

**JUSTIFICATION
AN ACT OF GOD
NOT AN ACT OF FAITH**

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Compiled and edited by David Clarke

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PUBLISHERS DEDICATION

This publication has been presented and dedicated to the students, pastors and teachers of Christ-Centered Church Inc. Ministries, Philippines, under the care of Bishop William Ola Poloc, its founder and senior pastor on the, 16th January 2020, by David Clarke, founder of Trojan Horse International (TULIP) Inc.

Brief History of the Baguio Christ-Centered Churches Ministries Inc.

Pstr William O. Poloc Sr. was released from the New Bilibid prison in August 2002, where he graduated with a Degree in Theology, and started prison ministries in his hometown Baguio City, with his wife and the aid of a certain missionary from UK, by name David Clarke, the founder of Trojan Horse International. In December 2002 they were able to baptize 22 inmates in Baguio City Jail, 9 inmates in Benguet Provincial jail, along with William's wife Beth Poloc and Josephine Ortis, along with her daughter Karen Basoon, who had all confessed their faith in the lord Jesus Christ. David Clarke returned to the UK in 2003 after his mission.

Later, God gave them a burden to open a church within the city so as to reach out to their families, relatives and the families of William and his co-inmates who are still incarcerated at the New Bilibid Prison.

By His grace the Baguio Christ-Centered Church Inc. Stood up. As years go by God continued to bless the church by drawing more souls into it. He also bless us with a bible school to train ministers unable to study in an expensive bible schools. Graduates of our school were sent out to reach lost souls and augment Christ Centered mission churches to different places around the archipelago. As a result, by God's grace and providence Christ Centered Churches were established to the different places in the country.



God's work here in the Northern Philippines bloomed most especially here in the city of Baguio. The Baguio Christ-Centered Church is the mother church of all the Christ-Centered Churches in the Philippines namely; The Pilot-Christ-Centred Church, The Kamog Christ-Centred Church, The Christ-Centered-Church Theological School(TULIP), The Christ-Centred Radio Ministry, The Christ-Centred Jail Ministries etc.). We'll, we are truly blessed by these works He has entrusted to us. To God be the glory!

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Christ-Centered Ministries Philippines



David Clarke is the sole remaining member of Bierton Particular Baptists who was called by the Lord and sent by the church to preach the gospel in 1982. The doctrinal foundation of Trojan Horse Mission are those of the Bierton Particular Baptists Articles of religion.

View the Wikipedia Entry for Bierton and view [None Conformist Place of Worship](#)

NOTE FROM THE PUBLISHER

This subject will help clear the way to understand the subject of Justification which is an Act of God and not an Act of faith on mans part. In the Uk disputes have arisen since the Reformatiuon onwards as to when Justification actully takes place. Does justification take place when a man beleives the gospel and because of his faith in Christ or were the elect of Christ justified by them being in Christ at his resurrection. This work should help clear up issued relating to the old dispute of Andrew Fuller and Baxeriaism.

AUTHORS BIOGRAPHY

John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering , Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life.

Pastoral Work

His first pastoral work was as an intern assisting John Davis at Higham Ferrers in 1718 at age 21. He became pastor at the Strict Baptists church at Goat Yard Chapel, Horselydown, Southwark in 1719. His pastorate lasted 51 years. In 1757 his congregation needed larger premises and moved to a Carter Lane, St. Olave's Street, Southwark. This Baptist church was once pastored by Benjamin Keach and would later become the New Park Street Chapel and then the Metropolitan Tabernacle pastored by Charles Spurgeon.

Works

In 1748, Gill was awarded the honorary degree of Doctor of Divinity by the University of Aberdeen. He was a profound scholar and a prolific author. His most important works are:

- The Doctrine of the Trinity Stated and Vindicated London, 1731)
- The Cause of God and Truth (4 parts, 1725-8), a retort to Daniel

Whitby's Five Points.

• An Exposition of the New Testament (3 vols., 1746–8), which with his Exposition of the Old Testament (6 vols., 1748–63) forms his magnum opus

- A Collection of Sermons and Tracts
- A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents (1767)
- A Body of Doctrinal Divinity (1767)
- A Body of Practical Divinity (1770)

Gill also edited and re-published the works of **Rev. Tobias Crisp, D.D.** (1600-1643).

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OF JUSTIFICATION

This Section Is Taken From John Gill's Body Of Doctrinal Divinity Book VI and Chapter 8

Pardon of sin, and justification from it, are very closely connected; the one follows upon the other; according to the position of them in some passages of scripture, pardon is first, and justification next; (as in Acts 13:38, 39; 26:18), though they are not, the one, in reality, prior to the other; they are both together in the divine mind, and in the application of them to the conscience of a sinner; indeed, according to the order of causes, justification by the righteousness of Christ, imputed, may be considered as before pardon; since God forgives sin for Christ's sake; that is, for the sake of his righteousness imputed. Now that for the sake of which a thing is, must be before that for which it is, as the cause is before the effect. Some take them to be the same, and that justification lies solely in the remission of sins; and others more rightly make the imputation of Christ's righteousness, and forgiveness of sins, the two parts of justification, distinct ones; while others think they are not two integral parts, really distinct, but only one act, respecting two terms, "a quo et ad quern"; just as by one and the same act darkness is expelled from the air, and light is introduced; so by one and the same act of justification, the sinner is absolved from guilt, and pronounced righteous; hence they suppose such express the whole of justification, who say, it consists in the remission of sins, and those that say it consists in the imputation of righteousness; because when God forgives men their sins, he pronounces them righteous, through the imputation of Christ's righteousness to them; and when he pronounces them righteous, by that he forgives them their sins; remission of sin supposes the imputation of Christ's righteousness; and the imputation of Christ's righteousness infers the remission of sin. But though these are not to be separated, yet they are to be distinguished; and I should choose to consider them, not as distinct parts of the same thing, but as distinct blessings of grace; for though pardon and justification agree in some things, in others they differ. In some things they agree.

God The Efficient Cause Of Justification

1. In their efficient cause, God: as God only can and does forgive sin, it is his prerogative, it is peculiar to him; so it is God that justifies the sinner, and he only; "there is one God, who justifies the circumcision by faith, and the uncircumcision through faith"; that is, that justifies both Jews and Gentiles, who believe in Christ (Mark 2:7; Rom. 3:30).

Grace The Moving Cause

2. In their moving cause, the free grace of God: pardon of sin is owing to the riches of God's grace, and the multitude of his tender mercy; and justification is ascribed to the grace of God, and is said to be freely by his grace (Eph 1:7; Ps. 51:1; Titus 3:7; Rom. 3:24).

The Blood Of Christ The Procuring Cause

3. In their procuring cause, the blood of Christ: the blood of Christ was shed to procure the remission of sins, and it is by it; and so likewise justification is by the same blood (Matthew 26:28; Rom. 5:9).

All The Justified Pardoned

4. In the objects of it: the same persons that are pardoned are justified, and the same that are justified are pardoned; to whom God imputes the righteousness of Christ, to their justification, to them he gives the remission of sin; and to whom he does not impute sin, but forgives it, he imputes righteousness without works (Rom. 4:6-8).

Pardon And Justification Commence Together

5. In their commencement and completion: pardon and justification commence together, and both are finished at once, "simul" and "semel"; and are not carried on in a gradual and progressive way, as sanctification is (Col. 2:13; Acts 13:39).

Men Receive These Blessings By Faith

6. In the manner of actual enjoying them, which is in a way of receiving, and that by faith; it is by faith men receive the forgiveness of sins; and by it they receive abundance of grace, and the gift of righteousness to justification of life; and, this is what the Scriptures call justification by faith (Acts 26:18; Rom. 5:1, 17, 18). But though they agree in these things, in others they differ.

Pardon and Justification Not The Same

1. Pardon is of men that are sinners, and who remain such, and may be called so, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned; it is one thing for a man to be arraigned at the bar as a criminal, and be tried, cast, and condemned, and after that be pardoned; and another thing for a man to be tried by law, and to be found and declared righteous by it, as though he had not transgressed it.

Pardon Takes Away Sin

2. Pardon takes away sin from the sinner, but does not give him a righteousness, as justification does; pardon takes away the filthy garments; but it is justification that clothes with change of raiment, with the robe of Christ's righteousness; these are two distinct things (Zech. 3:4).

Pardon Frees From Punishment

3. Pardon frees from punishment, and an obligation to it, as it takes away

guilt; “the Lord hath put away thy sin; thou shalt not die” (2 Sam. 12:13), but does not entitle to everlasting life, happiness, and glory: that justification does, and therefore is called “justification of life”; and in consequence of which men are made heirs, according to the hope of eternal life (Rom. 5:18; Titus 3:7). When a king pardons a criminal, he does not by that act entitle him to an estate, much less to his crown and kingdom; but if he will, when he has pardoned him, take him to court, and make him his son and heir, it must be by another distinct act of royal favour.

Justification Involves More Than Pardon

4. More is required for justification than for pardon; the blood of Christ was, sufficient to procure pardon, and did procure it: but to the justification of a sinner, the holiness of the human nature of Christ, the perfect obedience of his life, and his bloodshed, and sufferings of death, are and must be imputed.

The Righteousness Of Christ Required

5. The righteousness of Christ, by which men are justified, is the fulfilling of the law; Christ came to fulfil it in the room of his people; and he is the fulfilling end of it to them, for righteousness; which is inherent in him, the author of it: not so pardon; that does not fulfill the law, gives no righteousness; nor does it reside in Christ, as righteousness does (Rom. 10:4; Isa. 45:24).

6. Pardon lies in the non-imputation of sin; justification in the imputation of righteousness: righteousness is imputed, but pardon is not (Rom. 4:6,7).

Christ Justified

7. Justification passed on Christ, as the head and representative of his people; but not pardon: Christ having had the sins of his people imputed to him, and having made satisfaction to the justice of God for them, he was acquitted, discharged, and justified; but not pardoned: we may truly say, Christ was justified, and that God justified him, because the Scriptures say so; but not that he was pardoned; such an expression would sound harsh, and be very unwarrantable; see (Isa 50:8, 9; 1 Tim. 3:16).

Justification, Innocence Pardon and Acquittal

8. An innocent person, falsely charged, may be acquitted and justified, when he cannot be said to be pardoned; yea, such who need no pardon, as Adam did not in his state of innocence, and the elect angels in heaven; yet may be said to be justified, that is declared to be just and righteous: so men, in the present state, could they perfectly fulfil the law, as they cannot, would be justified by it; for “the doers of the law are justified; he that does these things shall live by them” (Rom. 2:13; 10:5). Moreover, if justification and pardon are to be considered as cause and effect, as before observed, they must be distinct, and are not to be confounded.

Imputed Righteousness

The doctrine of justification by the righteousness of Christ is a doctrine of great importance; the apostle speaks of it as if the essence of the gospel lay in it; and calls the opposite to it, justification by the works of the law, another gospel; (see Gal. 1:6,7; 3:8), it is a fundamental article of the gospel; some have called it, the “basis” of Christianity; it was the great doctrine of the reformation; what our first reformers made their chief study; and by it cut the sinews of “Popery”, the antichristian doctrines of penance and purgatory, of pardons and indulgences, of the merit of good works, works of supererogation, &c. Luther used to call it, “articulus stantis vel cedentis ecclesiae” the article of the church, by which it stands or falls; as this is, the church is; if this obtains, the church is in a well settled and prosperous state; but if this loses ground, and is rejected, it is in a ruinous one: if this is a rule to judge by, it may be easily discerned, in what case the church, and interest of religion, now are. This doctrine is the ground and foundation of all solid joy, peace, and comfort, in this life, and hope of eternal glory hereafter.

I have, in a former part of this work, see “Justification”, treated of justification, as an immanent and eternal act in God; and so it may be said to be from eternity, and before faith; and in what sense it is so, with a removal of objections, has been shown in the place referred to; and therefore shall only now discourse concerning justification, as it terminates in the conscience of a believer; and which the scriptures style justification by faith. I shall,

The Act Of Justification

I. Consider the act of justification, and in what sense the word is to be taken. And,

1. It is not to be understood of instructing men in the scheme and method of justification, whether in a legal or evangelical way (Acts 15:1; 1 Tim. 1:7; Dan.

12:3).

2. Nor is it to be understood of making men righteous, by infusing righteousness into them; for this is to confound justification and sanctification together, which are two distinct things (1 Cor. 1:30; 6:11), this is sanctification: the righteousness by which men are justified, is imputed to them; but the righteousness of sanctification is inherent in them; that by which men are justified, are the obedience and blood of Christ; but infused holiness is neither of these.

Justification a Forensic Sense

The word “justify” is never used in a physical sense, for producing any real internal change in men; but in a forensic sense, and stands opposed, not to a state of impurity and unholiness, but to a state of condemnation; it is a law term, and used of judicial affairs, transacted in a court of judicature; (see

Deut. 25:1; Prov. 17:15; Isa. 5:22; Matthew 12:37), where justification stands opposed to condemnation; and this is the sense of the word whenever it is used in the doctrine under consideration; so in Job 9:2, 3 and 25:4 so by David (Ps. 143:2), and in all Paul's epistles, where the doctrine of justification is treated of, respect is had to courts of judicature, and to a judicial process in them; men are represented as sinners, charged with sin, and pronounced guilty before God, and subject to condemnation and death; when, according to this evangelic doctrine, they are justified by the obedience and blood of Christ, cleared of all charges, acquitted and absolved, and freed from condemnation and death, and condemned to eternal life; (see Rom. 3:9,19; 5:9,16,18,19; 8:1, 33, 34; Gal. 2:16,17; Titus 3:7).

Justification not before Men

3. Justification is to be understood in this doctrine, not of justification before men, before whom men may appear righteous (Matthew 23:28), but in the sight of God, in whose sight they cannot be justified by the works of the law (Rom. 3:20). Nor of the justification of a man's cause; or of his vindication from the calumnies of men (1 Sam. 12:5, 6; Ps. 7:8; Job 13:18). Nor of the justification of a man's faith by his works; thereby proving the genuineness and sincerity of it: so the faith of Abraham, and of Rahab, was justified by their works; or their faith in the promises made unto them, was proved to be genuine and sincere; the one by offering up his Son; and the other by hiding the spies (Jas. 2:21-25). But of the justification of the persons of men before God; and this is either legal or evangelical: legal, on condition of a person's fulfilling the whole law, or yielding perfect obedience to it; which, in man's present state and circumstances, is impossible (Rom. 2:13; 10:5; 8:3, 4). Evangelical; which is an act of God's grace, accounting and pronouncing a person righteous, through the righteousness of Christ imputed to him, and received by faith; so "by the obedience of one many are made righteous"; and, Christ is of God, "made righteousness to them"; and they are "made the righteousness of God in him"; are reckoned perfectly righteous through him, and so stand justified and accepted in the sight of God (Rom. 5:19; 1 Cor. 1:30; 2 Cor. 5:21), and this is the justification we are treating of; concerning which further observe,

Grace The Moving Cause Of Justification

II. The causes of it. The "moving cause" is the grace of God; it was the sovereign grace, favour, and goodwill of God, which put him upon forming the scheme and method of justification; which moved him to appoint and send his Son, to work out, and bring in a righteousness for the justification of his people; and then to accept of it as their justifying righteousness, and to impute it freely to them, without works: the procuring, meritorious, or

material cause of justification, is the righteousness of Christ imputed, which will be treated of more largely, when we come to consider the matter of justification; or what that is, for the sake of which, any of the sons of men are justified before God. At present I shall only attend to the efficient cause of justification, who is God; “It is God that justifies” (Rom. 8:33; 3:26, 30; Gal. 3:8), which is marvellous; since,

1. He is the Judge of all the earth, who will do right, and will by no means clear the guilty. Judges among men, by his orders and instructions, and as they would forfeit his displeasure, were not to justify the wicked; and yet he, who is Judge himself in the earth, “justifies the ungodly”: but then it should be observed, that he does not justify them without a righteousness, but upon the foot of Christ’s righteousness; so that though he justifies the ungodly, yet not as ungodly, but as righteous, through the righteousness of his Son; hence it is, that it is one of the privileges of such persons, that they can “come to God, the Judge of all”, without fear and dread, appearing before him perfectly righteous in Christ the Mediator (Heb. 12:23, 24).

Moral Precepts Of The Law The Rule

2. Whose law is the rule by which he judges, and that law broken by men, and yet he justifies them. The law is holy, just, and good, and requires perfect, sinless obedience of men, but is broken by them in ten thousand instances; and he that offends in one point, is guilty of all, and the law pronounces him guilty, and curses and condemns him; and yet God, who judges according to this law, justifies them (Rom. 2:12), but then it should be observed, that Christ has fulfilled the law, in the room and stead of these persons; so that “the righteousness of the law” is said to be “fulfilled in them”; and it is considered as if it was fulfilled by them; and on this account they are legally acquitted, discharged, and justified, according to this law; its demands being fully satisfied by Christ.

3. Sin, the breach of the law of God, is committed against him, and is hateful to him, and yet he justifies from it; every sin, being a transgression of the law, is against God, the Lawgiver, and cannot but be resented by him, and be an abomination to him; he hates it, and the workers of it; well then might Bildad say, “How then can man be justified with God?” (Job 25:4), and yet he is.

Christ The End Of The Law For Righteousness

4. It is that God that justifies, who will not admit of an imperfect righteousness, in the room of a perfect one: man’s righteousness is imperfect, and cannot be reckoned as a perfect one by him, whose judgment is according to truth; nor will it stand in judgment, nor answer for the sinner at the bar of God, and justify in his sight; and yet God justifies; but then it is through the

perfect righteousness of Christ, who is “the end of the law for righteousness to everyone that believes” (Rom. 10:4).

All The Person In The Godhead Involved

5. That God, who is the Lawgiver, and is able to save and to destroy, who has power to destroy both body and soul in hell, and would be just in so doing, and into whose hands it is a fearful thing to fall, yet he justifies. Now this act of justification, as ascribed to God, belongs to all the three Persons in the Godhead; they are all concerned in it, Father, Son, and Spirit.

First, God the Father; who, in many places where he is spoken of as a justifier, is distinguished from Christ; as where it is said, “It is God that justifieth—who shall condemn? It is Christ that died!” Again, God is said to “be just, and the justifier of him that believeth in Jesus” (Rom. 8:34; 3:25, 26), the same that justifies the head, justifies the members; now it is the Father that justified Christ, the head of his elect, of whom Christ says, He is near that justifieth me (Isa. 50:8).

1. God the Father contrived the scheme and method of justification; it would have been a puzzling question to angels and men, had not he resolved it; “How should man”, sinful man, “be just with God?” But God, in his infinite wisdom, “found a ransom”, a Ransomer, a Redeemer of his people, to bring in everlasting righteousness for them, and thereby acquit and discharge them, and “deliver them from going down to the pit” of ruin and destruction; “God was in Christ reconciling the world to himself”; was, with him, forming the scheme of their peace and reconciliation, of their redemption, justification, and salvation; “not imputing their trespasses”, but the righteousness of his Son unto them (Job 33:24; 2 Cor. 5:19).

2. He sent his Son, in the fullness of time, to execute this scheme; he sent him in human nature, “made under the law”, subject to it, in the room and stead of his people, and to yield a perfect obedience to it; and he sent him “in the likeness of sinful flesh”, with their sins imputed to him; and by making him a sacrifice for sin, through his sufferings and death, he bore the penalty of the law, that so the whole “righteousness of the law”, or all it could demand, both with respect to precept and penalty, “might be fulfilled in” them; they being represented by him (Gal. 4:4; Rom. 8:3,4).

3. A perfect righteousness being wrought out by Christ, agreeable to the requirements of law and justice, by which the law is magnified and made honourable, and justice satisfied; God the Father approves of it, is well pleased with it, and accepts of it as the justifying righteousness of them that believe in Christ.

4. He imputes this righteousness to believers as their own: this is the Father’s act of grace (Rom. 4:6). “Of Him”, that is, of God the Father, “are ye in

Christ Jesus”, chosen in him, and united to him; “who, of God” (the Father) “is made unto us righteousness”; which is done by his act of imputation (Rom. 4:6; 1 Co 1:30).

Secondly, God the Son, the second Person, is concerned in the justification of men; “By his knowledge”, says Jehovah the Father, “shall my righteous Servant justify many” (Isa. 53:11).

1. Christ, as a divine Person, as he has power to forgive sin, so to absolve and justify from it; of which we have some instances, even when he was here on earth, in human nature, as to the man sick of the palsy he said, “Thy sins are forgiven thee!” and to the woman taken in adultery, “Neither do I condemn thee!” which was a full acquittal and discharge; and to his apostles he said, “Ye are clean”, every whit clean, free from sin, and fully absolved from it, “Through the word I have spoken to you”; the sentence of justification by his blood and righteousness he had pronounced upon them (Matthew 9:2; John 8:11; 15:3; 13:10).

2. As Mediator, Christ is the author of that righteousness by which sinners are justified; as he was to bring in an everlasting righteousness, he has brought in one; hence he is called, The Lord our Righteousness, the Son of righteousness, and the end of the law for righteousness; and men are made righteous by his obedience, and justified by his blood (Jer. 23:6; Mal. 4:2; Rom. 10:4; 5:9,19)

Justification Is In Christ

3. As the head and representative of his people, they are justified in him; as Adam’s natural posterity, sinning in him, were condemned in him, judgment came upon them all unto condemnation: so all Christ’s spiritual seed and offspring are justified in him; for “in the Lord shall all the seed of Israel be justified, and shall glory”; as he was “delivered” into the hands of justice and death “for their offences”, to make satisfaction for them, so he was “raised again for their justification”; and when he was raised, he was justified, acquitted, and discharged himself from all the sins of his people, imputed to him, having satisfied for them; and then they were justified in him (Isa. 45:25; Rom. 4:25; 1 Tim. 3:16).

4. As Christ has wrought out a righteousness for his people, so he actually puts it upon them, clothes them with it: says the church, “He hath covered me with the robe of righteousness”: he is that Angel of the Lord before whom Joshua was brought, and accused Satan; and to whom he himself said, “I will clothe with change of raiment” (Isa. 61:10; Zech. 3:4).

5. As it is to faith the righteousness of Christ is revealed, and by faith it is received, hence believers are said to be justified by faith; so this faith, as well as righteousness, is of Christ; as he is the object of it, “Ye believe in God,

believe also in me”; so he is the “author” and “finisher” of it (John 14:1; Heb. 12:2).

The Holy Spirit’s Concern

Thirdly, The Holy Spirit of God, the third Person, has also a concern in the justification of sinners.

1. He convinces men of righteousness, of their want of righteousness; of the weakness, imperfection, and insufficiency of their own righteousness, that they have none that can be called a righteousness; and that unless they have a better righteousness than that, they will never enter into the kingdom of heaven (John 16:8).

2. He brings near the righteousness of Christ; not only externally, in the ministry of the word; but internally, by the illumination of his grace; this is one of the things of Christ he takes and shows to souls enlightened by him; he shows them the fulness, glory, and suitableness of the righteousness of Christ, how perfect it is, how adequate to all the demands of law and justice, and how suitable to them; to cover their naked souls, to secure them from condemnation and death, to justify them before God, and render them acceptable in his sight, and entitle them to eternal life.

3. He works faith in convinced and enlightened persons, to look at the righteousness of Christ, and take a view of its glories and excellencies; to approve of it, desire it, and to lay hold on it, and receive it as their justifying righteousness. Such a faith is of the operation of God, of the Spirit of God; it is what he works in the saints, and enables them to exercise it; hence he is called, “the Spirit of faith” (Col. 2:13; 2 Cor. 4:13).

4. He bears witness to their spirits, that they are interested in the righteousness of Christ, and are justified by it; and he pronounces the sentence of justification in their consciences, or declares them justified, in the name of Christ, and on account of his righteousness; and which is the meaning of their being justified “in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11).

The Elect The Objects Of Justification

III. The objects of justification; and they are the elect;. “Who shall lay anything to the charge of God’s elect? It is God that justifieth!” that is, the elect (Rom. 8:33), for who else can be meant?

1. Elect men, and not elect angels; for though there are elect angels, and these are holy, just, and righteous; and so may be declared to be what they are, just and righteous, and in that sense justified; yet, since they never laboured under the suspicion of a crime, nor were ever chargeable with any, they cannot, in a strict sense, be said to be justified. But elect men, who are sinners in Adam, as chosen in Christ their Head, are reckoned righteous;

for justification is a branch of election, in which the elect are reckoned as righteous, through the righteousness of Christ: and these being the objects of justification, show the eternity of that act, since election was from the beginning, and before the foundation, of the world; and the specialty of it, since the elect are a special and peculiar people; and the security of it, for it is certain, being closely connected with predestination, whom God predestinates, he calls and justifies; and its being a security from wrath and condemnation; for whom he justifies he glorifies, (Rom. 8:30).

2. Redeemed ones are the objects of justification; all that are chosen are redeemed; and all that are redeemed are justified; justification proceeds upon redemption; “Being justified freely by his grace, through the redemption that is in Christ Jesus” (Rom. 3:24), by which they are redeemed from all their iniquities, and from all the curses of the law due unto them, and so are acquitted and discharged.

3. Pardoned ones; for all that are chosen and redeemed are pardoned, and those are justified: the chosen are pardoned; for the Lord says, “I will pardon them whom I reserve” (Jer. 50:20), that is, whom he has reserved for himself by the act of election: and the redeemed are pardoned; for forgiveness of sin is a branch of redemption; “In whom we have redemption, through his blood, the forgiveness of sin” (Eph 1:7), and whose sins are forgiven, they are justified, (Rom. 4:6, 7).

4. Hence it appears, that the objects of justification are not all men; for all men are not chosen; they are only a remnant, according to the election of grace: nor are all men redeemed; for those that are redeemed, are redeemed from among men, and out of every kindred, tongue, people, and nation: nor are all pardoned; for there are some whose sins go beforehand to judgment, and are never forgiven: nor do all men believe; faith is peculiar to God’s elect: nor are all men saved from wrath, as they would be, if justified by the blood of Christ; some will go into everlasting punishment, when the righteous shall go into everlasting life: and so all are not justified; though there is an all that are justified, even all the seed and offspring of Christ, the seed of Israel on whom the gift of righteousness comes to justification of life (Isa. 45:25; Rom. 5:18).

5. Yet they are many (Isa. 53:11; Rom. 5:19), for whom Christ gave his life a ransom; and whose blood was shed for the remission of their sins; those are said to be many (Matthew 20:28; 26:28).

6. The objects of justification are described as sinners, and ungodly: “sinners” (Gal. 2:17), “ungodly” (Rom. 4:5). So they are, in their unregenerate state: but when converted, they are described as believers in Christ; for the righteousness of Christ is “unto all, and upon all them that believe”; it is

applied unto them, and put upon them; and they have a comfortable sense and perception of their justification by it; they “believe in Jesus Christ, that they might be justified by the faith of Christ”; by Christ, the object of faith, and through believing in him, have a comfortable view of their justification before God, and acceptance with him; hence it is said, that “by him all that believe are justified”, openly and manifestatively, and have the testimony and comfort of it within themselves; and these may be said to be “justified by faith”; by Christ, and his righteousness received by faith, (Rom. 5:1 3:22 Gal. 2:16 Acts 13:39) and such are not nominal believers, who only have a notional, historical faith, or who only profess to believe, as Simon Magus did; but who, “with the heart, believe unto righteousness”; who truly and heartily believe in the righteousness of Christ for their justification before God; and such shall never come into condemnation, (Rom. 10:10 John 5:24).

IV. The charges, or sins, such are justified from. “Who shall lay any thing to the charge of God’s elect? It is God that justifieth”, (Rom. 8:33) from all charges, all that may be truly brought against them, all criminal charges they are chargeable with.

Justified From Original Sin

1. They are chargeable with original sin, the sin of the first man; they were, seminally, in his loins, when he eat the forbidden fruit; as Levi was in the loins of Abraham, when he paid tithes to Melchizedek: they were federally in him, as their covenant head and representative, and sinning in him, they became chargeable therewith; and judgment so far proceeded against them, as to bring them under the sentence of condemnation and death; but God justifies and acquits them from that offence, through the gift of his Son’s righteousness, which comes unto them to justification of life; and he frees them from the charge of that disobedience by which they were made sinners, through the imputation of Christ’s obedience to them,

(Rom. 5:12,18,19)

2. They are chargeable with impurity of nature, and a want of original righteousness; which Adam, by sinning, lost, and all his posterity are without it; they are conceived in sin, and bring an impure nature into the world with them; which is the case of all, even of God’s elect. The law requires purity and holiness of nature, and charges with the want of it; but God justifies from this charge, through the imputation of the holiness of Christ; human nature to them, which is a branch of their justification; and is thought, by some divines, to be “the law of the Spirit, of life” in him, which “frees from the law of sin and death”; and who is made, to his people, “sanctification” and righteousness; and was typified by the high priest, having an inscription on his forehead, “Holiness to the Lord” (Rom. 8:21; Cor. 1:30; Ex. 28:36).

Justified From Sins Before Conversion

3. They are chargeable with actual sins, before conversion, and those many, and some very heinous; and yet God justifies from them all; as Saul was chargeable with blasphemy, persecution, and doing injury to others; but obtained pardoning mercy, and a justifying righteousness: the Corinthians were guilty of some of the blackest crimes, and most enormous sins, yet were justified, in the name of the Lord Jesus, and by the Spirit of our God: the apostles, and others, before conversion, were disobedient, serving divers lusts and pleasures; and yet were justified, by the grace of God, and made heirs, according to the hope of eternal life (1 Tim. 1:13; 1 Cor. 6:9-11; Titus 3:3, 7).

Justified From A Multitude Of Sins After Conversion

4. They are chargeable with a multitude of sins, after conversion; with many revoltings, and sometimes with great backslidings; their failings and infirmities, errors and mistakes, are innumerable; yet all are forgiven, and they are cleansed and justified from them (Jas. 3:2; Ps. 19:12; Hosea 14:4).

5. They are justified from all their sins, of whatsoever kind, that they can be charged with; for they that believe in Christ, “are justified from all things”, from all sins, from all criminal charges; God forgives all their trespasses, for Christ’s sake, and his blood cleanses from all sin (Acts 13:39; Col. 2:13; 1 John 1:7).

6. They are justified by the righteousness of Christ, “from all things, from which they could not be justified by the law of Moses”; for there were some sins which the law made no provision of sacrifice for, as adultery and murder; such therefore that despised Moses’ law, by breaking it in such instances, “died without mercy”; but God justifies from all such sins, as well as others, through the righteousness of Christ (Acts 13:39; Heb. 10:28; 9:15, 26).

7. God justifies his elect from all charges brought against them, from what quarter soever, and whether true or false; do they bring charges against themselves, as they often do? Conscience, which is as a thousand witnesses, accuses and condemns them; but though their hearts and consciences condemn them, God is greater than their hearts, and knows all things; what provisions he has made for them in covenant, what a righteousness his Son has wrought out for their justification; and though as on one hand, if a good man knows nothing by himself, yet he is not hereby justified; so on the other, though he knows much by himself and against himself, yet God clears him from all. Do saints bring chargers one against another, sore crimes rightly, and sometimes wrongly, whether privately or publicly: and do not forgive one another, as they should do, since God, for Christ’s sake, forgives them?

Yet God forgives all, and clears from all charges, true or false. Does the world bring charges against them, as they frequently do, even speak all manner of evil of them falsely, for Christ's sake, as Tertullius the orator, against the apostle Paul? Yet every tongue that riseth up in judgment against them God will condemn; for their "righteousness is of me, saith the Lord"; plainly suggesting, that he would justify and acquit them from all (Isa. 54:17). Does Satan go about the earth to pick up charges against the people of God, and then accuse them to him, as he did Job, whence he is called, "the accuser of the brethren?" Jehovah repels his charges, and rebukes him for them; an instance of this we have in the vision of Zechariah (Zech. 3:1-4). In a word, whatever charges the law of God brings against the elect, which is broken by them, and for which it accuses, pronounces guilty, curses and condemns, and whatever charges the justice of God can produce against them, the mouth of the one, and of the other, is stopped by the righteousness of Christ; by which the one is honoured and magnified; and the other is satisfied and well pleased; and so a full justification from all charges takes place, and God is Just while he is the justifier of him that believes in Jesus.

Justified By The Righteousness Of Christ Imputed

5. The matter and form of justification, the righteousness of Christ imputed: the matter of justification, or that for the sake of which a sinner is justified, is the righteousness of Christ; the form and manner in which it is made over to such an one, and becomes his, is by imputation.

First, The matter of justification, the righteousness of Christ; and everything else must be removed from it, and denied of it. As,

1. First, a man's own righteousness, or his obedience to the law; this is expressly denied to be that by which a sinner can be justified; "By the deeds of the law, there shall no flesh be justified in his sight", in the sight of God; that is, by works done in obedience to the law; and which is meant, not of the ceremonial, but the moral law; that law by which is the knowledge of sin, and which pronounces a man guilty of it before God, and stops his mouth, as the context shows; and is opposed to grace, which the ceremonial law is not, being of grace, given to relieve, under a sense of sin, by pointing to the Saviour, and his propitiatory sacrifice; and hence this conclusion is drawn, "Therefore we conclude, that a man is justified by faith"; by Christ and his righteousness, the object of faith; "without the works of the law"; being joined to Christ, and his righteousness, or considered as any part of a justifying righteousness, (Rom. 3:20,28). And to the same purpose are the words of the apostle, in Galatians 2:16. The reasons why a man's own righteousness cannot be the matter of his justification before God, are,

1. Because it is imperfect, and the law will not admit of an imperfect

righteousness for justification; it requires perfect, sinless obedience; and not anything short of that will it allow to be a righteousness; “It shall be our righteousness”, says Moses, “if we observe to do all these commandments, before the Lord our God, as he hath commanded us” (Deut. 6:25), so that if there is any failure, either in the matter or manner of obedience, it is no righteousness; and such obedience and righteousness, men, since the fall, were never capable of; the people of Israel, in general, followed after the law of righteousness; but did not attain to it, seeking it not by faith in Christ, in whom it is only found; but, as it were, by the works of the law, in which there is a deficiency, and so no righteousness: And those among them who made the largest pretensions to righteousness, fell short of it, as the Scribes and Pharisees; insomuch, that if a man’s righteousness does not exceed theirs, he cannot enter into the kingdom of heaven; nay, even the works of the truly just and good, are not perfect; “There is not a just man upon earth, that doeth good and sinneth not” (Eccl. 7:20), hence good men, sensible of the insufficiency of their own righteousness, decline and deprecate entering into judgment with God upon that foot, acknowledging the impurity and imperfection of their obedience; on account of which, they know they could not be just with God (Job 9:2, 3, 20, 32; Ps. 143:2; Isa. 64:6).

2. If justification was by the works of men, it could not be by grace; for grace and works are opposed, and cannot consist together in the business of justification; for if it is of grace, then not of works; but justification is by grace, and therefore not by works; “Being justified freely by his grace” (Rom. 3:24), not only by grace, but freely by it; or by grace that is altogether free; and, indeed, as Austin says, it would not be grace if it was not so, or was any ways clogged with the works of men.

3. If justification was by man’s obedience, it would not be by a righteousness without works, and that imputed, as it is; if it is by a man’s own righteousness, then not by a righteousness without works, for that consists entirely of works; and if a man’s own, then not imputed; whereas, the blessedness of justification, lies in the imputation of a righteousness without works, (Rom. 4:6).

4. If justification could be by men’s obedience to the law, then there would have been no need of the righteousness of Christ, nor of his coming into the world to work out one; it would have been an unnecessary thing for God to send his Son, that the righteousness of the law might be fulfilled in us, by him, if we could have fulfilled it ourselves; and not only his life, and the obedience of it, would have been useless, but his death also; for, as the apostle argues, “If righteousness came by the law, then Christ is dead in vain” (Gal. 2:21).

5. If justification was by the works of men, boasting would be encouraged; whereas, God's design in the whole scheme of salvation, and so in this branch of it, is to prevent it, lest any man should boast; "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith"; that is, not by the doctrine of justification, by the works of men, that would establish boasting; but by the doctrine of justification by faith in the righteousness of Christ, which leaves no room for it, (Rom. 3:27).

Secondly, Nor is man's obedience to the gospel, as to a new and milder law, the matter of his justification before God. It was a notion, that some years ago obtained, that a relaxation of the law, and the severity of it, has been obtained by Christ; and a new law, a remedial law, a law of milder terms, has been introduced by him, which is the gospel; the terms of which are, faith, repentance, and new obedience; and though these are imperfect, yet being sincere, they are accepted of by God, in the room of a perfect righteousness. But every article of this scheme is wrong; for,

1. The law is not relaxed, nor any of its severity abated; there is no alteration made in it; neither with respect to its precepts, nor its penalty; it requires the same holy, just, and good things, it ever did; Christ came not to destroy it, but to fulfil it: nor is the sanction of it removed; though it is not made for, or does not lie against, a righteous man; yet it is made for, and lies against, the sinner and transgressor; and as it has the same commanding, so the same condemning power, to them that are under it; it accuses, pronounces guilty, condemns, and curses, even such who continue not in all things to observe it.

2. Nor is the gospel a new law; there is nothing in it that looks like a law; it has no commands in it, but all promises; it is a pure declaration of grace and salvation by Christ; therefore called, the gospel of the grace of God, and the gospel of our salvation.

3. Nor are faith, repentance, and new obedience, the terms of it, and required by it, as conditions of men's acceptance with God; faith and repentance, as doctrines, are gospel doctrines, and parts of the gospel ministry; and as graces, are not terms and conditions required in it, to be performed by men of themselves; they are blessings of grace, declared in it, and are gifts of grace bestowed on men; faith is the gift of God, and repentance is a grant from him; and both they, and new and spiritual obedience, are provided for in the covenant of grace (Ezek. 36:26, 27).

4. If these were terms and conditions, required of men, in the gospel, to be performed by them, in order to their acceptance with God, the gospel would not be a remedial law; nor these milder terms than those of the old law; for it was easier for Adam, in a state of innocence, to have kept the

whole law, than it is for man, in his fallen state, to repent and believe in Christ, and perform new and spiritual obedience of himself; till God takes away the stony heart, and gives an heart of flesh, and gives grace, as well as time and space, to repent, men never will nor can repent of their sins: and faith is not of a man's self; no man can come to Christ, that is, believe in him, unless it be given to him, and the Father draws him; and without Christ, his Spirit and grace, a man cannot do any good thing.

5. Nor is it true, that God will accept of an imperfect righteousness in the room of a perfect one: nor can any thing more highly reflect upon the justice and truth of God, who is the Judge of all the earth, and will do right, and whose judgment is according to truth, and can never account that a righteousness which is not one.

5a3. Thirdly, nor is a profession of religion, even of the best religion, the Christian religion, the matter of justification before God; men may have a form of godliness without the power of it; they may submit to the ordinances of Christ, baptism, and the Lord's Supper, and attend every duty of religion, and yet be far from righteousness: and even if a profession of religion was taken up upon right principles, on a good foundation, and held and maintained in an honourable manner, and even though a man may be ever so sincere in it, it is not the matter of his justification. For,

4thly, sincerity itself, in any religion, even in the best religion, is not a justifying righteousness. There may be sincerity in a bad religion, as well as in a good one; a man may be sincerely wrong, as well as sincerely right; may be a sincere Pagan, a sincere Papist, and a sincere Mohammedan, as well as a sincere Christian; yea, a man may be a sincere blasphemer of Christ, and a sincere persecutor of his followers, as the apostle Paul was, before conversion, and as the persecutors of Christ's disciples (Acts 26:9; John 16:2), and taking sincerity in the best sense, as a grace of the Spirit of God, which accompanies all other graces, and denominates faith unfeigned, hope without hypocrisy, and love without dissimulation; it belongs to sanctification, and not justification; and is not the whole, nor any part of justifying righteousness.

Fifthly, nor faith, the "to credere", or act of believing; this is, by some, said to be imputed for righteousness; but is not so; for,

1. Faith, as a man's act, is his own; and is called "his" faith, "thy" faith, and "my" faith (Hab. 2:5; Matthew 9:22; 15:28; Jas. 2:18), whereas, the righteousness by which a man is justified, is not his own, but another's, and therefore not faith.

2. Faith is imperfect; it is so in the greatest believers; the disciples of Christ saw need to pray, Lord, "increase our faith!" Whereas, a righteousness

to justify must be perfect; nothing else can be accounted a righteousness.

3. Faith is not everlasting; as to its use; is only for the present life; it will be changed into vision: but the righteousness by which sinners are justified before God, and which was brought in by Christ for that purpose, is “everlasting righteousness” (Dan. 9:24).

4. Faith and righteousness are manifestly distinguished; “The righteousness of God is revealed from faith to faith”; and therefore faith cannot be that righteousness. “With the heart man believeth unto righteousness”; and therefore righteousness must be a distinct thing from faith; which “righteousness is unto all, and upon all them that believe”; and therefore must be different from that faith with which they believe, (Rom. 1:17; 10:10; 3:22).

5. Something else, and not faith, is said to be that by which men are made righteous, and justified; as “the obedience of one”, Jesus Christ, by which “many are made righteous”; and the blood of Christ; “being justified by his blood” (Rom. 5:9, 19). Now faith is neither the one nor the other; and though men are said to be “justified by faith”, yet not as an act of men; for then they would be justified by works, contrary to express scripture; nor by it as a grace of the Spirit in men; for this would confound justification and sanctification together; but by the object of it, Christ, and his righteousness, apprehended, received, and embraced by faith. And though believers are said to be justified by faith, yet faith is never said to justify them.

6. The passages produced to establish this notion, that faith is a man’s righteousness, are insufficient; “Abraham believed God, and it was counted to him for righteousness” (Rom. 4:3). And again (Rom. 4:5), “His faith is counted for righteousness”. And in (Rom. 4:9), “We say, that faith was reckoned to Abraham for righteousness”. Now this can not be understood of the act of Abraham’s faith; but of the object of it, or that which he believed in, the righteousness of Christ, which God imputes, without works (Rom. 4:6), and that this must be the sense is clear, from this one single consideration, that the same “it” which was imputed to Abraham for righteousness, is imputed to all those who believe in God, who raised up Christ from the dead (Rom. 4:22-24). Now supposing Abraham’s faith was imputed to him for a justifying righteousness; it cannot reasonably be thought that it should be imputed also for righteousness to all that believe in all succeeding ages.

Sixthly, Nor is the whole of sanctification the matter of justification; these two are distinct things, and not to be confounded; the one is a work of grace within men, the other an act of God’s grace towards and upon men; the one is imperfect, the other perfect; the one is carried on gradually, the other done at once. But the sole matter of justification, or that for the sake

of which a sinner is justified before God, is the righteousness of Christ; and which is,

1. Not his essential righteousness, as God; the righteousness by which men are justified is the righteousness of God, which was wrought out by Christ, who is God as well as man; but it is not that righteousness which is essential to him as God; he that is their righteousness is Jehovah, but the righteousness by which he is Jehovah, or which belongs to him as such, is not their righteousness, as Osiander dreamed; for this would be to deify them.

2. Nor his righteousness, integrity, and fidelity, which he exercised in the discharge of his mediatorial office; that was personal and respected himself, and not relative to others; he was faithful to him that appointed him to that office, and he did his work in so upright a manner, that he obtained the character of God's "righteous servant" (Isa. 11:5; 53:11), but though it is a righteousness he wrought out as mediator, which is imputed for justification, yet it is not his mediatorial righteousness, or the righteousness of his office, or that by which he showed the discharge of it.

3. Nor does it consist of all the actions and works he did here on earth, nor of what he is doing in heaven; it wholly consists of those he wrought in his state of humiliation here on earth, yet not all of these; not his extraordinary and miraculous works, these were proofs of his Deity, and of his Messiahship; they were done and recorded to engage men to believe in him, and in his righteousness; but were no ingredients, as one observes, in that righteousness on which they were to believe. Nor is his work in heaven, appearing for his people there, interceding for them, and preparing mansions of glory for them, any part of the righteousness wrought out for them, and imputed to them. But,

4. What he did and suffered in their nature on earth, and in their room and stead, and as their substitute and representative, commonly called his active and passive obedience; to which may be added the purity and holiness of his nature, and which altogether made up the (*vouoi*), "the righteousness of the law", which was "fulfilled" by him, as their head and representative (Rom. 8:4), for whatever the law required is necessary to a sinner's justification before God; and that requires of sinners more than it did of man in innocence. Man was created with a pure and holy nature, conformable to the pure and holy law of God; and it was incumbent on him to continue so, and to yield in it perfect and sinless obedience; and in failure thereof he was threatened with death; and now having sinned, whereby his nature is vitiated and corrupted, and his obedience become faulty and imperfect, suffering the penalty of the law is required; and all this is requisite

to the justification of a sinner, purity of nature, perfection of obedience, and sufferings of death; all which meet in Christ, the representative of his people, in whom they are justified.

(1). Holiness of nature: some consider this only as a qualification for his office, and the due performance of it in human nature; whereby he was capable of yielding sinless obedience to the law, and was qualified as an high priest to offer himself a spotless sacrifice, and to be a proper advocate for sinners, being Jesus Christ the righteous; but this not only fitted him for his work, but made him suitable to us, "Such an high priest became us, who is holy, harmless"; the law required an holy nature in conformity to it is wanting in us, it is found in Christ, "who is of God made to us sanctification"; see more of this under the "fourth head".

(2). The obedience of Christ's life, commonly called his active obedience, which was sinless and perfect; his whole life was in perfect conformity to the law, and was a continued series of holiness and obedience; the holiness of his nature appeared in all his actions, throughout his whole state of humiliation, from his birth to his death; in all which he was the representative of his people; what he did, he did in their room and stead, and therefore was reckoned as if done by them, and is imputed to them as their righteousness: there are some divines who exclude the active obedience of Christ from being any part of the righteousness by which men are justified; they allow it is a condition requisite in him as mediator, qualifying him for his office; but deny that it is the matter of justification, or that it is imputed and reckoned for righteousness to men. They suppose that Christ was obliged to this obedience for himself as a creature, and that it is unnecessary to his people, because his sufferings and death are sufficient for their justification. But,

1. Though the human nature of Christ being a creature, and so considered, was subject to a law and obliged to obedience; yet it was not obliged to a course of obedience in such a low, mean, and suffering state, being entitled to glory and happiness from the moment of its union to the Son of God; this was voluntary: besides, the human nature being taken into personal union with the Son of God, the person of Christ, who was not subject to the law, but was above it, and Lord of it; it was an act of his will to submit to it, and a wonderful instance of his condescension it was; moreover, as Christ being made of a woman, and was made under the law, he was made both for the sake of his people; he became man for their sake, "to us or for us a child is born" (Isa. 9:6), and for their sake he became subject to the law, that he might yield obedience to it in their room and stead, and that he might redeem them from the curse of it; and this was the kind and gracious design of his divine Father in sending him in the likeness of sinful flesh, that he

might both obey and suffer for them, that so the whole righteousness of the law might be fulfilled in them (Gal. 4:4; Rom. 8:3, 4).

2. Without the active obedience of Christ the law would not be satisfied, the language of which is “Do and live”; and unless its precepts are obeyed, as well as its penalty endured, it cannot be satisfied; and unless it is satisfied, there can be no justification by it; Christ, as a surety, in the room and stead of his people, must both obey the precepts of the law and bear its penalty; his submitting to the one, without conforming to the other, is not sufficient; one debt is not paid by another; his paying off the debt of punishment did not exempt from obedience, as the paying off the debt of obedience did not exempt from punishment: Christ did not satisfy the whole law by either of them separately, but by both conjunctly [joined together]; by his sufferings and death he satisfied the threatenings, the sanction of the law, but not the precepts of it thereby; and by his active obedience he satisfied the preceptive part of the law, but not the penal part; but by both he satisfied the whole of the law and made it honourable.

3. It is by a righteousness that men are justified, and that is the righteousness of Christ; now righteousness, strictly speaking lies in doing, in actual obedience to the commands of the law, “This shall be our righteousness, if we observe to do”, &c. (Deut. 6:25). Christ’s righteousness lay in doing, not in suffering; “all righteousness, as one says, is either an habit or an act; but sufferings are neither, and therefore not righteousness; no man is righteous because he is punished; if so, the devils and damned in hell would be righteous in proportion to their punishment; the more severe their punishment, and the more grievous their torments, the greater their righteousness must be; if there is any righteousness in punishment, it must be in the punisher, and not in the punished.”

If therefore men are justified by the righteousness of Christ imputed to them, it must be by his active obedience, and not merely by his sufferings and death; because these, though they free from death, yet, strictly speaking, do not make men righteous.

4. It is expressly said, that “by the obedience of one shall many be made righteous” (Rom. 5:19), which cannot be meant of the sufferings and death of Christ; because, properly speaking, they are not his obedience, but the effect of it; besides, the antithesis in the text determines the sense of the words; for if by one man’s actual disobedience, which was the case, many were made sinners, so by the rule of opposition, by one man’s actual obedience, which is Christ’s, many are made righteous, or justified.

5. The reward of life is not promised to suffering, but to doing; the law says, “Do this and live”; it promises life, not to him that suffers the penalty, but

to him that obeys the precept; “there never was a law, as an excellent divine observes, even among men, either promising or declaring a reward due to the criminal, because he had undergone the punishment of his crimes.”

Christ’s sufferings and death being satisfactory to the comminatory [a formal denunciation] or threatening part of the law, are reckoned to us for justification, that so we may be freed and discharged from the curse of it, and from hell and wrath to come; but as they do not constitute us righteous, they do not entitle us to eternal life; but the active obedience or righteousness of Christ being imputed to us, is “unto justification of life”, or is what gives the title to eternal life.

(3). Nevertheless the sufferings and death of Christ, or what is commonly called his passive obedience, are requisite to our justification before God. Passive obedience is a phrase that may be objected to as not accurate, being a seeming contradiction in terms; suffering and obedience convey different ideas, and belong to different classes; suffering belongs to the predicament or class of passion, obedience to that of action; yet as Christ’s sufferings flow from his obedience, and were the effect of his submission to his Father’s will, with respect to which he said, “Not my will but thine be done”; and as he was obedient throughout his life, in all the actions and in all the sufferings of it, even to the moment of his death; and was also obedient in death, laying down his life at the command received from his Father; “For though a Son, yet learned he obedience by the things he suffered”; and was even active in his sufferings; he laid down his life of himself, he poured out his soul unto death, and gave himself an offering, and a sacrifice for sin; considering these things, the phrase, passive obedience, may be admitted of; especially as it is well known what is meant by it, the voluntary sufferings and death of Christ, which are most certainly ingredients in the justification of a sinner.

It may be asked, if Christ was the representative of his people in his active obedience, which constitutes them just or righteous, and is their justification of life, or what entitles to eternal life, what need was there of his sufferings and death? to which it may be answered, that it was necessary that Christ, as the surety and representative of his people, should satisfy the law in everything it could require of them, both as creatures, and as sinful creatures. As creatures, the law could require of them purity of nature, and perfect obedience to it, which were in their first parents, but were lost by them, and are wanting in them; as sinful creatures, it could require of them to endure the penalty of it. Christ now as the surety of his people, represented them as creatures, in the purity of his nature and in the perfection of his life, or in his active obedience; and presented that to the law for them which it could require of them as creatures: and as it is certain he represented them

in his sufferings and death, hence he is said to die for them, that is, in their room and stead, and they to be crucified and buried with him; in these he represented them as sinful creatures, and bore the penalty or curse of the law; and in both obediences he satisfied the whole of it; and as by the one they are freed from death the sanction of the law, so by the other they are entitled to life, and by both Christ is the fulfilling end of the law for righteousness unto them. For that the sufferings and death of Christ, as well as his active obedience, are requisite to the complete justification of a sinner, appears,

1. That without these the law would not be satisfied, and all its demands answered; and unless it is satisfied; there can be no justification by it; and it cannot be satisfied unless its penalty is endured; for,

2. The law, in case of disobedience to it, threatened with death, and death is the just wages and due demerit of sin; and therefore this must be endured, either by the sinner or a surety for him, or else he cannot be discharged by the law.

3. The justification of a sinner is expressly ascribed to the blood of Christ, which is put for the whole of his sufferings and death, (Rom. 5:9).

4. Justification proceeds upon redemption, "being justified freely by his grace, through the redemption that is in Christ Jesus", (Rom. 3:24) now redemption is by the blood of Christ, and through his sufferings and death (Eph. 1:7; 1 Pet. 3:18,19; Rev. 5:9).

5. It is upon the foot of Christ's satisfaction that justification takes place, and satisfaction is made by Christ's doing and suffering all the law requires; and so as by his obedience, likewise by his blood and death, to which it is more frequently ascribed, peace is made by his blood, reconciliation by his death, atonement and expiation by his sacrifice, which is of a sweet smelling savor to God (Col. 1:20; Rom. 5:10; Heb. 9:26; Eph. 5:2).

5. The complete justification of a sinner, does not seem to be finished by Christ until his resurrection, after his obedience and sufferings of death; for he "was delivered for our offences, and was raised again for our justification" (Rom. 4:25). In short, the righteousness by which we are justified, as Dr. Ames says, is not to be sought for in different operations of Christ, but arises from his whole obedience, both active and passive; which is both satisfactory and meritorious, and frees from condemnation and death, and adjudges and entitles to eternal life; even as one and the same disobedience of Adam, stripped us of original righteousness, and rendered us obnoxious to condemnation. So much for the matter of justification.

Secondly, The form of it, is imputation; or the manner in which the righteousness of Christ is made over to a sinner, and it becomes his, is by imputing it to him; "Even as David describeth the blessedness of the man

unto whom God imputeth righteousness without works” (Rom. 4:6). The words used both in Hebrew and Greek, $\mu\alpha$ and $\alpha\epsilon\psi\psi\iota$ ου.αι, $\epsilon\alpha,\alpha,\sigma\psi\epsilon\chi\sigma$, &c. signify, to reckon, repute, estimate, attribute, and place something to the account of another: as when the apostle said to Philemon, concerning Onesimus, “If he hath wronged thee, or oweth thee ought, put that on my account”, $\tau\sigma\theta\eta\sigma$ $\epsilon\upsilon\sigma\iota$ $\epsilon\alpha\alpha\sigma\psi\beta\iota$, let it be reckoned, or imputed to me. So when God is said to impute the righteousness of Christ to any, the sense is, that he reckons it as theirs, being wrought out for them, and accounts them righteous by it, as though they had performed it in their own persons: and that it is by the righteousness of Christ, imputed to his people, that they are justified, is clear, when it is observed,

1. That those whom God justifies, are, in themselves, ungodly; for God “justifieth the ungodly” (Rom. 4:5), if ungodly, then without a righteousness; and if without a righteousness, then, if they are justified, it must be by a righteousness imputed to them, or placed to their account; which can be no other than the righteousness of Christ.

2. They that are justified, are justified either by an inherent, or by an imputed righteousness: not by an inherent one, for that is imperfect, and so not justifying; and if not by an inherent righteousness, then it must be by one imputed to them, for there remains no other.

3. The righteousness by which any are justified, is the righteousness of another, and not their own, even the righteousness of Christ; “Not having on mine own righteousness”, says the apostle (Phil. 3:9). Now the righteousness of another, cannot be made a man’s, or he is justified by it, any other way than by an imputation of it to him.

4. The same way that Adam’s sin, became the sin of his posterity, or they were made sinners by it, the same way Christ’s righteousness becomes his people’s, or they are made righteous by it. Now the former is by imputation; and so the latter; “As by one man’s disobedience many were made sinners”; that is, by the imputation of it to them; “so by the obedience of one shall many be made righteous”; that is, by placing it to their account, (Rom. 5:19).

5. The same way that the sins of Christ’s people became his, his righteousness becomes theirs. Now their sins became Christ’s by imputation only; the Father hid them on him, or made them to meet upon him, imputed them to him, placed them to his account; and he took them upon him, and looked upon himself as answerable to justice for them; and so, in the same way, his righteousness is made over to, and put upon his people; “For he who knew no sin, was made sin for us”, by imputation, “that we might be made the righteousness of God in him”; accounted righteous in him, through his righteousness imputed (2 Cor. 5:21). Now there are several things which

are said of this imputed righteousness of Christ, which serve greatly to recommend it, and set forth the excellency of it; as,

(1). That it is called “the righteousness of God” (Rom. 1:17; 3:22), being wrought by Christ, who is God as well as man; approved and accepted of by God, and freely imputed by him to believers, as their justifying righteousness.

(2). It is called, “the righteousness of One” (Rom. 5:18), of one of the Persons in the Trinity, the Son of God; of him, who, though he has two natures united in him, is but one Person, and who is the one common Head to all his seed; and though his obedience, or righteousness, serves for many, it is “the obedience of One” (Rom. 5:19), and therefore they are justified, not partly by their own obedience, and partly by Christ’s, but by his only.

3. It is called, “the righteousness of the law” (Rom. 8:4), being wrought by Christ in conformity to the law; so that this righteousness is a legal righteousness, as performed by Christ, being every way commensurate to the demands of it; though evangelical, as made over to his people, and revealed in the gospel; for it is manifested without the law, though witnessed to by law and prophets.

4. It is called, “the righteousness of faith” (Rom. 4:13), not that faith is righteousness, or imputed for it, or is the matter of a justifying righteousness, or any part of it; but because the righteousness of Christ is revealed to faith, and that lays hold on it, receives it, rejoices in it, and boasts of it.

5. It is called, “the gift of righteousness”, and “the free gift”, and “the gift by grace” (Rom. 5:15-17), because freely wrought out by Christ, and freely imputed by God the Father; and faith is freely given to receive and embrace it.

6. It is called, “a robe of righteousness”, a garment down to the feet, which covers the whole mystical body of Christ (Isa. 61:10; Rev. 1:13), it is signified by gold of Ophir, of wrought gold, and raiment of needle work; setting forth the preciousness of it (Ps. 45:9, 13, 14). It is said to be change of raiment, and the wedding garment (Zech. 3:4; Matthew 22:12), yea, the “best robe” (Luke 15:22), a better robe than Adam had in Eden, or the angels in heaven; theirs, at best, being but the righteousness of a creature, and that loseable, as the event showed; but Christ’s righteousness is the righteousness of God, and an everlasting one; it may rendered, the “first robe”, being first in designation, and in the provision of the covenant of grace; though Adam’s robe of righteousness was first in wear and use.

VI. The effects of justification by the righteousness of Christ may be next considered, which are as follow.

1. An entire freedom from all penal evils, in this life and in that which is to come. Justified ones are not freed from all evils; they have their evil

things now, as Lazarus had, but they are not brought upon them by way of punishment; afflictions are evils in themselves, being not joyous but grievous; but then they are not penal ones; they are fatherly chastisements, they are fruits and evidences of the love of God to them, and not of his vindictive wrath, (Rev. 3:19; 1 Cor. 11:32), death was threatened as a punishment for sin, and is the just demerit of it, and as such is inflicted on unrighteous ones, but is no penal evil to justified ones; it is their privilege and not their punishment (1 Cor. 3:22; Rev. 14:13), and therefore their death is desirable, even by wicked men, as it was by Balaam: nor will any penal evil befall the justified ones after death; for “being now justified” by his (Christ’s) blood, they “shall be saved from wrath through him”; from wrath to come, the vengeance of eternal fire: should any penal evil be inflicted on them here or hereafter, it would highly reflect upon the justice of God, in punishing twice for the same offences, once in their surety, and again in themselves; since the chastisement, or punishment of their sins has been laid on Christ, and he has endured it; and therefore it would be a lessening of the value of Christ’s satisfaction, as if it was not made to full content, should punishment be inflicted in any degree upon those for whom it is made; and it would be contrary to the gospel declaration, that they that believe in Christ are justified, and shall not enter into condemnation.

2. Peace with God is another fruit and effect of justification; being “justified by faith, we have peace with God” (Rom. 5:1), peace with God is made by the blood of Christ, and reconciliation by his death; and besides that, there is a peace of conscience which is had in a way of believing, and through a comfortable sense and perception of an interest in the righteousness of Christ, the effect of which is peace and quietness (Isa. 32:17).

3. Access to God through Christ; for having a comfortable view by faith of interest in the righteousness of Christ unto justification, it follows, “by whom also we have access by faith into this grace wherein we stand” (Rom. 5:2), access to God as the God of grace, to him as on a throne of grace, to all the blessings of grace which come from God through Christ; and through the blood and righteousness of Christ justified ones have great freedom, boldness and confidence, to go to God, and present their supplication to him for what they want; not for their righteousness sake, but in their requests making mention of the righteousness of Christ, and only pleading the worth and virtue of that.

4. Acceptance with God through Christ follows upon justification by his righteousness; there can be no acceptance with God upon the foot of a man’s own righteousness, which cannot render him acceptable to God; but through the righteousness of Christ there is an acceptance both of persons

and services; first of persons and then of services; as God had respect to Abel, and so to his offering, and accepted it; so he has respect to the persons of his justified ones, as considered in Christ; he has respect to him, and is well pleased with him, and with all that are in him; they are accepted of God in the beloved, being clothed with the robe of his righteousness, and the garments of his salvation; and their services being done in the strength of Christ, and through faith in him, and to the glory of God by him, and their spiritual sacrifices being offered up by him their great high-priest, they become acceptable to God through him.

5. The well being of God's people here and hereafter depends upon their justification, and is a consequent of it; "Say ye to the righteous", one that is justified by the righteousness of Christ, "that it shall be well with him" (Isa. 3:10), it is well with the justified ones in life; be it with them as it may, all is well with them and for the best; all things work together for their good, adversity and prosperity; what they have of worldly things, though but little (Ps. 37:16; Prov. 15:16,17), are blessings to them: it is well with such an one at death, he has hope in it, and rejoices in hope of the glory of God; peace is the end of the perfect and upright man, who is perfectly righteous through the righteousness of Christ imputed to him; and it is well with him at judgment, he has a righteousness that will answer for him in that time to come; and he shall have an abundant entrance into the everlasting kingdom and glory of our Lord Jesus Christ; and it will be well with him to all eternity; he that is righteous will then be righteous still, and ever continue so, and shall go into everlasting life.

6. Glorifying, or boasting, is another effect of justification; not in a man's self, in his own righteousness; not of his duties, services, and performance; nor of blessings of goodness enjoyed through his own merit; nor of heaven and happiness, as his own acquisition; all such boasting is excluded, by the doctrine of justification by faith in the righteousness of Christ; but such as are justified in Christ glory of him, in whom they are justified; and glory in this, that he is "of God, made to them righteousness" (Isa. 45:25; 1 Cor. 1:30).

7. Justified ones have an undoubted title to eternal life; hence justification by Christ's righteousness is called, "justification of life", because it entitles to it; and such are "made heirs, according to the hope of eternal life"; are heirs of the inheritance, incorruptible and undefiled, and reserved in the heavens, and shall be possessed of it, (Rom. 5:18; Titus 3:7). For,

8. Certainty of salvation may be concluded from justification; such as are justified, shall most assuredly be "saved from wrath"; there is an inseparable connection between justification and glorification; "Whom he justified, them he also glorified" (Rom. 5:9; 8:30).

VII. The properties of justification.

1. It is an act of God's grace, of pure grace, without any consideration of merit, worthiness, and works of men; grace is the moving cause of it, as has been already observed; it was according to the purpose and grace of God, that he resolved upon the justification of any of the sons of men; "The scripture foreseeing that God would justify the heathen through faith" (Gal. 3:8), the scripture foresaw, or predicted, the justification of them; because God, of his sovereign grace and good will, determined on it; grace set wisdom at work to find out a proper way and method of making men just with God, which could never have been found out by men or angels; and having found a way to impute their sins, not to themselves but to Christ, and to impute his righteousness to them; he was "gracious, and said, Deliver them from going down to the pit". Grace put him on calling Christ to be their surety, to bring in an everlasting righteousness for them; and it was grace in Christ to accept the call, and say, "Lo, I come to do thy will!" one part of which was, to work out a righteousness for his people; and it was grace in God to send his Son to obey, suffer, and die for them, in their nature, that the righteousness of the law might be fulfilled in them; and it was grace in him to accept of that righteousness as if done by them, and to impute it to them freely without works, and to give them faith to lay hold upon it for themselves; and it appears the more to be an act of grace, in that they are "ungodly" whom God justifies, sinners, even some, the chief of sinners, (Rom. 4:5; 1 Cor. 6:11).

2. It is an act of justice, as well as of grace: God is righteous in all his ways and works, and so in this; the law being perfectly fulfilled by Christ, the surety, both with respect to precept and penalty; justice is fully satisfied, and so God is "just, and the justifier of him that believeth in Jesus", (Rom. 3:26).

3. It is universal, as to persons, sins, and punishment: as to persons, all the seed of Israel are justified; that is, all the elect of God and seed of Christ; as there was an "all" on whom judgment came to condemnation, through the offence of the first Adam, even all his natural posterity; so there is an all on whom the free gift by the righteousness of Christ comes, to the justification of life; even all the children of God, and offspring of Christ, the second Adam, whose righteousness is "unto all", and "upon all" them that believe (Isa. 45:25; Rom. 5:18; 3:22). And with respect to sins, they that are justified, are justified from all sins whatever; Christ has redeemed his people from all their iniquities; all are forgiven for his sake; his blood cleanses from all, and his righteousness clears and acquits them of all: and as to punishment, they are entirely secure from it, even to the least degree; they are saved from wrath; they are secure from all condemnation; they are delivered from the

curse of the law; nor shall they be hurt by the second death, the wages of sin; it shall not have any power at all over them: the whole righteousness of Christ is imputed to them; a whole Christ is made to them righteousness; and in such a manner, that they are made the righteousness of God in him; and they are complete in him, are perfectly comely through his comeliness put upon them, a perfection of beauty, all fair, and without spot.

4. It is an individual act, done at once, and admits of no degrees; the sins of God's elect were altogether and at once laid on Christ, and satisfaction for them was made by him at once; he removed the iniquity of his people in one day, and by one sacrifice put away sin for ever; all sins were pardoned at once, upon this sacrifice offered, and satisfaction made; and the righteousness of Christ was accepted of, and imputed to his people at once. The sense of justification, indeed, admits of degrees; "The righteousness of God is revealed from faith to faith"; from one degree of faith to another; from a lesser, and lower degree of it, to an higher; it is gradually that faith rises to a full assurance of interest in it, so that a man knows with certainty, that he is and shall be justified; the manifestations of it are various and different, at different times; but the act itself, as in God, is always the same, perfect and complete. Indeed, there are fresh declarations and repetitions of the sentence of it was first conceived in the divine mind from all eternity; it was virtually pronounced on the elect in Christ, their representative, at his resurrection from the dead; and it is afresh pronounced in the conscience of a believer, by the Spirit, and he bearing testimony to it; and it will be again notified at the general judgment, before angels and men; but justification, as an act of God, is but one, and done at once, and admits of no degrees; and is not carried on in a gradual, progressive way, as sanctification is.

5. It is equal to all, or all are alike justified, that are justified; the price of redemption, on which justification proceeds, is the same, the precious blood of Christ; even as the ransom price, and atonement money paid for the children of Israel, was the same, an half shekel for the rich and for the poor: and it is the same righteousness of Christ that is imputed to one as to another; it is a garment down to the feet, and covers the whole mystical body, the lowest and meanest members of it, as well as the more principal; it is unto all, and upon all them that believe; there is no difference, they have all the same righteousness, and the same precious faith, though not to the same degree; yet the weakest believer is as much justified, as the strongest believer; and so the greatest, as well as the smallest sinner, though one may be justified from more sins than another, having committed more: yet one is not more justified than the other; though one man may have more faith, and more sanctifying grace than another, yet no man has more righteousness, or

a more justifying righteousness than another.

6. It is irreversible, and an unalterable act; it is according to the immutable purpose and grace of God, which can never be frustrated; it is part of that grace given, and one of those spiritual blessings wherewith the elect were blessed in Christ before the world began; it is one of those things which God does, and are for ever. Neither the righteousness by which they are justified, nor the faith by which they receive the justifying righteousness from the Lord, ever fail. The righteousness is an everlasting righteousness; and faith fails not; Christ is the author and finisher of it. Though a righteous man falls, he never falls from his righteousness: a man that is only seemingly and outwardly righteous, may turn away from his own righteousness, and go into a course of sin, and die; but one that is truly righteous, through the righteousness of Christ, can never turn and fall from that, nor shall ever enter into condemnation; but shall be eternally saved and glorified.

7. Though by the act of justification, persons are freed from sin, and from obligation to punishment for it, sin is not thereby taken out of them. They are, indeed, so freed from it, that God sees no iniquity in them, to condemn them for it; he sees all the sins of his people in the article of providence, and chastises for them; but in the article of justification he sees none in them; they are acquitted, discharged, and justified from all; yet sin dwells in them, as it did in the apostle Paul, who, undoubtedly, was a justified person; yea, "There is not a just man upon earth"; one that is truly righteous, in an evangelic sense, "that doth good and sinneth not" (Eccl. 7:20).

8. Through justification by the righteousness of Christ, neither the law is made void and of none effect, nor is the performance of good works discouraged. The Law is not made void; "Do we make void the law through faith?" that is, through the doctrine of justification by faith in the righteousness of Christ; "God forbid! yea, we establish the law"; by presenting to it a righteousness every way commensurate to its demands, by which it is magnified and made honourable: nor does this doctrine discourage duty, but animates to it; and is to be constantly preached for this end, "That they which have believed in God, might be careful to maintain good works" (Titus 3:7, 8).

CHAPTER 2

OF OTHER ETERNAL AND IMMANENT ACTS IN GOD

This section is taken from John Gill's Body Of Doctrinal Divinity
Book II and Chapter 5

Blessings Of Grace Bestowed

I shall not here treat of these as doctrines, in the full extent of them; or

as blessings of grace actually bestowed upon, and enjoyed by believers, with all the privileges and advantages arising from thence; or as transient acts passing on them, and terminating in their consciences at believing; but as internal and immanent acts, taken up in the mind of God from eternity, and which abide in his will; in which they have their complete “*esse*”, or being, as eternal election has, being of the same kind and nature, and are ranked with it as of the same date, and as branches of it (Eph. 1:4-6). In the other view of them they will be considered hereafter in course, in a proper place. I shall begin with,

Adoption An Eternal Act Of Grace

1. Adoption; as predestination to it stands next to election, (Eph. 1:5) which is no other than his will to adopt the chosen ones, which is his adoption of them; for as the will of God to elect any is his election of them, so his will to adopt the same is his adoption of them; and the complete essence of it lies in his will, and is as such an eternal immanent act of it; in like manner as election is, and may be considered as a branch of it, at least of the same nature with it; and which agrees with the sense of the word “adopto”, from whence adoption comes, which is compounded of “ad” to, and “opto” to choose; so that adoption is God’s choice or election of some to be his children; and by this option, or choice, of his they become so. The Greek word for adoption throughout the New Testament is υιοΓσχηνα, which signifies “putting among the children”; the phrase used by God (Jer. 3:19). “How shall I put them among the children?” or a putting one for and in the room of a son, that is a stranger and not a son by birth; a constituting and accounting such an one as a son, according to choice, will, and pleasure: and divine adoption is an act of the sovereign grace and good will of God, (Eph. 1:5) to which he is not induced by any motive out of himself; not by any excellency in the creature; nor for want of a son; one or other of which is the case in human adoptions; as of Moses, a goodly child, by Pharaoh’s daughter; and of Esther, a beautiful person, and a relation by Mordecai; but divine adoption is of persons exceeding unworthy and undeserving, nothing engaging in them; not only strangers, but children of wrath even as others, and like the wretched infant in (Ezek. 16:1-63). It is an act of distinguishing grace; it is of men, and not angels; who are servants and not sons, at least not by adoption; and of some men and not of all, though all are alike in their nature state; and it is a most amazing act of unmerited love and free grace (1 John 3:1). Now this is an eternal act of grace:

First, It did not begin in time, but commenced from eternity; it is an act of God’s will, and has its complete essence in it; and the will of God is eternal, no new will, nor any new act of will, arises in God in time; or otherwise he

would not be the unchangeable God he is.

1. It is an act that does not first take place at believing; indeed the saints are “all the children of God by faith in Christ Jesus”, openly and manifestatively, (Gal. 3:26) but then it is not faith that makes them children, but what makes them appear to be so; adoption is the act of God, and not of faith; it is God that says, “How shall I put them among the children?” and again, “I will be their Father, and they shall be my sons and daughters”, (Jer. 3:19; 2 Cor. 6:18) it is the work and business of faith to receive the blessing of adoption, which it could not do, unless it had been previously provided in the mind and by the will of God, and in the covenant of his grace; for the reception of which Christ has made way by his redemption, one end of which is “that we might receive the adoption of sons”, (Gal. 4:5) that is, by faith; for God has appointed faith to be the general receiver of Christ, and of all the blessings of grace through him, and this among the rest; and to as many as receive Christ, he gives (σπουδαίω), a power, authority, dignity, and privilege to become the sons of God openly; that is, to claim this as their privilege and dignity; which claim is made by faith; but not the thing itself claimed; “even to them that believe on his name”, and who are described as regenerate persons; which is an evidence of their sonship, though not the thing itself; “who are born, not of blood, nor of the will of the flesh, nor of the will of man; but of God” (John 1:12, 13). But though this describes such who are the sons of God openly, and who believe; yet,

Adoption Distinct From Regeneration

2. Adoption does not first commence at regeneration; adoption and regeneration are two distinct blessings, and the one is previous to the other; though they are commonly confounded together by divines. Regeneration is not the foundation of adoption, but adoption the foundation of regeneration; or, the reason why men are adopted, is not because they are regenerated, but they are regenerated because they are adopted. By adoption they are put into the relation of children, and by regeneration they have a nature given them suitable to that relation; and are made partakers of the divine nature, that they may be made known to be heirs apparent to, and to have a meekness for the possession, enjoyment, and use of it, the inheritance in heaven they are adopted to; for,

Adoption Previous To Any Work Of The Spirit

3. The act of adoption is previous to any work of the Spirit of God upon the hearts of his people; “Because ye are sons, sons already, sons by adopting grace; God hath sent forth the Spirit of his Son into your hearts”, both to convince, convert, regenerate, and effectually call by his grace, and sanctify, and also to comfort, and to enable to cry Abba Father, witnessing to their

spirits, that they are the children of God; and hence he is called, “the Spirit of Adoption”; and it is his influences, teachings, and leadings, which are the evidences of adoption; “For as many as are led by the Spirit of God, they are the sons of God”; not that those influences, operations, and leadings, make them, but make them evident to be such, (Gal. 4:6; Rom. 8:14-16).

Adoption Before Any Work Of Christ in Time

4. Divine adoption, or sonship, took place before any work of Christ was wrought in time, for any of the sons of men; it was before his incarnation and birth; forasmuch then, or because “the children are partakers of flesh and blood”, the children of God, who are so by adopting grace; therefore “he also”, Christ, “himself took part of the same”; for though the nature he assumed was what was in common to all mankind, yet he assumed it with a peculiar view to the children of God, the spiritual seed of Abraham; whose nature he is said to take, and for whose sake he was the child born, and the Son given, (Isa. 9:6; Heb. 2:14, 16) and in consequence they must be the children of God before Christ suffered and died; and, indeed, he suffered and died for them under this character, considered as the children of God by adopting grace; for he died not only for the elect of God among the “Jews, but that also he should gather together in one the children of God that were scattered abroad”; that is, those who were already the children of God by adopting grace, who were scattered throughout the whole Gentile world. This relates to the gathering of all the elect in one, in Christ, in the dispensation of the fulness of times; when Christ suffered as their Surety, Head, and Representative; and when they were all considered as the children of God, whether in heaven or on earth, and whether among Jews or Gentiles, (Eph. 1:10; John 11:51, 52) and in order to bring these many sons to glory, it became him to be made perfect through sufferings, and that through his redemption of them thereby, they might receive, actually in their own persons, the adoption before provided for them, as before observed; see (Heb. 2:10; Gal. 4:5).

Adoption An Act Of Free Grace

Secondly, Adoption is an act of God’s free grace from all eternity.

1. The elect of God are frequently spoken of as a distinct number of men, given to Christ, and as previous to their coming to him by faith, which is the certain fruit and consequence of that gift; see (John 17:2, 6, 9, 24, 6:37) yea, they were given to Christ before the world was; for if grace was given to them in him before the world began, they themselves must be given to him, and be in him before the world began (2 Tim. 1:9). Now these were given to Christ in the relation of children, and therefore must be children so early; “Behold, I, and the children which God hath given me” (Heb. 2:13).

The Elect Espouse To Christ In Eternity

2. The elect of God were espoused to Christ in eternity; as has been shown in the preceding chapter; which serves to illustrate and prove the relation of sonship to God so early; for as in natural and civil marriage, if a man marries a king's daughter, he becomes his son in law; as David to Saul: or if a woman marries a king's son, she becomes the king's daughter: so the elect of God, his church and people, being espoused to the Son of God, they become the sons and daughters of the Lord God almighty, the King of kings; and hence the church is called the King's daughter, (Ps. 45:13) and these persons being betrothed to Christ, the Son of God, in eternity, as they were the spouse of Christ, they must be, and must be considered as being the sons of God so early.

The Elect Taken By Him Into The Covenant

3. The elect of God were taken by him into the covenant of his grace, as children; the sum and substance of which runs thus, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty" (2 Cor. 6:18). Now this covenant was from everlasting; as the setting up of Christ the Mediator of it so soon; and the promises and blessings, made and provided before the world began, do abundantly testify. Besides, in this covenant, these same persons so early were given to Christ, as his seed and offspring, his children, and he commenced the everlasting Father of them (see Isa. 9:6 53:10).

Election and Adoption Of The Same Date

4. Predestination to the adoption of children, is mentioned along with election, as of the same date with it, and as an illustration of it, and as an addition to it, or rather, a branch of it; as men by election are not only chosen to holiness, but to adoption, and the inheritance annexed to it (Eph. 1:4, 5). Adoption is a sentence of grace conceived in the divine mind, and settled by the divine will, and pronounced in divine predestination, which is an eternal act of God; and so says Dr. Ames, "Adoption is a gracious sentence of God - which sentence is pronounced in the same variety of degrees as justification; for it was first pronounced in divine predestination, (Eph. 1:5) afterwards in Christ, (Gal. 4:5) then in believers themselves" (Gal. 4:6). And all these pronunciations, and so all that Christ did in redemption respecting this, or the Spirit of God does in revealing, applying, and witnessing it, yea, all that will be done in eternity to come; for though now the saints "are the sons of God, it doth not yet appear", clearly and fully, "what they shall be", even as sons, or what dignity and glory they shall be raised unto, in consequence of this relation; I say, all these in time, and to eternity, serve only to open and expand the original act of God's will, in appointing and constituting them his sons in an eternity past.

CHAPTER 3

JUSTIFICATION AN ACT OF GOD'S FREE GRACE

II. Justification is an act of God's grace, flowing from his sovereign good will and pleasure; the elect of God are said to be "justified by his grace"; and as if that expression was not strong enough to set forth the freeness of it, the word "freely" is added elsewhere; "Being justified freely by his grace" (Titus 3:7; Rom. 3:24). Justification is by many divines distinguished into active and passive. Active justification is the act of God; it is God that justifies. Passive justification is the act of God, terminating on the conscience of a believer, commonly called a transient act, passing upon an external object. It is not of this I shall now treat, but of the former; which is an act internal and eternal, taken up in the divine mind from eternity, and is an immanent, abiding one in it; it is, as Dr. Ames expresses it, "a sentence conceived in the divine mind, by the decree of justifying." Now, as before observed, as God's will to elect, is the election of his people, so his will to justify them, is the justification of them; as it is an immanent act in God, it is an act of his grace towards them, is wholly without them, entirely resides in the divine mind, and lies in his estimating, accounting, and constituting them righteous, through the righteousness of his Son; and, as such, did not first commence in time, but from eternity.

Justification Before Any Act Of Faith

First, It does not begin to take place in time, or at believing, but is antecedent to any act of faith.

I. Faith is not the cause, but an effect of justification; it is not the cause of it in any sense; it is not the moving cause, that is the free grace of God; "Being justified freely by his grace", (Rom. 3:24) nor the efficient cause of it; "It is God that justifies", (Rom. 8:33) nor the meritorious cause, as some express it; or the matter of it, that is the obedience and blood of Christ, (Rom. 5:9, 19) or the righteousness of Christ, consisting of his active and passive obedience; nor even the instrumental cause; for, as Mr. Baxter himself argues, "If faith is the instrument of our justification, it is the instrument either of God or man; not of man, for justification is God's act; he is the sole Justifier, (Rom. 3:26) man doth not justify himself: nor of God, for it is not God that believes": nor is it a "*causa sine qua non*", as the case of elect infants shows; it is not in any class of causes whatever; but it is the effect of justification: all men have not faith, and the reason why some do not believe is, because they are none of Christ's sheep; they were not chosen in him, nor justified through him; but justly left in their sins, and so to condemnation; the reason why others believe is, because they are ordained to eternal life, have a justifying

righteousness provided for them, and are justified by it, and shall never enter into condemnation: the reason why any are justified, is not because they have faith; but the reason why they have faith, is because they are justified; was there no such blessing of grace as justification of life in Christ, for the sons of men, there would be no such thing as faith in Christ bestowed on them; precious faith is obtained through the righteousness of our God and Saviour Jesus Christ, (2 Peter 1:1) nor, indeed, would there be any room for it, nor any use of it, if a justifying righteousness was not previously provided. Agreeable to this are the reasonings and assertions of Twisse, Maccovius, and others. Now if faith is not the cause, but the effect of justification; then as every cause is before its effect, and every effect follows its cause, justification must be before faith, and faith must follow justification.

Faith The Evidence Of Justification

2. *Faith* is the evidence and manifestation of justification, and therefore justification must be before it; “Faith is the evidence of things not seen”, (Heb. 11:1) but it is not the evidence of that which as yet is not; what it is an evidence of, must be, and it must exist before it. The “righteousness of God”, of the God-man and mediator Jesus Christ, “is revealed from faith to faith”, in the everlasting gospel, (Rom. 1:17) and therefore must be before it is revealed, and before faith, to which it is revealed: faith is that grace whereby a soul, having seen its guilt, and its want of righteousness, beholds, in the light of the divine Spirit, a complete righteousness in Christ, renounces its own, lays hold off that, puts it on as a garment, rejoices in it, and glories of it; the Spirit of God witnessing to his spirit, that he is a justified person; and so he is evidently and declaratively “justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11).

Faith No Ingredient To Justification

3. Faith adds nothing to the “esse” only to the “bene esse” of justification; it is no part of, nor any ingredient in it; it is a complete act in the eternal mind of God, without the being or consideration of faith, or any foresight of it; a man is as much justified before as after it, in the account of God; and after he does believe, his justification does not depend on his acts of faith; for though “we believe not, yet he abides faithful”; that is, God is faithful to his covenant engagements with his Son, as their Surety, by whose surety ship righteousness they are justified; but by faith men have a comfortable sense, perception and apprehension of their justification, and enjoy that peace of soul which results from it; it is by that only, under the testimony of the divine Spirit, that they know their interest in it, and can claim it, and so have the comfort of it. But,

Justification The Object, Faith The Act Conversant

4. Justification is the object, and faith the act that is conversant with it. Now every object is prior to the act that is concerned with it; unless when an act gives being to the object, which is not the case here; for faith, as has been seen, is not the cause, nor matter of justification; what the eye is to the body, that is faith to the soul: the eye, by virtue of its visive faculty, beholds sensible objects, but does not produce them; they are before they are seen, and did they not previously exist, the eye could not behold them; the sun is before it is seen; and so in innumerable other instances: faith is to the soul, as the hand is to the body, receives things for its use; but then these things must be before they are received; faith receives the blessing of justification from the Lord, even that righteousness by which it is justified, from the God of its salvation; but then this blessing must exist before faith can receive it (Ps. 24:5). Christ's righteousness, by which men are justified, is compared to a robe or garment, which faith puts on; but then as a garment must be wrought and completely made, before it is put on, so must the justifying righteousness of Christ be, before it can be put on by faith.

All The Elect Justified In Christ

5. All the elect of God were justified in Christ, their Head and Representative, when he rose from the dead, and therefore they believe: Christ engaged as a Surety for all his people from eternity, had their sins imputed to him, and for which he made himself responsible; in the fulness of time he made satisfaction for them by his sufferings and death, and at his resurrection was acquitted and discharged: now as he suffered and died, not as a private, but as a public person, so he rose again, and was justified as such, even as the representative of his people; hence when he rose, they rose with him; and when he was justified, they were justified in him; for he was "delivered for their offences, and was raised again for their justification", (Rom. 4:25; 1 Tim. 3:16) and this is the sense and judgment of many sound and learned divines; as, besides our Sandfords and Dr. Goodwins, the learned Amesius, Hoornbeck, Witsius, and others. But,

Justification Before Faith From Eternity

Secondly, Justification is not only before faith, but it is from eternity, being an immanent act in the divine mind, and so an internal and eternal one; as may be concluded,

I. From eternal election: the objects of justification are God's elect; "Who shall lay anything to the charge of God's elect? it is God that justifies"; that is, the elect. Now if God's elect, as such, can have nothing laid to their charge; but are by God acquitted, discharged, and justified; and if they bore this character of elect from eternity, or were chosen in Christ before the world began; then they must be acquitted, discharged and justified so early, so as

nothing could be laid to their charge: besides, by electing grace men were put into Christ, and were considered as in him before the foundation of the world; and if they were considered as in him, they must be considered as righteous or unrighteous; not surely as unrighteous, unjustified, and in a state of condemnation; for “there is no condemnation to them which are in Christ”, (Rom. 8:1) and therefore must be considered as righteous, and so justified: “Justified then we were, says Dr. Goodwin when first elected, though not in our own persons, yet in our Head, as he had our persons then given him, and we came to have a being and an interest in him.”

Justification Is A Branch Of Election

2. Justification may well be considered as a branch of election; it is no other, as one expresses it, than setting apart the elect alone to be partakers of Christ’s righteousness; and a setting apart Christ’s righteousness for the elect only; it is mentioned along with election, as of the same date with it; “Wherein”, that is, in the grace of God, particularly the electing grace of God, spoken of before, “he hath made us accepted in the beloved” (Eph. 1:6). What is this acceptance in Christ, but justification in him? and this is expressed as a past act, in the same language as other eternal things be in the context, he “hath” blessed us, and he “hath” chosen us, and “having” predestinated us, so he hath made us accepted; and, indeed, as Christ as always the beloved of God, and well pleasing to him; so all given to him, and in him, were beloved of God, well pleasing to him, and accepted with him, or justified in him from eternity.

3. Justification is one of those spiritual blessings wherewith the elect are blessed in Christ according to election-grace, before the foundation of the world (Eph. 1:3, 4). That justification is a spiritual blessing none will deny; and if the elect were blessed with all spiritual blessings, then with this; and if thus blessed according to election, or when elected, then before the foundation of the world: and this grace of justification must be no small part of that “grace which was given in Christ Jesus before the foundation of the world was” (2 Tim. 1:9). We may say, says Dr. Goodwin, of all spiritual blessings in Christ, what is said of Christ, that his goings forth are from everlasting - in Christ we were blessed with all spiritual blessings, (Eph. 1:3) as we are blessed with all other, so with this also, that we were justified then in Christ!

Christ The Surety For His People

4. Christ became a Surety for his people from everlasting; engaged to pay their debts, bear their sins, and make satisfaction for them; and was accepted of as such by God his Father, who thenceforward looked at him for payment and satisfaction, and looked at them as discharged, and so they were in his

eternal mind; and it is a rule that will hold good, as Maccovius observes, “that as soon as one becomes a surety for another, the other is immediately freed, if the surety be accepted;” which is the case here and it is but a piece of common prudence, when a man has a bad debt, and has good security for it, to look not to the principal debtor, who will never be able to pay him, but to his good bondsman and surety, who is able; and so Dr. Goodwin observes, that God, in the everlasting transaction with Christ, “told him, as it were, that he would look for his debt and satisfaction of him, and that he did let the sinners go free; and so they are in this respect, justified from all eternity.”

The General Justification Of The Elect

5. The everlasting transaction, the same excellent writer thinks, is imported in 2 Corinthians 5:19. “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them”. And the very learned Witsius is of opinion, “that this act of God may be called, the general justification of the elect.” And, indeed, since it was the determination of God, and the scheme and method he proposed to take in Christ for the reconciliation of the elect, not to impute their sins to them, but to his Son, their Surety; then seeing they are not imputed to them, but to him; and if reckoned and accounted to him, then not to them; and if charged to him, then they must be discharged from them, and so justified; and a non-imputation of sin to the elect, is no other than a justification of them; and thus the apostle strongly concludes the imputation of Christ’s righteousness; which is the “*formalis ratio*”, or the form of justification, from the non-imputation of sin, and the remission of it (Rom. 4:6-8).

The Everlasting Will Not To Punish The Elect But In Christ.

6. It was the will of God from everlasting, not to punish sin in the persons of his elect, but to punish it in the person of Christ; and that it was his will not to punish it in his people, but in his Son, is manifest from his setting him forth in his purposes and decrees, to be the propitiation for sin; and from his sending him forth in the likeness of sinful flesh, to condemn sin in the flesh; and from his being made sin and a curse, that his people might be made the righteousness of God in him. Now, as has been often observed, no new will can arise in God; God wills nothing in time, but what he willed from eternity; and if it was the eternal will of God not to punish sin in his people, but in his Son, then they were eternally discharged, acquitted from sin, and secured from everlasting wrath and destruction; and if they were eternally discharged from sin, and freed from punishment, they were eternally justified: Dr. Twisse makes the very quiddity and essence of justification and remission of sin, which he takes to be the same, to lie in the will of God not to punish; and asserts, that this will not to punish, as it is an

immanent act, was from eternity.

Old Testament and New Testament Saints

7. It deserves regard and attention, that the saints under the Old Testament, were justified by the same righteousness of Christ, as those under the New, and that before the sacrifice was offered up, the satisfaction given, and the everlasting righteousness brought in; for Christ's blood was shed for the remission of sins that were past, and his death was for the redemption of transgressions under the first Testament (Rom. 3:25; Heb. 9:15). Now if God could, and actually did, justify some, three or four thousand years before the righteousness of Christ was actually wrought out, taking his Son's word and bond as their Surety, and in a view of his future righteousness; why could he not, and why may it not be thought he did, justify all his elect from eternity, upon the word and bond of their Surety, and on the basis of his future righteousness, which he had engaged to work out, and which he full well knew he would most certainly work out? and if there is no difficulty in conceiving of the one, there can be none in conceiving of the other.

There are many objections made to this truth; some are so trifling as to deserve no notice; a few of the more principal ones I shall briefly answer to, and chiefly those made, for the most part, by the learned Turretine.

CHAPTER 4

OBJECTIONS TO JUSTIFICATION BEFORE EXISTENCE

Men Cannot Be Justified Before They Exist

1. It is objected, that men cannot be justified before they exist; they must be, before they can be justified; since "*non entis nulla sunt accidentia*", &c. of a nonentity nothing can be said, nor anything ascribed to it. To which I answer, whatever is in this objection, lies as strongly against eternal election, as against eternal justification; for it may as well be said, how can a man be elected before he exists? he must be before he can be chosen, or be the object of choice. I own, with Maccovius, that this is true of non-entities, that have neither an "*esse actu*", nor an "*esse cognitum*", that have neither an actual being, nor is it certain, nor known that they shall have any future being; but though God's elect have not an actual being from eternity, yet it is certain, by the prescience and predetermination of God, that they shall have one; for "known unto God are all his works from the beginning", or from eternity (Acts 15:18). And besides this, they have an "*esse representativum*", a representative being in Christ; which is more than other creatures have, whose future existences are certain; even such a being as makes them capable of being chosen in Christ, and blessed in him before the foundation of the world, and of having grace given them in him before the world was; and why not then of being justified in him? (Eph. 1:3, 4; 2 Tim. 1:9). Moreover, as the

same writer observes, "Justification is a moral act, which does not require the existence of the subject together with it; but it is enough that it shall exist some time or other."

Men Cannot Be Justified Before Any Sin Is Committed

2. It is further objected, that if God's elect are justified from eternity, then they were not only justified before they themselves existed, but before any sin was committed by them; and it seems absurd that men should be justified from sins before they were committed, or any charge of them brought against them. To which may be replied, that it is no more absurd to say, that God's elect were justified from their sins before they were committed, than it is to say, that they were imputed to Christ, and he died for them, and made satisfaction for them before committed; which is most certainly true of all those that live, since the coming and death of Christ: such that believe the doctrines of the imputation of sin to Christ, and of his satisfaction for it, ought never to make this objection; and if they do, they, ought to be fully content with the answer. As for the charge of sin against God's elect, that is not first made when brought to the conscience of an awakened sinner; justice brought the charge against all the elect, in the eternal transactions between the Father and the Son; or how came Christ to be bail and Surety for them? or how otherwise could there be a transfer of the charge from them to Christ? and where is the grace of a non-imputation of sin to them, and of an imputation of it to Christ, if it was not imputable to them, and chargeable on them?

The Decree To Justify Is One Thing Justification Is Another

3. It is urged, that strictly and accurately speaking, it cannot be said that justification is eternal, because the decree of justification is one thing, and justification itself another; even as God's will of sanctifying is one thing, and sanctification itself another; wherefore, though the decree of justification is eternal, and precedes faith, that itself is in time, and follows it. To which it may be answered, that as God's decree and will to elect men to everlasting life and salvation, is his election of them; and his will not to impute sin to them, is the non-imputation of it; and his will to impute the righteousness of Christ unto them, is the imputation of it to them; so his decree, or will to justify them, is the justification of them, as that is an immanent act in God; which has its complete essence in his will, as election has; is entirely within himself, and not transient on an external subject, producing any real, physical, inherent change in it, as sanctification is and does; and therefore the case is not alike: it is one thing for God to will to act an act of grace concerning men, another thing to will to work a work of grace in them; in the former case, the will of God is his act of justification; in the latter it is

not his act of sanctification; wherefore, though the will of God to justify, is justification itself, that being a complete act in his eternal mind, without men; yet his will to sanctify, is not sanctification, because that is a work wrought in men, and not only requires the actual existence of them but an exertion of powerful and efficacious grace upon them: was justification, as the papists say, by an infusion of inherent righteousness in men, there would be some strength in the objection; but this is not the case, and therefore there is none in it.

Romans 8 puts Calling Before Justification

4. It is observed, that the apostle, reckoning up in order, the benefits which flow from the love of God to the elect, in his famous chain of salvation, sets calling before justification, as something antecedent to it, (Rom. 8:30) from whence it is concluded, that calling is in order of time, before justification. To which I reply, that the order of things in scripture is frequently inverted. The Jews have a saying, that there is nothing prior and posterior in the law; that is, that the order of things is not strictly observed; to put that first which is first, and that last which is last; but the order is changed, and therefore nothing strictly can be concluded from thence; even the order of persons in the Trinity is not always kept to, sometimes the Son is placed before the Father, and the Holy Spirit before them both; which, though it may be improved into an argument for their equality, yet not to destroy the order among them; and so with respect to calling, it may be observed, that it is sometimes placed before election, (2 Peter 1:10) but none but an Arminian would argue from thence, that it is really before it in order of time, or that men are not elected until they are called: on the other hand, salvation is placed before calling (2 Tim. 1:9). "Who hath saved us, and called us", &c. from whence we might, with as great propriety, argue, that salvation, and so justification, precedes calling; as to argue, from the other text in Romans, that calling precedes justification, in order of time. Indeed, nothing is to be concluded with certainty, one way or another, from such modes and forms of expression. Justification, as a transient act, and declarative, follows calling; but as an immanent act in God, it goes before it, of which we are only speaking, as ought always to be remembered.

Faith Is Prerequisite To Justification

5. It is affirmed, that those various passages of scripture, where we are said to be justified through faith, and by fairly, have no other tendency than to show that faith is something prerequisite to justification, which cannot be said if justification was from eternity. To which the answer is, that those scriptures which speak of justification, through and by faith, do not militate against, nor disprove justification before faith; for though justification by and

before faith differ, yet they are not opposite and contradictory. They differ, the one being an immanent act in God; all which sort of acts are eternal, and so before faith; the other being a transient declarative act, terminating on the conscience of the believer; and so is by and through faith, and follows it. But then these do not contradict each other, the one being a declaration and manifestation of the other. What scriptures may be thought to speak of faith, as a prerequisite to justification, cannot be understood as speaking of it as a prerequisite to the being of justification; for faith has no causal influence upon it, it adds nothing to its being, it is no ingredient in it, it is not the cause nor matter of it; at most, they can only be understood as speaking of faith as a prerequisite to the knowledge and comfort of it, and to a claim of interest in it; and this is readily allowed, that no man is evidentially and declaratively justified until he believes; that is, he cannot have the knowledge of it, nor any comfort from it; nor can he claim his interest in it, without faith; and this being observed, obviates another objection, that if justification is before faith, then faith is needless and useless. It is not so; it is not of use to justify men, which it is never said to do; but it is of use to receive the blessing of justification, and to enjoy the comfort of it.

Justification Only In Time

6. It is asserted, that justification cannot be from eternity, but only in time, when a man actually believes and repents; otherwise it would follow, that he who is justified, and consequently has passed from death to life, and is become a child of God, and an heir of eternal life, abides still in death, and is a child of wrath, because he who is not yet converted, and lies in sin, abides in death, (1 John 3:14) and is of the devil, (1 John 3:8) and in a state of damnation, (Gal. 5:21) but this latter especially cannot be admitted of, with respect to God's elect, even while unconverted. And now, to remove this seeming difficulty, let it be observed, that the elect of God may be considered under two different "heads", Adam and Christ, and as related to two covenants at one and the same time; as they are the descendants of Adam, they are related to him as a covenant head, and as such, sinned in him, and judgment came upon them all to condemnation and death, and so they are, by nature, children of wrath, even as others. But as considered in Christ, they are loved with an everlasting love, chosen in him before the world was, and always viewed and accounted righteous in him, and so secured from everlasting wrath and damnation; hence it is no contradiction to say, that the elect of God, as in Adam, and according to the covenant of works, are under the sentence of condemnation; and that as in Christ, and according to the covenant of grace, and the secret transactions thereof, they are justified, and saved from condemnation. This is no more a contradiction, than that they

were loved with an everlasting love, and yet are children of wrath, at one and the same time, as they most certainly are; nor than that Jesus Christ was the object of his Father's love and wrath at the same time, he sustaining two different capacities, and standing in two different relations, when he suffered in the room and stead of his people; as the Son of God he was always the object of his love; as the Surety of his people, bearing their sins, and suffering for them, he was the object of his wrath, (Ps. 89:38).

Now Ye Are Justified

7. It is urged what the apostle says (1 Cor. 6:11). "Now ye are justified"; as if they were not justified before; but the word now is not in the text; and was it, and admit that to be the sense of it, it does not follow that they were not justified before: for so they might be "*in foro dei*", in the court of God, and in his account from eternity, and in Christ their Head and Surety, and especially when he rose from the dead, before now; yet not till now be justified in "*foro conscientiae*", in their own consciences, and by the Spirit of God; which is the justification the apostle is there speaking of. In a word, the sentence of justification pronounced on Christ, the representative of his people, when he rose from the dead, and that which is pronounced by the Spirit of God in the consciences of believers, and that which will be pronounced before men and angels at the general judgment, are only so many repetitions, or renewed declarations, of that grand original sentence of it, conceived in the mind of God from all eternity; which is the eternal justification pleaded for; and is no other than what many eminent divines of the highest character for learning and judgment, have asserted, as before observed; and it is to such as these Dr. Owen refers, when he replied to Mr. Baxter, who charged him with holding eternal justification; "I neither am, nor ever was of that judgment; though as it may be explained, I know better, wiser, and more learned men than myself, (and he might have added, than Mr. Baxter,) that have been, and are daughters of the Lord God almighty, the King of kings; and hence the church is called the King's daughter, (Ps. 45:13) and these persons being betrothed to Christ, the Son of God, in eternity, as they were the spouse of Christ, they must be, and must be considered as being the sons of God so early.

The Elect Taken By Him Into The Covenant

3. The elect of God were taken by him into the covenant of his grace, as children; the sum and substance of which runs thus, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty" (2 Cor. 6:18). Now this covenant was from everlasting; as the setting up of Christ the Mediator of it so soon; and the promises and blessings, made and provided before the world began, do abundantly testify. Besides, in this

covenant, these same persons so early were given to Christ, as his seed and offspring, his children, and he commenced the everlasting Father of them (see Isa. 9:6 53:10).

Election and Adoption Of The Same Date

4. Predestination to the adoption of children, is mentioned along with election, as of the same date with it, and as an illustration of it, and as an addition to it, or rather, a branch of it; as men by election are not only chosen to holiness, but to adoption, and the inheritance annexed to it (Eph. 1:4, 5). Adoption is a sentence of grace conceived in the divine mind, and settled by the divine will, and pronounced in divine predestination, which is an eternal act of God; and so says Dr. Ames, "Adoption is a gracious sentence of God - which sentence is pronounced in the same variety of degrees as justification; for it was first pronounced in divine predestination, (Eph. 1:5) afterwards in Christ, (Gal. 4:5) then in believers themselves" (Gal. 4:6). And all these pronunciations, and so all that Christ did in redemption respecting this, or the Spirit of God does in revealing, applying, and witnessing it, yea, all that will be done in eternity to come; for though now the saints "are the sons of God, it doth not yet appear", clearly and fully, "what they shall be", even as sons, or what dignity and glory they shall be raised unto, in consequence of this relation; I say, all these in time, and to eternity, serve only to open and expand the original act of God's will, in appointing and constituting them his sons in an eternity past.

Justification An Act Of God's Free Grace

II. Justification is an act of God's grace, flowing from his sovereign good will and pleasure; the elect of God are said to be "justified by his grace"; and as if that expression was not strong enough to set forth the freeness of it, the word "freely" is added elsewhere; "Being justified freely by his grace" (Titus 3:7; Rom. 3:24). Justification is by many divines distinguished into active and passive. Active justification is the act of God; it is God that justifies. Passive justification is the act of God, terminating on the conscience of a believer, commonly called a transient act, passing upon an external object. It is not of this I shall now treat, but of the former; which is an act internal and eternal, taken up in the divine mind from eternity, and is an immanent, abiding one in it; it is, as Dr. Ames expresses it, "a sentence conceived in the divine mind, by the decree of justifying." Now, as before observed, as God's will to elect, is the election of his people, so his will to justify them, is the justification of them; as it is an immanent act in God, it is an act of his grace towards them, is wholly without them, entirely resides in the divine mind, and lies in his estimating, accounting, and constituting them righteous, through the righteousness of his Son; and, as such, did not first commence in time, but

from eternity.

Justification Before Any Act Of Faith

First, It does not begin to take place in time, or at believing, but is antecedent to any act of faith.

I. Faith is not the cause, but an effect of justification; it is not the cause of it in any sense; it is not the moving cause, that is the free grace of God; “Being justified freely by his grace”, (Rom. 3:24) nor the efficient cause of it; “It is God that justifies”, (Rom. 8:33) nor the meritorious cause, as some express it; or the matter of it, that is the obedience and blood of Christ, (Rom. 5:9, 19) or the righteousness of Christ, consisting of his active and passive obedience; nor even the instrumental cause; for, as Mr. Baxter himself argues, “If faith is the instrument of our justification, it is the instrument either of God or man; not of man, for justification is God’s act; he is the sole Justifier, (Rom. 3:26) man doth not justify himself: nor of God, for it is not God that believes”: nor is it a “*causa sine qua non*”, as the case of elect infants shows; it is not in any class of causes whatever; but it is the effect of justification: all men have not faith, and the reason why some do not believe is, because they are none of Christ’s sheep; they were not chosen in him, nor justified through him; but justly left in their sins, and so to condemnation; the reason why others believe is, because they are ordained to eternal life, have a justifying righteousness provided for them, and are justified by it, and shall never enter into condemnation: the reason why any are justified, is not because they have faith; but the reason why they have faith, is because they are justified; was there no such blessing of grace as justification of life in Christ, for the sons of men, there would be no such thing as faith in Christ bestowed on them; precious faith is obtained through the righteousness of our God and Saviour Jesus Christ, (2 Peter 1:1) nor, indeed, would there be any room for it, nor any use of it, if a justifying righteousness was not previously provided. Agreeable to this are the reasonings and assertions of Twisse, Maccovius, and others. Now if faith is not the cause, but the effect of justification; then as every cause is before its effect, and every effect follows its cause, justification must be before faith, and faith must follow justification.

Faith The Evidence Of Justification

2. **Faith** is the evidence and manifestation of justification, and therefore justification must be before it; “Faith is the evidence of things not seen”, (Heb. 11:1) but it is not the evidence of that which as yet is not; what it is an evidence of, must be, and it must exist before it. The “righteousness of God”, of the God-man and mediator Jesus Christ, “is revealed from faith to faith”, in the everlasting gospel, (Rom. 1:17) and therefore must be before it is revealed, and before faith, to which it is revealed: faith is that grace whereby

a soul, having seen its guilt, and its want of righteousness, beholds, in the light of the divine Spirit, a complete righteousness in Christ, renounces its own, lays hold off that, puts it on as a garment, rejoices in it, and glories of it; the Spirit of God witnessing to his spirit, that he is a justified person; and so he is evidently and declaratively “justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11).

Faith No Ingredient To Justification

3. Faith adds nothing to the “esse” only to the “bene esse” of justification; it is no part of, nor any ingredient in it; it is a complete act in the eternal mind of God, without the being or consideration of faith, or any foresight of it; a man is as much justified before as after it, in the account of God; and after he does believe, his justification does not depend on his acts of faith; for though “we believe not, yet he abides faithful”; that is, God is faithful to his covenant engagements with his Son, as their Surety, by whose surety ship righteousness they are justified; but by faith men have a comfortable sense, perception and apprehension of their justification, and enjoy that peace of soul which results from it; it is by that only, under the testimony of the divine Spirit, that they know their interest in it, and can claim it, and so have the comfort of it. But,

Justification The Object, Faith The Act Conversant

4. Justification is the object, and faith the act that is conversant with it. Now every object is prior to the act that is concerned with it; unless when an act gives being to the object, which is not the case here; for faith, as has been seen, is not the cause, nor matter of justification; what the eye is to the body, that is faith to the soul: the eye, by virtue of its visive faculty, beholds sensible objects, but does not produce them; they are before they are seen, and did they not previously exist, the eye could not behold them; the sun is before it is seen; and so in innumerable other instances: faith is to the soul, as the hand is to the body, receives things for its use; but then these things must be before they are received; faith receives the blessing of justification from the Lord, even that righteousness by which it is justified, from the God of its salvation; but then this blessing must exist before faith can receive it (Ps. 24:5). Christ’s righteousness, by which men are justified, is compared to a robe or garment, which faith puts on; but then as a garment must be wrought and completely made, before it is put on, so must the justifying righteousness of Christ be, before it can be put on by faith.

All The Elect Justified In Christ

5. All the elect of God were justified in Christ, their Head and Representative, when he rose from the dead, and therefore they believe: Christ engaged as a Surety for all his people from eternity, had their sins

imputed to him, and for which he made himself responsible; in the fulness of time he made satisfaction for them by his sufferings and death, and at his resurrection was acquitted and discharged: now as he suffered and died, not as a private, but as a public person, so he rose again, and was justified as such, even as the representative of his people; hence when he rose, they rose with him; and when he was justified, they were justified in him; for he was “delivered for their offences, and was raised again for their justification”, (Rom. 4:25; 1 Tim. 3:16) and this is the sense and judgment of many sound and learned divines; as, besides our Sandfords and Dr. Goodwins, the learned Amesius, Hoornbeck, Witsius, and others. But,

Justification Before Faith From Eternity

Secondly, Justification is not only before faith, but it is from eternity, being an immanent act in the divine mind, and so an internal and eternal one; as may be concluded,

1. From eternal election: the objects of justification are God’s elect; “Who shall lay anything to the charge of God’s elect? it is God that justifies”; that is, the elect. Now if God’s elect, as such, can have nothing laid to their charge; but are by God acquitted, discharged, and justified; and if they bore this character of elect from eternity, or were chosen in Christ before the world began; then they must be acquitted, discharged and justified so early, so as nothing could be laid to their charge: besides, by electing grace men were put into Christ, and were considered as in him before the foundation of the world; and if they were considered as in him, they must be considered as righteous or unrighteous; not surely as unrighteous, unjustified, and in a state of condemnation; for “there is no condemnation to them which are in Christ”, (Rom. 8:1) and therefore must be considered as righteous, and so justified: “Justified then we were, says Dr. Goodwin when first elected, though not in our own persons, yet in our Head, as he had our persons then given him, and we came to have a being and an interest in him.”

Justification A Branch Of Election

2. Justification may well be considered as a branch of election; it is no other, as one expresses it, than setting apart the elect alone to be partakers of Christ’s righteousness; and a setting apart Christ’s righteousness for the elect only; it is mentioned along with election, as of the same date with it; “Wherein”, that is, in the grace of God, particularly the electing grace of God, spoken of before, “he hath made us accepted in the beloved” (Eph. 1:6). What is this acceptance in Christ, but justification in him? and this is expressed as a past act, in the same language as other eternal things be in the context, he “hath” blessed us, and he “hath” chosen us, and “having”

predestinated us, so he hath made us accepted; and, indeed, as Christ as always the beloved of God, and well pleasing to him; so all given to him, and in him, were beloved of God, well pleasing to him, and accepted with him, or justified in him from eternity.

3. Justification is one of those spiritual blessings wherewith the elect are blessed in Christ according to election-grace, before the foundation of the world (Eph. 1:3, 4). That justification is a spiritual blessing none will deny; and if the elect were blessed with all spiritual blessings, then with this; and if thus blessed according to election, or when elected, then before the foundation of the world: and this grace of justification must be no small part of that “grace which was given in Christ Jesus before the foundation of the world was” (2 Tim. 1:9). We may say, says Dr. Goodwin, of all spiritual blessings in Christ, what is said of Christ, that his goings forth are from everlasting - in Christ we were blessed with all spiritual blessings, (Eph. 1:3) as we are blessed with all other, so with this also, that we were justified then in Christ!

Christ A Surety For His People

4. Christ became a Surety for his people from everlasting; engaged to pay their debts, bear their sins, and make satisfaction for them; and was accepted of as such by God his Father, who thenceforward looked at him for payment and satisfaction, and looked at them as discharged, and so they were in his eternal mind; and it is a rule that will hold good, as Maccovius observes, “that as soon as one becomes a surety for another, the other is immediately freed, if the surety be accepted;” which is the case here and it is but a piece of common prudence, when a man has a bad debt, and has good security for it, to look not to the principal debtor, who will never be able to pay him, but to his good bondsman and surety, who is able; and so Dr. Goodwin observes, that God, in the everlasting transaction with Christ, “told him, as it were, that he would look for his debt and satisfaction of him, and that he did let the sinners go free; and so they are in this respect, justified from all eternity.”

The General Justification Of The Elect

5. The everlasting transaction, the same excellent writer thinks, is imported in 2 Corinthians 5:19. “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them”. And the very learned Witsius is of opinion, “that this act of God may be called, the general justification of the elect.” And, indeed, since it was the determination of God, and the scheme and method he proposed to take in Christ for the reconciliation of the elect, not to impute their sins to them, but to his Son, their Surety; then seeing they are not imputed to them, but to him; and if reckoned and accounted to him, then not to them; and if charged to him,

then they must be discharged from them, and so justified; and a non-imputation of sin to the elect, is no other than a justification of them; and thus the apostle strongly concludes the imputation of Christ's righteousness; which is the "*formalis ratio*", or the form of justification, from the non-imputation of sin, and the remission of it (Rom. 4:6-8).

The Everlasting Will Not To Punish The Elect But In Christ.

6. It was the will of God from everlasting, not to punish sin in the persons of his elect, but to punish it in the person of Christ; and that it was his will not to punish it in his people, but in his Son, is manifest from his setting him forth in his purposes and decrees, to be the propitiation for sin; and from his sending him forth in the likeness of sinful flesh, to condemn sin in the flesh; and from his being made sin and a curse, that his people might be made the righteousness of God in him. Now, as has been often observed, no new will can arise in God; God wills nothing in time, but what he willed from eternity; and if it was the eternal will of God not to punish sin in his people, but in his Son, then they were eternally discharged, acquitted from sin, and secured from everlasting wrath and destruction; and if they were eternally discharged from sin, and freed from punishment, they were eternally justified: Dr. Twisse makes the very quiddity and essence of justification and remission of sin, which he takes to be the same, to lie in the will of God not to punish; and asserts, that this will not to punish, as it is an immanent act, was from eternity.

Old Testament and New Testament Saints

7. It deserves regard and attention, that the saints under the Old Testament, were justified by the same righteousness of Christ, as those under the New, and that before the sacrifice was offered up, the satisfaction given, and the everlasting righteousness brought in; for Christ's blood was shed for the remission of sins that were past, and his death was for the redemption of transgressions under the first Testament (Rom. 3:25; Heb. 9:15). Now if God could, and actually did, justify some, three or four thousand years before the righteousness of Christ was actually wrought out, taking his Son's word and bond as their Surety, and in a view of his future righteousness; why could he not, and why may it not be thought he did, justify all his elect from eternity, upon the word and bond of their Surety, and on the basis of his future righteousness, which he had engaged to work out, and which he full well knew he would most certainly work out? and if there is no difficulty in conceiving of the one, there can be none in conceiving of the other.

There are many objections made to this truth; some are so trifling as to deserve no notice; a few of the more principal ones I shall briefly answer to, and chiefly those made, for the most part, by the learned Turretine.

Objections To Justification Before Existence

1. It is objected, that men cannot be justified before they exist; they must be, before they can be justified; since "*non entis nulla sunt accidentia*", &c. of a nonentity nothing can be said, nor anything ascribed to it. To which I answer, whatever is in this objection, lies as strongly against eternal election, as against eternal justification; for it may as well be said, how can a man be elected before he exists? he must be before he can be chosen, or be the object of choice. I own, with Maccovius, that this is true of non-entities, that have neither an "*esse actu*", nor an "*esse cognitum*", that have neither an actual being, nor is it certain, nor known that they shall have any future being: but though God's elect have not an actual being from eternity, yet it is certain, by the prescience and predetermination of God, that they shall have one; for "known unto God are all his works from the beginning", or from eternity (Acts 15:18). And besides this, they have an "*esse representativum*", a representative being in Christ; which is more than other creatures have, whose future existences are certain; even such a being as makes them capable of being chosen in Christ, and blessed in him before the foundation of the world, and of having grace given them in him before the world was; and why not then of being justified in him? (Eph. 1:3, 4; 2 Tim. 1:9). Moreover, as the same writer observes, "Justification is a moral act, which does not require the existence of the subject together with it; but it is enough that it shall exist some time or other."

2. It is further objected, that if God's elect are justified from eternity, then they were not only justified before they themselves existed, but before any sin was committed by them; and it seems absurd that men should be justified from sins before they were committed, or any charge of them brought against them. To which may be replied, that it is no more absurd to say, that God's elect were justified from their sins before they were committed, than it is to say, that they were imputed to Christ, and he died for them, and made satisfaction for them before committed; which is most certainly true of all those that live, since the coming and death of Christ: such that believe the doctrines of the imputation of sin to Christ, and of his satisfaction for it, ought never to make this objection; and if they do, they, ought to be fully content with the answer. As for the charge of sin against God's elect, that is not first made when brought to the conscience of an awakened sinner; justice brought the charge against all the elect, in the eternal transactions between the Father and the Son; or how came Christ to be bail and Surety for them? or how otherwise could there be a transfer of the charge from them to Christ? and where is the grace of a non-imputation of sin to them, and of an imputation of it to Christ, if it was not imputable to them, and

chargeable on them?

3. It is urged, that strictly and accurately speaking, it cannot be said that justification is eternal, because the decree of justification is one thing, and justification itself another; even as God's will of sanctifying is one thing, and sanctification itself another; wherefore, though the decree of justification is eternal, and precedes faith, that itself is in time, and follows it. To which it may be answered, that as God's decree and will to elect men to everlasting life and salvation, is his election of them; and his will not to impute sin to them, is the non-imputation of it; and his will to impute the righteousness of Christ unto them, is the imputation of it to them; so his decree, or will to justify them, is the justification of them, as that is an immanent act in God; which has its complete essence in his will, as election has; is entirely within himself, and not transient on an external subject, producing any real, physical, inherent change in it, as sanctification is and does; and therefore the case is not alike: it is one thing for God to will to act an act of grace concerning men, another thing to will to work a work of grace in them; in the former case, the will of God is his act of justification; in the latter it is not his act of sanctification; wherefore, though the will of God to justify, is justification itself, that being a complete act in his eternal mind, without men; yet his will to sanctify, is not sanctification, because that is a work wrought in men, and not only requires the actual existence of them but an exertion of powerful and efficacious grace upon them: was justification, as the papists say, by an infusion of inherent righteousness in men, there would be some strength in the objection; but this is not the case, and therefore there is none in it.

Objections by Romans 8.20

4. It is observed, that the apostle, reckoning up in order, the benefits which flow from the love of God to the elect, in his famous chain of salvation, sets calling before justification, as something antecedent to it, (Rom. 8:30) from whence it is concluded, that calling is in order of time, before justification. To which I reply, that the order of things in scripture is frequently inverted. The Jews have a saying, that there is nothing prior and posterior in the law; that is, that the order of things is not strictly observed; to put that first which is first, and that last which is last; but the order is changed, and therefore nothing strictly can be concluded from thence; even the order of persons in the Trinity is not always kept to, sometimes the Son is placed before the Father, and the Holy Spirit before them both; which, though it may be improved into an argument for their equality, yet not to destroy the order among them; and so with respect to calling, it may be observed, that it is sometimes placed before election, (2 Peter 1:10) but

none but an Arminian would argue from thence, that it is really before it in order of time, or that men are not elected until they are called: on the other hand, salvation is placed before calling (2 Tim. 1:9). "Who hath saved us, and called us", &c. from whence we might, with as great propriety, argue, that salvation, and so justification, precedes calling; as to argue, from the other text in Romans, that calling precedes justification, in order of time. Indeed, nothing is to be concluded with certainty, one way or another, from such modes and forms of expression. Justification, as a transient act, and declarative, follows calling; but as an immanent act in God, it goes before it, of which we are only speaking, as ought always to be remembered.

Faith Not Prerequisite To Justification

5. It is affirmed, that those various passages of scripture, where we are said to be justified through faith, and by fairly, have no other tendency than to show that faith is something prerequisite to justification, which cannot be said if justification was from eternity. To which the answer is, that those scriptures which speak of justification, through and by faith, do not militate against, nor disprove justification before faith; for though justification by and before faith differ, yet they are not opposite and contradictory. They differ, the one being an immanent act in God; all which sort of acts are eternal, and so before faith; the other being a transient declarative act, terminating on the conscience of the believer; and so is by and through faith, and follows it. But then these do not contradict each other, the one being a declaration and manifestation of the other. What scriptures may be thought to speak of faith, as a prerequisite to justification, cannot be understood as speaking of it as a prerequisite to the being of justification; for faith has no causal influence upon it, it adds nothing to its being, it is no ingredient in it, it is not the cause nor matter of it; at most, they can only be understood as speaking of faith as a prerequisite to the knowledge and comfort of it, and to a claim of interest in it; and this is readily allowed, that no man is evidentially and declaratively justified until he believes; that is, he cannot have the knowledge of it, nor any comfort from it; nor can he claim his interest in it, without faith; and this being observed, obviates another objection, that if justification is before faith, then faith is needless and useless. It is not so; it is not of use to justify men, which it is never said to do; but it is of use to receive the blessing of justification, and to enjoy the comfort of it.

Justification When One Believes

6. It is asserted, that justification cannot be from eternity, but only in time, when a man actually believes and repents; otherwise it would follow, that he who is justified, and consequently has passed from death to life, and is become a child of God, and an heir of eternal life, abides still in death,

and is a child of wrath, because he who is not yet converted, and lies in sin, abides in death, (1 John 3:14) and is of the devil, (1 John 3:8) and in a state of damnation, (Gal. 5:21) but this latter especially cannot be admitted of, with respect to God's elect, even while unconverted. And now, to remove this seeming difficulty, let it be observed, that the elect of God may be considered under two different "heads", Adam and Christ, and as related to two covenants at one and the same time; as they are the descendants of Adam, they are related to him as a covenant head, and as such, sinned in him, and judgment came upon them all to condemnation and death, and so they are, by nature, children of wrath, even as others. But as considered in Christ, they are loved with an everlasting love, chosen in him before the world was, and always viewed and accounted righteous in him, and so secured from everlasting wrath and damnation; hence it is no contradiction to say, that the elect of God, as in Adam, and according to the covenant of works, are under the sentence of condemnation; and that as in Christ, and according to the covenant of grace, and the secret transactions thereof, they are justified, and saved from condemnation. This is no more a contradiction, than that they were loved with an everlasting love, and yet are children of wrath, at one and the same time, as they most certainly are; nor than that Jesus Christ was the object of his Father's love and wrath at the same time, he sustaining two different capacities, and standing in two different relations, when he suffered in the room and stead of his people; as the Son of God he was always the object of his love; as the Surety of his people, bearing their sins, and suffering for them, he was the object of his wrath, (Ps. 89:38).

Now Ye Are Justified

7. It is urged what the apostle says (1 Cor. 6:11). "Now ye are justified"; as if they were not justified before; but the word now is not in the text; and was it, and admit that to be the sense of it, it does not follow that they were not justified before: for so they might be "*in foro dei*", in the court of God, and in his account from eternity, and in Christ their Head and Surety, and especially when he rose from the dead, before now; yet not till now be justified in "*foro conscientiae*", in their own consciences, and by the Spirit of God; which is the justification the apostle is there speaking of. In a word, the sentence of justification pronounced on Christ, the representative of his people, when he rose from the dead, and that which is pronounced by the Spirit of God in the consciences of believers, and that which will be pronounced before men and angels at the general judgment, are only so many repetitions, or renewed declarations, of that grand original sentence of it, conceived in the mind of God from all eternity; which is the eternal justification pleaded for; and is no other than what many eminent divines of the highest character for

learning and judgment, have asserted, as before observed; and it is to such as these Dr. Owen refers, when he replied to Mr. Baxter, who charged him with holding eternal justification; "I neither am, nor ever was of that judgement; though as it may be explained, I know better, wiser, and more learned men than myself, (and he might have added, than Mr. Baxter,)that have been, and are".

CHAPTER 5

NO REST FOR THE SOLE OF MY FEET

A Personal note from the author relating to the Law

Gen 8 verse 9.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Serious Errors Held by Strict Baptist Minister who was a Strict Baptist Minister of a Gospel Standard Church.

On my return to the UK I sought fellowship with like-minded believers, only to find that my views about Christian truth were not accepted and I was informed by a certain Strict Baptists minister, that I would not be accepted into fellowship with a certain group of Strict Baptists Churches (Gospel Standard). This was because I had questioned his views on the Law of Moses.

And so in my case on my return to the UK unlike the dove of Noah I was not received back into the ark of church fellowship.

This was because I had stated that if he held the position he was advancing then he would have a problem with the Sabbath. He was advancing the Law Of Moses and Sabbath observation was his rule of life and conduct.

I sought to be of assistance to him, as he would certainly find his belief in the Law of Moses a stumbling block, to himself and also to others, if he taught those things. I wanted him to be honest with him self. It is very easy to take like this and as Paul once wrote he was alive once but until the Law came, then it slew me and I died. It was my experience that I died to the Law by my union to the Lord Jesus in His death, as all believers do.

He informed me, in agitated tones, that my views would exclude me from membership of any Gospel Standard cause. I knew from my connections with Bierton Strict and Particular Baptists (Gospel Standard Church) that this issue was no isolated problem.

I had returned to the UK, in 2003, from mission work in the Philippines. During which time the last church members of our Bierton Church had died (December 2002) The original trustees gave the ownership documents

of our chapel to a new set of trustees that had not been elected by the church and who were at odds with the Articles of Religion of our Church. For further information of the story see, my book, “The Bierton Crisis”. This new set of trustees were, The Association of Grace Baptist Churches LTD, in London.

So what was I to do? And now I was told I would not be welcomed in and Gospel Standard Church. My response was one of dismay and I felt hurt. So I decided I must write to this man as he was in serious error believing I could help him. His reply was far from satisfactory and less than gracious without any attempt to enlighten me to his un-scriptural position. Here is this man’s reply:

Ignorant Reply From Unnamed Minister

2nd December 2003

Dear David,

It is not my custom to answer letters of this nature. However, I have been persuaded by many friends to make this brief reply. I am thankful to be the recipient of your letter and not the writer.

David, the views that you hold on the Law and the Lord’s Day are wholly wrong and derogatory to the person and work of Christ. I can assure you that neither the church at B, nor the church at HE (of which I am a trustee), nor Swanick Shore or Portsmouth, hold your errors, and would never receive into church membership those that hold such notions. Furthermore, there is not one church on the Gospel Standard list that holds your views or would receive into church membership any that believed such none scriptural notions.

I have learned the hard way, David, never to enter into endless questions of this nature and soul destroying controversy that brings nothing but pain to the brethren and disturbs the peace of the churches, “But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ” (1 Corinthians 8:12). “But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain (Titus 3:9).

May God grant you light from his Word to turn from your errors? Please respect my wish not to publish my letter in any of your books.

Yours sincerely:

Un named Minister.

Dealing With Such Correspondence.

This letter was in fact a reply to my letter that I sent to him in connection with the issue we were talking about. I had written to this minister seeking to help him as he had problems with the Sabbath. He had stated to me that

I imagined strange things in connection with the gospel and so I wrote in order to establish a starting point to seek to resolve this difference of opinion and his problem. In fact his reply revealed gross errors on his part and demonstrated the need to defend gospel truth.

Letter Minister of Strict Baptist Church

This is the letter that I sent to this minister that resulted in him rejecting me and the truth of the gospel that I maintained and advanced.

Date: 18th November 2003-12-10

Dear Un- named Minister (By request)

I too hate controversy, so please let us not be contentious. The truth is given to us as light in order to shine in a dark place and I would not be faithful to its cause if I remained silent over an issue, which the scripture speaks so plainly about. I believe the distinction between Law and Gospel is a real distinction, which the scripture clearly speaks about.

An argument, which rests upon a fact that one has held a view for 30 years and has contended over it, carries no weight when it opposes the plain teaching of scripture. A child who has no learning, in the school of the wise, but who believes the straight foreword words of scripture, is wiser than the men of this world who have read and studied all the works of many theologians.

This only would I learn of you received ye the Spirit by the works of the Law or the hearing of Faith. The contrasting statement in this instant is between works done to or according to Law of Moses or the hearing of faith (believing the gospel), which is without reference to works done to Law.

The Law in question is the Law, which came by Moses, and which was 430 years after the Gospel had been declared to Abraham. The Law here is the 10 commandments, which was delivered at Mount Sinai. I am not imagining this (as you have suggested) but quoting the plain teaching of God's word. Satan hates the truth and his ploy is to ridicule those who teach the truth. He will use underhanded methods to pick at the child of God by saying such things by saying ah! "That is your own imagination, you are wrong". This is because he hates the truth and does not wish the child of God to be free from the condemnation of the Law. But the child of God will be safe if he sticks close to the Word of the Lord and he will not be confounded.

The Law came by Moses but grace and truth by Jesus Christ. The Law came by Moses. Not Adam, Noah or Abraham. Those who say otherwise contradict the word of God. The epistle to the Galatians is very clear about this. All arguments to the contrary are wrong and it does not matter who argues them. I am not being contentious by stating what the Scriptures say, as this is the Word of God, without comment or alteration or explanation.

The plain word states the Law, and by which I understand to mean the 10 Commandments, came by Moses but grace and truth by Jesus Christ.

This is without controversy and must not be gain said. Those who seek to change the plain meaning of these words are the ones causing contention and being controversial. They wrest the Word of God.

The scripture does not say the Law came by Adam, or Noah, or Abraham, but by Moses.

The contention between the child of God and child of the bondwomen is foretold by the allegory of the two sons of Abraham Ishmael and Isaac. There was a contention then, so it is now. There will always be a contention between the spiritual man and the natural man. The Apostle makes the point that the one who contends for the Law as a rule of life is the natural man, or son born to the bondwoman, whilst the spiritual man is the heir of promise and the true son governed by the gospel of our Lord Jesus Christ.

It is always the son of the bondwomen who will persecute the freeborn Son that is the seed of promise. This will always be the case.

I am then, going to ask you not to persecute me because I speak the truth, as stated here in this part of God's Word.

There have been many books and many sermons spoken upon this subject and great minds have wrested with these issues. I maintain that it does not matter if the whole of the Christian world, and its writers or preachers were to opposed to the truth here spoken of, it will not alter the truth that the Law came by Moses but grace and truth by Jesus Christ.

The Law in all its glory came by Moses, to a people who had been chosen to be separate from all other people. It came to the Jew and not the Gentile. This Law, which came by Moses, excluded the gentiles from the covenants of promise. It did not include them.

Unless this can be agreed upon this straightforward statement of truth then we can go no further. There is no point in seeking to go further because if one seeks to alter truth in order to make scripture fit our system of doctrine and religious thinking then we will be deceived and not be those who rightly divide the word of truth.

I am open to discuss these issues with you, or with any one, but will not contend with you.

It does hurt when you say it is my imagination when I recite the scripture. I know that I have a tender conscience and I would not wish to harm a child of God and if you are lead by the same Spirit you too would be grieved if you know you hurt a child of God. I would never mean to hurt you, in any way so please do not get offended if I express that you are wrong on an issue of doctrine, that you mentioned and came up in discussion.

I am open to correction but this must be from the Word of God and according to it. I am very clear in my understanding of many scriptures and I am also aware that I am not clear on others. When I speak that thing that I know why do you find it strange that I can be so certain.

The problem that you have A. (Name withheld), with your view of Law, will be that of the Sabbath Day. The Sabbath according to Moses is the seventh day of the week (Saturday) not the first Day of the week. And this cannot be altered or changed. You have the problem of wresting the scripture if you try and alter the scripture to make it fit your view of Law and Gospel.

I believe I can help you in this matter, by sharing with you the scriptures, but you will need to be patient with me and not get wounded with me or upset if you disagree with me. I would also ask you not to get personal with me by saying I have an imagination, which is wrong. I felt your spirit was wrong towards me in your retort at that point. Please forgive me if I came over to you like that, in such a manor.

Yours Sincerely

In the name of our Lord Jesus Christ. David Clarke. 18th November 2003

Conclusion to the Response

My Reply

This method of response by this un-named minister to my genuine letter was ungracious, un-scriptural and very hurtful. This is not the answer of God but that of a carnal religious man whose rule of life is the Law of Moses.

He advances no scripture truth to confirm his view regarding the subject of Law and gospel. It is as though his ears were Psalm 58 verse 5. His ears were stopped like a deaf adder and though I speak ever so scripturally, logically and with moral persuasion he would not listen. Therefore how can he respond to the truth? Then just as the adder he seeks bite. I was thankful for the promise in scripture that says, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark 16 verse 18.

This conduct and the way of response to me in my pilgrimage was that of those governed by the same spirit of those subject to the Mother of Harlots. This being demonstrated by his persecution of me that began when he stated that I would not be accepted into membership of any church, holding the scriptural views that I held and maintained, concerning the of the gospel of our Lord Jesus Christ.

No wonder he did not wish for me to publish what he wrote. He is a bully and wishes to give me a bashing metaphorically , behind closed door, and then seek to bind me to silence and then walk out of the room, pretending

nothing had happened. Not so, as I am set for a defence and conformation of the gospel, and will not remain silent.

It is for this reason there is a need to teach the next generation of men the glorious truths of gospel of the Lord Jesus Christ. It is of paramount importance. This is the reason for the project that is now called the Bierton Particular Baptist College.

My Response To The Unnamed Minister

I did not respond immediately to this letter but have left the matter for almost 10 years. The time however to come to deal with these errors and other like errors.

Here is my response to that letter:

To: Minister of the Gospel Strict Baptist Church Date: 18th November 2003.

This letter suggests that such people as myself who have distinct views of the Sabbath Day as given by Moses, and 1st Day of the week or Lords Day are wrong.

We maintain that the Sabbath day according to the Law of Moses, cannot be changed and is binding upon all who are under the law. The 1st Day of the week is not the Sabbath day and the Lord's day is not a substitute for the Sabbath day. To confound these is an error.

Colossians. 2. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath.

17 Which are a shadow of things to come; but the body is of Christ.

Col. 2. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21(Touch not; taste not; handle not; 22Which all are to perish with the using;) after the commandments and doctrines of men?

To inform me and say he or others are weaker brethren, and that they have a tender conscience, is a subtle ploy of Satan. To say that teaching scriptural views, as I do, are hurtful to them. And because they have a tender conscience towards the Lord then consideration to their weakness must be given. This is wrong and I believe to be false. It is a deceit and the answer of Satan.

In this matter there is no problem, as no Christian would wish to offend the weak believers conscience, in the thing that he allows himself to do, and so cause a weak brother to stumble. I put it to the reader that this man's righteousness, the Un-named Minister, is one of the flesh and so carnal and therefore not from Heaven. This man is seeking to bind the free to the bondage of Law, Sin and Death. The trial by fire will reveal this in due course. Let the Lord Jesus be the one to judge.

The reality is that such who assert their views on others as this man does, and insist we follow them are the ones who cause division. They say others must follow them and their way. This man is an elder and one who is the strong he is not a weaker brother and as Peter was, and the Jews who through bewitchment joined those who wanted to circumcise all believers. These were dogs. In fact dumb dogs. A dog without a bark is of no use to warn of approaching danger.

They caused the dispute by saying unless these converts be circumcised and keep the Law of Moses they cannot be saved.

And as such we are instructed to mark them that cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them. Rom 16 verse 17. Paul and Barnabus had no small dissension and disputation with them. Act 15 verses 1.

Also When Peter came to Antioch, Gal. 2 11, Paul withstood Peter to the face because he was to be blamed. Paul and Barnabus had strong contention with him and rebuked him openly. This was because Peter had been carried away with the Jews dissimulation. So too, in this issue, the un-named Minister is wrong along with those who too dissimulate; as he caused the division as can be seen in his letter.

David is excluded from the privileges of a gospel church because he follows the Lord Jesus. And so the scriptures are fulfilled they that live godly shall suffer persecution.

To cap it all he thinks it right to beat me up metaphorically, behind closed doors, and then bind me to silence so as not to inform others of what he has done and said .

I fell therefore the time has come to earnestly contend for the faith once delivered to the saints. Grace be with you all in the name of our Lord Jesus Christ.

CHAPTER 6

FURTHER STUDIES ON THE SABBATH

For further information see 'Reflections Of Sabbath' by David Clarke and also, ' The Doctrine Of The Sabbath 2nd Edition': 1622 Paperback, by Dr John Prideaux (Author), David Clarke (Author) by listed under Further Publications at the end of thi9s book.

After this interaction I felt it right to discuss this issue in my book Reflections of the Sabbath, now available from Amazon.co.uk and Amazon.com

Reflections On The Sabbath

Along with a further publication, to clarify the situation, Dr. John Prideaux work on, 'The Doctrine Of The Sabbath', which also includes an

article, 'Of The Circumstances as To Place and Time Of Public Worship', by Dr John Gill which serve to show that my assertion that the first day of the week is not the Jewish Sabbath.

Eschatology and the Law of Moses

Further to this I draw attention to the various Eschatological views, all of which effect ones understanding of the end of the age and end of the Law of Moses.

There are various Eschatological views on this subject such as Amillennialism, Pre-millenarianism, Post-millennium , Historicist and Dispensational views, all of which seek to deal with those scriptures that talk of the end of the world or doctrine of the last things.

For your further reading on this subject I can recommend James Stuart Russell's book, "The Parousia". Please see the publications listed at the back of this book for further information.

Publishers Note

This is a book that clearly shows that references to the end of the world are in fact referring to the end of the Jewish age and the time when Jerusalem and the temple was destroyed in 70 A.D. Scripture is clear that Jerusalem was destroyed by the Titus the Roman General Legionnaire. This destruction came upon the Jewish people and its leaders and was by the hand of God as the book of Revelation clearly shows and was according to the penalties and curse set forth in the Law of Moses. It was for their breach of the first legal covenant.

Deuteronomy 32:29 O that they were wise, that they understood this, that they would consider their latter end!

When Jesus spoke to his disciples upon the Mount of Olives he told them of the many things that would come to pass in those days before the destruction of Jerusalem and the temple.

35 That upon you (Jerusalem) may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

So there we are, a correct understanding of the law and the Gospel is importance so please listen to or read the appendices 32 on this subject.

1 The Law and Gospel by F. L. Gosden

2 The Law and Gospel by J.C. Philpot

3 The Christian Relationship To Mosaic Law by Philip Mauro

4 The Christian Sabbath By Gilbert Beebe

CHAPTER 7

THE LAW AND GOSPEL BY F. L. GOSDEN

A Gospel Standard Minister

Preached at Gilead Chapel, Brighton, (This is just an extract from the opening part to his sermon)

One Lord's Day evening 3 April 1946

"Great peace have they which love thy law: nothing shall offend them."
(Psalm 119:165)

The law in the text is the gospel. The Law of Moses is a good law, holy and just; but it is not a law that sinners love. They reverence it, but it is an authority which can only curse them because they continue not in all things commanded, and shuts them up in prison; it can make nothing perfect; it leaves a sinner where it finds him; it brings him under its condemning power.

But the law of the text is the law of the gospel. The apostle James speaks of it as 'the perfect law of liberty.' It is perfect because it makes the comers thereunto perfect and because the Lord Jesus, Who is the sum and substance of it, is perfect-made perfect through suffering.

The Law of Moses was a perfect law of bondage- the perfection of the Mosaic Law is the perfection of the justice of God exercised in the condemnation of sinners.

The law of the gospel is the perfection of liberty.

'Great peace have they which love thy law.' There is a blessedness in this description of the gospel as being 'a law', for where there is a law there is authority; and Oh, the blessedness of the authority of the gospel as contrasted with the terribleness of the authority of the law. The gospel is greater than the law-not by its abrogation or destruction, but in its fulfilment; its authority abounds over the law, for 'where sin abounded, grace did much more abound.' The apostle speaks of it in this way: 'For the law of the Spirit of life in Christ Jesus hath made me free, from the law of sin and death.' He then goes on to speak of what the law, could not do. So that we see there are three laws, three authorities, three powers, three dominions spoken of. First, the law of the Spirit of life in Christ Jesus is the law of the gospel making one free, from the law of sin and death; secondly, the dominion of sin in our members. Then there is thirdly, the Law of Moses that is the Ten Commandments; and what this law could not do, 'in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' That is the authority, the power of the gospel. The apostle -said, 'I am not ashamed of the gospel of Christ': it is the power or the authority of God

in a particular direction and to a blessed end; it is the power of God unto salvation in them that believe. Therein is the righteousness of God revealed, the righteousness of faith.

THE LAW AND GOSPEL, BY J.C. PHILPOT

I shall take the occasion to offer my thoughts on these three distinct points:

- 1 Why the law is not the believer's rule of life.
- 2 What is the rule?
- 3 Disprove the objection cast upon us that our views lead to doctrinal or practical antinomianism.

By a believer, I understand one who by faith in Christ is delivered from the curse and bondage of the law, and who knows something experimentally of the life, light, liberty and love of the glorious gospel of the grace of God. By the law I understand chiefly, though not exclusively, the Law of Moses. And by the rule of life I understand an outward and inward guide, by following, which a believer directs his walk and conversion before God, the Church and the world.

It is very necessary to bear strictly in mind that we are speaking wholly and solely a believer. What has the law to do with a believer in Christ Jesus? Is he required by the revealed will of God to take the law as a guiding rule in his life? I answer, No; and for several reasons.

- 1 God does not leave us at liberty to take at will one part of the law and leave the other. It must be taken as a whole or left as a whole, for God has so revealed it. I cannot find in any part of God's Word any mitigation of its terms, or any halving of it, so that, according to the views of many divines who have written on the subject, we may be dead to it as a covenant, yet alive to it as a rule. The essential and distinguishing characteristic of the law is that it is a covenant of works, requiring full and perfect obedience, attaching a tremendous curse to the least infringement of its commands. If then I, as a believer, take the law as my rule of life, I take it with its curse; I put myself under its yoke, for in receiving it as my guide, (and if I do not this it is not my rule,) I take it with all its conditions and subject to all its penalties.... The indispensable connection between a covenant and its rules is clearly shown in Gal. 5:1-6, where the apostle testifies to "every man that is circumcised, that he is a debtor to the whole law". It is idle to talk of taking the law for a rule of life, and not for a covenant; for the two things are essentially inseparable; and as he who keeps the whole law and yet offends in one point, is guilty of all (James 2:10), so he who takes but one precept of the law for his rule, (as the Galatians took that of circumcision,) by taking that one, virtually adopts the whole, and by adopting the whole puts himself under the curse which

attaches to their infringement.

2 People speak very fluently about the law being a rule of life and think little of the resulting consequences; for amongst them is this, that its written precepts and not its mere spirit, must be the rule. Now, these precepts belong to it only as a covenant, for they were never disjoined by the Authority that gave them, and what God hath joined together let no man put asunder. To show this connection between the precepts and the covenant is the chief drift of the Epistle to the Galatians, who were looking to the law and not the gospel, and having begun in the Spirit, were attempting to be made perfect by the flesh. Read with enlightened eyes, this blessed Epistle would at once decide in favor of the gospel as our guiding rule of Christian conduct and conversation. Observe how Paul chides those who would so act: he calls them “foolish Galatians”, and asks who hath bewitched them that they should not obey the truth (that is, the gospel),”before whose eyes Jesus Christ has been evidently set forth, crucified among them.” He appeals to their own experience and asks them: “receive ye the Spirit by the works of the law or by the hearing of faith?” He draws a line of distinction here between those works which are done in obedience to the law as a guiding rule, and that power of God felt in the heart which attends a preached gospel when heard in faith, and asks them under which of the two they had received the teaching and testimony of the blessed Spirit. But observe, further, now he bids them “walk in the Spirit” (Gal. 5:16). Now to “walk” is to live and act, and the rule which he here gives for this living and acting is not the law but the Spirit, and he tells them of the blessedness of this divine leading and guiding: “If ye be led by the Spirit, ye are not under the law”: that is, neither as a covenant nor as a rule- that they were free from its curse as a condemning covenant, and from its commands as a galling yoke which neither they nor their fathers could bear (Acts 15:10). But to show them that deliverance from the law did not set them free from a higher and more perfect rule of obedience, he bids them “fulfill the law of Christ”, which is love, a fruit of the Spirit and not produced by the law which worketh wrath and gendereth to bondage (Rom. 4:15; Gal. 4:24).

3 If we are willing to abide by the inspired Word of Truth we need to go no further than this very Epistle to decide the whole question. For in it we have laid down the rule according to which believers should walk, which is a “new creature” (or a new creation): “For in Christ neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be upon them, and on the Israel of God” (Gal. 6:15-16). Is the law or the Spirit’s work upon the heart held out here as the rule of a believers walk? The law is strictly a covenant of works; it knows

nothing of mercy, reveals nothing of grace, and does not communicate the blessed Spirit. Why, then, if I am a believer in Christ and have received his grace and truth into my heart, am I to adopt for the rule of life that which does not testify of Jesus either in the Word or in my conscience? If I am to walk as a believer, it must be by a life of faith in the Son of God (Gal 2:20). Is the law my rule here? If it be, where are those rules to be found? “The law is not of faith”. How, then, can it lay down rules for the life of faith? If I wish to walk as becomes a believer with the Church, what help will the law give me there? To walk as such must be by the law of love as revealed in Christ and made known in my heart by the power of God. If I am to walk in the ordinances of God’s house, are these to be found revealed in the law?

We give the law its due honor. It had a glory, as the Apostle argues (2 Cor 3) as the ministration of death and condemnation, but this glory is done away, and why are we to look to it now as our guiding rule? The ministration of the Spirit, of life, and of righteousness “doth much more exceed in glory”, and why are we to be condemned if we prefer the Spirit to the letter, life to death, and righteousness to condemnation? A rule must influence as well as guide, or else it be a dead rule. If you chose to be guided by the killing letter which can only minister condemnation and death, and we chose for our rule that which ministers the Spirit, righteousness, and life, which has the better rule? It is much to be feared that those who thus walk and talk have still the veil over their heart, and know nothing of what the Apostle means when he says: “Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty. But we all with open face beholding, as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as the Spirit of the Lord” (2 Cor 3:17-18).

But not only have we these deductions to influence the mind in rejecting the law as a rule for a believers walk, but also we have the express testimony of God as a warrant for so doing. We read, for instance, “I through the law am dead to the law, that I might live unto God” (Rom. 7:4). As a believer in Christ, the law is dead to me, and I am to it. The Apostle has clearly and beautifully opened up this subject. He assumes that a believer in Christ is like a woman is remarried after the death of her first husband; and he declares that “she is bound by the law of her husband as long as he liveth, but if the husband be dead she is loosed from the law of her husband (verse 2). Of course the first husband is the law, and the second husband is Christ. Now adopting the figure of Paul’s, may we not justly ask: Which is to be the rule of the wife’s conduct when re-married, the regulations of the first or the second husband?

2. What, then, is the believer’s rule of life. Is he without rule? A lawless

wretch because he abandons the Law of Moses for his rule has no guide to direct his steps? God forbid! For I subscribe heart and soul to the words of the Apostle: Being not without law to God, but under law to Christ “(1Cor 9:21) (footnote- not under THE law, as our version; there being no article expressed or implied in the original). The believer then has a guiding rule, which we may briefly call -the gospel. This rule we may divide into 2 branches. The gospel as written by the divine finger upon the heart, and the gospel as written by the blessed Spirit in the Word of truth. These do not form two distinct rules, but the one is the counterpart of the other; and they are mutually helpful to and corroborative of each other. One of the promises of the New Covenant (Jer. 31:21-34; Heb. 8:8-12 compared) was: “I will write My law in their inward parts and write it in their hearts.” This writing of the law of God in their heart, I need not tell you, is that which distinguishes it from the law of Moses which was written on tables of stone: and becomes an internal rule whereas the law of Moses was but an external rule. This internal rule seems to be pointed out in Romans 8:2 where we find these words: “For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.” By “the law of the Spirit of life”, I understand that guiding rule (for a rule in Scripture is frequently called a law; the word law in Hebrew signifying literally “instruction”) which the Spirit of God, as communicating life, is in a believers heart. It is, therefore, the liberating, sanctifying, guiding influence of the Spirit of God, in his soul which, as a law or a rule, delivers him from “the law of sin and death”; by which I understand not so much the law of Moses, as the power and prevalence of his corrupt nature.

If this then be a correct exposition of the text, we have a guiding internal rule distinct from the law of Moses, and a living rule in the heart, which that never was nor could be; for it did not communicate the Spirit (Gal. 3:2-5) But this internal rule as being “the law of the Spirit of life”, has power to lead all the children of God; for in the same chapter (verse 14) the Apostle declares that “as many as are led by the Spirit of God, they are the sons of God.” This leading which is peculiar to the children of God and is an evidence of their sonship, delivers them from the law; for if we are led by Spirit we are not under the law” (Gal 5:8) either as a covenant or as a rule, for we have a better covenant and a better rule (Heb. 8:6). What is the main use of a rule but to lead? But who can lead like a living Guide? How can a dead law lead a living soul? The very proof that we are the children of God is that we are led by the Spirit; and this inward leading becomes our guiding rule. And is it not a disparaging of the guidance of the blessed Spirit to set up in opposition to His guiding rule a dead law and to call those Antinomians who prefer a living guide to a dead letter? This living guide is that holy, and blessed Spirit

who “guides into all truth” (Jn. 16:13).

Here is the main blessedness of the work and grace upon the heart, that the leading and guiding of the blessed Spirit form a living rule every step of the way; for He not only quickens the soul into spiritual life, but maintains the life which He gave, and performs (or finishes- margin) it until the day of Jesus Christ (Phil. 1:6). This life is eternal, as the blessed Lord at the well of Samaria declared, that the water that he should give the believer should be in a well of water springing up into everlasting life (Jn. 4:14) It is then this springing well in a believer’s soul which is the guiding rule, for, as producing and maintaining the fear of God, it is “a fountain of life to depart from the snares of death” (Pro.14: 27).

But lest this guiding internal rule be abused, which it might be by enthusiasm, and that they might not be left to substitute delusive fancies for the teaching of the Holy Spirit, the God of all grace has given to His people an external rule in precepts of the gospel as declared by the mouth of the Lord and His apostles, but more particularly as gathered up in the epistles as a standing code of instruction for the living family of God. Nor do these at all clash with the rule of which I have just spoken, but on the contrary harmonize entirely and thoroughly with it; for, in fact, it is one and the same rule; the only difference between them being that the blessed Spirit had revealed the one in the written Word, and by the application of that Word to the soul makes the other to be a living rule of heart.

Now there is not a single part of particle of our walk and conduct before God or man which is not revealed and unculcated in the precepts of the gospel; for, though we have not minute directions, we have what far excels all such unnecessary minutiae- most blessed principles enforced by every gracious and holy motive, and forming, when rightly seen and believed, a most perfect code of inward and outward conformity to the revealed will of God, and of all holy walk and conduct in our families in the church and in the world.

I would say that a believer has a rule to walk but which is sufficient to guide him in every step of the way; for if he has the eternal quickening’s, teachings and leadings of the Spirit to make his conscience tender in the fear of God, and has a law of love written upon the heart by the finger of God; and besides this has the precepts of the gospel as a full and complete code of Christian obedience, what more can he want to make him perfect in every good word and work (Heb. 13:21). Can the law do any of these things for him? Can it give him life, in the first instance, when it is a killing letter? Can it maintain life, if it is not in its power to bestow it?

But it may be asked: Do you then set aside the two great commandments

of the law: “Thou shalt love the Lord thy God” etc. and “thy neighbor as thyself”? No, On the contrary, the gospel as an external and internal rule fulfills them both, for “love is the fulfilling of the law.” (Rom. 13:10). So this blessed rule of the gospel not only does not set aside the law as regards its fulfillment, but so to speak absorbs into itself and glorifies and harmonizes its two great commandments, by yielding to them in obedience of heart, which the law could not give; for the believers serves in the newness of the Spirit, not in the oldness of the letter (Rom 7:6), as Christ’s freeman (Jn. 8:32) and not as Moses’s bond slave. This is willing obedience not a legal task. This will explain the meaning of the Apostle: “For I delight in the law of God after the inward man: for the new man of grace, under the powerful influence of the Holy Spirit, delights in the law of God, not only for its holiness, but as inculcating that to do which fills the renewed heart and the inward delight -love to God and His people...

THE CHRISTIAN RELATIONSHIP TO MOSAIC LAW

By Philip Mauro

The Gentile Believer and The Law

We have said that the experience of the “wretched man” of Romans 7 is not the normal experience of a converted Gentile. It is, nevertheless, a sad fact that it may (and often does) become the abnormal experience of converted Gentiles, who, through ignorance of the great gospel truths revealed in Romans, or through the influence of Judaizing teachers and legal systems of theology, fall from their standing in grace, and seek justification, or the gift of the Spirit, through law-works. Hence the solemn warning of Galatians 5:4: “You are deprived of all effect from Christ, [or Christ is become of no effect unto you] whosoever in law are being justified; you are fallen from grace.” For as there were in Paul’s day, so are there now, many who desire “to be of the law, understanding neither what they say, nor whereof they affirm.”

So also the struggle of that “wretched man” becomes the experience of many unconverted Gentiles who, totally are ignorant of remission of sins through faith in the blood of Christ.... are seeking perpetually (because seeking vainly) for and inclination of the heart to keep the Mosaic Law. The condition of such, if they be earnest and sincere in their desire to keep the law, is indeed “wretched” in the extreme.

It was needful, therefore, that, in addition to the revelation given in Romans 7 of deliverance for the believing Jew from the yoke of the Law, the Epistle to the Galatians should have been incorporated into the Word of God, in order to instruct and warn Gentile believers against putting themselves under that yoke.

In referring, however, to Galatians our object will be simply to seek

the light it throws upon the conflict described in Romans 7. What we find in Galatians affords strong confirmation to the view that the experience described in Romans 7 is that of a conscientious unconverted Israelite, and not at all a "Christian" experience. In fact, the main object of the Apostle in writing to the assemblies of Galatia was to warn them against teachings, which would lead them into such an experience.

In Galatians 2 Paul relates how he remonstrated with the Apostle Peter for compelling the Gentiles to live as do the Jews (v. 14). We may be sure that the matter in dispute is esteemed by the Spirit of God to be exceedingly important; otherwise it would not be brought to our attention in the form of a rebuke administered by Paul, the Apostle to the Gentiles, to Peter, the leader of the twelve. In this connection Paul draws the line sharply between Jews and Gentiles, saying: "We, Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified out of the works of the Law, but out of the faithfulness of Christ, even we [Jews] have believed on Christ Jesus that we might be justified out of the faithfulness of Christ, and not out of works of Law" (vv. 15-16). And he adds: "For if I build again the things I threw down, I constitute myself a transgressor." That is to say, if he should set up the Law again as an obligation for himself, he would make himself a law-breaker. "For," he continues, "I through the Law died to the Law, that I might live to God." Here Paul again brings himself forward, as a typical Jew, and repeats in few words the doctrine elaborated in Romans 7. "I have been crucified with Christ, nevertheless I live"; or, as the Greek may be equally well rendered, "I am not any longer living, it is Christ that lives in me; and the life I now live in the flesh I live by the faithfulness of the Son of God."

It is possible for every believer to reach the place where he can make this saying of Paul his own. It involves death to sin and life to God in Christ, and the abiding presence of the Spirit of Him who raised up Christ from the dead. This verse obviously contains a condensed statement of the truth revealed in Romans 6 and 7 concerning the believer's death (as to his old nature) with Christ, and his living again in the supernatural life of the risen Christ. That new life is not lived under the Law of Sinai.

"I do not," says Paul, "make void the grace of God" (as Peter was doing by his dissimulation and by returning to the practice of Judaism) "for if righteousness comes through the Law, then Christ died for nothing" (v. 21).

Galatians 3

Having thus dealt with the case of the believing Jew, who had been delivered from the Law by means of Christ's death, the Apostle directly addresses the Galatians, who, being Gentiles, never were under Law, but began their relations with God in the Spirit. The Jew began his service of

God in the flesh. For him, therefore, there might be found some excuse for continuing after conversion as a man in the flesh under Law, not exercising the liberty wherewith Christ had made him free. But for Gentile believers, who never were under the Law, but had the great advantage of beginning in the Spirit, to put themselves under Law and to attempt to be perfected in the flesh was the “senseless” action of those who had been “bewitched.” “O senseless Galatians, who had bewitched you,” that you should act thus after the truth concerning Christ crucified has been plainly put before you? “Are you so senseless? Having begun in the Spirit, are you now being perfected in the flesh?” (Gal. 3:1-3). It was indeed “senseless” in the extreme to undertake the perfecting in the flesh of the work that was begun in the Spirit.

The Apostle then refers to Abraham, whose faith was accounted to him for righteousness, and points out that the Scripture, foreseeing that God would justify the Gentiles out of faith, proclaimed that good news to Abraham, saying, “In you shall all nations (Gentiles) be blessed.” (Gal. 3:8).

The Galatians are warned of two serious facts. First, Paul teaches that all who are of the works of Law (in contrast to those that are “of faith”) are under the curse of the Law. Second, he asserts that the curse comes upon every one who continues not in all things, which are written in the book of the Law to do them. From this it follows that no one is being justified with God in virtue of Law: “For the just shall live out of faith; but the man that does those things (required by the Law) shall live in virtue of them” (vv. 10-12).

In view of this, it would naturally be asked, How does it come about that the Jews, who were placed under the Law, which none of them has kept, have escaped from the curse of the Law? The answer is, “Christ has redeemed us (Jews) from the curse of the Law, having become a curse for us.” This statement manifestly applies solely to Israel, for the curse of the Law was never pronounced against the Gentiles. Hence Paul uses in verse 3:13 the pronoun “us.” The contrast between Jews and Gentiles is again clearly marked by 3:14, which goes on to say that Christ was made a curse for the Jews in order that the blessing of Abraham might come on the Gentiles in Christ Jesus. The contrast between the curse of the Law, pronounced upon those who were under the Law, and the blessing of Abraham coming to the Gentile believers in Christ, is very instructive. And an additional result of the endurance by Christ of the curse of the Law is then set forth, namely, that we might receive the promise of the Spirit through faith.

The promise was made to Abraham and to his seed long before the Law was given. From this it follows that the Law, which was given 430 years after, cannot nullify the promise. If then the Law was not given for the purpose

of adding anything to the promise, or of taking anything from it, why was it given? It was added for the sake of transgressions that is in order that the repeated transgressions of the Law by every Israelite might reveal the presence and nature of sin in the flesh, and show the futility of attempting to secure justification out of Law-works. Moreover, it was given, not as a permanent institution, but only “until the Seed should come to whom the promise was made.” (3:19).

This statement shows that the period of the Law was strictly limited in time, as it was limited also in scope to the children of Israel. Its era did not begin until 430 years after God had begun to deal with Abraham, Isaac and Jacob and their descendants; and it ceased when the promised Seed died under the Law. The curse of the Law was exhausted when Christ was made curse by hanging on a tree (Deut. 21:23). Whatever God’s purposes were with the Law, they were all accomplished when the promised Seed died on the Cross? Since that event even the Jew is no longer a man under Law, for by no amount of law keeping can he now secure the promised blessings of the Promised Land. The old covenant is entirely at an end (2 Cor. 3:7- 11; Heb. 7:13). The words on the Cross-, “It is finished” (in the original it is the single word “accomplished”) included the purpose of the Law, which thereupon came to an end.

The temporary character of the Law as a Divine institution is further set forth, with great clearness, in verses 23-25. “Before faith came,” says the Apostle, “we [Jews] were kept [or guarded] under Law, having been shut up to the faith which was about to be revealed. Wherefore the Law has been our pedagogue [tutor] up to Christ in order that out of faith we might be justified. But faith having come, we are no longer under a tutor.” By noting the tenses of the verbs, as given in the above renderings, the sense will be readily and clearly apprehended. It is very clear indeed that these statements apply only to Israelites. The Gentiles were not kept under Law, but were left without Law. They were not “shut up” in any way, but allowed to follow the devices of their own hearts. They were not under a pedagogue, or under tutors and governors (4:2), for God had no dealings with them. God has called Israel His “Son” (Hosea 11:1; see Amos 3:2); and of Israel alone, of all the peoples of the earth, can it be said that they were under tutors waiting the time appointed of the Father.

After speaking in the first person of the Jews, the Apostle, addressing the Gentile Galatians, says by way of contrast: “For you are all the children of God through faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek.” The contrast between the “we” of verses 24,25 and the “you” of verse 26 is very significant.

Some of the statements (in Galatians 4) are broad enough to embrace both Jews and Gentiles, for both were, before conversion, in bondage to the elements of the world; but the special bondage of the Jew - the yoke of the Law and the penalty of its curse - is also specifically mentioned. As the heir is “under tutors and governors until the time appointed of the father; even so we, when we were children, were in bondage under the elements of the world: But when the fullness of time was come, God sent forth His Son, born of a woman, made under the Law, to redeem those that were under the Law, that we [Jews] might receive the status of sons. But because you [Gentiles] are sons, God has sent forth the Spirit of His Son into your hearts, crying, ‘Abba Father.’” (4:2-6) The defective reading of verse 6 in the A.V. “And because you are sons,” instead of “But,” as it is in the original, hides the contrast between the case of the believing Israelite and that of the believing Gentile. The former needed to be redeemed from under the Law before he could receive the status of a son (“adoption of sons”); whereas for the latter there was no such need. The bondage of the Gentiles was a different kind of bondage. They, not knowing God at all, were in bondage to those who by nature are not gods (4:8); but the point we wish to examine is that they were not under Law at any time, and this point is very clearly presented in the passage we have been examining. (Editor’s note: Randall Seiver has presented a better explanation of this passage in his book on Galatians “The Fullness of Time” available from Sound of Grace, Webster N.Y.)

The Believer’s State Is Not One Of Lawlessness

In emphasizing the important truth that the believer is not under the Law, because, if a Jew he was delivered from the yoke of the Law by the death of Christ, and if a Gentile he was never under the Law at all, must not obscure the important fact that the state of the believer is not one of lawlessness - far from it. What is spoken of in Romans 7, as “the Law” is the Law given to the Israelites through Moses? That Law was by no means a complete statement of God’s requirements, though it was quite sufficient for the purpose of revealing the presence of sin in the flesh, for demonstrating the utter corruption of human nature, and for making manifest the exceeding sinfulness of sin. The teachings of Jesus Christ showed that the full requirements of God’s holiness and righteousness are far above those of the Law of Moses. “You have heard that it was said by (or to) them of old, you shall not kill...But I say to you, whoever is angry with his brother without a cause, etc.” (Matt. 5:21-48).

The believer of this dispensation is not living under the Law of Moses. That law was given for the regulation of the conduct of men in the flesh. The believer is “not in the flesh, but in the Spirit.” (Rom. 8:9). He is not, therefore,

in the sphere in which the Law of Moses was effective.

The child of God, though not under the Law of Moses, is “not without Law to God, but in-law to Christ” (ennomous Christou, 1 Cor. 9:21). He owns the risen Christ as His Lord, and judges that his entire life in the body is to be lived no longer unto himself, but unto Him who died for him and rose again (2 Cor. 5:15). Being in the Spirit he is to be governed by “the law of the Spirit” (Rom. 8:2). Being in Christ he is to “fulfil the law of Christ” (Gal. 6:2). This is a condition very different from that of the Israelite under the Law of Moses, and on a much higher plane. The life of the child of God is not a life hedged about by constraints and prohibitions, but a life of liberty in which he is free to follow all the leading of the Spirit, and all the inclinations of the new nature, which the Spirit imparts, to those whom He quickens. It is a life of freedom - not freedom to sin, but freedom not to sin. He who practices sin is the slave of sin; only the free man can refuse obedience to the demands of sin, and yield himself to God as one who is alive from the dead. The Word of God abounds in directions addressed to the children of God, by which their walk, while yet in the body, is to be guided and controlled. These directions are found in the commandments of Christ, and in the Epistles of the Apostle Paul, whom the risen Lord empowered to be the channel for the revelation of His special communications to and concerning the Church. And these directions are illustrated by all the Holy Scriptures, the things which happened to the Israelites having been written, not for our imitation, but for our admonition (1 Cor. 10:11).

The believer has been called into liberty; and he is exhorted to stand fast in the liberty wherewith Christ has made him free (Gal. 5:1). Yet he is not to use his liberty so as to furnish occasions for gratifying the desires of his old nature (Gal. 5:13). Having been brought, through the resurrection of Christ, into the sphere of the Spirit, the believer is commanded to remain there; that is, to be occupied with and interested in the things of the Spirit. While so engaged he cannot at the same time be fulfilling the desires of the flesh. “This I say then, walk in [or by] the Spirit, and you shall not fulfill the desires of the flesh” (Gal. 5:16). “If you be led of the Spirit you are not under the Law” (Gal. 5:18).

Ephesians, which especially reveals the position of believers as quickened together with Christ, raised up (i.e. ascended) together with Him, and seated together in the heavenlies in Christ, abounds in practical directions for the believer’s guidance in all his earthly relations. We...call attention to them in order to guard against the supposition that, because the believer of this dispensation is not under the Law of Moses, he is therefore in a state of lawlessness.

The main points, then, of the teaching we have been examining are these:

1. That the sufferings of Christ were incurred for the sins of His people, that is to say, the sins of those whom God justifies upon the principle of faith.

2. That the death of Christ delivers the believing sinner, whether Jew or Gentile, from the servitude of sin.

3. That the death of Christ also brought the economy of the Law to an end, and delivered all converted Israelites from the yoke of the Law.

4. That the resurrection of Christ brings all believers into the sphere of a new humanity, where there is a new life, whose Source is the risen Christ, which life is imparted by the Spirit of God to the believer while the later is yet in the mortal body.

5. That believers, though not under the Law of Moses, are governed by the Law of the Spirit of life in Christ Jesus, and are required to “fulfill the law of Christ.

THE SABBATH BY GILBERT BEEBE

January 1, 1855

There is much said at the present day on the subject of a Sabbath day, as being of perpetual obligatory force on all mankind throughout all time. But in what part of the Scriptures they find a precept to that effect we are not informed. They certainly but seldom, if ever, refer us to the fourth commandment of the Decalogue; and we have supposed their reasons for not doing so were obvious.

1. Because we are expressly informed by Moses himself that, that very covenant, or law, was made exclusively with those Israelites who were all of them then present, and alive on the day that the ten commandments were presented to them from the Mount of God. It was a law which, had not been given even to the patriarchs, (See Deut. 5:1-4).

2. Because the fourth commandment required those unto whom it was given, to observe the seventh, and not the first day of the week, as the Sabbath of their God—because that God had rested from the work of creation on the seventh, and not on the first day of the week.

3. Because the children of Israel were by the fourth commandment required to observe the seventh day altogether differently from the manner in which professed Christians pretend to observe the first day. The children of Israel were to totally abstain from all labor, themselves, their wives, their children, their servants, and even their cattle; no fires were allowed to be kindled, no horses to be harnessed, no meetings to be attended, no Sabbath Schools to be kept, no collections for mission or other purposes, to be taken up on that day.

4. Because the penalty for a transgression of that precept, was altogether

different from that inflicted by modern Sabbatarrians for a breach of the Sunday laws of our own, or any other lands. That provided in the Jewish law, being death by stoning, and the laws of men only requiring fines and imprisonments.

5. The fourth commandment required those unto whom it was given to labor six days, including the first day, and the Sunday laws of our land forbid our obedience to that part of the fourth commandment which requires us to labor on the first day of the week.

We know of no partial obligation to keep the law. If the Sinai covenant, which was given exclusively to the children of Israel, is binding on the Gentiles to any extent, it must be binding in its full extent. An inspired apostle has settled this question beyond all reasonable dispute, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," (Jam. 2:10). And Paul to the Galatians, 5:3, shows who are debtors to keep the law. He says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." But in searching the Scriptures, we can find none who are obligated to obey part of the law, or partly obligated to do the whole law. "Whatsoever the law saith, it saith to them that are under the law," and they are of course bound to go according to the letter of the commandment. The grand question then is, whether the whole Sinai law is binding on all men, and throughout all time? If so, then all are involved in the curse, and the salvation of any of the human family is impossible. For as many as are of the works of the law are under the curse; for all have sinned; and consequently by the deeds of the law, no flesh shall be justified in the sight of God.

The doctrine of redemption is very prominently set forth in the gospel; and Christ has not only redeemed his people from the curse, but also from the dominion of the law; and the apostle has made the emphatic proclamation to the saints, "Ye are no more under the law, but under grace." The inquiry then is reduced to this; How far are we obligated to keep a law that we are not under? When Paul found some of the brethren inclining to the works of the law, he was afraid of them, lest he had bestowed on them labor in vain, for they observed days, and months, and times, and years. In his allegory, (Gal. 4:21-27), Paul sets forth the old Sinai covenant, by the person of Hagar, the bondwoman, who could not be the mother of a free child. For this Agar is Mount Sinai, in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which Jerusalem he affirms, is the mother of all those saints, who, as Isaac was, are the children of promise. In the second chapter to the Colossians, we are informed that Christ has blotted out the handwriting of

ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. This language would seem to be plain enough for an ordinary Christian, taught of God. These ordinances of the old covenant were a shadow of things, which are realized in the body of Christ, or in the gospel church, which is his body, his flesh and his bones. We trace the shadowy import of the Sinai Sabbath to the body of Christ, or to the gospel church, and there we enter into that rest which was shadowed forth by the legal Sabbaths of the old covenant. The anti-typical Sabbath, being found alone in that rest which remaineth for the children of God, and into which all those who, with a true and vital faith, believe in our Lord Jesus Christ, have entered, is clearly set forth in the New Testament, particularly in the third and fourth chapters to the Hebrews. This gospel Sabbath we understand to be the whole gospel dispensation; in distinction from the old covenant dispensation, and it begins severally with each believer in Christ, as soon as they truly believe in our Lord Jesus Christ; and are enabled to rest alone on him for their justification before God. We have neither the time nor the space necessary to show the analogy, which the typical Sabbath of the law bears to the rest, which is enjoyed by the saints in the gospel. A very few particulars must for the present suffice, and,

1. The old covenant Sabbath was given exclusively to the circumcised children of Israel, and to no other people; so the gospel Sabbath, or Rest, is given exclusively to the spiritual Israel, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

2. The children of the old Sinai covenant were often charged with the sin of Sabbath-breaking, and that sin, with them, consisted in their performing on the seventh day, such labor as was only lawful for them to perform in the six days in which they were commanded to do all their labor. So under the gospel dispensation, the saints, by adhering to the abrogated institutions of the old working dispensation, observing days, and months, and times, and years; or by looking for justification before God by anything short of the blood and righteousness of Christ, do violence to the holy Sabbath of the gospel. As in the types, many of the children of Israel could not enter into rest, because of unbelief, so we find that our doubts and unbelief, which often press us down, render it impossible for us to enter into that rest which remaineth for the children of God. Our own experience teaches us that

when we doubt the reality of our interest in Christ, or the application of his promises to us, we are like the troubled ocean that cannot rest: we labor, and toil to do something ourselves, to reinstate ourselves in the favor of the Lord. When we feel cold, we are prone to kindle fires of our own, and to comfort ourselves with sparks of our kindling, and endeavor to walk in the light of our fire; but if we are truly the children of God, we shall for all this lie down in sorrow; for this Sabbath-breaking. No fires were to be kindled by the Israelites on that day. Nor will the Lord suffer us to warm or enlighten ourselves by any fires that we can make. Christians are commanded to forsake not the assembling of themselves together for the worship of God, and for their mutual edification. To obey the command, suitable times must be appointed for such meetings; the first, or any other day of the week, may be designated, provided that we attach no special sanctity to the time; and the first day of the week is as suitable as any other day. The apostles met frequently on the first day, and also on all the other days of the week, they were daily in the temple praising God, &c. So we conclude that the Christian church is at liberty to make her own appointments, as to time—provided that she allows no man, or set of men, to judge her in regard to the time, and when she makes such appointments, each member is in duty bound to attend the appointment, unless providentially detained.

As Christians we have no right to observe any day religiously in obedience to human legislation; either Sabbaths, first days, or thanksgiving days; because God has forbidden that we should allow any man to judge us in these things. We require no human legislation on the subject. The order and decision of the church is more effectual with the saints than all the pains, penalties and fines, ever imposed by the rulers of the darkness of this world. Let us observe the admonition of the apostle, and “Stand fast therefore in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage.”

The Sabbath of the Jews required no grace in the heart, no spiritual emotion of the new man, to qualify those to whom it was given, to observe it. Their service was in the oldness of the letter, and theirs was a worldly sanctuary, and carnal ordinances. Any circumcised Jew, whether a believer or an infidel could abstain from labors on the seventh day, and that was all that was required of them. But the anti-typical, or gospel Sabbath, requires faith in Christ; for none but believers can enter into that rest which remains, for the people of God. The hour has come and the true worshipers must worship God in spirit and in truth. Not only the Scriptures of the New Testament declare it, but the testimony is corroborated by every Christian's experience. Christians know that they cannot believe only as the Lord gives

them faith; and equally well do they know that they cannot rest unless they believe.

When faith, which is of the operation of God, is given, the recipient requires neither the thunder of Sinai, nor the arm of secular legislation, to incline him to keep the Christian sabbath of Gospel Rest. The starving soul requires no coercion to incline him to eat, nor does the weary, heavy-laden soul require legal enactments to drive him to his rest. As the Sinai Sabbath required the carnal Israelite to abstain totally from servile labor, so the gospel Sabbath requires the spiritual Israelite to cease from his work, and trust, and rest alone on Christ, for his justification and acceptance with God. As the Sabbath-breaker under the law was to be stoned to death, by all the children of Israel, so the legalist who would attempt to drag the ceremonies of the legal dispensation into the gospel church, or to justify himself before God by the works of the law, is to be stoned, (not with stones literally, but with the smooth stones from the brook of gospel truth), by all his brethren, until his legal spirit yields up the ghost.

Those who have no higher conception of a gospel Sabbath than to suppose it consists in the literal observance of one day out of seven, have yet to learn that "Whom the Son makes free, are free indeed."

CHAPTER 8

JOHN CALVIN THE FOURTH COMMANDMENT

Institutes Book II chapter 8

REMEMBER THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. IN IT THOU SHALT NOT DO ANY WORK, &C.

The purport of the commandment is, that being dead to our own affections and works¹, we meditate on the kingdom of God, and in order to such meditation, have recourse to the means which he has appointed. But as this commandment stands in peculiar circumstances apart from the others, the mode of exposition must be somewhat different. Early Christian writers² are wont to call it typical, as containing the external observance of a day which was abolished with the other types on the advent of Christ. This

1 That is those who are regenerated and as such are the children of God (not those Christened as Calvin relates too by baptism)

2 The earliest is Barnabas Chapter 2 and Chapter 13.

is indeed true; but it leaves the half of the matter untouched. Wherefore, we must look deeper for our exposition, and attend to three cases in which it appears to me that the observance of this commandment consists.

First, under the rest of the seventh days the divine Lawgiver meant to furnish the people of Israel with a type of the spiritual rest by which believers were to cease from their own works, and allow God to work in them.

Secondly he meant that there should be a stated day on which they should assemble to hear the Law, and perform religious rites, or which, at least, they should specially employ in meditating on his works, and be thereby trained to piety.

Thirdly, he meant that servants, and those who lived under the authority of others, should be indulged with a day of rest, and thus have some intermission from labour.

Section 29.

Explanation of the first purpose, viz., a shadowing forth of spiritual rest. This the primary object of the precept. God is therein set forth as our sanctifier; and hence we must abstain from work, that the work of God in us may not be hindered.

We are taught in many passages³ that this adumbration of spiritual rest held a primary place in the Sabbath. Indeed, there is no commandment the observance of which the Almighty more strictly enforces. When he would intimate by the Prophets that religion was entirely subverted, he complains that his Sabbath s were polluted, violated, not kept, not hallowed; as if, after it was neglected, there remained nothing in which he could be honoured. The observance of it he eulogises in the highest terms, and hence, among other divine privileges, the faithful set an extraordinary value on the revelation of the Sabbath. In Nehemiah, the Levites, in the public assembly, thus speak: "Thou madest known unto them thy holy Sabbath , and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." You see the singular honour which it holds among all the precepts of the Law. All this tends to celebrate the dignity of the mystery, which is most admirably expressed by Moses and Ezekiel. Thus in Exodus: "Verily my Sabbath s shall ye keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that does sanctify you. Ye shall keep my Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever does any

3 Num 13:22; Eze 20:12; 22:8; 23:38; Jer 17:21,22,27; Isa 56:2; Neh 9:14.

work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever," (Exo 31: 13-17). Ezekiel is still more full, but the sum of what he says amounts to this: that the Sabbath is a sign by which Israel might know that God is their sanctifier. If our sanctification consists in the mortification of our own will, the analogy between the external sign and the thing signified is most appropriate. We must rest entirely, in order that God may work in us; we must resign our own will, yield up our heart, and abandon all the lusts of the flesh. In short, we must desist from all the acts of our own mind, that God working in us, we may rest in him, as the Apostle also teaches, (Heb 3: 13; 4: 3, 9).

Section 30.

The number seven denoting perfection in Scripture, this commandment may, in that respect, denote the perpetuity of the Sabbath, and its completion at the last day.

This complete cessation was represented to the Jews by the observance of one day in seven, which, that it might be more religiously attended to, the Lord recommended by his own example. For it is no small incitement to the zeal of man to know that he is engaged in imitating his Creator. Should any one expect some secret meaning in the number seven, this being in Scripture the number for perfection, it may have been selected, not without cause, to denote perpetuity. In accordance with this, Moses concludes his description of the succession of day and night on the same day on which he relates that the Lord rested from his works. Another probable reason for the number may be, that the Lord intended that the Sabbath never should be completed before the arrival of the last day. We here begin our blessed rest in him, and daily make new progress in it; but because we must still wage an incessant warfare with the flesh, it shall not be consummated until the fulfilment of the prophecy of Isaiah: "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord," (Isa 66: 23); in other words, when God shall be "all in all," (1Co 15: 28). It may seem, therefore, that by the seventh day the Lord delineated to his people the future perfection of his Sabbath on the last day, that by continual meditation on the Sabbath, they might throughout their whole lives aspire to this perfection.

Section 31

Taking a simpler view of the commandment, the number is of no consequence, provided we maintain the doctrine of a perpetual rest from all our works, and, at the same time, avoid a superstitious observance of days. The

ceremonial part of the commandment abolished by the advent of Christ.

Should these remarks on the number seem to any somewhat far-fetched, I have no objection to their taking it more simply: that the Lord appointed a certain day on which his people might be trained, under the tutelage of the Law, to meditate constantly on the spiritual rest, and fixed upon the seventh, either because he foresaw it would be sufficient, or in order that his own example might operate as a stronger stimulus; or, at least to remind men that the Sabbath was appointed for no other purpose than to render them conformable to their Creator. It is of little consequence which of these be adopted, provided we lose not sight of the principal thing delineated, viz., the mystery of perpetual resting from our works. To the contemplation of this, the Jews were every now and then called by the prophets, lest they should think a carnal cessation from labour sufficient. Beside the passages already quoted, there is the following: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord," (Isa 58: 13, 14). Still there can be no doubt, that, on the advent of our Lord Jesus Christ, the ceremonial part of the commandment was abolished⁴. He is the truth, at whose presence all the emblems vanish; the body, at the sight of which the shadows disappear. He, I say, is the true completion of the Sabbath: "We are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life," (Rom 6: 4). Hence, as the Apostle elsewhere says, "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ," (Col 2: 16, 17); meaning by body the whole essence of the truth, as is well explained in that passage. This is not contented with one day, but requires the whole course of our lives, until being completely dead to ourselves, we are filled with the life of God. Christians, therefore, should have nothing to do with a superstitious observance of days.

Section 32

The second and third purposes of the Commandment explained. These

4 The condemning power of the law in respect of the breach of the Sabbath continued over them who were under the law. The believing Jew and Gentile are reckoned dead to the law by their union to Christ in His death and resurrection. The law was fulfilled by the Lord Jesus Christ in every respect and Jerusalem and the temple destroyed in 70 A.D. according to the terms of the breach of the Law.

twofold and perpetual. This confirmed. Of religious assemblies.

The two other cases ought not to be classed with ancient shadows, but are adapted to every age. The Sabbath being abrogated, there is still room among us, first, to assemble on stated days for the hearing of the Word, the breaking of the mystical bread, and public prayer; and, secondly, to give our servants and labourers relaxation from labour. It cannot be doubted that the Lord provided for both in the commandment of the Sabbath.

The former is abundantly evinced by the mere practice of the Jews.

The latter Moses has expressed in Deuteronomy in the following terms: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant; - that thy man-servant and thy maid-servant may rest as well as thou," (Deu 5: 14). Likewise in Exodus, "That thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed," (Exo 23: 12). Who can deny that both are equally applicable to us as to the Jews? Religious meetings are enjoined us by the word of God; their necessity, experience itself sufficiently demonstrates. But unless these meetings are stated, and have fixed days allotted to them, how can they be held? We must, as the apostle expresses it, do all things decently and in orders (1Co 14 40). So impossible, however, would it be to preserve decency and order without this politic arrangements that the dissolution of it would instantly lead to the disturbance and ruin of the Church. But if the reason for which the Lord appointed a Sabbath to the Jews is equally applicable to us, no man can assert that it is a matter with which we have nothing to do. Our most provident and indulgent Parent has been pleased to provide for our wants not less than for the wants of the Jews. Why, it may be asked, do we not hold daily meetings, and thus avoid the distinction of days? Would that we were privileged to do so! Spiritual wisdom undoubtedly deserves to have some portion of every day devoted to it. But if, owing to the weakness of many, daily meetings cannot be held, and charity will not allow us to exact more of them, why should we not adopt the rule which the will of God has obviously imposed upon us?

Section 33

Of the observance of the Lord's day, in answer to those who complain that the Christian people are thus trained to Judaism. Objection.

I am obliged to dwell a little longer on this because some restless spirits are now making an outcry about the observance of the Lord's day. They complain that Christian people are trained in Judaism, because some observance of days is retained. My reply is, That those days are observed by us without Judaism, because in this matter we differ widely from the Jews.

We do not celebrate it with most minute formality, as a ceremony by which we imagine that a spiritual mystery is typified, but we adopt it as a necessary remedy for preserving order in the Church. Paul informs us that Christians are not to be judged in respect of its observance, because it is a shadow of something to come, (Col 2: 16); and, accordingly, he expresses a fear lest his labour among the Galatians should prove in vain, because they still observed days (Gal 4: 10, 11). And he tells the Romans that it is superstitious to make one day differ from another (Rom 14: 5). But who, except those restless men, does not see what the observance is to which the Apostle refers? Those persons had no regard to that politic and ecclesiastical arrangement[20], but by retaining the days as types of spiritual things, they in so far obscured the glory of Christ, and the light of the Gospel. They did not desist from manual labour on the ground of its interfering with sacred study and meditation, but as a kind of religious observance; because they dreamed that by their cessation from labour, they were cultivating the mysteries which had of old been committed to them. It was, I say, against this preposterous observance of days that the Apostle inveighs, and not against that legitimate selection which is subservient to the peace of Christian society. For in the churches established by him, this was the use for which the Sabbath was retained. He tells the Corinthians to set the first day apart for collecting contributions for the relief of their brethren at Jerusalem, (1Co 16: 2). If superstition is dreaded, there was more danger in keeping the Jewish Sabbath than the Lord's day as Christians now do. It being expedient to overthrow superstition, the Jewish holy day was abolished; and as a thing necessary to retain decency, order and peace, in the Church, another day was appointed for that purpose.

Section 34

Ground of this institution. There is no kind of superstitious necessity. The sum of the Commandment.

It was not, however, without a reason that the early Christians substituted what we call the Lord's day for the Sabbath. The resurrection of our Lord being the end and accomplishment of that true rest which the ancient Sabbath typified, this day, by which types were abolished serves to warn Christians against adhering to a shadowy ceremony. I do not cling so to the number seven as to bring the Church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition. This they will do if they employ those days merely for the observance of discipline and regular order. The whole may be thus summed up:

As the truth was delivered typically to the Jews, so it is imparted to us without figure; first, that during our whole lives we may aim at a constant

rest from our own works, in order that the Lord may work in us by his Spirit;

Secondly that every individual, as he has opportunity, may diligently exercise himself in private, in pious meditation on the works of God, and, at the same time, that all may observe the legitimate order appointed by the Church, for the hearing of the word, the administration of the sacraments, and public prayer:

And, thirdly, that we may avoid oppressing those who are subject to us. In this way, we get quit of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment⁵, (this they term in their language the taxation of the seventh day), while the moral part remains, viz., the observance of one day in seven⁶. But this is nothing else than to insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity; thus retaining the same typical distinction of days as had place among the Jews. And of a truth, we see what profit they have made by such a doctrine. Those who cling to their constitutions go thrice as far as the Jews in the gross and carnal superstition of sabbatism; so that the rebukes which we read in Isaiah (Isa 1: 13; 58: 13) apply as much to those of the present day⁷, as to those to whom the Prophet addressed them. We must be careful, however, to observe the general doctrine, viz., in order that religion may neither be lost nor languish among us, we must diligently attend on our religious assemblies, and duly avail ourselves of those external aids which tend to promote the worship of God.

WILLIAM TYNDALE (1563)

And as for the Sabbath, a great matter, we be lords over the Sabbath; and may yet change it into the Monday, or any other day, as we see need; or may make every tenth day holy day only, if we see a cause why. We may make two every week, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, than to put difference between us and the Jews; and lest we should become servants unto the day, after their superstition. Neither needed we any holy day at all,

5 As to this liberty, see Socrates. Hist. Trip. Lib. ix.c.38.

6 French, “ne discernans entre le Dumanche et le Sabbath autrement, sinon que le septieme jour estoit abroge qu'on gardoit pour lors, mais qu'il on faloit neantmoins garder un” - making no other distinction between the Sunday and the Sabbath, save that the seventh day, which was kept till then, was abrogated, but that it was nevertheless necessary to keep some one day.

7 French, “leur conviendroyent mieux” - would be more applicable to them.

if the people might be taught without it.

JOHN FIRTH (1533)

Was a close companion of William Tyndale. Firth was martyred- burned at the stake-his arrest was issued by Thomas More himself.

‘And as concerning the abrogation, or alteration of ceremonies, we have a godly example of the Sabbath. The Sabbath was instituted and commanded of God to be kept of the children of Israel. Notwithstanding, because it was a sign or a ceremony, and did signify unto them that it was God which sanctified them with his Spirit, and not themselves with their holy works; and because, also, that all ceremonies and shadows ceased when Christ came, so that they might be done or left undone indifferently; our forefathers, which were in the beginning of the church, did abrogate the Sabbath, to the intent that men might have an example of Christ’s liberty, and that they might know that neither the keeping of the Sabbath, nor of any other day, is necessary, according to Paul, Ye observe days, times, and months, I am afraid of you that I have laboured in vain towards you. Howbeit, because it was necessary that a day should be reserved, in the which the people might come together to hear the word of God, they ordained in the stead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the Jews, as a thing indifferent, yet did they much better to overset the day, to be a perpetual memory that we are free and not bound to any day, but that we may do all lawful works to the pleasure of God, and profit of our neighbour. We are in manner as superstitious in the Sunday as they were in the Saturday, yea, and we are much madder. For the Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn; and we have not the word of God for us, but rather against us, for we keep not the seventh day as the Jews do, but the first, which is not commanded by God’s law. But Paul addeth, That no man judge us as concerning holy days, meats, and such other exterior things; yea, and in no wise will he that we observe them, counting them more holy than other days. For they were institute that the people should come together to hear God’s word, receive the sacraments, and give God thanks. That done, they may return unto their houses, and do their business as well as any other day. He that thinketh that a man sinneth which worketh on the holy day, if he be weak or ignorant, ought better to be instructed, and so to leave his hold. But if he be obstinate, and persevere in his sentence, he is not of God, but of the devil, for he maketh sin in such as God leaveth free.

EPISTLE OF BARNABAS

It is clear from reading the epistle of Barnabus, the Apostle Paul's companion, and an early Christian writer that Calvin refers to, that he was a Christian who understood spiritual things relating to the Law of Moses.

The legal sacrifices being abolished and the Sabbath being a shadow of a future rest that we have in Christ. However he had to learn spiritual truths through his mistake along with Peter.

Barnabas was a Levite

Barnabas being a Levite was very conversant with the Law of Moses, as was the Apostle Paul.

36 And Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

Paul Barnabas and Titus

Paul took Titus and Barnabas to Jerusalem

Galatians 2:1-10

2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Galatians 2:11-14

Paul contends with Peter and Barnabas at fault

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou

the Gentiles to live as do the Jews?

Barnabas had learned the lesson

Barnabus had lapsed but was recovered to the faith through Paul's instruction and admonition and so was qualified to teach the truth of the gospel as we will see in his epistle.

He maintained Apostolic teaching stating that the lord Jesus is the true rest for the people of God, teaching that by the believers vital union to Christ they enter into the true rest, the true Sabbath that the Law pointed too and was its shadow.

Epistle of Barnabas CHAPTER II

That God has abolished the legal sacrifices, to introduce the spiritual righteousness of the Gospel.

1 SEEING then the days are exceedingly evil, and the adversary has got the power of this present world we ought to give the more diligence to inquire into the righteous judgments of the Lord.

2 Now the assistants of our faith are fear and patience; our fellow-combatants, long suffering and continence.

3 Whilst these remain pure in what relates unto the Lord, wisdom, and understanding, and science, and knowledge, rejoice together with them.

4 For God has manifested to us by all the prophets, that he has no occasion for our sacrifices, or burnt-offerings, or oblations: saying thus; To what purpose is the multitude of your sacrifices unto me, saith the Lord.

5 I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of he-goats.

6 When ye come to appear before me, who hath required this at your hands? Ye shall no more tread my courts.

7 Bring no more vain oblations, incense is an abomination unto me your new moons and Sabbaths, and the calling of assemblies I cannot bear with, it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul hateth.

8 These things therefore hath God abolished, that the new law of our Lord Jesus Christ, which is without the yoke of any such necessity, might have the spiritual offering of, men themselves.

9 For so the Lord saith again to those heretofore; Did I at all command your fathers when they came out of the land of Egypt concerning burnt-offerings of sacrifices?

10 But this I commanded them, saying, Let none of you imagine evil in your hearts against his neighbour, and love no false oath.

11 Forasmuch then as we are not without understanding, we ought to apprehend the design of our merciful Father. For he speaks to us, being

willing that we who have been in the same error about the sacrifices, should seek and find how to approach unto him.

12 And therefore he thus bespeaks us, The sacrifice of God (is a broken spirit,) a broken and contrite heart — God will not despise.

13 Wherefore brethren, we ought the more diligently to inquire after those things that belong to our salvation, that the adversary may not have any entrance into us, and deprive us of our spiritual life.

14 Wherefore he again speaketh to them, concerning these things; Ye shall not fast as ye do this day, to make your voice to be heard on high.

15 Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

16 But to us he saith on this wise: Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free: and that ye break every yoke?

17 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh.

18 Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

19 Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say, Here I am; if thou put away from the midst of thee the yoke; the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry; and satisfy the afflicted soul.

20 In this, therefore, brethren, God has manifested his foreknowledge and love for us; because the people which he has purchased to his beloved Son were to believe in sincerity; and therefore he has shown these things to all of us, that we should not run as proselytes to the Jewish Law.

Epistle of Barnabas CHAPTER XIII.

That the Sabbath of the Jews was but a figure of a more glorious Sabbath to come, and their temple, of the spiritual temples of God.

1 FURTHERMORE it is written concerning the Sabbath, in the Ten Commandments, which God spake in the mount Sinai to Moses, face to face: Sanctify the Sabbath of the Lord with pure hands, and with a clean heart.

2 And elsewhere he saith; If thy children shall keep my Sabbaths, then will I put my mercy upon them.

3 And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands, and he finished

them on the seventh day; and he rested the seventh day, and sanctified it.

4 Consider, my children, what that signifies, he finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end.

5 For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.

6 And what is that he saith, And he rested the seventh day he meaneth this: that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest on that seventh day,

7 He adds, lastly: Thou shalt sanctify it with clean hands and a pure heart. Wherefore we are greatly deceived if we imagine that anyone can now sanctify that day which God has made holy, without having a heart pure in all things.

8 Behold, therefore, he will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy;

9 Lastly, he saith unto them Your new moons and your Sabbaths I cannot bear them. Consider what he means by it; the Sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world.

10 For which cause we observe the eighth day⁸ with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven.

11 It remains yet that I speak to you concerning the temple: how those miserable men being deceived have put their trust in the house, and not in God himself who made them, as if it were the habitation of God.

12 For much after the same manner as the Gentiles, they consecrated him in the temple.

13 But learn therefore how the Lord speaketh, rendering the temple vain: Who has measured the heaven with a span, and the earth with his hand? Is it not I? Thus with the Lord, Heaven is my throne, and the earth is my footstool. What is the house that ye will build me? Or what is the place of my rest? Know therefore that all their hope is vain.

14 And again he speaketh after this manner: Behold they that destroy

8 Jesus arose for the dead on the 1st day on the week, which is the 8th day, from the 1st day of the previous week, and also when circumcision was due to be performed)

this temple, even they shall again build it up. And so it came to pass; for through their wars it is now destroyed by their enemies; and the servants of their enemies build it up.

15 Furthermore it has been made manifest, how both the city and the temple, and the people of Israel should be given up. For the scripture saith; And it shall come to pass in the last days, that the Lord will deliver up the sheep of his pasture, and their fold, and their tower unto destruction. And it is come to pass, as the Lord hath spoken.

16 Let us inquire therefore, whether there be any temple of God? Yes there is: and there where himself declares that he would both make and perfect it. For it is written: And it shall be that as soon as the week shall be completed, the temple of the Lord shall be gloriously built in the name of the Lord.

17 I find therefore that there is a temple. But how shall it be built in the name of the Lord? I will shew you.

18 Before that we believed in God, the habitation of our heart was corruptible, and feeble, as a temple truly built with hands.

19 For it was a house full of idolatry, a house of devils; inasmuch as there was done in it whatsoever was contrary unto God. But it shall be built in the name of the Lord.

20 Consider, how that the temple of the Lord shall be very gloriously built; and by what means that shall be, learn.

21 Having received remission of our sins, and trusting in the name of the Lord, we are become renewed, being again created as it were from the beginning. Wherefore God truly dwells in our house⁹, that is, in us.

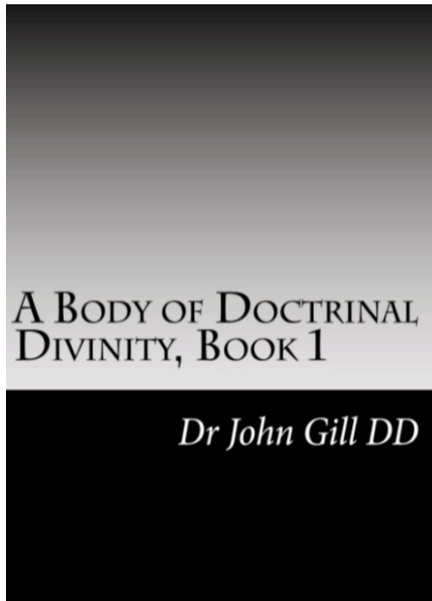
22 But how does he dwell in us? By the word of his faith, the calling of his promise, the wisdom of his righteous judgments and the commands of his doctrine. He himself prophesies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance unto us; and by this means has brought us to be an incorruptible temple.

23 He therefore that desires to be saved looketh not unto the man, but unto him that dwelleth in him, and speaketh by him; being struck with wonder, forasmuch as he never either heard him speaking such words out of his mouth, nor ever desired to hear them.

24 This is that spiritual temple that is built unto the Lord.

9 1 Corinthians 3:16-17

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

FURTHER PUBLICATIONS**[A BODY OF DOCTRINAL DIVINITY BOOK 1](#)****A System of Practical Truths**

Authored by Dr John Gill DD,

[Book Store :A Body of Doctrinal Divinity Book 1](#)

THIS IS BOOK 1

Treating The Subjects:

Of God, His Works, Names, Nature, Perfections And Persons. And

Contains:

Chapters

1 Of The Being Of God

2 Of The Holy Scriptures

3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His Immutability In

Particular.

6 Of The Infinity Of God,

7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

11 Of The Will Of God And The Sovereignty Of It

12 Of The Love Of God

13 Of The Grace Of God.

14 Of The Mercy Of God.

15 Of The Long suffering Of God.

16 Of The Goodness Of God.

17 Of The Anger And Wrath Of God.

18 Of The Hatred Of God.

19 Of The Joy Of God.

20 Of The Holiness Of God.

21 Of The Justice Or Righteousness Of God.

22 Of The Veracity Of God.

23 Of The Faithfulness Of God

24 Of The Sufficiency And Perfection Of God.

25 Of The Blessedness Of God.

26 Of The Unity Of God.

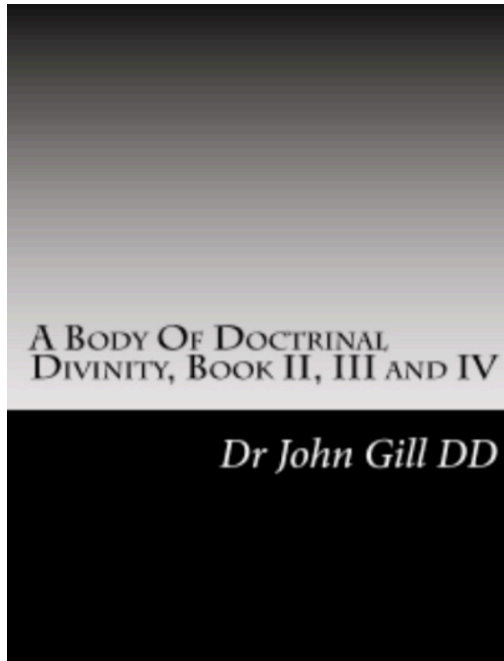
27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity
Of The Divine Essence.

28 Of The Personal Relations; Or, Relative
Properties, Which Distinguish The Three Divine Persons In The Deity.

29 Of The Distinct Personality, And Deity Of The Father.

30 Of The Distinct Personality, And Deity Of The Son.

31 Of The Distinct Personality, And Deity Of The Holy Spirit.

A BODY OF DOCTRINAL DIVINITY II, III, I**A System Of Practical Truths**

Authored by Dr John Gill DD.

[Book Store: A Body Of Doctrinal Divinity Books II, III, and IV.](#)

The contents of Book II treats the subject of Of The Acts and Works of God

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Chapter II Of The Special Decrees Of God, Relating To Rational Creatures, Angels, And Men; And Particularly Of Election.

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Chapter 7 Of The Ascension Of Christ To Heaven

Chapter 8 Of The Session Of Christ At The Right Hand Of God

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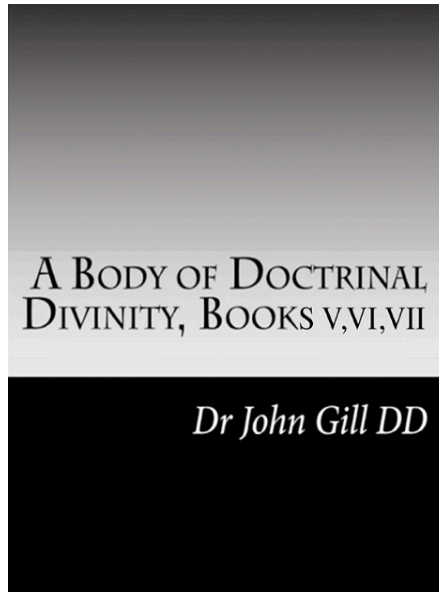
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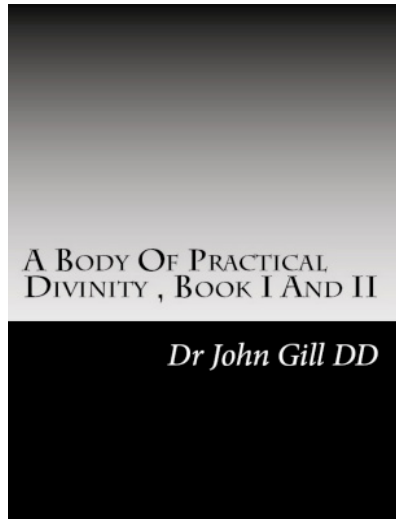
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A BODY OF PRACTICAL DIVINITY , BOOK I, II.**A System of Practical Truths**

Authored by Dr John Gill DD,
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This reproduction of Dr John Gill's Body of Divinity is book I and II of Practical Divinity of total of IV books.

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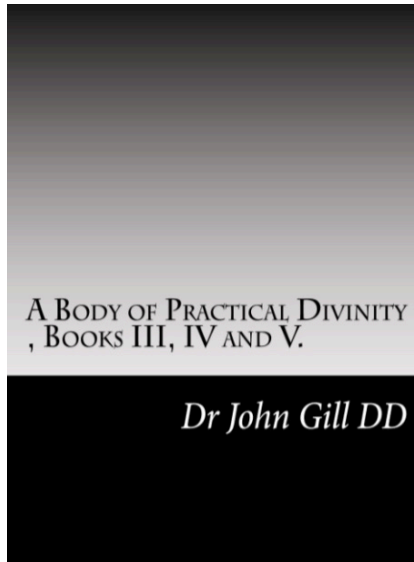
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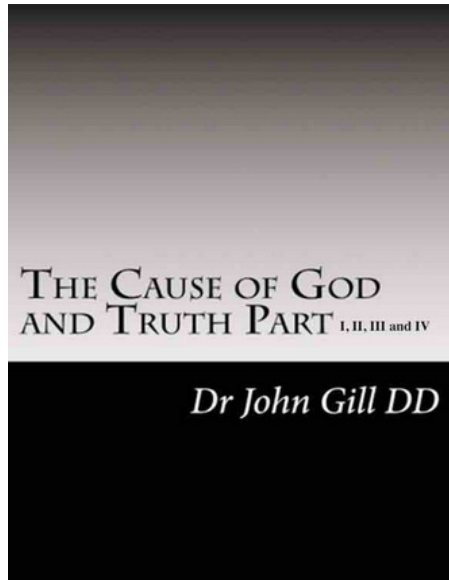
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Authored by Dr John Gill DD, Created by David Clarke CertEd

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the

arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This new edition, with some alterations and improvements, is now published by request.

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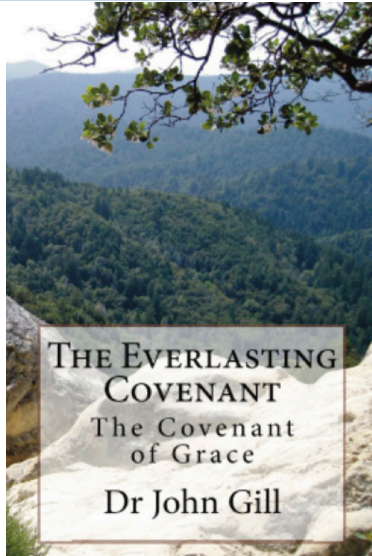
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A Vindication of The Cause of God and Truth

THE EVERLASTING COVENANT



Dr. John Gill

Publisher Preface

The publisher is the only surviving member of the Berton Particular Baptists and his story of conversion from crime to Christ is told in, 'Berton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant,' by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity,' was one of the writings that

enabled him to understand the doctrines of grace and join the Berton Particular Baptist Church, in 1976. About the Author Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: “Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully”. What was said of Edward the Black Prince, “That he never fought a battle, which he did not win”; what has been remarked of the great Duke of Marlborough, “That he never undertook a siege, which he did not carry”; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue.”

DR. JOHN GILL'S SERMONS



Volume 1: Sermons And Tracts
 Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Berton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines

of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

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4 The Proof Of This Custom Only From The Talmuds And Talmudical
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5 The Reasons Why Christian Baptism Is Not Founded On, And Taken
From, The Pretended Jewish Baptism Of Israelites And Proselytes

8 The Duty Of A Pastor To His People

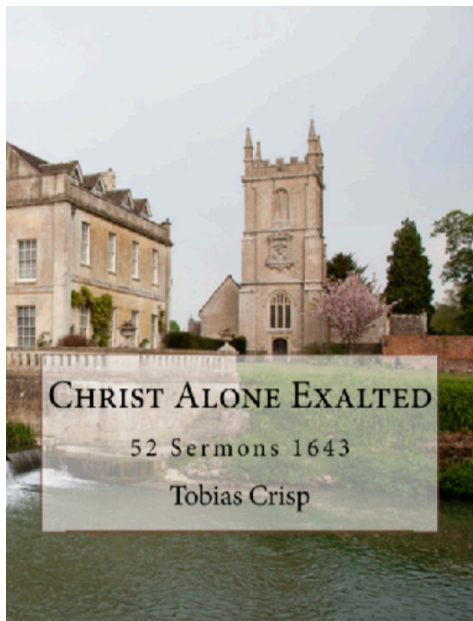
9 The Work Of A Gospel Minister Recommended To Consideration.

10 The Doctrine Of The Cherubim Opened And Explained.

11 The Form Of Sound Words To Be Held Fast A Charge,

12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Berton Particular

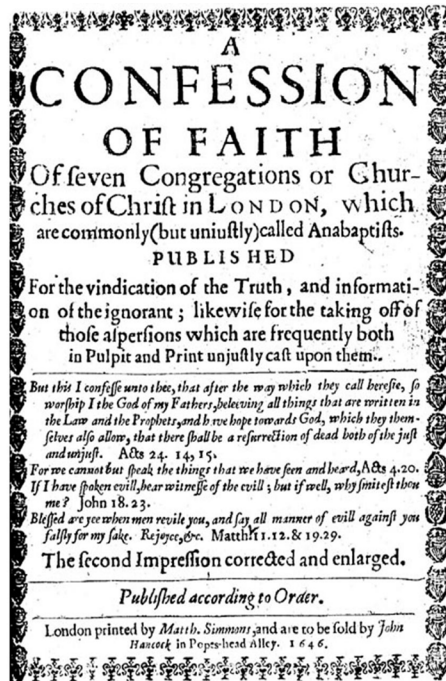
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

[THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION](#)



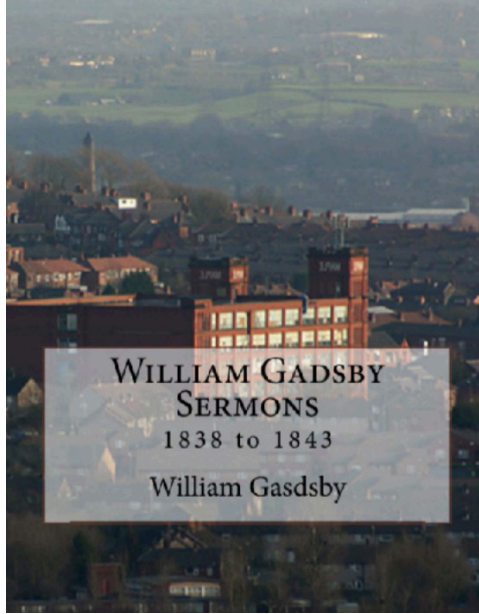
Compiled by David Clarke

1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644

Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

The Second edition is better than the first confession as it is much less legalistic but strong in the teaching of salvation (Soteriology) and predestination. This book included a set of recommended readings relating

WILLIAM GADSBY SERMONS

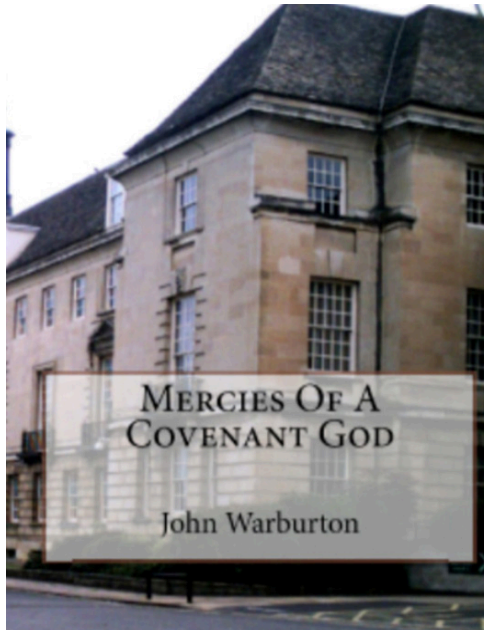
Sermons: 1838 to 1843
Authored by William Gadsby

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD

Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, “Mercies of a Covent God” tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

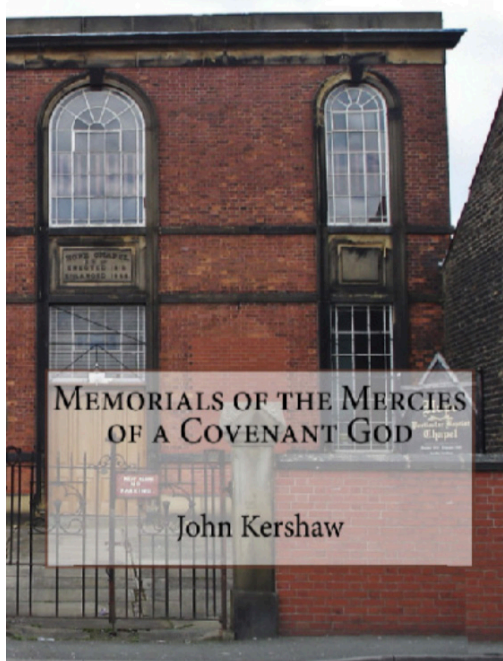
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is

Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD

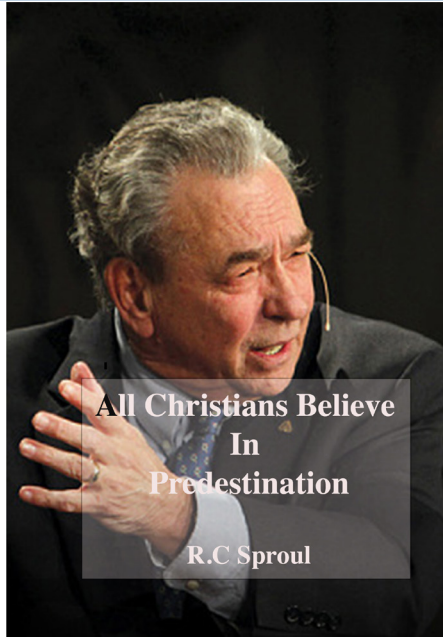


Authored by John Kershaw

John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

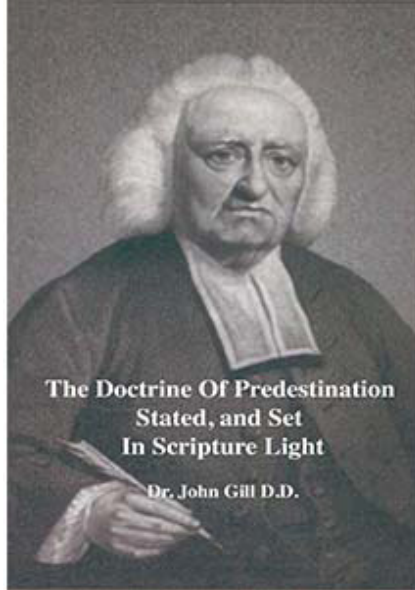
He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT

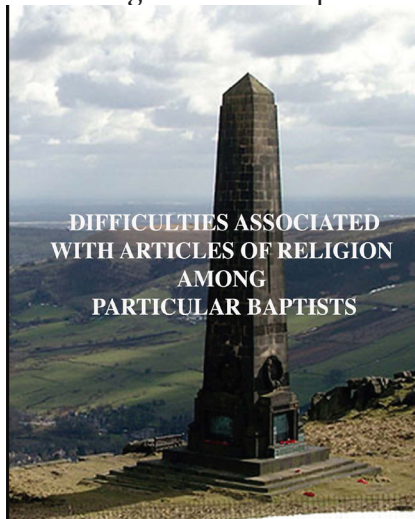


Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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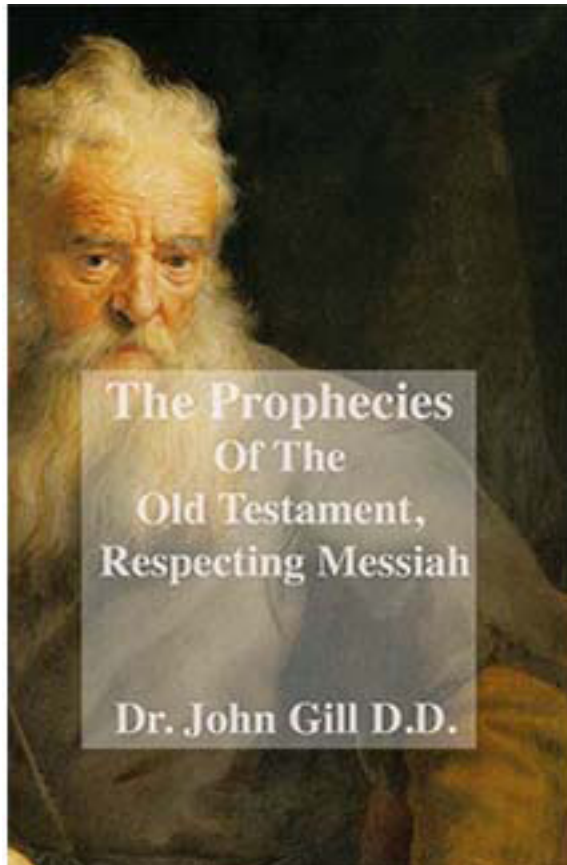
Serious Doctrinal Errors Held

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6 Appendix 60 Gospel Standard 31 Articles

**PROPHECIES OF THE OLD TESTAMENT RESPECTING THE
MESSIAH**



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.

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CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

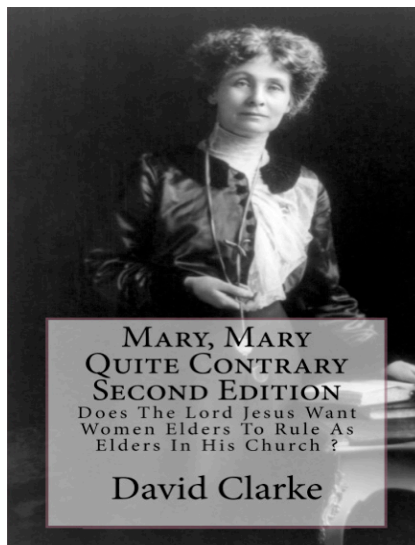
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.

14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst (1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

CONVERTED ON LSD TRIP

The Bucks Herald Second Edition

Established
1852

Net Weekly Sales - 23,542
THURSDAY FEBRUARY 11, 1971, price 8d

32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court

was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex" he declared.

Seeking Truth

"Religion to me was rubbish, and for silly people who could not stand on their own feet", he said.



David Could these boys do any real wrong ? Michael

he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including sealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Finmore Crescent town had been that of a man who

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had, I was greedy, selfish and boastful" and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced what he described as "a major thing in my life". He described the "turnout", he suffered, as a

result of taking the drug, and went on "I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear". While in this condition he said he, "called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, 'David, I am with you', he said. "What you have been going through is nothing compared to what hell is like" Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society. "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others.

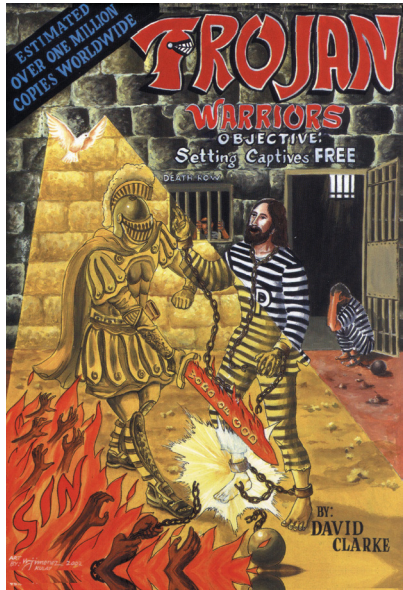
Continued inside

By David Clarke (Author)

3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines, by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

[View as a video book \(click to view\)](#)

TROJAN WARRIORS

Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

Black & White on White paper

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of

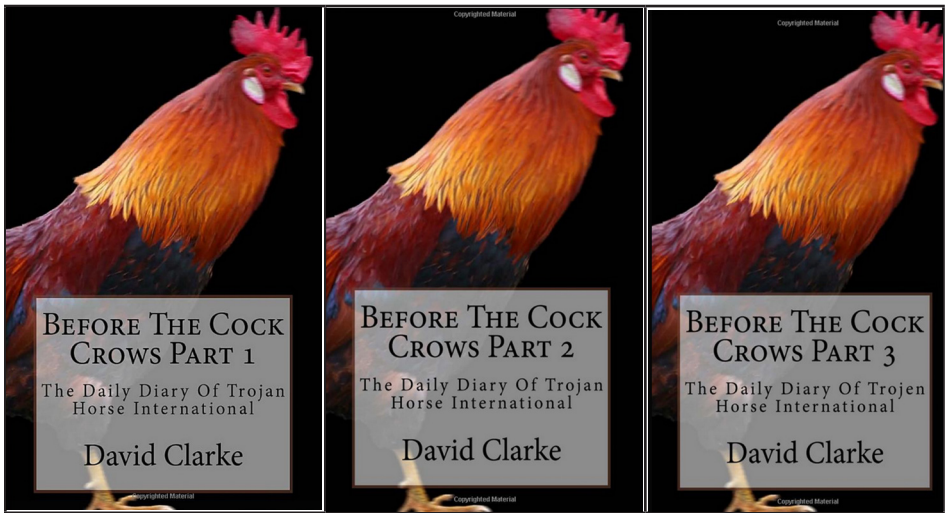
his sentence, he published their story in his book, “Converted on LS Trip”, and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, “Trojan Warriors”, who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

BEFORE THE COCK CROWS PART 1, 2 AND 3.



[PART 1](#)

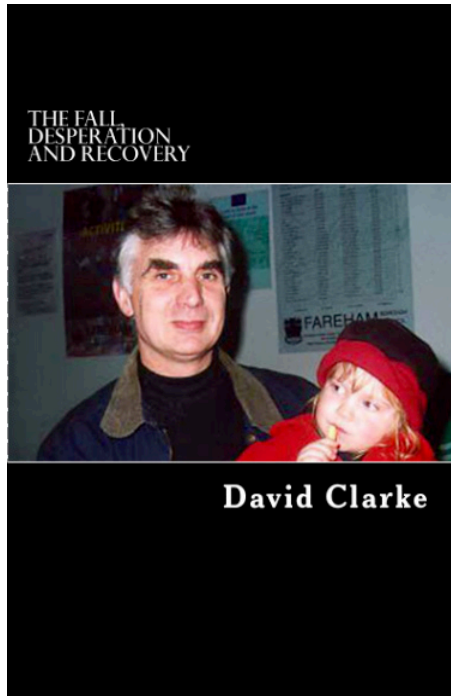
[PART 2](#)

[PART 3](#)

By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia’s most notorious criminals in the National Penitentiary, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced,

then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is an equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison. "Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and composed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. However Michael's conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

THE FALL, DESPERATION AND RECOVERY

By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , “Converted on LSD Trip”, and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David ‘s own conversion from crime to Christ, which was the moving factor behind publishing his book, “Converted on LSD Trip.” David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.



The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to

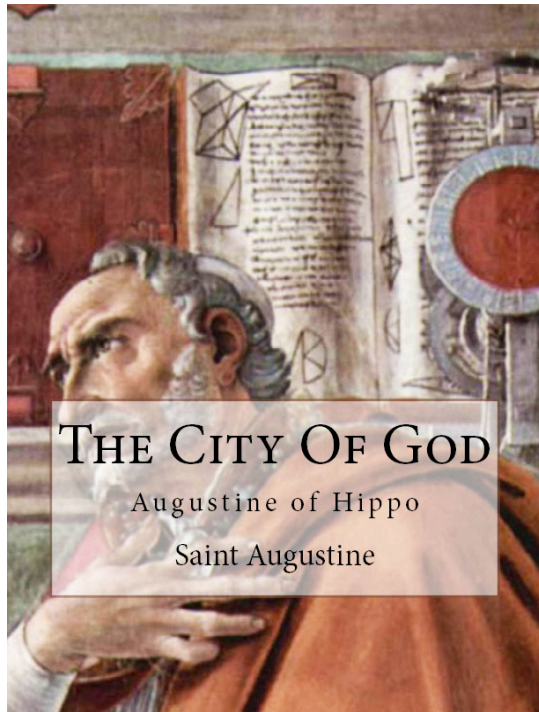
sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

[THE CITY OF GOD](#)

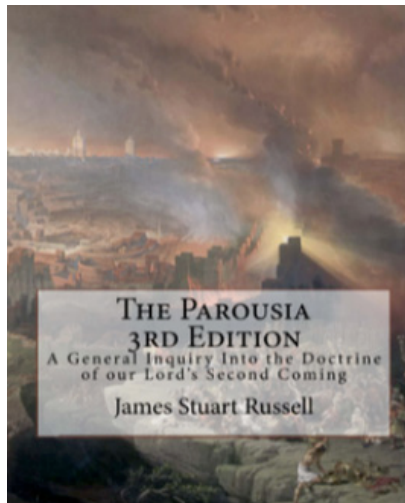


Augustin Of Hippo

[Purchase from the Book Store: The City Of God](#)

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE PAROUSIA



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall

on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word "Parousia" (**par-oo-see-ah**) is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words ("**para**" beside, and "**ousia**" state of being) and literally means "to be beside" (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a "visitation"). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ's Second Coming.

Russell examines every significant New Testament text about Christ's return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled "Preterist."

The word "Preterist" is another prophetic term with which many are unfamiliar. According to Webster's Unabridged Dictionary, a Preterist is "a theologian who believes the prophecies of the Apocalypse have already been fulfilled." A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been

fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ's Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those "time statements" to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ's return to occur in their lifetime, and it supposedly didn't happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these "time texts" are? Matthew 16:27-28 is a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of *The Parousia* (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading *The Parousia*.

Until this book appeared in 1878, Preterism had little systemization.

This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's *Parousia*. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (*Parousia*, p. 367)

Russell leaves no excuses for Futurism. His survey of all the "Parousia" (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit "time indicators" before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century "audience relevance" written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else's mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it "could" mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts.

However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ's ascension into the cloud-filled heavenly Holy of Holies to present His own blood to make final atonement, and His "second appearance" back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly "in like manner" in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were "cloud comings" (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples ("How long, O Lord?" and "O, our Lord, come!"). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally "see" it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, *Before Jerusalem Fell*) have agreed that Rev. 1:7 (which mentions a "cloud coming" or Theophany which "every eye would see") was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – "...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the

coming that he's talking about, and that he's warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did "every eye see him" [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, "Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds...." ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for

us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible “signs” accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the “in like manner” terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 “visibility” pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two “parousia” texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the “parousia” (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia’s separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would “live and remain” until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmey). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were “snatched away” to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a “partial rapture” with the sleepers or unwatchful Christians left on earth. But it seems from Jesus’ sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and “worthy ones” were the true Christians. There would have been few (if any) pretenders and “mere professing Christians.” So in either view, the group of saints actually raptured is basically the same, whether we see it

as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical “expectation statements.” Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn’t have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach, and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to “know” it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical “expectation statements” that also need to be examined, not just the “time statements.”

We Preterists have pressed Futurists with the “time statements,” and rightly so, because they are “sola scriptura” arguments. They are Biblical statements that need to be dealt with. So are the “expectation statements.” What the “time statements” do for Preterism in general, the “expectation statements” do for the rapture view in particular. The time statements nail down the “time” of the parousia and its related events, while the expectation statements reveal the content and “nature” of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled “fact.” The “time statements” forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible’s affirmation of it. Our concern is simply, “What does Scripture actually teach?”

Rapture advocates have been accused of teaching a rapture based only on external historical “arguments from silence.” Not so! Scripture is

the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies “away from His presence” and gather His saints (2 Thess. 1:6–2:1), that the saints would “marvel at Him” in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him “on that day.” That doesn’t sound like a very silent occasion to me. Did they fail to “recognize the time of His visitation” and remain silent (as if it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn’t some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn’t bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author’s book entitled, *Expectations Demand A Rapture*, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be “so violent and unnatural that we cannot hesitate to

reject it” (p. 514). He suggested the millennium only began at AD 70 with a limited “first” resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was “introduced parenthetically” as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

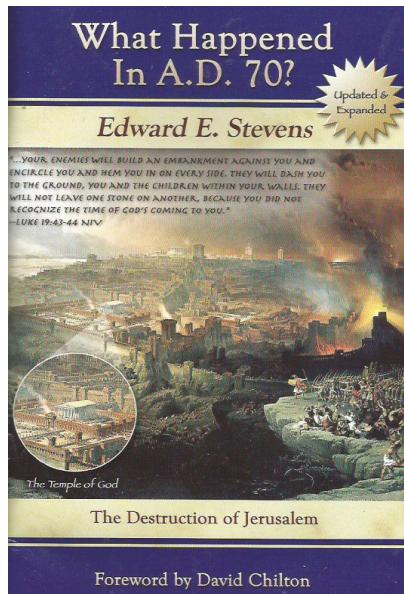
Russell’s millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations “will soon correct what is proved to be erroneous, and confirm what is shown to be right.” (p. 535)

In conclusion, I have to repeat how impressed I am with Russell’s exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to “search the Scriptures daily to see whether these things are so.” (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent view** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative** on most other issues than traditional views. And there is **no compromise** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (**audience relevance**). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them.** It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

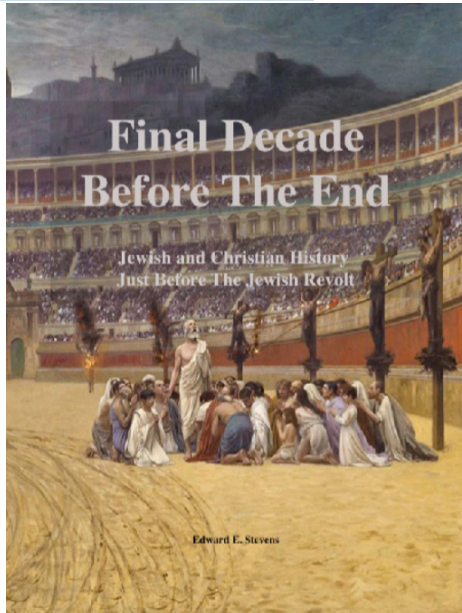
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April 17,2010

FINAL DECADE BEFORE THE END

Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They

form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronian persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

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Bradford, Pennsylvania, April 17,2010

