brethren: The *Lord of the harveſt* may ſend *labourers* into his *field*, without asking his *Stewards* conſent, and they ſhall *ſpeake* what ever he *ſaith* unto them.

CHAP. 7.

The ſecond Way Whereby a man may be called extraordinarily.

SEcondly, a man may be *extraordinarily* called to the *preaching* and publiſhing of Gods word by a *concurrence of Scripture rules, directory* for ſuch *occaſions, occurrences*, and *opportunities* of *time, place*, and *perſons*, as he liveth in, and under. *Rules* in this kinde, may be drawn either from *expreſſe precept*, or *approved practiſe*: *Some* of theſe I ſhall *intimate*, and leave it to the indifferent *Reader*, to judge, whether or no they hold in the *application*; and all that in this kinde I ſhall *propoſe*, I did with *ſubmiſſion* to better judgements.

Conſider then,

1. That of our Saviour to Saint *Peter*, Luke 22. 32. *When thou art converted, ſtrengthen the Brethren*, which containing nothing but an application of one of the *prime dictates* of the Law of *nature*, cannot, ought not to be *reſtrained* unto *men* of any peculiar *calling* as *ſuch*: not to multiply many of this kinde, (whereof in the Scripture is plenty) adde only that of Saint *James*, *Brethren, if any of you do erre from the truth, and one convert him, let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoule from death, &c.* from theſe and the like places it *appeares* to me, that

1. There is a generall obligation on all Chriſtians, to promote the converſion and inſtruction of ſinners, and man erring from the right way:

Againe, conſider *that* of our Saviour, *Mat.* 5. 15. *Men doe not light a Candle and put it under a Buſhell, but on a Candleſticke, and it giveth light unto all that are in the houſe*: to which adde that of the Apoſtle, *If any thing be revealed to another that ſitteth by, let the firſt hold his peace*, 1 *Cor.* 14. 30. which words, although *primarily* they intend extraordinary *immediate revelations*, yet I ſee no reaſon why in their *equity* and extent, they may not be *directory* for the *uſe* of things *revealed* unto us by Scripture light; at leaſt we may *deduce* from them, by the way of *Analogie*, that

2. Whatſoever neceſſary truth is revealed to any out of the Word of God, not before known, he ought to have an uncontradicted liberty of declaring that truth, provided that he uſe ſuch regulated wayes for that his declaration, as the Church wherein he liveth (if a right Church) doth allow.

Further ſee *Amos* 3. 8. *The Lion hath roared, who will not feare? The Lord God hath ſpoken, who can but propheſie?* And *Jer.* 20. 9. *Then ſaid I, I will not make mention of his name, but his word was in mine heart, as a burning fire ſhut up in my bones, I was weary with forbearing, and I could not ſtay*: With the anſwer of *Peter* and *John*, to the Rulers of the *Jews*, *Acts* 14. 19, 20. *Whether it be right in the ſight of God to hearken unto you more then unto God, judge yee, for we cannot but ſpeake the things that we have ſeen and heard.*

Whence it appeares, that

3. Truth revealed unto any, carries along with it an unmoveable perſwaſion of Conſcience (which is powerfully obligatory) that it ought to be publiſhed and ſpoken to others.

That none may take *advantage* of this to introduce *confuſion* into our Congregations, I gave a ſufficient *caution* in the ſecond Rule.

Many other *obſervations* giving *light* to the buſineſſe in hand, might be taken from the common *dictates* of nature, concurring with the many generall *precepts* we have in the *Scripture*, but omitting them, the next thing I *propoſe* is the practiſe, &c.

1. Of our Saviour *Chriſt* himſelfe, who did not only *poſe the Doctors* when he was but twelve years old, *Luke* 2. 46. but alſo afterwards *preached* in the Synagogue of *Nazareth*, *Luke* 4. 18. being

being neither *Doctor*, nor *Scribe*, nor *Levite*, but of the *Tribe* of *Juda* (concerning which *Tribe* it is evident that *Moſes* ſpake nothing concerning the prieſthood.)

2. Againe, in the eight of the *Acts*, great *perſecution* ariſing againſt the *Church*, after the death of *Stephen*, they were *all* ſcattered abroad from *Jeruſalem*, *ver.* 1. that is, *all* the faithfull *members* of the Church, who being thus *diſperſed*, went every where, *preaching the word*, ver. 4. and to this their *publiſhing* of the Goſpell (having no *warrant*, but the generall *engagement* of all Chriſtians, to further the *propagation* of Chriſts *Kingdome*) *occaſioned* by their own *perſecution*, the *Lord* gave ſuch a *bleſſing*, that they were thereby the firſt *planters* of a ſetled *Congregation* among the *Gentiles*, they, and their *converts* being the firſt that were *honoured* by the name of *Chriſtians*, *Acts* 11. 21. and 26. Neither 3. is the *example* of Saint *Paul* altogether *impertinent*, who with his *companions* repaired into the *Synagogues* of the Jews, taught them *publikely*, yea, upon their own *requeſt*, *Acts* 13. 15. *Apollos* alſo *ſpake* boldly, and *preached* fervently, when he knew only the *baptiſme* of *John*, and needed himſelfe further *inſtruction*, *Acts* 18. 24. it ſhould ſeeme *then*, in that juncture of time, he that was inſtructed in any *truth*, not ordinarily known, might *publikely* acquaint *others* with it, though he himſelfe were *ignorant* in other points of high *concernment*; yet perhaps now it is not poſſible that any *occurrences* ſhould require a preciſe *imitation*, of what was not only *lawfull*, but alſo expedient, in that *dawning* towards the *cleare* day of the laſt *unchangeable* revelation of Gods *will*. Now in *theſe* and the *like*, there is ſo much *variety*, ſuch ſeverall *grounds*, and *circumſtances*, that no direct *rule* can from them be *drawn*, only they may give *ſtrength* to what from the *former* ſhall be concluded.

For a further light to this *diſcourſe*, conſider what *deſolate* eſtate the Church of God, *hath been*, *may be*, and at this *preſent*, in divers places *is* reduced to: Her *ſilver* may become *droſſe*, and her *wine* be mixt with *water*, the *faithfull* City becomming an *Harlot*, her *Shepheards* may be turned into *dumb ſleeping dogs*, and devouring *Wolves*, her *watchmen* may be turned *ſmiters*, her *prophets* to propheſie *falſely*, and her *prieſts* to beare rule by *lies*, the *Commandements* of God being made void by the *traditions*

of men, ſuperſtition, humane inventions, *will-worſhip*, may defile
Ezek. 22.27, and contaminate the *ſervice* of God; yea, and greater *abominati-*
28. & c.8.13. *ons* may men *poſſeſſing Moſes* Chaire by *ſucceſſion* doe: Now that the *Temple* of God hath been thus made a *den* of theeves, that the *abomination* of deſolation hath been ſet up in the holy *place*, is evident from the *Jewiſh* and *Chriſtian* Church: for in the *one* it was clearly *ſo*, when the *government* of it was devolved to the *Scribes* and *Phariſees*, and in the *other*, when the *man of ſin* had exalted himſelfe in the midſt thereof. Now ſuppoſe a man, living in the *midſt* and *height* of ſuch a ſad *Apoſtacy*, when an univerſall *darkneſſe* had ſpread it ſelfe over the face of the *Church*, if the Lord be pleaſed to *reveale* unto him out of his *word* ſome *points* of faith, *then* either not at all *known*, or generally *disbelieved*, yet a right beliefe whereof is neceſſary to ſalvation; and further out of the ſame *word* ſhall *diſcover* unto him the wickedneſſe of that *Apoſtacy*, and the *meanes* to remove it, I demand, Whether that *man* without expecting any *call* from the *fomenters* and maintainers of thoſe *errors*, with which the Church at that *time*, is only not *deſtroyed*, may not *preach*, *publiſh*, and publikely *declare* the ſaid truths to *others* (the knowledge of them being ſo neceſſary for the good of their ſoules) and *conclude* himſelfe thereunto *called* of God, by vertue of the *forenamed*, and other the like *Rules*? Truly for *my part* (under correction) I conceive he may, nay he ought, neither is any other *outward call* requiſite to *conſtitute* him a *Preacher* of the Goſpell, then the *conſent* of Gods people to be *inſtructed* by him; for inſtance, ſuppoſe that God ſhould *reveale* the *truth* of the Goſpel, to a meere *lay man* (as they ſay) in *Italy*, ſo that he be fully *convinced* thereof; what ſhall he now do? abſtaine from *publiſhing* it, though he be perſwaded in *conſcience*, that a great doore of *utterance* might be granted unto him, onely becauſe ſome *heretically*, *ſymoniacally*, *wicked Antichriſtian* Prelate, hath not *ordained* him Miniſter; who yet would not do *it*, unleſſe he will *ſubſcribe* to thoſe *errors* and *hereſies* which he is *perſwaded* to be ſuch: truly I think by ſo *abſtaining*, he ſhould *ſin* againſt the *law* of charity, in ſeeing (not the Oxe or Aſſe of his brother falling into the pit, but) their precious *ſoules*, ſinking to everlaſting *damnation*, and not *preventing* it, when he might? and were he indeed truly *angry* with his whole *Nation*, he might have the advantage of an *Italian* revenge. More-

Moreover, he ſhould *ſin* againſt the *precept* of Chriſt, by hiding his *light* under a buſhell, and *napkining* up his talent, an *increaſe* whereof will be *required* of him at the laſt day: Now with this I was alwayes ſo well *ſatisfied*, that I ever *deemed* all curious *diſquiſition* after the outward vocation of our firſt *reformers*, *Luther*, *Calvin*, &c. altogether *needleſſe*; the caſe in their *dayes* being *exactly that*, which I have laid *downe*.

Come we now to the third and laſt *way*, whereby men not partakers of any outward *ordinary vocation*, may yet receive a *ſufficient warrant* for the preaching and publiſhing of the *Goſpell*, and that by ſome outward *act of providence* guiding them thereunto; For example, put caſe a *Chriſtian man*, ſhould by any *chance* of providence, be caſt by *ſhipwrack* or otherwiſe, upon the Country of ſome *barbarous* people, that never heard of the name of Chriſt, and there by hs goodneſſe that brought him thither, be received amongſt them, into civill *humane ſociety*; may he not, nay, *ought* he not to preach Chriſt unto *them*? and if God give a *bleſſing* to his endeavours, may hee not become a Paſtor to the *converted* ſoules? none I hope makes any *doubt* of it; and in the *Primitive times*, nothing was more frequent then ſuch examples; thus were the *Indians* and the *Moores* turned to the *faith*, as you may ſee in *Euſebius*: yea great was the liberty which in the *firſt Church* was uſed in this kinde, preſently after the ſupernaturall *gift* of *tongues* ceaſed amongſt men. The third way.

CHAP. 8.

Of the liberty and duty of gifted, uncalled Chriſtians, in the exerciſe of divers acts of Gods worſhip.

And thus have I *declared*, what I conceive, concerning extraordinary *calling* to the *publick teaching* of the word; in what caſes onely it uſeth to take *place*, whence I *conclude*, that whoſoever *pretends* unto it, not *warranted* by an evidence of one of thoſe three *wayes*, that God taketh in ſuch *proceedings*, is but a *pretender*, an *impoſtor*, and ought accordingly to be *rejected* of all Gods *people* in other *caſes*, not to *diſuſe* what outward ordinary occaſion from them who are *intruſted* by *commiſſion*

from God, with that *power*, doth conferre upon *perſons* ſo called, we muſt needs grant it a *negative voyce*, in the *admiſſion* of any to the *publick Preaching* of the *Goſpell*, if they *come* not in at that *doore*, they do *climbe* over the wall, if they make any *entrance* at all: It remaines then, to ſhut up all, that it be *declared*, What *private Chriſtians*, living in a pure, *Orthodoxe*, well *ordered Church may doe*, and how far they may *intereſt* themſelves, in holy *ſoule-concerning* affaires, both in reſpect of their owne *particular*, and of their *brethren* in the midſt of whom they live: in which *determination*, becauſe it concerneth men of *low degree*, and thoſe that *comparatively* may be ſaid to be *unlearned*, I ſhall labour to expreſſe the *conceivings* of my minde, in as *familiar* plaine obſervations as I can; onely thus much I deſire may be *premiſed*, that the *principles* and *rules* of that Church *government*, from which, in the following *aſſertions* I deſire not to wander, is of *that* (to which I *doe*, and *alwayes* in my poore judgement have *adhered*, ſince by Gods *aſſiſtance*, I had *engaged* my ſelfe to the ſtudy of his *word*) which commonly is called *Presbyteriall*, or *Synodicall*, in oppoſition to *Prelaticall*, or *Dioceſan* on the one ſide; and that which is commonly called *Independant*, or *Congregationall* on the *other*.

1. Then a diligent *ſearching* of the *Scriptures*, with fervent *prayers* to Almighty God, for the taking away that *vaile* of ignorance, which by nature is before their *eyes*, that they may come to a ſaving *knowledge* in, and a right *underſtanding* of them, is not only *lawfull* and convenient for all *men* profeſſing the name of Chriſt, but alſo abſolutly *neceſſary* becauſe *commanded*, yea indeed *commanded*, becauſe the *end* ſo to be *attained* is abſolutely *neceſſarie* to ſalvation: to confirme *this*, I need not multiply *precepts* out of the old or new Teſtament, ſuch as that of *Iſa.* 8.20. *To the law and to the teſtimony*, and that of *Ioh.* 5.39. *Search the Scriptures*, which are innumerable, nor yet heap up motives unto it, ſuch as are the diſcription of the *heavenly countrey*, whither we are going, in them is cõtained, *Ioh.* 14.2. 2 *Cor.* 5.1. *Revel:* 22.1. *&c.* the *Way* by which we are to travaile laid down, *Iohn* 5.39. and 14.5, 6. *Jeſus Chriſt* whom we muſt labour to be *like*, *painted* out, *Gal.* 3.1. and the *back-parts* of God *diſcovered*, *Deut.* 29.29. by *them* onely true ſpirituall *wiſdom* is conveied to our *ſouls*, *Iere.* 8.9. whereby we may become even *wiſer* then our teachers, *Pſa.* 119. in *them* all

all comfort and *conſolation* is to be had, in the time of danger and *trouble*, *Pſa.* 119.54. and 71,72. in *briefe* the *knowledge* of Chriſt which is life eternall *Ioh.* 17.3. yea, all that can be ſaid in this kinde comes *infinitely* ſhort, of thoſe treaſures of *wiſdom*, *riches*, & goodnes, which are *contained* in them; *the law of the Lord is perfect converting the ſoule, the teſtimony of the Lord is ſure, making wiſe the ſimple*, *Pſa.* 19.7. but this duty of the people is cleere, and confeſſed; the *objections* of the Papiſts againſt *it*, being for the moſt part, ſo many *blaſphemies* againſt the holy *word* of God; they accuſe *it* of difficulty, which *God* affirmes to make *wiſe* the *ſimple*; of *obſcurity*, which *openeth* the eyes of the *blinde*; to be a *dead letter*, a *noſe* of *wax*, which is *quicke and powerfull pearcing to the dividing aſunder of the ſoule and ſpirit*; to be weake and *inſufficient*, which is able to make the *man of God perfect and wiſe unto ſalvation*; yea that *word* which the Apoſtle affirmeth to be profitable for *reproofe*, is not in any thing more full, then in reproving of this blaſphemy.

2. They may not onely (as before) ſearch the Scriptures, but alſo *examine*, and *try by them the doctrine* that publikely is taught unto them; the people of God, muſt not be like *children toſſed too and fro, and carried about with every winde of doctrine, by the ſlight of men, and cunning craftineſſe, whereby they lie in wait to deceive*: Epheſ. 4.14. all is not preſently *Goſpell*, that is ſpoken in the Pulpit, it is not long ſince, that *Altar-worſhip*, *Arminianiſme*, *Popery*, *Superſtition*, &c. were freely *preached* in this Kingdom; now what ſhall the *people* of God do in ſuch a *caſe*? yeild to every *breath*, to every *puffe* of falſe doctrine? or rather *try* it by the *word* of God, and if it be not agreeable thereunto, *caſt* it out like *ſalt* that hath loſt its ſavour: muſt not the *people* take *care* that they be not *ſeduced*? muſt they not beware of *falſe Prophets*, which come unto them in *ſheepes cloathing*, but inwardly are ravening wolves? and how ſhall they do this? what way remaines, but a *trying* their *doctrine* by the rule? in theſe *evill dayes* wherein we *live*, I heare many daily *complaining*, That there is ſuch *difference*, and contrariety among *preachers*, they know not what to *doe*, nor ſcarce what to believe; my anſwer is, Do but your own *duty*, and this *trouble* is at an *end*; is there any *contrarity* in the book of *God*? pin not your *faith* upon mens *opinions*, the *Bible* is the *touchſtone*: that

that there is ſuch *diverſity* amongſt *teachers* is their fault, who ſhould thinke all the ſame *thing*; but that this is ſo *troubleſome* to you, is your *own* fault, for neglecting your *duty* of *trying* all things by the *word*: Alas, you are in a miſerable *condition*, if you have all this while, relied on the *authority* of men in *heavenly* things; he that builds his faith upon *preachers*, though they preach nothing but *truth*, and *he* pretend to *believe* it, hath indeed no *faith* at all, but a wavering *opinion*, built upon a rotten foundation: what ever then is *taught* you, you muſt go with it, *to the Law, and to the teſtimony, if they ſpeake not according to this word, it is becauſe there is no light in them*, Iſaiah 8. 20. yea, the *Bereans* are highly *extolled*, for *ſearching* whether the Doctrine concerning our *Saviour*, preached by St. *Paul*, were ſo, or *no*, *Acts* 17. 11. *agreeably* to the *precept* of the ſame *Preacher*, 1 *Theſſ.* 5. 21. *Make triall of all things, and hold faſt that which is good*: as alſo to that of St. *John*, 1 *Epiſt.* 4. 1. *Beloved, believe not every ſpirit, but try the ſpirits whether they be of God, becauſe many falſe ſpirits are gone out into the world*; *prophets* then muſt be *tried*, before they be *truſted*; now the *reaſon* of this holds *ſtill*: There are many falſe *teachers* abroad in the world, wherefore *try* every one, *trie* his ſpirit, his ſpirituall *gift* of *teaching*, & that by the word of God. And here you have a clear *rule* laid down, how you may *extricate* your ſelves from the former perplexity: Nay, St. *Paul* himſelf ſpeaking to *underſtanding* Chriſtians, requires them to *judge* of it, 1 *Cor.* 10. 15. I ſpeake as to *wiſe*, *judge* ye what I ſay: hence are thoſe *cautions*, that the people ſhould looke that none do ſeduce them, *Matth.* 24. 4. to which end, they muſt have their ſouls *exerciſed*, in the *word* of God, to diſcerne good and evil, *Heb.* 5. 14. thus alſo in one place, Chriſt biddeth his *followers*, heare the Phariſees, and *do* what they ſhould *command*, becauſe they *ſate in Moſes chaire*, *Matt.* 23. 2, 3. and yet in *another* place, gives them a *caution* to beware of the *Doctrine* of the Phariſees, *Matt.* 16. 12. it remaineth then, that the people are *bound* to hear thoſe, who *poſſeſſe* the place of *teaching* in the Church, but withall they muſt *beware* that it contain nothing of the old *leaven*, to which end they muſt *try* it by the *word* of God: when as Saint *Paul prayeth* for the Philippians, *that their love might abound yet more and more in knowledge, and all judgement, that they might approve things that*

that are Excellent, Phil. 1. 9, 10. unleſſe *miniſters* will *anſwer* for all thoſe *ſoules* they ſhall miſlead, and *excuſe* them before God, at the day of *triall*, they ought not to *debar* them, from *trying* their Doctrine; now this they cannot do, for if the *blinde*, lead the *blinde* both ſhall fall into the pit of deſtruction. And here I might have juſt occaſion of complaint: 1. Of the Superſtitious *pride* of the late *Clergy* of this land, who could not *endure* to have their *doctrine* tried by their *auditors*, crying to *poor men* with the *Phariſees*, *John* 9. you were altogether borne in *ſins*, and do you *teach us*? A *pretty world* it is like to be, when the *ſheepe* will needs teach their *Paſtors*; nothing would *ſerve* them, but a *blinde* ſubmiſſion, to the *looſe* dictates of their *cobweb* homilies: he *ſaw* farther ſure, in the *darkeneſſe* of Popery, who contended that a whole *generall Councell* ought to give *place*, to a ſimple *lay man*, urging *Scripture*, or ſpeaking *reaſon*.

Now ſurely this is very far from that *gentleneſſe*, *meekneſſe*, and aptneſſe to teach, which St. *Paul* requireth in a *man of God*, a miniſter of the Goſpel: Secondly, the negligence of the *people* alſo, might here come under a juſt *reproofe*, who have not laboured, to *diſcerne* the voice of the *hireling*, from that of the true *ſhepheard*, but have promiſcuouſly *followed*, the *new fanglednеſſe*, & hereticall *errours*, of every *time ſerving* ſtarver of ſouls. Whence proceedeth all that *miſery*, the land now *groaneth* under, but that we have had a *people*, willing to be *led* by a corrupted *Clergy*, freely drinking in the *poiſon*, wherewith *they* were *tainted*: the *Prophets* propheſied *falſely*, the *Prieſts* bare *rule*, by their meanes, the *people* loved to have it ſo, but what ſhall we *now doe* in the *end* thereof; who could ever have *thought*, that the people of *England*, would have yeilded a willing *eare*, to ſo many *Popiſh errours*, and an obedient *ſhoulder*, to ſuch a heavy *burden* of Superſtitions, as in a few *yeares*, were *inſtilled* into them, and laid upon *them*: voluntarily by their own *ſinfull neglect*, enſnaring their *conſciences*, by the omiſſion of this *duty* we inſiſt *upon*, of *examining* by the word what is *taught* unto them; but this is no place for complaints, and this is a ſecond thing, which the *people* diſtinct from their *Paſtors* may do for their own *edification*. now whether they do this privately, every one apart, or by *aſſembling* more *together*, is altogether *indifferent*. And that this was obſerved by *private* Chriſtians, in the

Vos fuiſte quod Scriptum eſt, ut unoquiſque, omnes examinent, me ergo licentè quod ſentio, vos diſcernite & examinate; *Orig. in* Joſh. Hom. 21.

the Primitive *times* is very apparent.

Come we in the third *place*, to what either their *duty* binds them *to*, or otherwiſe by the *word*, they are *allowed* to doe, in ſacred *performances*, having reference to *others*; looke then in *generall* upon thoſe *things* we finde them *tied* unto, by vertue of ſpeciall *precept*: *ſuch* as are to *warne the unruly*, *comfort the feeble minded*, ſupport the weake, 1 *Theſ.* 5.14. To *admoniſh and reprove offending brethren*, Matth. 18.15. to inſtruct the ignorant, *Joh.* 4. 29. *Act.* 18.26. to *exhort* the negligent, *Heb.* 3.15. and 10. 24. 25. to *comfort* the afflicted, 1 *Theſ.* 5.11. to *reſtore* him that falleth, *Gal.* 6.1. to *viſit the ſicke*, Matth. 25.36, 40. to *reconcile* thoſe that are at variance, *Matth.* 5.9. to *contend for the truth*, *Jude* 3. 1 *Pet.* 3. 15. to *pray for the ſinner* not unto death, 1 *Joh.* 5.16. to *edifie* one another in their moſt holy *faith*, *Jude* 20. to ſpeak to *themſelves* in *Pſalmes* and hymnes, and ſpirituall ſongs, *Ephe.* 5.19. to be ready to *anſwer* every man, in giving account of their faith, *Col.* 4.6. to *marke* them that make diviſions, *Rom.* 16.17. with *innumerable* others to the like purpoſe, it remaineth them to conſider, Secondly, in particular, what *courſe* they may take, beyond private *conference* between man and man, by indiction of *time* or *place*, for the fulfilling of what by theſe precepts, and the like is of them required: To which I anſwer.

1. *Lawfull* things muſt be done *lawfully*, if any unlawfull *circumſtance*, attends the performance of a *lawfull* action, it vitiates the whole *worke*, for *Bonum oritur ex integris*; for *inſtance*, to reprove an offender, is a Chriſtian *duty*, but for a private man to do it, in the *publicke* congregation, whileſt the *Miniſter* is preaching, were inſtead of a *good act*, a *ſoule* crime, being a notorious diſturbance of Church *decency* and Order.

2. That for a *publicke*, *formall*, *Miniſteriall* teaching, two things are required in the Teacher: Firſt, *gifts* from God: Secondly, *authority* from the Church (I ſpeake now of ordinary caſes). he that wants *either*, is no true *Paſtor*: For the firſt, God ſends *none* upon an *employment*, but whom he fits with gifts for it: 1. not one *command* in the Scripture made to *Teachers* 2. Not one *rule* for their *direction*: 3. Not one *promiſe* to their *endeavours*, 4. Not any *end* of their *imployment*; 5. not one incouragement to their *duty*, 6. Not one reproofe for their *negligence*, 7. Not the leaſt

leaſt *intimation* of their *reward*, but *cuts* off *ungifted* Idoll paſtors, from any true *intereſt* in the *calling*: And for the *other*, that want *authority* from the Church, neither *ought* they to *undertake* any *formall* act, properly *belonging* to the *Miniſtery*, ſuch as is, *ſolemne* teaching of the word; For, 1. they are none of Chriſts *officers*, *Epheſ.* 4.11. 2. They are expreſly *forbidden* it, *Ier.* 23.21. *Heb.* 5.4. 3. The bleſſing on the word is *promiſed* only to ſent teachers, *Rom.* 10.14, 15. 4. If to be *gifted*, be to be *called*, then, 1. Every one might *undertake* ſo much in *ſacred* duties, as he *fancies* himſelfe to be *able* to performe. 2. *Children* (as they report of *Athanaſius*) might *baptiſe*. 3. Every *common* Chriſtian, might *adminiſter* the *Communion*: but endleſſe are the *arguments* that might be multiplied againſt this *fancy*; In a word, if our Saviour *Chriſt* be the God of *order*, he hath left his *Church* to no ſuch *confuſion*. *Euſebius*, *Ruf.*

Thirdly, that to appoint *time* and *place*, for the doing of that which God hath *appointed* indefinitely to be done, in *time* and *place*, rather *commends* then *vitiates* the duty; ſo did *Jobs* friends in the *duty* of comforting the afflicted, they made an *appointment* together to come and comfort him, *Job* 2.11. and ſo did *they*, *Zech.* 8.21. and ſo did *David*, *Pſal.* 119.62.

Fourthly, There is much difference betweene *opening* or *interpreting* the word, and *applying* the word upon the *advantage* of ſuch an approved *interpretation*, as alſo betweene an *authoritative* act, or doing a thing by vertue of *ſpeciall office*, and *a charitable act*, or doing a thing out of a *motion* of Chriſtian *love*.

Fifthly, It may be *obſerved* concerning *gifts*; Firſt, that the *gifts* and *graces* of Gods *Spirit*, are of two *ſorts*, ſome being beſtowed for the *ſanctification* of Gods people, ſome for the *edification* of his Church: ſome of a private *allay*, looking *primarily* inwards, to the ſaving of his *ſoule*, on *whom* they are *beſtowed*, (though in their *fruits* alſo, they have a relation, and habitude to others) *other* ſome, ayming at the *common Wealth* or profit of the whole Church, as *ſuch*: of the firſt *ſort*, are thoſe mentioned, *Gal.* 5.22, 23. *The fruit of the Spirit is love, joy, peace, &c.* with all other *graces* that are neceſſary to make the *man* of God *perfect*, in all *holineſſe* and the *feare* of the Lord: the other are thoſe χαρίσματα πνευματικά, ſpirituall *gifts* of *teaching*, *praying*, *prophecying*, mentioned,

tioned, 1 *Cor.* 14. and in other places.

Secondly, That all theſe *gifts* comming *down* from the *Father* of lights, are *given* by the ſame Spirit, *dividing to every one as he will*, 1 *Cor.* 12.11. he is not *tied* in the beſtowing of his *gifts*, to any *ſort*, *eſtate*, *calling* or *condition* of men, but worketh them *freely*, as it *pleaſeth* him, in whom he will; the *Spirit* there mentioned, is that *God* which worketh all things, according to the *counſell of his owne will*, *Epheſ.* 1.11. they are neither *deſerved* by our *goodneſſe*, nor *obtained* by our *endeavours*.

Thirdly, That the *end* why God *beſtoweth* theſe *gifts* on *any*, is meerely, that within the *bounds* of their owne *calling* (in which they are circumſcribed, 1 *Cor.* 1.24.) they ſhould *uſe* them to his *glory*, and the *edification* of his Church, *For the manifeſtation of the Spirit is given to every man to profit withall*, 1 *Cor.* 12.7.

Eccleſ. 12.9. *Chriſt* gives none of his *talents* to be *bound* up in *napkins*, but expects his owne with increaſe: and from theſe *conſiderations* it is eaſily *diſcernable*, both *what* the people of God diſtinct from their *Paſtors* in a well ordered *Church*, may do in this *kinde*, whereof we *treate*, and how: in *generall* then I *aſſert*,

That for the *improving* of knowledge, the *increaſing* of Chriſtian *charity*, for the *furtherance* of a ſtrict and holy *communion* of that ſpirituall *love* and amity which ought to be amongſt the *brethren*, they may of their owne *accord*, *aſſemble* together, to *conſider* one another, to provoke unto *love* and *good Works*, to ſtir up the *gifts* that are in them, yeilding and receiving *mutuall conſolation*, by the *fruits* of their moſt holy faith. Now becauſe *there* be many *Uzzahs* amongſt us, who have an *itching* deſire to be *fingring* of the *Arke*, *thinking* more *highly* of themſelves, then they ought to *thinke*, and like the ambitious ſons of *Levi*, taking *too much* upon them; it will not be amiſſe, to give two *cautions*, deducted from the former *rules*: Firſt, that they doe not, under a *pretence* of Chriſtian *liberty* and freedome of *conſcience*, caſt away all *brotherly* amity, and cut themſelves off from the *communion* of the Church; Chriſt hath not *purchaſed* a liberty for *any* to rent his *body*: they will *prove* at length, to be no duties of *piety*, which breake the ſacred bonds of *charity*.

Men ought not under a *pretence*, of *congregating* themſelves to ſerve *their* God, *ſeparate* from their *brethren*, neglecting the publick

publick *Aſſemblies*, as was the *manner* of ſome, rebuked by the Apoſtle, *Heb.* 10.25. there be *peculiar* bleſſings, and *tranſcendent* priviledges annexed to publick *Aſſemblies*, which *accompany* not private men to their *receſſes*; the *ſharp-edged* ſword becomes more *keene*, when ſet on by a skilfull *maſter* of the Aſſemblies; and when the *water* of the word flowes *there*, the *ſpirit* of God *moves* upon the *face* thereof, to make it *effectuall* in our *hearts*: What, *deſpiſe* you the Church of God? 1 *Cor.* 11.22.

Secondly, As the *Miniſtry*, ſo alſo ought the *Miniſters*, to have that *regard*, reſpect and *obedience*, which is due to their *labours* in that ſacred *Calling*: Would we could not too *frequently* ſee more *puffed* up with the conceit of their owne *gifts*, into a *contempt* of the moſt *learned* and pious *Paſtors*; theſe are *ſpots* in your Feaſts of *charity*, *clouds* without water, carried about of *winds*: It muſt doubtleſſe be an evill *roote*, that bringeth forth ſuch *bitter fruit*. Wherefore let not our *brethren* fall into this *condemnation*, leſt there be an evill *report*, raiſed by them that are without: *But remember them who have the* rule *over* you, *Who have ſpoken unto you the word of God*, Heb. 13.7. there is no greater *evidence*, of the heavenly *improvement*, you make by your *receſſes*, then that *you obey them that are guides unto you*, and *ſubmit your ſelves, for they watch for you ſoules, as they that muſt give an account, that they may do it with joy, and not with griefe, for that is unprofitable for you*, ver. 17. Let not them who *deſpiſe* a faithfull painfull *Miniſter* in publick, *flatter* themſelves, with hope of a *bleſſing* on their *endeavours* in private: Let them *pretend* what they *will*, they have not an equall *reſpect* unto all Gods *ordinances*. Wherefore that the *comming* together in this *ſort*, may be for the *better*, and not for the *worſe*, obſerve theſe things:

Now for what *gifts*, (that are as before freely beſtowed) whoſe exerciſe is *permitted*, unto *ſuch* men, *ſo* aſſembled: I meane in a private *family*, or two or three met ὁμοθύμαδον in one.

And firſt we may name the gift of *prayer*, whoſe *exerciſe* muſt not be *exempted*, from ſuch *Aſſemblies*, if any be granted: theſe are the *times*, wherein the Spirit of *grace* and *ſupplications*, is promiſed to be *poured* out upon the *Jeruſalem* of God, *Zech.* 12.10. Now God having *beſtowed* the gift, and *requiring* the duty, his *people* ought not to be *hindred* in the *performance* of it: are all

thoſe *precepts* to pray in the *Scriptures*, onely for our *Cloſets*? when the *Church* was in diſtreſſe for the impriſonment of *Peter*, there was a *meeting* at the *houſe* of *Mary* the mother of *Iohn*, *Act.*12.12. *manie* were gathered together *praying*, ſaith the *text*: A ſufficient *warrant* for the people of God in like *caſes*: the Churches are in no leſſe diſtreſſe *now*, then at that time, and in ſome *congregations* the miniſters are ſo *oppreſſed*, that publikely they dare not, in others ſo *corrupted*, that they will not *pray* for the proſperity of *Ieruſalem*: Now truly it were a *diſconſolate* thing, for any one of *Gods* ſervants to ſay, during all theſe *ſtreights*, I never *joyned* with any of Gods *children* in the pouring out of my *prayer* in the behalfe of his *Church*: neither can I ſee how this can poſſibly be *prevented*, but by the former *meanes*; to which adde the *councell* of St. *Paul*, ſpeaking to *themſelves*, in Pſalmes, and hymnes, and Spirituall *ſongs*, making melody in their hearts unto the Lord, *Eph.*5.19.

Secondly, they may *exerciſe* the gifts of *wiſdom*, *knowledge*, and underſtanding in the *wayes* of the Lord; comforting, ſtrengthening, and incouraging each other with the ſame conſolations, and *promiſes*, which by the benefit of the publicke *Miniſtry*, they have *received* from the word: thus in time of diſtreſſe the Prophet *Malachi* tels us, that they that feared the Lord, *ſpake* often one to another, and the Lord hearkned and heard, &c. *Chap.*3.16. comforting (as it appeares) one another in the *promiſes* of God, made unto his Church, againſt the *flouriſhing* of the wicked, and *overflowing* of ungodlineſſe, the *perſecution* of Tyrants, and impurity of tranſgreſſors.

Thirdly, they may make *uſe* of the *tongue* of the learned (if given unto them) to ſpeake a *word in ſeaſon to him that is weary*, Iſa. 50.4. for being *commanded to confeſſe their faults one to another*, James 5.16. they have power alſo to *apply* to them that are penitent, the promiſes of mercy: We ſhould never be commanded to open our *wounds*, to them who have no *balme*, to powre into them: he ſhall have cold *comfort*, who ſeekes for *Councell* from a *dumbe* man, ſo that in *this*, & the like *caſes*, they may *apply* unto, and *inſtruct* one another *in* the word of God, doing it as a charitable duty, and not as out of *neceſſary function*, even as *Aquila*, and *Priſcilla*, expounded unto *Apollos* the Word of God more perfectly

fectly then he knew it before, *Act.*18.23. in ſumme, and not to *inlarge* this diſcourſe with any more particulars, the people of God are *allowed* all *quiet*, and *peaceable* meanes, whereby they may *help* each other *forward*, in the knowledge of *godlineſſe*, and the way towards heaven; now for the cloſe of this diſcourſe, I will *remove* ſome *objections*, that I have heard *godly* men, and men not *unlearned* lay againſt it, out of a *zeale* not unlike that of *Joſhua*, for *Moſes ſake*, the conſtitute *Paſtors* ſake, (to whom, though I might briefly anſwer, with *Moſes*, I would to God all the *Lords people* were prophets; I heartily wiſh that every one of *them*, had ſuch a plentifull *meaſure* of ſpirituall *endowments*, that they might become wiſe unto *ſalvation*, above many of their *Teachers*, in which *vote*, I make no doubt but *every one* will concurre with me, who have the leaſt experimentall *knowledge*, what a *burthen* upon the *ſhoulders*, what a *griefe* unto the *ſoule* of a *Miniſter*, knowing, and deſiring to diſcharge his duty, is an ignorant *congregation*, of *which*, thanks to our *Prelates*, *Pluraliſts*, *non-Reſidents*, *Homilies*, Service-Book, and Ceremonies, we have too toomany in this Kingdom, the many alſo of our miniſters in this *Church*, taking for their *directory*, the *laws* and *penalties* of men, informing what they *ſhould not do*, if they would avoid their *puniſhment*, and not the precepts of God, what they *ſhould* as their *duty* do, if they meant to *pleaſe* him, and knowing there was no *Statute*, whereon they might be *ſued*, for (pardon the expreſſion) the *dilapidation of ſoules*, ſo their owne *houſes* were *ceiled*, they cared not at *all* though the *Church* of God lay waſt:) I ſay, though I might thus *anſwer*, with opening my deſire for the *increaſing* of knowledge among the *people*; of which, I take this to be an *effectuall* means, yet I will give briefe *anſwers*, to the ſeverall objections.

1. Then this ſeems to *favour* an allowance of licentious *Conventicles*, which in all *places*, the *Lawes* have condemned, *learned* men in all *ages* have abhorred, as the *ſeminaries* of faction and *ſchiſme* in the Church of God. 1. Object.

That (under correction) I conceive, that the *Law* layeth hold of none, as *peccant* in *ſuch* a kinde, but onely *thoſe*, who have *predeclared* themſelves to be *oppoſers* of the worſhip of God, in the *publique Aſſemblies* of that Church wherein they live: Now the *patronage* of any ſuch, I before *rejected*; neither doe I *conceive*, Anſw.

that

that they ought at all to be allowed the benefit of *private meetings*, who wilfully *abſtaine* from the publique *Congregations*, ſo long as the *true* worſhip of *God* is held forth in them: Yea, how averſe I have *ever* beene, from that kinde of *confuſed* licentiouſneſſe in any Church, I have ſomewhile ſince *declared*, in an Anſwer (drawne up for my owne, and ſome private friends ſatisfactions) to the arguments of the *Remonſtrants*, in their *Apologie*, and replies to *Vedelius*, with other Treatiſes, for ſuch a liberty of *prophecying*, as they terme it. If then the *Law* account onely ſuch *aſſemblies* to be *conventicles*, wherein the *aſſemblers* contemne and deſpiſe the *ſervice* of God in *publique*, I have not ſpoken one word in *favour* of them: and for that *Canon* which was *mounted* againſt them, whether *intentionally*, in the firſt *inſtitution* of it, it was *moulded*, and framed againſt *Anapabtiſts*, or no, I cannot *tell*? but this I am *ſure*, that in the *diſcharge* of it, it did *execution* oftentimes, upon ſuch as had Chriſts *precept* and *promiſe*, to warrant their *aſſembling*, *Mat.*18.19,20. Not to contend about *words*, would to God that which is *good*, might not be perſecuted into odious *appellations*, and called *evill*, when it is otherwiſe; ſo to oppoſe it to the tyrannicall *oppreſſion*, of the *enemies* of the Goſpell: The *thing* it ſelfe, rightly *underſtood*, can ſcarce be condemned of any, who *envies* not the *ſalvation* of ſoules. They that would *baniſh* the Goſpell from our *houſes*, would not much *care*, if it were gone from our *hearts*; from our *houſes* I ſay, for it is all one whether theſe *duties* be performed in one *family*, or a collection of *more*; ſome one is bigger then *ten* other; ſhall their *aſſembling* to performe what is *lawfull* for that one, be condemned for a Conventicle? Where is the *law* for that? or what is there in all *this* more then God *required* of his ancient people, as I ſhewed before?

Or muſt a *maſter* of a *family*, ceaſe *praying* in his family, and *inſtructing* his *children*, and *ſervants* in the *wayes* of the Lord, for feare of being *counted* a Preacher in a *Tub*? things were ſcarcely *carried* with an equall *hand*, for the *Kingdom* of Chriſt, when *orders* came forth on the one ſide, to give *liberty* to the profane *multitude* to *aſſemble* themſelves at heathenish *ſports*, with beſtiall exclamations, on the *Lords* own *day*, and on the other, to *puniſh* them, who durſt gather *themſelves* together for *prayer*, or the ſinging

ing of *Pſalmes*; but I hope, through Gods *bleſſing*, we ſhall be for ever quit of all ſuch *Eccleſiaſticall* diſcipline, as muſt be *exercized* according to the *intereſt* of idle *drones*, whom it *concerneth* to ſee that there be none to *try* or *examine* their doctrine, or of ſuperſtitious *innovators*, who deſire to obtrude their *fancies*, upon the unwary people; whence comes it that we have ſuch an innumerable *multitude* of *ignorant* ſtupid ſoules, unacquainted with the very *principles* of Religion? but from the diſcountenancing of theſe *means* of increaſing *knowledge*; by men who would not labour to do it themſelves; oh that we could ſee the many *ſwearers*, and *drunkards*, & Sabbath-breakers, &c. in this nation, guilty onely of this crime; would the *Kingdom* were ſo *happy*, the Church ſo holy!

Men are apt, to *pride* themſelves in their *gifts*, and flatter themſelves in their *performances*, ſo that let them approach as nigh as the *Tabernacle*, and you ſhall quickly have them *encroaching* upon the Prieſts *office* alſo, and by an over-weening of their own *indeavours*, create themſelues Paſtors in *ſeperate* congregations. 2. Object.

It cannot be, but *offences* will come, ſo long as there is *malice* in Satan, and *corruption* in men, there is no doubt, but there is *danger* of ſome ſuch thing: but hereof the liberty mentioned is not the *cauſe*, but an accidentall *occaſion* onely, no way blameable, *gifts* muſt not be *condemned*, becauſe they may be *abuſed*, God-fearing men will remember *Korah*, knowing (as one ſayes well) that *Vzzah* had better *ventured* the falling then the *fingring* of the Arke, they that truely love their *ſoules*, will not ſuffer *themſelves* to be carried away by *ſelfe-conceit*, ſo farre as to help overthrow the very *conſtitution* of any Church by *confuſion*, or the flouriſhing of it by *ignorance*, both which, would *certainly* follow ſuch courſes; knowledge if *alone* puffeth up, but joyned to *charity* it *edifieth*. Anſwer.

But may not this be a *meanes* for men to vent and *broach* their owne *private* fancies unto *others*? to foment and cheriſh *errors* in one *another*? to give falſe *interpretations* of the word, there being no way to *prevent* it? 3. Object.

For *interpreting* of the word, I ſpeake not, but *applying* of it being rightly interpreted; and for the reſt, would to God the *complaints* were not true, of thoſe *things* that have for divers Anſwer.

yeares in this Church beene done *publickly*, and outwardly according to *order*: but that no *inconvenience* ariſe from hence, the care reſts on *them*, to whom the *diſpenſation* of the word is committed, whoſe ſedulous *indeavour*, to reprove and *convince* all unſound *doctrine*, not agreeing to the *forme* of wholeſome words, is the ſoveraigne and onely *remedy* to *cure*, or meanes to *prevent* this evill. For the cloſe of *all*, we may *obſerve*, that *thoſe* who are moſt offended, and afraid, leſt others ſhould encroach upon their *callings*, are for the moſt part *ſuch*, as have almoſt *deſerted* it themſelves, neglecting their owne *imployment*, when they are the *buſieſt* of mortals, in things of this world. To *conclude* then, for what I have delivered in this *particular*, I conceive that I have the *judgement* and *practiſe* of the whole *Church* of Scotland, (agreeable to the word of God) for my warrant; witneſſe that Act of their Aſſembly at *Edinburgh*, An. 1641. wherewith the learned *Rutherfurd* concludes his Defence of their *Diſcipline*, with whoſe words I will ſhut up this Diſcourſe; *Our Aſſembly alſo, commandeth godly* conference *at all occaſionall meetings, or as Gods providence ſhall diſpoſe, as the word of God commandeth, providing none invade the Paſtors office, to preach the word, who are not called thereunto by God and his Church.*

τῷ θεῷ μονῳ δοξα.

FINIS.

I Have peruſed this Diſcourſe touching *The adminiſtration of things commanded in Religion*, and conceive it written with much clearenesſe of judgement, and moderation of ſpirit, and therefore do approve of it to be publiſhed in Print.

May 11. 1644.

JOSEPH CARYL.