

GLORY OF CHRIST UNVEILED

Or

The Excellency of CHRIST Vindicated in his Person, Love,
Righteousness, &c.

This is Part 2 of 4 Parts.

by Joseph Hussey

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With gratefulness we thank the unknown person who laboured to digitize original text enabling this republication.

PUBLISHERS PREFACE

This current edition of Joseph Hussey's work is republished by Bierton Particular Baptists is part 2 of 4 parts with a view to bring attention too, and encourage the reader to be clear as to the nature and extent of the atonement, and gospel invitations, made by the Lord Jesus Christ. The publishers personal testimony as to the importance of understanding Particular Redemption, is fully told in, "Bierton Strict And Particular Baptists' including 'The Bierton Crisis', in which he tells of his secession, from the church, in 1984. Due to matters of conscience. The Bierton Church, was founded in 1831, and was a Gospel Standard cause but it failed to defend the gospel truth of Particular Redemption and had lapsed into other serious errors. This book seeks to bring attention to the truths relating to the glory of God in the face of Jesus Christ and is one of the many recommended reads. See the Further Publication list at the end of this book.

According to one source, only five hundred copies of Hussey's Original Edition {GLORY OF CHRIST UNVEILED, a massive volume totaling nearly 1000 small print pages} were printed in 1706, and we know from a remark by Hussey, in his Preface to his next book {GOD'S OPERATIONS} that almost all were sold by 1707.

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CHAPTER 13

How grossly Mr. Hunt has mistaken relation to the love of Christ.

Here I enter upon his second disparagement of the love of Christ, by mistaking the grounds of Relation in the children of God to that love. The passage is this “know for thy comfort, if thou mournest for these infirmities, as Paul did, if thou prayest and strivest against them, and shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ, thou notwithstanding, he may hate thy failings, and yet dearly love thy person.” {Page 142} This is the matter.

Now as plausibly as all this looks, I would show you, if the Lord please, that here lies a great disparagement of Christ. And first of all I may take notice {with a brief touch} how he hath disparaged the Hatred of Christ to sin, as well as the Love of Christ to the souls of his elect. “He may {says he} hate thy failings,” whereas it is absolutely sure, he doth hate thy failings. With what a careless inconsistency doth this poor man’s stock present us! For indeed, I am weary of miscalling it {as he hath done} the “Saints Treasury,” for there is so little of Christ and so much of the creature in it; and blessed be God, the Saints Real Treasury hath none of these uncertainties and maybe’s in Christ. “Tis not there that he may, but he absolutely doth hate these failings. That’s their mercy, for since he hates their sins, and loves their persons, they are sure to be troubled no more with their sinful failings in another world. Oh! No “Saints Treasury” whatsoever, but a poor creature-bundle of in-and-out religion, to call a book by so excellent a title, as Christ the Most Excellent {as his book goes by this title too} which yet exposes to the Saints view such Gibeonitish rotten rags, Josh.9:5, and old clouted shoes for pieces of the saints treasury, as that Christ may hate their failings, who most surely is of purer eyes than to behold iniquity, Hab.1:13, without detestation. Nay, the Human Nature itself, the Glory-Man standing now openly in God, cannot endure iniquity. Does not Christ hate all that filthiness of sin in

which I come, and attempt to bow myself before him with? Yes. If he did not, I could have no encouragement to come before him with it for relief against it. Because, unless he did powerfully and holily, as God, hate sin, he would not be the way and means to destroy it, but destroy the worshiper, when I come therewith to him in Confession, and lay it before him, how that which his soul loathed was yet Judiciously laid upon him, Isa.53:6; in order to take it quite away in bearing our sins in his own body on the tree, by a Power equal to his Hatred. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." {I Pet.2:24-25}

But the Mystery of this I shall have occasion to state and argue, if the Lord is pleased to bring me on to those distinct chapters, in the proper joint of this Vindication of Christ, where it falls; I say, a Vindication of Christ in our very going to him with the filth of sin! A Vindication of him as to the Infiniteness of his Person, and so the Impossibility of his being defiled with our filth, when we are helped to come to Christ with the sense of our sin; and the necessary agreeableness of this to the Advocacy of Christ in Heaven, in the case of all that can be said of our sin on Earth; as well as the agreeableness of the Spirit's in-being, or the Holy Ghost's indwelling in the soul, by and amongst all this body of sin and death, Rom.7:23-24; though no doubt, but our Master Hunt thinks this is a Disparagement of Christ beyond any of his own; and indeed, to help him out, so did zealous Peter in the Prediction of his Sufferings, because of the disparagement all men would look upon this to be, "be it far from thee, Lord; this shall not be unto thee," Mt.16:22; but I may have room and place to show this other to be no disparagement, but a Vindication, and consistent with the Exaltation of Christ.

My work now is to demonstrate that part of the aforesaid passage to be Mr. John Hunt's second open disparagement of the love

of Christ; and there it is, as our mismatching brother builds the souls relation to the love of Christ upon prayer, mourning for infirmities, shunning temptations, &c., but it ought to be no such matter; as the soul is built upon Christ, antecedently to his own praying, mourning, repenting, believing, &c., and it is the antecedency of my Relation, or being dear to Christ, which brings on the opening cause by influences of the Holy Ghost sent from Christ's Mediatorial summons, when I am ever graciously brought to pray, believe, confess and mourn for my corruptions, as Paul did by Grace, and not by self-holiness. Rom.7:18-19. The soul is not built upon prayer, nor mourning for what he miscalls infirmities. Dearness to Christ likewise is not built upon prayer, nor upon mourning for sin, nor upon striving against sin, and shunning all temptations, and occasions leading thereunto; as this blind teacher falsely suggests; but dearness to Christ is built upon Christ Himself, even as Christ is built upon God. I Cor.3:23. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." {I Pet.2:4-5} And indeed, to be dear to Christ is not absolutely to have Evidence of it, but Interest in it. Yea, if ever I come by evidence, it is by Faith, not by prayer. "Now faith is the substance of things hoped for, the evidence of things not seen." {Heb.11:1} However, as to Interest and Relation in and to the Love of Christ, it is not as I know it, but as God and Christ and the Comforter know it. Just as in reference to the blood Atonement of Christ; for note therein, that it is not as we by God given Faith view the blood, but as the Father Himself sees the blood, {"and when I see the blood, I will pass over you," Exo.12:13,} and is well pleased therein. "This is my beloved Son, in whom I am well pleased." {Mt.3:17} It is altogether passive, to be dear to Christ; 'tis not a thing to be procured by my active means, as to the Internal Part of this dearness, or dearness of interest in, and Relation unto Christ. Otherwise, as to the external part of it, in

keeping off visible judgments, and keeping up visible communion in visible ordinances of Christ, we are to keep ourselves from idols, I Jn.5:21, and to keep ourselves in the love of God, Jude 21; that is to say, to keep ourselves by outward acts in the Visible Dearness, as we stand outwardly distinguished from others; being commanded to be in Worship, and the matter and way of holiness, a people that shall dwell alone, Num.23:9, and shall not be reckoned among the nations. But still this visible dearness is antecedently built upon the Invisible.

To this purpose is that of John 14:21-24: “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father’s which sent me.”

“He that hath my commandments, and keepeth them,” saith Christ. “He that hath them” before he keeps them. He that hath them first, and then keeps them next. He that hath them from me, before he can, and before I expect he should keep them for me, or unto me. Now the having of the Commandments is a passive thing; it is a thing done upon me, and to me antecedently, and the keeping of the Commandments is an active thing; as it is a thing done by me afterwards. For these two must be in their own and proper order. We must first have them; how? Passively written in our hearts; and so have them in our souls, in our esteem, and approbation, and a sanctified judgment of them, before we can be brought to keep them, or observe them. “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” {Ezek.36:27} “But the anointing which ye have received of him abideth in you, and ye need not

that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” {I Jn.2:27} And yet after all this Indocinating Work of the Spirit in sealing the Truths of the Gospel upon our hearts, and bringing our lives into an dutiful adherence of the same; doth this make us dear to Christ, in the sense of making, or founding, or beginning our relation to Christ? No; for it is in the sense of promoting and carrying on our Communion with Christ, that praying, seeking, knocking, believing, mourning for Abomination, {for Paul indeed hated what Mr. Hunt merely calls our “infirmities;”} and striving, Heb.12:4, against sin, &c., proves it more remotely, not more immediately, even to ourselves, that we are dear to Christ.

For I must still, if I make a right judgment on myself within myself touching my state, go by the rules of God’s Word; I must certainly know the Principle from whence my acts of believing, praying, mourning, striving, &c., arise, before I can conclude aright what I am from my acts; for I must know the Principle of my love in praying, &c., to be God’s Spirit in me, before I judge by my praying, &c., that I am dear to Christ. And then if I know it by that Holy Principle {for the Spirit of God is both the Author and Principle, and from thence becomes the Evidence in Faith of every good thing in every good man} then I know it by that Principle, even before I can have occasion to go and put that into practice which my blind teacher attempts to bind upon my conscience.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” II Cor.4:6. He hath shined in our hearts unto the light; so it is in the original; not to give us the light; because the Spirit in his Indwelling is the Principle of our light, shining in our hearts, and the Efficacy of our light, shining so as to carry the soul home unto it in the Person of Christ; and neither leaving me in my old darkness, nor suffering me to drop short, and take up with any other objective light in Religion, on this side

of Christ, the true and only Light. “The darkness is past, and the true light now shineth.” {II Jn.2:8} The testimony is internal, ‘tis in our hearts, ‘tis not written upon our knees. ‘Tis in the face of Jesus Christ that we see it, not in the face of profession, not in a fair show, Gal.6:12, of the flesh. Our Anti-antinomian men dare not preach thus, as Paul preaches, about light shining in the heart, for fear of being thought Quakers and Enthusiasts, who hold the light within quite in another sense; and yet, poor wretches, Rev.3:17, they are as much deluded one way with their Pharisaical holiness, as the Quakers are another with their pseudo light within, which Quaker’s light is nothing but the light of nature. And these two sorts of Quakers I contend against; the one who make the light without them in their dutiful performances, to be the immediate evidence of their Salvation; and the other who make the light within in a mere natural conscience obeyed in such acts and duties, to be the immediate evidence of their Salvation. Well, it is a remote evidence indeed to judge by praying, and other holy acts; and as it is remote, it is none of my first Evidence by which I know my state in Christ. Whereas, I have, and must have {in telling me words whereby I must be saved} an Immediate and Direct Evidence, to judge of my Condition in Christ, from {or by} clear Sights, Views and Discoveries of Christ, which with these holy acts of praying, mourning, &c., and often times without them, and always distinct from them, shine in our souls, unto the Light of the Knowledge {or comfortable Assurance of the Knowledge} of the Glory of God in the face of Jesus Christ. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” {II Cor.4:6} Oh; this Supernatural shining of the Spirit in illuminating our darkened minds! It is more worth than all the natural religion in the world. Oh; this Enthusiasm in the Praise of the Gospel, and the lifting up of the Person of Christ, without which men can’t be saved! Oh; how I esteem this Law of God’s Mouth, this breathing of his lips upon my heart, which now so many per-

verse, young clerics brand with Enthusiasm in reproach! {Some of their preachers among them have even reviled me to my face!} How do I esteem this Law far better than thousands of gold and silver! Psal.119:72. And though this immediate, internal evidence and light of the Glorious Gospel as it is in my heart, or shining in my heart, is that whereby I first know my own spiritual state and condition in Christ, yet it is none of that which had brought it about to be first so to God; for it was so to him upon antecedent and eternal Accounts that are quite different.

“My commandments;” he that hath my commandments, and keepeth them. They are such commandments as are Christ’s propriety distinct from God’s; and this is rarely attended to. “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” Jn.15:10. ‘Tis not the Father’s Commandments he inculcates, which are written in the light of nature, and published in at Mount Sinai, that Christ is speaking of here; as he had before indeed preached those Commandments of his Father, spiritually, in his Sermon upon the Mount, Matthew 5-7, when he preached to the Disciples, Mt.5:1, Lk.7:1, in the audience of the multitude. But now they are his own Commandments; he having received all power of the Father to initiate the Worship of the Gospel, and institute Laws of his own, such as he had, and such as he should further give them, more especially tending to his Worship and Government, the Lord Christ alone in all such things being her Head, our Judge, our Lawgiver, and our King, who will save us; which Laws when put into their minds, and written upon their hearts will distinguish the worshiper, by enjoying God’s presence in the worship. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.” {Heb.8:10}

Particularly, it was Christ’s Commandment, Jn.14:1, “ye believe in God, believe also in me.” Christ Commanded that they should

believe in him, as they believed in God. Again, it was Christ's Commandment that in Prayer they should ask the Father in his name, Christ's Name, Matthew 7:7 compared with John 14:13, "Ask in my name," there is Prayer, "and ye shall receive," there is answer. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jn.14:13. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col.3:17. There is the Gospel-Order, to pray in the name of the Mediator. "According to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him." Eph.3:11-12. Christ is the Way of our Praying, and the Ground of our Answers; and this way and ground both must be every one's interest and relation who prays and is answered, before, even before he prayeth. Now this was one of Christ's Commandments, I say, "ask and ye shall receive." Ask how? Receive how? Both in my name; for "hitherto have ye asked nothing in my name; ask, and ye shall receive," Jn.16:24; the Disciples had prayed, and yet they had not prayed; they had prayed as the Father's Law directed, to the true God; but again, that they had not prayed as the Mediator's Gospel instructed, to the true God {as the Father} in Christ's Name. "Ask therefore," says Christ, "in my Name, and you shall receive, that your joy may be full." This was expressly one of Christ's Commandments to pray in his Name. Pray for what? For the Spirit, as the Comforter, in the new born; for the Spirit in more gifts and light, whose coming down afterwards upon their souls was to prove the Efficacy of Christ's Name in his Advocacy, upon his Open Exaltation, after his departure from them.

It was therefore another of Christ's Commandments, that they should not after Christ's Departure scatter themselves; that is, upon his Ascending and Going from them into Heaven, they should not run every one his way to shift for himself, as men without hope, and giving up all for lost, when they did not just in a moment hear from Heaven, by the Comforter, what was be-

come of Christ; as it was with them before Christ's Resurrection; no, nor go out to Preach the Gospel till they be thoroughly gifted and spirited with and by the Holy Ghost. "And ye are witnesses of these things. And, behold, {says Christ,} I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Lk.24:48-49; till the Spirit, who is the promise of my Father {whom I will send from Him unto you} comes, in my Name unto you. You are there to assemble at Jerusalem, and ask in my Name, and tarry for him to be in my room, till this Great Power of God comes, and gives you both the Authority and Influence for, and in all, that you shall further undertake to do for me in my Name. Thus we see whose Commandments they are that entitle us to Christ's Presence, they must be Christ's Laws, and not the moral Laws of nature that are written upon every man's Conscience. Rom.2:14-15. Mr. Hunt therefore makes poor work of it in the way he goes to comfort with Interest in Christ, Relation to Christ; or, in the way he cuts out to be dear to Christ, whilst all God's Ancient, and the Passive way of it is quite shut out. If thou prayest, says he; aye, but there are Three Persons in Heaven who look upon an abundance of praying, and see much general praying, and take notice of much of that praying which some minister directs to, and comfort souls with, to be no praying at all. Christ is not eyed; a man goes on with gifts, but he doth not go on in his soul with Christ. This is no praying to God, to God in Christ's Name; the Spirit, as the Comforter, the fruit of his Name in the soul, is not in the bottom of all this. And all, because the petitioner hath not Christ's Commandments, and yet the minister flatters him with his praying. Ah! Poor praying both in him and his minister, whilst the Spirit of God is shut out any one time, when that Article and Duty of prayer is brought in! Here he hath not Christ's Commandments, and so keeps them not. He is an inexperienced stranger to all this. Nevertheless, says Christ, it is he that hath my Commandments, and so keepeth them from the same Grace that wrote them.

"He it is that loveth me;" he that so keepeth them of and from

Special Grace, he loves me from that Pattern-love in the love of the Father; from that Radical love out of which Influential love, or the Communicated Love Springs, which hath loved the soul into an Observation of the same love-statutes. As if Christ had said, this Influential love is built upon love that was secretly provided from Everlasting, and Openly in Time gave the same Influences of love, to create and excite the Obedience of my people's love. Thus will he love me, says Christ, in his Obedience, but he loves me therein out of my first love to him.

“And he that loveth me, shall be loved of my Father;” he shall be loved of my Father more openly in his Grace Experience by sweet Sensation and Communion-Power, through me the Mediator, by the Holy Ghost, in Evidence to the soul not to be denied. The Father will love him more sensibly than the Father has yet discovered to him.

“And I will love him;” I will love him more openly, more in View and Discovery, by extraordinary meltings of his soul, even to tears of joy in the open worship of God! I will love him more by my own Power, in conveying the everlasting springs of my Father's love afresh! I will love him into increased perceptions thereof, by my Father's Pattern in whom this Love began!

“And will manifest myself unto him;” so that the love is explained to be Manifestative, Experienced, Latter love, though built upon Settlement-love, the Ancient, Former love of all! I will go on with love, and pursue the gracious tract thereof; and so bring him out of clouds and darkness, Psal.97:2, in which he is wont to lie down afraid, shut up in his secret places! But now observe what a vast difference there is between being dear to Christ, which Mr. Hunt lays upon praying, and being under the manifestations of this dearness; which manifestation-love neither elected me in Christ to make me dear to Christ, nor regenerated me through Christ by the Spirit, the Comforter, to make me first to Christ; but builds me up for Christ, to make me the more open Workmanship of Christ, and one in professed Subjection, II Cor.9:13-14, under

him. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." {Eph.2:10}

"Judas saith unto him, not Iscariot;" vs.22, Judas or Jude, Jude 1, the brother of James; as that Apostle distinguishes himself from the traitor, Judas Iscariot; so called from the death he suffered, that strangled him, Dr. Lightfoot thinks, and from whom John here distinguished him.

"Lord, how is it that thou wilt manifest thyself unto us, and not unto the world;" as much as to say, how shall we know this, and the world observe it not? Is it possible there can be any openness of the thing, and yet done out of their view and apprehension? For they did not yet know the opening of it to and upon the soul passively, by the Spirit, to their own inward Experience of the Consolation; and the shutting out that Manifestation actively from the world, that there should be nothing of God's Hand in it towards them; in-somuch that the world should not experimentally and believingly know how he loved his own. It seemed a wonder to Judas Lebbaeus, and Thaddaeus, as their surnames are called, Matt.10:3, how this could be done, the separate Manifestation to the Apostles, and not the other, the conjoined Manifestation into the world.

How? Says he, why, mind the rule of Manifestation-love; "Jesus answered and said unto him, if a man love me he will keep my words;" vs.23, the world cannot know the penetrating efficacy of my affectionate words of endearment, as you do and shall know them, and the warm consolations that I have poured into you. Nay, they know not the very form and language of the abundance of the Counsel I have revealed and given unto you. Again, as they cannot judge of the Spring of your love to me, so they cannot believe, or discern, nor judge of the Spring of my love to you. Are you, through my Grace which shall be sufficient for you, II Cor.12:9, glued to my Testimonies, Psal.119:31, inclined unto my Precepts, Psal.119:36, lying low, abhorring self, renouncing all confidence in the flesh, throwing up your own wisdom-doings, and cleave to my

Pattern-Order; to my Person, my Office, my Words, my Works, my Ways, and my People. I have given Laws and Rules, says he, about the outward observation of these things both in Church and Conversation; and if a man love me, says Christ, as the fruit of God's love and my joint first-love to him, he will be given Grace to keep my words. He will be no enemy to the Government of Jesus Christ, he will strike at none of Christ's Church-laws, and Christ's Church-ordinances. He will keep my words in the face of the world, and do all which I bid my saints observe; and all by my the secret Springs, inward Inclinations and the powerful Promptings of my love which constrains and impels him forth in Gospel ways, and which the world sees not whence he doth it all, as uninspired men rather impute it unto humor, self-will, fancy, delusion, schism, faction, and I know not what else.

"And my Father will love him;" he will love him by open Manifestation to his soul; he will open that to his Experience which he never saw before; to his heart that which he could never believe was in the Heart of God for him. He will love him influentially through the Mediator, by the blessed Comforter. He will love him into more Instruction of the Knowledge of Electing love, to melt and humble him, to rejoice and settle him, who can rest upon nothing but Eternal Grace! He will love him into further conduct, through all the perils, through all cross and doubtful ways below.

"And we will come unto him;" we will come unto him in a way of Communion with the Persons of God. "Truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:3. We will come with more sensible Operations of the Presence of God by the mighty Comforter; and with more and greater Evidences of the pourings out of the Spirit of God, Isa.32:15, upon that soul; and so we will come in the Tri-Union of Father, Son and Spirit.

"And make our abode with him;" the Father through the Son by the Spirit will keep up the Communion of the Heavenly Life with the same blessed soul. He shall have more Assurance, more standing Peace, more abiding Comfort, more fixed and enduring

Steadfastness; his Joys and Experience of the Love of God shall not, as other men's, vanish. This is the meaning of John 14:21-24, consistently with the Analogy of Faith, and the revealed Truths of the Gospel.

So that the Opening of this Text may obviate an Objection, and answer it to the next comer to the door, who sees {it may be} little more than the dust of Religion, and the stir that's made about it; and then thinks it a hard case, if all the dust swept out be not taken in again.

Let us more narrowly search and examine Mr. Hunt's way of comforting thy soul, that thou mayest be dear to Christ, if thou prayest, mournest for these infirmities, shunnest temptations and occasions, &c. How incongruous is this way of excelling still with the title of his book, Christ the Most Excellent; or, the Glory of Christ Unveiled? How is Christ the Most Excellent! Why, if prayer and mourning carry such a great stroke with them, that if I do so and so, I am dear to Christ, then it is prayer and mourning which are the most excellent. If these do but discover me dear to Christ, and God, distinct from Christ, makes me so, still it would make these more excellent than Christ; and so if praying discovers to me how dear I am to Christ, more than Christ discovers how dear I am to him, and more than the Spirit discovers how dear I am to Christ; why should it be Christ the Most Excellent? That which does the most in the Discovery is the most Excellent Discoverer; but by this writer, it should seem that prayer and mourning, and the like duties do most in the Discovery that I am dear to Christ; and so prayer and mourning must pull Christ down, and set up for better discoverers how dear I am to Christ, than Christ himself is by his Spirit the Discoverer of that Mystery! Alas! There is no such thing! Prayer and mourning, and the like never discovered any such thing to men; I have found rather that Christ makes prayer dear to me, than that Prayer has made me dear to Christ. Strange! Our Northampton brother is quite beside the cushion! Poor man! And then he carries off the rest of his Title, the Glory of Christ

Unveiled, but spoils the triumph, by making it the glory of praying unveiled; the glory of mourning for infirmities unveiled; or the glory of shunning temptations and occasions leading thereunto unveiled! And their glory indeed, if these could either make or discover me to be dear to Christ! And their glory indeed, if I must first look to these, as the Marks and Signs of my being dear to Christ! But let these things keep their place, and not be set up by every proud man as high as Christ! I would have prayer, and everything else of our love-obligation stand veiled, and be more modest in the Face of Christ, to whom all our righteousnesses are as filthy rags, Isa.64:6, when they are brought in, as Mr. Hunt here brings them, and must be thrown to the Apostle Paul's dunghill, as he has scraped them together! Put them in the most Evangelical fashion, and they must stand modest and humble before Christ the Lord our Righteousness. {Jer.23:6 with Jer.33:16} But if you bring them thus in their proud ruff, and where the plague of leprosy, corrupt natures plague-sores have run on them, there must be an utter abhorrency of them! Unclean, unclean! Lev.13:45. Away with them in this vile dress! "It is time for thee, LORD, to work; for they have made void thy law. Therefore, {because of the work of the LORD,} I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." {Psal.119:126-128}

Again, how doubtful is my creature-comforter. See what a weakness, what timorousness, what a faint-heartedness this man's comfortings do bring along with them. He dare not encourage the soul in any confidence towards God, I Jn.3:21, nor with a true heart, in full Assurance of faith, Heb.10:22, after all his fair show, Gal.6:12, in the flesh. 'Tis but a know for thy comfort with a may be at last, "but know for thy comfort, if thou mournest for these infirmities as Paul did, if thou prayest and strivest against them, and shunnest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding." What sounding brass is here, and what a tinkling cymbal, I Cor.13:1, as the Apos-

tle speaks, for want of Charity, or true love to souls in seeking to save them by Christ alone! For want also of the Ministerial Unc-tion from him who can have compassion on the ignorant, Heb.5:2, and on them that are out of the way of sound comfort!

Now this ‘maybe’ must be either certain or uncertain. Thou mayest be dear to Christ is either thou mayest certainly be so, or thou mayest uncertainly be so, and with a perhaps it may be so. If thou mayest certainly be so, in case thou dost so and so, then this certainly again is either made by it, or discovered by it, he must plead; both which are false. It cannot be made by it, for mourning for infirmities, praying, striving against sin, &c., which are no basis of endearment to Christ; as there is no real endearment engendered in the heart of a believer, but that by Father, Son and Spirit in endearing and engaging the mind and affections unto heavenly, Jn.3:12, things. No other Agent but the LORD Himself is active in the making dear, who made all other things. It can’t be discovered by it, because it is bringing in a discovery without a Discoverer; the Holy Spirit of God, whom Mr. Hunt has quite forgotten to exalt in this comfort, though that Spirit from the Father and the Mediator is the only true Comforter of anxious souls examining the ground of their settlement into Christ. If thou mayest be, soul, uncertainly dear to Christ in case thou doest the obedience characterized in Mr. Hunt’s formula, then thou art evidently turned off upon the doubtful; and for want of the knowledge of Christ, and the Spirit, which he has un-righteously excluded, and substituted his own authority in the room thereof, {know for thy comfort, for there is the minister’s word for it; but not a syllable of the Lord’s own Authority to take up the comfort, he, of himself, lays down,} thou hast nothing to rest on but this man’s mere authority, and his ‘maybe’ for it; for as he lays down, “know for thy comfort, thou ‘mayest’ be dear to Christ.”

Whereas, dearness to Christ is built upon God’s Own Certainty, and not thus emptily to be turned over into probability of mine or thine, till the long run of trying me, how I’ll prove, and what I’ll

do. And indeed, he does as fairly build his 'maybe' up on Mr. Baxter's Condition Gospel, as a man, in and of himself, may well do, who does not openly express it in the word 'condition.' "If" thou mournest, "if" thou prayest, and "if" thou shunnest evil, why then thou mayest be dear to Christ. That great man {whom just now I named} hath commonly expressed the practical part of his scheme in just such a Northampton style; neither is our man, Hunt, in all this far from the worst part of the Kidderminster¹ divinity! Let the two schemes go into the one lump of Natural Religion, as I am sure that there are no revealed parts thereof.

For, what if the soul doth none of this? What did the spouse and the wise do sometimes? "I sleep" and they "slept;" Song.5:2, Mt.25:5; and if prayer must make me dear to Christ, or prove me dear to Christ, for it is a rare thing for any saint on earth to get above a dead, sluggish and sleepy prayer, if all the prayers he makes in the body were to be laid together! What are one or two sparkling and lively prayers in the Congregation to ten or twenty dead prayers that are made by them in the closet? What will a sleepy prayer do? Will this praying which brings with it no more evidence than no praying at all, make me dear to Christ? Oh! Sorry praying! Yes, "but my heart waketh;" Song.5:2; why, then I am ever the more convinced of sin, sin in praying, sin in taking God's Name lightly, after an old Adams serious fashion, into my mouth; my heart waketh, and therefore I see my prayings confused, wandering, distracted prayers! Oh! What will these indeed make me dear to Christ? Or discover me to be so? No, they make such a discovery, that when I look upon myself thus, and judge of myself thus, I look upon myself to be a dishonorable cheat. When I look upon myself thus, my very heart tells me that I am not what I should be. My heart reproaches me a thousand times for neglects, if ever I think to know anything for my comfort from duty and performances, as this man lays them down. And God is greater than my heart, and knoweth all things. I Jn.3:20.

1 Baxter preached at Kidderminster.

The spouse goes on, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" {vs.3} And pray agree with me if this be not the spouse, who is here neither mourning for her 'infirmities,' {as Hunt will name them} nor praying, nor striving against them; but in downright language disputing it against Christ. Who is it that speaks this unbecoming language? For you tell me that "there is one thing necessary for me to observe in my preaching on this Song, {though Mr. Hunt has preached but upon half a verse of it, which he calls this Song;} and for you in reading or hearing it, if you would rightly understand it, or receive any true comfort from it, and that is carefully to observe who it is that speaks." Well, sure we must agree here, that it is the spouse, the creature, the saint, that here sinfully excuses her own omissions. Nevertheless, though Christ foresaw this, as God, yet he comes lovingly to her, and lays not her dearness to Himself upon praying, complying, &c., but upon her Antecedent Relation, and magnifies her absolute perfection in Himself notwithstanding. "Open to me, my sister, my love, my dove, my undefiled;" vs.2, here is love! Is it not the love of Christ that passeth knowledge? Eph.3:19. And yet we have got a Man, a Teacher, and a Companion in the Ministry that tells me, if I do so and so I may be dear to Christ. Strange! What do men make Christ to be!

What did David in a time of Apostasy do of all this? And that when he not only fell into grievous sins, who but lay under those very heinous sins insensibly? Some Duty-interpreters or Legalists that insist more upon duty than Christ in opening the Scriptures, think David continued two whole years together, according to II Samuel, the eleventh and twelfth chapters. Did he pray? No; for the prevalency of Sin in a man's soul will quickly stop praying. David here had ceased to be what he had professed to be a long time, {for omission of duty;} but his dearness to Christ ceased not. When prayers dearness to the son of Jesse ceased, and stopped a long while; and truly since you set up man's righteousness so much to God, let me take it down a little to the saint; to stop the glorying of

man, the best of men, saints, and even Davids; yea, that David who was the type of Christ, and extraordinary advancer of the true worship of God, and therein a man as be left upon record, “after God’s own heart;” I Sam.13:14, and yet a shameful example of sin, in murder and adultery! Who, notwithstanding all this vileness and abomination in himself, which the Holy God loathed, was then in Christ as dear to Christ, as ever he was, when he repented of this! For, Repentance does not change me in Christ, but changes me in myself. The Lord knows how to distinguish love to the person, in Christ, from vengeance to the provocation in Adam and in one’s self. “Thou answeredst them, O LORD our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions.” {Psal.99:8}

The truth is, that which Mr. Hunt goes about with, to comfort a soul by the matter in hand, is no more than Natural Religion, such as any man sees by the light of nature, and which I saw myself, under just such Preaching, when I was a child of six years old, though I could not word things so, as he does; yet I remember then to have had the very image and spirit of that doctrine; and I am sure it falls far short of the Truth of the Glorious Gospel, I Tim.1:11, in proving any one to be dear to Christ; and this I am helped of the Lord to prove by these five or six following arguments.

First Argument: To be dear to Christ is far above the reach of nature; above praying, mourning for the sin that dwells in me, &c., because to be dear to Christ is a Foundation-Grace, an underground work of God’s Love; and so is to be discovered by other pieces of Grace of the same kind in the Superstructure; as Regeneration, &c., the knowledge of Christ, in opening of the Understanding to know him that is true, and to know, by the Unction we have received of the Holy One, I Jn.2:20, that we are in him that is true, even in the Son of God, Jesus Christ. “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

{I Jn.5:20} For I know no other believing whereby my heart rests quietly upon God, and patiently waits for the Open Salvation of the Lord. “It is good that a man should both hope and quietly wait for the salvation of the LORD.” {Lam.3:26} Now I come to know my dearness to Christ by what I see, feel, taste, and passively experience of God’s Grace in Christ, being built upon his own Foundation; II Tim.2:19, {for the Superstructure is all of a piece with the Foundation;} I come not to know my own dearness to Christ by what I do, but what I lay upon the Foundation by Grace; because it is heterogeneous; ‘tis the creature’s act by Grace, ‘tis not God’s Act by Grace; but I must know God’s Foundation by God’s own Grace-Act of Superstructure, not by my Grace-act; though it be of the same Superstructure, and upon the same Foundation; {“for other foundation can no man lay than that is laid, which is Jesus Christ,” I Cor.3:11,} for God gives me the seeing eye, Prov.20:12, to see it to be Himself, {“blessed are your eyes, for they see; and your ears, for they hear,” Mt.13:16,} and not to take notice how it was mine own work to clear up my own Evidence, as the Apostle argues, “now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” {I Cor.2:12}

Now, as the Foundation in every part of it hath an Antecedency to every part of the Superstructure, so the Superstructure in every part of it leans upon, and grows up into a holy building in the Lord {both of things and persons} even up from the Foundation; as appears by comparing these Scriptures, “rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving,” Col.2:7, “and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Eph.2:20-23. None of my acts can evidence dearness to Christ but such acts as arise from Principles of Foundation-Grace; and those

acts being known by their Principles in the Light of the Holy Ghost. I know more by the Antecedent Principle that gives security to the acts; because in knowing by the Principle I know by the Teaching of the Holy Ghost, and can't be deceived; whereas in knowing by the acts of that Principle I know by the common sense of men only, which is a thousand times more apt to deceive me than men are aware of. {How men may often cheat themselves, when they speak of knowing their Justification by their Sanctification.} Still I plead, that if I know my dearness to Christ, it must be proved from other consistent Acts of God by the Work and Testimony of the Spirit, by a Superstructure of the same kind with the Foundation. I am to be first comforted {for here I am but answering Mr. Hunt's "know for thy comfort,"} by what I believe God knows of me, and not by what I know of myself. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." {II Tim.2:19} Now upon God's work I can take comfort in this, before I lift a finger in any one holy duty; and be sure that I did so, before ever I prayed to the purpose, or strove against sin, or mourned for what I found un-subdued, that I dare call the right striving and mourning, or the fruits of Salvation Faith, without which it is impossible to please God, Heb.11:6; or which any other can prove to be right striving, &c., before that same Power which raised up Jesus Christ from the dead, Eph.1:19-20, broke in upon my poor soul, and gave me the Life of Faith in one moment! And it is by that Power through Grace and Faith of the Son of God that loved me, and gave himself for me, Gal.2:20, that I live still. Therefore I know it comes in by believing, by the in-workings of the Spirit, teaching and disposing me to venture forth, and to cast my anchor were I see my Rock. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and

which entereth into that within the veil; whither the forerunner is for us entered, even Jesus.” {Heb.6:17-20} And oh! Without the work of God the Spirit, {that glorious Worker, who comforts me as he impels me forward,} I can’t believe aright; for this sort of Faith being Quick and Influential is Satisfied with nothing short of Christ! Also secondarily, after Faith has received the Atonement, Rom.5:11; that is, the cognizance of Reconciliation by the Blood of Christ, and therein the Assurance that my dearness to God is antecedently founded and settled in Christ, I am set close and delightfully, all the days of my life, unto my calling, in these views of what Grace hath made me in Christ, {me a vile worm,} upon the Foundation of Eternal Grace! It is otherwise impossible to believe aright. Nature cannot reach it, nor know anything of it. Well, the love of God, Christ and the Spirit towards me, is a Fundamental Doctrine of the Gospel, and has a way to discover itself to my own soul before any of the visible Foundation-Grace in Obedience and Good Works is laid, or I have present time to think about them.

Now let me pray in these views, and see if I have not a thousand times brighter Discoveries that I am dear to Christ, because I find God’s Work thus opening mine eyes, than I have, because I can tell you of my own work, opening my lips, and putting up words to God upon my knees. ‘Tis not the act of Prayer, but the Discovery in Prayer, that I make or reckon to be my Evidence; for when I am helped to look so by Grace in praying to the Interceding Object of my Faith, then I go to Him with the Presence of the Comforter as my Interceding Principle; and here I receive my comfort, here I behold my dearness in the Views and Enjoyments of my Object, Christ, by the Principle of his blessed Spirit in me! ‘Tis here that I forget to build upon praying, mourning, to make mention of praying, to conclude if I pray, I am dear; for I have the views of my dearness given me before and above the Praying! Christ and the Spirit engross all the Glory of the Duty, all the Fullness of the Duty, all the Evidences in the Duty, from whom I but graciously receive them, and not make them for myself. All my holy meltings

and after-comings, under the Influences of this struck-at Antinomian-Gospel, {as 'tis the "foolishness of Preaching," I Cor.1:21,} I am made to resign up to God and Christ, and find nothing of my own to ascribe unto prayer, {"if thou prayest,"} as I see so much in God and Christ beyond it! And yet there are Dissenting wretches, Rev.3:17, in the gall of bitterness, Acts 8:23, and bond of iniquity {though they take the liberty of the Pulpit, because eloquent orators} who call this Enthusiasm! And indeed, no wonder; for if these things be so {as I am sure they are} then without a change by the Grace they mock, they themselves are undone to all Eternity; and so seem to be given up to make a Christ of their nature-holiness, and left to stumble at the Stumbling Stone forever, I Pet.2:8, both in and out of Pulpit!

Second Argument: To be dear to Christ is as absolutely the Love of Christ as it is the Love of the Father. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." {Rom.5:8} Not in that while we were yet qualified; not for us who at that Day in which we were called to be his disciples, and by Faith grasped hold upon that Hope, Col.1:5, laid up for us in Christ; but for us that were Enemies. Much less is it a dearness clogged and tacked together with creature-doings in its Original and Glorious Spring, from whence I am to fetch my belief of being dear to Christ before I pray, mourn, or go about any holy work. 'Tis absolute Love! As the elect Jews who crucified Christ were yet beloved of Christ at the very instant when they crucified him; for Christ saw both the Beginning and Issue of those things; as he knew what had passed in Heaven concerning them, and foresaw upon that Election-Love of their persons, how they should yet hear his voice, and follow him; Jn.10:27, and so looked above and beyond their malice, that in Determinate-Grace, he doth absolutely pray for them, and absolutely saw a gracious answer for them from the Love-original. Hence, "Father, forgive them for they know not what they do," Lk.23:34; as Luke testifies in his Gospel, and afterwards lays open the issue and fruit

of it in his History of the Acts, where we meet with the conversion of so many of them. “Father, forgive them, {then,} for they know not what they do,” is this; they have no understanding that they are putting One to death who loves them and is saving them! If they but knew what interest they have in me by Settlement of thee, Oh Father, they would not join with the rest therein, Rom.11:7, who are damning their own souls, and ruining their own Country and Commonwealth by it! Thus it was when they were enemies, here was the Love of God orchestrating them, Christ dying for them; and in the Acts afterwards we read of the Conversion of the same persons. Christ upon the Cross prayed not for uncertainties, but knew the sheep by name, even under the lion’s nature, and the leopard’s spots. He infallibly saw their cure at the height of their disease; and absolutely knew who were dear unto him, even of the men that crucified him, as well as of the women, Lk.23:27,28, who stood under weeping at the doing of it.

Third Argument: To be dear to Christ is to be loved by Christ. “I drew them with cords of a man, with bands of love.” {Hos.11:4} Drawn to Christ, {not by force or compulsion, but by the Invincible Power of Irresistible Grace,} loved and drawn in his very Crucifixion, by the nails that fastened him on the tree, in his love, notwithstanding our sins, the twisted cords that bound him, as our Sacrifice unto God’s Altar, which foretold our Conversion built upon Free Grace, though brought about by Strict and Severe Justice done to Jesus Christ! When God draws by Christ we find both a sweet and effectual motion in it. The Father here shows us by the Prophet what he did by Christ. I drew them, says he, with such motives and arguments as I took from the first Covenant-Man, Christ Jesus, the Pattern of all my ways and works; such cords as these being the most unbreakable bands, for they are {says he} my own Covenant-Engagements, being the impetus as to why I ever went forth in these Suretyship Arrangements with bands of love, Covenant-love; obligations by Free Promise and Oath to Christ. The Father loving His Son, and loving them in Him, and giving them,

Jn.17:6, from Everlasting to him; and therefore, saith the LORD, I drew them; I ever eyed this Covenant-Bond when I drew them to me in the day I wrought upon them. Thus 'tis a Love is not confined, when I am pent up, but is free to give vent, and utterance, and scope unto itself. Sometimes it comes into the soul with a thought, a kindling power, a melting kindness, a sweet and irresistible impulse, a seal of loving kindness, which does not meddle with our duty of praying, mourning, striving, &c., but is so much above it, that if you come presently upon your knees, and perhaps very solemnly in the secret chambers blessing the Lord for it, you may, in your change of the communion-part, shifting your thought and meditation into closet-praying, Mt.6:6, feel it, as in a moment, wear off, as well as now and then continue; yet oftener to lose it than to keep it; for, I have found Prayer itself has often damped it, damped the life and strength of it in my own soul; for I have found that Meditation and Study have often raised me abundantly higher than prayer; and sometimes the injection of a thought, when I have neither done one, nor the other! So Free is Grace! I have known sometimes in Prayer that I have lost all that sweet Communion with God I have had but a few minutes before in heavenly Meditation! Yea, that Communion which hath not been a sudden thing, but more fixed and durable in my soul; that which Grace hath kept up a long time in holy Meditation, when I have been neither writing nor reading, but walking, and often waking in my bed; it has soon worn off in the very act of praying, when I have thought to go to work more solemnly, and utter words to God at a Throne of Grace! Heb.4:16. Now, if I had not a better way, even the New and Living way, Heb.10:20, a better way than praying, to know, whether I am dear to Christ, what would become of me in point of service? How should any man learn what to make of his soul-estate that should sit under my Ministry, when I was thus utterly at a loss to give a consistent account with the Doctrines of Salvation; as to how I am, or any other soul is, dear to Christ.

I am so far from praying to this end, that I may be dear to Christ, that I always through some measure of Grace or other {blessed be the Lord} believe I am dear to him, as the Principle Cause and Encouragement why I do pray unto Him, and do not rebel against the Law of Christ Commanding it. And though my comfort is often damped in the coldness of my duty, yet I conscientiously continue my course; why? To profess my subjection, II Cor.9:13, to the Lord, "he is thy Lord, and worship thou him." Psal.45:11. Therefore I prefer a cold prayer before none at all; as it is better to bring words that want a soul, than neglect to bring our bodies which have souls in them. "Take with you words, and turn to the LORD; say unto him, take away all iniquity, and receive us graciously; so will we render the calves of our lips." Hos.14:2. "Take with you words;" not any words neither; not repetitions and multiplicity of words, or words of man's prescribing, but of the Lord's directing and dictating; the taught words of the Holy Ghost, God's own Promises in Christ, as he is Faithful that promised, Heb.10:23; which the Spirit inspires and suggests unto us, who otherwise know not how to pray, or what to pray for. This shows me that I am to conclude nothing of my state from Prayer, except it be Christ's Prayer for me; and indeed, as one sight of Christ's love is more worth than all the prayers of the Church of God! Yet secondly, I pray, to bless God for that Grace which was so free to me in my wilderness, Song.3:6, among briars and thorns, when I had thrown up all for the world, and the flesh, and the devil! I pray, to bring my thank-offering before him, that I was dear to Christ, before ever I put up one acceptable request to God in all my life! Now here is reason to pray, and pray constantly. Thirdly, because I know all believing prayer {because spiritual prayer} is built upon Christ's Intercession, and that Spirit given me from Christ will teach me to pray with an eye to all further discoveries of love, which the Advocate, I Jn.2:1, hath made way for unto my soul and condition. This is praying in faith according to what God has said shall come to pass, that "before they call, I will answer; and whilst they are yet speaking, I will hear."

Isa.65:24. So that the love which makes me dear to Christ lays no such stress upon what I do, that if I mourn for my corruptions, as Paul did, pray and strive against them, &c., I may be dear to Christ notwithstanding. No, no, though Mr. Hunt in this passage, so contrary to sound doctrine, builds his “know for my comfort” for me hereupon, yet Christ does no such thing. The love of Christ in my being dear unto him is set down in more free and unreserved language, “who shall separate us from the love of Christ?” Rom.8:35. Who? As much as to say, the Scripture foresaw, Gal.3:8, that such untaught preachers {as this Methodist} would attempt to do it by their way of proving out both our interest and our evidence. But no matter, they will not, says the voice of the love of Christ, effect it. Who? Nor they, nor any else besides.

Fourth Argument: To be dear to Christ is preventing Grace in the very Settlements of Grace upon me in Christ Jesus, before it came down to the open work of Redemption by the Son, or Influential Application of the Holy Ghost; and therefore since it was so originally preventing of the Father, how much more does it influence my mourning for a law in my members, Rom.7:23, or praying and striving against sin. I am called according to those Settlements and Donations of Grace which first made me dear. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” II Tim.1:9. I do only name this text in this chapter of my Vindication, reserving the due opening it unto a further chapter, in tracing my author through the first article of Arminianism.

Fifth Argument: To be dear to Christ is without Change. His love is still unchangeable! “If we believe not, yet he abideth faithful; he cannot deny himself.” II Tim.2:13. Faithful to Christ, if we are false to God; faithful to his Promise and Covenant, if we are unfaithful to our own engagements; he is still faithful to renew us again, Heb.6:6, unto believing, if we are frail or faulty, and from either cause do often believe not. Yea, he was faithful for us, and

to us before we believed on him. For us, to send Christ Jesus to take away our sins, I Jn.3:5, and the obstacles that should lie in the way of our Effectual Calling; as also, to preserve us in Christ Jesus unto calling, till the set time of our calling came. "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1. To us; to send forth the Spirit of his Son into our hearts, Gal.4:6, that by Regeneration of our natures we might receive the Adoption openly, Gal.4:5, which had been settled upon us before the world began in the Relations of Children secretly in Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:5-6. And in all he shows it to be the Settlement of Unchangeable Grace to be dear to Jesus Christ. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." {Mal.3:6}

Sixth Argument: And last, to be dear to Christ is an Orderly Love. It is a Relation built upon dearness to God in God's love; upon an Everlasting Covenant, ordered in all things, and sure," II Sam.23:5; as it flows from the dearness to God in God's love, and then at length in the flowing down secures Obedience, Praying, Mourning, &c. Obedience flows from Christ's love, not Christ's love from our obedience. How then is it, that if we do as our teachers and ministers direct us, we may be dear to Christ? Most certainly, if ever we do so and so, it is because we are dear. We were dear long before we did it, as the true and only ground of our ever being brought to do it. Who but Christ's dear ones, and therefore his influenced ones, do ever at any time pray agreeably in accord to a Relation to Christ? Or mourn as a dove in the secret places of the stairs?

I would a little further examine the corrupt piece of this scheme before us, which others have put together in the argumentative frame and scheme itself for Mr. Hunt; for he has yet advanced no further than the natural part of it; and therefore I shall follow him

into nature's field, and see how he will maintain his ground upon the easy part of old Adam. We recall his words, "know for thy comfort, if thou mournest for these infirmities as Paul did, if thou prayest and strivest against them, and shunest all temptations and occasions leading thereunto, thou mayest be dear to Christ notwithstanding."

First: What will Mr. Hunt call mourning for these infirmities? Does he mean mourning in faith or in unbelief? If in unbelief; as to suppose that these infirmities are not pardoned, what evidence does my mourning bring me that I am dear to Christ? 'Tis less to pardon me {and shall not I believe it} when I am dear, than it was to make me dear, even whilst he would foreknow and foreview me to lapse, after that dearness, into a Condition that should need a pardon. Again, if in faith, why should he not rather in his scroll of comfort have urged the Faith of the Operation of God, Col.2:12, unto that mourning, than have insisted on the mourning separately, with shutting out the faith? Moreover, the Gospel rather strengthens me to rejoice, that my sinful nature is completely pardoned, Col.2:10, than suffers me to mourn in heaviness; the Gospel melts me with ease in my soul in this matter, not with anguish; because I have the oil of joy for mourning, and the garment of praise {for which I give thanks, it being the Righteousness of Christ instead of, or} for the spirit of heaviness, appointed to me. Isa.61:3. The Spirit of God is my Comforter in the very Act of his being my Convincer, because he is my Principle by whom I discover all my Free Pardon. 'Tis plain, Mr. Hunt's mourning must have no faith going along with it, except that Arminian Faith which apprehends the Pardon to be only after I have mourned. But now all Spiritual Pardon {or that which the Holy Ghost at last brings me from and through Christ in a saving way} is antecedently an Act of God in Christ Jesus, and whatever is an Act of God in Christ Jesus, is an Act older than my mourning, or believing. The poor soul can never mourn in the Faith of God's Elect, Tit.1:1, so long as he assents to such a piece of blind guidance regarding

the Love of Christ; that is, if he believes these characters I am disproving.

Second: How oddly does he express it? Mourning for infirmities as Paul did. How impertinent and ignorant is this? Sure, if the man had not wanted to have had his eyes opened, as is said Balaam's were, Num.24:3, he would never have pitched upon this instance of Paul. For, was not Paul dear to Christ before Paul mourned for his Infirmities? Did not Christ appear to him in love, under all that terrible Conviction, and awakening sight by Glory-Terror, the Spirit of Christ darting into his soul in respect of Sin and Salvation, whilst he openly shined round about his body, and about them who journeyed, Acts 26:13, with him? And had he not that particular sight, and voice and feeling of the true Christ in Glory, and a Dispensation of Love {for Paul never called it by the name of anger when he looked back, as he often did, upon it} from the Glory-Man, even before he had by it a sight of one real sin? For it was the only means of his Conviction of Sin {that sin which before he verily thought to be his duty, the sin of persecution} when he was going to Damascus, Acts 9:3, for was not Paul a chosen vessel dear to Christ? Was not Paul a chosen vessel in that ninth chapter, Acts 9:15, before ever he wrote his Epistle to the Romans? If he had not been so, he should have gone on, and never stopped in his course of sin till he had dropped into Hell. Paul was sensible of this, for the LORD says that he had separated him from his mother's womb, Gal.1:15; his Providence effected and directed his safe arrival in the world; that as he had protected him in the womb, so that he did not perish in it, which infants have done by various causes; so withal, he was not stiled in the place of the breaking forth of children, Hos.13:13, he brought him into the world alive, and so was not still-born. "God separated me from my mother's womb, and called me by his Grace, to Reveal his Son in me." These were some of the steps and gradations of his Antecedent Love before Paul knew him, that issued in his effectual Acquaintance with him, in order to which he had the first common nature-mercies.

Thus, says Paul, Gal.2:20, “the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave himself for me;” as much as to say, you Galatians, stand so much upon creature-love, and creature-doings. Come Galatians, says he, I must give you a little account of God’s dealings with me, for I stood as much upon these creature-acts and circumstances, and doings of my own, to make me dear to the True and Living God, and discover myself to myself to be such, as any Galatian of you all; till God came to reveal his Son in me; and lo, then I was stunned and astounded into admiration! Then I came to have a taste and feeling of God’s love by his Son; and was brought to see how particularly love ran out of Divine Affections, and was dispensed upon me. A love which flowed down from the heart of God to me wallowing in my blood! Polluted in my blood! “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.” {Ezek.16:6} The Lord that called to me out of Heaven from the right hand of God, Acts 2:33, had first loved, and given himself for me. He had singled me out of the company, though I was the worst of all the gang! Did Paul ever sound his own repentance, broach his penitential tears, and try his own mournings {as Mr. Hunt does} to find out Christ’s love? No; was not his crying out of this body of death, and evil that was present with him, Rom.7:21,24, in the 7th to the Romans, long after he was a converted man? Was it not after he had in his Experience Obtained Mercy? Was his persecuting of Christ and the Saints, I Tim.1:13, that law in his members, Rom.7:23, which Mr. Hunt calls the saints infirmities? And had Paul no dearness to Christ? Nay, had he no discovery of it, till he mourned for being sold under sin, 7:14, in that chapter? Or, will Mr. Hunt, to maintain the Arminian argument here {he was a chosen vessel subsequently, that is, say the Arminians, after Paul prayed, for they build it upon his praying; “and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth,” Acts

9:11,} maintain also that that praying, “behold he prayeth,” was the mourning for his infirmities? Was that praying such? Why then it should seem, his persecuting the saints, and being exceedingly mad against them, Acts 26:11, and compelling them to blaspheme, &c., were Paul’s infirmities. Aye? But the same Apostle never durst mince his sins at that rate; but because of these things, calls himself a blasphemer, I Tim.1:13, and the chief, vs.15, of sinners. Again, it appears that Mr. Hunt’s English authors, and the vulgar talk of professors {never studying the matter} hath mis-taught him to call our sins, our infirmities. It was never hard study that made him use this soft phrase, our infirmities. Paul never called his sins by such a cheap word as his infirmities; nor, has the Holy Ghost done it elsewhere by any other Evangelical Writer. If Mr. Hunt be disposed forwardly to object that of Asaph, Psal.77:10, “and I said this is mine infirmity;” let him remember to distinguish between “I” said it, “I Asaph,” and the Holy Ghost said it, which he hath nowhere said and called under that name. For however Asaph, the good man, softens it, mine infirmity, when he tells us what himself called it; yet we nowhere read, that Sin ever went by this name, when the Holy Ghost {as from Himself} expresses it, and does not put the penman to write what the penman called it. Mr. Hunt must also make this out to me, as to why the Evangelical Writers, Paul, if he saw things in his experience no brighter than Asaph had done, was resolved to glory, II Cor.12:9, in his infirmities? And why he took pleasure in his infirmities, vs.10, if his infirmities were his sins and corruptions? I say, let Mr. Hunt in his answer reconcile this to me, why Paul mourns for his corruptions, if these be his infirmities, in one text, and yet most gladly takes pleasure in them in another? And why he does both as a saint? Especially, let it be made out, that when Paul mourned for the sin that dwelled in him, he mourned for his infirmities; he took pleasure in his infirmities, as a Saint; but if his infirmities were his sins, and he ever called them so, I would fain know in what place or text, and how the Apostle could glory in the taking pleasure in his sins? Oh! Whether is it that a man’s

ignorance, and zeal not according to knowledge, Rom.10:2, will miscarry him?

Third: What will he call Praying? Everyone he bids to take comfort in Prayer is not upon Paul's Bottom, and then so what if he prays? Why then it will not be praying in the Holy Ghost, Jude 20; and if his soul, comforted with this Deluge, pray not in the Holy Ghost, what if his praying be presumed as spiritual supplications through all his course of pleading? Again, what if he prays as he is able, and is not comforted? What if all this be howling in unbelief under a sense of desolation, and yet void of a sight of Mercy? What will your comfort-praying do now, when you have shut out the Comforter that should relieve their soul, Lam.1:16, by not building all the Discovery of their dearness to Christ upon Christ Himself and Christ Alone? Again, what if the soul prays with the Spirit of Grace and Supplication? Zech.12:10. Was not that spirit antecedent in his Operations to Prayer? Did the Spirit not act before upon the soul in Regeneration and Sanctification, and in becoming a New Principle of Life and Light in the soul? Did not the Holy Ghost open the eyes to behold Jesus Christ Spiritually, before the soul could come to God in prayer by him, as a Mediator? Did he not first help the soul discerningly to pray to Christ, teach and instruct him in it, doctrinally, before the soul could utter one syllable aright? "How then shall they call on him in whom they have not believed?" Rom.10:14. Now, if the Holy Ghost did all this, in order to bring me to pray {for, I am speaking now of a way of discovering, whether I am dear to Christ, or no,} he wrought it with a sensation, a discerning, because he begins his work with Life; and sure a living soul must be some way or other privy to this. If virtue ever goes forth out of Christ into his soul, Mk.5:30, that soul will feel and discern otherwise, vs.29, than it ever felt or discerned in times past. Well then, pray, why should we not rather teach men to give God the glory? Your poor children being taught in the catechistical way would say that man's chief end is to glorify God. Why should we not instruct the New-

born to know their Dearness to God by pillars of Faith being built “upon the Foundation of the apostles and prophets,” and chiefly upon Jesus Christ himself being the chief corner stone, Eph.2:20; accompanied by what they feel and discern of that which God doth upon them and in them, than teach them to be proud and mistaken, as to conclude their dearness to Jesus Christ from what they themselves do? It is consistent to prove my Relation to Christ, in point of evidence and discovery thereof, from God’s giving me the Spirit of Prayer, or the Holy Ghost for Prayer, Rom.8:26, whose Presence I discern, whose work strengthens me in the holy way; this is homogeneal, and one thing agreeing with another. But to go to build up a relation to Christ upon the force of mere praying, by example as Paul did, and not by the spirit of the example wherein Paul did it, is heterogeneal, and one thing very foreign to another. Praying in general is that which in itself both is and ought to be the duty of all mankind, as a natural act to the God of Nature; but praying in Special Grace and Supplications is that which is given to be the distinguishing privilege of none except such as are born from above; and their prayer then performed as a Spiritual Act to the God of Grace by and through Jesus Christ. As for that form of prayer usually pleaded {as here by Mr. Hunt} in the urged instance of Paul, Acts 9:11, “behold he prayeth,” ‘tis almost universally proclaimed by every serious preacher’s tongue, and in the language of most professors; whereas, ‘tis the spirit of prayer in that example, not the act of prayer, though Paul be brought in, which proves any one dear to the Lord Jesus, or discovers him to be so.

Fourth: What will he call striving against Infirmities, as I have shown his language is? Does the soul strive in Regeneracy or Unregeneracy? Is it through Christ or yet in Adam? If it be in Regeneracy and through Christ, then the dearness to him may be easily known by the Power and Light that goes along with it. If in Unregeneracy, then the striving can be no Discovery. In the former it is certain, in the latter nothing.

Fifth: What does he mean by shunning all temptations and oc-

casions leading thereunto? Has your man or woman light to know a temptation? I look upon your Divinity Master Hunt, particularly in this passage, to be as notable a temptation, as ordinarily the soul meets with; but how few would know this to be a temptation, supposing one should come and tell them, upon your beating the way to it, their eternal state must be tried by it; and I am sure this would be a horrid temptation; and yet I can't perceive my trier himself believes anything which he has written to be a temptation. Therefore, we want light of the Spirit of Christ to know temptations, or we cannot see where they lie. How many Saturday's Studies are Lord's Day's Temptations to a great part of the Congregation, and yet I don't perceive preachers or people believe this. Why now, if they don't know temptations, and the worst sort of them, as I believe the worst sort of them we have in the Kingdom to be the many Temptation-Preachers; I mean such preachers as teach the people to judge of their state and spiritual condition by what the people do to God, not by what God does to the people, in opening their eyes and turning them from darkness to light, Acts 26:18; these I call Temptation-Preachers, and their sermons painful temptations indeed; and the Lord give forth his Spirit to the poor people to shun all these temptations, as well as others, and occasions leading thereunto; otherwise, if they do not know them, or believe them to be temptations, how are they like to shun them? It is hard to know the temptations of Satan from the strong and inward workings of one's own spirit. What a puzzling mark now then is this, to go and put poor souls upon discovering their own dearness to Christ by it?

To conclude: What! Try the love of Christ to me at this rate? In the oldness of the letter, not in the newness of the Spirit? Rom.7:6. Poor dead man! Disheartened soul indeed, yet set hard to work, though thou canst scarce yet stand on thy legs! Oh! The cruelty of thy preacher! Thou needest cordials from Jesus Christ to pluck up thy spirits, in thy dead and heartless frames! Thy preacher tells us of drowsy, indisposed souls, and so Mr. Hunt; but still he lays

it upon thy creature-act to get rid of all. Says he, “if you would be living and lively souls, if you would be rid of your dullness and indisposition see that you make use of this sweet Rose of Sharon.” Now though he runs on upon the heads of his matter, according to the form he has evidently stolen out of my book, called the Gospel Feast, yet that form has been notoriously altered for the worse in his enlargements; for where I had gone upon the passives {in those parts of the book which are sound} to lay open what the Gospel had done upon me, those very things he perverts into actives, and proposes how the creature must do them for the Gospel. Dear soul! Believe not that preacher who lays either thy dearness to Christ or the Discovery of thy dearness to Christ upon the creature’s act. How insufficient are we, till the Lord’s strength is perfected in our weakness! II Cor.12:9. And that perfecting strength gives me the argument of my Relation to Christ, and not my own insufficiency; as the Apostle there argues of his creature-infirmities; though Mr. Hunt’s character of them is as if they were his corrupt infirmities, as he miscalls, by softening the name of downright sins. Soul, thou knowest thou hast often made the dead call, Song.5:6, and there has been no answer; no Divine Breathings, no raisings out of thy clay-cottage of flesh to be above with Christ in Prayer, till the Holy Ghost has begun to make the Intercession in thee, Rom.8:26, by an instinctive and essential “inwrought prayer;” as the word is in the Greek of James 5:16, for an effectual fervent prayer, to him that is above, making Intercession for thee. “But this Man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” {Heb.7:24-25} The Holy Ghost of God puts forth first Grace, and then fresh Grace, and in both creates Power, conveys Life, maintains Influences, affords rich Encouragements, and does all from the Love of God our Father, and the Lord Jesus Christ, in a dearness to Christ that’s antecedent to his own work within us.

And thus I have answered Mr. Hunt’s “mayest be dear to Christ;”

whether he means, {for he is such an incautious writer, it is hard to know in the plainest things what he means, blinding his reader with one ambiguity or another,} to make dear to Christ, or to manifest that I am made dear unto him; I have been fain to take him up on both sides of the question, because of his ambiguity, and not telling me his open meaning. Neither in the whole am I conscious to myself for speaking anything absolutely against “mourning for the disorders in and by corrupt nature we feel and discern, nor against praying, striving against sin, and shunning all temptations and occasions leading thereunto,” but I have only rectified his ill state of the matter, and argued down the abuse of these things in his book.

I would just end this chapter by giving the reader a taste of Mr. Hunt’s notable turns upon himself, in his open assaults upon his own comfort-way, and so robbing himself, of being dear to Christ, by his actives, agreeing with what I have more largely confuted him in.

Says he “the poorest beggar in rags, who has neither food to eat, nor clothes to wear, nor a house to lay his head in, yet if he has but Grace, if he is but holy, he is more dear to God than the most puissant prince that wants it.”

Reader, mark it, here he goes upon the passives for comfort. ‘Tis not what the poor beggar does, but what the poor beggar has in Christ; for ‘tis he that has Grace that is dear to God, and he that is made holy. Here he was found; but alas! When he had galloped one and 30 pages further, he brings in quite another “know for thy comfort,” consisting in “do and don’t,” all in actives, like him that is rich by what himself has accumulated, and brought together. Well, give me the poor beggar’s comfort that has Grace, rather than the rich professor that sets out his duties to find grace. He that is holy in Christ, rather than he that would be dear to Christ from doing holily. In a word, I had rather have his poor man’s way to find out whether I am dear to God, than his rich man’s way to find whether I am dear to Christ.

Again, “then faith is strong indeed {says he} when we can steadfastly believe, though all things seem to make against us; and when that God in whom we trust, seems to threaten to destroy us.” Very well; but now I would ask, what must feed this strong faith? Must it be what I can plead of mine own in mourning, praying, striving, &c., or else what I can, through Grace, in comfort of the Scriptures, Rom.15:4, plead of God’s own for me, and taking hold of that word of Promise, “I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee?” Jer.31:3. And in taking hold of that word, “blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should {and not left to an uncertainty whether we would} be holy and without blame before him in love.” Eph.1:3-4. And in taking hold of that, “and I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Ezek.36:23-27. Here is Grace for doing, which proves I was dear to God before doing, whilst his Grace was only in Christ’s hands for me, to bring me, and not to be dispensed to bring another to it. If faith be strong indeed, as Mr. Hunt says, and we steadfastly believe, it must have Christ the power of God, I Cor.1:24, to bring in the Promise, and to set the Promise home, or else all Faith is weak, and can take hold of nothing. ‘Tis supported and fed, recovered and fetched again in

the soul, when the Actings of it have been for a while extinguished; and the work is revived, as if it was the first work of God in the soul {the soul ever felt} when he hath been pleased effectually to make use of such a word, as, “if we believe not, he abideth faithful,” II Tim.2:13; or, “I am the Lord, I change not, therefore ye sons of Jacob are not consumed,” Mal.3:6; or, that in Isaiah, “this people have I formed for myself; they shall show forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; {oh; what do all our triers, and taskers, and test-makers of an interest in Christ, and dearness to him, make of all these foul omissions; and yet the Spirit of God will heighten the Wonder of his Grace further, notwithstanding the aggravation of all this by the open sins of commission;} but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.” Isa.43:21-24. Here be no signs of being dear to Christ, unless you behold them in the Mystery of Godliness, I Tim.3:16; and yet here’s an Absolute Pardon after all. “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” Isa.43:25. Are they the review of our doings that follow in the train of Mr. Hunt’s “know for thy comfort” {as I began this 13th chapter,} which feed the strong faith of which he now speaks of? And do we “steadfastly believe,” as he also adds in this latter place I have quoted, upon any power short of the Gospel of Christ, “which is the Power of God unto salvation to every one that believes, to the Jew first, and also to the Gentile?” Rom.1:16. What method does God take to beget and buoy up faith, when all things seem to make against us? Is it if thou mournest for thy covetousness, and does acknowledge thy covetousness? If thou prayest and strivest against thy covetousness? If thou shunnest all temptations and oc-

casions leading thereunto, thou mayest be dear to Christ notwithstanding? No; it is quite otherwise, “for the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly {turning still further off from me} in the way of his heart.” Isa.57:17. What immediately follows? Not such Divinity as Mr. Hunt thinks to scare the soul into Christ by, as in another place, “Ah! Sure, {says he,} if you could just but look in at Hell Gates, and there see the worm that knaws them, couldn’t you there see them as a wild bull in a net, full of the fury of the Lord {a place in Isaiah 51:20, which speaks of wicked men on earth, but never of the damned in Hell} and the smoke of their torments ascending up for ever and ever, {another place in Revelation 14:11, which speaks only of the final state of the damned, and particularly of the anti-christian party in Hell, which can never be the portion of God’s children; and therefore is a piece of his own angry spirit, whilst he thinks hereby to scare some of the unconverted elect into Christ,} if you could there hear their doleful sobs and sighing, weeping and wailing, and gnashing of teeth, you would never {one would think} make light of Christ anymore. Why, sinners, this must be the portion of your cup if you get not into Christ;” and a little before, {more pitiful ignorant inconsistencies,} “if thou desirest not the company of saints, do you not dread the company of devils;” as if he that desires not the company of saints could be in that condition persuaded to come in to Christ, the Head of saints; and as if he who desires not the company of saints, would ever, by the mere devils-dread upon him, believe into Christ. Ah! Pity, pity! What does this poor creature make of the way of Faith? And again says he, “if you do not desire to hear the melodious songs and well-tuned voices of the former, are thou not afraid of the doleful shrieks of the latter?” Now I say, the Spirit of God takes no such measures when he has an elect soul in hand, to bring him into Christ; but Hell and Vengeance is written in Scripture, and revealed to the elect, not to fright them, as if this must be the portion of their cup, Psal.11:6, because it is the portion of the wicked, who are never

granted or offered Mercy; but rather to fortify and embolden them against the wicked, when the Spirit of God uses such terror against the wicked, that the elect in their calling may be no ways hindered in coming into Christ by the contrary example of unbelievers, nor moved and discouraged by the wicked from the ways of Christ, when they see what mockings and persecutions, Heb.11:36, and loss of human favors and encouragements they are likely to undergo for living Godly in Christ Jesus, after they have believed on him. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim.3:12. 'Tis never made use of in the distinct work of Faith, but in common Conviction serving thereunto, that the elect should not be afraid of embracing Christ under the effectual work of the Holy Spirit, because of Unbelievers who stand out and oppose the Gospel-interest. Be not afraid of such wretches as the world of these, saith the Spirit in the language of his word; for Hell will be the portion of everyone that stands against the Lord Jesus Christ. "I, even I, am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die," Isa.51:12, and at last, for ought thou knowest, die in his sins, Jn.8:21, and be damned in his unbelief. Therefore, "fear none of those things which thou shalt suffer," Rev.2:10, from the wrath of man, and from the fury, Isa.51:13, of the oppressor. Consequently, when the Spirit reproves or convinces of sin, Jn.16:8, and God scourges his children in this life for their disobedience {though he lets the wicked go on} yet he will lay aside his very scourges from, as well as lay them on every son, Heb.12:6, whom he receives. And this was the case in Isaiah, "for the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart." 57:17. Why now it comes to this, instead of scourging this bewildered sheep, this fallen prodigal, these banished wanderers, the LORD saith, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him," Hos.14:14, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold

is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, the LORD is my God." Zech.13:9. Neither indeed is there word or blow like these Free-Grace Antagonists delight to dish out, to scare and push men to the brink, II Tim.2:24, to view a lake of fire burning with brimstone, Rev.19:20; but {saith the Lord,} "I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him." Isa.57:18-19.

Now these are the strong things which God makes use of to begin and carry on a strong faith in his children, and there are thousand places in the Scriptures which he makes use of to the same end. But now let any man that fears the Lord, Isa.50:10, be assured, that that Faith which feeds upon duties will be weak enough, especially in times of affliction, and under soul-awakenings. Is not God's strength both in our first and after-helps a more proper strength to take hold of for our consolation, Isa.27:5, when all things seem to make against us, and when that God in whom we trust, seems to threaten to destroy us, than to take hold of our mourning, praying, striving, shunning temptations and all occasions leading thereunto? How inconsistent then is Mr. Hunt between strong faith or steadfast believing under afflictive dispensations, and that Divine Power which is necessary both to beget and maintain faith, and secure steadfast believing?

Once more, "it is by your receiving of Christ {says he} that you become capable of doing that which is pleasing in God's sight." Is it so? Then why should not the soul have been first searched and examined under the passive work in what manner it had been enabled to receive Christ, than without any regard to that main and first experimental image of the Gospel on the passive side, been bid to "know for thy comfort, if thou doest so and so?" All other doings fall absolutely short of receiving Christ. The meaning is, "mourning for corruption, praying, striving against sin, shunning

all temptations and occasions leading thereunto” is not receiving Christ. Receiving Christ is still another thing in that soul who has experienced every one of the things afore-named.

To conclude; ‘tis evident by what Mr. Hunt has now and then dropped and sprinkled up and down his own book, that I go upon very just grounds in my confutation of the rest.

CHAPTER 14

Of Mr. John Hunt’s 10th, 11th and 12th Disparagements of Christ.

I am under a necessity of studying more brevity in many of the things that follow.

The tenth open disparagement of Christ in this writer I appear against, whilst vindicating the Excellency of Christ, is touching the matter of Christ’s Sufferings on the Cross. This disparagement tells us, that in the article of his Crucifixion he was speechless, and only uttered some dying sobs and groans. The passages is this, “his mouth which was most sweet, and which had spoke as never man spoke {his enemies being judges} is now speechless, and only utters some dying sobs and groans.”

I did fairly presume that this disparagement, especially as to the speechlessness of Christ’s mouth, did not reach the utmost latitude of time in the article of his Crucifixion, so as to mean that Christ’s mouth spake no words at all on the cross; till at the second reading, I took notice of more of his words in his beginning that connection thus, “let us take a more exact view of the blessed Jesus hanging in this dying condition.” Here I saw the disparagement must be more extensive than I first apprehended. It is obvious to believe this writer could not but remember that Christ hung upon the cross three hours. Nay, I find his words a little before are these, “how many hours was he nailed to the tree?” ‘Tis strange nothing occurred to his thoughts which Christ had graciously uttered in all that time. The time was long, it was three hours, as plainly appears by the Evangelists compared. The space of his crucifixion was no less, as Mark saith, “it was the third hour, and they crucified

him." Mk.15:25. Matthew and Luke relate it from the sixth hour to the ninth, Matt.27:44-46; Lk.23:44, which necessarily falls it upon three hours by an easy reconciliation, when all is put together. The third hour which the Evangelist Mark relates it in was the Roman hour; and good reason for it, not only because the Gentiles had a hand in the death of Christ, when the Romans and Jews were gathered together, Acts 4:27, in the crucifying of him, but Jerusalem {where it was done} and all the country of Judea {or the Jews country} belonged at that time unto the Romans, as a part of the Roman empire; and moreover, the fruit of Christ's death in converting many of the Gentile-Romans was in a short time to arrive, Rom.1:7, at Rome itself {from whence the word Roman derives} and to be dispersed over the several parts of the Roman empire. Thus, the Holy Ghost prepared and sanctified the vulgar computation, having his eye thereon upon the said grounds, and guiding one of the penman of the word accordingly. On these prospects {since different Evangelists were used in penning the several matters} it was very expedient in one of the computations to go by the Roman hour. The time of the crucifixion lasted by that account one Roman hour. This was the large hour, according to their computation; and to this Roman hour there is no doubt but Christ referred himself in each of those places, Mt.26:45, where he doth so punctually call the time of his sufferings on the cross, his hour. As much as to say, when it comes to the upshot, the Romans, the Gentiles, must have a hand in it, as well as the Jews. Also, in this phrase and sense of his hour, the beloved disciple hath spoken of him in other places. Jn.7:30, 8:20. Four of these large hours in the Roman computation made of twelve hours of Jewish compute, in measuring the space of an artificial day {consisting of 12 hours, as the natural day consist of 24 hours.} The third Roman hour therefore of their four hours in the day began at 12 o'clock, and ended at three in the afternoon, being three Jewish hours or, the same as we reckon the hour of the day now. This made it fall exactly with the two other Evangelists, Matthew and Luke, who fix it on the sixth and ninth

hours; to wit, of the Jewish computation, or reckoning; for “are there not twelve hours in the day,” as Christ said to his disciples. Jn.11:9. Why then, the sixth hour of those twelve must be twelve at noon, because it is said from the sixth hour there was darkness over all the land, Mt.27:45; therefore it must be from twelve o’clock at midday that both the Darkness and Crucifixion began; and ‘tis added unto the ninth hour; this falls then upon three in the afternoon, when the darkness ended, and the life of Christ expired. Thus, all the account of the time is reconciled, and both Roman and Jewish accounts stand true.

Now, though Christ hung upon the cross a certain time expressed; it was an hour. His hour, of Roman reckoning, or three hours of Jewish; yet this brother leaves it under an uncertain date. “How many hours was he nailed to the tree?” However that be, {for he neither resolves it, if it be a question, nor corrects the interrogatory mis-pointing, if it be a mistake;} for who would have thought, since he had remembered and mentioned it was many hours, but it must have come into his mind too, how in all that time Christ uttered several speeches? For he is there taking the exact view of the blessed Jesus, as he tells us, in this dying condition, so many hours; and yet to give us no other account of his mouth upon the cross but “speechless,” and only uttering some “dying sobs and groans,” is a very surprising character. Therefore, I do him but justice {however he may resent it} to take notice of the latitude of this reproach. For although he undertook in the page I quote {his page 103} to go over and enumerate the several parts of Christ’s body in his viewing him on the cross; his head, {and which was as great an oversight in Mr. Hunt to say,} his locks {in this dying condition, between 12 at noon and three in the afternoon} wet with the drops of the night; {as it was in his printer to style it his “looks,” because that passage in the Song, “wet with the drops of the night,” Song.5:2, must be taken of his life when he was free, and comes to the spouse, and bids her let him in at the doors, when he had been upon a mountain, Lk.6:12, and con-

tinued all night in prayer to God. And not so misapplied to the time when he was bound to the horns of God's altar, Psal.118:27, and nailed on the tree. Then his eyes, his cheeks, his hands, his legs, his countenance, and his mouth; for he goes over that whole order according to the description of the Person of Christ in Song of Solomon 5:11-16. Though he opens nothing but what exposes his talent on the Canticles; howbeit, when he comes to this, "of his mouth is most sweet," instead of insisting on the sweetness which distilled from his mouth upon the cross {or, as his own phrase is, taking a more exact view of the blessed Jesus hanging in this dying condition} he first passes it all over in silence, and exposes nothing in this part of his view but a loose disparagement of the blessed Jesus; telling us very disgracefully, that his mouth which was most sweet, is now speechless.

The Evangelists recite several speeches he uttered in that hour, Lk.22:53, and the power of darkness. 1. Christ uttered an Intercession for his elect crucifiers then engaged in open enmity against him, "Father, forgive them, for they know not what they do," Lk.23:34, so that his mouth was not speechless, but continued to be most sweet in his dying condition. 2. Christ uttered that notable consolation on the cross he gave the believing malefactor, eyeing him as the Lord Jesus Christ, who "shall save his people from their sins," Mt.1:21, "verily I say unto thee, to day shalt thou be with me in paradise." Lk.23:43. Was his mouth speechless now, or rather, did it not manifestly, by such an open distillation of his love, continue, in this dying condition, most sweet? 3. He uttered those savory, and to us balmy words, Psal.22:1, of his severe dereliction, "my God, my God, why hast thou forsaken me," Matt.27:46, Mk.15:34, for each of them relate this saying of our Lord upon the cross. The sweetness of his mouth, though in the bitterness of his sorrows, wonderfully appeared by this expression, in that the elect should hereby see their remedy, by seeing their Eternal Surety, Heb.7:22, under the wrath of God {righteously forsaking Christ} in their room and stead. Because God and Christ intend-

ed that the elect in their own trouble, when their souls should be pressed down to Hell, should yet be raised with this relief of "looking unto Jesus," Heb.12:2, once forsaken on the behalf of his elect by his Father on the cross, not forsaken for Himself ultimately; but forsaken of God for me, and for thee, poor deserted souls, and so was deserted in Himself directly, because of his bearing our iniquities, Isa.53:11, that all our clouds and confusion may vanish by eyeing him, who, through his own All-Sufficiency, as the Sun of Righteousness, Mal.4:2, dispelled his own cloud {as a Representative Person} for us. And if he saved himself directly by abilities to wholly satisfy the Justice of God, he hath proved Himself able enough to save thee ultimately; and therein to show thee that his willingness, and will too to save thee ultimately, shall not be in vain. Now, Christ could have kept silence on the cross, and restrained these words in the fullness of his might, and "travailing in the greatness of his strength," Isa.63:1, without uttering a word of what himself had felt {though he had gone through the reproach of being speechless in his dying condition} had not the words to express his feeling, and so to make way to express his after-satisfactions, when his own Infinite Power had paid our soul-debts, been designed as a sweet and balmy distillation from his mouth ultimately to comfort both thee and me, and raise us out of our lowest derelictions. Was his mouth speechless now, or rather did it not openly continue most sweet, in uttering precious, needful words, in his dying condition? 4. He uttered the speech, "I thirst, that the Scripture might be fulfilled," Jn.19:28, and then when this was accomplished in the matter, he uttered the speech of consummation, the consummation of that dereliction-hour, the consummation of his soul-agony on the tree, as well as in the garden; and so the fulfilling of the Scripture, which foreshowed what he was to endure upon the cross; that every way it was the true speech of consummation, in the consummate payment of our soul-debts, being that evangelical honey which dropped from his lips, saying, "it is finished." Jn.19:30. Only our body-debts were

not yet discharged fully, he must to the grave, Psal.16:9, after all. Thus we see Christ was not speechless in the latitude of his dying condition.

Notwithstanding all this proof of the fact, 'tis sad I must tell you, whoever you are that know the Lord Jesus, the plain Truth of the Gospel in its sacred Report is outfaced; for if this brother had read his Bible when he took his exact view, and compared spiritual things with spiritual, I Cor.2:13, he could not but have seen the open truth of Christ, how his mouth, out of which in his Preaching the Gospel so many gracious words had proceeded, Lk.4:22, continued most sweet, even upon the cross, when he gave his life a "ransom for many." Mt.20:28. It's marvelous to me the brother had seen no more, than to let fly such a disparagement in the view of all this evidence. What remains now, {if I go on,} but to suppose his thoughts chiefly run off from the latitude of time in the Crucifixion to the strictness of it, at the closure of this Article in Christ's last pains on the Cross, and say the last minute of that time, albeit this is very odd, when he is taking an exact survey of the matter, as it lasted many hours? Let us see what will come of this. If Christ was speechless in this dying condition, and his mouth only uttered some dying sobs and groans {as the ill words of the view expresses it} then there must be allowed some small portion of time for it, before his actual Expiration; and if this be granted, what a calumny still remains of Christ, wherewith this new expositor of the second of the Canticles blackens Truth, who tells us, "my design is in course to go through this whole chapter." Let me examine his confidence therefore in the most plausible escape of his reproach.

Particularly, the Word of truth tells us of no sobs and groans at the time of our Lord's expiring. This was a bold stroke of his own unruly pen. Our Lord's mouth at dying was so far from speechless, that he uttered distinct words; his dereliction-words were but just before, it was about the ninth hour, Mt.27:46, Jesus cried, saying, "my God, my God, why hast thou forsaken me?" The ninth hour was the last part of the time. Again, it was near his Expiration that

his mouth had uttered speech, and to fulfill the Scripture, Jn.19:28, had said, "I thirst." Now the whole connection of the matter shows his Death to have been at hand. For "straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink," Mt.27:48, and "when Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." Jn.19:30. So that everything finished and ended, Jesus uttered his voice and said "it is finished." He gives his own Testimony as to what the Scriptures had foretold of this dying condition of Himself upon the cross; and in the close of this condition continues his speech to the very last. And when all was wound up that was spoken of him in the Prophets under this hour, then, to show what a strength still he had remaining, "he bowed his head, and gave up the ghost." His mouth at dying was so far from speechless, that as Christ uttered distinct words, he cried them with a loud voice, and then spake again, dying with those sweet words in his mouth, "Father, into thine hands I commend my spirit." Lk.23:46. The whole verse runs thus, "and when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." "And when Jesus had cried with a loud voice." How? What, with some dying sobs and groans, speechless, as Mr. Hunt's reproach is of this matter? Oh! No. It was when he had cried with a loud voice in distinct words again, for so the connection runs in Matthew 27. Of his crying the latter time with a loud voice, verse 50, compared with his crying the former time about the ninth hour, verse 46, requires us to understand it. How did he cry with a loud voice, in verse 46? In words, the text tells us, "My God, My God, why hast thou forsaken me?" Therefore when he cried again with a loud voice, it must still be in words, either the desertion-words again, or some other words. And then after this second crying with a loud voice, whatever the words were, Jesus immediately therefore said, "Father, into thine hands I commend my spirit." Lk.23:46. Now, here it plainly appears, Christ upon the cross was so far from dying speechless, that contrary to

the weak expirings of other dying men, he extended his utterance, and cried with a loud voice, when he uttered the words preceding his soul-resignation. This second loud voice was most probably uttered again unto his Father, and then having his Father's satisfying answer, he gave up the Ghost with those last and commendatory dying words, "Father, into thine hands I commend my spirit." Oh! How different is all the account which the pen of the Holy Ghost has given us in the Evangelists, Matthew, Mark, Luke and John, from the pen of this disparager.

Here are no dying sobs and groans! No speechlessness! Here be used no such suggested in-articulations! No; here are all distinct expressions distilled, from his blessed mouth, "if we take a more exact account of the blessed Jesus hanging in this dying condition" {as Mr. Hunt's words are in the place I am answering.} The closure was with a powerful voice, that the whole circle of his crucifying bystanders might observe and discern, by the evidence of the fact that he was no mere Man, though true Man, who was able after such a vast expense of blood and sufferings, to cry with a loud voice! Who was able to discover to all the multitude, Psal.109.30, in his expiring moments such an in-exhausted strength! Who had strength left him to summon the whole frame of nature, Mt.27:51-52, with his dying breath! Who with his last words {when he had his Father's smiles for us} unclothed the Sun of its preternatural mourning, and under the joy that was set before him, Heb.12:2, clothed it with light again, after an astonishing eclipse in that hour of blackness, the small moment in which the Church too was forsaken, Isa.54:7, that had covered the earth with a veil of darkness! As the Scriptures had foretold, Joel 2:2, with Joel 2:10, and Joel 3:15; where the Jews are called upon to behold both their sin and punishment in the signs, I Cor.1:22, of Heaven? This powerful voice of Christ, in his dying condition, was that voice which preceded the following signal he gave out his commission by, to death, as the Executioner, to fetch the dividing stroke! Then it was by his own Authority, as the Son of God, that death had leave to

separate his Human Nature from its self, the soul from the body of Christ, as the Son of Man! And thus, his comforted soul went off into his Father's hands after all, from the beginning of his first trouble, Jn.12:27, in the approaching storm of his hour, and that first cup in the sorrows of the Garden, as well as this last draught of his gall and wormwood, in his cloudy dereliction on the Cross! He uttered loud words, and still knows what he says at the parting stroke which divided his refreshed Spirit from his mangled Body! Thus it was with Christ at his Death. And could he only utter some dying sobs and groans, though you search for them at the moment of his expiring, when as the Holy Ghost hath signified that he both cried with loud, and spake with distinct words, "Father, into thine hand I commend my Spirit?"

How inconsistent is it to be speechless, and yet to cry with a loud voice, both, in the same dying condition! What a contradiction to be speechless, and yet to utter his words so vehemently, as if, for the manner of them, it had been in his life-time? As suppose in the last day, that great day of the feast {the Feast of Tabernacles} when Jesus stood and cried, saying, "if any man thirst, let him come unto me, and drink." Jn.7:37. On the Cross he cried loud at expiring before the multitude, as in the last day of the Festival he cried loud unto them. By the way, observe how Jesus ended the Feast of Tabernacles, Jn.7:2, better than the Jews began it. For, if in the close of the First Day of the Feast {as the learned tell us} four of the younger priests were wont to have bottles in their hands that contain full 120 logs, or 7 gallons and one half, every log, Lev.14:10,12,15, containing the quantity of about half a pint of our measure; then still Jesus out-did their abundance, as well as excellency in the Water of Life; for this young priest, over the House of God, Heb.10:21, {being at that Feast in the 7th of John, not much more than 30 years of age, Lk.3:23, according to the flesh} hath all the wine of his Kingdom at command, even the Spirit of God, and the graces of him to bestow; and what were the four young priest's belly-bottles of seven gallons and a half, to the belly, Jn.7:38, that

should flow rivers of living water? For, this spake he of the Spirit, Jn.7:39, which they that believed on him should receive; and he stood and cried, saying, "if any man thirst, let him come unto me and drink." So I say, Jesus, in the last minute of his expiring on the Cross, as if he had never tasted the anguish of the piercing nails, Psal.22:16, or felt the Human Nature drawing on, or the blood, spirits, and pulse of the Man, yielding towards a dissolution, cried with a loud voice, and then commended his Spirit into his Father's hands! Lk.23:46. Now it is an open affront to Truth, and impious disparagement of Christ in his sufferings, to conceal all the speeches of his mouth, when he was in this dying condition on the cross, and in the room thereof substitute a lie of dying sobs and groans, which represent nothing else but the mere infirmities of other dying men, in the ordinary course of nature! Men die with sighs and groans under their bodily load, because they are but mere men; whereas, the Holy Ghost has represented the Death of Christ to be answerable to what he was above them all, God-Man forever!

Now though he had sighed at unstopping the ears of the deaf man, when he wrought such a miracle in his life-time, taking him aside from the multitude, Mk.7:33,34, and though he had sighed deeply, Mk.8:12, at the unbelief of the Pharisees, in requiring a sign contemptuously against all the open signs he gave; and though we read that he had groaned in the spirit at the grave of Lazarus, Jn.11:33, because of the unbelief of that Generation, which rendered it needful to work a new miracle, and raise a man from the dead to die again, and therein put Lazarus to double pains and groans when he must die twice, by dying again after raising him. And though nevertheless, it was expedient to raise him for very weighty reasons, yet such was the tenderness and compassion of this Man towards Lazarus, that being touched with the feeling of our infirmities, Heb.4:15, he compassionately groaned in going about the same piece of work. He groaned the text says. Who knows what he felt in addressing himself to that work? And yet it was necessary to be done, to convince the Jews that he who could

raise another, could raise himself likewise, Jn.10:17-18, and would do it still with greater power, when the Jews were engaged in destroying that Temple, Jn.2:19, of his body. Howbeit, we never read that he used any such emotions for himself, when he died in our room. For whilst he was brought as a Lamb dumb before his shear-er, so opened he not his mouth, Acts 8:32, {being guilty of all the crimes of his elect that were being charged to his account,} yet in this he was not speechless. He had the natural power of speech at that time, though the Son of Man kept silence. He held his tongue, and yet was not unable to use it. It cannot be argued he was speechless, because he restrained his words, nor had anything at that time, when he was examined before Pilate, Matt.27:13-14, and before Herod, Lk.23:8-9, under the questions put to him, whilst he answered to never a word, Mt.27:14, been done against him to exhaust nature in him; neither was Christ speechless at this other time, when dumb before those shearers, Is.53:7, {the soldiers} who stripped him of his own clothes, yet had not fastened, or nailed him to his Cross, which came on afterwards. I am at a loss therefore to devise for this preacher when Christ could only utter these sobs and groans, and not utter speech; and do wonder how a man can with grimace, and the pretext of other argument, publish such stuff! This phrase of uttering sobs, as he applies it to Christ, in his dying condition, is odious. It is an abominable slander to impute such a thing to Jesus Christ either in his Life, or at his Death, and abounds in the reproach.

What is this sobbing he pretends? We know it is a thing mostly incident to children; sometimes to the adult, but never to Christ. Children sob and cry when they are beaten, crossed, or in any displeasing way restrained from their wills. It is such an imperfection that in the act of their crying they cannot prevent a sudden snatching up of their breath, as if they were troubled with the hic-cough; that if they attempt to utter words in that singultient or sobbing condition, their speech doth so vibrate and shake, 'tis a very hard thing to understand their words. Whereas, I have shown

Christ's dying words were attended with no such imperfection, one way or another, but were most plain, articulate, distinct and intelligible, and were sounded out loud in that numerous assembly of the wicked that pierced his hands and his feet. "For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet." Psal.22:16. His mouth most sweet uttered many precious words; and as if no weakness had seized his scorched heart or affections {though his strength was dried up like a potsherd - a broken piece of ceramic material - to evince the reality of his Manhood, the extremity of his Sufferings, and the Nature of his Death, a Sacrifice, by fire which came down from Heaven upon him, and consumed this burnt-offering, II Chron.7:1, in the fire of God's wrath, as well as other causes; yet} is last expiring voice of the Evangelical Trumpet was most distinct and audible, for it gave no uncertain sound, I Cor.14:8, when he cried with a loud voice about the ninth hour. So that when I read the history of the Crucifixion in Four Evangelists, and yet not one of them mentioned the secret of his now pretended groans, nor a word of that Character of Him, expiring with dying sobs while he hung upon the tree, I Pet.2:24, I do justly expose it under the open brand of a vilifying the Lord of Glory! And do conclude that this surcharging stroke of the Book is consistent with no man who meddles with these matters, but what is a very loose and dissolute writer in his style and argument.

The Eleventh open Disparagement of Christ, which I find him guilty of, is again touching the Sufferings of Jesus Christ, in sharing that Description of them among his people, which his Word of Prophecy in the Holy Oracle has made peculiar to himself, as if their cross and his cross were prophesied together in one and the same text and words. Says he, "there is no Christian that truly believes in Jesus, but hath some cross to carry after his Lord;" {thus it is evident that Mr. Hunt speaks of his people's cross, the next words are these,} "they must with their Forerunner drink of the Brook by the way before they lift up the head."

Now, though we all, who know anything to purpose of Christ, do therewith know, that if we are faithful, we shall suffer for Christ; yet that our sufferings for him should be expressed in the words of any Prophecy of his own sufferings for us, we abhor the thought; and this is such a peculiar way of setting forth Roman Abomination, that he himself must account for it. There is none that will stand up for him upon this text; for though this mixture is a downright slice of Popery, yet it is so inartificially wrought up, that even a Roman Catholic would never meddle with it, because he hath spoiled the ingredients. The Papists are bold enough to confound Christ's Sufferings with their own; their own scratches, whippings and lacerations, with Christ's nailings and piercings; and are not only wont to mingle the Virgin's milk and St. Peter's tears with our Saviour's blood, but run their own cross too into Christ's! However it be I could never find they have done it in expressing that mixture of sufferings, by such an open mixture of these words of the Psalmist. They have more common sense, though not more honesty. Consequently, though he goes upon the exact principle of the Papists, {the error, but not the artifice of Popery,} yet ignorantly grounding, though boldly asserting, the open calumny of the Papist, I must do him the justice to free him from the cunning of the Papist, and excuse him from being acquainted with their method of doing it plausibly upon any one bottom of text which the Roman order bring.

Whoever applied the words of this text to the sufferings of the saints before? Were the saints intended or brought in to do or suffer in these matters? What an opposite text is this! A place that might even have beaten him off from so ill a use of it by the sound of the words! Sometimes Interpreters mislead the blind who rely on their conduct; but this text has been confined {as it ought} to the Sufferings of Christ alone, by all the Interpreters of the Christian side {which I have seen} of the sundry persuasions against the Jew. Neither have I ever read any illusion to this place in setting out the cross of Christians, {till I read Mr. Hunt's more bold

than welcome way of borrowing,} I mention this of Interpreters, because it is now and then Mr. Hunt's phrase of protection, when it hath looked as if he knew not what to say on a text till he had first consulted them, to salve his own reputation, for it is a well-known 'fact' that Interpreters do generally understand. Now, why could he not have saved his reputation, and gone by Interpreters here {unless he had been able to give a manifest reason for not going by this rule} on Psal.110:7, and forborn his own mixing gloss? Because by drinking of the Brook in the way, &c., all Interpreters generally understand the sufferings and triumphs of Jesus Christ alone. This brother took the same depending course on Luke 15:22, "bring forth the best robe," by which Interpreters {says he} do generally understand the Robe of Christ's Righteousness. {Page 204} He has likewise taken the same way on Hebrews 10:26, "for if we sin willfully, &c.," for by sinning willfully {says he} Interpreters do generally understand rejecting of Christ. {Page 166} Again, 'tis a piece of his Confession in his infant's faith, "since I have been a student in Divinity, {says he,} I have been taught, both out of God's Word and from our most worthy authors." {Page 26} But now here upon Psalm 110:7, he crosses his being taught both out of God's Word and from our most worthy authors, and applying those words of drinking the Brook in the way to Christians, together with their Forerunner, when they are neither spoken of Christ as a Forerunner, nor of any other except Christ, who, in quite another sense, was a forerunner. Heb.6:20.

This 110th Psalm is so universally taken up in a direct speech of the Father to Christ about Christ himself {which speech the Church doth but repeat from the Father and the Spirit's dictates} that the people of Christ are mentioned in it but in one clause of the whole; viz., verse 3, "thy people shall be willing in the day of thy power," {and that speaks of their Conversion too, not of their cross and sufferings.} Now verse 3 is far enough from verse 7, where this clause of drinking of the Brook in the way, is used. The Psalm is otherwise filled up all with Christ's Person, Exaltation and Gov-

ernment he hath received of the Father, as the ultimate scope of proposed means in what the Father lays open of the Mystery of Godliness, I Tim.3:16, God-Man; and therefore is then filled up with his Gospel and the Victories of it by the Holy Ghost, the Influential and Meritorious Cause of all being founded both in the Efficacy and Perpetuity of his Priestly Office, as distinct from the Priesthood of Aaron's order, carried on through Messiah's Sufferings and Sacrifice, and from thence rising into Triumphs of his open rule in the Salvation of his Church, and the ruin of his and her Enemies; and this is the substance of the Psalm. But how a man can find room so directly to cross the intention of the Holy Ghost, and super-induce foreign matter of saint's crosses, I am able to give no other account for it in Mr. Hunt, than that ever since he has been a student in divinity {as his late phrase puts me in mind} he has been a poor raw divine, and has not known how to handle and open the last verse of the 110th Psalm; for if he had, he would never have spoiled it at one touch.

But to come a little into the words themselves. 1. The Holy Ghost hath applied it singularly, "he shall drink," "he shall judge," and he shall "lift up the head." Not they shall do so, for 'tis not rendered in the plural. Whence it is plain spoken of such a personal drinking, and personal triumphing, as is peculiar to Jesus Christ Personally; and not a social drinking and triumphing, that the phrase will bear, to set out what is common to them both, Christ and Christians too, as Mr. Hunt promiscuously adapts the words. 2. This Brook was Kidron, or Cedron, the black and filthy water; yea, the Curse-Brook into which our iniquities were cast, II Chron.29:16, 30:14, when Christ drank the bitter, dreggy cup of God's Wrath, mingled with our sins, as I may show more distinctly in one of the chapters about stating the matter how, and opening the grounds why any poor souls come with the filth of their sins in their new-born state to Christ. Now over this Brook that ran in the way Christ passed, when he went the way of Suffering, into the Garden to drink the cup from his Father's hands, before he tast-

ed of the Vinegar, Psal.69:21, which was given him in his thirst to drink upon the Cross. This mystical Kidron-draught was therefore designed in the Psalm a Brook-cup of which none could drink but Christ. It was peculiar to our Lord to drink of that stream that arose from such fountains as man's sin, and God's wrath, which made it both Kidron-filth and Kidron-curse. What have Mr. Hunt's Christians then {of which he speaks of} to do at Cedron, or who hath required this at their hand, to drink little or much of Christ's bitter draught at Kidron, it being his own cup in the Garden of Cedron? Besides, 3, this was "in" the way; though Mr. Hunt has carelessly perverted and expressed it "by" the way. An obvious difference! By the way is what I do not, in keeping my way, pass over; for, I may go along by a river, or brook, and yet not go over it. But if it runs in my way, crossing it from another point of the compass, I must go over it, or through it, if I go forwards. 4. His heedlessness of the distinction, running in the way, not running by the way in this text, as also of the promiscuous application of the whole verse after his fashion, take off a pregnant argument that Christians otherwise have in hand against the Jews, to prove Messiah is come; as indeed, all mixed Interpretations, by applying Prophecies of Christ to any other sense, gives the Jews the same advantage, when we bring those prophecies against them. Oh! They might object to what we assert in bringing the argument of Psalm 110:7, to prove the Messiah come, because all these Sufferings were fulfilled in Jesus of Nazareth? For, if all this text may be applied to the Christians, as well as any other ways, there is no cogency in the particular and specific application of it to Jesus of Nazareth, any more than to another suffering, {and then victorious,} Man, as Messiah. Thus it weakens us by plural application; whereas, the Holy Ghost hath mightily strengthened us by the singular evidence. It is plain this whole place, "he shall drink of the Brook in the way, therefore shall he triumph, and lift up the head," is spoken of none but Messiah, and of nothing but Messiah's sufferings, and the glory, I Pet.1:11, that shall follow. This must be held, if I keep my ground against

the Jew. It's the unhappiness of the Jew, that when a text is plainly spoken of Christ, their Rabbis have invented one shift or other to turn it off from the Son of God to some mere man. Now let this brother learn in applying, as well as opening Scripture, to come nearer over with his cross to the Christian's side, lest by running half-way to the Jew he betrays the Head of the Christians. Let him not think I count him and deal with him in this as an enemy, and compare him with the Jew {for I know, poor man; that he is weak enough to misinterpret} I do not; but merely admonish him, II Thes.3:15; and though he may apprehend that there is no such danger of giving any advantage to the Jew, so long as he does not break off the Christian argument, but continues to apply the same words to Christ; yet let him remember that I have shown him that he weakens it by bending it the wrong way; and now I will add further to dissuade him from persisting in it, that an envious Jew will find it to be much the less labor, when he goes on with it, and gives it the perfect snap. And thus, as the matter of his gloss befriends the Papist, so the form of it unwarily exposes us to the Jew, and both ways is a mischievous assault upon the text.

I will add nothing else upon this disgrace, but a remark upon Mr. Hunt's further inconsistency with himself in his book {which indeed carries with it more self-contradictions, and is less of a piece with itself, than any book I have seen.} "Christ, {says he,} resolved to engage alone with all the black legions of that infernal lake, to the end that he might divide the spoil with the strong, Isaiah 53:12." Now, I would ask, if the 110th Psalm, and seventh verse be not as clearly meant of Christ's engaging alone, as the 53rd of Isaiah and the 12th? For, why should Christ engage alone to divide the spoil with the strong, and yet Christ not engage alone to triumph and lift up the Head? Why should he not drink alone of the Brook that runs in the way, {and no believers put into the same words with him,} as well as engage alone, and take the prey from the mighty, {and none joined in these latter words with him?} And yet the latter words too are the very words which Mr. Hunt uses at

the same page. If both texts are meant of Christ alike, why are they applied so diversely? That in Isaiah to Christ alone, and the other in the Psalms to believers likewise? In short, if Christ resolved to engage alone in Isaiah 53:12, why must we not allow that parallel text, Psalms 110:7, to stand alone in Christ's engagement to make good his own resolve, and apply it no other ways? Let Mr. Hunt answer this in his next, when he wipes off the calumny.

The Twelfth Open Disparagement is of the Righteousness of Christ, both in what he did and suffered {for I am against the opinion of Piscator,¹ who thought the Passive Righteousness alone without the Active in conjunction is imputed to us.} Mr. Hunt's words are these, "thus you have heard how we may judge of our interest in Christ by our conformity to him, by doing what he commands, and by hating and forsaking what he forbids. But, reader is it thus with thee? Art thou willing to cut off a right hand, and to pluck out a right eye, at Christ's command? Canst thou say in sincerity to every idol of thy heart, get ye hence, what have I to do anymore with idols? Canst thou say, Christ is that one Lover thou hast espoused, and after him will I go? And art thou yielding thyself to the Lord in a humble and holy walk? Is the Law of God written in thy heart? And art thou conforming thereto in all things in thy life? If so, thou hast reason to take comfort as one that is interested in this lovely Jesus; but not else." {Page 141}

Oh pitiable Disciple Didymus, Jn.20:24, that was not with the other disciples when Jesus came! What Thomas have we here! "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jn.20:25. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." vs.29. This doctrine of the test is an utter overthrow to all pure, sheer Faith, in a sound Conversion to Christ, on Christ's Person and Righteousness, for the sake of what he is to me, and has done for me. The Divinity before transcribed out of this motley manual I answer, is matter more agreeably cal-

culated for the meridian of Cracow,² which shuts out all the virtue of Christ's Righteousness and Blood, than it ought to be for the meridian of Northampton! It's that which gives me influential interest in this lovely Jesus, is that by which I am to judge of my settled interest; but it is the virtue of the Righteousness of Christ in the Free-Grace of God by the Holy Spirit that gives me my influential interest in this lovely Jesus; therefore it is by the virtue of the Righteousness of Christ Alone in the Free-Grace of God by the Holy Spirit, that I have reason to take comfort as one that hath settled interest in this lovely Jesus. And therefore in the trial of my interest I will make no such use of his test-divinity. Does Mr. Hunt lay Salvation, {for I know of no other Salvation than an interest in Christ, and the issues of it in Glory. Does he lay it, I say,} radically in Obedience to the Law of God, and place it in a holy, humble walk? And if it be not in this, I can't judge of it by this, for I am to judge of it where it is, not where it is not; why then this is just as the Socinians do indeed! He is and these things are so near the Socinian-party, that there is not one distinguishing word in the whole test but what might, since his open degeneracy from some of his own preceding pages, argue him a student in their New Law on Matthew 5th, 6th , & 7th chapters. I know that there is no falling from a State of Grace, and so if friend Hunt is an "Israelite indeed," Jn.1:47, then his standing is sure and certain in Christ; but that he is woefully degenerated in his principles, and presently fallen in all this from the Doctrine of Grace, Gal.5:4; I shall give my reader his own words for it, touching the Grace-Part he hath made use of against himself, for seeing is believing.

"By nature, {says he,} we have high thoughts of ourselves, and being ignorant of God's Righteousness, we go about to establish our own righteousness, Rom.10:3, we see no need of Christ, but think ourselves full and rich; and if conscience begins at any time to smite us, and to set our sins in order before us, the only plasters we use to heal this wound, is to reform our lives, and to make vows and promises of living better for the time to come; and thus

we spend our carnal days. Ah, but when once the Spirit comes to work savingly in us, he demolishes this strong hold, leaves not one stone upon another of this Babel, though before we thought its height would reach unto heaven. This Dagon falls now flat to the earth before the ark, and only the stump remains. He now plucks down these false props on which we leaned, and removes those pillars on which we so long had securely slept. Now when all confidence in the flesh fails, and the poor soul sees no help at hand, Lord, thinks the soul, what shall I do? What will become of me? Where shall I fly for help? But now the Spirit goes further {but now? He should have made true English of it, and have said, then the Spirit goes further} and shows the soul, that though there is no help to be had in itself, yet God has laid help upon one Mighty to save, and now points the soul to a crucified Jesus; see yonder thy help is to be had in that bleeding, dying sacrifice; he now shows the soul the infinite value of his blood, and that he is the Father's Free Gift to lost sinners; and that they may come to him without money, and without price; and that he that cometh to him he will in no wise cast out." Thus far Mr. Hunt in pages 132-133.

Here now is no judgment of interest in the lovely Jesus by signs of active conformity to him, much less so rigorously insisted on, that there is "not else" to take the comfort of this interest in, as he most disparagingly has turned it up in that page, against the Righteousness of Christ; but on the other hand now in this page, he brings us to remember the Father's Free Gift to lost sinners; and here is our passive endowment before any conformity to commands can take place. Here on pg.133, you have an acknowledgment how the Spirit points the soul to a crucified Jesus, with a "see yonder thy help is to be had in that Bleeding, Dying Sacrifice!" Though the Spirit of Christ points the soul to the Lord our Righteousness, Jer.23:6, in doing through his Life, as well as dying on the Cross; but on pg.141, {when he had forgotten both himself and the truth,} he tells us, 'tis "a conforming to the Law of God written in thy heart; and a conforming thereto in all things in thy life. If so,

thou hast reason to take comfort as one that is interested in this lovely Jesus; but not else," says he. On pg.132, he shows us, that by nature we have high thoughts of ourselves, being ignorant of God's righteousness, and going about to establish our own; but on pg.141, he takes no notice at all of this, but makes the sign to be "yielding thyself to the Lord in a humble and holy walk," and that in the way of my trial, how to take comfort in Christ. In one place, abundance of our own righteousness to make the judgment by; in another, all instances of Free Grace to the same purpose.

In one, there is a test to judge of it by the Law of God; in the other, the trial only made out by the Free Gift of God. Law-conformity in one page, {which is by nature all the money and price we insist on,} in another page, coming to Christ without money and without price. Isa.55:11. In the one you must come with a great deal of cost, it must cost you a right hand cutting off, a right eye plucking out; in the other you may come without any cost at all, and him that so cometh to Christ he will in no wise cast out. Now 'tis strange, that when the soul comes thus naked to Christ, and Christ accepts it for nothing, and clothes it for nothing; I say, 'tis strange the soul {if we go this way to work in stating Justification} should see nothing, feel nothing, taste nothing of interest by all this in the lovely Jesus, till it stays out it's time for judging of interest by conformity to the Law of God, {which is a thing, too, quite of another nature, than the Free Gift, or the Righteousness of Christ.} Alas! The Righteousness of Christ, in the Applicatory Work of the Spirit, comes home to me with such Virtue by the Promise of the Father, Lk.24:49; that, blessed be God for Free Grace, I can judge {if spiritual senses, Heb.5:14, may be believed in spiritual things, as natural senses are in things natural} sweetly up on the spot my interest, by seeing Him in whom I have now believed on. I need not stay to take comfort, II Tim.1:12, till I have time to put in practice my preacher's set of directions; for he gives them all to a base end. Let me come in to the order of the Gospel after this, upon directions and rules of Christ for my holy way of

cleaving to Ordinances and Worship, when I have experience how one limb of the body of death mortifies after another; and by the New Life received, how each piece of old Adam may be taken out, and separated from me without pain {for if the Spirit takes me in hand under the Apprehending Righteousness of Christ, it is done without pain;} and blessed be God, I know something of this. I can see something, I say; feel something; be assured of something, when I am brought to believe on Christ without the works of the Law, Rom.3:28; yea, to believe on him, though I am the chief of sinners, I Tim.1:15; I am no dead one, no senseless one in the Spirit's hand. Well, it is plain by comparing these two contrary descriptions that have been given us by the same writer, of the ground a soul must go upon, to judge of its interest in Christ, that this poor man must be very much in the dark himself! He knows not whither to go for his judgment; for sometimes he remits us to the Law, to conformity thereunto, {to judge this by,} at other times he sets before us the Gospel, and remits us to the Free Gift, insomuch that he is in and out. Neither do I see how poor souls can tell safely were to take him; for he brings in my obedience to the very same end and purpose of discovery in one page, that he brings in Christ's Righteousness to answer in another.

To give the reader therefore some help, in some short state of the matter, in a consistence, a harmony, according to the Word of God; a yea and yea, not a yea and a nay, in self-contradiction. For I would fain beat this brother out of conceit with his scribbling humor, which I verily believe will but make him work to repent when he is old, what no persuasions have been able to work on him to believe, while he is young, if the Lord hath indeed designed him for riper years and experience.

Let us, as wise and understanding what the will of the Lord is, Eph.5:17, look at a right Conversion to the Kingly Office of Christ. For all sound Christians of any standing, in Conversion to Christ, must less or more, at one time or another, be Convinced by the Holy Ghost of this, and to what distinct end from true Saving Con-

version. This Conversion to the Kingly Office and Government {and to talk of your humble, holy walk without this, is no more than mere branches of moral virtue, that make useful to men, but not at all serviceable to Jesus Christ; I say, this Conversion to the Kingly Office and Government} of Christ can never be brought about in the Soul and Life before Conversion to the Priestly branch of the Mediator; though it is done by the Power of the King to dispense the Grace of God, in the Light of the Teaching Office, or what we call the Prophetical Office of Christ, under the virtue of the healing in his Wings, Mal.4:2, or his Priestly Office in the Gospel, to which as our Object in the Person of Christ we must be first turned. For Conversion, or the Act of Turning, is always to do again, and be repeated, after every act of Departure from the Living God, Heb.3:12, though it be but a departure from him in our thoughts; although Regeneration was wrought at once in the same instant; and when we are brought to New Acts of Conversion, or turning again and again {I mean from self, from sin and creatures} to eye Him and receive Him, as our Gospel-Salvation, still the same, Mal.3:6, even amidst our continual departings, and the sins of each day, we must out of Regeneration, or the first Principle of our New Life, be turned, or influenced, excited and fresh drawn again from all to Christ; and to that in Christ which at our first Conversion of all we were turned to, {when turned right,} even his Priestly Office, the Office of Christ in the matters of his Righteousness and Blood, whether Sacrificed on the Cross, or pleaded in Advocacy on the Throne. In the light of this we discern his Teachings by the Holy Spirit; and in the Peace and Love of this shed abroad in our hearts by the Holy Ghost given unto us, Rom.5:5, we are prepared to turn to him as our King, and Husband under his own sweet and easy Laws suited to our New Relation in Christ by the Holy Ghost {for all newness comes in to us, and upon us, by time-workings of the Holy Ghost.}

Well then, till by fresh experience I sense his Blood and discern his Sacrifice, his once offering of Himself, I am sure, I can

never yield afresh unto his Sceptre, as in my first experience when I felt and discerned them antecedently to my yielding and turning in a way of repentance. All Mr. Hunt's way now in his proposed state of trying your interest in Christ does but bewilder a poor soul! 'Tis the Blood of Christ, which the Spirit in his Work uses on me, which takes away the stony heart, Ezek.36:26, within me. I know nothing else but this matchless result of Free Grace which the Spirit brings home, and applies sweetly to dissolve it. Now at the dissolving of this stone by blood, the blood of Jesus Christ which cleanseth from all sin, I Jn.1:7, before I can find one law of Christ, Heb.8:10, written in my heart, I can better and more reasonably take comfort in what I discern of it in my new heart of flesh, than in any act of my own bowing that arises out of it; or what I may flatter myself in calling a conforming thereto in all things in my life. 'Tis his gracious yielding to me that is my all alone comfort, my yielding to Him is but my duty, and the fruit of that comfort. I am assured of this truth, and can say I truly experience it, I never yielded up my heart to Christ, till Christ yielded down his hand to my heart. I always found the spiritual part of the work impossible; nay, I could not spiritually put forth one act in it, till Grace initiated and engaged my mind and affections towards Christ. My heart was a heart of stone contrary to yielding, till his hand was a hand of love, in the time of love, Ezek.16:8, contrary to disobeying, and fully reached my heart. The Word is plain in Ezekiel 36:25-27, there is cleansing of my person before the softening of my nature; as a dirty stone may be washed before dissolving. The whole applicatory work of the Gospel begins with God's Effectual Calling us, at the first work of Influential Grace, and sprinkling clean water on us; that is, washing, which is pardoning us by the Spirit shed down upon us, I Cor.6:11, and this makes way for the rest; for then, after the washing, there comes the softening virtue, before any motion of the heart's yielding. 'Tis first of all, "I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and

a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” This follows the cleansing part; and then lastly, here are the principles of yielding to the Kingly Office, “and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” All this now is done in a precise order, and not confusedly, as it is wont to be preached, and especially as it is printed, and distractedly published in the book examined.

Furthermore, a holy and humble walk is durable, ‘tis no transient act. Now, if a poor soul be put this way by his Preacher to discover or find out whether he be interested in the Lovely Jesus, he must take up a long time to discover it, for he cannot search, weigh and examine it {unless he takes up a notable piece of self upon trust} till he hath spent a good part of his life; yea, I may say all of his life in this way of trial and error. Because I find spiritual pride, if the Spirit discovers me to myself, where another finds humility; I see that to be pride, if I see by the Spirit, which another sees to be humility by the flesh. If the Spirit rips me every day, and upon every occasion, open, I can’t say that I am humble, because still by the Spirit I have my eye, and ought to have it, upon the proud-part of my nature. Nevertheless, if I am humble, as the Lord himself {not I} will judge of me by his Grace, in making me in my self what I do not see myself to be; why, it is he alone that shall look on that humility, for I shall see nothing of it, to take the least comfort from it, but as it is in Himself, and I too in Himself, perfect in Christ. He’ll show me more of my pride in myself, to keep myself humble, whilst he shows me my perfection in Christ to keep me looking to Him, and believing! Now then, if I must take up this comfort of my Interest in Christ by my holy, humble walk, I must stay so long, and go so far about, even in coming up to the top of the common professors mark, that my prayers will be hindered; because I can’t yet see this way in which God and I am agreed; and this kills all praying, as is said of a man and his wife in the family, that if conjugal duties be omitted between

them, and being heirs together of the Grace of Life, I Pet.3:7, their prayers, their joint-prayers in that family, will be hindered. And as my prayers will unavoidably stop this way, {I don't mean my chattering, Isa.38:14, and wording it, but my praying indeed,} so consequently, my praises too for what God hath wrought and done in a Gracious Measure upon my poor soul, by God the Comforter. These must all stop; for I can't with a loud voice return and glorify God, Lk.17:15, upon feeling that I am healed, as the Leper did; why? Because I must be beaten off of this. This is enthusiasm with most of our poor preaching wretches in city and country at this day that can't be reconciled to the Foolishness of Preaching, I Cor.1:21, for they are for making their wise-work of it! Nor, must I come to God with the sweetest errand I have in all my life to the Throne of Grace, Heb.4:16, to confess to him his Mercy just now to my poor soul on the spot, without the deeds of the Law, Rom.3:28, for this is branded as Antinomianism. Thus, my Preacher would hedge me out from God, and making God's Work and Christ's Work for me, Antinomianism; and the Spirit's Work in me, Enthusiasm; and bids me find some other way; let me go round about his bushes {poor thing} and stay for a practical discovery of my interest a great while hence, that I may prove it hereafter, {for with his leave I cannot before,} by my humble and holy walk! Well, thanks be unto God, II Cor.9:15, who hedges up none of my way, Hos.2:6, with these thorns, as he threatens there in Hosea; for I still find my ways to God in the Ancient and Everlasting, Jer.6:16, paths! And so I regard none of this Preacher's Self-Examination doctrine scrutinized; for I am for none of your humble pride, to find out my interest in Christ thereby; nor desire any of your proud humility, to take comfort from thence as one that is so interested in this lovely Jesus, but not else.

Once more, if I must go many miles round by the bow, before ever I can take comfort that I am interested in this Lovely Jesus, which comfort I know and feel the Gospel works in me on the spot; what differences are there in the argument of the Gospeler

against the Jew to prove Messiah is come from God, and gone to God, Jn.13:3, in point of comfort, by the Doctrine of it infallibly stamped upon the heart by the power of the Holy Ghost, more than in the Argument of the Jew against the Gospeler that it is not so; if the Gospeler had not been able, upon a Naked View, or Discovery, and Seal of the Spirit from the Word on the Heart, to take comfort on the spot immediately, but must, as the Jew, Rom.10:3, go about to take it up in a humble and holy walk, which must take up a great deal of time to prove? And, says the Jew, I will take comfort that way in a Humble, Holy, Ten-Commandment walk, as soon as you. Otherwise, says the Jew, if you take comfort in anything you see, say, by Faith, and not in Obedience itself you work out, your walk is proud. 'Tis a proud thing in you, says the Jew, to believe thus in Christ, as if he was God, Jn.14:1; for this is the Jew's Calumny, and the Stumbling, Rom.9:32, at the Stumbling-Stone. Aye, but now my heart being filled with Comfort at one look from Jesus of Nazareth that was Crucified without the Gates of Jerusalem, Heb.13:13, as God's own look to my soul, overwhelming me in a Moment, that I can tell you nothing of my Conversion, but what I see, hear and feel by Spiritual Senses; {"that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ," I Jn.1:1-3,} as Paul could tell nothing else to Agrippa, Acts 26, but what he had in the extraordinary way of his own case seen by spiritual senses; and all this Evidence made clear before there is any time to prove things to one's self, or to another man, by one's Humble and Holy Walk. Here's a vast difference in the strength of my argument {between my Evidence that Messiah is come, and is my Righteousness to God, Jer.23:6, because I

have heard, seen and handled, I Jn.1:1, the Word of life, and have felt the effects thereof} from the Jew's argument, that his comfort must come in by the righteousness of a humble, holy walk, who gathers up all his evidences unto himself and yet feels nothing of God's Unlimited and Super-abounding Grace laying prostrate the soul at the feet of Christ. Besides, 'tis all my life's work to be Conforming to Christ. What a foreign way then have we got up here {in this Divinity of the practical test} for comfort of my interest in Christ, which is but in other words to take up my Justification by Christ from my own works! But if my comfort from Election through the Righteousness and Blood of Christ, in the After-Fall Dispensations of Grace towards me, as well as my Election to it in the same way through these means, be by Grace, then is it no more of works, Rom.11:6, otherwise Grace is no more Grace. But if it be of works, then is it no more Grace, otherwise work is no more work. My comfort comes not into my soul from God the same way as my practical loyalty to Christ goes out before the world; but I have another way to my own heart, even the New and Living way, Heb.10:20, to take in all my comfort from God, and come by that which I dare stand up and own to be from Him alone. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." {Heb.10:19-22}

My Querist now asks me, "is the Law of God written in thine heart?" I answer him, yes; but this is no more than a natural work in me, common with the work of the Law of God written in the hearts of the very heathen. The heathen have it too, and every natural man has it, as the Apostle tells us, Romans 2:14,15; so this is a poor thing for my comfort now, is it not? Why, if I have not Christ first, and know it first, without this, this Law of God written in my heart shall be a thousand times more my terror, in any

time of trouble or judgment, if my conscience be not asleep, than it shall be my comfort. This is all against me! This is all on this side of Justice! Here's nothing for me on the score of Grace or Mercy! I am cast aside by this and undone forever! See now, how far Mr. Hunt and I differ in our Experiences of the way of taking comfort. Again, the Gospel Promise is not about writing the law in the heart, as it was the Law of God written in the heart of Christ, who says, "I delight to do thy will, O my God; yea, thy law is within my heart," Psal.40:8, but about writing the Laws of Christ in the hearts of the justified, as the phrase in the singular number, in Jeremiah, is expounded by the Holy Ghost in the Hebrews. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, &c.," Jer.31:33, and it's corresponding Gospel Echo in the New Testament of Christ, "for this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people, &c.," Heb.8:10. The Gospel Promise, or, the Promise, "I will put my Law {singularly} in their inward parts, and write it in their hearts," is explained plurally, "I will put my Laws into their minds, and write them in their hearts," and so "Law" in the singular is made "Laws" plurally; distinct Laws from the Law of God by Moses. Consequently, not the Law of God to show us that they are not God's Law in a first Acceptation to secure Interest in Christ, but Christ's Laws in the second Acceptation, as means to carry on Communion in that Interest, even as I so distinguished it in the former chapter. These Laws of Christ {being Supernatural Religion, under a Continued and Further Work of the Holy Ghost, after Conversion to the Person and Righteousness of Christ} none but true believers "without the deeds of the Law," Rom.3:28, the Sinai-Law, or, without Conformity in the true Law-Sense do find written in their hearts. 'Tis not the Law of God at large, for that is Mr. Hunt's, and other men's

gross mistake to call it the Law of God, as if it was so at large, and make no vital distinction. It is something Evangelical in the very Institution; for Christ's Laws are Gracious Laws of Government, Worship and Ordinances that serve the Gospel. These come in the very nature of them after the Gospel. They are not natural-moral, as Mount Sinai's law was. The Gospel Promise is first and foremost, and the Laws of Christ promised to be written in the heart are next; and these come after the Gospel to serve it. Now still my comfort comes in by the Gospel Portion which the Laws of Christ wait on, not by the Duty-Part which serves, and is to be all my life-time gathering up. Further, if I take right comfort, I must first know Christ set against the Sin of my Nature, before I ever know any good in my nature by any Spiritual Communication from Christ; and so take comfort in Christ, though I can't tell you, whether the Laws of Christ be written in my heart, or no. To know anything of it from Laws of Christ distinct from Gospel-Evidence requires abundance of spirituality and rooting into Christ, Col.2:7, and the very growth of Grace to discern the Reality of Grace. Whereas, the Spirit of God in Gospel-Evidence hath a way of discovering to me the Being of Grace {when any Grace is bestowed} without the immediate increase or fruits thereof; for these are proper to be brought forth in season, Psal.1:3, and not just when the graft is put into the Stock. I can discern Christ the first moment I have true comfort, as the immediate Cause of that comfort; but I can't discern the Laws of Christ written in my heart the first moment I am given "everlasting consolation and good hope through Grace," II Thes.2:17, and comforted in Christ.

However, says this Querist further, {after he hath set up the Law of God, and confounded it with the Laws of Christ, written in the heart,} "and art thou conforming thereto in all things in thy life?" No sir, my answer is already in the negative; for I have not conformed to the Law of God written in my heart in any one thing, as the Commandment means; so far am I from conforming thereto in all things in my life, that I have conformed in nothing. And yet,

through God's Matchless Grace in Christ, I take comfort! Yeah, I take comfort exceedingly! I take comfort unutterably! I am not able to set out in words the comfort I take, which is full of glory! "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Pet.1:8. And yet I am conformed to no one thing of this Law of God written in my heart, otherwise, than I am conformed thereunto in and by my Surety! God's being all in all to me in Glory to Eternity is effectually secured by Christ's becoming all in all to me in his Grace here. Art thou conforming thereunto in all things? What did the man mean, if not to sit out a Tuesday's Lecture at Salters' Hall,³ in which lecture the Everlasting Antinomian-Gospel is excluded! And yet this poor, inconsistent man at Northampton hath other strokes too that are against the consent of that Tuesday's Pulpit. "Art thou conforming thereto in all things in thy life? If so, thou hast reason to take comfort, as one that is interested in this lovely Jesus; but not else," says he. Here's Christ struck out at one dash by the stroke of a hasty and inconsistent pen! Besides, if this conformity lie in all things, then no man can take comfort till he comes to die, and is assured without any hesitation that he has conformed to all the Law of God written in the heart, {for the words of this test are absolute conformity thereunto.} Now, until a man hath finished that which he derives his comfort from, he may not, that is, he cannot, take his comfort. {I am well assured all my comfort I take from Christ's Conformity to the Law of God, II Cor.5:21, written in his heart, arising out of his Suretyship Accomplishments, which if I were to meddle with would only spoil.} Moreover, it's impossible to be certain of the matter in hand, that I have conformed in all things; nay, I will put in the soft phrase, for I cannot know that I have sincerely desired in all things to conform; for I can't know this to my satisfaction when I come to die; as I can no more go to my sincere conformity, and my desired conformity to all God's Law written in my heart, than I can go to my universal conformity thereunto, and

take up my comfort thence. So that by this scheme of projected consolation, it is impossible I should have any real consolation in all this life. And then it will fit hand-alley to a hairs-breadth, which drives you on to perform the so-called Conditions of the Covenant of Grace, {for this is the New-Law style,} and then you shall have comfort in Heaven, no matter whether you have it here. But I bless the Lord for this; for I know no Door that lets in comfort into my soul, but that which lets in salvation; and I know no Door that lets in Salvation which shuts out the comfort of Salvation, less or more. And as I am saved by Grace, I am comforted by Grace, and am spiritually refreshed no other way. Nevertheless, this same universal conformity to the Law written in my heart is made such an absolute test of interest in Christ, as well as comfort in my soul, that if all this plan and project of Mr. Hunt's own consolation be obeyed {which I am sure he never did nor will} then I may take comfort as one interested in his lovely Jesus, but not else!

Well, throw this man's {and all his abettors} Divinity, in point of this test, out-of-doors; and hear what "the Spirit saith unto the churches," Rev.2:7, as the Foundation and Encouragement of my confident opposition to this Interest-test before laid down. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." Isa.40:1-2. Here the Lord comforts his people upon their receiving Christ in his Person and Righteousness, which is the double, these two going always together in true Gospel-Faith. 'Tis receiving Christ, both as to what Christ is, and as to what Christ hath accomplished, even to death. As to what he is, God in our Nature manifest, as to what he has done a Surety-Righteousness in our stead accepted. The ground of her comfort lay all together in what she had received, and in that which God had finished for her; not at all in what she had done and conformed to. The Foundation of this comfort, and speaking comfortably unto her, is laid in no creature-conformity to the Law

of God written in her own heart; but it's laid entirely in Christ. No, she was not to be comforted from required doings, nor to take it up from conforming to his Laws, though her debt lay in conformity thereunto. The Laws of Christ are later, and when they come, they are appointed to another end than that of comfort; her comfort was founded upon all that God did for her, apart and without her, in breaking off her Warfare, and accomplishing that for her which should no longer oblige, wherein she had always failed. God would put her no more to contend for the Sacrifices and Worship of the Old Testament, Psal.40:6, which she had almost in every age corrupted, Hos.6:6; she should cease her hard task of it to keep up Temple-Purity of instituted Church-Worship; she had turned aside, and turned back in the Day of Battle, Psal.78:9,57, and warped in the times of Apostasy; she had, instead of standing out vigorously to resist Idolaters and Corrupters of the ways of God, lost her ground in the Field of Battle! The carnal Jew revolted, and yet now her Warfare is accomplished! Jerusalem had contended coldly for the Truths of God; her weariness of the conflict for the very Worship of a Propheted Christ, Mal.1:13, her standing up for Types and Shadows of good things to come, Heb.10:1, was now completely over, and summed up in one Word of Grace, her Warfare is Accomplished. And though she had spoiled all her Law-Work, yet she should have an Evangelical Reward of Grace, and Experience of precious soul-comfort in receiving Christ and his Righteousness, as the better things intended by those Sacrifices and Worship. This was of the Lord's doing for her, not her own, to put an end to this Warfare. Again, she was to take comfort in this, that her iniquity was forgiven her, and her sins put away. This was still of the Lord's doing, Psal.118:22-23, as the open Foundation of it in the Corner-Stone discovered. And both these, the Accomplishing of her Warfare, and the Pardoning her Iniquity, were works of Grace without and apart from her, that God had accomplished for her; and all the work of God's Grace within her brought under Observation for the taking up her comfort, was

her being by the Holy Ghost enabled to receive and perceive the Gift of this Blessed Dispensation. She has received the Gift of God, the Lord's Christ at the Lord's hand; and upon this the voice cries, "comfort you, comfort you my people, saith your God."

Look further into Matthew 9:2, and there the word saith, "son, be of good cheer; thy sins be forgiven thee." Christ does not tell that man when his sins were forgiven him, but that they were forgiven him. This man {for ought we see} was so far from that faith too, which men are wont to call justifying and saving Faith, that by what the Holy Ghost has penned of the matter, we do not read he had the faith of miracles; or as for that matter any faith to be healed in his body of his palsy, by Christ's Word of power, Psal.107:20; for all that sort of faith which had preceded the cure is mentioned to have been only in the persons who brought him, and sought means how to lay the diseased man before Jesus {not to be easily come at for the crowd;} it was the Faith of his bringers which set them upon uncovering the roof where Jesus was, and that let him down through the tiling, Lk.5:18-19, in the midst of the throng before Jesus. We don't read of the man's own faith or desires; not so much as a cry, or a word spoken to be healed! We have no account that he besought his friends or neighbors to carry him in his bed to Jesus Christ; for though he could not go, he being so weakened with this paralysis {the distemper wherewith he lay afflicted} yet he might have asked to be carried forth. To be sure, in such cases the Holy Ghost is not behind hand, in declaring how the matters stood; he usually setting forth finer details and lesser circumstances than the faith of a healed person. For ought therefore which appears in any of the Evangelists this paralytic man was openly a wicked and profane wretch, guilty of very notorious sinning with his lips, as so many poor bed-ridden creatures have been, and yet withal, at this time of bringing him in the bed, restrained, and a poor creature awed, perhaps loath of himself to be brought; perhaps afraid such a Holy Man as Christ, when he was brought before him, would notably round him in the ear, for all his open wickedness, and put

him to shame before the multitude, when they should bring such a guilty sinner, and set him down before the presence of the Just One! Acts 3:14. Therefore it does not seem as if the man himself had been very forward, when they brought him to Christ. However it be, Christ seeing “their” faith {it is said} who were looking for a Miracle; our Lord doth, as it were, say, you shall see a miracle for soul and body, wrought upon this poor, palsy-creature, before all the multitude, to go vastly beyond the expectations of your Faith, looking no farther unto me than for the cure of this man’s body; for “he saith unto the sick of the palsy, son be of good cheer, thy sins are forgiven thee.” Be of good cheer; for here is no taking comfort if thou conformist to the Law written in thy heart. But by this pattern, if the Lord speaks this word to my Conscience, {for he can speak what, when and to whom he will,} “be of good cheer, thy sins are forgiven thee;” I presently take comfort from a Word of Christ’s mouth, though I can’t tell whether there is a dram of Grace {that Grace which Mr. Hunt lays his whole test in} in my heart. Here is comfort upon what Christ speaks, not upon what I can appeal to him of good that I have done before him. And on this Argument alone it is easier to amass enough from the Scriptures to fill a volume, than to maintain the absurdities of the other side. And in a word, than it is to defend this last coherence of the disparaging stamp I have overthrown.

But lastly, as I begun this section by turning Mr. Hunt against himself, so his book is fruitful enough in self-contradictions, to show my reader I must end with it; and still give the clinching opposition to Hunt out of master John, and set one piece of his name against the rest. I shall call in two witnesses against him {enough to confirm the testimony I undertake} out of his pages 155 and 166.

One place tracked with these lines speaks thus. “As there is nothing in this lower world comparable to Christ, so the love of the Father doth in nothing so discover itself as in giving Christ to us. Here he opens his most tender bowels towards us.”

“In this lower world;” mind, he does not say of this lower world; for, then he must plainly have meant the worldly things thereof, though in any of the outward mercies, and creature-comforts bestowed; but he goes further in his expression, and says “in this lower world.” Why now, my humble and holy walk is in this lower world. When the laws of Christ are written in my heart, they are written in my heart in this lower world. Do I conform there-to in my life? It is in this lower world still. Well, says he, “there is nothing in this lower world comparable to Christ.” Why then give me liberty to argue, there is nothing I have in this lower world, nothing I have, whether a humble, holy walk in it, or the Law of God written in my heart in this lower world comparable to Christ. There is nothing I have in my humble, holy walk in this world, or in the Law of God written in my heart in this world to take comfort from, comparable to Jesus Christ. Judge then, reader, when he lays the ground of my taking comfort as one interested in Christ, if my walk be humble and holy, if the Law of God be written in my heart, and when he expressly tells me in words in length, “not else,” whether he does not contradict himself, by matching something I have in this world, nay preferring it, to take my comfort from, of interest in Christ, which is not Christ, to whom yet now he says all other things are not comparable. If Mr. Hunt will hold to his own proposition on one side, “there is nothing in this world comparable to Christ,” it will truly follow he ought to hold likewise, there is nothing in this world, no mark, no sign {to take comfort from as interested in Christ} comparable to Christ Himself to take up the comfort of the same interest from; who himself by his Spirit from the written Word makes it out to me. He is a Sun that brings his own evidence of shining in my heart; a light that we need not light our own candles to. And then on the other hand, he must drop his other proposition of taking the comfort not from Christ, but from a humble, holy walk, and from the Law of God written in the heart. Or, if he will hold them both, he must give me liberty to tell him that he holds self-inconsistence, and hath nowhere in the Book

reconciled his contradiction. Well, there is nothing in this lower world enjoyed, no, not my humble, holy walk, nor the Law of God written in my heart comparable to Christ Himself who gives me the Holy Spirit from the Father, to take comfort, as one interested in the Lovely Jesus. Again, there is nothing I do in this lower world to judge of my interest in Christ {as his other words are} comparable to Christ himself. My “doing what he commands, my hating and forsaking what he forbids, my cutting off a right-hand, and plucking out a right eye, at Christ’s command,” still there is not comparable to Christ himself, whereby I may judge of my own interest in him. “My saying in sincerity to every idol of my heart, get ye hence, what have I to do anymore with idols? Nay, my saying Christ is that one Lover I have espoused, and after him will I go,” is not comparable to Christ himself and his espousing me, to judge of my interest in Christ by. Indeed, “my conforming to the law of God in all things in my life,” is not comparable to Christ himself, to know how I may judge of my interest in Christ. Thus, Mr. Hunt displaces Christ to bring in duty, and marks of interest, where it is by Christ alone, and not by them I judge for myself; {another must judge for me this way, who can’t see my own experience;} and yet he entitles his book, “Christ the most Excellent.”

Moreover, if the Love of the Father does in nothing so discover itself as in giving Christ to us in this lower world, then I see nothing {I must profess to men} that we can take our comfort from, of being interested in Christ, and nothing in this world how to judge of our interest in Christ, like as we may take the comfort of it from the Love of the Father in giving Christ to us, by an act of the Third Person in God. Alas! The mischief is, that when we have such poor carnal professing, which is not spiritual enough to judge of these things, either by a discovery of Christ to the soul; or, by an operation of Christ by the Spirit of God upon the soul, we have likewise such poor carnal preaching, as only flatters old Adam, and compliments fallen nature {and indeed all that Mr. Hunt lays down in his how to judge of an interest in Christ is no

better;} hence you shall never have spiritual evidences rise after such carnal marks of profession; nor spiritual believing and growing in faith and holiness {which must throw down all the frame of the carnal} out of such dead preaching, as takes it for warrantable to displace Truths by the sound of the words.

Again, if in giving Christ to us, here the Father opens his most tender affections towards us; surely then, if I believe what I say, or write, I should both judge of my interest, and take my comfort as one interested, not from the Preacher's marks in my poor frames and performances; but from the Father's opening his most tender affections towards me, in bestowing of Christ by the Holy Spirit on me, as that which I first see my interest in, before I can prove anything to make a judgment by myself in Laws and Obedience. Consequently too, I cannot take all for gold that glitters; for I do plainly see multitudes of our preachers and professors who teach others, II Tim.2:2, also {and oh; that the Lord hath made them able;} have no clear work of Grace wrought upon them; and I fear a great many of these multitudes have no true Work of Grace; and so they make a commotion to sell off their dross for pure gold. Alas! I must have something to take comfort from in the views of my dis-conformity; and that is, as has been well expressed to my hand, the Father's opening his most tender affections towards me, as the ground of my faith, the cause of my strength, the beginning of my life, and therein and therewith my present comfort, before one act of my conforming to the King's Laws, or to Christ's Commands as King, in any point of Gospel Obedience. For to conform to Christ's Laws thus, is a spiritual act of my choice, in the spiritual view of my Object, under a spiritual free-inclination of my principle, by the spiritual conduct of my Rule from Christ; and my spiritual discerning the wise end why I do all. For, "if we live in the Spirit, let us also walk in the Spirit," Gal.5:25; and I am assured in these things, that my Antinomian-holiness {for I speak the language of the times, as Paul did, when he calls Gospel-Preaching the foolishness, I Cor.1:21, of preaching} which holiness the common professor tells

me is a turn-off to licentiousness, or at least an encouragement so to do, {for this must be the consequence of it, says he,} will yet be found a stricter holiness in the Nature of it, a surer holiness in the Foundations of it, a more sensible holiness to the New Creature in the experience of it, and a far more consistent holiness in the Entire Mystery of it, with all the Revealed Doctrines of the Christian Religion, than my Adversary's holiness in his marks and signs the other way {whoever he is} can be. The Spirit of God brings me after this manner to conform to Christ, whenever I conform, and if there be not the things in it laid down about Spirituality, 'tis no conforming to Christ. Nevertheless, the same Spirit antecedently to it all is Himself bestowed on me, and for and through Christ is first put within me, before there is one of these conformities; and when he helps me to take my comfort, 'tis altogether in the views and absorption of my Object, and not the mere exercise and putting forth of my own acts towards it; for I am under the Conduct and Management of God the Comforter in my very comfort. He doth not leave me to take up my own comfort; nor when Himself takes it up for me, does he bear witness of Himself immediately, and of his own work in me, but he begins with bearing witness of Another, Jn.15:26, in whose Name he comes; and I am sure the Comforter never began my Consolation, where the school-master {that lashes and drives me too with blows and violence} has begun and prescribed it.

Thus I have argued out of one of the instances I spake of, to bring against himself, and have further confused him by turning on him his self-contradiction.

The other instance is this; says he, "God in much mercy has fixed on this way {Christ} to save sinners, that by believing we might have life, but with a resolve, that such as believe not shall not see life." Now is not this strange inconsistency {for I must dispatch it in a word} that I can have life by believing, which is the greater, and yet not judge of this life, not take comfort in this same life, by believing upon Christ, which judging and taking comfort

in the life is far the less than believing? Must my comfort come in by my conformity to laws, when my life itself {the greater} comes in by believing upon the Object, who is above those Laws?

1 Johannes Piscator, 1546 -1625, German Reformed theologian. "A Learned and Profitable Treatise of Man's Justification," 1599.

2 Cracow, also known as Kraków, Poland, was the home of Faustus Socinus, founder of the heretical school of thought now known as Socinianism.

3 In the year 1672, when King Charles II issued a Declaration suspending the penal laws against Dissenters; numerous Congregations were soon formed; and, to illustrate the Harmony between Presbyterians and Independents on the leading Doctrines of Grace; as well as to support the Doctrines of the Reformation against the prevailing Errors of Popery, Arminianism, Socinianism, and Infidelity, a weekly lectureship {through the contributions of the principal merchants and tradesmen of their persuasion in London} was established, in which four Presbyterian and two Independent ministers officiated in rotation. Initial speakers included Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Collins, and Mr. Jenkyn; and so these weekly lectures were delivered in Pinners' Hall, an ancient building in Old Broad Street, London. Toward the close of the year 1694, an open rupture took place among the lecturers of Pinners' Hall, and another lecture was set up by a few Independents or Congregationalists, as they began now to be called, at Salters' Hall. The occasion of this breach was the re-publication of the Sermons of Tobias Crisp, {this was in 1690, by Crisp's son, Samuel,} a book whose distinctive tendency was to overthrow the religion of man, whilst maintaining clear Law/Gospel Distinctions and setting forth Christ's Pre-eminent Glory, which Gospel Truths thus simply set forth, essentially revived the spirit of the faithful, at a time when men whose limp {mere creedal} grasp of the Everlasting Gospel, began a down-grade towards Arminianism, as many who professed the truths known as the Doctrines of Grace

were drifting away from their Foundational Pillars. In attempts to quench the light of Crisp's distinct setting forth of the Glory of Christ, and to diminish the Glory of Free Grace, Richard Baxter in a lecture on Jan.28th, 1690 at Pinners' Hall, and in his book, "Scripture Gospel Defended," immediately lashed out, and in his book principally succeeded in utterly distorting the views of Tobias Crisp; to which the son of Crisp swiftly came to his father's defense in a pamphlet of his own entitled, "Christ made Sin," {Samuel Crisp, London, 1691.} In the light of Baxter's death in 1691, a few of the Presbyterian ministers of London deputed Daniel Williams {a disciple of Richard Baxter} to send forth a reply to the book of Sermons by Crisp, which he did in the following year, in a book entitled, "Gospel Truth Stated and Vindicated" {1692.} {Williams not only attacked Crisp, but the Congregational Preacher Richard Davis, whom he accused of Antinomianism, when Davis visited London in 1692.} This book was met with much resistance, as the 'orthodoxy' of Williams was impeached, and charges of Neonomianism, Arminianism and Socinianism were hurled against him by Ministers such as the Congregationalist Stephen Lobb and by Isaac Chauncey, who was an Independent. In 1693, Chauncey, {who would become Williams' chief opponent} wrote {in defense of Crisp} his three-part "Neonomianism Unmasked," and soon thereafter Williams was prohibited from preaching in Pinners' Hall. Many accordingly withdrew and established their own Lecture at Salters' Hall, leaving the Independents in possession of the Pinners' Hall lectures.

CHAPTER 15

Of Mr. John Hunt's 13th Disparagement of Christ, concerning the Redeeming Efficacy of the Lord Jesus.

The 13th Disgrace is this, "but know, he has already made Satisfaction for sin, yea, for as great sins as thine, yea, for thy sins, if thou hast a heart to come to him, and believe on him."

How would the Socinians triumph, if we had no better Cham-

pions to defend the Doctrine of Christ's Satisfaction properly, against the improprieties wherewith their Socinian fraternity and Arminian classis have loaded it! How would the Arminians insult the Defense of the Absolute Doctrine of its individuation, and particular Application to every one of the elect, if the state of the matter had been laid down by the Orthodox with such precautions in their books of Controversy! {I do not see how it can serve our Lord Jesus Christ in the Gospel to send abroad severed limbs of the new formed body of Socinianism and Arminianism prepared to pass at this Day up and down in the compromised and middle way?} If they had only defended Mr. Hunt's precarious Ransom, and had built an Individual Redemption on the hearts of them that come and believe on Christ! The truth is, as a proper Satisfaction was made to God by Christ, so that proper Satisfaction {or Atonement and complete Sacrifice} was an Infallible, Particular One, for all the sins of the elect, to include severally every "thine" and "mine" throughout all the sins of the whole Mystical Body given to Christ their Head, and settled in Him, by the secret and mystical Union from Everlasting. This is the Doctrine of the Scriptures. This state of it defended makes out the completest Defense against Socinians and Arminians, it being most opposite to them. Moreover, my encouragements in Christ, and the comfort I reap in that Doctrine, under and against all my sins, are raised thereon and received therefrom accordingly; and they are the necessary antecedents of my coming to Christ, when I have strength from the Holy Ghost to walk, if ever I come to Christ with mine eyes open.

My fundamental comfort in the Doctrine is founded upon this, that Christ's Satisfaction to God for the sins of all the elect is founded upon God's will, Heb.10:7, and Christ's Covenant-Mediation as my Surety, Heb.7:22 with Gal.2:20; the Responsibleness of my Surety is founded on his Deity, as the Son of God, and the Qualifications of his Sacrifice; or the Offering to pay my debt is founded upon his Covenant, as Mediator, and particularly, the Man in God; and either way hath no precarious relation to my will-

ingness, or unwillingness, to my heart, mind or will in the matter. “Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went.” “Not for your sakes do I this, saith the Lord GOD, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.” Ezek.36:22,32. ‘Tis suspended or advanced upon none of this creature-footing; and here is my first and fundamental comfort in the Doctrine of Christ’s Satisfaction.

My Superstructure-Consolation, or next Comfort, is this, a Sight, a Discovery in the Spirit’s first work in my soul, a discerning Faith that Christ’s Satisfaction was made for me. “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” I Jn.5:20. Therefore, through Grace I’ll believe it was made for me, Gal.1:4, before my motion-faith; that is, before I come to Christ, I am experimentally encouraged to believe that Christ’s Satisfaction was particularly for me. It was Satisfaction made to God for me, and therefore made to procure my motion, as well as my sight before that motion. To procure my heart, Rom.8:32, to come to Christ, and to take up my pardon with him, as mine own, by the Free Gift. Rom.5:16. For Christ procureth upon Advocacy, or the Throne-plea of his Crucifixion-Sacrifice, the Holy Spirit for my heart to take this comfort, II Cor.1:3-4, and then enable me to come to Christ for the confirming evidence of it by more Faith, after the convincing Evidence thereof by initial Faith in the Eye of the soul. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” Eph.1:18. I take no comfort at all in it, that it is a Satisfaction made for my sins, but forever distrust it through the prevalency of Unbelief, Jn.20:17, if I suspend the belief of it to be for “my sins” until I have a heart to come; and that I must come before I am made to believe this Satisfaction

was made for me! Oh! Away with your blind faith, Psal.38:10, upon acts of coming to you don't know whom, or what! And the Lord be pleased to give me Gospel-Faith, Jn.6:68-69, discerning faith upon Satisfaction made, and made for me, and made for my sins already; not to be made at this Day, before I set out of doors. And though I can't bring my heart to come, yet the Satisfaction which Christ has made, Rom.5:11, for my sins can and does bring me to come to the Glory of God by Christ. I am enabled to see the Prevalency of the Satisfaction made, and the Propriety of the Satisfaction settled, settled in the Lord's Covenant to be for me, and I see this by Gospel-light of God the Spirit, I Jn.4:13-14, if ever I come to Christ, I say, with mine eyes being opened; and not as the preachers do generally teach me to come to Christ blindfold; for they make no distinction in the acts of believing, as if all faith lay in one act, or, in the act of coming.

Away with all your precarious satisfactions, your precarious consolations! I look to what I see, the Effectual and Proper Satisfaction made by Christ for me, and by the Lord Jesus for all my sins, before I had a heart to come. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7. And when any man comes {"all that the Father giveth me shall come to me," Jn.6:37,} so as not to be cast out, it is by knowing, {"this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," Jn.17:3,} whom he comes to, {"ye worship ye know not what; we know what we worship," Jn.4:22,} and what he comes for, {"then Simon Peter answered him, Lord, to whom shall we go; thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God," Jn.6:69,} in a sight of his all absorbing Object Christ, by the Lord's own discovering work upon the comer's understanding; and then comes the heart as the immediate principle of the same motion. "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:45.

“For it is God which worketh in you both to will and to do of his good pleasure.” Phil.2:13. Oh! What a confused pressing and talking is there of faith amongst preachers, whilst few of them seem to know what it is! {“Ye offer polluted bread upon mine altar...and if ye offer the blind for sacrifice, is it not evil; and if ye offer the lame and sick, is it not evil; offer it now unto thy governor; will he be pleased with thee, or accept thy person; saith the LORD of hosts.” Mal.1:7-8.} And many prove it to me, as they have never rightly discerned to preach upon that Subject, Jn.4:23, unto this day! {“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual; but the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” I Cor.2:13-14.} I find abundant Encouragement to Assent to this Proposition as Faithful and True, that the Satisfaction of Christ made to God was for me, in order to procure a believing heart to come, even when I had no heart-motion to come, and rest my soul on Christ, because I have the Discoveries already which were procured by the same Satisfaction. I had sweet encouragement in mine eye; as I beheld, Jn.6:40, his Righteousness and Blood were for me in particular; and when I came in Motion-Faith adventuring it was because I had this Sight {“mine eyes have seen thy Salvation,” Lk.2:30,} distinctly before I came {though others, to the injury both of Faith and the Faithful, make these twain, one.} For, when I came, I came to Christ upon a Certainty Discovered, Satisfaction was made for me; not to Christ upon any doubtful, Mk.11:23, supposition of the Satisfaction, Mic.7:18, which he had made for me; as to conceive he had made it for me, only if I had a heart to come. Alas! If I look to the coming, on the side of my act, before I discern the Satisfaction Christ has made for me, even for me, on the side of his Love, all that coming spiritually {and not in the presumptuous confidence of the flesh} will and must be doubtful, whether ever I shall attain it, yea or no. For

what should ever bring me to it, Rom.7:18, if I do not see it is for me, before I am brought. Conversion to Christ is no blind motion, {"whose heart the Lord opened, that she attended unto the things which were spoken of Paul," Acts 16:14;} though conversion to all other objects, as conversion to parties, to churches, to professions, to duties, to ordinances, to preaching and hearing the word itself, is all, without Conversion to Christ, above and beyond them, blind enough. Rev.3:17. My heart never spiritually set out to Christ, Mt.4:16, upon a peradventure {though my preacher had given me abundance of these arbitrary and haphazard encouragements; instancing ignorantly in the natural, and so a foreign act, of the four leprous men before the Gate of Samaria, II Kings 7:3,4, who ventured without knowing anything upon the mercy of the Syrian Camp;} indeed, when I went no further than to come to Ordinances, and there stuck, thinking in my very soul that coming to them seriously was coming to Christ, I went then all upon the peradventures, I Kings 20:31, Gen.32:20, as others do; but when I was brought home to Christ, it was far otherwise! {"Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." Isa.45:24.} I did not come to Him upon any persuasive if's {if I come, Satisfaction to God is made for all my sins; if I bring my hand, Jesus Christ will bring my Pardon; no, when I came home to Christ, I did not come thus;} but I came upon positive drawings to the Object, God-Man, in Clear and Distinct Discoveries of his Person, Righteousness and Grace to my poor soul! Indeed I did find a Ransom! Job 33:24. I distinctly felt his Power after I beheld his fullness; I saw it to be for me before I had a heart, courage, strength, Psal.143:4, and will bestowed upon me to go and take it up. Again, Christ efficaciously drew me to himself, he clothed me with his Robe, melted my heart, and overcame me with his Beauty, in the very Discoveries of Himself, when he had opened himself unto me. The motion of my steps had never been, if the views and joy of my soul, Psal.4:7, looking unto Jesus, Heb.12:2, never had

preceded. If these holy Discoveries had not taken off Uncertainties, Jn.20:20, I am sure, there had been no Effectual Influence ever on my will, to bow me, and incline mine heart to Christ. The certainty of it in my views made me run, {"I will run the way of thy commandments, when thou shalt enlarge my heart," Psal.119:32,} as I gained more ground now in a single thought {"the Revelation of Jesus Christ, which God gave," Rev.1:1,} that I used to get under a whole set of motives and directions! "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa.40:31. Oh! Gospel-faith is no blind faith, {"look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," Isa.2:11,} no melancholy faith, no roundabout faith! No proud faith to aspire, my heart should come to Christ's Satisfaction, before Christ's Satisfaction comes to my heart! {"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." Isa.2:11.} "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," Heb.3:12, and so to look about you to see and put something of the creature in your own hands; and like Jacob to the Lord of Egypt, "carry down the man a present," Gen.43:11, looking for him in some low performance, before you see full Satisfaction made, and all in Christ's hands for me! And as Gospel-Faith in the discerning act {"for with thee is the fountain of life; in thy light shall we see light," Psal.36:9,} has the view of its Object as distinct and certain, in order to further gospel-faith in coming; so I cannot experience that I am left to omit or delay my coming and believing on his name. Jn.20:31. If I see my Object certain it efficaciously draws my heart to him; I cannot often behold his smiles, but I must be changed, II Cor.5:17, in the whole frame of all I see by them. The sweetness of love in the Certainty of the Object overcomes all, Psal.110:3, thus showing himself, and I come by the same Grace which I perceive dwelleth in

Him; and in Him on the behalf of his elect! But he always reveals his love, and displays his arm in the Light of God's countenance, even before I move forwards! The light shines and takes mine eye before I approach the same Object, and then am made at length to roll myself entirely on Christ, to rely and cleave, to trust and repose my entire confidence in him; "my Lord, my God!" Jn.20:28. "Blessed is the people that know the joyful sound; they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." {Psal.89:15-16}

Faith is a very Orderly Grace in the Spirit's Workmanship, though, as preachers for the most part ignorantly and carelessly lay it down, I Cor.3:10, it is a most disorderly and confused thing, without the Holy Ghost's Distinctions. There is a great deal of Old Adam's coming to Christ, Acts 8:13; I know {not only by the way of experiencing it, but that which I discern to be in others} by their Old Adam's way of preaching it, Acts 21:18-24, which {though propagated by zeal, yet} never rose out of the Discerning which the Holy Ghost works in all who are efficaciously brought to Christ, the New Adam. Faith there is of the wrong kind; 'tis but nature's blunder, fancy's dream, the creature's gospel; but nothing of the Holy Ghost's work, who begins it with an Opening the Eyes of the Understanding. {"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know, &c." Eph.1:18. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6.} I am led positively to know by the Holy Scriptures to whom this Satisfaction was made. Psal.40:6-8 – Heb.10:5-10. It was made to God who hath received it certainly, and discovers it in the same Certainty by the Pure Gospel, when his children are brought off from the Mixed Gospel. Gal.1:6-7. And these Preachers of the Mixed Gospel, II Cor.11:13, think because

Duty is much neglected, and that there is more of a need of Preaching Duty, {and so there is; but 'tis mostly among such as have genuine faith to receive it, and do it; yet they think} they have nothing so much to do as to jump presently into preaching duty; but let a poor worm tell these ministers, that themselves have too little of the Practical Mysteries of Faith in Discerning and Coming to Christ broke into their own souls, Tit.3:5-7, to be yet ripe enough for the Duty-Portion of the Holy Scriptures or skillful enough in their proper Gospel-Application. The Pure Gospel, when it shines out of Darkness by the Holy Ghost in my heart shows me, that as Satisfaction was certainly made to God, so in that Certainty it was made for me, II Sam.7:18 with 23:5, and thus engages my heart to come. II Cor.4:6. Whereas if my heart must be somehow cleansed first, before I can declare a Satisfaction on my behalf, under the Spirit's work begun in opening mine eyes, 'tis a mere labyrinth, a maze, and a bewildering me, and making nothing, Isa.53:3, of all which Christ has done for me; I am speaking still of a soul under the Holy Ghost's Discerning Work in opening the eyes of Understanding-Faith, Eph.1:18, to "the light of the knowledge of the glory of God" in the Person of Jesus Christ, II Cor.4:6; {so far am I from laying the foundation of nature's presumptuous claims on the one hand, on a real enthusiasm, I Jn.4:1 with II Cor.11:14, which cannot be accounted for by those who experience it, on the other.} Whereas in going the other way, by the heart to come to Christ, with no vital Discernings of Christ, Jer.33:3, before the heart comes, there's no way left for me to know, whether the Satisfaction Christ has made to God was made for me, or not? For, if it was uncertainly and indeterminately made to God for any sinner who hath no heart to come, and the Determination of it to any one must be known by the posture of that heart; 'tis a mere deception to think it must be so known to me, as it was never known to God, Acts 15:18, in the Order of the thing. My heart must be determined under the Satisfaction made, II Cor.5:18, not the Satisfaction made determined under my heart. For, if the Satisfaction

itself does not determine it for me above and beyond my heart, I have poor encouragement to trust a deceitful heart, Jer.17:9, when it comes. What ground the more could I have to discern it, determinedly made for me, and taking notice, and finding I had a heart to come, if mine eye was inwards to mine heart, and not outwards to the Object of my heart? Isa.65:1. A man may have a heart from natural desires to possess that which is not to be had; neither can I have any evidence that the desires are Spiritual, and a true work of the Holy Ghost, because they come before Discernings of Christ, what he is in Himself, and what he hath, and possesses, certainly, by Settlement and Donation of the Father, for me; and so is a greater argument against me to keep me back from Christ, than any argument for me to move me to come unto him. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Mt.11:27. Such a blind heart rather argues I would come to that which is not, the Satisfaction of Christ for me, than do that which is, the Satisfaction of Christ for me. God forbid therefore, that I should go by man's heart, and not God's heart, as he determines and guides me by his Spirit and Word in this important matter. "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." Psal.79:9.

Again, when God gives me this heart to come to Christ, 'tis because he has provided Satisfaction for me; and here he does only renew the first Assurance or Earnest of my personal interest in the Satisfaction of Christ I had by discerning it, to embolden and authorize my Motion-Faith to Christ. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." II Cor.5:5. For, I have already had the first Ground of Interest-Hope in the Objective Evidences, I Tim.1:15, of the Spirit's Testimony, or Revelation, working in me and upon me by and from the Word, viz., from the Doctrine of Satisfaction, or the Atonement in itself, Rom.5:11; or from some other Objective

Word as it pleases the Holy Spirit to unveil the beauties of Christ to my enquiring mind and ravished heart; then the second ground of encouragement which was for me, is, that it is so powerfully revealed to and in me, Gal.1:16, so that I can no way disprove it to be for me, though I do not yet come to Christ, but still feel a hard heart, and a captive soul. {"Knowing, brethren beloved, your election of God; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thes.1:4-5.} This may be thy case; though peradventure, thou art the soul, who canst not yet come for thy bonds, Exod.2:23, and venture thy Self and Condition entirely upon Jesus Christ; thou art yet straitened with abundance of ensnaring self-matters, Lk.9:59, 61, and canst not get out of thy prison of self and these shackles of thy own imprisonment, to come to Jesus with that Gospel-Freedom, as both Lord and Christ, Acts 2:36, which thou seest other Saints have done. The Lord hath opened thine eyes to see thy full remedy, and thou hast tasted so much that the Lord is gracious, I Pet.2:3, as though thou dares not question but his Satisfaction was made for thee; and yet such hardness in thine heart still, as thou wantest, Mk.9:24, a coming power added unto thy seeing eye, to come and venture all that thou art and hast, Sin and Grace, upon Jesus Christ; that the One {sin, guilt and condemnation} cannot hurt or displease him if thou comest with it to him; and that the other {Grace in its perception} has lain dead and useless in thy soul, ever since thy first Awakenings, because you have set up Inherent Grace in thy thoughts, and bowed down in thy soul unto it; and then no wonder if thou are bowed down in thy soul for it! {"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer.2:13.} Thou hast bowed unto it, and honored Grace in thy soul, as if Grace was Christ; as if frames were Christ, Psal.36:9 with I Cor.1:30, as if dawns and stirrings and hopes begun were Christ; and thus, poor soul, thou hast been kept at home in self-graces, {in essence,

working out thine own righteousness, Rom.8:4,} and wantest a heart, Hos.6:6, yet to come to Christ. Poor soul! What must I say unto thee? Mine errand is this. Hear what the Spirit saith unto them that mourn in Zion. “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.” Isa.61:1-3. Come poor soul, mind the next Discoveries; see, if the Spirit doth not show thee more in Christ than thou hast seen in meekness; more in Christ than thou hast seen in patience; more in Christ than thou hast seen in the law of love and kindness written upon any heart of flesh; {“for all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word,” Isa.66:2;} see if there be not more in the “still small voice,” I Kngs.19:12, passing by before thee, and proclaiming “the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,” Ex.34:6, when the Spirit shows you Christ’s Glory, than thou hast seen all thy days, of Christ, by reflection, looking into thine heart, and poring on your graces. “Therefore I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.” Mic.7:7. Come then, poor soul, at the Lord’s Proclamations of thy release in Christ; yea, without thy money and without thy price, Isa.55:1, and freely give up all your charters, Isa.45:13, into Christ’s, the Lord Christ’s hands! And see, there is a more excellent way, I Cor.12:31, than making so much of, and trusting so much unto, inherent grace. Give it all up at one word, at one mighty lift of the Spirit of Jesus, Phil.1:19, into Christ’s

hands, and live upon Jesus Christ alone. {"How excellent is thy loving-kindness, O God; therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." Psal.36:7-9.} 'Tis the way too to have more Grace than ever; for thus, hast thou been kept at home in self-graces, and wantest a heart {till thou hast a heart for this} yet to come to Christ. How ignorant then is that notion of the Satisfaction of Christ made to God for all thy sins which reacheth not, Mt.9:28, the Doctrine of the Satisfaction of Christ made to God for all your sins, before thou comest to him, and by Motion-Faith believest on him? How ignorant is that conceit which teaches you to receive and take up his Satisfaction, as a mere speculative notion, if you come unto him. II Tim.2:1,13. For, it is most certain that Christ made Complete Satisfaction to God for all my sins, even before I came to Christ! Though mine unbelieving, treacherous and conceited preacher would never tell me so. Mine unbelieving preacher; for, he did not believe this a way to direct me out of the Discerning Faith, and so on by the Motion-Faith home to Jesus Christ Discerned; when yet I was by such a way converted. My treacherous preacher! {"For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Psal.55:12-14.} To betray me deeper into sin and snares, through the ignorance he kept me under, in the very way of instructing me. My conceited preacher! {"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom.2:19-20.} For he conceives still within himself, that if this Free Way of Grace comes

out among the people, and the old bondage-faith {I call it old, because so much of old Adam is in it, before we put on the “new man, which is renewed in knowledge, after the image of Him that created him,” Col.3:10, thus he seems concerned that if his old Legal-System} goes down, and his confused notion of coming to Christ be overthrown; then farewell all Faith, Neh.6:8, what need the sinner believe, if the Satisfaction be made to God by Christ for him, whether he believes, or whether he believes not! And farewell all holiness, and all duties of profession at this rate; for thus he conceits; now can there be a more conceited preacher than this? {“The proud have forged a lie against me; but I will keep thy precepts with my whole heart.” Psal.119:69.} Let a wise and experienced soul, I Cor.10:15, judge by seeing him in his conceits, his farewells, and conceited way of taking leave of everything that’s good, if we admit the Free Gospel, Rom.3:31 with Rom.6:15, whether this Preacher be not a individual enormously conceited? “But ye are forgers of lies, ye are all physicians of no value.” Job 13:4.

Nevertheless, here I begin my comfort upon Objective Evidence; I begin to tell it you, as the Spirit Orderly began it in his first shining in, {“for thou wilt light my candle; the LORD my God will enlighten my darkness,” Ps.18:28,} and fastening my eyes upon the Object, Christ. Here I have stays, and mighty underproppings that bear me up, {“the eternal God is thy refuge, and underneath are the everlasting arms,” Deut.33:27,} while I view the same Discoveries. I have an Instantaneous Hope, Gen.45:27, in mine eye, a Christ, the Christ of God in all his Fitness, Heb.7:25, in all his Fullness, Col.2:9, and in all his Freeness, Eph.2:8, set before me! My heart is raised, and yet again mine heart desponds! Mine eye hath hope, and yet mine heart is treacherous! Mine eye is full of encouragement, and yet mine heart {for I carry about me such a body of this death,} is fearful! I see the fairest-face, Psal.45:2, in Zion; the chiefest, Song.5:10, of ten-thousands! The first-born of paradise! Adam’s Elder! Angel’s Sovereign! The Eldest Glory-Son! And all

the angels of God bowing before him! I see him brought down! I see his face marred and body mangled, Isa.52:14, on the cross! I see that it was for me, and yet my heart, oh, Psal.40:12, my heart! I know not how to come, to take, to hold the same fast. It wears off again, Hos.6:4, and I seem to be but where I was! I have most pure Discoveries, and yet my heart's unclean! Jer.4:14. I see thy Glory-Word, forever, O Lord, settled in Heaven, Psal.119:89, and yet my heart, Oh; my heart is wandering! Psal.56:8. I have better sights without me than ever, and yet my heart, Oh; my heart is worse within than ever! Psal.38:5. 'Tis a heart called to come, and yet it comes not. Whatever it may be in my non-coming, I dare not deny my begun comfort in Discerning. Lam.3:24. These views have not been without the voice of the Shepherd-Christ, Jn.10:27, heard and recognized! {"And I turned to see the voice that spake with me, and being turned, I saw, &c.," Rev.1:12.} Christ hath said to me, to my heart, "be of good cheer!" Mt.9:2. Here's now a Discerning Faith which lets in my comfort, though it be not yet blossomed into Motion-Faith, to make up that which the Scriptures do mean by coming to Jesus Christ. Jn.6:40. And this Discerning Faith is distinct from Coming, 'tis seeing the Son; and blessed be God, though I am often in my bonds, I can see the Son of God still!

Well, next is the Coming-Faith, or, the Antinomian Venture! To Christ, without the deeds of the Law! Rom.3:28. Motioning-Faith to Christ, under more of the Spirit's immediate work, Rom.8:3, with freedom-steps; as Discerning Faith was within myself, from Christ shining, II Cor.4:6, in by Free Encouragement. I would open it a little from some gracious experience, II Tim.1:12, for I know it is a Mystery; Isa.8:11, Prov.6:22, and I may say with Truth, I never knew what the Doctrine of Coming to Christ was; I could have no right thought, Isa.55:8-9, of it by all my conjectures of the Practical Way of performing it; coming, coming, coming to Christ did but make a sound, till the Holy Ghost inwardly taught it, I Jn.5:20, me by my own Experience, and then led me on in

coming, and coming, I Pet.2:3-4, still to Christ oftener. Well then, it was thus with me, as I am going to set it forth. The gracious Spirit of God made me willing to drop all my cargo, Phil.3:7, on the spot, all my goods and treasure, Lk.12:19, laid up for many years. Laid up? Aye, laid up for heaven, I thought, as often as I thought anything of it by the Common Faith. I was prevailed on to renounce and give up all my preparations! My qualifications! Tit.3:5. My hearing! The tears I had shed in the view of Hell-torments! My obeying! My preaching! Rom.2:19. My praying! Taking pains, &c., as to my own flesh, Jn.3:6, in these, the corruption of the creature, the wickedness of my own heart in all, Jer.17:9; all this would stick, Ezek.16:6, when the first dawns of Grace made the burden, of what was wicked, drop, that it should be no hindrance to motion, though self-defiled; and as to all that appeared materially good in the things afore recited, Grace strengthens me in the change to resign them up, Heb.11:26, and trust not one of them. {"Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa.6:5-7.} And so I stood stripped, while disburdened, of all things, which I had taken up once, in Profession, to save me without Christ, Rev.3:17-18; that in this naked condition when I came to Christ, {"and he, casting away his garment, rose, and came to Jesus," Mk.10:50,} I found that I came with Light and Joy in my soul, and the burden of sin dropped off upon those Distinct Views of Grace and Glory in Christ that were granted me. {"Open to me the gates of righteousness; I will go into them, and I will praise the LORD; this gate of the LORD, into which the righteous shall enter." Psal.118:19-20.} Now this was the opening of my way, and fitting of my soul by Christ to come unto Himself. My first coming lay thus, in the posture and motions of

my soul.

“My Lord, Job.7:20, I have nothing, my Lord, I am nothing. To thee I come, my dearest Lord, with nothing! I come to thee, naked, because I see my clothing provided, my riches gathered, my robe, and all, Isa.45:24, in thine Hand ready! Thy fitness, as God, as Man, answers my Condition; as God, thou hast taken off all discouragements, enlightened my darkness, and broke my bands in sunder! {“For thou wilt light my candle; the LORD my God will enlighten my darkness.” Psal.18:28.} As Man, thou hast waited to receive me, and yet art God that waits. {“And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment; blessed are all they that wait for him.” Isa.30:18.} Thy fullness hath not only broken in upon my heart, but hath broke up all my secret thoughts and ways before me, and has broken off all my old excuses! {“O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compass-est my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.” Psal.139:1-4.} Thy Infinite Mercy in coming down, in coming down for me to make the Satisfaction, and that so freely in thy love, before I sensed any need of Thee. Thy freeness, to do it for me, when so many thousands, Rom.9:27, were passed by! Thy freeness to me by Grace, when so many visibly brave and illustrious souls, Isa.10:16, pass their days in the Spring of nature, run their course {through man’s prosperity} in nature’s Summer, and yet like leaves, drop off in Autumn are cast into Hell in Winter, Isa.10:18, and never see one spiritual beam of Discovery from thee the Glory-Sun! {“For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.” Isa.10:23.} How free is thy Grace! ‘Tis to me, and not another! {“I have loved you, saith the LORD. Yet ye say, wherein hast thou loved us? Was not Esau Jacob’s brother, saith the LORD;

yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” Mal.1:2-3.} Thy discoveries of it to me, when I was fighting against thee in my carnal ways! Thy freeness, to loose my bonds, Psal.116:16, that now I am got from self and home, and come to thee the Gate of Mercy! To thee the Door of Life; who art proposed by the Father, Rom.3:25, to be believed on. Mine heart is false, but thou art Faithful and True! Rev.19:11. I venture upon the Fitness, Fullness, and Freeness of thine own true Grace, and dare not despond, Mk.5:36, Jn.11:40, notwithstanding the treachery of mine own heart!

Thou art all Life, which is set against my death! Thou art Immortality, II Tim.1:10, and I come to thee, whose Immortality is set against mine own body, Rom.7:24, of death! I come to thy Light against my own darkness; and yet I come with thy Word, thy Lantern at my feet, and the Morning Star, Rev.22:16, in view! {“Thy word is a lamp unto my feet, and a light unto my path.” Psal.119:105.} Mine heart is darkness, yet thou hast made mine eye Light; and I venture to thee by thine own Light upon me, and about me! Since thou hast said unto my heart, be not fearful, but believing! Be not faithless, Jn.20:27, but believing! Lord, I come, I come to trust, I come to trust thee with all that pertains to my Life and Salvation! Though I have this body of death, Rom.7:24, yet I am come by thy Grace to cleave to thy Life! I have the basest nature, surely, in the world, but I come to the Lamb without a spot, I Pet.1:19, for me! I come to thy Beauty, and set thine Holiness for me, against all the accusations of Law and Conscience, Rom.8:2, in the place of my wreckage by sin! I am come to thy Holiness to set it against the Sin and Abomination in my heart, and in all mine own ways! I come with the blackest heart and hands and feet to thee! I come with an Ethiopian’s skin, Jer.13:23; lo, here be Adam’s spots upon me! And yet I come with thy Spirit! I come above this Condition of corrupt nature, because thou once didst exchange Conditions with me, by thy Surety-Covenant! Thou hast taken all my sin, II Cor.5:21, and yet wast never sinful! It could not work

its stain, I Pet.1:19, upon thee! And therefore still, whether I look to Saints or Angels for compare, Psal.89:6, thou hast the fairest Face in Heaven! And I have no other way, Acts 4:12, to come to God but thee! I have a crooked heart within me, but thy Spirit of Grace and Supplications in this happy moment has brought me straight to thee; and whilst my way appeared round about me, thou hast left it all, and made the straighter steps above me! {"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced." Zech.12:10.} I come to thee against a thousand heart reproaches, I Jn.3:20, and yet thine Perfect Righteousness I set against mine own hypocrisy! I have a fading heart, I Pet.1:24, in all my best complexions; the Grace-colors of the New Nature wear out, and wash off in the daily using, and yet I come to thee! {"Then Simon Peter answered him, Lord, to whom shall we go; thou hast the words of eternal life." Jn.6:68.} I come to thee in Distinct Views of Gospel Truth and Grace, and under safest conduct am continually being drawn to Thee; I come believing, knowing this Robe in thy hand shall be openly put upon my Person before the world, as thou didst secretly put it on my soul in the day I knew not what thou didst; and the nearer I approach in Faith to thy Light, the more I see reflexively that I am clothed, who thought myself naked. {"And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD." Ezek.16:14.} So, I am comely, through thy comeliness which thou hast put upon me; I am one with thee in thy Robe and no Spot is in me." {"Hear me speedily, O LORD; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee." Psal.143:7-8.}

And now, brethren, I do wish I could speak it to all the Church of God on Earth, as I speak it, and have spoken it, before the Head

of the Church in Heaven! This is the Experimental Portion of my Venturing, Antinomian Faith {and some call it enthusiasm, cant, madness, &c.,} and yet in this I venture still; or, I should go down in Faith to be as dead as the times! Yea, if I had not set out in this Faith to Christ, I had never been a Believer; that is to say, a Comer to Christ, in the Motion-Faith, to this Day; but had lain soaking and rotting in my sins, wrapped up in all this Dead Divinity which overflows our Land!

Thus, when Christ shows me the vileness of my heart, as much in some proportion as there is in Hell {I think} yet I find comfort upon viewing the Doctrine of Christ's Complete Satisfaction, I Cor.15:3, and am refreshed to know that he has died for my sins; because herein he enables me to perceive and gaze upon his Fullness, the Fullness of his Blood, and the Abomination of my own sin beside; and it is a settled fixation, Isa.32:17 – Job 34:29, in my Heart to behold the Remedy in the Son of God provided, and set against my own corrupt affections; which Remedy I see doth vastly out-balance and surmount the destruction, damage and pain, I Cor.15:57, of all that which resides within my heart can do unto me. It revives me that though I look into this black heart of mine, and see not one dram of holiness, but behold filthiness and putrefying sores, Is.1:6, every time I search, to know how it is with me; yet 'tis an altogether Gracious Relief amidst all this wretchedness, Rom.7:24-25, that this Physician, Christ, is mine. But how do I know? By the Faith of seeing, Jn.1:36; because I graciously see him stand before me; Christ having visited my soul, having opened my wounds, and made me to know my own deformity; and though I do not see that I am cured of sin, nor do yet feel what I so anxiously desire, {strength in my soul to come with all my heart unto Christ;} no rather, for whilst I look into my heart I go backwards, and sink too deep in that mire to leave my sins, Psal.69:2, and to come to him. Nevertheless, when I have Gospel-Views of Christ, and see the Human Nature in his Sufferings for my sins sink in the mire for me, I am relieved in searching my heart under all the

views of sin in me. And yet I come not; though I can see it is for me; and yet my backward heart sinks, Psal.69:14, my heart does not come to Christ; I find it impossible to gain one inch of ground from my self. What then? I can see that these views refresh me, as I feel a Rock beneath the mire supporting my fainting spirit. The Lord being pleased to give me a sight of all my sin, that is, all manner of corruption in me, Rom.7:21-23; as I behold all the filthiness of Abomination in my ways amassed together in my heart; and I take notice, that the holier I strive to be in my duties, and the more I seek to come up to an acceptable pitch and height of holiness, {as I have apprehended holiness in many conceptions I have had of it,} yet the more filthy, under all these endeavors, do I amazingly behold my self, in my self, that I often think that holiness of Truth is impossible, Eph.4:24, and that surely I can never be holy, seeing myself so loathsome and abominable in the pure Light of these discoveries, that present my Nature and Condition to be entirely viewed in fallen Adam, and a fallen descendent in and from him! Oh, the ups and downs, the faint glimmerings and frequent withdrawals! The long and manifold Work of Christ upon the souls of many, wherein they have relief, supports, and views of that Satisfaction of Christ which was made for them, before they are given a heart to come! Ah! Is this work of God upon the soul, the soul's own coming to Christ? No, 'tis a far greater Work of Faith in-wrought, Col.2:12 – Phil.1:29, than the out-wrought part of Faith itself is in coming! My first act in Eyeing Christ, which also rises out of the Spirit's Antecedent Work, must be before my next sort of Act in coming to him from the Spirit's further work, though in both sort of acts it is Believing, and true Gospel-Faith. I view Christ, and am refreshed, though I do not yet, through the further Operations of Effectual Grace, come up to him, as the Quickening Spirit and Invigorating Gospel directs, and is prepared for me, to bring me to it in God's time. Nevertheless, though I am stopped in motion by my own heart, I am not therefore prevented of my Consolation by it; for, when the Lord

breaks in, and shows me the reverse, that I have a Superior Excellency in Christ {which I never lost in Adam, because never committed to him} than I have in Adam. That I have more kept for me in Christ, Rom.5:15, than I have lost by Adam and myself! {"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph.1:3-6.} Consequently, that I am more holy and beautiful in Christ, II Tim.2:1, notwithstanding all the holiness and beauty I have lost in Adam, than I am for this latter cause unholy and deformed in myself! What furtherance is this to coming in Motion-Faith, when I come upon Revelation-Certainty in Revelation-Grace and Discerning-Faith? It is facilitated, made more easy, by discerning; as on one hand, I discern I am sold under sin, Rom.7:14, from the Law of Sin and Death which takes me down from motion, as it did Paul; he doing the things he would not, Rom.7:15-16, and sinking deeper still into self, {as we always do, in doing the things we should not by the Rule, in doing the things we would not with the Principle,} and this is not coming to Christ, but keeping from Christ; even as gracious hearts do thousands and thousands of times after their New Birth; so on the other hand, though under this spirit of Oppression I have views of my Object that supports me. 'Tis a bondage still before the Glorious Liberty, Rom.8:21; and yet the saint born in light lives to come to Christ, even by Grace, again and again after it. He that is New Born in the light doth not receive the spirit of bondage, a mark and a sign of Grace, as he took it up before; and as he or she new-born in the dark, and not brought forth to the Light, continues to take up this spirit of bondage for the mark still; indeed, for the highest evidence of Grace and Divine Favor. The truth is, the bondage comes

upon me now and then forcibly, and takes me up, but still it is with the Holy Ghost's difference, I do not take that up, nor go and receive it again to fear, Rom.8:15; that is, to question my State, my Foundation in Christ, my Union in the Mediator. I do not take it up thus, though a dark child of God doth, and in the dark must, who thinks it is his duty to yield and consent to the bondage or be carried off; but the spiritual one sees more, cries out at the invasion, and looks, Lk.2:38, for Redemption. Therefore, though in the light I see that I am sold under sin, yet I have views which present an Infinite Virtue-Ransom too that hath purchased my Pardon, and hath proclaimed my Freedom. This Satisfaction Price being a most Certain Redemption in itself, and a Particular Redemption to me {upon evidences to be further by and by displayed} doth give me, under the Spirit's first opening work, instantaneous views of Peace; which I feel supports, and am secretly persuaded upon what I see and feel in reference to the safety of my standing in Christ, my Ransom-Surety. And though this loosens my chain, it does not entirely break my bonds; as this must be further, and more of the same Grace still. A hope there is set before me, Heb.6:18, of strong consolation in Christ; as I have my imminent Rock in view, but yet my feet stick in the miry clay, though I do not sink and perish, because my supporting Rock is under me. "I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God." Psal.40:1-3. Darkness does not hide the face of God, though weakness keeps back the heart of this poor worm! Oh! I am weak, I am so weak; I cannot come to my Rock, I cannot stir to Christ. As I did not by my own lighted candle behold him, so I find I do not by self-strength come unto him; and his Strength for Motion does not come as soon as his Light for Vision, and I know this is the case of many a poor soul; as it was with me, 'tis with them; and 'tis often with me, as 'tis with them still! Howbeit, in

this Faith I lift up mine head, though I cannot get forwards; Christ who is my all, is still set before me. I conceive the Lord to be the Free Gift, Rom.5:16, for me; and this is the View that gives me the gracious hopes, the stays, the sweet encouragements of my safest interest in Christ. Ah! In these views I sometimes see, that if I had thousand times, ten thousand times more sin, if it had been possible that I have, yet my sin, my sins would not have reached as far as what the sins and spots of the thousandth part of the whole elect have been, distributed and shared among them whom he hath cleansed.

All my filthiness therefore, whatever it be inherently, is notwithstanding, in that fundamental cleansing once for all, mystically cleansed away in that Union-Relation in which I mystically stand in Christ, and by Christ to God, even whilst sin continues in me inherently, and I am now by virtue of this radical cleansing, complete, Col.2:10, and without spot in him. Sometimes I see this, and rejoice before I come, having the life of it in order to engage my coming, whether I actually come, or no. Sometimes I come upon apprehending, and in the very act of my coming, am maintained in my views to apprehend. A soul may see abundance of Christ in its first experiences; abundance of light and love by Faith, the Discerning Faith, and may believe on Christ by the eye of the soul, in order to come by Motion-Faith, with the foot of the soul {as I may say to the new creatures who know these things,} in a holy confidence, I Jn.3:21, to God-Man; that soul sees it all, and the way clear, before he comes, and ventures to cast himself upon Jesus Christ alone. This is my Faith of Knowledge, even whilst I am often blocked up in my Faith of Motion unto Christ, and for a while am stopped in my access to God by him; because my views at first are but instantaneous and flashy, one thing or another shuts up my heart again, that strength does not come in with the light, and so having not presently a settled light, deficient in immediate strength, my heart cannot trust, nor get too far beyond its initial glimpses. Until that light abides in the Operation of the Holy Spirit

in and with me, I am not brought quite out of my own darkness to come to Christ. For coming to Christ is a coming in the light, knowing that I am justified by Grace in the Free Imputation of the Righteousness of Christ unto me; 'tis not a believing that I am justified after I come; but it is a motion to Christ because my heart now believes that I am justified; it sees this, and the heart comes to Christ accordingly. My coming, if it be according to the Scriptures of Truth, is not a coming blindfold; I say, mine, in the light of the Gospel, is not coming in the dark, Isa.50:10; for if it be dark with me, I stay on my God, as I am helped, and do not venture in the dark to come, but wait both for my Light and Guide; and when both these approach, I come, being called out of darkness, I Pet.2:9, into marvelous light. Ay, says the preacher, here it is Presumption with a witness! Ay, say I, so there is, as he must apprehend it; and never do I expect to come to Heaven without abundance of that to carry me on thither, which this preacher calls Presumption. Well, to reconcile and clear it more, I look objectively on the Truth revealed in the written Word, and there I find that Christ died, and made Satisfaction point-blank for such a soul, for such a sinner as I, who had stood afar off, and had no heart to come. I look again Objectively and Subjectively together, on the Truth, Christ, and on my heart compared. Here I find by the purity of the Ransom-Blood of Christ, and the foulness of my own diseased heart; by the Freeness of the Gift, and the backwardness of my disposition {my convictive backwardness, which the Holy Ghost has laid me under} to come and take up this Ransom-Blood as mine. I find by the strength of the Quickening Arm that will work what and when the Lord will, that he will work more in me when he sees it meet; and I find by my own unbelief, having obtained help, Acts 26:22, to discern the true ground of it, till that Arm of the Lord, Isa.53:1, be Revealed to work this Imminent Faith, that 'tis I, 'tis I, 'tis I; by all signs this "lot" devolves to me, {"in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his

own will,” Eph.1:11, the word “obtained” there in the Greek is an “inheritance by lot;”} let it fall how it will unto another; and by all tokens in my object, it must be a Satisfaction surely made on my behalf!

Yea, if I measure it out by heart-tokens too, though I have not in such or such a frame a heart to come; yet I see it is a Ransom-Cure for the hardest heart, and both a price and a plaster before I received my wound! And no heart was ever a harder heart than mine. Oh! Therefore ‘tis to me, tis’ to me! By this I am instructed in the Doctrine of Christ’s Satisfaction made to God for me, that it does not suspend in it self, nor ought, as a doubt in my own soul, to suspend, till I come to Christ. For come or not come presently, Satisfaction is made for me, to make me come presently; the Satisfaction of Christ is not to make, though the Drawing of the Spirit and the Coming of the Soul are both yet to do. I discern in the first true Discovery of the very Doctrine that there is certainly enough in it, and encouragement enough in my own sure Interest known to God and Christ in the same certainty, that takes away all my Foundation-scruples, and bears me up till I do at large come willingly in the Day of Christ’s Power. *Psa.110:3*. I find upon this Principle I am helped to more approaches of my soul to Jesus Christ Spiritually in a day, than I was wont to find or do carnally with the other Divinity in these seven years past; nay, than in all the time I had known anything of and in the Religion of Christ; and plainly perceive now, that I never did since my Conversion to Christ, nor can so long as I even live under it, make one spiritual approach to Christ the other way. The Spirit in Quickening me always uses this New and Living way upon me, *Heb.10:20*, antecedaneously to all my Acts of Coming. Indeed, I was once, like other men loth it should go here, when I had but the jealous notion, which most have entertained; the fleshly consequences of this Doctrine; but now do see that jealousy to be as fleshly, and anti-spiritual, as any thought I ever entertained. Yea, never had submitted to the Truth to this day, if I had not felt the power. *I Thes.1:5*. I know, the Spirit in a souls first

gospel-evidence, Gal.4:6, even at his first stroke, taking off much of the darkness, and in a moment gives the same comfort for kind, which more frequently renews, and in the sweetness of it more fixedly abides afterwards. Whatever it be, in begun Consolations springing from the Dawns of thine Object, thou canst neither yet lay hold, poor heart, of Christ nor comfort. No, I know you cannot lay hold of comfort, because you are not yet come up to take hold of Christ, Col.2:2, in whom that comfort is founded, from whom it flows, by whom it is conveyed. What then, soul, through Grace thou seest him, Jn.6:40, and in him you see {in the sight of Him that you discern} that your very first Comfort is darted in as a Sun-beam of Heaven into the inner chamber of thine heart. Thy Faith is yet but an embryo, the shape of it is not yet all perfected in the womb of thy heart, as a Faith to reach all the lively, designed proportions of it; 'tis an imperfect thing, for the coming, or motion of Faith is a more ripening Act than the sight of Faith. To see and believe is the first act, Jn.6:40, to come and believe is a further act, vs.44, and quite another, and a far stronger act. Here's the Brazen Serpent-Faith, Num.21:8,9, to eye mine Object, when sick and wounded, that I can't make an act of approach, {for the riper saints can't always do this, make approaches,} and yet must have healing on the spot, or I'm gone; and there is my Golden-Sceptre-Faith, not only after I am converted, but when by the same Holy Spirit who converted me, I am more emboldened, as Esther was towards King Ahasuerus, and know I am the King's beloved, by what has passed between us. It is then I approach and come to Jesus, by a higher, by a bolder act, and an act of Faith quite of another kind than discerning.

Mr. Hunt shows himself to go on more as Faith is set forth confusedly in books {of many writers} and to state his ill and dark notion of the sinners coming to Christ out of my Gospel-Feast, published fourteen years ago; when, as appears by my hints of coming to Christ, instead of the Pure Gospel, I wanted the Day-Light of the Gospel in some places to open the Mysteries of the Gospel;

and particularly, the Great Mystery of the souls Motion-Faith in coming to Christ, as distinguished from Discerning Faith, {made out here to be in the soul upon the spot before it hath a heart to come.} The truth is, we were then generally angry with the Gospel through the Nation, and labored hard to put out the eyes of a Discerning Faith; and though it did not come to the general assault so early, as fourteen years ago; yet we were generally by the evil spirit stirred up at that time to darken counsel by words without knowledge, Job 38:2, and because more of the Light of Christ was come into the world {as there must more and more in every age, Prov.4:18, upon the path of the just, till that true Light returns, and comes again into the world in flaming fire,} we had loved darkness, rather than light, because our deeds were evil, Jn.3:19; publishing that for the Gospel, which, as to a great part of it, rose but little higher than the light of nature, and no higher than the corrupt part of man's reason, molding and misshaping Religion to hide the Gospel! And we saw, this had been always so contrary, in and out of the Pulpit {that if these things were so, or if suffered to go on, without zeal to suppress them, rather than pray and study for more light to explain them} we must ourselves in all our own scheme and way of Preaching be overthrown! And corruption will never bewail corruption, or cover, or lessen it. In short, we were generally agreed to run down the glorious Gospel, {wherein the Truth resides, and shines in the minds of poor souls to bring them out of darkness, and break, Psal.107:14, their bands asunder!} And we labored to do it, by loading it with the reproaches of Antinomianism, Crispianism, Davisism, and I know not what, which I am afraid the body of us have not been humbled for, II Cor.12:21, nor repented of to this day! And what a sad condition will Christ one day discover those men to be in, whom he shall judge according to their own Gospel of Repentance, and Universal, Sincere Obedience, as the Conditions of the Covenant of Grace! Now, I say, when I was likely to be ensnared by a vain conversation with these men, I Pet.5:18, and got so far myself under the influence of these

muttering old hags that I was ashamed to own my first, Discerning Faith; then no wonder, if the Lord righteously left me to entangle my Motion-Faith, and shut up all my steps in darkness for a little while. I was unable to open the nature of the souls coming to Christ from any distinct experience of that coming in my own soul out of the then fore-past Discernings. If I have therefore contributed anything in that book towards the misleading of Mr. Hunt, whom I can easily discern to have been tampering with it in his "Rose of Sharon," {give me leave only for distinctions sake to call a book by the excellent name of the text} I am herein the more abundantly obliged to contribute my utmost to relieve him; even to a faithful acknowledging of my own former labors to have been very inconsistent, short, and mistaken, and upon what accounts so! {If my book, the "Gospel Feast," contributed towards Mr. Hunt's mistakes, I am the more bound to acknowledge my own mistakes in it.} Especially, when he hath so far improved my own mistakes, as to erect downright Disparagements of Christ upon some of them; and therefore, I have given a very plain and naked account of matters, as well as consistent with what I have elsewhere represented, and am farther to represent before the labors of this Vindication of Christ are finished. I have also distinctly unfolded {through the Lord's help} a little of the Mystery of Faith, I Tim.3:9, as it has been in my own Experience. There hath been the more need of these things likewise, because the Nature and Acts of Faith have been generally confounded, huddled, and little understood. Neither have I designed here to go over all the Acts of Faith; but have especially confined my explication to the gross error of Mr. Hunt about the Satisfaction of Christ made to God, for such or such a particular soul, grounded upon a heart to come to Christ, whereby as he destroys the true Nature of the Satisfaction, so he blinds the Nature and Acts of Faith, instead of opening them, under those admirable phrases of the Holy Ghost, the Believing on Christ, and the Coming to him. It appears plain to me, that he goes more by book-notions of naming Faith, and

using the phrases of Coming and Believing, than by the true heart-life of explaining Faith, according to the Book of God. He hath not distinctly gathered up what falls upon soul-cases in the soul-travels of those that are under this work of God, Jn.6:29; to show us how himself hath believed, that any poor soul may trust him. It will be a great Mercy if the Lord shall be pleased to make him to be less a stranger to clear soul-work. For, if the Lord leaves any man to himself, such is the corruption of man's nature, that he is more likely to quarrel at Faith than open it. And what he himself shall do, time must discover. I do in these things leave him and all, as to resignation of events, under him who hath the key of David, he that openeth and no man shutteth, and shutteth, and no man openeth. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev.3:7.

Blessed be the Lord in whom all light dwelleth, who hath made the Difference, and enabled me to distinguish it in my own soul, as well as in these writings; and therefore in these writings, because within my own soul; for I have believed, II Cor.4:13, and therefore have I spoken. I have plainly seen the Beholding-Act of Faith, distinct from the venturing, or Coming-Faith, and that the former is sometimes in the soul a long time before the latter. And I know moreover, that comfort is never rightly taken up from the heart, because of its Coming to Christ, but is taken up into the heart from the Object-Christ, because of the soul's discerning, under the Opening Work of God the Spirit. My brazen Serpent-Faith is eyeing my Object for ease and recovery as I am sick and stung; but my golden Sceptre-Faith is approaching my Object, as I am made strong by God the Spirit, being married to the same Lord, who holds his Grace forth of bestowing what I ask. Made strong by Grace, and married to the Lord, to approach him as my Husband; and that in the most hazardous circumstances of the Relation, that an approach can be made, upon the most important matters, to my Lord Husband. Now I say, soul-comfort in both these acts does

not lie in a heart for either, but in Christ for both. I am not comforted because I am free to cast mine Eye, but I am comforted, because mine eye beholdeth the Satisfaction. 'Tis from the Satisfaction flowing to mine eye, not from mine eye flowing from mine heart, or my heart flowing to my eye. Again, I am not comforted, because I am free to come to my Lord and Husband, but because I see my Lord and Husband's Favor. Take Esther's faith in adventuring and coming in to the inner court to Ahasuerus, who had not her comfort in her heart she found to come, or go in unto the King to that inner court, without calling, which was not according to the Law; her heart long misgave her, and at length her heart gave her not relief; but the Golden Sceptre when she saw it! {"All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden Sceptre, that he may live." Est.4:11.} If her heart had, she had never uttered those heart-terrifying words, "so will I go in unto the king, which is not according to the law; and if I perish, I perish." {4:16} Ah! There could be no comfort in the dark, under the probability of perishing! She had not her comfort in her heart to come; but she had her comfort in her Object, when she saw the Sceptre held forth. Accordingly, in all my comfort, I take it from mine Object-Christ, and there 'tis a lively comfort, never from mine act, that would quickly be the way to loose life in my act, by losing my Object in consulting mine act before it. And 'tis the same thing to lay it upon the heart. He that lays Christ's Satisfaction or his own comfort-interest, in his heart to come to Christ, lays it upon the creature, not upon Christ Himself; and so proclaims and un-acquaintance with all Gospel-Mystery of it and spiritual interest in it. He must be a great stranger to Christ who puts me upon looking back to the qualifications of my heart, when I should be looking forwards with mine eye. The way is forwards which the Spirit takes to bring me to a true sight of my case, and

as feeling that my heart is mended; that is, inclined, drawn, stirred sweetly up by what mine Eye beholds in Christ. Most certainly, to tell me, that Satisfaction is made for my sins, if I have a heart to come, argues, that that man hath never ventured much upon that Satisfaction in sight of the Object, but under the flattery of his heart. Alas! I have a hard heart! A thousand and a thousand times hardened! I am like metal, that if melted over the fire, am always hard when taken off again, and the fire be not still under! This I find daily! And what Disposition is there in this metal to run into the mold, if it be not again melted? My heart will not stir, and all your flattery will not make it. What then? God is greater than my heart, I Jn.3:20; as he draws and melts it when it pleases Him. He gives me Views, when he does not give me Motion. I can through Grace believe Christ has made Satisfaction for my sins in Particular, and this Faith of my discerning is the impetus of my Approaching to Jesus Christ in it. As Esther knew Ahasuerus to be her husband before she ventured into the king's presence; so if I come to Christ, it is because in my Views I have known the same. I did not come to Christ, till I believed this Doctrinally, and when I believe this Doctrinally, that Christ had made Complete Satisfaction for my sins in Particular, I did upon that persuasion fiducially come unto him, and on him rest. And there my soul and burden lies still; and I find rest unto my soul. Mt.11:28. So that I have had comfort before coming, comfort in coming, comfort in staying with Christ after coming, and not coming back from Christ to my heart to dwell in self without Him! Comfort began in Views, comfort increased in Motion-Faith, or coming after looking unto Jesus, Heb.11:2, comfort stays by dependence on him, and all these Comforts are through him by the Holy Spirit, the Comforter.

And this Distinction of Faith in the seeing the Son and believing on Him, and coming to the Lord Christ and believing on Him, I mean coming Spiritually to his Person beyond coming visibly to the means, is a distinction that ought to be heedfully attended to. The matter is well illustrated by the Brazen Serpent, and the Golden

Sceptre, the wounded Israelites and the Queen Esther. The stung Israelites in looking to the Object appointing for their healing, are considered as a company of poor diseased hospitallers that want their limbs, by reason of the raging contagion in the parts bitten; here the Brazen Serpent is brought unto them, and set up among them, even the Physician healing by his Blood and Balm on the tree; as the Physician comes to the hospital, and the Surgeon to the cripple, so the Brazen Serpent accordingly is brought in and lifted up among the bitten ones. {"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Jn.3:14-15.} This now in the Discerning Faith; whereas, Esther's approach to the golden Sceptre of Ahasuerus is quite another sort of act. She is his Queen, Est.2:17, and so by her Relation, in her royal apparel, now comes to him; he, the King, does not come to her. So Christ in the Coming-Faith of the loyal spouse hath given her a heart by his Spirit in his Blood to come to him with his Sceptre in the inner court, to come to his Sceptre as a Golden Sceptre. This is an act of strong Faith put forth by such as know their Relation, though sometimes too they may doubt of the success, Gen.18:23-24, of their errand.

Oh! I love to see things kept distinct and not muddled and entangled, as Mr. Hunt hath done, that shuts up poor souls in darkness for want of his own experience to give us any account, Job 26:2, as to how this work of Faith has been wrought in his own soul. {"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the LORD." Jer.23:28.} A man is but a Dogmatical Writer upon Faith, or Coming to Christ, till he comes to this. He speaks mere Opinion, not Faith, if he doth not speak the Faith of his own clear and distinct Experience; neither is that Man made fit to meddle, I Cor.2:14, with the Mysteries of the Gospel. {"Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour."}

Jer.23:30.} For this cause indeed there are very few to be found in the Churches of Christ, Gal.3:3, able to do it; if these should undertake to bring in Faith, they will either content themselves to mention it, or if they go about to explain it, they put us off with Natural Religion, and there's an end. {"And the burden of the LORD shall ye mention no more; for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God." Jer.23:36.} Sometimes if a man is able upon long Experience to do something of it, he is unwilling. {"For I have no man likeminded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's." Phil.2:20-21.} It may be, his early scribbling hath prevented him, that now if he does anything to purpose, he must contradict himself. Acts 20:24. Oh! And if Christ may gain by it let me contradict a thousand selfs! Or, it may be, he is loath to give us any thing of his own Experience in it, because he judges it to be more taking, if not more establishing to go all by opinion, in the common votes, Acts 21:20-22; or else in the words of some extraordinary precedent, to sway me and defend himself by what this, or that, or the other Doctor, or Great Man hath held; and if so, then a piece of the Gospel may go down glib. "That your faith should not stand in the wisdom of men, but in the power of God." I Cor.2:5.

But now lastly, to conclude this chapter; Mr. Hunt be compared, and you shall see that for want of spiritual judgment in laying down things by principles of the gospel, and being pinched with a kind of necessity to go on and say something, he has taken the old liberty of contradicting himself. His self-repugnancy in the matter is this "when Christ was on the cross he made a plenary satisfaction to divine justice for all the sins of all the elect to the world's end." Page 43. Here it is absolute. But alas! When the man was got 162 pages further, he had forgot his absolute proposition, and thanks to fob us off, with a conditional one. "But know (says he) he has already made satisfaction for sin, yea, for as great sins as thine, yea, for thy sins, if thou hast a heart to come, and believe on

him.” Page 201. In the first proposition he tells us it was a plenary satisfaction, that is, a full satisfaction; and so full for all the elect to the world’s end, that there is not so much as a syllable here of my heart to come, and eke it out. But when the tables are turned, Mr. Hunt forgot what he wrote before, and then it is no longer plenary satisfaction, but probable satisfaction with an if. For if he did not forget himself, but thought the other passage might make him pass too much for an antinomian and so designed another upon the same topic to redeem his credit, he deals then with divinity, as your gamesters that Cogg the die, and handles the Word of God deceitfully, which the Apostle renounced among the other hidden things of dishonesty. He likewise kept his yea and nay out of the same pulpit and epistle; and never, like this brother, suffered his yeas and his nays to go in couples under the same subject, but made them keep their places and divide. His next words that follow upon the plenary satisfaction are an absurd confusion, thus “that when they come by grace (says he) to be enabled to believe in him, they might have that applied to them which before was purchased for them. As if Grace enabled the elect to believe (as he makes the order of the words) antecedently to the application of the purchase. What preposterous confusion is here! Putting of principles within me by enabling me to believe, before the application of the materials for the same principles. He should have said therefore, “that they might have that applied to them, when they come by grace to be enabled to believe in him, which before was purchased for them.” Then he had spoken distinctly and orderly, but as he lays it down, it is most preposterous and confused. Enabling to believe first, and application of the purchase last.

CHAPTER 16

Of Mr. John Hunt’s 14th and 15th Disparagements of Christ.

The 14th Disparagement of Christ is likewise a Disgrace of his Redeeming Efficacy, in mismatching Prayers and Tears with Christ’s Sacrifice. It is set forth in his heterogeneal or foreign gloss

upon the author's own observation, though he hath set it forth so in specious words, as may deceive the hearts of the simple, thus "and observe {says he,} it is said there remains no more sacrifice for sins; that is, when Christ, the great and only sacrifice, is refused, prayers and tears will avail nothing in this case."

I do confess, that in some cases, as Mr. Hunt seems to imply, that where Christ, the only Sacrifice, is refused, prayers and tears do avail notwithstanding. For under the Old Testament, at what times the True Worship of God was cast off, Hos.8:3, neglected, Isa.43:24, changed, Jer.2:11, or corrupted, Ezek.23:11; at those times and in those instances, Christ, the great, and only Sacrifice, was refused; as among the ten tribes, when they followed the idols of Jeroboam, and in the Apostasy of her treacherous sister Judah, when she went and played the harlot also, Jer.3:8, that is, fell off to idolatry. Nevertheless, the Lord who foresaw this, had fixed it as a Positive and Absolute Rule of Providence among the body of that people, as long as they should continue in their country, that in some cases he would have a direct regard to the Prayers and Tears among them. {"And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." Mal.2:13.} See Exodus 22:22,23, "ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry." Relief in their oppression was a natural and common Mercy, which the Lord would vouchsafe in all times of their cry, and appeal to God, only as the Living and True God. {"But the LORD is the true God, he is the living God, and an Everlasting King." Jer.10:10.} How many wicked widows and wicked poor fatherless children might there be in Israel and Judah, in the times of common Apostasy! And yet God would look upon their cry, and revenge their oppressions, in the common Justice of his Providence. And we may falsely conclude that he goes by his own same Rule still, among the Gentiles, and especially where the greatest

Light of the Gospel comes. The reason was and is the same; because though man in his common miseries and common mercies eyes not the Great and Only Sacrifice, yet God always did and always will respect that Sacrifice Alone, as the Ground of his regarding the Prayers and Tears of the oppressed, in bestowing on them the common mercies of Deliverance. God looks to Christ in all common grants, I say, even in all common Mercies granted, though the supplicant looks only to his prayers, and the penitent only to his tears, as the particular ground of obtaining from God the thing he wants. Though men don't eye Christ in their prayers and tears to God for what they ask or need, yet God always eyes Christ in bestowing everything he grants them, and that is only their outward mercies on all the world promiscuously, or, as the Nations, Languages and People are mingled one among another.

Now this which I have said plainly proved that Mr. Hunt has openly mismatched the Great and Only Sacrifice, and made a disparaging conjunction of prayers and tears therewith, in the great matters of God's Eternal Glory, and the Salvation of the elect by the Knowledge of Jesus Christ, and Faith in him, among all that are capable of receiving him by the Preaching of the Gospel; I mean, the adult elect in all nations, as distinguished from elect infants. What have prayers and tears to do in the proper matters of the great and only Sacrifice? The case is nothing here as it is in common mercies. In the matters of Salvation by Christ, the Spirit of God effectually calling by the Gospel preached, gives Grace to the creature, as his own child, to become a New Creature, openly, by Influences, through Christ, according to the Pattern of God's Fore-knowing and Fore-loving him so, secretly, in Christ, by his Grace from Everlasting; and so makes this New Creature see all his Salvation and help to be laid up in Christ, according to what I showed in the last chapter, "he that sees the Son and believes on him, hath everlasting life." Jn.6:40. Now then since the case is thus, and can never stand otherwise, I shall prove it to be a disparagement of Christ, to join prayers and tears in the matter of Salvation,

as Mr. Hunt hath done, in the form I have represented his own words, with Christ, the Great and Only Sacrifice. It is a disparagement of Christ for these following reasons.

1. This very language in our ears naturally tends to carry off a man's thoughts, either in whole or in part, to prayers and tears; that is to say, to carry them off to these in the same end and efficacy with Christ. Such language finds it easy; we being all prone naturally without it, to run off our thoughts with our praying and weeping to the same design, and mix them in one common end with the Death of Christ. It has a tendency in the very conjunction of words, in such a frame as the proposition condemned puts them, to set men a looking after God's grants upon the same kind of footing, granting for prayers and tears, as when he grants for Christ! And therewith secretly suggesting, that God gives out Salvation upon prayers and tears, together with his granting it upon Christ's Sacrifice! Which is utterly false; and supposes that the Father conjoinedly eyed prayers and tears with his eyeing Christ for the Spiritual Blessings and Eternal Life to men! And this is as the Papists too affirm, who built Heaven and Salvation in their belief partly upon Christ, and partly upon prayers and tears. Mind his form, and see if it does not tend naturally and obviously to mislead us; as I will set out the misconduct of it by some illustration. His form of wording it is this "when Christ the great and only sacrifice is refused, prayers and tears will avail nothing in this case." Now to show how naturally this tends to mislead us, take an illustration or two in the same form; when the three first miles from High-gate towards London are refused by the traveler, the last mile through Islington will avail nothing to bring him into town. Who does not see here that the fourth mile at last is a piece of the same way with the three first miles? So in the debt of one hundred pounds, when ninety nine pounds, the near part of the debt-sum, is refused payment, the hundredth pound, or the last twenty shillings, will avail nothing in this case; as who does not see that the last pound is money of the same value with all the other ninety nine? Why, so

when a man tells me, “when Christ the great and only sacrifice is refused, prayers and tears will avail nothing in this case,” who is there in whom it does not naturally tend to beget a false apprehension, that when Christ, the chief part of the way, Jn.14:6, when Christ, the main part of the sum, is refused, prayers and tears, the rest of the way; prayers and tears, the residue of the sum, will avail nothing? Now if any man replies, I take him wrong, he did not mean thus; I answer, let him mean what he will in reserve, he hath corrupted the text, and laid the thing down very wrong in Exposition; for which cause if it be taken up obviously, as we are all prone to understand and take it up by nature, we must take it up by the illustration, as he hath laid it down in the gloss, and there he hath made it a very great disgrace of the fullness of the Redemption that is in Jesus Christ, as it tends so naturally to carry off our thoughts from Christ to ourselves, in the matter of this Great and Only Sacrifice. “Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.” Rom.3:24-26.

2. When Christ, the Great and Only Sacrifice, is refused, you must suppose it to be refused, either by the elect, known only to God, or by the non-elect, known only to God; if it be refused by the non-elect, pray, what will the consideration in the gloss avail towards the, Rom.11:7, non-elect? Are these ever likely to believe in Christ and be saved, by telling them the danger of refusing the great sacrifice? Or, will God change his thoughts of them and towards them? {“For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.” Mal.3:6.} Will he give them, Rom.9:15, this Faith and Salvation by his Son? {“Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not un-

derstand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” Acts 28:25-27.} On the other hand, if you suppose that Sacrifice to be refused by the elect for a time, I Pet.2:10, as the Apostle plainly supposes it; then ‘tis an open disparagement of the Redeeming Efficacy of Christ, to join the non-availment of the prayers and tears of the elect with the refusal of the Great and Only Sacrifice; when yet I know there is a virtue and efficacy in the naked Sacrifice without the prayers and tears of the elect, that will cure their refusal, and work them over to an after-acceptance thereof. “The LORD shall send the rod of thy strength out of Zion...thy people shall be willing in the day of thy power.” Psal.110:3. Who were ever more hardened against this Great and Only Sacrifice than the Jews that crucified Christ? Peter tells them that they had taken, crucified and slain him with wicked hands, Acts 2:23, yet there were of the same number, they that gladly received the Word, who met with comfort from Jesus Christ upon the spot; and the same day the Lord added to the Church such as should be saved. Acts 2:41,47. Again, he tells us that they “denied the Holy One and the Just, and desired a murderer to be granted” to them, “and killed the Prince of Life.” Acts 3:14-15. Now “there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven,” Acts 2:5, and out of this Collection of the Jewish Nation gathered together from all the distant parts of other tongues and languages, this great Conversion was effected. Accordingly, at another time the number of the men which heard the Word and believed was five thousand, Acts 4:4, here was a fruitful womb of the morning in the beginning of the Gospel-day, upon the first motions of the Sun of Righteousness, Mal.4:2, which arose there in the East upon Mount Zion, at and after the Day of Pentecost; to all which ready and effectual Conversions, founded in the Efficacy of this Great and Only Sacrifice, the same Promise, “thy

people shall be willing in the day of thy Power," hath, and bears a plain Relation. Though they were thousands who had stood it out till the Day of Calling them; yet the same persons individually were all made a willing people, out of Election, and through the Virtue of Redemption applied by God the Spirit to them; they being to a man of them, so far as Effectually called, Effectually drawn home to Christ by his own Effectual Sacrifice, in the hand of God the Comforter. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee; for, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa.60:1-3.

3. It is calculated more for Popery and Arminianism than the Gospel, to lay it thus together, "where Christ the great and only sacrifice, is refused, prayers and tears will avail nothing in this case;" as if it was left to the will of man for prayers and tears to bring to the sacrifice of Christ, and not laid upon Christ our Sacrifice brought home unto the will, to change and overcome it. Popery and Arminianism bring in this consideration as the forlorn hope; {"and he said, Ye have taken away my gods which I made," Jdg.18:24,} so his prayers and tears here are brought in as the forlorn hope, that if these are baffled and disappointed, then all is so. The very form of compiling it is a sign that he makes more of these than he should do in this case; as much as to say, though prayers and tears will not avail me, when the great and only Sacrifice is refused, yet they may avail me by some virtue in them, to bring me to accept this great and only Sacrifice. Thus, he seems to lay that Efficacy upon praying and repenting, towards the Sacrifice, which he plainly withholds from the Sacrifice itself towards these duties. This is an Open Disparagement of Christ. These low things to Christ, prayers and tears, ought not to be mentioned with Christ, "evidently set forth crucified among us." Gal.3:1. Nor doubtless would they be so, if we were, as we should be, brought to a fiducial

Act of receiving him, and experienced the matter right in the Gospel-way of believing on him, before we venture to talk so openly of these things. Furthermore, 'tis this very notion, so natural to the hearts of men, which has founded that perilous doctrine of the imputation of prayers and tears and every good work, Gal.5:4, together with all acts of faith, and every thing else, to justify us in the eyes of the Lord. Oh! This neglect of the influences of the Great and Only Sacrifice hath done a world of mischief in Divinity, darkening the Honor of God's Glory, and eclipsing the comforts of the elect, which are secured not by prayers and tears, but by the Person and Righteousness of Jesus Christ alone!

4. Lastly, and mainly, 'tis a disparagement of the Lord Christ, because it is a plain wresting the text; 'tis a going in this matter quite off from the Wisdom and Design of the Holy Ghost, in the Force of his Argument to these Hebrews. For when the Holy Spirit speaketh of refusing the Sacrifice, Christ, he doth not aggravate the misery of the refusers, by aggravating it with the non-availment of Prayers and Tears conjoined with the refused Sacrifice; as to say, these can't avail in this case, for that had been foreign to the argument. But the Holy Ghost aggravates it homogeneally, that nothing of the same kind remains; that is, no such sacrifice remains, "there remaineth no more sacrifice for sins." Heb.10:26. It must be remembered that the Apostle wrote to the Hebrews; that these were Jewish professors of Christ, who at length where many of them wavering, and began to think they had made a false step in forsaking Moses to embrace Messiah. Hence some of them seemed ready for absolute Apostasy, others seemed ready to compound the matter, and ignorantly join Judaism with Christianity; and both were destructive of the True and Evangelical Sacrifice. Now is not the sin and case of these Hebrews, that they set up prayers and tears for sin, or to take away sin, against Christ, but they exalted one sort of sacrifices, Heb.10:4, properly so-called, to take away sin, against another sacrifice, properly so-called to take away sin. They set up the sacrifices of beasts for sins, against the One Sacrifice of

Christ for sins, Heb.9:29, and were doubting of the Sufficiency of the Christian Religion, because it admitted not of the reiterated sacrificing of beasts, slain at the Temple of Jerusalem, but allowed only the One Proper Sacrifice of the Lamb of God, never to be offered up again for sin. "Behold the Lamb of God, which taketh away the sin of the world." Jn.1:29. Prayers and Tears were never thought by Jew or Gentile to be proper sacrifices. The Apostle Paul to the Hebrews had been speaking of the bloody sacrifices of the Law, or the shedding of blood which the Law required for Remission. Heb.9:22. They had both of them {Jew and Gentile} known that slain beasts were literal and bloody sacrifices for remission of sins, Acts 7:42, and the main scope of the Apostle in this Epistle, when he had advanced in it so far as the Worship of the Gospel, was to prove the fair abrogation of these Bloody Sacrifices for Sin, and that the typical worship of the Law was done away by the Death of Messiah, the true Gospel-Sacrifice; and that an Evangelical, Spiritual Worship was introduced, adequate to and consistent with the Resurrection and Glory of this One Sacrifice for Sins, in the Sprinkling of the Blood of Jesus Christ, upon the heart and conscience of every believing worshiper. {"Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:24 - "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Pet.1:2.} Mr. Hunt therefore in his glossing this Text, and bringing in prayers and tears not availing, instead of no other sacrifice remaining, when the Great and Only Sacrifice, Christ, is refused, hath corrupted the text, and run quite off the design of the Holy Ghost, whose scope is plainly to show, that when Jesus Christ, the Great Propitiation and Only Sacrifice for Sin, is refused, there is left no other Atonement to obtain the pardon of it; because all Pardon through Christ is by the Spirit who deals influentially, at bestowing it, upon the Gospel-Virtue of this Alone Sacrifice. The Scripture saith not, as Mr. Hunt of Prayers and

Tears, other sacrifice will avail nothing; for that would have tacitly insinuated other sacrifices had remained for sin, though comparatively ineffectual to obtain the Forgiveness of sins, Acts 26:18, as the Sacrifice of Christ had obtained it; and thus open room would have been left for Mr. Hunt's insinuated Sacrifice-prayers and Sacrifice-tears {for he too much implies them in the force of his proposition} to have been Propitiatory, or Atoning Oblations, as the legal Sacrifices in their day were, though I may say comparatively of less availment in the Expiation. Aye, but to cut off the expectation of the soul from all future atonements, though never such partial, half, or quarter-atonements, super-induced, or brought over, upon the One Atoning Blood of Messiah, the Sacrifice-Blood of Christ, he expounds himself without difficulty, "there remaineth no more sacrifice for sin." Thus the Holy Ghost, and why should we corrupt his own interpretation? Mr. Hunt in his gloss perverts the Holy Ghost's "remaineth not" into an "availeth not," a dangerous innovation! If the man's eyes had been open; perverting the True Sacrifice of Christ, and leaving other sacrifices to succeed in the same intent, and so avail in conjunction with, though they avail not severed from, Christ the Great and Only Sacrifice on the Cross. To be sure, the Holy Ghost had his eye upon what was entirely canceled in the Expiations of the Law, by the Complete Sacrifice of the Gospel; and not any eye upon prayers and tears, which though they may be offered up to God in the Name of Christ, and by the Spirit of our God in the way of subjection, among the new born; yet are therein nothing of the scope of the Holy Ghost, or his penman, in this place. And however a man might have been inclined, or seen it needful to divert to the matter of prayers and tears in application of a text, or a practical accommodating it under distinct heads of matter, therein showing it is as dangerous to substitute these in the room of Christ's Sacrifice, as it was for these Hebrews to forsake Christ's Sacrifice, and go back to the sacrifices of the Law, or confound them by jumbling both together; though Mr. Hunt does not take pains enough to go fairly to work upon this abused text;

yet nevertheless, to enlarge a man's thoughts into new matter, as prayers and tears, in the explication of a text, which is quite of another nature, and when a man designs too to sum up all his gloss upon the words in one short sentence with a "that is," {as he does,} is very unaccountable to any man's understanding who walks by the rules of the Word and its Explication.

"There remaineth no more sacrifice for sins." No more Law-Sacrifice for sins, no more Gospel-Sacrifice for sins either, if we refuse or reject the Lord Jesus Christ. There remaineth no more Sacrifice of the Gospel, because there is no other Messiah than Jesus of Nazareth, the Son of God, to be the Gospel-Sacrifice, so that same Messiah sacrificed is to be offered up no more. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.

Again, there remains no more sacrifice of the Law, because the sacrifices of the Law, which typified Christ, have all lawfully ceased in this most Perfect Sacrifice, and can be no more renewed forever. Therefore, says he, upon rejecting Messiah's Sacrifice, there remaineth no more sacrifice for sins; but, says he, there remaineth a fearful looking for of judgment and fiery indignation which shall devour the Adversaries. The direct meaning of the Apostle is this, that the Unbelieving Jews, thinking to mend themselves by going back to Judaism, should be mistaken; they should pay dear for this Relinquishment of Christ, the Gospel-Sacrifice; for, instead of meeting with opportunity to go on with the abrogated sacrifices in the Temple at Jerusalem, as their forefathers had been wont to do, when they continued to be the Legal Sacrifices, they would but go and mingle themselves with the adversaries, who should be utterly ruined in the calamities of that Provoking Nation. The visible Judgment of the Righteous Lord, {"the righteous LORD loveth righteousness," Psal.11:7;} should even swallow up their Temple, Country, and Commonwealth, and openly destroy the Jews, even in this world. And how that hath come to pass, has been known to all the earth. {"And all flesh shall see that I the LORD have kindled

it; it shall not be quenched.” Ezek.20:48.} The Apostle spake thus to the Hebrews, as hoping it would be a means to fix the elect, and re-settle the wavering of that number, and make them prize the Mercy of the Gospel more, and not be afraid of them that upbraided them for their steadfastness, by setting forth the sad condition of the adversaries, which would issue finally upon none but the non-elect; and being encouraged to believe this Epistle would be mightily blessed, as a means to prevent an open relapse {whatever might be the present, corrupt inclination} of the elect number, if not to Convert some of the then Uncalled-Elect of the Jewish Nation, who might read the same, because of its superscription to the Hebrew people. Now as the Apostle had predicted of the Adversaries, so it came to pass. There was Fiery Indignation that devoured them; they were swallowed up in a gulp of fire. This was more visibly and literally executed upon such of the Jews as presumed to continue Sacrificing in the Temple, against all belief of the One Offering, Heb.10:10, of Jesus Christ before them; their blood, as Christ had also foretold, was mingled with their Sacrifices, and the horrible siege of Jerusalem by Titus Vespasian, when there was such a mighty slaughter made of them upon the very pavements of the Temple, at the destruction of that City by the Romans in 70 AD; and the fiery indignation, foretold by the Apostle Paul to these Hebrews, came upon them literally, in firing their Temple, and burning that House of Sacrifice over their heads for going on to kill the ox, whilst yet the sacrificer of the ox, were the Jews that slew the Man, the Man Christ Jesus, I Tim.2:5, as the Prophet hath clearly foreshowed of the Hebrew people, at the time of God’s rejecting them after Christ. {“Thus saith the LORD, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a

dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." Isa.66:1-4.} The same fire which burned the Temple devoured the very Adversaries of our Dear Lord Jesus, at their devotions in it. Oh! It was that Day of the Lord which did burn as an Oven, whilst all the proud scoffers of Jesus Christ, "being ignorant of God's righteousness, and going about to establish their own righteousness," had not submitted themselves to the Righteousness of God, Rom.10:3; yea, with those proud, all that did wickedly, not only refusing Christ, but blaspheming him, were, to a very great number of them, got into the idolized Temple for shelter and sanctuary from the Romans in their storming of Jerusalem, whilst the Man was a hiding place, Isa.32:2, to the elect of God, who had seasonably retreated upon his own warning, Lk.21:20, given them. {"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal.4:1-2.} The rest were blinded as before, Rom.11:7, and so were but run from the sword to a flame of devouring fire. {"Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the LORD. Thus will I

accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD." Ezek.13:13-16.} These soon found the Temple to be a Fiery Oven in the time of God's Anger, even as was foretold by the Psalmist, "thou shalt make them as a fiery oven in the time of thine anger; the LORD shall swallow them up in his wrath, and the fire shall devour them." Psalms 21:9. This particular threatening against the Jews in that Psalm is purposely penned by the Holy Ghost there among the personal Victories and Triumphs of the Lord Christ, to set out his Righteous Vengeance, even the Vengeance of his Temple in this devouring fire, upon his personal enemies, Isa.66:6, the Jews, who crucified him, in revenging his despised blood upon their children, on whom the wretched parents had imprecated the dismal curse, Mt.27:25, even whilst Jesus, that he might sanctify the people of God with his own blood, suffered without the gate! Heb.13:12. And whilst the burning Temple was thus a Fiery Oven, the Jews in it were as a handful of stubble thrust in to be devoured in the flames, both parents and their children! Mal.4:1. That, as the Prophet shows us, it did neither leave root nor branch, as many of them as were burnt in this Oven, to get out from the fiery Temple, and a fiery Law, Deut.33:2, alive. And as that Temple had been a type of the Human Nature of Christ, so at that time when it was thus clothed with devouring fire that burnt up the Adversaries, it was a very terrible and solemn Emblem of the Second Coming of Christ in his Human Nature burning with Indignation against the wicked, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thes.1:7-9. Now says the Apostle to these Hebrews, what would

you get by relapsing into the old bosom of your Temple, if God doth not prevent it by giving you the True and Establishing Faith in Christ? What will the sacrifices of the Law advantage you, when God shall reckon with the Adversaries for despising of Christ, and shall burn the willful Sacrificers with their empty sacrifices together, and fire down the House of their vain oblations too, Isa.1:13, and pile them all up in one Monument of his kindled wrath together? What will then become of all the Jewish Expectations in setting Moses up against Messiah? What Apostates, what Temporizers, what Compounders {or Mixers of Christ and Moses} will then escape, whose zeal for the Law shall but hurry them on faster to be devoured in this Fiery Indignation? The more haste they make, in a blind Zeal and Devotion, to Sacrifice in their Temple, the more guiltily will they be consumed in the same Sinai-House on fire. Heb.12:18 – Exod.19:18. Now all this quickly after, came to pass upon that miserable, infatuated and Sottish people; as the Scriptures of the Old Testament had plainly enough foretold the Jews; and as the New Testament Epoch-Annals of Time, together with the different pens of Historians, have made the truth of devouring the adversaries this way to appear. {"For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." Jer.4:22.} And indeed the Execution of these threatenings have been obvious; as it is plainly beheld in comparing the prophecies and events together. {"Therefore thus saith the Lord GOD; as the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord GOD." Ezk.15:6-8.} This is the naked scope of that place in the Hebrews. Our new Glossator therefore must, no doubt, have been tampering with one Inter-

preter, or another, that hath very notoriously misled him from the design of the place, about the sacrifices, into his mismatched and disparaging gloss of prayers and tears not availing, instead of the Holy Ghost's no more sacrifice remaining; all sacrifices being necessarily destroyed with the Destruction of the Jewish Temple; and so much for this.

His 15th Disparagement of Christ is his building the soul upon self-pleas, and shutting out the Advocacy of Jesus Christ the Righteous with the Father, I Jn.2:1; yet still it must be remembered, all this neglect of Christ, and make-much of so many things below him, runs on in a book he hath forced into quite another strain in the Title. For, in the title of every left-hand page, after the first, it is Christ the Most Excellent; and in every right-hand page, it is the Glory of Christ Unveiled. This title is almost continually affronted by the book! And now once more disgraced by confronting creature-pleas, where we would in a sameness with the Title have found the Doctrine and Efficacy of Christ's own Advocacy in Heaven, to wit, his Intercession at the right hand of God, Rom.8:34; and where the very superscription should have led the author of the book, if he had believed it, to have treated of the Advocacy of the Mediator, under such broad day light, as Christ the Most Excellent; or, the Glory of Christ Unveiled; and not have brought in such foreign pleas as he does; and then magnify these urged pleadings when he hath done.

Mr. Hunt's words are these following. "Christ is gone to receive a kingdom, with a promise after some time to return; meanwhile he gives the soul a charge to watch against sin, and to shun all temptations; the poor believer does so, but by-and-by temptations beset the soul, and sin lies at the door ready to get in upon every occasion; the believing soul being sensible thereof, and fearing he should be overcome, seeing himself surrounded on every side, begins to make most pitiful moan, and earnestly, and with many tears, sends up strong cries for help. Saith the poor soul, I can go nowhere, do nothing, but I am in danger of being overcome by sin;

if I am but employed in my trade, in buying or selling, and there meet with a temptation to lie or to deal unjustly; LORD HELP! If I see or hear sin committed by others, instead of reproof for it, and being vexed and grieved for it, my wicked heart is ready to be pleased with it; LORD HELP! If I hear myself but reviled by others, though for Jesus sake, instead of rejoicing that I am counted worthy to suffer shame for his name, I am tempted to revile again, or else study to be revenged upon them; and instead of forgiving them, am ready to rejoice at any evil that befalls them; LORD HELP! If I find Providence smiling upon me, and worldly wealth increasing, instead of loving God the more for his goodness, and improving my spare-time for his glory, and in his service, I am ready to be too much in love with these things, and to grow fat and cold in my love to God, and in the performance of his service; sweet JESUS HELP! On the other hand saith the soul, if I want but such things as I see others enjoy; if I am poor, and others rich, instead of being thankful for what I have, and being contented in my present state; instead of believing all things shall work together for good, and that God will never leave me, nor forsake me, I am ready at once to envy others, and to have such thoughts of God as I ought not to have; Son of David, HELP! If God lay but his heavy hand upon me in some affliction, as pain, or sickness, though in love to my soul, yet instead of being patient under his rod, as knowing he hath afflicted me less than mine iniquities have deserved, I am like a heifer unaccustomed to the yoke, and ready to faint when tried; LORD HELP! If I excel but others in grace or parts, though I have nothing but what I have received, yet instead of being thankful to God who made me to differ, I am ready to disdain others, and to have high-swelling thoughts of myself; sweet JESUS HELP! If I go to an Ordinance, and there hear a sermon powerfully preached, enough to break a heart of stone, yet I sometimes come away cold and dead, and forget almost all within a few hours, and remain an unprofitable hearer; LORD HELP! If worldly concerns crowd in, I am ready to omit some duties, or to

be hasty in the performance of them, and to make the greater concerns give way to the lesser; LORD HELP! If I see {saith the soul} a dark cloud gathering over the Church, and that I am like to be called to a suffering condition, I am ready through unbelief to be at my wits, for fear I should never hold out; Son of David HELP! And yet after all these cries for help, the poor soul is overtaken by sin; but will Christ cast off such a soul? No, surely; for though such pleas would avail nothing under the Law, yet much under the Gospel, which takes notice of what is good, but overlooks what is evil." Thus far Mr. Hunt, pages 143-145.

Before I speak of the Disparagement of Christ in his closing statement, where he lays such stress upon all these pleas, short of the Glory of God, Rom.3:23, in eying the Advocacy of Jesus Christ with the Father, I shall make some brief remarks upon the general current of the whole speech; or observations upon this model and form of Mr. Hunt's pleas.

The relief he gives a poor soul against sin is no Cure. "Christ is gone to receive a kingdom, with a promise after some time to return; mean while he gives the soul a charge to watch against sin, and to shun, all temptations." Now, it is not the Kingdom which Christ is gone to receive that is a relief to the soul set against all his urgent cry, "Lord help; Lord help &c." 'Tis more a discouragement and a terror to my soul than any relief, that I am here first of all in my object set down with Christ, as a King. I have rebelled, says the soul, against this King, and if I have not my Pardon clear, I am a dead man in Law! What can I plead? How can I maintain my own cause with the King, whose name is the Lord of Hosts? Jer.46:18. Besides, I want clothing, I want to be endowed with riches {sure, thinks the soul} from this very King! When he went, says the poor soul, he left me no tokens of his favor, as a King; and will the King mind me a beggar? If there had been something of the Priest in this, that he had sprinkled me with his Blood, I had hope; if he had gone away as my Husband, I could have been bold, and have sent my cries after him! {As Christ's Priesthood and Sufferings were the

means to accomplish his Glory and Throne; and as he first laid down his Life, or shed his Blood, and then assumed his Kingdom; so our order is to take hold of his Blood, and then distinctly of his Sceptre.} But I durst not be so bold with the King, who is none of my Husband! If he had left me his Love when he went away, as the seal of my own Relation by mere Grace unto him, I could have had help enough from him in my pleas with him, as he is a King. But alas! As the matter stands, my preacher hath set me to work quite at the wrong end! Besides, this King is at a great distance; he is gone, my preacher tells me; for here is not a word of him in his Office, as Mediator, and so present, making Intercession in me by his Gracious Spirit, and lifting up my soul towards his own Intercession for me. He is gone; aye, says the soul, that's my trouble! Again, he will return when he has received his Kingdom. There is no relief against sin in this. Ah! Will he return? And how am I like to be provided to receive him? Oh! This is still my burden, he'll come, he'll surely come, before I am provided! My sin is not cured by calling out for distant help; I must be able to set the Lord always before me, Psal.16:8, that is, always able to see him nigh and present with me, if I hear his answers; for as the matter stands under this distance, I call, Lord help! Lord help! Lord help! As my preacher hath done it for me, but I can hear no Answer! Either this King doth not regard me, or I am so far from him, now he is gone, that I can't hear one kind word return. Ah! Poor soul! No wonder, the reason is, thou hast forgotten his Advocacy! And Jesus Christ, though he be thy Husband, always keeps up the Honor of his Blood to send down every Answer in. He is gone to be a Priest upon his Throne, and therein is still present in all the Believing Pleas rising out of his Blood, and in every Answer that comes swimming down in it. {"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech.6:13.} It is his Blood that is the Atonement for thy sin, and his blood is the

cure of it, in the hand of his own Mighty Spirit from the Father. {"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev.17:11.} 'Tis the Holy Ghost, whom Christ's own pleas send down into thy soul, sets the soul to plead below, agreeably to what Christ pleads above; and thereby the Answer is secured, if ever Help comes. There is not the least thing, which the fore-mentioned plea takes hold of, of an Evidence, that that pleader had the Blood of Christ in his eye, as the only Relief against Sin, when the Spirit uses it upon the heart, whilst his zeal spurred him on to draw up that ignorant plea-form. What, doth he make the charge which Christ gives the soul to watch against sin, and to shun all temptations, a cure of sin, and a relief against it? Alas! Christ does not cure sin, nor prevent it, by a Kingly Charge {such is the inward and universal corruption of our natures;} but by his Blood and Spirit that makes way for all Obedience to the Charge. He sanctifies us, as he is a Priest, and then bids us look to his Word, as he is a King. There is nothing in all the form afore laid down of those Lord-helps fit to set against the tide of natural corruptions, or to take away the strong current of them!

2. This plea-form, instead of searching out Sin and curing it, daubs it over, and skins the wound without healing it. It denies the fact of sin, making as if a readiness to the Sin was no Sin; for Mr. Hunt's Law-pleading is only help against it, no Gospel-Pardon of it by the Spirit through the Blood of Christ, which is done in time, upon the Foundation of all Pardon granted before time in Christ, by Grace. Now this is contrary to the Spirituality of the Law, whereby in the Sight of God, looking upon anyone according to Nature in and through Old Adam, readiness to sin is the very heart-fact. Yet he goes on in his mincing-plea thus. "Sin lies ready to get in upon every occasion. My wicked heart is ready to be pleased with sin. I am ready to rejoice at any evil that befalls them who revile me. I am ready to be too much in love with these things {of the world,} and to grow flat and cold in my love to God, and in the

performance of his service. I am ready to envy others, and to have such thoughts of God as I ought not to have. I am ready to faint when tried. I am ready to disdain others, and to have high, swelling thoughts of myself. I am ready to omit some duties, or be hasty in the performance of them, and to make the greater concerns give way to the lesser. I am ready to be at my wits end, for fear I should not hold out." Thus, he owns not the fact in any one of these; but comes on easy, and brings it all off with the mince; "I am ready to this, and I am ready to that, &c." {Readiness to do all this, &c., yet to do Nothing of it is strange. Rom.7:20.} I, but if a soul was convinced thoroughly, as the Spirit convinces of indwelling Sin, I should see this readiness to the sin to be the Sin of that kind, already committed in my heart, or the Duty already omitted in my heart, that Duty of the same kind, whatever it be. Paul, measuring himself by the Spirituality of the Law, acknowledged the fact, what he did in the eye of the Law, and the Duty, which he omitted, and does not put off this Confession of the Sin of his nature so slightly, as owning only a readiness to commit evil, and omit good; but he absolutely owns the fact. "For the good that I would I do not; but the evil which I would not, that I do." Rom.7:19. Besides, a natural conscience may run over all those things which Mr. Hunt reckons up, and for the most part does so, where the Holy Ghost may be the Author of the Conviction by the Law to terrify the Conscience, and yet never the Principle of the Conviction by the Gospel, to wash the Conscience. {Note: The Holy Ghost, because of his condescending Obligations in the Everlasting Covenant to apply the Ransom, never terrifies the Elect in Wrath, but in Experience to their due Conviction.} All these general cries look to me no more than the frights and horror of a guilty conscience in the un-renewed; and for my own part, I can see nothing but Natural Grace in it all, no Spiritual, Distinct and Supernatural work. We are mighty prone of ourselves to value ourselves upon our cries. Mr. Hunt need not blow the trumpet to them, and set them out thus in brave colors; for they are all nothing to him upon whom

Christ lifteth up an Ensign; in whose Name, and not their own humble-proud pleas, the Gentiles are called to trust; and they are too much in a man's own conceit, without being prompted, and led into the cheat from the pulpit and officious press. {"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Isa.11:10. "And again, Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Rom.15:12.} Why must I be set in the way of stocking myself thus with pleadings all upon natural discoveries? Here's nothing of Supernatural Conviction.

3. The whole form of the Plea hath nothing to do with Christ in his Gospel-Fullness. Here is the poor believer set up doing, but not one word of Exalting Christ in his Receivings for it. Christ gives a soul a charge, says he, to watch against sin, and to shun all temptations; and says he, the poor believer does so. But by what Means, by what Strength, by what Influences and Fresh Supplies, by what Grace does he do this, I must not be allowed to know one syllable of it in all this Plea. However, as I learn by the form of the plea, this poor believer, {he tells me of,} is but a natural believer, such as in time of Temptation falls away, Lk.8:13, as Christ tells us of the stony ground hearers. For neither his Faith, nor his Pleas; no, nor his Christ, so far as I can see by the sequel, secures him. For after all his cries, his tears and his moans for help, {for he puts in all,} his reiterations, Lord help! Lord help! Lord help! Sweet Jesus help! Son of David help! Lord help! Sweet Jesus help! Lord help! Lord help! Son of David help! Vainly repeating, Mt.6:7, the help ten times over; instead of an Answer to the Prayer of Faith, James 5:15, you have a frustration, a disappointment not only of the Prayer, the Cries, the pitiful Moan, but of the Prayer-Maker {which deeply argues the hypocrisy, Gal.4:21, both of his cries and prayers} after all these cries for help {says he} the poor soul is overtaken by sin.

Does he Exalt Christ now in succoring? No. Does he exalt Christ's saving unto the uttermost all that come unto God by him?

Heb.7:25. No. Aye, but if his believer had been right, from Election unto the New Birth, he should of told him how that Christ took up his pleas, filled his answers, as well as have told him how Christ will not at last cast off his person; for the former is included in his saving to the Uttermost, as well as the latter is open, as if expressed in so many words therein. The Lord will hear and answer in such a day of soul-trouble, as his form of crying for help would make you think the soul was in. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psal.50:15. Aye, but in Mr. Hunt's project, where all the Gospel-Fullness of Christ is excluded, there is a day of trouble and no deliverance; there is a being overtaken with sin {and Mr. Hunt does not tell us one word of recovery out of that sin neither} instead of a Glorifying the Lord Christ for this Deliverance from the Temptation, and from the Sin which had been the subject of its moan, in its pretended day of sorrows. For true natural sorrow for sin can but pretend to be, whilst it is not, the right spiritual sorrow, which is no enemy to the Joy of the Lord, Neh.8:10, which is our Strength. In the Fountain opened, Zech.13:1, there are supplies; but in this wide mouth opened, where there is no Evidence of an eye, or an heart open towards the Fountain, there is no pleading upon the Fullness of Christ; and therefore yet it seems to be a mouth {nature} opens wide, because contrary to the promise, grace never fills it; but is confessedly by the pen, if not the mouth of my author, a mouth that shuts up praying with iniquity; the last word you hear of it in our form-plea is Sin, and not Prayer. If you trace the plea, you shall find in it much Creature-Emptiness, and nothing of Christ's Gospel-Fullness.

I would ask any man truly taught of God, and led into the Knowledge of Christ and himself too, whether he does not see more of the Creature, in Creature-discerning {for he runs on upon Natural, Providential and Common Discernings} than he can find of Christ's Teachings {for though he began with the King, he hath quite shut out both the Priest and Prophet} either to live

by Faith upon Christ, Heb.10:38, or to pray in Faith unto him? Is there one quarter so much in all the pleas said of Christ, as there is of religious Self? Now, if all these mischiefs be ever redressed in self, 'tis Christ, not a man's own dead, natural-pleas which must do it. Again, if the soul be Spiritual, under any true work of Christ by his Spirit in the Gospel, is it not strange, that such a Heavenly Soul should not be led throughout, to fasten upon any one argument, from the Fullness, Col.1:19, treasured up in Jesus Christ? What, no fullness in Christ's Blood to eye, nor plead? Strange, that soul-tears and strong cries {as he lays down in the vehemency of the plea} must take up all!

Alas! What is the soul's most pitiful moan to Christ's Intercession in Heaven, aye, or to his strong crying and tears, when he offered up Prayers and Supplications in the days of his flesh? Heb.5:7. Where is that preacher's own living upon Christ the most Excellent, who frightens a poor soul with the danger of being overcome by sin? Is not Christ as able, is not Christ as willing, is not Christ as present, don't I feel it so, if I am raised into any sweet Experience, if I have any Quickened Communion with him in the True Gospel, and am enabled by Grace to venture upon throwing off your Mixed Gospel, to keep me graciously {or any other true believer} from being overcome with sin, whithersoever I lawfully go, and in whatsoever I lawfully do {for Mr. Hunt seems to confine his instances where the matter of things is lawful} as the same Christ was able, willing and present to keep his disciples at sea from being drowned in the storm? Mt.8:26. Where is that man's Faith, Joy and Confidence in God through Christ, who can't trust the Lord in one place he comes, nor in one step he takes? What, was none of Christ's Sufficiency in this case fit, or thought on to be pleaded? 'Tis poor crying to God without it. What poor sort of believer is it the plea has singled out for these cries?

Can I suppose that that Believer who has to do with Christ as the Pearl of Price, having been giving Grace to part, Phil.3:7, with all his Church-Riches for him, his natural praying, his natural

reading, his natural hearing of sermons and lectures; it may be, his writing and repeating them in the family, what things were gain to him, those he counted loss for Christ, is yet the man who in his trade in buying and selling, is not got above that sensual temptation to lie or to deal unjustly? Certainly, there is such an influence and pleasure upon and in that soul from Christ, who deals in this one Pearl of Great Price, Mt.13:46, that such gross temptations shall not by and by beset the soul. I am assured that the thorn in Paul's flesh, II Cor.12:7, is always of quite another nature. It makes me therefore shrewdly suspect Mr. Hunt's fair believer is but one washed over with his fair colors in Divinity.

Again, am I a Believer who deals with Christ, as the Wisdom of God, Lk.11:49, in the Office of his Teachings, if I see or hear sin committed by others, who no ways regardeth to distinguish of the time, place, sinner or circumstance, whether I am called to reprove it, or no? There is a great deal of Sin committed by others {for he makes no distinction, as the Word doth, between a stranger to God, Mt.7:6, and a brother, I Jn.5:16, to the believer} which God will have men go on hardened in to their own Destruction. So that if he would plead for his Believer, let it not be for a blind one, lest we have an Unbeliever for a Believer, and a dead child laid in the bosom of the mother for the living child! I Kings 3:20. If he will plead, let it not be in a blind way. He should rather have pleaded before his believer out of Christ's Mediation to instruct and guide him with his eye. {"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Psal.32:8} "But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them; and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprove; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house." Ezek.3:25-27.

But above all, what Believer am I into Christ's Fullness of Influential Sanctification {which I always distinguish from men's Notional Sanctification) if, as he supposes of his believer, "instead of reproving for sin, and being vexed and grieved for it, I have a wicked heart ready to be pleased with it." Alas! He should have pleaded for the Fountain set open, Zech.13:1, to wash in for sin and for uncleanness to have washed this wicked heart. He should have pleaded for a clean heart, Psal.51:10, for Christ to dwell in, before he had opened his mouth in pleading the backwardness of his believer to reprove sin, if he saw or heard it committed by others. Oh! Poor believer, hope poor pleader for him!

Was his believing soul {upon whom he puts the case} "if he heard himself but reviled by others, though for Jesus sake, instead of rejoicing that he was counted worthy to suffer shame for his name, tempted to revile again?" And does our pleader see nothing to plead for his reviled Believer in the Dignity of this Name of Jesus, Exalted, Phil.2:10, above every name? What, nothing in the Heavenly Sweetness of this Name? Nothing as an ointment poured forth to refresh the spirits of his believer, if his believer be indeed one among the Virgins, and Followers of this worthy Name of Christ? For, because Christ's Name is as an ointment poured forth, Song.1:3, therefore do the virgins love him. What, nothing from the Glory-Life of this Jesus at the right hand of God, Col.3:1, to have won the heart of his poor reviled believer! What, nothing of the main plea! Could he make no other plea for him than the syllables, and leave out the fullness of the Name of Jesus? Had he forgotten the Love of Christ towards his own; and a name written in Heaven with the Lamb? Where was the thought of Christ's Promise to be fulfilled in the Glory-Kingdom, "I will write upon him the name of my God," Rev.3:12, which will wipe off all the stains and reproaches of Christ, Heb.11:26, forever? Could he see no room for the name of his believer in the engravings of the breastplate of judgment, Exod.28:11, upon the heart of our Great High Priest in Heaven, Heb.4:14, who is entered, Heb.6:20, into heaven for us?

{And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually." Exod.28:29-30.} What, nothing of the Believer's Interest, his Union, his Possessions in and with Christ! Had he none of such like arguments, Job 23:4, to fill his mouth withal, when yet he hath undertook to plead under a Title, Christ the Most Excellent? Did he forget quite to plead Christ? It seems so; for otherwise, his believer in the plea-form, when reviled by others, should have seen upon what Foundation to rejoice, that he is counted worthy to suffer shame for the Name of Christ, Acts 5:41; and upon what Foundation, and by what Influences he doth so rejoice; finding the Temptations do not stick, when he is tempted to revile again.

Alas! 'Tis his poor lean Preaching, as appears by his drawing up of soul-pleas, that keeps his believer {if he be one} so low in Grace, and so high in Corruptions, as that he can't follow Christ, go on and pass through the midst of them, Jn.8:59, when they throw stones at him, but he must stoop to his revenge, and be ready to throw stones again. Is there not the Holy Spirit, an Argument to have been suggested, and put into the mouth of these pleas, appointed unto the Believer, and given him to mortify the deeds of the body? {"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom.8:13-14.} Such as "reviling, studying to be revenged upon them, and instead of his forgiving them, being ready to rejoice at any evil that befalls them?" And yet this Holy Spirit and Spiritual Fullness in Christ is all shut out, whilst a bare Confession of the readiness of the soul to commit these things which are so gross is insisted on, and taken into the room thereof.

He goes on, “if I find Providence smiling upon me, and worldly wealth increasing, instead of loving God the more for his goodness, and improving my spare time for his Glory, and in his Service, I am ready to be too much in love with these things, and to grow flat and cold in my love to God, and in the performance of his Service; Sweet Jesus help!” Where is the fullness of Christ still that should have been pleaded in the room of this soul-leanness? Where is the Blood and Righteousness of Christ set forth, and the Effectual Purging work of the Holy Spirit? Where is the face of God that should have been seen by a true believer instead of this plea? Is not the face of God in Christ smiling on me, through the sprinklings of his Blood, able {and do not I find it so} to sanctify Providence smiling upon me? It should then have been pleaded for his poor believer, who “instead of loving God the more for his goodness, upon the increase of worldly wealth, is ready to be too much in love with these things.” For, does not Christ’s fullness in the heart and that alone, teach me to do more than love God for his common goodness in worldly wealth increasing? So likewise, is not he who sanctifies my heart able {from what he hath done} to keep me, and order my steps in his Word, and teach me as how to improve my spare time for his Glory, and in his Service? {“Order my steps in thy word; and let not any iniquity have dominion over me.” Psalm.119:133.} Why was none of this pleaded for this poor believer? Why does the plea run all upon the Malady, and not one word upon the Nature, Fitness, Fullness and Freeness of the Remedy? What is it more than Natural Religion spiced with the Notion of Christianity, to cry, Sweet Jesus help! Is this the way to glorify God for Christ the Most Excellent? Or, is this blind plea any part of the Glory of Christ Unveiled? {“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Jude 24-25.}

The next plea is, “on the other hand, saith the soul, if I want but

such things as I see others enjoy; if I am poor, and others rich, instead of being thankful for what I have, and being contented in my present state; instead of believing all things shall work together for good, and that God will never leave me, nor forsake me, I am ready at once to envy others, and to have such thoughts of God as I ought not to have; Son of David help!" Is not a possessing Christ, {the believer's in possession, for he possesses all things in Christ, his permanent Possession, "therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." I Cor.3:21-23.} if I am a true believer, though I am poor, and want many things {at least, have not such things} as I see others enjoy, a fitter argument to be pleaded with God, that he would from thence make me by his Spirit thankful for what I do have, and to be contented in my present state, than any Confession otherwise of the contrary fault is able to make me so? 'Tis not a naked belief of my sins, but a Faith wrought of God in my Supplies Treasured up in Christ, and there laid ready for me, upon the foot of Everlasting Grace, which is the Effectual, Fervent and Availing Prayer, James 5:16, of the Righteous Man. For, can I believe that the Lord will hear my prayer, if I ask for what I do not believe he has ready in his hand for me in Christ, to be granted upon the Foundation of God, at my own asking? {"The foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and, let every one that nameth the name of Christ depart from iniquity." II Tim.2:19.} To which purpose I have the Spirit given me, as a Spirit of Grace and Supplications, Zech.12:10, in order both to my own plea, and my Redeemer's grant, built upon his Intercession, and opened at my own. Is not Communion in the soul with Christ's Treasures better able to make me believe all things shall work together for good, and that God will never leave me, nor forsake me; than it is likely to avail me to regard and eye only the plea of my sore.

He hath another plea, "if God lay but his heavy hand upon

me in some affliction, as pain, or sickness, though in Love to my soul, yet instead of being patient under his rod, as knowing he hath afflicted me less than mine iniquities have deserved, I am like a heifer unaccustomed to the yoke, and ready to faint when tried; Lord help!" Ah! Poor man! How came he to be forgotten here, who hath told me, that beneath are the Everlasting Arms? Deut.33:27. His Believer pleads like an unbeliever, that sees, nor feels anything of these Arms, but thinks to put his own shoulder to, and at the first crush is sunk into Hell, if it be, as he says, "God's heavy hand upon him." And all this sinking in one's spirit, even to Hell apprehendedly, among God's children, proceedeth from lack of Faith and Experience of Faith in these Everlasting Arms. He should have put his Believer to have pleaded for the Spiritual Presence of Christ in affliction, as pain, or sickness; and to be led more into the Mysteries of God's Counsel, that he might have seen in the Gospel, that it was in love to his soul, as the Lord had brought him up from the pit of corruption, and cast all his sins behind his back. Isa.38:17.

He ought to have had regards in his pleas, under God's girding the believer with strength out of Christ's Ability, God having laid help upon one that is Mighty, Psal.89:19; and out of Christ's Abundance, he being able to make all Grace abound, II Cor.9:8, to make one patient under his rod. {"It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy Salvation; and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip." Psal.18:32-36.} He should have pleaded how Christ was the Man that had seen affliction by the rod of God's Wrath, as my Surety, and then in the Sufferings of that mighty Person, God-Man, I should have seen the Foundation of what he adds; and not have spent empty words in the formality, whether the pleader believed what he said or no; when he adds, "as knowing he hath afflicted me less than mine in-

iniquities have deserved.” ‘Tis nothing but a Gospel-Sight of Christ’s Sufferings for me that is a true ground in receiving God’s Chastening’s Fatherly; and so his Affections laid upon me to be less than mine iniquities have deserved. He ought to have pleaded for this poor believer, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, nor is weary, and not to have given way to his own succumbing plea thus, “I am ready to faint when tried.” {“Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isa.40:28-31.}

Besides, it is no part of Gospel-Wisdom to abuse the Holy Ghost, as he hath done, and yoke a strong heifer {in plow or cart} with a poor believer that is ready to faint. “I am like a heifer unaccustomed to the yoke, and ready to faint {says he} when tried.” An un-thought of match indeed, until Mr. Hunt first saw this couple in a yoke!

My pleader isn’t done yet, “if I excel {says he} others in grace or parts, though I have nothing but what I have received, yet instead of being thankful to God that hath made me to differ, I am ready to disdain others, and to have high swelling thoughts of myself; sweet Jesus help!” Oh! He should rather, in a view of all our Dependency upon the Fullness of Jesus Christ, from whence originate all our springs of Grace and Truth, have pleaded it of Him, that he is the Mystery of God, in whom are hid all the treasures of Wisdom and Knowledge, Col.2:3; and have pleaded it of the poor believer, as to all that he seems to excel others in, even as that one cried, when he was axing a beam, and the ax head fell into the water; who cried and said, “Alas, master; for it was borrowed.” II

Kings 6:5.

The next zeal of my pleader stands thus, “if I go to an Ordinance, and there hear a Sermon powerfully preached, enough to break a heart of stone, yet I sometimes come away cold and dead, and forget almost all within a few hours, and remain an unprofitable hearer; Lord help!” Here the cry is, “if I go to an ordinance,” but no plea for the Lord of the Ordinance to come and bless me therein. Here’s a cry, I have been at the Sermon! I have been among the people! I have heard a powerful discourse! But where’s the cry after Wisdom under the Word? Anything of a good man’s is ready to go down with abundance that complain they want memory to bring it up again; but the Lord give them judgment. “Yea, saith Wisdom, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God.” Prov.2:3-5. God the Spirit puts a child of God upon this. ‘Tis knowledge that is promised, not memory; an understanding heart, and not a strong head-piece. The more ineffectual I have found an Ordinance of Christ to my soul, the more I am instructed thereby to plead with the Lord of the Ordinance for his own Presence. A Sermon powerfully preached may be a powerful deceit, and if you examine what is mostly called so, it is nothing but powerful nature, for, enough says he, speaking of his soul-plea, to break a heart of stone! Aye, it may break the rock in pieces, and yet not melt one piece of that rock, or dissolve a heart of stone! {“Is not my word like as a fire, saith the LORD; and like a hammer that breaketh the rock in pieces?” Jer.23:29.}

Alas! He has raked up poor pleas in Prayer as well, and has shut out all the Foundation-pleas of the Gospel in pleading through him that should not have been forgotten! “For through him we both have access by one Spirit unto the Father.” Eph.2:18. ‘Tis no wonder now, if such a poor ignorant believer, and such a dark pleader {as I have laid open} comes away cold and dead from his Preacher, and forgets almost all within a few hours! For my own

part, I do rather suspect that after this rate of going on, he does not retain one argument of the Powerful Preaching a quarter of an hour, but forgets almost all but the powerful sound as soon as he is out of doors! What light hath Christ given him, as he gives those whom he awakes from the dead, Eph.5:14, after their first spiritual sleeping, under all this powerful preaching? There must be an understanding given him to know him that is true, and to know that this hearer is in him that is true, even in his Son {God's Son} Jesus Christ, I Jn.5:20; or, till then he is like to remain an unprofitable hearer, as long as he goes to sermons. I'll warrant this same soul will prove a poor thing in his experience, so long as he goes by {his preachers thought of} memory, and shuts out True Gospel-Experience. He'll be empty enough, if his highest attainments be his complaints about losing the sound of his Preacher, when he is got home, provided he can't look back to remember any seal of the Holy Ghost, at Worship.

We have not all our pleas up yet, for he adds, "if worldly concerns crowd in, I am ready to omit some duties, or to be hasty in the performance of them, and to make the greater concerns give way to the lesser; Lord help!" Oh! That the Lord may help this pleader to discern that he has omitted some duties, and chief duties which should have come into these pleadings; the duty of pleading Christ's fitness, the duty of pleading Christ's fullness, the duty of pleading Christ's freeness to all whom the Father hath given him, Jn.6:37; the duty of pleading his Person, and Office, his Righteousness and Blood, his Spirit to take these of Christ's in Light and Promises, and all of the Mysteries of the Word, and show them to his poor believer. Jn.16:14-15. It is a poor plea to go to God with this cry, Lord help! Upon the omitting some duties, and never pleading my neglect of so great Salvation, Heb.2:3, in omitting Christ. 'Tis hypocrisy to plead hasty in the performance of them, but never plead lingering to rely more upon the Surety-Performer of them, for us, to the Satisfaction of Justice; to secure also our own performance of them under a Work of God the Spirit, to our professed Subjec-

tion, II Cor.9:13, in the Government of Christ, Isa.9:6-7, unto the Gospel of Christ. Mr. Hunt has in these things very notoriously {as I have all along through his pleas shown} make the greater concerns give way to the lesser. It is rare to find out a more clamorous inversion than in this plea, wherein I have laid open how he shuts out the greater concerns, and takes in the lesser.

His last plea is, "if I see {saith the soul} a dark cloud gathering over the Church, and that I am like to be called to a suffering condition, I am ready through unbelief to be at my wits end, for fear I should never hold out; Son of David, help!" Aye, no wonder it is so with any soul, who goes about to live in the Abstracted Confessions of Self, and that hath no more of the Light of Christ, nor converseth any more with the Priesthood, Righteousness and Blood of Christ by the Spirit of Jesus, than the plea afore laid down doth. Oh! It is the sum total of the acknowledgment, Jer.3:13, of all my transgressions, Lev.16:21, and all my sins, to believe on Jesus Christ. For, when I have been helped to cast them up severally in my thoughts, if the sum of them at last be not all issued into Believing the Lord Jesus Christ, Acts 16:31, the account is all made up wrong. And then more directly to this last thing in the plea, if I do not see more fullness in the Infinite Son of God, as the Surety-Man in the Personal Union, to confess Mercy from the first spring of Grace; and so issued out in the Communication of it to be Grace to help me in the time of need, Heb.4:16, above Sin, above all Sin, above all Commissions, above all Omissions, than I do see in any, in all sin, or sins, 'tis most certain, I do not behold enough in the Son of God to bear me out under Sufferings for his Name's sake.

Thus, I have gone through his plea, and now address to what is worst of all in it, having made the way open and fair to it, that the reader might not think I abuse the author, or mistake him; and must lay open the Disparagement of Christ, which is after all topped upon these pleadings to advance the plea, and set it all up for Acceptance with the Lord, as if it was Christ.

His words are these, "and yet after all these cries for help, the

poor soul is overtaken by sin; but will Christ cast off such a soul? No surely; for though such pleas would avail nothing under the Law, yet much under the Gospel, which takes notice of what is good, but overlooks what is evil.”

What a poor thing is all this chain of plea-work, to bear up a soul without any Safe Confidence in the Lord that he shall not be cast off? “Will Christ cast off such a soul,” says he? And then he answers it with a “no surely,” built upon his own plea-work. What a reed is this to lean on, instead of the Rock to build on? Paul lays the Foundation of not casting off the soul, and raiseth up the Superstructure of Consolation in the matter on that One Foundation, quite another way, “I say then, hath God cast away his people? God forbid.” Rom.11:1. And what people does he mean? What people of God? Were they his people that were to come and try out their state by their own pleas? Give me leave here to put in my “no surely,” built upon the Holy Ghost’s own Exposition, verse 2, “God hath not cast away his people which he foreknew.” You see he lays it upon God’s own Foreknowledge; upon his Love from Everlasting; in foreknowing them under all the changes of Nature, Grace and Glory, which he designed them to pass through. “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” Eph.1:11. For which cause, God makes all his Providences in the openings of the several Matters and Occurrences of Human Life from the open Beginning to the End, to fall out accordingly. The Apostle gives this, first of all, in the matter of his own case, verse 1, and latter part; as a proof of the doctrine he had laid down, “for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” I am an Israelite, and at this day know my self to be such; and that has been from a Preservation of Divine Providence, more in common with all the seed of Jacob, and so it proves myself, says he, to be of the seed of Abraham in the line of the Promise, and the Genealogy of Messiah from Abraham, Heb.2:16, to whom the

Assurance of Christ, born according to the Flesh, Rom.1:3, was given. But then moreover, says he, my Preservation in the course of Providence, in the loins of my Ancestors of the tribe of Benjamin, the last of Jacob's, or Israel's twelve sons, was more than an ordinary instance of God's not casting away his people whom he foreknew. {"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:29-30.} For our tribe, says Paul, the tribe of which I am descended, was in a manner all cut off for their wickedness, their sodomy, men with men working that which is unseemly, Rom.1:27, like the heathen; and then standing upon their Vindication, and pleading for the guilty, Judges 20:13, refusing to give them up to deserved punishment for their crimes, carried it a while with an outward flaunt of bravery and success, verse 14, won two battles, verses 21,25, of their brethren, but paid dear for both in the issue, verse 35; for the third battle determined the day against themselves; and then it was that the number of eighteen thousand, verse 44, of them were mowed down by the sword, and thereby opportunity was given to glean five thousand more of them, verse 45, and then to cut off two thousand more, verse 45, upon the pursuit; "so that all which fell that day of Benjamin were twenty and five thousand men," verse 46; almost all the males of that tribe extinct; yet God for seeing his elect to come still out of the loins of that smitten tribe, in Mercy preserved a Remnant of them, even six-hundred men to get off, verse 47, and escape by flight to the rock Rimmon; but indeed, it was under the True Rock, Christ, that they found a Providential Sanctuary.

Hence their brethren send peaceably to them, and they are not cut off, but spared on the Lord's side for the elect's sake. Judges 21:13. I am of this hazarded tribe of Benjamin, says Paul, and therefore, do know it by Experience, that God has not cast off his

people whom he foreknew; for if he had, then there had not been those six hundred men spared upon the Provocation given both to God, and the other tribes; and then what had become of me, I must never have had a being, and from thence a well-being in Christ. Aye, “but God hath not cast off his people whom he foreknew.” Ah! Paul saw it lay there. He doth not lay it upon his pleas. Nevertheless, he had prayed; yea, the Lord had taken notice of it, “behold he prayeth.” Acts 9:11. Well, well, says Paul, be it so, I dare not, like the Pharisee, stand in this case to set out my pleadings, and tell you how my Gospel-pleas have availed, that Christ hath not cast me off. Ah! No, I look beyond it all, or else now, at this Day, that I am alive and able to look back, I had had comfort or safety little enough in my own Eternal State, had it not from Everlasting been laid upon this bottom, that God fore-knew and fore-loved me among his people, and ordered all things accordingly down through the Tribe of Benjamin, that both my first and second Birth might prosper. I tell you, says he, I am a Benjamite! I was once openly {to an eye of reason} upon the visible brink of Everlasting Extinction, and of being prevented to come into Nature, Grace and Glory! But lo! God foreknew me, me, and others of the same tribe; and therefore though in the morning Benjamin ravened as a wolf, Gen.49:27, and two-hundred {of their six-hundred number left} caught two-hundred virgins in their dances before the Lord, or the Lord’s Tabernacle, and Law-worship at Shiloh, at a yearly Feast, Judges 21:19-23, to force these virgins, fury-like, to be made the wives of this Tribe, as Brutes fall upon other creatures, the stronger upon the weaker, and master them, to preserve this one Tribe alive from being extinguished, and their whole race gone, and one Tribe lacking in Israel, Judges 21:3; yet in the Evening he divides the spoil; that is, as if the Apostle had said; now when the tribes are shutting up in darkness, and the main body of the Jews are going forth to be in a night, a long winter’s night, wandering through all the world; yet now in the evening of their day preceding, Benjamin divides the spoil, who in the morning ravened as a wolf, Gen.49:27,

to get the prey, and save his tribe alive, by devouring the prey, and turning those virgins they caught for wives to be conjugally one flesh with them, that the fathers of those virgins, Judges 21:22, when they came to complain of these stolen and forced matches of Benjamin, and should think to meet with redress in Israel, could not be able to recover their own daughters again, they being wholly {in a metaphorical sense} swallowed up, as the prey of the Tribe of Benjamin.

Now says he, by this means, Benjamin, that was so nigh extinction, is seen with the other tribes at last; Benjamin continues all day, as well as the other tribes, till evening; yet all his booty in the morning had not been worth the telling, had it not been to set out that God hath not “cast away his people whom he foreknew,” but hath reserved Benjamin throughout the Hebrew-Day, that now in the Evening he divides the spoil! Oh! Says this Apostle, now it is, that when so many of the tribes are shared and differently parceled out, some divided one way, some broken off another, some divided to the Roman Conquests, others divided to varied factions, and standing it out upon their own defense; yet some are divided into Christ’s lot, and parceled out by Free Grace! Some of them are going forth into the world, whilst others are departed to the devil! Still I am one of the elect tribe divided out to Christ! One of little Benjamin, Psal.68:27, saved alive in, by, through and for Christ! In him, because it began with the election, {“according as he hath chosen us in Him before the foundation of the world,” Eph.1:4;} by him, because it went on to redemption, {“these were redeemed from among men, being the first-fruits unto God and to the Lamb,” Rev.14:4;} through him, because it came down to sanctification, {“for by one offering he hath perfected forever them that are sanctified,” Heb.10:14;} and for him, because it now appears in fruit, {“being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God,” Phil.1:12,} and breaks out in service, {“how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge your conscience from dead works to serve the living God.” Heb.9:14.} Ah! As to ourselves, we don’t know what our ancestors have been; no, not in the fourth, fifth and six Generations from ourselves! Nor, if called by Grace, how preserved by Divine Providence; though all this Mystery will be open to us hereafter in the Glory-Kingdom, after the Resurrection of the Body; nevertheless, this we may know at this day, they were preserved for our sakes. “God hath not cast away as people whom he foreknew,” but we are alive, and are brought in to Christ at this Day. Well, as Paul insisted upon his first Argument to prove God’s own were not cast off, and that from his own single case of the Tribe of Benjamin, out of the two tribes and a half; so he goes on to prove it from a mixed instance, Rom.11:2-4, in the case of others of Old among the Ten Tribes, as the case fell out in the time of Ahab’s Idolatry, and the Universal Apostasy, I Kings 19:14, of that Kingdom, made up of the same tribes; and accommodates it to an Election of Grace out of their tribes at that Day. “Even so then at this present time also there is a remnant according to the election of grace.” Rom.11:5. But I dismiss this Consideration, having said enough to clear the Apostle’s main drift in what I have urged and opened. On the whole, we see Paul laid the availment of his being not cast off upon Divine Grace, not upon any human means or pleas. Certainly, Mr. Hunt’s pleas were as good in Paul’s time, as they are now; yet Paul would use none of them in this weighty matter of determining the not casting off of souls. He pleads from the people under Grace, “God hath not cast away his people whom he foreknew;” he argues not from the pleas of that people, “we are so and so, or have done so and so, Lord help!” To conclude, Christ will not cast off! For there are some that will plead more than Mr. Hunt has pleaded for them, who yet will be cast off by Christ, as they who have prophesied in Christ’s name, Mt.7:22, {however, Mr. Hunt rips up the people’s sins in his pleas, but forgot to lay open the sins of the Preacher; and I know not why we should thus spare ourselves;} and again, that in Christ’s Name they had done many wonderful

works; and then will Christ profess unto them, “I never knew you, depart from me ye that work iniquity.” {verse 23} And surely, Paul’s arguments for God’s not casting off his people are as good now as they were then; so why should we not therefore lay the Security of the soul upon the Lord Security? For, when we are brought to lay it upon the Lord’s Security, we are nearer brought to lay it too, afterwards, upon the Lord’s Evidences of that Security.

Our plea-worker tells us these pleas avail much under the Gospel. How can that be? They are not the pleas of the Advocate. No, nor the Gospel-Pleas that are put into our mouths by the Gospel, in case of sin, {“the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us,” Rom.8:26;} as the Advocacy of Christ, in the Virtue of his Blood and Efficacy of his Sacrifice, is set forth in the Gospel, as the very Substance and Model of our plea; {that blessed Antinomianism, which in these matters, is so far above all Natural religion!} “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.” I Jn.2:1-2. Christ is always a Sacrifice sweet in God’s nostrils, even when we have lost our smell! “Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.” Eph.5:2. “For we are unto God a sweet savor of Christ.” II Cor.2:15.

The Gospel is much for Gospel-pleas as they stand in Christ’s Fitness, Fullness and Freeness, to answer all Cases and Necessities of the Elect, as ever the Law was for the Law-pleas to satisfy God’s Justice, and salve the Law’s own dignity, by the Righteousness of our Surety, when made under it. “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the Law, that we might receive the Adoption of sons.” Gal.4:4-5. Now what is there of the Gospel-Plea in all Mr. Hunt’s plea to avail? For, what Supernatural or Spiritual Matter is there in the matter of the plea? {Above Na-

ture, as proceeding from Grace, Rom.8:37 – Rom.5:20.} What is there that goes above and beyond the Nature-Convictions of an un-renewed Conscience? I see nothing to make it appear that the Holy Ghost hath wrought anything in it Spiritually by the Gospel. The reason is, because, he helps a Natural Man to plead, according to the gifts of nature; and helps the believer, to whom he hath given Grace, to plead according to the Gift by Grace. The Spirit's mere Assistance in Prayer is a natural concurring to the substance of men's acts in their plea, without an antecedent changing them by New Creation; whereas the Spirit's own Intercession, Rom.8:26, in our Prayer, putting us upon Spiritual Praying, to fall in with the Matter of Christ's Advocacy, or Intercession in Heaven, is laid in the Spirit's Creating Work, or making a New Creature, II Cor.5:17, antecedaneously to that Intercession, together with Assistance, by his own Presence in the heart to sanctify it, as the Immediate Cause and Foundation thereof.

To what distinct Person in God is the plea directed? Is it to God-Man or the Father? If to the Father, why not in Christ's name? {"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col.3:17. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph.5:10.} And so why not to him, as a Distinct Person? For this is part of the Supernatural or Spiritual Work of Prayer. If it be directed in the heart to Christ, then how comes all that is in Christ to be shut out of a plea unto Christ? And so much for my answer to his plea-part, as concisely as I could. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." II Thes.2:16-17.

CHAPTER 17

Of Mr. John Hunt's Four Last Disparagements of Christ; his Three Open Disparagements of Christ's Worth and Fullness; and his One Disparagement

of Christ's Possessions.

I shall begin this Chapter with his 16th Disparagement, the words of which are these, "there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the Vileness and Odiousness of Sin."

I observe that he does not say, as often spoken of the Vileness and Odiousness of Sin, as the Scriptures sets forth the Glory and Excellency of Christ, but as "much" spoken. Now it need not be wondered that he durst disparage Christ so much in his pleas of things for Help from Christ, by pleas short of Christ's Fullness, Isa.28:28, whereas he has treated the Fullness of Christ here, as to what is spoken of him in the Scriptures, not only with Neglect, as there, neglectful disgrace, but with a very Dogmatical, Positive, and Bold affront. I hope to disprove his Assertion briefly with a few Arguments.

In general, the Scripture do speak very much of the Vileness and Odiousness of Sin; but yet they do not speak as much of it, as they speak of Christ; they do set forth the aboundings of Sin beyond all we have in our nature-selves, to deal with it, or subdue it; but they nowhere set forth the aboundings of it, II Cor.12:9, above or beyond Christ. Let me enter into this proof by these steps.

1. The Scripture do not speak as much of the Vileness and Odiousness of Sin at its Entrance from the Beginning, as they do speak or set forth the Glory and Excellency of Christ from the Beginning. Adam's Original Sin is not set forth, as Christ's original Glory is declared in the Holy Scriptures.

2. The Scripture do not leave it doubtful, in the account they give us of the Progress of Sin, which is the Greater? Sin's Vileness and Odiousness, or Christ's Glory and Excellency? Therefore they do not set forth the Vileness and Odiousness of Sin, as much as they set forth the Excellency and Glory of Christ; for then I should doubt which of these two was the greater; and by this means as the object of my doubt would be inconsistent with the Object of my Faith in saving me; so the nature of my doubt would be utterly

repugnant to the nature of my Faith in Apprehending; nay, in discerning Christ who saves me by Himself, to God, in the Powerful Office of his Blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Pet.1:18-21.

3. The Scriptures have sufficiently provided us wherewith to make a determinate Judgment quite of another nature; even in this, that they do set forth the Glory and Excellency of Christ much more, I Jn.1:7, than they do set forth the Vileness and Odiousness of Sin. The Scripture do set forth what will over-balance it on Christ's side, in respect of the Glory and Excellency of his Person and Sacrifice, and that greater, than it sets forth sins Vileness and Odiousness on the other side. There was a glorious Fullness and Excellency of his Sacrifice of the Human Nature in Union with the Son of God, when he gave Himself for our sins, Gal.1:4; whereas sin's Vileness and Odiousness in the human nature is only in union in the nature of men, the creature, never the Creator-Redeemer Himself.

4. The Scriptures show us how Christ is an ocean that Covers, Drowns, Overcomes and Takes Away Sin forever. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah 7:18-20. The Sea buries all that is thrown into it; and so does the Ocean of God's Grace and Mercies prepared for us, gathered together into Christ's

blood. Whereas, if Christ was not set forth in his Glory and Excellency, as spoken of in the Scriptures, greater than the Vileness and Odiousness of Sin, we could not see how his blood could wash away Sin; at least, not contract a sinful tincture in the very act of cleaning us from it. {"Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rev.1:5.} For 'tis natural and necessary, that stains and foulness should go out of one thing into another by mixtures, or adhesion, where there may as much be said of that which defileth, as there is of that which cleanseth. His notion must strike at full Pardon and Purification in Christ, and so deny it in the Complete, Col.2:10, Gospel-way, if it be held up. 'Tis most certain, if Christ was not set forth Greater in the Scriptures than Sin is set forth in those writings, we could have no Foundation to believe that Christ was able to take away Sin by the Sacrifice of himself, Heb.9:26, and so by his Blood bring the soul, and present it unto God without spot. There must be more of the Power and Greatness of Christ spoken against Sin's Vileness and Odiousness than there is of the Power and Greatness of Sin's Vileness and Odiousness against Christ; because what is spoken of Christ in the Scriptures is above Sin, and more than Sin, but what is spoken of Sin's Vileness and Odiousness, is not above Christ, and more than Christ. Nay, if there were but as much spoken in the Scriptures of the Abomination in Sin, as there is of the Glory and Excellency of Christ, then we might ascribe as much to Sin from corrupt nature, as we could ascribe to Christ from Free Grace; but the Scripture by no means allows us to ascribe as much to Sin from corrupt nature, as we must ascribe to Christ from Free Grace; therefore the assertion I oppose is false. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through Righteousness unto eternal life by Jesus Christ our Lord." Rom.5:20-21. The Scripture here directly brings in a "much more" on the side of Christ {for the scope of the

chapter is to set out Christ's Aboundings and Open Predominance to Sin, after the entrance of it by the Law, for where there is no law, there is no transgression;} the Scripture does not bring in a "much more" on the side of Sin.

5. To what has been said, I add, the Scriptures do really make nothing of Sin, where they set forth the Fullness of Christ against it; but they never do so of Christ where they set forth the Fullness of Sin against Christ. To evidence this apart; the Scripture do make nothing of Sin, when they say of the Spouse, "thou art all fair, my love, there is no spot in thee;" Song.4:7; when they say by the mouth of David, "purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psal.51:7. Clean from what? Washed from what? He tells us just before, that it was from the Vileness and Odiousness of Sin, verse 5, for he had said, "behold, I was shapen in iniquity; and in sin did my mother conceive me." Yet when washed in the Fountain of Christ's Overflowing Blood, though his nature was all over a spiritual leprosy, {for he alludes in it to the ceremonial cleansing of the Leper that typified this far purer, and more cleansing Mystery, Heb.9:19, of the blood and hyssop,} the Scripture pronounces him clean, the Odiousness of Sin is gone, and whiter is he than the snow! {"And one of the elders answered, saying unto me, what are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev.7:13-14.} The Vileness of it is completely done away; as no black or discoloring remains, but all is gone in a thing made whiter than the snow; so no Sin, no Spot, no Vileness, no Odiousness of Sin remains in the soul which is cleansed by the blood of Christ from all, I Jn.1:9, unrighteousness. {"Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa.1:18.} Now if the Scriptures in setting forth the Fullness of Christ against Sin do make nothing

of Sin to a faultlessness; but cancel, annihilate, remove and completely destroy it by Christ, Jude 24, even to a Glorious Church, not having spot, or wrinkle, or any such thing, Eph.5:27, but holy, and without blemish; and brought unto the King in raiment of needlework, Psal.45:14, and her clothing of wrought gold, verse 13, through the Efficacy of Jesus Christ in her and upon her; then 'tis a Disgrace of Christ, who hath such an Effectual Power and Dominion over all Sin, according to the Scriptures, by his dying for our sins, and rising again from the dead, I Cor.15:3-4, to assert, so differently from the Scriptures, "that there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the Vileness and Odiousness of Sin." This is a Vile Scandal! Thus we have seen the Fullness of Christ set against the Fullness Sin as to render Sin annihilated. On the other hand, the Scriptures do make much of Christ, and never annihilate him, when they set the Fullness of all the Sin, which ever entered into the world, Rom.5:12, upon fallen Man against Christ; yet this Fullness of Sin doth not destroy and take away all benefit of Christ from the world, as the Fullness of Christ takes away all Sin from the elect. The whole world lies in wickedness, I Jn.5:19, as the Apostle John saith, and so it hath done from the beginning, from the beginning of a sinful people that have defiled the earth to this Day. Take all the sins and abominations, from the first Sin to the end of the World, and there you have all the Human Fullness of Sin. Set this against Christ, and yet this hath not done away Christ from the world in thousands of benefits they have received to this day, and shall, on to the end of the world, from him! {"And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen.8:21-22.} Whereas, on the other hand, the Fullness of Christ set against Sin

in the Mystical Body, the Church, takes away finally the very being of Sin from her! All the sins of the world are less than Christ's Fullness; and Christ's Fullness can be done away by no Sin. Whilst he is a Ransom-Saviour of the body, {"the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Mt.20:28,} a Propitiation-Saviour {"he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," I Jn.2:2,} for the whole body of the elect, {"Christ is the head of the church; and he is the Saviour of the body," Eph.5:23,} all and every one; he is a Provisional-Saviour, the providing Saviour, of all men, I Tim.4:10; for the earth is "the Lord's and the Fullness thereof." I Cor.10:26. Of all the non-elect he is the Provisional Saviour, in all the good things they have; and as to a Provisional Saviour too, in food and raiment, preserving the fruits of the earth &c., {for the Father hath put all into Christ's hands,} he is the Saviour "especially of them that believe," in bestowing the creatures upon his own; mixing with them the blessing, sanctifying the use, and taking off the curse, for which they are eminently to return thanks, even for common mercies, where the rest are left but to say Grace. Hence it is eminently to be understood in this sense, "a little that a righteous man hath is better than the riches of many wicked." Psal.37:16. {Had it not been for Christ, an Esau could not have had the dew of Heaven, and the fatness of the Earth; nor a Saul, a Kingdom; nor a Judas, Apostolic Gifts, &c.} Thus we see that Christ's Fullness is not destroyed by Sin, as Sin is by Christ's Fullness. Consequently, the Scriptures do abundantly set forth Christ, and speak of him more than they speak of the abundance of Sin. 'Tis to out-face the Oracles of Truth to say they speak as much of one, as they do of the other.

6. Lastly, this notion of his tends to destroy much of our Faith concerning the Nature of the Infinite God; and therefore ought by no means to be fathered upon the Holy Scriptures. Christ, as the Son of God, is an Infinite Person, an Infinite Subsistence, an Infinite Relation of the Godhead. But is Sin an Infinite Subsistence

tence, an Infinite Person or an Infinite Being? No. Sin is not Infinite, without bounds set, in men or devils. Only Christ is so! Now if this Infinite Mediator be manifested to take away our sins, do not the Scriptures speak more of the Infinite Redeemer than they speak of Sin? {"And ye know that he was manifested to take away our sins; and in him is no sin." I Jn.3:5.} Alas! If they did not, what ground of Faith and Comfort, Rom.15:4, would they yield us, as to the Sufficiency and All-Sufficiency of an Infinite Person? What would the Infinite Person be to me in saving me from my sins, {"and she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins," Mt.1:21,} if the Scriptures did lay me down in as much in Sin, as to balance the Account God hath given me of his Son, both as to his Infinite Person, and the Everlasting Covenant and Contract God hath made with him for the elect? For though he be an Infinite Person, he hath by the Covenant paid but a limited Ransom. "As for thee also, by the blood of thy Covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech.9:11. 'Tis not infiniteness of Worth in Christ, abstractly considered from the Covenant, but Infiniteness of worth joined with Harmony and Consent in the Will of God with the Infinite Person of his Son, do bind the price paid and the purity bestowed, in extending these to the proper Objects among the fallen race of Mankind.

Thus, I have shown how Mr. Hunt's last mischievous expression about Christ tends to put the poor Soul to a stand, and a doubt, whether Sin or Christ be the greater; and so disparages Christ, whilst he says that which tends to make a cypher of him; and I am sure then whilst a cypher, he disfigures him. And yet still this is the writer who has complimented his reader with Christ the Most Excellent; but in this last Disgrace of the Fullness of Christ makes no more of the King's Robe, than some foul rag to scrub an oven with. Such conceptions do his words, of the Scriptures setting forth "as much of Sin as they do of Christ," lead the thoughts of the mind unto. For, if there be as much Odiousness in Sin, as Glory and Vir-

tue in the Robe of Christ's Imputed Righteousness on the elect, to give them Faith and a New Heart, Ezek.36:26, {for the Spirit of God comes into the soul by virtue of the Righteousness Imputed to and upon every one that believes, Rom.3:22,} than that Odiousness has as much power to alter the robe to a rag, and make it unclean upon me, as that Robe has to alter and remove the same Odiousness. But if there be not as much Vileness and Odiousness in Sin, as virtue in the Righteousness of Christ, wherein much of the Glory and Excellency of Christ consists, why should any man tell me the Scripture speaks as much of my shame, as of Christ's Glory? Or say, "that there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the Vileness and Odiousness of Sin?"

'Tis in this, as in other cases he has used random expressions to contradict himself. "Grace and Holiness, says he, is in Christ essentially, so is it not in us creatures, whether angels or men." Now what he says of Grace and Holiness must necessarily prove the Scriptures do set forth the Glory and Excellency of Christ transcendently, that there is not as much spoken of the Vileness and Odiousness of Sin. "Sin is not in us creatures essentially," then if Grace be in Christ Essentially, and Sin is not in us essentially, himself hath cleared the Scriptures now, that they speak more of the Glory and Excellency of Christ than they do of the Vileness and Odiousness of Sin. For they do speak Grace and Holiness essentially of Christ, and that is more said of the Glory of Christ, than it is said of the Odiousness of Sin. Aye, that is nowhere in Scripture said to belong to the essence of a creature. But the contrary, for God made every thing good that he made. Thus Mr. Hunt contradicts himself.

Again, in another place he pleads a good cause, {page 105,} which Christ suffered in, and this he makes to be his seventh badge of Christ's Honour, as appears in a chain of connection from page 102 through the same particular. I must add says he, "he suffered all this in a good cause," page 105. Now, if he makes it

a badge of Christ's Honour that his Cause was good in his Sufferings, why should he make it a disgrace when his cause is good in the Office itself to which he was anointed to? Christ is the Name he bears from his Unction, in the Office of the Mediator. The Vileness and Odiousness of Sin is the creature's bad cause, but Grace and Holiness in Christ's Human Nature, the Dignity of his Person, the Merit of his Righteousness, the Treasures and Value of his Blood, are Christ's own good cause which Mr. Hunt hath sometimes transcendently confessed. Now do the Scriptures set forth the bad cause, in the Vileness and Odiousness of Sin, as they set forth the good cause, in the Glory and Excellency of Christ? Let him look to this, and cohere better in his discourse.

Once more, speaking of Christ, he said, "it was Infinite love and condescension to take any notice of us." {Page 159} Well then, the Infiniteness of Christ's Love is more than can be said of Sin. There is no infiniteness in the Vileness of Sin, and no infiniteness in the Odiousness of Sin. That is, bounds are set {"he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth," Prov.8:29;} to all our Corruptions, so far they go in Odiousness, and Vileness, but no further, Job 38:11; not so far as Grace and Holiness and Love, in Christ; for if they did, Christ had not conquered, nor we in him, and all manner of sins, circumstances and aggravations of sinning, as well as in all manner and circumstances of affliction, been more than Conquerors, and on this Foundation in himself, are so through him that loved us. {"Nay, in all these things we are more than conquerors through him that loved us," Rom.8:37, "now thanks be unto God, which always causeth us to triumph in Christ." II Cor.2:14.} Thus now again, in this Infiniteness of Love and Condescension of Christ, there is more acknowledged by our author examined to be spoken in the Scriptures {if he hath spoken in his acknowledgments what he believes to be according to them} of the Glory and Excellency of Christ, than is spoken and set forth in the Scriptures concerning the Vileness and Odiousness of

Sin. Therefore he contradicts himself, when he tells us, “there is as much spoken to set forth the Vileness and Odiousness of Sin, as is spoken to set forth the Glory and Excellency of Christ.”

His 17th Disparagement continues upon the same head with the former, disgracing the Worth and Fullness of the Lord Jesus Christ. His undue words are pinned down at page 207, thus; “if praise is due to God for anything more than other it is for Christ.” Thus he makes an “if” of it.

When this Proposition is examined, sometimes it looks like a doubtful “if” and stumbles his reader that way. As Gamaliel sets it forth doubtfully, “if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, &c.” Acts 5:38-39. The doubt with them there in that Counsel against the Apostles, was, whether the Apostle’s Doctrine of Christ and their Miracles, were Truth or an Imposture? Whether they were the counsel and work of men, or the Counsel and Work of God? This was the doubt. Now all that Gamaliel was certain of in the matter was this, the counsel and work of men would come to nought; the Counsel and Work of God cannot be overthrown. How does Gamaliel propose it now, to answer both his doubtfulness and his certainty? Why in part doubtfully with an “if” in the state of the proposition, and in part certainly with a consequence in the close of the Proposition. If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it. In the very same manner is the Proposition I am discussing, or shaking off from the Excellency and Glory of Christ. “If praise is due to God for anything more than other it is for Christ.” Now I say, this sometimes looks like a doubt. And the doubt of the proposition is, whether praise be due to God for anything more than other? And so in general the form of the Proposition including every thing, takes in this particular along with it, whether praise be due to God for Christ more than any other thing? For all the certainty this Proposition will allow us to gather out of it is this, that if praise be due to God for any thing more than other it is for Christ. And so

the very certainty of it Christ-wards must come off precariously.

Secondly, at best it looks but like a supposition “if” in the room and place of a positive proposition. And what a disgrace is it to bring down Christ from his positive Glory and Excellency to supposition of any other thing! See an instance of this supposition “if” in Scripture, as the Spirit of God hath congruously adapted it {I will say one instance for all} to matters where the supposition fits, and runs even among the things themselves, to the Honour of Christ, and not unto his Disgrace. The place of Scripture under mine eye is Philippians 4:8, “if there be any virtue, and if there be any praise, think on these things.” He had said, “finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” then out of these things forms his exhortation with a supposition “if,” “if there be any virtue, and if there be any praise, think on these things.” Now observe; the Apostle does not put his “if’s” in the room of what is positive, but in their own place of what can be but only supposed. The positives are, whatsoever things are true, whatsoever things are honest, just, pure, lovely and of good report. That is, whatsoever things are in themselves so, and so therein lies the positive. Now there may be no necessity for me to think on any of these things in their universality of instances; a thousand truths, things that are true in speech, true in Providence, or the like, these may have no such virtue, praise or commendableness in them fitted to my case and circumstances, as to bring me under any obligation to apply my thoughts to them. And so in a thousand things that are honest, just, pure &c., it may be the same. The Apostle therefore brings in his “if,” not in what was positive {the things afore laid which will fall out somewhere or other} but in what only could be supposed, if the Virtue and Praise of these things lie at my door, and are united to my proper case and circumstances, that I ought to appear in or apply my thoughts to any of the matters aforesaid; if it be so, says he, “think on these things,” according to the prescribed model, “of

whatsoever things are true &c.”

But now it falls out quite otherwise in the matter of praise to God which Mr. Hunt has laid down with his supposition “if,” {taken at best hand,} “if praise is due to God for any thing more than other it is for Christ.” To make a Supposition that Praise is due to God for one thing more than another, in a matter that must be positively acknowledged, is quite beside the Scripture Precedent I have just now examined it by. What can be more positive, plain and clear than this, that as praise is due to God for everything we receive at his hands, so praise is due to God for some things he bestows more than for others; more praise is due to him for the Gospel, than for trade; more praise is due to him for the health of the body, than for a meal’s meat, or a suit of apparel. Thus, to make a supposition so general and indeterminate as to reach any thing, like this instance, “if praise is due to God for any thing more than other it is for Christ,” is certainly to misplace it in the room of this positive proposition that Praise is due to God for Christ more than any other thing, and so in the transcendency of Praise to God for all things we receive at his hands, as Christ alone is the way of conveying them, whether they be blessings in Heavenly or blessings in Earthly matters, it is to be determined to be mostly due for Christ alone. See God’s Word.

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom.8:32. The ground and pattern here of these gifts, or bestowments, directs us into the very Nature and Preference of our praises to God for Mercies, according to the Ground and Nature of what he does bestow. As his own Son is bestowed First, and bestowed Principally, and all other things upon this Foundation of God’s Free Grace in bestowing Christ, are freely given us into the same Grand Endowment with him; so it is plain, that for this First and Principal Gift, Christ, Isa.42:6, the very Substance, Life and Cause of all our Covenant-Mercies {I say, our Covenant-Mercies} in Nature, Grace and Glory, Praise is positively due to God more

than for any other thing, and an “if” spoils it.

“He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.” Deut.10:21. Mark it, here were great and terrible things done before Israel, as an occasion for Israel’s Praise. Next, Moses tells this people, “thine eyes have seen” these great and terrible things; and this made the occasion of that people’s Praise to God the more obvious; nevertheless, he tells them the subject of their praise still transcends all those great and terrible things themselves which their eyes had seen; and that is God in Christ; he is thy praise, and he is thy God, and there thy praises are due to God for Himself, beyond all thy praises to him for other things. The case is not the same in the Gospel, God gives himself in Christ, we see many other things he does, many other blessings he bestows, but none rise up into an equality with Himself bestowed upon us in the Lord Jesus Christ. ‘Tis by Christ we have God in his Covenant, know him by his Spirit, find him in his Gospel. Now if by Christ all these things flow in upon us, he is our Praise, even the God from whom, and the Rock through whom they come. And if he be the Matter of our praise, as well as the Object, Psal.68:4, of our Praise, he ought to be the particular argument of our praise, even when we are praising of God for Mercies that are not Christ; consequently, praises are due to God for Christ more than for any of the other Mercies, that are the Covenant-Blessings in and with him.

“Thanks be unto God for his unspeakable gift.” II Cor.9:15. Oh! Says Paul, I have been by some arguments stirring you up, “O ye Corinthians,” II Cor.6:11, to a bountiful alms, touching the Ministering to the saints, II Cor.9:1, and I bless the Lord, I have been able to make use of your forwardness, verse 2, which you have showed in this Service a year ago, and boast of it to them of Achaia; for your zeal in this matter hath provoked many, and made them willing to follow your Example. But all this, says he, comes from Christ; ye have given your money, this is worth thank you. Yea, praise is due to God for this, “working in you to will and to

do of his good pleasure,” Phil.2:13; for this comes, every penny of it, along with Christ. Oh! Thanks be unto God, says he, “for his unspeakable gift.” Christ is a Gift that can’t be equaled, in all the variety of his creatures, and a sum bestowed beyond what we can tell over.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” II Pet.2:9. The Holy Ghost pitches upon the praises of him who is the Caller, not the praises of the Call; and so teacheth us that Praise is due to God more for Christ calling us, than for the call itself out of darkness. Consequently, that praise is due to God more for Christ than any other Mercies. The reason is, a call out of Darkness is as great a Mercy as any under the Pardon of Sin, II Tim.1:9; and yet when God comes to be praised even for Effectual Calling, it must be by showing forth the praises of Him who has called you. Praise therefore must be due to God for Christ above all our under-fall bestowments; they that are even able to bring gold and incense must look beyond their offering, and “show forth the praises of the Lord.” Isa.60:6.

“Being filled with the fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God.” Phil.1:11. Now as Praise and Glory rises out of the Fruits of Righteousness among the saints by Jesus Christ, which redounds to God, Christ being the Author of those fruits, Jn.15:5, and his Spirit the Indwelling Principle, I Cor.3:16, Rom.8:11, Eph.5:9, of them in the saints; so God is to be praised more for Jesus Christ, from whom come the Principle and Fruits, than he is to be praised for the fruits themselves they bring forth. This is still more agreeable with Christ the Most Excellent, when we state it categorically, and say that Praise is due to God for Christ more than any other thing; than when we state it, as Mr. Hunt has done, hypothetically, to say, “if praise is due to God for anything more than other, it is for Christ.”

Now, inasmuch as I have shown that Mr. Hunt’s state of it

makes the proposition to be, at the least, in its self doubtful, whether the saints are bound to praise God more for Christ, or Graces, for Christ, or Creatures, as the Proposition itself is abstracted {for so all sound propositions will stand true by themselves abstracted} and as I have by proof out of the Holy Spirit of Christ in the Scriptures shown the necessity of making the state of the question absolute, and therein rescued it both from doubt and hypothesis, I shall dismiss it with two or three turns upon this divided man for contradicting himself. He contradicts himself by the force of a reason which he renders for his ill laid proposition, in the next words. "If praise is due to God for anything more than other it is for Christ, since, says he, he is so incomparably excellent." {Page 207} His argument fights against his proposition. The argument is absolute; Christ is Incomparably Excellent. The proposition it serves is supposed, at best, if not doubtful, if praise is due to God for anything more than other it is for Christ. Doth he in his argument set Christ in Excellency above compare, {incomparably excellent,} and yet in words immediately preceding does he suppose praises due to God for Christ upon a comparison, and allow no better word than an "if" to bring in his "more" for Christ than other things? This makes his last words to fall foul upon his first, they box the author on the ear, and give his own unthinking brain the reprimand. His more praise due to God for Christ being supposedly stated with an "if," as his own absolute and flat repulse for it in one reason grounding the debt of Praise to God for Christ; to wit, he is incomparably excellent.

Again, his words in another place are these, "as there is nothing {says he} in this lower world comparable to Christ, so the love of the Father does in nothing so discover itself as in giving Christ to us." {Page 155} How un-heedfully hath he knocked down this excellent proposition in about some two or three and fifty pages run off after, by this blow, "if praise is due to God for anything more than other it is for Christ?" {Page 207} In the former we have open certainty, in the latter the reader is left to stumble on it, and beholds a doubt

made. In his first inference, the gift of Christ is absolute; in his first exhortation to Saints, praise due to God for Christ more than other things is staved off upon a low supposition.

He has his third contradiction laid down by himself against the 17th of his own disparagements of Christ, and that in several very excellent expressions laid together. "Such was the Father's love, that for our sakes it pleased him to bruise his Son. Isaiah 53:10. O boundless love! O bottomless ocean! That God should give his Son, his own Son, his only Son, his dearly beloved Son, his dutiful Son, and that was so incomparably excellent and glorious, and that to such unworthy dust and ashes as we are." {Page 158} How inconsistent now is it after all these brave words spoken of the Son of God to set him down at last with this disgrace, "if praise is due to God for anything more than other it is for Christ!" It is pity the man undertook to write upon these matters till the Lord had given him clearer eyesight, and a better hold-fast in point of judgment, to have looked to himself, that he lost not, II Jn.1:8, those things which he had wrought. For to speak so very dividedly of the same Christ, can be nothing else, but when the Glory of Christ has been unveiled, to go and veil him over again.

The 18th disparagement of Christ is likewise touching his worth in these words, "no less mysterious is it to the unbelieving world, that the many thousands of Israel should be nourished out of the dead Lion of the tribe of Judah." {Page 62}

I am doubly obliged to refute this expression. As it is a calumny, and as I vehemently suspect myself being the occasion of misleading him into the use of it, by an ill passage in my first book, entitled, the Gospel Feast. The offensive period is this. "We may say of the Lion of the tribe of Judah, as Sampson did of that young Lion, Judges 14:5, that roared against him by the vineyards of Timnath, out of the eater, verse 14, came forth meat, and out of the strong came forth sweetness." {Page 128} My own expression is wrong in alluding to a dead Lion, and implying a dead Lion; inasmuch as that Lion was slain before those words, "out of the

eater came forth meat, and out of the strong came forth sweetness," could have their proper application. The passage, I say, as brought up and applied to Christ is naught; Mr. Hunt manifestly varies I confess from my form in the expression, perhaps thinking to mend it; however, he hath made it worse. For, as my applying it to Christ hath plainly inferred the Dead Lion, his variation has openly expressed the Dead Lion, and called the Lion of the Tribe of Judah, in so many words, the Dead Lion. I have reason not only from the coincidence of matter in the two expressions, his and mine, to judge he had in this been ensnared by the said book to wander in his fancy; but especially, because I can elsewhere prove {almost to a demonstration} his tampering in that kind, by several open parallels of heads and form of matter, which I may lay before the reader in a distinct section near the end of this Vindication of the Excellency of Christ. Whatever it be, the passage is scandalous, and I shall examine it gradually.

'Tis strange {if we abate what has been above suggested} how the Dead Lion could be thought on in a close pursuit of the subject on the Canticles. Nevertheless, it was thought on and among several pages together too, which insist upon Gospel-Nourishment, where the treatise hath very openly abused the text, "I am the Rose of Sharon." Here is, without contradiction, a straining the metaphor to the utmost, which had given us his hand for it, to make us believe we were not to expect. What can wander farther than a comparison of the Living Rose of Sharon to the Dead Lion of Sampson? For, let us both remember the Lion of the Tribe of Judah was no dead Lion, as I shall prove by-and-by. There can be nothing but my own disparagement of Christ in that passage of the Gospel Feast, which I can think of, could fasten upon his mind the vicious tincture.

The Rose of Sharon is a Representation of Christ not as slain, but as alive. Christ, as he died for our Iniquities, is set forth in the fittest Representations of it, by things appointed in the Law to prefigure and shadow out his Sacrifice, especially the Lamb slain.

Rev.13:8. And in the extreme sufferings of the Human Nature {still in union in the Son of God, which founded the communication of properties, and made it to be the Sufferings and Death of the whole Person, God-Man} his strength was dried up like a potsherd, as the prediction of his Sufferings hath declared, Psal.22:15, and 'tis added, "thou hast brought me into the dust of death." Behold, here was withering, and drying up the radical force of the Human Nature in the dust of Death, or the Grave; all the Creature-sufficiency of the Man Christ Jesus, if we look to the Man abstractly, exhausted; that we might look still more to the Fullness of his Person God-Man, both Priest and Propitiation-Sacrifice in one Gospel-Mystery of the Person, through the Union of the Two Natures. For, otherwise we see, all that he had in the same kind and image {or Humanity of Soul and Body} with our selves, was not of itself wherewithal to help us. But Infinite Love, Infinite Wisdom, Infinite Power in God himself was All-Sufficient derivatively upon us, to save us unto the utmost, Heb.7:25, in coming unto God by Christ; because self-sufficient originally in the Glorious Undertaking. The Man for Sacrifice assumed into open Union, in the Person of the Son of God, was upheld, though substantially the same Created Nature with our own, and so, notwithstanding the humiliation infirmities of that Nature, persevered in the same Personal Union. This is a brief account of him, as a Lamb slain, which the Law provided; a Mystery of Grace far enough removed from the notion of a Dead Lion. By all it appears, it must not be understood in the Canticles, Christ as dead, when he saith, "I am the Rose of Sharon." It must therefore be Christ as alive again, or, being brought again from the dead, Heb.13:20, and seated in his Glory-State in Heaven to pursue all the ends of his Efficacious Death towards the Church, every way here befitting the condition of the spouse, as a spouse; and so 'tis the Mystery of his Glory-Love in Communion, the fruit of his Death, as a Sacrifice; but not the Death in any of its own Nature, which is there shadowed forth in the verse of Solomon, his Regal not his Priestly type, un-

der that expression of his match with the Spouse-Lily, "I am the Rose of Sharon," as the other had married Pharaoh's daughter. I Kings 3:1. "I am the Rose of Sharon," says Christ there Mystically; as much as to say, I have Excellency enough in my Person now in Heaven to adorn thee, and refresh thee abundantly as my Spouse, the Spouse-Lily in Communion with me, the Bridegroom-Rose. I am wherewith, and I have wherewith to ravish thy senses, and make it a sweet and happy thing to enjoy me, risen from the Dead, and "be with me where I am." Jn.17:24. 'Tis therefore a disgrace of the Glory-Bridegroom to depart from his own metaphor, and then slander him in another, by calling him the Dead Lion of the Tribe of Judah.

The Lord Christ is never at all compared in the Scriptures to a Dead Lion, but in those words expressly of the Vision unto John, he is a living Lion {and in what respects he is a Lion at all must be by-and-by shown;} for Lion is not taken separately from the Prediction in Genesis of being so, but falls into the vision correspondently in the Revelation; though to John he appeared not under any such resemblance, but as a Lamb Slain, Rev.5:6, declaring what he was to the Church in the benefit of his Priesthood, a Lamb slain, Rev.5:12; and so he stood upon Mount Zion, Rev.14:1, with his Sacrifice-Blood of Expiation, and declaring Himself in his Relation to the world in the terror of his Kingdom, the Lion of the Tribe of Judah. Rev.5:5. So that the meaning of the Expression in the Holy Word is, the Lord is risen against his Enemies to be very terrible to the disobedient, throughout all the Earth. He is the Lion of the Tribe of Judah in the Righteousness of his Wrath for despising the Righteousness of his Obedience, as a Lamb slain, Imputed to be the Justifying Righteousness of the Church. Hence he is a Lion in Vindictive Righteousness, or, a Revelation of the Righteous Judgment of God. Rom.2:5. And why again? Because the world would never regard him politically, {"for all people will walk everyone in the name of his god, and we will walk in the name of the LORD our God for ever and ever," Mic.4:5;} no, not so much as in the com-

mon measures of Prudence, to avoid his temporal strokes for invading his Regal Office in the Church. {"We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev.11:17-18.} The world would never endure, through a contrariety of principle, the showing of Christ's love unto his own, under the most amiable discoveries, {"if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," Jn.15:19;} but rather presume they were his own, even against his own Love-Authority over his own in the House of God. The world hath wickedly counted it a piece of cruelty and tyranny in the Lord God to keep up his own just Authority, {"but them that are without God judgeth; therefore put away from among yourselves that wicked person," I Cor.5:13;} in planting his Gospel and Government Spiritually about it as a defense, {"and the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense," Isa.4:5;} in Church-Laws and all Ordinances by Himself, for the Edification of his own elect, upon the Foundation of his own Will and Grace. The world cannot forbear encroaching upon the prerogatives of the King of Saints, {"and they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," Rev.15:3;} as the alone Head of that Body of which he is the Saviour. {"Christ is the Head of the church; and he is the Saviour of the body." Eph.5:23} He hath made his spouse to be in all things subject to Himself as her Husband, {"the church is subject unto Christ," Eph.5:24;} and how

incongruous is it for the wife, as subject in all things to Christ, to make her own Church-Laws that concern her Husband? {"And in all things that I have said unto you be circumspect; and make no mention of the name of other gods, neither let it be heard out of thy mouth." Exod.23:13.} Especially, when her Maker is her husband, {"for thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called," Isa.54:5,} and she believes the Second Commandment, that the Lord her God is a jealous God! {"For thou shalt worship no other god; for the LORD, whose name is Jealous, is a jealous God." Exod.34:14. "Thou shalt not bow down thyself unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Deut.5:9-10.} This power therefore in the Ordinances, as she durst not usurp Divine Authority, so neither dares consent to in the usurpations of others, {"I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the LORD thy maker," Isa.51:12;} for which Steadfastness and Perseverance in her loyalty to Christ, she has in most ages under the reign of antichrist been barbarously persecuted by the world. {"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." Jn.16:2-3.} No wonder then, if he, the Man, the Man Christ Jesus, I Tim.2:5, whom God the Father hath appointed to judge the world in Righteousness, Acts 17:31, be in his Risen State a Lion, and ready upon his Judicial Throne to execute, according to the Day of Vengeance, Isa.63:4, in his heart; though these wretches think or say what they dare, being given up to think as ill of him under their Plagues, Rev.16:21, when the Judgment of Babylon is come, as they will. {"For he put on righ-

teousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.” Isa.59:17-18.} Thus, it is only in Christ’s Risen and Exalted State, in the terrible part of it to his enemies, destroying them, and as a Lion breaking all their bones, Ezek.32:27-28, that he is represented and set forth by the Holy Ghost, according to this Terror in Judah, as the Lion of that Tribe. It signifies his reigning fiercely over his implacable enemies, Jews, Pagans and Anti-Christians, crushing them to pieces, and getting the mastery over them by subduing them, for the Defense and Propagation of his Church, and the opening of the Reign of the Lord God among his own. {“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.” Rev.19:6.} This, as the Lion of the Tribe, he hath brought on gradually, in his Open Government of the World, under the Irresistible Scenes of his Providence, Prov.8:15, by terrible and bloody revolutions. {“Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his; and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.” Dan.2:20-22.} And thus his Name stands, the Name by which he is known in his Opening the Book of Providence and Events. See now if ye can find him as a Dead Lion in Revelation 5:5, to Saints, or Sinners. “Behold the Lion of the Tribe of Judah has prevailed to open the book.” This I find to be the only place of Scripture where he is so named. And in this one place it is evident to be Christ’s Life and Reign spoken of, not his Death to be held forth. For opening the Book, or his prevailing to open it, through the Efficacy of his Throne-Intercession with

the Father, is a manifest action of the Life, not of the Death, or time of the Death of Christ.

This disparagement of Christ, calling him a Dead Lion out of which thousands are nourished, is going quite beside the scope of the Revelation-Text, Lion of the tribe of Judah; Lion there is put for a Branch of the Government he hath obtained of the Father against his Enemies; not Lion put for nourishment to his people; nourishment being from his Sacrifice, as a Lamb, and not a Lion. 'Tis therefore diverting into the past fancy of my own pate in the book called the Gospel Feast; as if Sampson's Dead Lion out of which he took the honey, had been a type of Christ; which is utterly repugnant to the nature of the thing. 1. Because the honey in the carcass of the Lion was a foreign thing from the carcass of the Lion; not rising out of the Substance of the Lion, but gathered by the industry of another animal, the Bee; whereas all nourishment that arises to faith out of Christ Crucified, Gal.3:1, is from the Substance and Efficacy of his own Sacrifice, without adding anything to it from or by any other creature. 2. Because Sampson was the type, not Sampson's Lion; and the reason of that again is, because all creatures slain that were types must be of the instituted kind for Sacrifice; whereas a Lion is a creature which was never instituted for the Sacrifices, and this destroys no other Sacrifice-Type of Christ, but establishes the same. Samson's Lion therefore had nothing to do with Christ. Besides, mind, when the Holy Ghost uses the metaphor, Lion {there in the Revelation} applying it to Christ, he expressly describes what Lion, not Sampson's dead one, in the carcass of which he found the swarm of bees and the honey, Judges 14:8, but Judah's Living One {metaphorically again resembled} the Lion of the Tribe of Judah. Not the Lion of Sampson's tribe, who was of Dan; not the slain Lion, not the dead Lion; that Lion was in the vineyards of Timnath which were in Dan; but the Lion of Judah in another Tribe. How then was that Lion of the other tribes, to wit, of Judah, described in Jacob's prophecy? You may see in Genesis 49:9, "Judah is a lion's whelp; from the prey, my son, thou

art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Here Christ is compared to a Living Lion only, not to a dead one. And the character well agrees with Christ against his enemies; for, look, as a Lion is not afraid of dogs, or other fierce beasts which may be suffered to stand by him, or come near him, but the Lion will choose to lie down near other fierce creatures, which a weaker creature of another kind from these fierce beasts durst not, as the Lion doth; for the Lion can master them at pleasure, as wolves and tigers; and so for a while he spares them; also, when the Lion is lain down no man shall put him to rise up before the Lion is willing; thus Christ is so terrible and strong to subdue all his enemies, that let what adversaries and wicked men soever dare bark, snarl, threaten, look big and angry in his Presence, he will nevertheless lie down in Zion, which is his rest, Psal.132:14, and have Communion there with his people, and that, it may be, a good while before he will destroy his Enemies; and he will bear with them, and forbear them, that all their provocations shall not rouse him up before the set time. All this now in that phrase of "Lion of the Tribe of Judah" there in Revelation 5:5, argues Christ to be compared to Judah's Lion that was alive, not Sampson's that lay dead by the vineyards of Timnath. To conclude it, the Holy Ghost hath fastened such a reproach upon a Dead Lion, and made such a comparison of a dead Lion, that the dead Lion must never be applied to Christ. The place is Ecclesiastes 9:4, "for a living dog is better than a dead Lion." It is a scandalous reflection therefore upon the worth of Jesus Christ, and a reproach to that worthy Name, to affirm that the many thousands of Israel are nourished out of the Dead Lion of the Tribe of Judah.

His 19th and last disparagement of Christ, appertaining to this class, is this, "beyond Christ's possession there is nothing but Terra Incognita, an Unknown Land." {Page 88} This is a disparagement of Christ's Possessions in the bringing in of a nothing beyond them with his exceptive, "but Terra Incognita, an Unknown Land." Terra Incognita is acknowledged by geographers to be land,

though unknown to them, and therefore they don't describe it in our maps and charts. But beyond Christ's Possessions there is no land, as well as no land known to us. For though we don't know all Christ's Possessions, yet we do know that there is no land beyond them. Mr. Hunt owns it too in the form to be land, only unknown land. However witty he might think this expression to be in his geographical talent; yet it is very unworthy in point of Application to Christ. For if it be land, though unknown land, as Terra Incognita on this globe is owned to be such, about the South Pole, and Northern Parts of America, then the land he speaks of was created by Christ, for God made all things by him, as his Son, Jn.1:3; and if so, then it is no unknown land, but Christ possesses it, as he is God, and fills it, as known; for "known unto God are all his works from the beginning of the world." Acts 15:18. The truth of the matter to wipe off the reproach is this, that beyond Christ's Possession there is nothing made, but all things which are made are put into his hands by the Father, as Christ is Mediator. This is safest.

I have now finished my answers to his 19 Disparagements of the Lord Christ.

CHAPTER 18

Of Mr. John Hunt's Five Reflections more upon the Person of Christ. Namely, Three Reflections upon his Godhead, one upon his Hypostatical {or Personal} Union, and the Last upon the Glory of his Person, as second Adam.

If any think I have multiplied disparagements upon the book enough to dismiss it, I must reply, No; for I have not yet finished my Vindication of Christ, but to make the reading less burdensome than it might have been, if all had been put upon the same common heads together, I shall therefore go over the grand matters in Christ again. The Excellency of Christ must still be Vindicated from Mr. John Hunt's 27 Reflections more, five of which I only single out for this chapter. And indeed, having a numerous

parcel of his errors yet to lay open out of a small Octavo-Treatise of no more than 217 pages, I cannot go, except now and then, beyond brevity, and only touch a great deal, for fear of swelling this book into Folio Prolixity.

I shall begin this second Class or Division of his Errors about Christ, with three eclipsings of his Godhead. The first is Mr. Hunt's second badge of Christ's Honor, confusing and mixing the Honors of Christ, which the Scriptures carefully keep distinct, and unmixed. His words are these, "I must add {says he} that he also excels the angels in this respect, Hebrews 1:4, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Mind, by inheritance; ye know among men some have their titles conferred upon them; but the former are most honorable; so Christ having a more excellent name than they, and having it by inheritance too, he must needs be more honorable than they. Christ is styled the Mighty God, in Isaiah 9:6, which is a little too high for the highest of them to pretend to." {Page 86}

1. It is plain that he brings all these expressions quoted in the two aforesaid texts, to go no farther into the Person of the Son of God than his conferred titles, which are all distinct from the Godhead of Christ. I say, all conferred titles are distinct from the Godhead of Christ. His titles which are bestowed of the Father, and so they belong to the Man Christ Jesus in the Personal Union, which are not the Substance of his Divinity. Whereas, the Mighty God in Isaiah 9:6, is the Substance of his Divinity; and Hebrews 1:4, is the Dignity, Name and Inheritance of his Person, only as Mediator. Thus he confounds things in the Person of Christ.

2. It is plain that he insists upon what Christ is made, to wit, his Dignity by Office, his Name by Mediation, his Inheritance as Messiah, in Hebrews 1:4, before he insists upon the Substance of his Divinity, the Mighty God, there in Isaiah 9:6.

3. 'Tis plain, that when he hath brought in the main of all, the Mighty God, which is the Substance of the Godhead of Christ,

he wipes off the Glory of the Prophet's style with this reflection, "a little too high for the angels to pretend to." What a reflection is this upon the Infinite Godhead of the Son to make little of it? His very subordinate Glory to his Divinity, or his Dignity of Mediation he hath obtained by Inheritance in the Mediatorial Relation in the all of Hebrews 1:4, deserved not this character; yet he bestows this character out of Isaiah 9:6.

4. In the whole description that he hath given of Christ out of these two texts coupled, he agrees with Socinus. Let the capable reader, who doubts it, see the Second Volume of Socinus, his Works, {page 599,} in the last edition of the Polish Fraternity. It is a grand piece of Socinianism {for Socinus in the place mentioned couples those two texts, Isa.9:6 & Heb.1:4, as Mr. Hunt hath done, upon his argument of denying the Divinity of Christ,} though everybody that has read Mr. Hunt {I perceive} hath not seen this apparently. When Isaiah 9:6 speaks of the Divine Nature of Christ, in some of the language of it distinctly, as he is the Second Person in God, it is as the Substance of his Person, one with the Father's Substance, and his Infinite Relation to the Father subsisting co-equally in the Godhead, was given by the Father, with his own consent in the Covenant of Mediation, to be the child born. Nevertheless, Mr. Hunt, Socinus-like, appropriates it to what Christ is made by inheritance in the text of Paul, touching his Constituted Dignity by Mediation above the angels. The Socinians try to enervate his Godhead by confounding the Scriptures which speak of the Son of God, and mingled such things as belong to his Godhead with the Office of his Mediation.

'Tis the Socinians notion that he is a made-God, and so nothing but a mere Man, and called God, and the Mighty God, as magistrates are called gods; and they bring this text, Hebrews 1:4, to overthrow the force of Isaiah 9:6. Now, as the same Person is made above the angels in Hebrews 1:4, so he is there declared to be only what he is by Constitution; so this Person is set forth Isaiah 9:6, in that expression of his being the Mighty God, above which he

is made or constituted. God is what he is in his Original Being; made so much better than the Angels, is what he is secondarily in his Office. He is made, by that Inheritance he hath in Hebrews 1:4, "he has obtained a more excellent name than the angels;" therefore the Inheritance there is not his natural and primitive Inheritance, as God abstractly, but his conferred Inheritance, only as Mediator. The Socinian hackers in their conjunction of Isaiah 9:6, in the separate Expressions of the Godhead with Hebrews 1:4, will have Christ to be but in every respect {throughout all expressions of Scripture they speak of Christ, one as well as another} "made," and from no text will allow him to inherit all things by Nature, as God, but to inherit all things by grant, as a mere Man. Thus our non-read brother hath dropped into the tent of Socinus, without even knowing the man, and in the dark hath made most woeful work of it. He, whose expression strikes at the Deity of Christ, a point wherein the Socinians first grand error against the Person of Christ is detected, seems very agreeable with the same men, in his other expression that cast the slur on the Satisfaction of Christ, which I vindicated in Chapter 15, that "his Satisfaction was made for me, if I have a heart to come." For, if he be the Mighty God made, which this author seems to insinuate on the open comparison of his tack, {as he is certainly a "made-one" so much better than the angels in Hebrews 1:4,} then it is very consistent for me to have a heart to come to Christ, antecedently to the Satisfaction made for me, both in God's eye appointing Christ to it, and in mine own eye also, under the Spirit's work, discerning it. For, unless Christ be the Mighty God in another sense than he is made so much better than the angels, even the Mighty God Essentially and Principally to all else in his Person, and therein necessarily, as the Father is Necessary; it is sure, his Satisfaction otherwise could not be mighty enough to influence my heart towards it, but must necessarily be suspended from me till my heart stood right to it. It's vain to hold, he made Satisfaction properly, absolutely and particularly upon the foot of Socinus, in his made-deity for the Son of

God. It must then be more agreeable, with the Socinians, to deny his Satisfaction at all, if his Divinity in Isaiah 9:6, be no other than what he is declared to be there by the Apostle in Hebrews 1:4. Oh! It is dangerous to bring Isaiah 9:6, the Mighty God, and therewith join a different text, wherein this Mighty God hath nothing better than the angels, but what he is made better than the angels in, and has no other Inheritance in the Creation radically, than what he has obtained in it Mediatorially. In a word, as the Spirit of God in Isaiah sets out the Godhead of Christ in that expression, the Mighty God, so he sets forth the Man in Hebrews 1:4, standing in the Mighty God, Isaiah 9:6, or in Union in the Second Person. And thus as the Two Natures are considered together, the Person of the Mediator is made so much better than the angels, as he hath by Inheritance obtained a more excellent Name than they; and this reconciles the two texts which Mr. Hunt confounds by corrupting one.

If this brother had not fallen into his incogitant Socinianism, and other unworthy positions of the Godhead of Christ in his book, I should have looked upon him to have understood the Person of Christ far better than he does, though he hath said so very little of his Person at all. Whereas, now if I find him drop a better expression in the point, I am forced to tell my reader again of him, that he contradicts himself, which he is so accustomed to do throughout the same manual. Compare an elder passage of his book with this Socinianism; for speaking of Christ elsewhere, he has these words, "had he been only Man, he could never have finished the work of Redemption." Finished the work? Why, if he had been only Man could he ever have undertaken the work? Would God have sent him? But he goes on, "so if he is represented to us by pictures, as a creature, and indeed he can be no otherwise." Here he should have added, to complete the sense of those words again, by pictures only. His next words are, "we can never judge of him under that Representation to be a meet Object of our Faith; for until we come to conceive of him as the Mighty God, we can never savingly rely

on him as the Prince of Peace,” {Page 74} Here he does not confound the Mighty God and the Prince of Peace, but distinguishes the Godhead from the Office in the Person of Christ. Prince of Peace, as the Office, and so he is made of God, as in Hebrews 1:4, and this distinct from the Mighty God abstractly, which must support Faith, and all saving reliance upon Jesus Christ. Thus, in the two places he is palpably self-repugnant, and destroys the same doctrine within 14 pages.

His Second Reflection upon the Godhead of Christ is this, “how low did this High and Mighty One stoop to reach us? Was it a thing possible, it would make us think that at once that he had forgotten his own Glory and Excellency, and our poverty and ignominy.” {Page 161}

As far as the supposition “was it a thing possible” is expressed of our selves, {as if it was not a thing possible for us to think; because he says, was it a thing possible, it would make us think,} so far it is a reflection upon the Godhead of Christ; because it tends to Spiritual pride in matching our thoughts with God’s thoughts, for it suggests a raising them up to some perfection with his own thoughts of himself and us. Now, though it is not a thing possible for the Son of God to forget his own Glory, the Glory of his Deity, and Excellency of Nature, the Godhead; yet ‘tis a thing possible for us to think he may forget his own Glory and Excellency, and our Poverty and Ignominy. What, are we stronger or better in our selves than other men, that this piece of Old Adam should not be possible to us? There are many of the children of Adam, from such a conceit of argument, as Christ’s forgetting of his own Deity, {if he ever had been God - think they - to stoop and become Man} take occasion from thence to deny that ever he was God, and from this very conceived topic strenuously disbelieve that it was God that was made Flesh. {“And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of Grace and truth.” Jn.1:14.} Had we been left in their room we had done the like. If we had been under the

strong prejudices of their Temptations, what is it we should not have thought or done, which they have thought and done? And such is our liableness still, as we are, without Preventing Grace, that I do not see at all it is impossible for us, to pore on it with our own Reason, and then under that reason forsaken, to think that sure if the Son of God was God, he must forget his own Glory to become Man; for there is abundance of Pride and Blasphemy in our unscriptural Reason! And if ever God had ripped up a man, and laid the creature open to himself, he will be enabled to see it. For to make it not possible so to think of the Son of God, in reference to ourselves, because it is not a thing possible he should think so of himself, is partly to equalize our own thoughts in the matter with God's own thoughts. But God tells us of himself, "for my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." {Isa.55:8-9} Here he gives the reason of it on both sides; and this transcendency of God's thoughts above ours, both of Himself and us, his own Glory and Excellency, and our Poverty and Ignominy, does hold infallibly true in all his Secret Counsels and Divine Operations within Himself, and in all the open workings of them towards man, and every other creature.

2. The conjunction of objects in the suggested forgetting, strengthened by that phrase, "at once," {"at once," says he, forgetting his own Glory and Excellency, and our Poverty and Ignominy} insinuates, as if it had been as much for God to have forgotten our Poverty and Ignominy, as to have forgotten his own Glory and Excellency.

3. They are ill coupled, upon the account of the Godhead of Christ. Because, Christ in his Godhead abstractly was free to have remembered his own Glory and Excellency, and to have forgotten us, i.e. not have heeded us, but have heeded only the abstracted Glory of the Divinity, and have continued the Son of God without becoming Christ at all; but his Glory and Excellency, as Christ,

interwoven with love, are sweetly matched in the Covenant-Relation with our Poverty and Ignominy.

4. Bring the voluntary obligation of Christ's Glory and Excellency to God's Covenant, and then there is no foot he could imagine upon which to raise such an outcry at the Godhead of Christ; and all for the Accomplishment of God's Supreme Will, in carrying on what God had begun in Christ, and Christ had undertaken from the Father in the same Covenant. It was a settled Transaction. No need then to utter such foreign and disgracing words of implied Disbelief of any such Covenant and Agreement between the Father and the Son, as upon this Foundation of God's Covenant to bring in a mere harangue against open revealed Truths, as in this loose expression of his, "was it a thing possible, it would make us think that at once he had forgotten his own Glory and Excellency, and our Poverty and Ignominy;" when as the Everlasting Covenant hath so laid it, as not a thing taken up Yesterday into Counsel, but of Old had established it, that it was impossible in time it should not have been, in the Matter, or Mystery before us {the low stooping of this High and Mighty One to reach us} in the Word made Flesh. Jn.1:14. For, as it was Covenanted, and all the measures of Suretyship stipulated, and the hands struck and the Covenant Promise sure between Jehovah and Christ, the thing could not be otherwise, than as the opening of things in Christ's Incarnation, Sufferings, Death and Burial hath laid them forth; and that, I say, according to the Settlement of the same things in Christ's Covenant, before the Foundation of the World. Unspeakable Grace!

This is my Answer to his second reflection on the Godhead of Christ. A few words upon his third and last reflection on the Godhead of Christ, and I may forthwith pass unto the next sort without delay. His words are these, "as Christ was God, so the Virgin that bare him was first formed by him, and in that respect was more properly her Lord than her Son." {Pages 127}

More properly? Why, as our Lord Christ formed the Virgin, the

mother of his own Human Nature, Isa.49:1, he was in that respect of his Godhead, together with the Father, the Absolute Creator, Mal.2:10, of the Virgin-Mother, and therein was Absolutely, not “more properly,” her Lord. It is in the Absoluteness of the Godhead of Christ, that there the true Honor of his Godhead lies. This writer ought not in that respect of his Godhead to have said, Christ was more properly her Lord than her Son. The “more properly” carries in it the more of a reflection. Job 42:3. The reason is, because as to the Glory of the Lord Christ’s Creatorship, wherein lies that argument touched on of his forming her, Christ was necessarily Mary’s Lord. The Lord was not at all, as the Lord, her Son. Again, he was only her Lord {above and beyond all propriety of Relation to her in Sonship} as he was God, and the Virgin formed by him; and only, as she bare him in the Human Nature, was he her Son, and by the Fifth Commandment subject to her, Lk.2:51; in which respect he was probably also her Son in the Positive Degree, without the more properly her Lord in a Comparative Degree, Isa.40:18, scandalously applied to his Godhead; inasmuch as we have nothing to do here with Comparison in the Godhead-Honor of Jesus Christ, for that transcends all Comparison, together with the Relation of Christ to Mary, according to the Flesh. “For who in the heaven can be compared unto the LORD? Who among the sons of the mighty can be likened unto the LORD?” Psal.89:6. Howbeit, the most scandalous part of all the reflection, if I may not call it worse, {for I will leave my reader to think of the name of it, when he has read a few lines on} which he casts on the Godhead of Christ, is, that “in that respect he was more properly her Lord than her Son;” as if he had been properly her Son too in that respect, as Christ was God, only more properly her Lord. For it must be understood just in this Author’s Divinity, to make sense of the proposition he hath laid down in his grammar. And pray, what is this, he was in that respect, as God, more properly her Lord, Exod.20:7, than he was in that respect properly her Son? Who is it here that does not see the more properly her Lord, and the properly her Son, are both spoken

of the Godhead of Christ, in relation to her who bore only his Human Nature? To shut this up, what name would ye give that error which ascribes the Godhead of Christ to the Virgin Mary, though in the positive or lowest degree of comparison, and has only this to come off within the next degree, "that in that respect, as Christ was God, he was more properly her Lord than her son?" And so much for my Vindication of Christ's Excellency from those three reflections that Mr. Hunt has cast upon the Godhead of Christ.

His next Aspersion of Christ I shall touch, under the second number, is another error, eclipsing Christ's Hypostatical Union; 'tis done by him in these words, "so that {says he} forasmuch as his Sufferings were far greater than Job's, and of another kind, and yet his Confidence more firm, hence we have reason to conclude, that neither Faithful Abraham, nor Holy Job, had such strong Faith as Christ." {Page 117} Here he concludes from Creature-Considerations, and not, as he ought, from the Fullness of Union, the Union of the Natures, in the Person of Christ. The conclusion from creature-considerations in the Faith of Abraham and Job is an Eclipsing of Christ in the true Reason and Ground of his confidence above either Job or Abraham; for it ought to have been drawn from the Personal Union as the ground alone why more Faith and Confidence was found in Christ, than in those, rather than have been lain down merely in the matter of their Faith and Confidence, under different measures, and the true Personal Cause of that Difference totally eclipsed. I say, the Conclusion should have been drawn from the personal ground alone, rather than have been eclipsed; though there is a Federal Ground of it too, suited to the first ground thereof in the personal Union, that ought not to have been laid aside; and a mere low comparison taken up in the room of it from Abraham and Job. To examine his mistake briefly according to this which hath been laid down, Mr. Hunt owns the Sufferings of Christ to have been of another kind; what other kind can that be, except that which is proper to the Personal Union of the Natures? He owns more confidence in

Christ than in Abraham or Job. What firmer foundation for confidence had Christ within himself than the same personal Union? As what firmer Foundation with him than the Father's Covenant? Why should Mr. Hunt then lay all the stress of his conclusion according to human reason, in the sensible evidences of the matter that fell under common observation; and not upon the true personal ground of this firm confidence which Christ had? To wit, the Personal Union, and so to allow us to draw our conclusion, that neither faithful Abraham, nor holy Job, had such strong Faith as Christ? This casts a disparagement upon the Son of God, by eclipsing the Glory of his Personal Union. There's nothing taken notice of indeed, as this Only Begotten of the Father was full of Grace and Truth. Jn.1:14. Full of Grace in the Mystery of the Hypostatical or Personal Union, which rendered it impossible to be otherwise than for Christ to have a stronger Faith than Abraham or Job. The Glory of this Mystery ought to have been maintained, as to the true ground of the Faith and Confidence of Christ above other faithful and holy men. It was this fullness of Union-Grace; whilst the Father sent him by open Condescension into his humbled state of Birth-Flesh. And he was full of truth too. Truth, how? Not only in opposition to shadows, by fulfilling the Substance set forth and prefigured by the old types, which were no more than shadows of good things to come, Heb.10:1, but full of Truth in all the Redemption-Promises, which the Father had made to Christ for his Execution of the Office of Mediatorship. {Isa.42:1-4 with verses 6 & 7; Isa.49:5-6; Heb.10:9; Isa.53:10-12; Heb.5:5; Psal.89:19-21 with verses 26 & 27; Jn.6:38; Isa.49:8; Psalm 110:1-7; and abundances of other places.} God had both heard and succoured Christ, II Cor.6:2, in a manner that Abraham was never heard, nor Job ever succoured. The Lord God had opened his ear, Isa.50:5, by a Federal Contract in the Personal Union, as the Foundation-Causes of his Mediatorial Faith; neither of which sort of Faith, nor Circumcision of the ear had ever belonged to Abraham or to Job. It was a work which the Father gave him to do, Jn.17:4, in the Mediatorial Cov-

enant, as Christ was a full and responsible Surety-Person in himself, and his Covenant, far above Abraham and Job, as the grand reasons and account to be given of this Transcendent Faith, which Christ had above all the Faith of holy, tried men beside him.

His fifth reflection laid out for this chapter is one eclipsing of the Glory of Christ's Person, as Second Adam, in these words, "we have lost that Spiritual life which did consist in the rectitude of the soul." {Page 26} We have lost it? When? Doubtless, he means in the Fall of Adam. But this is a gross error to call the life Adam had, and we in him, Spiritual Life. It is a gross conceit, because it conceives the matter under the thick scales of a mind, Acts 9:18, not enlightened to behold the Truth in this point. We have lost indeed all that Adam had, which was beautiful and adorned with God's Image in Creation; but we have not lost anything which Adam never had. Adam never had a Spiritual life, therefore we could not have lost it; for this notion of a Spiritual life in Adam confounds the Doctrine of the Apostle about the Two Adams. "The first man is of the earth, earthy; the second Man is the Lord from Heaven." I Cor.15:47. The first man, Adam, in and by whom we have lost all that we have lost, is, in his best estate, and paradisiacal glory, described to be no better than an Earthy Man. Not earthly, and sinfully inclined in his very Creation-State before he fell, to love the world, or the things of the earth, I Jn.2:15, as he did in his fallen state, and as we from him do by Nature in ours; but earthy, all the excellences of his soul, his spirit, were not great enough to raise him above the condition and relation of the earth, the matter of his body, in the Holy Ghost's account.

The life of Adam was an upright life in the Constitution and Rectitude of his soul, yet an Earthy Life, we see, because an Earthy Man. His life was an innocent life in the walk and carriage of the man, and yet an Earthy Man's life, and so an earthly life, because an Earthy Man. His life was a holy life, and yet an earthly life, still because an Earthy Man. Once more, his life was a life of Communion with God, and yet an earthly life, because an Earthy Man. It

was not a Spiritual life, for the water cannot rise above the Fountain. Take all in Adam together, and yet, I say, it was not a Spiritual Life. Adam was upright, but he was not spiritually upright; he was innocent, but he was not spiritually innocent; he was holy, but he was not spiritually holy; he had Communion with God, but not Spiritual Communion with God; he had Communion with God in the creatures which fell short, exceeding short, of Communion with God in his Son Jesus Christ, who is the Lord from Heaven, nor did the Law of works require this qualification of Spiritual. It commanded him, not to eat of the tree which was in the midst of the garden, Gen.3:3; not to eat of the fruit of it. Now not to eat was the Forbearance of a Natural Act, and the Perseverance in a Natural Obedience. Thus, when he ate of it, and transgressed the Law, it was a Natural Disobedience. Here was nothing of Spiritual in all this.

2. That life in Adam, which he lived before he fell, could not be a Spiritual life, because a Spiritual life is an Evangelical life; and surely, he could not live an Evangelical life, before the Gospel was preached, but the Gospel was not preached, until after Adam fell, therefore, when Adam fell, and we in him, we could not lose in and by him a life he never had, as the Natural head of mankind, and that is this same Spiritual life.

3. Spiritual life is a higher Blessing than the natural rectitude of the soul. The life which did consist in the rectitude of the soul was the life of the spirit of man, and because innocently natural was the Moral life in his soul, but still fell short of a Spiritual life. It was the life of his spirit, yet not his Spiritual life. I will illustrate it by this comparison, since Life and Immortality, II Tim.1:10, is brought to light by the Gospel. Take our Union to Christ, and we may say there is in that Union, a Union of persons, as the Union of Christ's Person by Grace to our persons, and the Union of our persons to Christ by Grace, which Grace in giving us the Holy Spirit works us over in that Union to a spiritual clasp and closure, as it works in us faith whereby we cleave to Christ, as the fruit and issue of that

Grace; yet now, in the Union of Christ's Person to our persons, and reciprocally of ours to his, where, through the Presence of the Holy Spirit, there is the utmost taking him, and closing with Jesus Christ, there is no Personal Union. Union of persons, as to be one mystically, does not make it a personal Union, because that is the property of the two natures in the Person of Christ. Accordingly, to accommodate this, the rectitude of the soul in Paradise, which indeed was the life of the spirit of Adam, and the life we have lost in and by him, does not make the life of the spirit of Adam to be Adam's Spiritual life.

4. All the elect seed of Christ have the Spiritual life after their Restoration by the Spirit in the Heavenly Birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jn.3:6. Now, they have not any Spiritual life, like unto any life in Adam. Spiritual life in the Scripture-language comes into the soul by giving the Holy Ghost, but this Gift is through the Lord from Heaven, who is the Second Adam, not the first; therefore we lost not a Spiritual life when we lost the original rectitude of the soul.

5. And lastly, it is a very great Reflection upon Christ, as to what himself is to us in the New Life, in the Gospel, by the Holy Ghost; as if he did not out-do Natural Adam in the kind of Life, as well as in the measure of Life. As if a Spiritual life could be lost in Nature-Adam; and as if the Spiritual Adam did not alter the life he gives, nor vary one jot from the Life of the other Adam in his own Gracious Communications. Besides, why should any man under the Gospel cast such a blemish upon the Holy Ghost whom Christ sends from the Father to work Spiritual life in us? "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Jn.15:26. Sure, it is a very great reflection upon him that works the works of the New Creation, to advance his Workmanship in the first Creation {under a co-equality of expression} into a co-equality with his Evangelical works upon the soul in the

Second Creation; as far as it advances the first works into Spiritual, so far it diminishes the second sort of works, because the highest you can say of these, is, that they are Spiritual, for there the glory of them lies; and so far as it diminishes, so far it blemishes them; and so far as it diminishes them, it veils the glory of Christ.

CHAPTER 19

Of Mr. John Hunt's Five Reflections upon the Glory and Excellency of Christ's Righteousness.

The Sixth Reflection he hath thrown upon Christ falls upon the Righteousness of Christ, which opens the Application of the Pardoning Grace of God. Mr. Hunt's words in the matter are these, "so that {says he} there is no just cause for thee to fear thy sins are too great to be pardoned by Christ, if they are not too dear to be parted with for him." {Page 201}

'Tis plain here, that he makes some just cause to fear a compounding {of what is certainly divided} in the case before us, that sins are too great to be pardoned where they are too great to be parted with. As if God's Pardon through the Righteousness of Christ was wont to be at a stand-still, and could not go on, because it meets with sins in the elect too great to be parted with. Ye see this Divine at the bottom is as sound in the use things as a pear is wider at the top. What just cause is there to fear that the sins of any of the elect of God will be found in the day of Mighty Grace too great to be parted with? Indeed, none can reflect upon the Righteousness of Christ imputed {I say imputed; for we are got into a sleepy age where men generally go no farther than the Righteousness of Christ offered} but they must withal {Grace is so coherent in the golden chain} cast their slur upon Election too. Here is the Divinity of this new-law test again, that great sins to be pardoned are made to depend upon great sins to be parted with. Now the question is, {and let my test take which side of the question nature chooses,} whether of these two greats {Sin or Grace, "but where sin abounded, grace did much more abound," Rom.5:20,} is superior towards a chosen vessel of Mercy, Acts 9:15, the great pardoning

him upon the Mediatorial Obedience and Sacrifice which Christ hath yielded, and once offered up to God upon the Tree, I Pet.2:24, in the room and stead of this chosen vessel; or his great sins, so great that they must be supposed too dear to be parted with? Now, whilst nature chooses the religious nature-part, and determines in a non-Pardon on the side of the great sins against the Righteousness of Christ, my soul is still helped of the Lord to choose the religious Grace-part, and to determine it to be in and by Christ a full Gospel-Pardon on the side of Christ's Righteousness, and the Free Grace of God imputing it, against all my great sins; {which, if I look into two things, my old Adam's heart, and this preacher's old Adam's divinity, are my sins too great to be parted with; and yet;} there let the Great Righteousness of Christ, and the Great Pardon of my God predominantly contend against all the other predominancy of my great sins that have made me see by experiment that they are too dear to me parted with by or through all the religious pieces of old Adam put together! "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom.5:17. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.

Come all ye religious cheats, whoever ye are, that deceive your own souls, and other men's; bring out all your rank insinuations against the Righteousness of Christ, and the Pardoning Grace of God, after the Gospel has been preached so many years in England, before any of our present day were born, and tell me, was that Gospel perfected, Prov.4:18, to come up to the Scripture-Pattern in Two Ages? Hath it not required more time to build up God's Temple since the darkness and smoke, the dust and ruins of the Papal Interest among us? And are we got no farther in this Generation, as to the point of the Remission of our Sins, Lk.1:77, than to blaze it abroad from mere sparks, Isa.50:11, of our own kindling, {never taken off the Altar, Psal.118:27, where God's own

Sacrifice provided was bound and laid on,} to condition the Forgiveness of sins upon our willingness to part with them, in saying that “there is no just cause for thee to fear thy sins are too great to be pardoned by Christ, if they are not too dear {for there lies their greatness in this argument, their dear greatness, or their great dearness} to be parted with for him?” Are we got no farther into the Greatness of Pardoning Grace at this Day, than to be at a stand with it upon the greatness of our sins, too dear to be parted with for Christ? What do we make of the Great God all this while? What do we make of the Great Ransom Price, I Cor.6:20, that was not too dear to be parted with? And will we now at last go about to make people believe this must stop Christ’s Kingdom, in finding out and bringing in the elect, if these elect ones have sins too dear to be parted with for Christ? What stuff is this! What confusion and turning things topsy-turvy!

Thus ye see, I take in the “greats” and “dears” of both sides. If I am great and dear in God’s Account, {greatly beloved and dearly embraced in Christ,} not only as to Pardon but Adoption, I say, if this be the case, my case or thy case; then we are too great and dear to God for God to part with us for dirt, who hath bought us with a Price! {“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your Faith and hope might be in God.” I Pet.1:18-21.} And as God is greater than ourselves, ‘tis not our sins too dear for us to part with, that must go and frustrate the Eternal Purpose of God, Gal.2:21, of his Covenant-Faithfulness in Redemption; that God must part with us, because we have sins too dear to part with for Him. No; for the LORD has his Effectual Way at last to make us all agreed to cut off root and branch every sin, Heb.12:1, and to part

with them, as dear as they are, and use us in his Service to confess Conquering Grace in Christ, {"nay, in all these things we are more than conquerors through him that loved us," Rom.8:37.} {"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor.7:1.} Let another cast it upon the Prevalency or Sweetness of great sins too dear to be parted with for Christ; I dare not but lay the final Prevalency over Sin upon the Absoluteness of the Spirit's Effectual Work, according to his own Gracious Covenant-Obligation to the other Persons, the Father and Christ, to come down upon and into every one of the elect in a Special way of Grace, applying God's Grace in a harmony with what the Father and the Son have done therein; and so make it to be Grace Experimentally in my soul, reigning through Righteousness unto eternal life. {"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.} Thus, I take and lay all these great and dear things of both sides, in my Examination of the matter, and lay them one against another, to show my readers which is the greater. Accordingly, you see here is great upon great, and one dear thing weighed against another dear thing. Moreover, I love to take up the Great Things of Christ and his Gospel upon the Certainties which the Holy Ghost hath laid them down by in the Word, and weigh them against other Certainties, even all my certain Sins and Corruptions; and then I don't know among all the elect of God, I profess to men, where to find sins too great either to be pardoned or to be parted with. I am clearly for issuing of things upon Gospel-Principles, and not upon Conditional yeas and nays, ifs and buts; for I am for going upon Fundamental Efficacies and Assurances, and not making all the main things of the Gospel Doubtful. {"But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in

him Amen, unto the glory of God by us." II Cor.1:18-20.} 'Tis sad, when a man hath spoken any thing that God will own, that that man should in a breath eat his own words again, as {I must show anon upon this head} Mr. Hunt hath done, and will not for a dozen lines together stand to his own testimony, when he hath spoken on the side of Full and Free Grace.

'Tis sad to be ashamed of the Gospel of Christ, Rom.1:16, and just zip the matter up, that when I run away with it to the next man to find out who would stand by me, I may come off among some of the Ministers, and rake up my encouragements from this sickly Vogue of the Times; whether it is the Voice of God from his own work in my heart, or no; for if it be, and that 'tis clearly my Message from God's Word, the Lord himself having called me to it; what then hath another man to do to judge that over again for me, which the Spirit of God doth from his Word, and in his Work on the Understanding and Heart, hath determined for me already? Suppose it now to be altogether of God, in a way wherein I have acknowledged him, and he hath directed my paths, Prov.3:6, and I have not leaned unto my own understanding, Prov.3:5, why should I not see it most reasonable to trust him with it, with all my heart? And if he hath enabled me to trust in him, why should I call for my trust again out of his hands, and refer it to this or that or the other Minister, against my own positive Commission, Jer.23:28, from God's Word? It is a strange confidence in the flesh, Phil.3:4, that I think it not enough to trust the Lord with his own Counsel, but I'll ride about, {as Mr. Hunt hath done in these matters,} make interest, report stories, bespeak friends, and deal at last with the Truths of the Gospel by the voice and the poll, {the popular vote,} as if I was acting the free-holder in my Country, and making everything ready to choose Parliament-Men. Why do I refer that which God hath made out to me from his Word to be right? For, let it be never so right, as it may happen, it is ten thousand to one; but under my Experiment, God will leave the next good man, I Kings 13:18, the next minister {for I will make that which is counted the

best of it} to contradict me, to dissuade me, to disappoint me; and why? To try my spirit, whether I will believe God or man, be set down by God, or man, after all? Here's God hath said this to me, and I durst venture my soul on it; yet I will be riding about, trying experiments; for I must first hear what my neighbor says, I'll ride over yonder to such a minister, for he's a godly man, and I'll hear what he says; and all in a matter too where God does not bid me ask his Counsel; and yet such is my folly that I'll do it, when either Himself hath decided it, or myself hath been resolved to go on; let my counselor, my neighbor, or my godly minister say what he will. Doth not such a man show now that he hath sins too dear to be parted with for Christ? No, he will not sit down with Christ's Instruction, but will put them to the popular vote; and if that course be taken, then he is fain to blend and dash his papers, Mt.22:16, with now and then a taking stroke, such as this now before me {which condemns him that uses it, and yet he does not see it} "thy sins are not too great to be pardoned by Christ, if they be not so dear to be parted with for him;" or else there had been some cause to fear, that such passages as, "Christ's coming into the world to finish Transgression; and he hath finished this Work; he died the just for the unjust; he was made sin &c.," would have looked {though it be all God's Word} a little too Antinomian-like; and therefore he will give it one of his own hand-alley dashes in the next words; "thy sins are not too great to be pardoned, if not too dear to be parted with." Aye, now this does pretty well; such sparkling dashes are the most prosperous ones in the trade of voice-gathering, to make up a settlement, and this way of expressing it by irony, I Kings 18:27, is better than the practice.

This is a way now wherein men discover they are much Ashamed of the Gospel of Christ. Oh! But how shall I know it to be the Gospel of Christ, if another man, a good man be not agreed in it, especially, if the Ministers constantly blow upon it? Know it, says Paul? Know it by the Power of God, an in-wrought Power in your own souls that brought you to all your right Grace-Faith in

Christ. This is the way to know it, “for it is the power of God unto salvation to every one that believeth,” Rom.1:16, “for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,” I Thes.1:5, therefore do I discerningly perceive {am I convinced by spiritual sight and affection too} that it was the sheer Power of God unto Salvation that makes me believe the Truth of the Glorious Gospel of Christ, I Tim.1:11, against natural principles, against common persuasions, against my own righteousness, above my own frames at other times, above my own enlargements, above all the ordinances in their own common nature; yea, even above the Scriptures, which without Christ are a killing letter in my hands, II Cor.3:6, in a task of so many chapters a day, or such a portion of them to be read in a constant round, {without examining the Scriptures, Jn.5:39,} morning and evening? Do I discern this, I say, and feel this, in a matter where I go much alone? Other men’s sins therein are too great to be parted with? They won’t be beaten off their old way for Christ way. Which side now shall I believe about this one point? Which are the sins too dear to be parted with, and which are not? Shall I shut my own eyes in all the light God hath by Sovereign Grace allotted me, and determine the Matters of God upon the votes of the people? Away with them, for they will not deal with me by Gospel-Arguments and giving me any Account how God brought them to Christ. Or shall I believe the Lord of Glory, who hath in abundance of things we have been apt to take up for Religion and Truth, spoken against us all; and discovered that there are many things we have mistaken for Grace, which really after all the demonstrations of humility and modesty, are deadly Pride, and become the very sins which indeed are too dear with us to be parted with, for Christ? The Lord makes nothing of it to give it against your good men, as he did against those three good men in the case of Job, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. Job 42:7-9. The Lord hath spoken against me too, in everything where I have not hearkened unto the voice of his Word and Spirit in Conjunction;

for 'tis sad to see how men generally divide these, and look to the Word without the Spirit, or the Spirit without the Word.

Now if I believe God, if I experience his Power going forth with his Word in my soul, and find this power loosening my heart from my sins, whenever, or upon what case soever, this Power comes into act in my soul; why now, I can confess and sit down thereby, and be assured, though all men, for my trial, were to stand by and contradict me, that there is no Gospel-Believing one moment, without a touch upon the heart from Heaven by this Power. It is a dead Faith {if Nature do prevail to heave it up at all} when Divine Power is not Sovereignly Dispensed and Asserted to set Faith into Motion. Again, I see and can through the same Grace find it thus in my own soul, that there is no Non-Believing, where the Power of God unto Salvation comes. Here are no too great sins to be parted with where the Power of the Most High is put forth, which is the bringing in, and the only means of bringing in, every one that believeth. And these are to be found nowhere but amongst the elect. Oh! I hate to mince the Gospel, as if the Gospel freighted me, and we were got into a Doctrine fit to scare men out of their wits! When I know, as I know the sweetness of my food by a hungry appetite, that the Revelation of the Grace of Christ is the sweetest Doctrine under the sun; and is that which hath put its sweetness into all the rest of the Doctrines of the Everlasting Gospel. Rev.14:6. What, shall I believe Election, an Election of select number of Adam's race into a number of believers, and yet raise a doubt upon the Righteousness of Christ imputed to every one that believeth, that my sins are not too great to be pardoned, only if they are not too great to be parted with? How dare I come and flutter it over thus with creature performances? As if the creature was above God and his Grace; and God and his Grace must stand by, in anticipation to see whether or not an Elect Vessel of Mercy will barter or exchange his sins for the Righteousness of Christ; and that in the day of Christ's power too? {"Thy people shall be willing in the day of thy power." Psal.110:3.} Yes, it should seem

so by this toxic admixture of Truth with Error! Oh! Contradicting spirit of this preacher that sets the matter out with a vulgar face, as if God and Christ could do nothing by the Holy Spirit to purpose, till they find worm-creature free to part with his sins and agree with God about the Pardon. {"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb.13:20-21.} Come, come, O my soul, believe him not, {"O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united, &c." Gen.49:6,} this is this preacher's lie wherewith he hath been wont to make the heart of the righteous sad, whom the Lord hath not made sad, and has strengthened the hands of the wicked {by a mixed Gospel} that he should not return {by the pure Gospel} from his wicked way, by promising him Life upon conditions, qualifications, if's, and I know not what else; and not suffering the Justified to rest upon the Righteousness of God alone, though he be Jehovah our Righteousness, Jer.23:6; to rest upon him for Wisdom, Righteousness, Sanctification, Redemption, I Cor.1:30, and All, as well as Pardoning Grace. {"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life; therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the LORD." Ezek.13:22-23.} Besides, how unfruitful are these sort of preachers in a Day when the Gospel is risen more upon England, for the Lord will not make use of the same sort of men in every Age, and in every Day of Grace alike! For my own part, when I make inquiry how the Work of God goes on, I can hear of no body that parts with their sins among the blockaders of Free Grace and Righteousness, Interest, Pardon and Acceptation with their 'ifs' and 'ands.' But I take notice that these

preachers are sure to hold their sins of self-righteousness fast; for I can discern that their sins are too dear to part with for Christ, and that these good-men-preachers are in a worse condition, and a far greater sinners by propagating spiritual wickedness in high places, Eph.6:12, than their poor hearers, whom they charge to part with their sins and come to Christ! Oh! What a dreadful disappointment will it be, when such a great company of our zealous Reformation Preachers against profaneness and corporal wickedness, shall be found Enemies of the Cross of Christ! Phil.3:8. And that their spiritual sins in warm Sermons and sharp Exhortations {I mean all their soul-ruining way of Preaching, whilst they represent the Mighty Gospel as a bugbear to the people} are sins too dear to be parted with for Christ. This is the heart-life of their Anti-Antinomian Doctrine, and their Anti-Union Gospel, “thy sins are not too great to be pardoned by Christ, if they are not too great to be parted with for Christ.” I observe these men believe all they believe in the dark, and will have nothing, no, not so much as a candle with them in the dark to make any thing of God’s work upon the soul clear. They will not so much as hear of a Relation to Christ without the soul, before the soul doth come, for fear of the Antinomian-Venture; and yet when they preach their best, they forget themselves, and set forth the soul’s coming to Christ confusedly {and inconsistently with their own principles} by Esther’s coming into the King Ahasuerus in the inner court, Esther 4:11,16, which was not according to the Law.

To issue it, this is the Doctrine, through Grace, I abide by with my soul, and venture into Eternity with, that ‘tis the Great Pardon applied in the Virtue of the Righteousness and Blood-shed of Jesus Christ which determines my parting with the great sins, otherwise too dear to corrupt nature to be departed with for Christ; and not this wild notion that parting with the great sins and the dear and darling corruptions is that which determines the Great and Full Pardon. ‘Tis the Greater that must influence the less, not the less that influences the Greater. ‘Tis not so much for me to

part with my sins, as for God to Pardon them. When I, as a wicked wretch, in my thoughts and ways, am helped in the New Creation to part with them through the Virtue of Real Pardon, the Pardon still opens, and I see what I saw not, more and more of the Glory thereof, breaking up into my views in a Pardon more abundantly, according to Isaiah 55:7, “let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.” God accounts every man a wicked man that is not brought off from a Mixed Gospel. {“Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the LORD’S vengeance; he will render unto her a recompense.” Jer.51:6.} For so long as he stands or seeks to stand in his own Righteousness, together with a notion of Christ’s Righteousness mixed, he is a wicked person, and is in his own way, not God’s way of saving him; he is an unrighteous man, that has thoughts of Religion and Salvation and Preaching and Catechizing, that must every one be changed, {though yet he finds his sinful thoughts in these ways of his righteousness too dear, his righteousnesses being his very sins, to be parted with for Christ.} Nevertheless, if the Gospel-way of Pardon he strikes at, changes his own way and thoughts, it must be by a pre-occupation of his heart with the real virtue {not the notion} of Christ’s Righteousness imputed to his person; for the Spirit falls with it into the heart, whilst this Righteousness comes upon the whole man from Christ by Real Imputation, and all done openly to Faith of the Spirit’s Operation in that Revelation Time by Divine Quickening, as beams of Gospel Light follow the rising of the sun immediately, and all according to the Secret Pattern of the same works of Grace wrought, as the Father had viewed the elect in and by Jesus Christ before the Foundation of the World. Christ in his Gospel-Righteousness hath a power to change the heart and nature by the Spirit, as well as Justify and Absolve the whole person by Authority from Condemnation.

The unrighteous man in his way and thoughts of Pardon strikes at Christ, if he steps in with his Pardon before the soul is ready for it in Conditions fulfilled {sins not too dear to be parted with} and Qualifications attained. His notion is, if I believe first and come to Christ for my Pardon, I may have it. Aye, but this poor Notionalist is yet in prison, {and who but the Spirit of Christ can make him believe that, so long as he finds he has liberty to ascend the pulpit?} Nevertheless, when the Pardon comes home, and is issued out to begin his first Spiritual Convictions about it, it will come and find him in Prison, a stronger Prison than New-Gate, shut up under the Works of the Law, Gal.3:23, and there demonstratively will convince him, he never did or could come to his Pardon, but his Pardon arrived, and shined into him; viz., in the openings of things according to the Everlasting Settlements of them before time, through Redemption-Operations which came in between their Settlements and Application. Aye, but till God come in by his Mighty Power thus, he will continue to strike at the Gospel, and all in a zeal to maintain what he calls Justification. What do ye think the wicked man in his way, and the unrighteous man in his thoughts will give Justification the preference to Faith? No, he will set Faith, as the elder, {as a prerequisite,} before Justification. Faith which he acts before Justification that God acts.

Objection: Why do you allow yourself to call such as do this, wicked and unrighteous? Most of our worthy divines have done this; and so is it fit to call, or account these wicked and unrighteous? I answer, the Text spares none, whose way and thoughts are not God's way and thoughts, as the 8th and 9th verses do expound the 7th. {Isa.55:7-9} It must be laid upon God's way and thoughts, and not upon the worthy divines, if ever God own it. Besides, a man, many a man at this rate, may slip by in the crowd who is a wicked man to God, that hath all along passed for a good man to men; so there is many an Unrighteous Man to God who is a Righteous Man to men. And lastly, the best of men, so long as sin dwells in them, have abundance of wickedness in them, and un-

righteousness in their thoughts towards God, and there is nothing takes it off that we ought to esteem them righteous for, towards God, except the Righteousness of Christ alone. And for confirmation of this, I have taken notice, even among your worthy divines, that when they have come to die, God has so effectually convinced, and touched some of their hearts upon this point, as it has caused them to renounce their own way and thoughts therein, having seen abundantly beyond it, as the Foundation of their parting with those sins, which before had been too dear to part with for Christ. They would not hear of that upon a death-bed, which they had zealously pressed as the main of all at other times. Oh! Says a poor creature under a little natural Christianity, or the Gospel molded and fashioned by men after the common ideas of nature in them that receive its notions; you must believe first and come to Christ for Pardon, and then when you have closed with him upon Gospel-offers, {and be sure to do it now, before your day of Grace is past,} then God begins to Pardon and Justify you and not before; here's now the unrighteous man's way and thoughts to be forsaken. And turn to the Lord, says he, and ye shall obtain Pardon; aye, but God says in the turning to the Lord Christ, to Jehovah our Righteousness, God will more abundantly Pardon. {"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:6.} He will lead into that Pardon that hath not only begun with me to make me forsake my way and thoughts, but opens so increasingly upon my thoughts {swallowed up in God's thoughts of the matter} that now I am led into Pardon more abundantly, and then beaten off from all my old dead thoughts of the way of obtaining it. The Gospel is that Pardon in the Application of it, that it comes first without Faith in a strong virtue into my heart for Faith; and then in the virtue of it brings me the Spirit to discern and receive it, and come to Christ, with Christ, out of the Virtue of this Righteousness upon me. Now so long as in the Judgment of God's Word, a man is wicked in his way, and unrighteous in his thoughts, this man does

not only run on in his notion, and keeps his way and thoughts, but if there be opportunity and occasion given to show his Zeal, then he lays you open to what he verily thinks with himself he ought to do. {"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9.} Oh! Says he, we must not bear with these Antinomians! Here's a way of Justification indeed! This is such a presumptuous coming to Christ, that 'tis the ready way for the soul to be turned off and not pardoned at all. Hold, hold, brother-zealous, {for whatever you are to God, I'll brother you, according to what you appear in your best to men,} you are mistaken. This text, "and let him turn to the Lord, and he will have mercy upon him, and to our God, for he will abundantly Pardon," must be opened in the light of all other texts, where the Foundation of Pardon in God is laid firmly within himself; as to say, individually to a man all known to God, Acts 15:8, who every one of these persons are for. Accordingly, this text being but Superstructure, must be carried according to the gradual openings of the whole Mystery in all the Futurities {the Purpose of Grace within the LORD himself} and successive advances of those Acts accomplished in God, and then down again afresh from God by the First Patterns proceeding down to our Knowledge and Experience thereof, by Application of the Holy Ghost, as his Superstructure through Christ upon God's Foundation. {"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." II Tim.2:19. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph.2:19-22.} So then, let him turn to the Lord in the virtue of what hath already made him forsake his own way and thoughts; and let him turn to the Lord upon the Truth and

Certainty of the contrary Evidence of the things to what he hath thought, as they lie in Christ, and to our God under these Evangelical Discoveries {for the best of them in Isaiah's time had but stood upon legal points} for he will {in the openings of things, even in Demonstration of the Spirit and of Power, I Cor.2:4,} abundantly Pardon. The other way in which I took up my notions of Pardon, the other thoughts in which I conceived of Pardoning Grace, made it a dead, distant thing in the Apprehensions of my soul; for Pardon lay all then rolled up, and I could see nothing, and yet the Scripture insists so much upon seeing the Son, Jn.6:40, &c. Pardon that way never opened, never enlarged itself, never filled my soul or engaged my mind with fresh and glorious thoughts, never raised up my soul into wonderful Truths, nor came near any Gospel Conceptions of the Abundant Entrance into the Everlasting Kingdom of our Lord and Savior Jesus Christ. {"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." I Pet.2:9.} Aye, but now under these Unveilings of Grace in the Foundation of God I am amazed! Now it is I have an abundant Pardon! Oh! How it grows upon my thoughts, whilst it can be never increased in itself! Now I see the Glory, Influences, Life and Encouragements of it grow upon my poor heart, every day, and I am led in more into the Gospel of Jesus Christ! Oh! This is the life of my soul! Now strike at this all you of the other side of the hedge, and my heart shall rejoice still in God my Saviour, for he hath remembered me in my low estate, having long humbled me for my pride in way and thoughts of setting up your way and thoughts of Righteousness and Pardon {"thy sins are not too great to be pardoned by Christ, if they are not too dear to be parted with for him."} Alas! When I part with my sins, it hath been through the Virtue of my Antecedent Pardon.

In parting with my Sins under his Mighty Pardoning Grace that took off the Condemnation before I believed, I did but the duty I was bound to, Lk.17:10, but when he pardoned them, he did

so upon such a Glorious Foundation within himself, originally {according to the Rise and Order of the After-Fall Dispensations of Unconditional Grace,} as took the start of my Believing, even in the very Order of the Holy Ghost's applying; and then in the Eternal Original {or the Before-Fall Decrees of Absolute and Total Grace} how free was the LORD in Himself, and not bound to connect such a chain of matchless wonders in the varieties of his Proposed and Settled Grace for me! {"Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:30.} Therefore this Greater on the side of Grace, must and will Influence and Compel me to part with my Sins; as it is both impossible to effect, and preposterous to suppose it, that the less should influence the Greater; that is to say, my parting with my Sins influence his Pardon of my Sins. And I am also sure, where the Influence precedes; there the Pardon precedes my act. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers; hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more." Jn.8:10-11. She had not parted with her sins, for she had been just then taken in adultery in the very act, 8:4, yet Christ condemned her not, but bid her go, and, upon that Declaration of Pardon and Non-Condemnation, mend, and sin no more.

Let me now further argue the inconsistency of the supposition, "if thy sins are not too dear to be parted with for Christ," out of Mr. Hunt's own unwilling orthodoxy. I will produce now a separate part of his coherence, and then tell me upon a review of the matter, whether he does not make a woeful medley of it all, when he afterwards compounds his way and thoughts, and dashes the Gospel with his own Invention?

The Gospel he uses is this, "God hath from Heaven proclaimed him his Son, in whom he is well pleased, Matthew 3:17." {Page 201} Now, is God well pleased with his chosen in Christ, for

it is “in” whom, not “with” whom, that the Word is spoken? What room then can be found for this remote and reflecting Supposition I am removing from the Righteousness of Christ in Pardoning? He goes on, “the great end of Christ’s coming into the world was to finish transgression, and to make an end of sins, and to make Reconciliation for Iniquity, Daniel 9:24, and he has finished this work.” {Page 201} Still if sin be finished, and an end of sins made, and this by Christ’s making Reconciliation for iniquity, what can be a more disparaging dash, and what can be clearer proof of this Mixed Gospel, than this at the tail of it, quite out of all Scripture-Language and the tendency of it, “so that there is no just cause to fear thy sins are too great to be pardoned by Christ, if they are not too dear to be parted with for him?” Is this now all of a piece? Is his “so that,” or conclusive divinity, either gold, or silver, or precious stone upon the One Foundation? I Cor.3:11-13. He proceeds, “Christ died a bloody sacrifice, the just for the unjust; he was made sin for us that knew no sin.” {Page 201} Here again is none of the wild supposition-form, “there is no cause to fear, he died a bloody sacrifice, if thy sins be not too dear to be parted with for Christ.” Then here it is positively that Christ died the just for the unjust; and that is Christ died in the room of the Sinner and Unjust, according to the energy of the Greek preposition. And what now; must it all vanish in an hypothesis? Must there be no such thing as either Commutation {Substitution} of persons, or Efficacy in it to effect Pardon, if the sinner and unjust hath sins too dear {for so he hath a long while, after his Pardon is effected and kept in Christ’s hands, sins too dear} to part with for Christ? What stuff is this? How does this expose the Doctrine of Christ’s Righteousness to be mocked at by Socinians. It’s a thousand pities we have men in the Ministry pretending to quote History and the Latin sentences, who not only know very little of the faculties, but especially never studied that useful and necessary part of giving attendance unto reading, I Tim.4:13, the Anti-Socinian Controversies. On page 107, his words are these, “a man’s wisdom maketh his face to shine,” Eccles.8:1; “that is, says

he, it is an excellent ornament, and makes him admired by others. Where shall we find that person that would not be thought wise? The greatest fool will be provoked to anger if ye tell him so; and as all are ambitious {he adds} to be esteemed wise, so what pains do some take in studying such things as will truly render them so?" "Again, says he, when men have dived deep into nature's secrets, and have more especially made some good progress in the knowledge of Divine Mysteries, what an ornament is it." Thus Mr. Hunt, page 107; and thus, there is a warrant and ground enough from his own gloss upon Ecclesiastes 8:1, and the observations he lays thereon together, to pity his neglects of the Anti-Socinian writings. What an ornament is it, says he, to make some good progress in the Knowledge of Divine Mysteries? Aye, but through mere un-acquaintance with the answers of other men to Socinus and his followers {under a plain defect of judgment in his own thoughts without such assistance} he hath obliged us the more frequently to run over his wretched perverting of the Truth; otherwise we would have been so indulgent to Orthodoxy, as to have dispensed with his lack of Ornament.

Having thus cleared the Righteousness of Christ from aspersion in this sixth Reflection, a very few words will suffice for the rest of my Vindication thereof in this chapter depending, I mean proportionately.

His seventh Reflection upon the Righteousness of Christ is this, "we may judge of our Interest in Christ by doing, &c." {Page 141}

I shall call over nothing which hath been already answered in judging of our Interest in Christ by the like Argument largely insisted on elsewhere; but to these few abstracted words of our Author shall only set down his own answer, with some remarks upon the Contradiction.

"Oh! The sad mistakes, says he, some make; for some think, with Simon, to buy the Gifts of God with money, Acts 8:18, and go to Rome for Pardon; others, under no less dangerous mistake,

think to work it out with the hard labor of their own hands.” {Page 45} If we must judge of our Interest in Christ by doing, who would not judge they must work it out then, with the hard labor of their own hands?

Observe here in the first place, to go about to work out a Pardon one’s self, is acknowledged to be no less a dangerous mistake, than going to Rome for Pardon. Working out the one in a man’s thoughts with the hard labor of his own hands, is equivalent to the working out the other with the hard labor of the feet. 2. Observe, he who judges of his Interest in Christ by any means, judges of his Interest in Christ’s Righteousness too, and Pardon, by the same means; because Christ and the Benefits of Christ, do go together. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom.8:32. 3. He who judges of his Interest in Christ by doing, judges of his Interest in the Righteousness of Christ and Pardon, for the Cause before laid down. 4. He who judges of his Interest in Christ, and his Righteousness and Pardon by doing, judges of it by what has been the hard labor of his own hands. 5. He that judges of it by the hard labor of his own hands, judges of it by what is acknowledged no less dangerous than going to Rome for Pardon. 6. Mr. Hunt hath laid down these Divided Rules of Judgment on both sides of him; doing what Christ Commands, as the Evidence of our Interest, by one Rule; and setting out the labor of our own hands towards the Interest itself, by going to Rome for Pardon, as another Rule. 7. When both ends of the Matter are put together, and Mr. Hunt placed in the midst between them each, they have no other expedient left towards an Accommodation, than himself in the center of the Union, to make peace between the two extremes of the Contradiction. 8. Lastly, I observe with remorse, that he has shut out all the Spirit’s Evidence and Work in the soul to know these things by, and has brought in the Flesh, which is as unfit to guide our Judgment of Interest in the Spiritual Matters of the Gospel, as going to Rome for Pardon is unfit to secure an Interest in the Remission

of our Sins, and obtain it. We can no more by our own doings judge for God's Spirit, and take his work into our hands {the only Evidence of the Judgment} to clear our Interest in Christ and his Righteousness, then the Pope's Indulgences can do the work of God and the Mediator, to bestow that Interest.

He goes on, "give over this foolish building in time, lest to thy shame men laugh at thee ever long, saying this man began to build, but was not able to finish, since it is only for the sake of Christ's Righteousness imputed to us, that God pardons any soul." {Page 45}

What can be sounder to give us Interest in Pardon, than Christ's Righteousness imputed to us; and what can be un-sounder to give us Evidence of Pardon than shutting out the virtue of that Righteousness through Christ, by the work of the Spirit applying it on the heart, to bring us unto obedience, through Sanctification of the Spirit, I Pet.1:2, and sprinkling of the Blood of Jesus Christ? How reflecting is it upon the Righteousness of Christ imputed, to fall presently upon abstracted Obedience, in doing what Christ commands, as our Evidence of Interest in this Righteousness, without any due regard, or a notice taken of the Virtue of the same Righteousness, unto the Gift of the Holy Ghost for it? For, our Evidences must as certainly lie in the virtue of the Righteousness of Christ imputed, as our Pardon lie there.

His eighth Reflection upon the Righteousness of Christ comes on next, in a place where he is speaking of Inherent Righteousness, by the instance of Paul, "he would not {says our author} have that his only garment, lest the shame of his nakedness should appear." {Page 17}

It can never be proved that Paul hath called his Inherent Righteousness a garment at all; for he never speaks of putting on Inherent Righteousness as a garment, but as the New Man, Col.3:10 with Eph.4:24, after the image of God. Inherent Righteousness is an image or new creature, the hidden man of the heart, I Pet.3:4, and this is a distinct thing from putting on Righteousness as a

garment. Putting on Christ, Gal.3:27 with Rom.13:14, is putting on both under the work of God's Spirit, when we are made by gracious acts of our own to put on Christ outwardly in our Profession, answerably to Christ's own putting on his Righteousness upon us, in our Condition. The Righteousness of Christ is put upon us, as our garment to God; and in the virtue of this we are graciously brought in holy walking to put on Christ, Gal.3:27, in the exercise of such and such outward graces, from the Spirit as our Inward Principle; which outward graces are our garments in the face of men, that cover and adorn us in our Profession of the Gospel, as we live among them. Neither of these sort of garments are our Inherent Righteousness. This is no garment that covers and adorns us in the sight of God or Men. Inherent Righteousness, though an ornament in the sight of God, I Pet.3:4, as all spiritual beauty in the saints is, through the virtue, the transforming virtue of the Righteousness of Christ; yet is no garment in the sight of God, in which the justified are found; so God will have no garment, Isa.61:3, upon them but the Righteousness of Christ. Again, Inherent Righteousness, though 'tis the principle of open good works and of a becoming conversation in the sight of men, Tit.3:8, I Pet.2:12, yet Inherent Righteousness is not the garment of the saints in the sight of men; because a garment is an open thing upon me but Inherent Righteousness is a sacred thing within me. Therefore, as I have one garment alone in which I lie open to the sight of God, though many ornaments; so I have distinct garments, or more garments than one, as I lie open to the sight of men, which are neither Imputed Righteousness, the garment alone in which I lie open to God {that is, openly clothed, whilst all my shame is hid, as taken away, and cast behind his back, Isa.38:17, in a Gospel-sense} nor Inherent Righteousness which is hid from men. My several garments to men are open things, distinct from Inherent Righteousness. My garments to men are things I am seen in among them. 'Tis not my inward Sanctification, which they cannot see, and which is neither my garment to God, nor my garments to men. But 'tis my outward

Sanctification working among men from my Inward Principle through the Spirit of God which creates and maintains it, quite hidden from the view of all the world.

Accordingly, saith the Holy Ghost by John, under the pouring out of the Sixth Vial, Rev.16:15, “blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” It is his “garments,” not his garment; and so it is all his garments; and these are all of them outer, for garments are no Inherent things. In regards to these garments of the believer: 1. His garment, singly, even the Righteousness of Christ. This is an outer thing, and so properly a spiritual garment between Christ and me in which I am found in the sight of God. {“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isa.61:10.} 2. His garments, plurally, of outward Sanctification. Thus, all his garments are meant. His garment of the Righteousness of Christ, in the Doctrine of the free and full Imputation of it to and upon all them that believe, Rom.3:22, {for their believing comes out of the virtue of it imputed, and not the Imputation of it out of the virtue of their believing.} Whereas, if this Doctrine be let go, and the soul of the believer doth not watch about it to keep it from all Doctrinal Mixtures, but give way to them that would throw this garment of his out of place and use, this Believer will quickly walk naked; he will so discover himself that men will see his shame and scandal upon him. This is that which must give life and virtue to all he openly hath and doth in Profession. Therefore, if I let go this, wherein all the Virtue comes to endue me with Principles by the Holy Spirit, {descending into my heart in this Righteousness} to enable me to put on my outer garments, and clothe myself outwardly, both in the face of the Church of God, and in the face of the world, I am presently left of God for my sin to be naked, both before the saints and before the world too. For, all the opening

of my gifts and performances, which men take notice of, will be proportional to the Flourishing or Decay of my soul in the Doctrine of the Righteousness of Christ Imputed. {"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom.4:6-8.} My decay, for instance, in the regards due to this Doctrine will leave me naked to the saints; my gifts will wither, my performances grow carnal and formal, that the saints who are spiritual, and kept up tight in the Doctrine will presently see my Shame. It will expose and leave me also naked to the world, in other respects, for I may for Conviction of my Sin be left to fall into that which the world cries shame upon, as immoralities, injustice, open wickedness, &c. Every man here may justly reproach me for being a Libertine, Hypocrite, Deceiver, &c. Thus I walk naked, and they see my shame, though they cannot see the bottom of the cause. Now, notwithstanding all that I am to God, in the Righteousness of his Son, that I may not be an empty professor to men, and scandalous, but a credit and an honor to the Holy Gospel in the very face of the world; I shall, if I am under the virtue of Christ's Righteousness {my garment to God} watch, as to the outer parts of my Sanctification {my garments to men} having the Image and Principle of true Gospel-Sanctification, Gal.5:16, or Inherent Righteousness within. {The fruit of my garment open to God, which is the Righteousness of Christ upon me.} Thus the Exercise of morality, justice, temperance, love, patience, meekness, bounty to the poor, &c., are so many several garments of my outer Sanctification, because of my Inner Principle. I put on to men, according to Christ's Commands, being for the honor of our Lord Christ and his Gospel, the open garments of praise, virtue, honor and a good repute among men. {"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, &c." Col.3:12.} And the lack of these is my shame; for even so for I am beheld to degenerate into

the contrary vices, and live in spiritual nakedness in the face of men. Thus, we see how all this differs from Inherent Righteousness, and whilst that within me is only {and so distinctly} my Principle, New Image, &c., it is the outer parts of Sanctification which are my garments. A man can be clothed spiritually but two ways, to God, to men; and both these I have opened. To God, by the Righteousness of Christ alone Imputed, and thus my clothing, or garment, is upon me, and not within me. What is within me is a new creature, II Cor.5:17, what is upon me is my true garment. Again, to men, by external Sanctification, it is only a garment to men when it is openly worn where men are able to see it. This is the State of the Case.

Now in a word to apply it; to make Inherent Righteousness a garment is manifestly a reflection upon the Righteousness of Christ imputed. None but God can see what is within me; if I make what is within me then a garment, it is a garment not only out of all place, {garments being designed to be only without one, and upon one,} but must be injurious in the use this garment is put, to the Righteousness of Christ Imputed; for if it be put for a Garment, it must be put for a Covering, as a garment necessarily covers where it comes. To men it cannot cover, because what is Inherent is out of their sight. And if you make it a covering for me to God, who alone sees what is inherent, you do unavoidably put it to the same use which the Righteousness of Christ imputed to me, and found of God upon me, is put; and then if this be not a reflection cast upon the Righteousness of Christ, I don't know what is so. Let our author in the title look to it in his setting forth Paul about Inherent Righteousness, as if that had been one of Paul's garments, as well as the Righteousness of Christ imputed to him, as appears by the said authors unworthy Reflection upon Christ in that of Paul, "he would not have that his only garment, lest the shame of his nakedness should appear." Thus, he speaks of Righteousness in Paul.

In the raising of Inherent Righteousness thus into the use

of a garment which is to clothe and cover {and because it lies off from the eyes of Man, and only naked and open before the eyes of Him with whom we have to do, Heb.4:13, must be a garment, if it be one, open to God, to clothe us with that which covers sin, Psal.32:1, and hides it from the Eye of his Justice; and then in this corrupt notion of it} he has notably again struck himself down by the Doctrine of Imputed Righteousness. Says he, “Paul saw all his doings, {and a great part of his doings were inherent acts of Sanctification, faith, love, reverence, joy, &c.,} would avail him nothing in point of Justification.” {Page 46} Why then they would not serve to make a garment for him in the Eye of God; for my garment in the Eye of God is my wedding-garment, and that justifies me. He goes on, “had some one of us the righteousness of all the saints on earth, if that was all, we could no more answer the demands of Justice, then he that wanted the wedding garment could answer that question, friend, how camest thou in hither not having a wedding garment, Matt.22:12, and it is said that he was speechless; and so shall we, if we are not clothed with the wedding garment, which he wanted.” {Page 46} By all this it appears, how he contradicts himself, when he raises Inherent Righteousness into clothing and into a garment; for I can stand in no garment before God but the wedding-garment. He hath made no Righteousness my garment, but my Wedding-Garment-Righteousness. “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isa.61:10.

He overthrows likewise his own advanced notion of Inherent Righteousness, by giving imputed Righteousness all the glory {and therefore the garment-glory, the covering-glory of it} in another place. “Hast thou been made to glory {says he} in nothing but the cross of Christ, as Paul was, Gal.6:14, and to say, I will make mention of thy Righteousness, and of thine only.” Psal.71:16. {Page 135}

Here is no elevation of Inherent Righteousness into anything,

which in the least is able to make a Garment of, or serve as a Covering. One would think now in point of garment, or a believers clothing in the sight of God, our author gave it all away to the Righteousness of Christ imputed; and what, must inherit Righteousness nevertheless in another place be a garment too, distinctly? And will he not hold to it to have the Righteousness of Christ to be his only garment to God? {Inherent Righteousness being no garment at all to God, nor men, as I have proved, though divers of our Divines have led one another into this mistake, so our brother Hunt is not alone herein.}

His Ninth Reflection upon Christ is likewise touching his Righteousness in these words, "Christ within a little while will clear off all debts." {Page 179} What debts can the Lord Christ be in to us? {For, so says he, "Christ is a Good Pay-Master."} Examine the matter by sifting it far short of the bran, and you will find it Popish. To clear off all debts is to make up what is behind in payment. Arrearage sets out the obligation of paying a debt, or the residue of a sum due which is behind hand, and the remainder of that which ought to be paid. How disagreeable now is this language and claim to the Nature of Grace and the Free Gift to us for the Righteousness of Christ alone? Is such language fittest for the Church or the Army? Or can men make it Janus-like¹, with two faces, to look both ways? Does he mean Heaven by all debts? The Apostle tells us that "the gift of God is eternal life through Jesus Christ our Lord." Rom.6:23. Does he mean the reward of our services? Why, that is of Grace too, not of debt. Rom.4:4. Our Lord Christ tells us enough to take off all thoughts of his being in debts with us, "so likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." Lk.17:10. He does not bid his Disciples say, "Master, within a little while thou wilt clear off all debts;" but say, "we are unprofitable servants." And again, Job 35:7, "if thou be righteous, what givest thou him, or what receiveth he of thine hand?" What debts then has he to clear off?

“Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort; for all things come of thee, and of thine own have we given thee.” I Chron.29:11-14.

His Tenth Reflection upon Christ is likewise of the same bran, of making us amends. “O what a shame is it, says he, for us, and a Dishonor to Christ, when we turn our back before the Enemy? How do we hereby undervalue Christ, and give the world occasion to think, that his Glorious Person we talk so much of, and seem to glory so much in, is not able to requite a few days suffering for him, and that that Glory that shall be revealed, that Inheritance and Kingdom above which Christ hath promised for them that suffer for him, and are faithful unto death, are not all worthy to be compared with these light afflictions, nor able to make us amends for them?” {Page 209}

What pity it is in this Excellent Matter about the Glorious Person of Christ, the Inheritance of the saints, Col.1:12, and the Kingdom of Christ to come, wherein the saints shall reign with him; that the Glory and Blessedness of the saints in the Eternal State to come, should not have been expressed rather, by God’s wiping away all tears from their eyes, and that there shall be no more death, neither sorrow, nor crying, Rev.21:4, neither shall there be any more pain; and rather, by the Glory which shall be revealed in us, Rom.8:18, and pleasures at God’s right hand, Psal.16:11, by entering into our Master’s joy, Mt.25:21, and our bodies fashioned like unto his Glorious Body, Phil.3:21, and we caught up in the clouds, I Thes.4:17, to meet the Lord in the air, and so shall we ever be with the Lord. It is a pity I say, it had not been rather expressed

thus, than by those ill words of requiring and making us amends.

As to Christ's requiring a few days suffering for him, I can see no foundation for such a phrase in all God's Word; but oppositely, that God's Act of requiring is a Vindictive Act upon the Instruments of Evil. "Hear thou from heaven, {saith Solomon,} and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head." II Chron.6:23. Thus Judges 1:7, "as I have done, {saith tyrannical Adonibezek,} so God hath requited me." Again, when the Holy Ghost is threatening Babylon in the Old Testament, his words are to be taken still in the Vindictive Sense, when he adds, "because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken; for the LORD God of recompenses shall surely requite." Jer.51:56. And we know how it was spoken to a wicked branch of the house of Ahab, who had shed blood that began with the blood of Naboth; for which saith the text, "surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD." II Kings 9:26. So, Psalms 10:13-14, "wherefore doth the wicked contemn God; he hath said in his heart, Thou wilt not require it. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand."

And even when David uses it of God's act that once, II Samuel 16:12, "it may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day." 1. It is expressed as a peradventure, not a certainty, "it may be the Lord will," says David. 2. That which David aimed at must be a turning the matter still into some vindictive act against the Enemies of David, and his Throne, and so was but reflexively, and at secondhand, requiring good; still direct and first-hand requiring {in the Scripture} is requiring evil, where the desert lies. 3. The text in Samuel speaks of no more than what is Providential; 'tis said, "this day," and so does not reach to a warranty of expression in setting out the State of Blessedness in the world to come. 4.

David speaks it there evidently in his own dejected spirit, at the time of Shimei's cursing him, when David's sins and God's threatening came up fresh in his own remembrance. 5. It is never used in all the Bible for a requiting of good, much less in the sense Mr. Hunt hath used it, when the Holy Ghost speaks a Revelation, distinctly from a Report; or when he opens the certainty of events in doctrine {to which belongs the saints future blessedness} a part from all history of fact, as there in Samuel. 6. And lastly, 'tis the only place that proves God's act of requiting the good, even as to a Providential Probability, and in this life; and in all but according to human apprehensions too. Besides, no other text gives Mr. Hunt any advantage in the very sound, but this; and yet he tops against God's Grace and Christ's Righteousness a requiting with Heaven in the other life.

As to Christ's making us amends, 'tis Nature's Divinity, none of Christ's. To make amends, if you put it into other language, is to pay, as a guest pays his host; so much for so much. "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Lk.10:35. God gives all, and pays nothing in his own Free Rewards. Such words, as requiting and making amends, when applied to the Gift of Heaven, naturally tend to lessen men's thoughts of receiving Heaven upon the foot of God's Grace and Christ's Righteousness, and to exalt a conceit of the worth of our own performances, though either their modesty or custom may excuse it, and tell us they do not mean, or intend merit. However, they do not express what God means, nor what the force of original words in these matters, the Free Gift, and Gift, import, far wide enough from God's requiting, and the making amends. The Righteousness of Christ, through which the Gift comes to us, suffers by these means.

Let us see, if he be consistent again with himself, in using this phrase of making amends elsewhere. Speaking of the sad mistakes of some, he tells us of them, "if God will Pardon what is past, they

hope to be able some time or other to make him amends. But {says he very well} take heed of this soul-damning mistake, to think there is virtue enough in their prayers or tears, or in any works of Righteousness which you have done, or can do, to purchase Pardon for the least sin.” {Page 45} Observe here, that making amends is set out by virtue of purchasing; none can purchase of God but Christ. Well then, when God gives for Christ’s sake, does he make amends in the Gift to him who suffers for him {because doing and suffering in this case are alike} since it lay not in the power of the person who receives a gift to purchase it? Now that he should bring up such a phrase in the glorious matters of Heaven upon Christ’s Donations {or bestowments of eternal life upon the glorified} when he had well beaten down the conceit of making God amends, as a soul-damning mistake, doth no ways agree in one piece of Orthodoxy. Doth God make us amends in giving Heaven for Christ, and giving Christ for our wherewithal, in service to him and sufferings for him, when we are, in all we do and suffer, no ways capable to secure his Glory in the Cause of our Fall? Neither was it enough {it seems} for Mr. Hunt to corrupt the Doctrine of bestowing Heaven upon the saints in his ill way of phrasing it once, but he must be at it again, in another place of his book, where his words are these, “O how will the first view of this Glorious Person make thee amends for all the labor, sorrow, and sufferings that ever thou didst undergo for him all thy days!” {Page 215} And so much for this chapter.

1 In the ancient Roman religion and myth, Janus is the god of beginnings and transitions, and thereby of gates, doors, doorways, passages and endings. He is usually depicted as having two faces, since he looks to the future and to the past. The Romans named the month of January in his honor.

CHAPTER 20

Of Mr. John Hunt’s Seven Reflections on the Sufferings, Righteousness and Redeeming Efficacy of the Lord Jesus Christ.

His Eleventh Reflection upon Christ on the matter of his Surety-Sufferings, even whilst he is admiring them, and seeming to raise his value of them. "And as if {says he} to suffer so much from men, and to die, had not been a Sufficient Demonstration of his Condescension and Love to us, he gets yet lower, and engages to be a Surety for us, and bears the Wrath of God due for the Sins of the Elect." {Page 160}

Under what abstracted notions doth Mr. Hunt propose the Sufferings and Death of Christ? Abstracted I say? For if you abstract his Suretyship for us, and his bearing the wrath of God due for the sins of the elect, what could the Death of Christ be supposed by him to come in upon? If you abstract his Suretyship from his Sufferings and Dying, you must abstract too his Sufferings and Death as the Price of God's Covenant about it; and what then remains of the true Sacrifice for Sins? Heb.10:26. What an open gap then is here made towards an Invasion of the Truth, for the entrance of that horrid, Socinian cavil, against the Doctrine of the Propitiation, that Christ's Death, as an example, was a Sufficient Demonstration of his Condescension and Love unto us! Now, as the Death of Christ {wherein all his Sufferings were completed} could come into being nowhere else, but according to the Pre-Determinate Counsels of God in that death, in purposes of Grace of ways and means to effect God's Absolute end, {according to those Counsels, I say, about it, which were before the Creation opened,} so if his Sufferings and Death had come in this Pre-Determinate way, and not come too in the way of Suretyship, they could have been no sufficient Demonstration of Christ's Condescension and Love to us in God's Covenant; because they had wanted Efficacy to pay our debt, according to the Surety-Stipulations of the same Covenant. That could never have made up a sufficient demonstration of the matter which had fallen short of the original stipulation, and Surety-Engagement of Christ to God for us. Nothing but the means of Effectual Grace had been a full Display, or a sufficient Demonstration of Christ's Condescending Love, according to God's Counsel

and God's Covenant. The whole matter must be carried according to God's own will and Christ's Suretyship Engagement on the behalf of his elect; so that he who supposes Non-Suretyship, at the same time supposes an Exclusion of God's will, and the introduction of Ineffectual Grace. Christ's non-Suretyship for all which is necessary to bring the fallen elect to Glory {and yet without this Mr. Hunt proposes the sufficient demonstration of Christ's love} had been Ineffectual Grace, just such as this rash and ungrounded brother, so often, Socinian-like, makes it, and then tops the creature and creature-acts in the room of Christ's Surety-Sufficiency; as if his Suretyship was not the Essence of his Mediatorial Constitution, but the mere adjunct.

What a scandal is this brought upon Christ in his Surety-Covenant! As if he engaged in a posthumous bond to be our Surety, after all other consideration of his dying. This separation of the Sufferings and Death of Christ in our thoughts from his Suretyship is quite beside the scope of the Holy Writings; destroys the consideration of God's Covenant in its proper place; evacuates Christ's Propitiatory Death; annuls the Glory of his Priestly Office, by destroying the very Foundation of his Advocacy in Heaven in the true and orderly matters of his Blood; and all by this wild relaxation or loosening the Substitutive Portion of Christ's Bond, which directly and formally lay in the Laws of a Surety-Covenant, Heb.7:22, not shortening Christ's obligation, in the Everlasting Covenant, from the Payment of our Debt, but to come down from Heaven in his Love-Bonds, as our True and Appointed Substitute, and so both do and die in the room and place of all the elect of God. This is as opposite to the treachery of this Article in the cause of Christ's blood, as it stands against all the Socinian-tenants, their fraternity have advanced to overthrow the same article. How could that of Christ's undertaking to suffer and die for the elect of God be a sufficient demonstration of his condescending love, which had been short of Substitution? How could that which was not in the room of the elect of God be Sufficient for them? Or, how

could that be Sufficient which was utterly Insufficient to answer the end thereof without it? The All-Sufficiency lay in the Responsibility of the Person, conjunctively with the Covenant-Obligations of Suretyship in that one Responsible Person's Undertaking. The thing which this writer makes to be last, even Christ's Suretyship {after the proposals of his Sufferings and Death for otherwise he knows not what,} he goes, says Mr. Hunt, "yet lower, and engages to be a Surety for us, and bears the wrath of God due for the sins of the elect, was first in the Father's Commandment, and in Christ's Covenant." Jn.10:18, Psal.40:8. And albeit, he does not {in this} with the Socinians deny the Satisfaction of Christ, yet he weakens his own grant of it, by deferring all Considerations of it to the last, and permitting that which gives the Socinians occasion to insist so much upon the subordinate design of Christ's death as an example, against all due regards to the supreme end thereof in Atonement and Expiation. What can we suppose Christ should have died for at all, had it not been to take away Sin by the Sacrifice of himself? Heb.9:26. And how that could have been thought on without God's Designing Christ, and Christ's own Voluntary Agreement to the Covenant of Suretyship, to be and die in the Room and Place of the elect, as well as in the Nature of the seed of Abraham. Let Mr. Hunt be more cautious in determining, than he has been wary in stating it.

God's Word gives us a better thought thereof, "even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt.20:28. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph.5:2. And was this a thing now of a latter consideration, when the nature of his Death is set forth in God's Word, neither as a Martyrdom, nor an Example, but a Sacrifice and a Ransom? This abominable gloss of his upon Christ's Death, putting the consideration of Christ's Suretyship after the proposal of a sufficient Demonstration of the Condescension and Love of Christ in the Death of Christ without it, tends to weaken all

those texts of Scripture which say it was for our sins, as the Impulsive Cause of Christ's death. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal.1:4. "Christ died for our sins according to the Scriptures." I Cor.15:3. Now, was it sufficient to demonstrate his Condescension to die for us, and not to die for our sins, according to the will of God, and our Father? And how could he die for our sins, Gal.1:4, and not die in the Room, Place and Stead of us sinners? 2. His wild supposition enervates all those texts of Scripture which insist upon his Substitution, or the appointing Christ to die in our room, by saying it was for us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom.8:32. In the room and place of us all. "I am the good shepherd; the good shepherd giveth his life for the sheep," Jn.10:11, for the sheep, in their room and stead; so verse 15, "I lay down my life for the sheep." Not only, as the Socinians will admit, for the benefit of the sheep, but in the very Place and Stead of those sheep. Again, I Peter 3:18, "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "For when we were yet without strength, in due time Christ died for the ungodly." Rom.5:6. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8. For the ungodly, and for us is in the Room and Place of the ungodly, and in the Room and Place of us. 'Tis the same in Titus 2:14, "who gave himself for us," with I Pet.2:21, "Christ also suffered for us, leaving us an example, that ye should follow his steps;" where the Suretyship of Christ is first, and the Example of Christ last. To propose therefore, a sufficient demonstration of the Condescending love of Christ, before he comes to the engaging as a Surety for us, according to God's will and Covenant, wherein the main sufficiency of the Engagements, next to the Responsibility of the Surety-Person, lay, is an astonishing piece of this authors

Orthodoxy and anti-Socinianism.

His Twelfth Reflection is an enhancing and raising the price of our own righteousness, above the price of Christ's Fullness to enable the soul to receive him in the Day of Grace. His words are these, "so now Christ is preached to you, as one in whom all fullness dwells, as one that is able to supply all your wants; but if you refuse him, this day will soon be over, and then no buying, no, not with Money or Price." {Page 23}

'Tis dismal blindness to run on and reflect, after this inconsistent manner, upon the fullness of him that filleth all in all, Eph.1:23, I mean the Mystical fullness of Christ. That fullness is the Mystical Church, or the elect of God, the Body of Christ. Dare any man that believes Gospel-Election fright the elect with their refusal, and think to bring them into God and Christ by a lie, Job 13:7, told them of the Day of Grace soon over? As if Christ would as soon part with the members of his Body, mystically planted in him by Settlement-Grace before the world was, as these idle words of unstudied preachers, or words they utter without labor in thinking, {as the original of Matthew 12:36 imports, "but I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment,"} tend to make them believe? No, no, God in Christ and the Holy Spirit have far other means to bring home the elect than poor Mr. Hunt has taken up in this scarecrow. When did Christ or his Apostles ever preach Eternal Salvation to the elect by any argument of this import? Therefore this argument {and all others of this nature} sets forth the temporal benefits under the Gospel, which the non-elect sin away. God hath fore-appointed the very shortening of their lives, and the abridging of many temporal mercies, as a Vindictive Acquittal of their Persecutions, and other Open Sins against the Gospel, a part from their not receiving the Gospel into their hearts. 'Tis sad, when men incogitantly utter a matter of the Sanctuary, before they have weighed it at the Sanctuary on the Fundamental Balance. As if Jerusalem's temporal calamity foretold by Christ, Lk.13:34-35, to come upon the non-

elect citizens and countrymen of our Lord, ought to be leveled at the Everlasting Destruction of the elect for mis-improving and neglecting the Day of Grace! Foolish builder to daub thus with untempered mortar! If he had but read the Arminian Controversies, he would have seen all the woof of his argument, akin to this single thread, and as fairly unraveled by the whole set of the Anti-Arminian writers.

‘Tis a more dismal blindness to run on and reflect at this rate upon the personal fullness of Jesus Christ. That fullness which is in Christ by treasure of the Father’s Grace, is enough for all the elect to be brought in and receive Christ, before their Day of Grace can possibly pass away. Heaven and earth shall pass away, but Christ’s words shall not pass away, Mt.24:35, who has said, “all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” Jn.6:37. So when he speaks so inconsistently regarding Election, and shows no regard to the Influences of Jesus Christ’s Righteousness in the hand of the Spirit, he comes on at last to a downright reflection upon the Value of the Righteousness of Christ, by enhancing the price of our own, beyond all due bounds, upon the Supposition of refusing him, and the “Day of Grace soon over,” in these words, “and then no buying, no, not with money or price.”

This naturally tends to beget some thoughts of transcending worth in our own doings, above the Righteousness of Christ. The saucy language too plainly speaks this, no buying, no not with my own righteousness. For ‘tis my own righteousness, excellencies and moral qualifications which are the money and price, in opposition to which Christ is bestowed freely upon the poor creature, who is made to see by the Holy Ghost that he hath none of these. “No buying, no, not with money or price?” Who sees not, but my righteousness, by this, must be supposed to have a purchasing virtue; only in this case it happens, I have slipped my time, and the commodity is not to be had? It must certainly be so, for if he will suppose Christ by his Righteousness and Blood hath not ab-

solutely bought Eternal Life for me, on the account of my temporal alienation by nature through Sin's Entrance, Eph.2:1; I say, if he will not suppose it, then there should have been the full stop; for it is vanity to tell me that "now it is too late," if before it was not my Special Season. And in these cases wherever there is a Special Season, Effectual Grace steps in and prevents the refusal, and the too late, and the Day of Grace to a chosen vessel, Acts 9:15, over, and yet that vessel not brought in. I say this is infallibly prevented, let my spiritual liars tell me what their spiritual delusion dictates. Isa.66:4. If the Lord had not intended me for Christ's fullness, Mr. Hunt should have put the full stop at Christ's fullness, and not have flattered me with a comma, and the danger of a refusal, as if the Staff of Authority was in my hands, and the Key of David, Rev.3:7, at my creature-disposal! Oh! Worm Pride! Humble Wickedness! Proud Humility! Puritanical Uncleaness! No, rather than put the stop at Christ's fullness according to God's will, and let me know it was not to be had beyond the bounds of God's will; he'll rather set up a New Market with my own righteousness in not refusing, and by mine own diligence not slipping the Day of Grace, and tempt me by a mere creature trick to look to it in time, without any regard to the Spirit's Obligation to God and Christ, and sink to prevail and bring me in by a headstrong argument that has neither the reason of Law nor Gospel in it; that if it be not secured now, it will not be done afterwards with money nor price. {"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." Rom.11:7-8. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16.} Oh! How this tends to draw out the mind of man to hanker after that in obtaining Christ, as having a natural efficacy of our own in it, to work wonders towards it which the Scriptures take no notice of! These say without money and without price. It is not said in God's Word, "with," nor

“for” money. It is never brought in thus! But he says, no, not with money. Whereby he evidently enhances the money still, only acknowledges the commodity is not to be had. As if I should say, such a thing {whatever it be} is a rare thing, and if it be not bought such a Day, it will never be had, no not for Gold. Let any one now tell me, whether I undervalue gold when I say thus, or, rather, whether I do not in such a speech put the higher value upon gold, and speak more of it than I do of all other coin? Just thus hath Mr. Hunt exalted our own righteousness above the Righteousness of Christ in this last scandalous reflection!

His Thirteenth Reflection falls next upon the Redeeming Efficacy of Jesus Christ, together with a poor blind Popish notion of desires after Heaven without any love to Christ. His words follow, “therefore {says he} if thou hast no love to him, yet if thou hast any desire after Heaven and Happiness, give up thyself speedily to him, since it is impossible, without doing the one, that thou shouldest partake of the other. {Page 197}

What a Mad Exhortation is here! What infatuated Counsel is this to one alienated by nature, and under the present power of that alienation, to “give up thyself speedily to Him that thou hast no love to;” when yet the very Foundation and Influences of that surrender are nothing else but love! The Exhortation is a piece of the foolish builder without a Foundation; for it is not built upon Christ to change the sinner’s act, but is built upon the sinner’s act, as if it was within his power to change Christ, and cause him forthwith to surrender up Heaven and Happiness upon this mad article of giving up one’s self to Christ without any love to him, but only love to an imaginary Heaven and Happiness separated from Christ himself! Alas! The enmity in the heart and nature must be slain, before any can give up themselves to Christ. Aye, that piece of enmity, the true spirit of old Adam, before any poor creature can give up himself to Christ must die. Old Adam, corrupt nature, has no kindness for Jesus Christ; and therefore Christ’s blood must slay it, and work love in the room of it, or else, he who thinks

to give up himself to Jesus Christ will always find that he cannot, so long as corrupt nature hangs in the way. Is this setting out Christ as the Most Excellent? Is this representing him amiably as the desire of the new born, to represent him only as a Person that old Adam's image has no love to? What thrusting of Christ is here into a corner of Heaven by himself! Abominable doings! What an empty bringing forth is there in this passage of Heaven and Happiness, as in a vain show to the eye of the soul, apart from Christ! Oh! The scandal of putting up this stuff in the Saint's Treasury, as he calls his book at large! What stuff? Why, this saucy Reflection upon Christ, "if thou hast no love to him, yet if thou hast any desire after Heaven and Happiness, give up thyself speedily to him?"

Now I come to the other branch of the reflection, and that is upon the Righteousness of Christ. Here he works foully, and lays the Partaking of Heaven and Happiness upon Faith, or giving up one's self speedily to Christ. He exalts Faith where he should exalt Christ. He puts Faith where he should put Christ. Here he makes more of Faith than he makes of Christ. He will give Faith a notable encomium, but now his pen is silent in the praises of Christ. And how does he set up Faith? "It is impossible, says he, without doing the one, that is, without giving up thyself speedily to Christ, that thou shouldest partake of the other, that is, partake of Heaven and Happiness." Here he sets Faith up as a Creature-Righteousness to obtain Heaven and Happiness. The reason is, he shuts out the whole of Christ's Righteousness, and hath here nothing to say upon that Article. He wholly excludes Christ's Righteousness in all the Merit, Influence, and Cause of that Participation of Heaven and Happiness. And so here is more of the true genius of the Conditional Doctrine, which in essence is, if I do my part, God will do his! Such "great swelling words of vanity," II Pet.2:18; which instead of bringing the Glory unto God due unto his Name, hardens such poor wretches as take up the hopes of Heaven upon their prayers and their endeavors; for 'tis all of one and the same piece of old Adam. The tendency of Mr. Hunt's motive to this exhortation {for if ye

analyze his expression it must fall into these two parts} encourages any one that believes this sorry Doctrine to take in Christ into Salvation only as a Partner with the Creature. It cannot be denied of this Error of his I am exposing, as to its Offense against Christ's Righteousness, that the author of it doth therein lay more stress upon the Creature-Act {of giving up one's self speedily to Christ} towards partaking of Heaven and Happiness, than he doth upon the Virtue of the Blood of Christ for that act, or for Heaven either. Christ's Righteousness is again laid aside by him as a dead thing; and indeed, when our Experiences in Grace can no more tell than they do, how the Righteousness of Christ hath brought about our actions, it is no wonder, that we turn it over thus to be exposed and reasoned down by the world, as a thing merely useless; though still men dare not but retain the sound, notwithstanding it is an open proof how far they are Degenerated from the Faith of their Ancestors and Predecessors; for, I can never believe, if preceding ages had the same Principles with the Arminians, Neonomians, &c., of this Age, that they would ever have chosen so inconsistently to express the same Faith in a language and form of expression that overthrows it. And therefore if men will not believe themselves are degenerated, they do therewith prove their Ancestors were a company of Fools, and knew not how to express their own thoughts {Orthodox, or not Orthodox in this is not the point, but} significantly; but Articles of Faith, Janus-like, {two-faced} must look upon King James the First's Declaration against Arminians, and the Remonstrants of the Synod at Dort, with two faces. I mention this, as Mr. Hunt hath given occasion to the men of the world from his own Anti-Gospel to reason down our Faith; though at the same time when they are reasoning it down, I interpose the preceding consideration to embarrass the Disputer of the World. I Cor.1:20.

The very point I am examining in Mr. Hunt at his 197th & 198th pages, he hath condemned, as usually, in himself, at page 204. The first place he hath is this, "when God, says he, saves any

soul, he will do it in such a way as shall most magnify the Riches of his Free Grace; and therefore does it not upon the account of anything done by us, or any worthiness in us, for so to do would eclipse the Glory of his Grace; but he doth it purely and alone upon the Account of the Worthiness of Christ." Page 204.

Mind, "when God saves any soul, he will do it in such a way, as shall most magnify the Riches of his Free Grace." But now, suppose God saved a soul that "had no Love to Christ, in the giving up himself unto him," when as his own Love and Free Grace is able to work this Love to Christ, in order to the soul's giving up himself to Christ; {but, I say, suppose God did not save him this way,} would this way of saving a soul, without the Power of God's love, be thought such a way as did most Magnify the Riches of his Free Grace? Yet this very way Mr. Hunt hath proposed it yonder, against the present state of the matter here. Again, now he tells us that "God does it not upon the account of any thing done by us, or any worthiness in us, for so to do would eclipse the Glory of his Grace;" yet there he bids the soul, "if thou hast no love to Christ, if thou hast any desire after Heaven and Happiness, give up thyself speedily to him, since it is impossible without doing the one, that thou shouldest partake of the other." Doth not he eclipse the Glory of God's Grace and Christ's Righteousness now, or the Worthiness of Christ, who proposes to the soul the giving up of himself speedily to Christ, upon bare desires after Heaven and Happiness, with no love to Christ?

Once more, saith Mr. Hunt in another place, "there is such a virtue in Christ, this sweet Rose of Sharon, that never any missed of cure to whom it was applied." {Page 69} Now what a Contradiction is it to this Proposition of the Gospel, to propose a soul's giving up himself to Christ without love to him! Doth the Rose of Sharon heal and cure the nature of the soul where it is applied? What room then can there be to suppose the giving up one's self to Christ without love to him? What inconsistency is this! Again, is there such a virtue in Christ to heal all whom his Righteousness or

Worthiness is applied to? Why then, doth it not cure the soul of that abominable pride in the reflection cast upon the Righteousness of Christ, of depending upon the Partaking of Heaven and Happiness from an act of giving up itself speedily to Christ, and at the same time not mentioning one word of Christ's Righteousness or Worthiness, towards Efficacy, either in his Person or Obedience, for such a gracious act of surrender? Oh! What experience or views can such poor dead ministers declare for themselves, or show to any poor souls, laying open, how they did ever give up themselves to Jesus Christ, and after what manner they have desired Heaven and Happiness? Oh! Why are they not faithful and honest, to show us their own soul-plunges? And when, how, and where Free Grace hath brought them off? And woe is unto them, if it hath been done in the flattering hypocrisy of their own hearts, and not in true love to Christ from the virtue of his own Righteousness applied. For if any man give up himself to Christ in the way Mr. Hunt hath proposed it, with desires after Heaven and Happiness, and no love to Christ, his surrender is wickedness; and "if any man love not the Lord Jesus Christ, let him be Anathema Maranatha." I Cor.16:22.

His Fourteenth Reflection is cast likewise upon the Efficacy of Redeeming Grace, in these words, "the way {says he} to have God remove any cross from us is to be patient under it." {Page 119} How this reflects upon the Grace of God in the Virtue of the Righteousness of Christ! Sure he had forgotten all the Excelling Virtue of the Rose of Sharon, he had been professing to advance in an earlier section. There he lay all upon the virtue of Christ, here he lays all upon the virtue of Patience. Strange contradiction! Besides, what will he call patience? He says that "Job was not free from impatience entirely." Was the cross ever removed from any? Were they as patient as Job when it was done? Were they more patient? For Job was not free from impatience entirely. Was the cross ever removed from them by the way of their patience? Mr. Hunt had done it consistently here, if he had given us an account, as to

how the cross has been removed in any one instance from himself by the way of his patience. For my own part, I have never had any cross removed from me but by the way of the Lord's Mercy, Goodness and Free Grace against all my own Impatience. The way to have God remove any cross from us is to be patient under it? How? 'Tis a duty indeed, and a good rule in the way, but 'tis not the way. Christ is the way of all spiritual good things. How can Christ be the most Excellent, and yet another way more excellent than he? How is the Glory of Christ unveiled, when Christ is not so much as named in it, but is pleased to stand by, and see the Glory of patience unveiled? For that patience which is supposed the way for God to remove any cross from us, is a thing which, if you can find any such thing with God, as God looks on to be the way, and not Christ alone God's way in doing it, is a thing supposed therewith to be a way above Christ. Thus, he glorifies Christ in the trimming of his Title, and disgraces him in the body of this stuff. He advances him in the brim of the paper, but forgets to lay him in the bottom of the argument.

His Fifteenth Reflection is a further disgrace upon the Redeeming Efficacy of Christ. He hath interwoven it thus, "to what hath been spoken, let me add, is our distemper spiritual giddiness? He can cure that by that virtue that is in him. Alas, till we are in Christ we all reel to and fro like a drunken man, &c., how many may we see in this giddy age running from one party to another, from one opinion to another, &c., 'tis for want of being established in Christ; 'tis a sad sign of a Christ-less soul, &c., the believing soul finds an establishing virtue in Christ, &c., or is our distemper hardness of heart? There is virtue in Christ to mollify that." {Page 68}

Thus, he shuts it up without Remedy to any but the believing soul. He can cure the one, says he, but it should seem by Mr. Hunt, that he does not cure the other. Christ's curing Power here is made to be upon the finding of Faith; "it is the believing soul, says he, finds an establishing virtue in Christ;" he does not lay it upon the Spirit's working of Faith; whereas, the Lord Christ really gives the

Faith of the patient as the main part of the cure by the Physician. Who could believe on the Lord Jesus Christ, except with that Faith which will rise up in judgment against them for all their other matters, if it was not given them to believe, Phil.1:29, on his Name? It is to our hardness likewise, who are believers, he attributes the mollifying Virtue in Christ; as if their hardness, even of the Election of Grace, who yet have not received Faith, were unavoidably left incurable, and no means of Grace appointed out to soften them. It is the Redeeming Efficacy of Christ as a Covenant-Ransom for the elect that takes away the spiritual giddiness of all whom the Father hath given to his Son, and which removes the hardness of heart from such, and none but such as are chosen; on which previous Grace their very believing depends absolutely. Moreover, the healing Virtue that is in Jesus Christ, is not only a Power that can cure, but is a Power that does so, and cures the soul into the very making of him a believer, ensuing the very Faith whereby he sees the Son and believes on him. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Jn.6:40.

His Sixteenth Reflection disparages the Righteousness of Christ, and casts the slur upon the Efficacious cry of the blood of sprinkling, in these seven words, "Christ's blood cries as loud as Abel's." {Page 67}

As loud? Oh! Undervaluing of the loudest Cry of Blood that was ever uttered! What an advancing of creatures doth Mr. Hunt almost continually make and join with Christ? Here is Abel brought in as Christ, and Christ brought in but as Abel. What reason or foundation had he in the text, Hebrews 12:24, to make such a deliberate understatement of it? To depart from the voice and cry of the text, and make less of it than the Holy Ghost had made to his hands? The Scripture speaks of the Blood of Christ in the comparative degree transcendently, "better things than the blood of Abel;" so how dare then any man diminish the Testimony of

God, and bring it down to the positive degree, and ascribe but as good things as the blood of Abel? {Whether by the blood of Abel, he meant his sacrifices of blood he offered up to God, Gen.4:4, that typified and shadowed but the blood of Christ to come? Or his own human blood which Cain spilt in murder, and speaketh to good things as Justice, &c., on the Murderer?} How dare any strike off the transcendency; and substitute or put, in the room thereof, an equality. To say of Christ, that his blood cries as loud as Abel's, is as if the Scripture had said of the blood of Christ, as good as Abel's {in the positive, and have struck off the transcendency.} Now whereas the Spirit of God has said of the blood of Christ, which speaketh better things than the blood of Abel, he ought to have kept close to the rule of compassion, and rather have said, which crieth louder than the blood of Abel; though indeed 'tis speaketh.

Nevertheless, see his own inconsistency in the comparison of another place of his book. 'Tis when he speaks of the Wisdom of Christ, and the wisdom of man; mind how he there overthrows his speech of the blood of Abel and the blood of Christ. "The difference between the former {says he} being but between finite and finite, but the difference between the latter is between infinite and finite, between which there is no comparison to be made." {Page 108} Now 'tis the very same in the blood of Abel and the Blood of Christ, as between finite and Infinite; and yet he hath carried the matter as between finite and finite. And upon the balance of an equality, without any regard to the transcendent voice or cry in the blood of Christ, above that other voice or cry in the blood of Abel. It is a Popish error to join blood and martyrdom with the cross of Jesus. Mr. Hunt sets up creature-sufferings, as well as creature-doings too near the place of Christ; and loves dearly to be inconsistent upon the matter too in creating and degrading the same thing.

His Seventeenth Reflection upon Christ carries it off from the Efficacy of Christ's Righteousness and Blood to Faith. Seventh motive "to believe in Christ, {says he,} is this, he is not only able, but willing, to save such as come to him." {Page 201}

First: To divide Christ's being able from Christ's being willing to save, when his ability includes his willingness towards all the elect, is so wide from the Scripture-Account of Christ's Mediatorial Office, as it tends to make souls believe that he is able when he is not willing; and so vainly rely upon his abilities, whilst they dare not trust his willingness, for lack of qualifications. Secondly: His ability to save does not consist absolutely in his being God, but Mediator. His ability lies where he hath received a Commission to save to the uttermost all that come unto God by him, Heb.7:25, in Obedience to his Father, which the Scriptures do first bring us up to in the Mediator. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:37-40. Christ's will to save lies under the Father's Gift, Jn.6:37, "all that the Father giveth {giveth influentially in the very act to enable them; giveth} me shall come unto me." So that Christ's ability and willingness in the matter must always be taken up by us in our thoughts together; because Christ saves in his Mediatorial Office from and under the Father; so then where Christ is able Mediatorially, that ability is partly his very willingness to save. Thirdly: In the Scriptures, Christ's ability to save is orderly expressed, not confusedly, as Mr. Hunt hath done, till he hath run it into scandal, as I may show by and by. The order of the Scripture's expressing things is thus: A coming to Christ in the Father's giving to Christ, and again a coming to God by Christ; which two are very distinct things. Now, Christ's ability to save them that come is not put with coming to Christ, but put with coming to God by Christ. The reason is obvious and manifest, for Christ's Power to save lies not abstractly in his being God, but in his Me-

diatorial Representation, and so, in the Commandment to save, Psal.71:3, which he hath received of the Father; and therefore mind this distinction, that the Scripture in John 6:37, does not say that he is able to save them that come to him; for if Faith stopped at Christ, and did not go beyond him to God, he would not be able {should not his Righteousness carry them beyond himself, ultimately to God, I say} to save them. But the Scripture in Hebrews 7:25, saith upon the Efficacy of his Righteousness, Blood and Priesthood towards God, as well as the Efficacy of them towards Faith, he is able to save them that come unto God by him. The reason is as afore, he hath a Commandment to save all that come to God by him, under the Authority of his Father. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.11:27. Thus we see plainly that coming to Christ, and coming to God by Christ are two things in Scripture. Fourthly: As coming to Christ is the motion-part of Gospel-Faith, so coming to God by Christ is to be understood, as Motion-Faith is especially used in the Worship of the Gospel; and that under the Virtue of the sprinkling, Heb.10:22, of the blood of Christ eyed in all those choice acts by the Gospel-Worshiper. Coming to Christ is venturing one's self and eternal state in Christ's hands, and coming to God by him is the fruit of that venture; that though God is the Great and Holy God, a Just God and a Terrible, Deut.10:17; yet I may have Communion with him in and by Christ, and this, by the Spirit, is a seal and proof that he is able to save them that come unto God by him. For, suppose that I am brought under very Awakening Thoughts of God's Majesty, Holiness and Justice, even so as to tremble at Worship and Ordinances; for so I shall, if I lay aside Christ; and shall not dare to venture so far as God, only find freedom to leave my soul in Christ's hands, and there rest without going farther. Why now this of Christ in his Mediatorial Office, who is able to save all that come unto God by him, takes off the doubt and painful dread, directing my safe practice

farther in coming than to Christ, even encouraging, strengthening and drawing on my coming to God by him. So that under the virtue of Christ's Priestly Office we come to God himself ultimately by Christ in all Worship, through a sight of Christ's Presence with God for us, and a taste of this fullness to introduce us, and so maintain still for us and upon us all that is in Salvation to the utmost. "For through him we both have access by one Spirit unto the Father." Eph.2:18. Fifthly: These things neglected, Mr. Hunt, Arminian-like, hath jumped immediately upon Christ's Power of Saving, as if that Power might be thought to tarry for and depend upon our coming to him. Whereas, his ability to save the elect is both antecedent to, and influential upon the elect's coming. 'Tis a Power to make them come, to make them willing to come, and not a Power deferred till they come, or unconcerned at the secret, all-sufficient ability to come. Christ's Power in reference to Believing is a Power for coming, a Power in coming, and a Power after coming. Therefore let me oppositely to his Arminian Doctrine put in this piece of accounted Antinomianism, which is that, Christ is able and therein willing to save such of the elect as do not yet come unto him; and that Ability and Willingness of saving them is equally therewithal an Ability to secure their coming to Christ, in God's time, which it may be shall not be effective till many years hence. So that here is the Reflection upon the Influential Virtue of Christ omitted towards a willingness upon the act of coming, and running it over immediately to the Saving, whilst it leaves the soul utterly un-provided, and in the dark; turning it off without the blood of Christ or the Spirit of our God, to look out and shift for its self in the point of Believing, and provide for its own coming to Christ by Faith.

Yet, see again how he contradicts himself elsewhere, "one great end of the saints calling is, that they should show forth the virtues of Christ." Again, "I dare boldly affirm, there's the same virtue in his blood now, that there was when it ran fresh out of his bleeding sides on the cross." {Page 67} Well then, what, is there such virtue

when I have believed, and no such virtue to bring me to believe on Christ? A virtue to save me when I venture, and no virtue to incline and put me on a venturing act? What an inconsistency is it! Pray, how do the saints answer one great end of their calling, if they do not show forth the virtue of Christ to bring them to believe on his Name? What an inconsistent character of the virtue of Christ is it, that Mr. Hunt owns Christ's virtue to give down himself, and yet by and by carries it, in the matter of Believing, Coming and Venturing, as if all the virtue lay inherently in Faith to give up yourself? In one, he gives it to Christ for Faith, or to Christ to help me to Christ by Faith, {which is Orthodox,} in the other, he gives it to Faith, as if it was to help Christ to save me, and that Christ did not himself by his Blood, Righteousness and Spirit overrule that Faith, and Secure it.

CHAPTER 21

Of Mr. John Hunt's Ten Last Reflections of the Seven and Twenty upon Christ, viz., one upon his Justice, one upon his Covenant-Power, two upon his Government, four upon the Glory of his Honor, one upon his Loveliness, and the Last Reflection of the Ten upon Christ's Fullness; and all in a few Hints.

His Eighteenth Reflection upon Christ is one upon his Justice, in this affront, "he scorns any should reward us like Him." {Page 178} As if the Lord Christ did not in all his Rewards go by the certain Rules of Righteousness in his Word, but was put upon new measures by the Corruptions of proud and haughty men. 1. The Object of scorn is some contempt of what is apprehended mean and sordid; and though here it is his Glory to scorn the scorers, {"surely he scorneth the scorers; but he giveth grace unto the lowly," Prov.3:34,} yet here to make what Christ contemns as sordidly mean, {below the glorious recompense, Heb.11:26,} to be the motive of his Sure Rewards, is very injurious to the Glorious Justice of Christ's Righteous Dispensations from the Father. 2. The common

Proverb ordinarily applied to a man of scorning that another man should do like him, is demeaning Christ, and making him sink below his own Glory and Exaltation at the right hand of God. Col.3:1. As Christ's own personal rewards are given to himself by the Father, according to the measures of Unspotted Righteousness and Justice, so likewise his social rewards or companion-recompenses, to and upon his members, who shall be brought into his Open Glory-Kingdom, shall be all given in the Merit of the Lord Christ's Obedience, and therein rewarded by the Glory to be revealed in the saints, Rom.8:18, for all the gracious works they have wrought through and under the influences of the Lord's Own Mighty Righteousness upon them, after Application by the Spirit of our God. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." {I Cor.6:11} 3. Scorn is founded in Pride. A plane instance whereof is found in Esther 3:6, for there it is said of Haman, that "he thought scorn to lay hands on Mordecai alone." His pride suggested to him that a little mean-spirited man might do so, but the great Haman thought it beneath the grandeur of his post, and a reflection upon the high favor conferred on him by Ahasuerus to stoop so low, as the executing his designs upon a single man alone, and not to make the whole nation of the Jews feel his high and proud resentment. Besides, bring it up to an Indignation against vice, and the plain English of "I scorn to do such a thing" is equivalent to saying that I will not do it, for I am too proud. There are many men who scorn to do an ill action; they will not fuddle, or cheat, or scoff at the Power of Godliness, and yet 'tis not Grace in them, but pride is the true cause thereof. Pride and Scorn are closely met, and yet are not always together on the same occasions. Now what a base reflection is it, to fetch anything out of so vile a Consideration, as man's pride, to apply it to Jesus Christ? And yet this is the arrogant language-scorn of our author, which he here, against all show of reason, suggests. 4. Lastly, the Holy Scripture never applies the Reward of Christ and his Righ-

teous Administrations after this fashion; for there is neither sound nor scope agrees thereto in the Holy Writings, but I dwell not on it.

The Nineteenth Reflection upon the Lord is one eclipsing of his Covenant-Power, making as if the devil, or else a man's self were the motive of Christ's exerting it; the calumny is worded thus, "he {Christ} thinks scorn that it should be once said, that the devil, or thou thyself, should ever have made thee so miserable, that it is not in his Power for to make thee happy." {Page 70} Still you see that he lays it upon the unworthy supposition of Christ's thinking scorn. Proverbial baseness tinctured his thoughts, and then viciously discolored what distilled from his pen. The motive of Exerting Christ's Power to make thee happy is not lest it should be once said, that the devil or thou thyself have made thee more miserable, than {as is blasphemously countenanced to be said} is in his Power to make thee happy. No, for all Christ's Power is exerted by Covenant from the Father {as I have shown} not from scorn to be outdone by the devil, or a man's self; moreover, in this last affront he takes the liberty to contradict himself with his usual inconsistency. When he hath laid down a thing in his own way for a Truth, he'll not abide by it afterward; he would be the more now to be commended for his present self-contradiction, if in all at page 90, he had laid down an untruth, and afterwards departed from himself. Says he here of Christ on page 70, "he thinks scorn that it should be once said, that the devil, or thou thyself, should ever have made thee so miserable, that it is not in his power for to make thee happy;" and though now he magnifies Christ more than either sin, or the devil, yea, than both put together; yet he had forgotten this, for a little later he speaks then as much of sin, as he speaks of Christ, and does not magnify Christ beyond it, in the expression I have before examined, "there is not so much spoken in Scripture to set forth the Glory and Excellency of Christ, but there is as much spoken to set forth the vileness and odiousness of sin." Here it is plain, he contradicts himself, though in a very odd form, and tells you, Christ scorns it.

His Twentieth Reflection upon Christ the most excellent, “had his Kingdom {says he} been endless, and the extent of his Government boundless, yet if he had not ruled in Righteousness, he would have been worthy of the less Honor.” {Page 94} Abominable! To make such an impossible supposition, and all to bring in such a nasty conclusion concerning Christ Himself. And yet this is the squeamish man who tells us that “the sinner may be yet too filthy to come to Christ by Faith.” {As I may now quickly come to show you.} “Had he not ruled in Righteousness {says he} he would have been worthy of the less Honor.” What an eclipsing is this of the Glory of Christ’s Government! How does this Supposition become any man that is treating of Christ the Most Excellent? As if an endless Kingdom, and a boundless extent of Government, which can fall upon no other man, except the Man Christ Jesus, I Tim.2:5, standing in the Second Person of God, could be imagined or supposed to be in the hands of One who ruled otherwise than in Righteousness. He vilely supposeth the Lord Christ unrighteous in his Government! A horrid reflection to suppose it! And all merely to maintain the other disgraceful humor of concluding thence, “he would then have been worthy of less Honor.” Here in too he scandalously makes Unrighteousness, which Christ hates, Psal.45:7 with Heb.1:9, to compound the matter still with God for some degrees of Honor; and tells you, that this Unrighteousness which he supposeth doth but lessen his Honor, which alas; necessarily {upon the supposition} supposeth an entire exclusion of the very being of his Honor; because, as there is no Unrighteousness with God, Psal.92:15, so it is the Spirit’s work in the Gospel, to convince of judgment, or the Righteousness of Christ’s Government in Administration, as well as the Righteousness of Christ’s Obedience Mediatorially finished when he was below in the world; the reason is, he went to his Father upon it, and his disciples themselves saw him no more in it. “Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And

when he is come, he will reprove the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” Jn.16:7-11. He who whilst he is putting on badges of Christ’s Honor, plucks them off again upon this supposition of Unrighteousness in his Government, and thereupon deserving less honor, deals not with Christ as the Most Excellent, and subsisting in the Perfect God, but with Christ, as if he had been but King William; who although that brave Prince governed righteously, yet it was not impossible for him to have governed otherwise; because King William was but a man, whereas it is impossible Christ should have governed otherwise, because he is God-Man. “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.” Isa.9:6-7.

His One and Twentieth Reflection is an eclipsing likewise of Christ that falls upon the Glory of his Government, and that in these words, “Christ then ye see is the sole Monarch of the world, he is a Universal Governor both in Church and State, and so exceeds all in this respect. 1. Over his Church, and here he hath a larger Dominion than any creature on earth, the Pope himself not exempted.” {Page 93} Look ye there! I thought that he who now and then would be for a Promotion of Cardinals {to agree with some flourishes of Popery which have been laid open in this writer} would in time speak something not altogether derogatory to, nor inconsistent with the setting up of the Pope of Rome. I am sure, he who now and then slides in a red hat into the Conclave, will never under such a predisposition knock down the Triple Crown. The Pope himself not exempted? Why the Pope himself

will own this; go and ask Clement the Eleventh himself. What blow is this against Rome? Furthermore, he had introduced this with the text to prove the Universal Sovereignty in heaven and earth, “and Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth,” Mt.28:18, and then closes it with Eph.1:22, “and hath put all things under his feet, and gave him to be the head over all things to the church,” a text of the same Universal Extent. So that this very passage of Christ’s having a larger Dominion than any creature on earth, the Pope himself not exempted, implies by its dependence upon a connection of texts about the Universal Sovereignty, that the Pope is above angels, &c. It obviously seems thus, I say, by the very connection of his argument {though he contractedly recedes from the extent thereof in those intermediate, adhering words, “a larger dominion than any creature on earth,”} that in the form of expression he had studied out the most supreme creature in Heaven and Earth; and then what a formal degrading of the glorious Angels is here introduced by this universal means! For, when the Scripture sets up the Exaltation of Christ, the Angels themselves are not exempted. The Rose of Sharon is above them. He is made {says the Apostle, speaking of his Mediatorial Dignity} “so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Heb.1:4. ‘Tis not so mean as to say, he is made so much better than the Pope, as he hath by Inheritance obtained a more excellent name than he. No, the Angels are preferred to the whole creation, that still the rise of Christ’s Honor even above the Angels might be rendered more Conspicuous. So, I Pet.3:22, “who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” Aye, but Mr. Hunt, when he is unveiling the Glory of Christ, elevates the Headship of Christ only above the creatures on earth, and thinks he sets up Christ too at a wonderful rate, when he raises him above the Vatican, and sets out the Son of God’s Excellency with this disparagement, “the Pope himself not exempted.”

His Two and Twentieth Reflection, cast upon Christ, doth Eclipse the Glory of his Honor, as he is God's own, and only begotten Son, in these words, "nay yet further {says he} he is called God's only begotten Son, John 3:16, God so loved the world that he gave his only begotten Son, &c.;" mind, that whereas the Scriptures saith, "God gave his only begotten Son;" Mr. Hunt, Socinian-like minces it, and takes off all the edge of the argument we are wont to use against the blasphemous Socinians, by allowing us no more of the argument than this, he is called God's only begotten Son. {To say of him, who is God's Son, no more than this, that he is "called" so, is not to cut off occasion from the Socinian, who in all matters of the Deity of Christ desires occasion; to allude to Paul's words in II Cor.11:12.} A notable champion for the Doctrine of God's "Natural Son by Eternal Generation," as his words are there below in the same page. But the Doctrine of the Son's Filiation, or the Honor of his Sonship, would quickly fall to the ground, if everybody was to treat it at this rate. He goes on reflecting upon the Honor of the Son of God thus, "but because an own Son, and an only Son, may prove undutiful, and so stain his honor, saith God, Matt.3:17, "this is my beloved Son, in whom I am well pleased." {Page 82} What sad division is this in construction, to divide own Son and only Son, in whom God is well pleased, from beloved Son, in whom God is well pleased! As if God's own Son, and God's only Son to be well pleased in, was not as much as his Beloved Son to be well pleased in. Why, 'tis all one to God; for take Christ under any of his Titles and Relations whatsoever, there is nothing can be suggested {if he had thought on it} worse than the said reflection upon Christ, to stain his Honor. For though a man's own son, and his only son, may prove undutiful, yet does it follow that God's Own Son, and his Only Son may prove undutiful, more than his Beloved Son may prove so? What an ugly reflection is this! I marvel he did not see it. "Own Son" too is a phrase that comes up nearer to express the Son of God's Nature than "Beloved Son" doth. Yet our lavish author gives all away from the first, and settles all his argument and

dependence on the last. When, in this matter, the poise or balance of the argument equally lies on both sides. And yet though he has torn the matter thus asunder, he cannot forbear trumpeting at his own conceit, that he has wonderfully set forth the Honor of Christ in this. "Now put these together; says he, he is – his Son – his own Son – his only Son; and now judge if he is not honorable." {Page 82} Whereas, indeed, as he has put, and put these away, joined and disjoined, united and severed the same pairs, by tying up the matter to a creature-instance {where the thing made be so shuffled, and then dissolved again} he hath left his reader to judge {if he be one of any judgment} whether Christ this way, instead of giving him honor, {though that was not enough neither to come up to his title, Christ the Most Excellent,} is not disgraced more?

His Three and Twentieth Reflection eclipses the Glory of Christ's honor too, in the point of imitating him, set forth by a scandalous imitation of the persons of this world, to a fault. It is in his Fifth Inference. His words are these, "is Christ such a Glorious and Excellent Person as you have heard? How worthy is he to be imitated? We find, says he, by daily experience how ready persons are to imitate great men; and the more noble, the more honorable, and wise, any are in the opinion of the world, the more striving there is to imitate such, even to a fault. How are the modes and fashions of a court observed and imitated? How much more is Christ to be followed?" {Page 174} To a fault! A fault with a witness! To bring in the following of Christ, and that with a "much more" too, under what he had indiscreetly piled together, to tumble down into a fault! Mr. Hunt does not propose here the following of persons, great or wise, in their virtues, for that would be no fault; so it must be then in their vices; and with the vice of imitation, "if it be even to a fault." Yet he proposes an imitation of Christ by the same pattern, the same vice-pattern, or vicious exemplar; and to go on upon considerations by the same measures of instance, as men are great, or wise, and honorable in the opinion of the world. Here's like to be a rare Imitation of Christ, is there

not? What will come of it, if the imitators do no better discern the nature, rules, measures and reasons of their following Christ, than the doctor of this inference hath discerned to propose them? He forgot to render the matter honorably in a spiritual sense, and free of all scandal in the proposals, when the matter of the reflection is set in a due light to judge by. He mistook his topics in the Gospel, when he took up such common-places of Imitation in the things of God, as where there is a following of men even to a fault, and an imitating of Christ “much more,” as if the man meant more by a degree of the same kind with imitating the modes and fashions of a Court; for he makes no distinction in his comparison; but huddles it as close, as if it was matter all of one piece.

His Four and Twentieth Reflection is an Eclipsing of Christ in the Glory of his Honor. How? By carnal measures of it according to human estimation. Here he very much withers the Beauty of the Rose of Sharon, and corrupts the doctrine of the Gospel into a worldly medley, throughout divers of his explications, wherein he ought to have kept close to God’s Word, and not to have wandered into the world, and have left himself and his reader in the wilderness where the Rose of Sharon is not. The disgrace he has cast upon Christ’s Honor is in these words, very often repeated. “Honor is that which is highly esteemed among men and as honor is highly esteemed; so Christ is honorable.” {Page 75} “I shall therefore {says he} more particularly consider what those things are which render men honorable in the esteem of the world, and show you how they all meet as so many badges of honor in the Person of our Lord Jesus Christ.” {Page 78} “First badge of honor so esteemed among men.” {Page 79} “Second badge of honor so esteemed among men.” {Page 84} “Third badge of honor so esteemed among men.” {Page 87, &c.}

By all it appears, that what is esteemed as honor among men, he lays down as the rise of the highest honors that belong to Jesus Christ. I could not but take some notice before of his injustice to Christ upon these proceedings where the observation fell in very

seasonally among these papers; to wit, in the close of the 12th chapter, at the end of those Scriptures there opened, towards an Unveiling of the Glory of Christ. It was brought in there inclusively, and answered in the place of quotation at that chapter; whither I refer the reader for his satisfaction. Nevertheless, being not registered there in the number {for the numeral order could not then be so distinctly observed, as now, and} therefore was reserved as a defect to be supplied here; for which cause I need no more than just place it to the account, and remark it, because of the brevity I study. Otherwise, there is argument enough to insist upon all the several parcels of the esteem, under each particular head he has laid together, and reckoned up to pass among men; and therein to have shown. 1. His confusion and running things together which ought to have been kept far asunder. 2. His alienation of the argument in other things, and insisting so much upon foreign matter, which hath nothing to do with the Glory or Honor of Christ. 3. The reasons why all he has raked together in those 30 pages {from page 75 to page 102} are wrong measures of procedure, and not adjusted to the unveiling of the Glory of Christ, which he undertook. 4. Lastly, {which is most material to observe of all,} his intolerable reflection in his first badge of honor, to fetch the Honor of Christ, as he is in the bosom of the Father, and he brings in John 1:18, for it. From descent, thereby abominably corrupting the doctrine of the Eternal Generation of the Son of God, as he is coequal with the Father; and from the great families of the earth, to set forth this descent, and so running out of the line of David, in the very Genealogy and Ancestors of the Man Christ; together with a total exclusion of the True Honor of the Man, has by the Hypostatical or Personal Union, the Human Nature standing in the Second Person of God. But I dismiss these matters to the comparison and private examination of the judicious reader himself, who may bring both our books together.

His Fifth and Twentieth Reflection is cast upon the Honor of Christ's Exaltation above every name that can be named, not

only in this world, but also in that which is to come. Eph.1:21. His words are these plausible ones, “that we might at last come to lie in Abraham’s bosom.” {Page 162} As if Christ, when he spake these words {fitting them so admirably in their distinction, to set forth a state of Blessedness in a place of Separation from the Human Nature of Christ, and so were timed to his Humiliation upon the Earth} meant they should be understood of Heaven in the strict sense, when Christ’s Human Nature was openly absent {all happiness lying in an Experience of Christ’s Presence.} Christ intended not in this expression, under the Parable of the Rich Man and Beggar, Lk.16:19-31, to describe the blessedness of the saints above, according to the Light of the Gospel, it being then no proper time for it; but as the Jews were able to receive the word, and understand things consistently with the prevailing opinion that the greatest happiness of the future state lay in being gathered to Abraham, and the soul welcomed by Abraham when it left the body. So now, inasmuch as Christ was yet on Earth, and not returned to take his Kingdom, and receive the souls of his own departed there to himself, Jn.17:24, to be where the Human Nature was to go into Open Glory, he lets the common notion of the Jews pass, and in the Parable improves it, according to the time, by making out the whole truth of it, during his own State of Humiliation. But ‘tis to be with Christ now, Phil.1:23, as it was, in Christ’s Absence, to be with Abraham then. And to think otherwise, merely because we find this is spoken in the History of the Evangelists, is therein to go back to Judaism, and so far relinquish the Glorious Gospel, I Tim.1:11, which has brought Life and Immortality to light, II Tim.1:10, by the Resurrection of Jesus Christ from the dead. I Pet.1:3. Accordingly, we are now to think and speak of the Glory of Heaven, not as Abraham is the Most Excellent, but as Christ is the Most Excellent; and then it must be as the descriptions are given of it in John 14, upon Christ’s going to prepare a place, Jn.14:3, therefore Abraham’s bosom would not do; what though Abraham’s soul had been there? Christ’s Human Nature crucified had not been openly there;

and so the place by his own entrance after the Death of the Cross comes to be fitted and prepared, for another manner of happiness, Heb.9:15, upon the admission into Heaven, then there was before it. The style does not run now to lie in Abraham's bosom. No, it is quite another thing. A far more glorious thing at last; and so shall we ever be with the Lord. I Thes.4:17.

His Sixth and Twentieth Reflection is an eclipsing of the Loveliness of Jesus Christ. "He is altogether lovely {says he} and that perhaps is more than can be said of any of the sons or daughters of men." {Page 109} As if all that he will allow to Christ must come off with this precarious grant, perhaps it is more than can be said of any of the sons or daughters of men! Sure, when one text expressly tells me, "he is fairer than the children of men," Psalm.45:2, and another saith, "he is altogether lovely," Song.5:6, who is there that shall doubt, whether this be not more than can be said of any of the sons and daughters of men? To break in upon the Holy Ghost himself with a perhaps, he has ascribed more to Christ than can be ascribed to men, in a whole coherence and chain of matter where the Holy Ghost is setting out the Excellency of Christ, and hath ascertained it beyond all peradventures, is an impudent reflection upon Christ the Most Excellent!

His Seventh and Twentieth Reflection is thrown upon the fullness of Jesus Christ, in these words. "That Christ should be our fullness is not so strange, because it has pleased the Father that in him should all fullness dwell, but that we that are so poor and empty should be the fullness of him is matter of admiration indeed." Page 160, 161. 1. As poor and empty, we are none of his fullness; but as filled from himself. And then have plainly does he make strange of it! As if we who are so poor and empty in our selves, yet when filled with all the fullness of God, were not still his own fullness by communicative reflectiveness through Jesus Christ. 2. Admiration indeed! As if the other was not admiration indeed, viz. Christ our fullness; and that as the fullness of the Godhead dwelleth in him bodily, to be a full treasury of nature,

grace and Glory, for our daily and everlasting supplies! Again, admiration indeed is admiration in truth; to apply this then so indiscriminately to the latter, argues as if the former was no matter of admiration in truth! When yet the Apostle sets forth the whole mystery of godliness in the former wonder, of making Christ to be our fullness. This observation therefore which he makes, is an odious reflection upon the fullness of Christ. And thus the Lord has carried me through six and 40 of his disparaging's of Jesus Christ, whom I have vindicated against all these reproaches.

CHAPTER 22

Of the Excellency of Christ, Vindicated from Mr. John Hunt's Notion of a Sinner's being too filthy to go to Christ by Faith.

The words of our author are these, "thou mayest {says he} be too filthy to go to Christ by Faith in the State and Condition thou art now in." {Page 40} As he hath dropped this Expression, so he hath wound it up into the whole appendix of his Infant's Faith, whither I must retire, to examine his State of the matter in that label. I shall there, after all his noise, meet but with two arguments to dissolve; then I may propose the true State of the case in other answers; and in the next chapter open my own arguments for it out of God's Word, Rom.15:4, and therein show it to be consistent with his Holiness, and Necessary to his Sacrifice in bearing our Sins. In a third chapter I may propose something from Mr. Hunt's own notion of Unbelief, and his notion of an Infinite Person, to justify my own State of the matter, and overthrow his Opposition. Lastly, close it with some Objections against Christ's bearing the filth of Sin, and elect Sinners going to Christ in Pollution, answered and removed, in the 24th chapter.

Before I come to speak of the filth of Sin, I must be fain to stop over and over at all his passes, till the matter is brought down again from himself in another Discourse to the same point in his book. In examining this cause, it will be necessary to call in the most material things, which this writer has urged against it, in the appendix

of his Infant's Faith, and therein show my reader what strength he hath brought forth to serve the interests of the Gospel of Christ by it, and to lay open that strength to be his own weakness, before I do adventure to lay down some of the arguments for it, which the Holy Scriptures do so copiously set forth.

He hath drawn up the State of the question in these words, "a question briefly handled concerning what State or Condition the soul is in, in the very act of Coming unto Christ." {Appendix to Infant's Faith, Page 103} For the reader must not wonder at the incogitancy of the man, in running two Distinct Treatises, having no relation in the argument one unto another, into one continuation of pages; when withal we shall find our Author force in two subjects which himself has decided to be both of weighty concernment, in a small Octavo volume, to the no small prejudice of his two confessed weighty concernments; the one is Infant's Faith and a right to Baptism, the other is the question before laid down; yet both, crammed into no more room than 156 of the narrowest pages; where the bed is also shorter than that either of the arguments can stretch themselves upon it. Whatever it be, we must now take the pages as they lie, and therefore let not the reader think I forget or abuse our Author, Zech.8:16, when I quote the title page of his Question, with this odd formality of page 103, where a man would scarce have thoughts of this new device of numbering the title-page, unless he had been at a loss to find out the true length of his Argument, and to supply the defect, and would make it up by the continuation of the page.

It is far greater odds in the Impertinence {if I may be thought too harsh to call it Profaneness} that when he had acknowledged the matter of this Question, a Deep Mystery, and so weighty a point, {for I give you his words, Rom.16:18;} neither had contended himself with this, but had saluted it with a studious reverence, this turning point of Christianity, this Foundation-stone of all the building {as it seems he was not come up to the Improvements of his Second Book, II Pet.3:16, in the title, Christ the Most Excel-

lent, in his} Infant's Faith, page 109. He should nevertheless, after all, as with a breath, blow all down again into a nicety. For this deep Mystery too he calls a nicety. "It must needs {says he} be difficult for any, or at least for most to judge of such Deep Mysteries and Niceties upon a transient Hearing." {Page 108, of the same appendix to Infant's Faith.} Now what kind of thing a "nicety" is, whether it be a deep Mystery of the Gospel, or no, his Cole's English Dictionary will tell him.

He hath so imperfectly represented and miserably misstated the State of his Question by ambiguity, Job 33:3, in his phrase of the what State, {at first,} not distinguishing between a State of Unregeneracy, inconsistent with having the Spirit of God, {because in having the Spirit of God the Unregeneracy ceases,} and a State of the soul in Corruption, consistent with having the Spirit of God and Grace; that as a man conscious of having omitted something material in the first wording it, he presently labors under new intricacies in disentangling himself, and therein again puzzles himself and the reader forwards and backwards as to what the Question is not, after he had stated what it was, and then with new labor what it was, after a needless commotion, Tit.1:10, in showing us what it was not. Thus the State of his Answers stand to the aforesaid State of the Question. He had confirmed it to be this, "that Sinners reeking {as he so describes them} in their lusts, must come to Christ as they are." And he takes it for granted that it was even so; for he lays down four Reasons of his Opposing it in the Solution under that form. "Because {says he} I have been judged erroneous by some {who have been too empty of Knowledge, or full of Prejudice} who have heard me Oppose this Doctrine. {Page 107} "Second Reason for moving me to clear this point, is because 'tis so weighty a Doctrine, and even the turning Point of Christianity, the Foundation Stone of all the building." {Page 109} Here he hath jostled out the True Cornerstone, Isa.28:16, to put in this Question for his Foundation Stone. I should be glad if he meant only the Foundation Stone of all the Babel he was building. "Third Reason {says he}

because the error I oppose, not only passes for a truth with many, but for such a truth as doth most Magnify the Grace of God, and so is like to do the more harm.” {Page 110} Fourth, “because this doctrine I oppose, suiting so with our Corrupt Nature; is like to infect the more.” {Page 111} Well, how far these reasons are distinct or coincident, I shall not divert to inquire, but rather propose the query thus, who would not think now the coast was clear, and that we might come full upon the point especially, since he feeds us with hopes in his next words, “I shall not stay you any longer {says he} at the threshold, but now lead ye into the point before us.” {Page 111} Well sir, then be as good as your word, and let’s see immediately how we are to go into this point, when led on in your hand. Alas! Here’s no such matter, but instead of bringing us into the merits of the cause, he doth, as some lawyers serve the judge, tire us with a long preamble. Besides, he falls previously upon a New State of the matter, after crying “I have sinned” for bringing in his Dust and Controversy into the green-sod, where he seems to confess there was none before he scattered his handfuls into the air. “But, says he, that our differences may not seem greater than they really are, I shall lay down some things, as cautions to prevent mistakes.” And, then very readily in his way of pertinence, loads two or three pages with his resolve of what we are not inquiring after. Says he, “the Inquiry is not concerning the State and Condition which Christ finds the soul in, when he first comes to take hold on us by his Spirit in order to regenerate us.” {Page 112} “Nor are we inquiring by what Power the soul is enabled to come to Christ.” {Page 113} “Nor are we {he adds} inquiring what Virtue there is in this Act {a pretty Inquiry to suppose} of coming in Order to our Justification or Glorification.” {Page 114} “But positively {aye, now ‘tis time we were got into something} the inquiry is, whether there is such a thing as a change wrought in the soul in order to our coming to Christ? Or, whether we must come as we are, in a Natural and unregenerate State, reeking in the filth of Sin, and power, and dominion of our lusts; or whether the drunkard, swearer &c.,

can or ought, without any change to come in those lusts to Christ? So that the question is, whether a sinner can or ought to come to Christ in his Sins?" {Page 114} What a piece of Dilatory Confusion is here! And besides, I cannot get him home to the point yet! For this cautious brother hath not made network enough; nor yet guarded all his imaginary avenues in the large dominions of his point, to prosper his tone and cry; not stopped up all his crevices to keep out the air. He will give us another bout of it; for "before {says he} I affirm or deny, I must further explain, if possible, what we mean by coming, and what by coming in our Sins, lest my Opposers, when not able to stand their ground, should slip out at some back door." {Page 115} Why truly, since the coasts are so guarded, we can neither slip backwards, nor forwards, the best of it will be to make what we may of a halt, or pause, and look over the unreasonable sallies of what has passed too freely already.

And first, I find by this Explication of our Question, the form of it was so empty on page 105, {his Title Page to the Question resolved,} that there it was little more than Rattle. "What State or Condition, &c.," whereas those ambiguous words, ought there to have been explained, in their first Design, with some of these that are now brought in, "changed or unchanged;" for there lies much of the Essence of the Question, and then the Platform had been more smooth and obvious; for I do loathe to see a mist and blind in the Title Page. "A question briefly handled concerning what State or Condition the soul is in, changed or unchanged, gracious or devoid of Grace, in the very act of coming unto Christ." And then we had had no more work to do than to see the State of the Case handled according to the State of the Question proposed, though handled ambiguously still, for want of giving it the fullest Distinctions.

Next, this Explication of the State of his Question being therefore so dubious in managing it, it seems to be calculated against the Doctrine of Assurance, doubting whether we are, or whether we are not regenerate? "The inquiry is, says he, whether there is such a thing as a change wrought in the soul, in order to our coming

to Christ? Or, whether we must come as we are, in a Natural and unregenerate State?" 'Tis strange to me that Mr. Hunt should undertake to write upon these Matters, before he knew better what to make of his own State; and then undertake to write with so much confidence of being in the right, and yet word a thing under such different and dubious states, as men are wont, who don't think what they say, to utter consistence. Our coming to Christ? And whether we must come as we are? And all in the explication of a Question he had not decided, whether meant of our first coming to Christ, or our continual comings to Christ. However, he seems to let us guess he meant a believer's after-coming to Christ, because he uses such precaution, as that he who comes must not be a sinner {the "too filthy to go to Christ by Faith," is put in to stop him, so that he does not move without a warrant.} But he must halt himself, and be inherently the saint first, though he be made willing in the day of Christ's Power, Psal.110:3, which is a distinct thing from Saintship. Methinks, it might have been otherwise worded, if it had been otherwise intended, than to have said "we" {believers, you must suppose} in our coming; and so spoken of the "us" who through Grace are come already. He hath been elsewhere somewhat liberal in the allowances of his pen to usward. "For {says he} though the best of Saints have Sin, yet the least of Saints is not a Sinner." {Page 115} "Again, says he, if you mean such as have only the reminders of Sin in them; so such may come, {thank you, Sir, for that leave, and for the reason that follows,} or none must come." {Page 133} Now besides the difficulty of a reason, how Sinners must not come in their Sins to Christ will consist with our coming in our Sins to Christ, who have the reminders of Sin; {especially being so very odd to understand, when I have given you one or two of his reasons against coming to Christ at all in Sins; I say, besides this difficulty;} one would have thought that the Distinction which he makes, {out of the State of the Question, when it was more fitting to use "in" it, and not confound "we" and "our" with the soul that yet never came at all,

but hath its first Coming to Christ or Going to Christ, yet to occur; the distinction I say,} between who are Saints, and who are Sinners, should not have been worn out at first using, and just in one Explanation. What, must he forget himself so far, as to confound Saints and Sinners {in the jumble} and, as when Satan desired to have Peter to sift him as wheat, Lk.22:31, Peter's Corruption would have been seen at top, and Peter's Grace hid in a secret corner; so must the Saints accordingly here be lost in the crowd of Sinners? Ought Mr. Hunt to make everybody alike all of the sudden, in their Conversion and Non-Conversion, in saying that our coming to Christ, and whether we must come as we are in a Natural and Unconverted State?

Again, "reeking in the filth of Sin and power and dominion of our lusts;" this is now of the Saints plainly, as well as Sinners. We are all here by his own concession reeking in the filth of Sin; and I wish I could hold him to this witness which is true, as we are all so at certain times; 'tis certain, in and of and to ourselves, so far as Adam's image continues, under the Imperfections of Inherent Sanctification, in the best of men. And whether we must come to Christ in our Sins; or no, reeking, {for I shall make bold to hold him to it,} we must have patience to hear afterwards. Lastly, by way of Observation upon what has passed, mind, how he explains this same "reeking" and confounds it with another sort of men popped up in an instant, under the absolute Dominion of their Sin, in these words, "whether the drunkard, swearer, &c.," can or ought "without any change" to come in these Sins to Christ? This he takes to be a further Clarification of his Question. What is plainer in this matter than that the question is to be meant of all men alike, Saints and Sinners, though, like the air in the intervals of frosty weather, he now and then gives a little? He soothes us up, as if we might come in the remainders of our Sin, or none else can come to Christ at all; yet there's no thorough thaw of it, to resolve the Principles in his frozen and stubborn question {inserted in his Title Page} into the original truth, that the saints may indeed do so; for he will by

and by take that from the very Saints too he gave them.

Well, now can we pass on? Why he seems to promise us fair weather again. “By coming in Sin {says he} I understand it for one utterly devoid of any Principle of Grace, one in the gall of bitterness, and bond of iniquity, and not one that only falls into Sin; so then in the most plain terms the question lies thus, whether a person utterly devoid of all Grace, and under the Power and Dominion of Sin, can or ought to believe in Christ in that State before any change be wrought in him; and this is what some affirm and I deny.” {Page 115} Pray Man; keep to this in the denial, when you absolutely “deny it of such Sinners to be their Duty to come in their Sins.” {Page 125} For as to that part of the State, if you would hold it there, we should soon run it to a point. For I know none but Arminians in the Free-will point allow it, and therefore I’ll give your zeal that. One distinction carries it; for the Free-Grace part and the Free-will part of this Question; and reader, as to the Free-will part, he and I seem both to be agreed upon this Conclusion, that none devoid of Grace can come in their Sins to Christ. Though I must examine his way of making this out too, both by Illustration and Argument; for we had sooner come to a point, if his odd way of management had not given ground for the multiplying of thoughts.

Command then; let us go with him into his illustration and proof. “I shall endeavor {he adds} to illustrate it thus, ‘tis one thing for it to be the Duty of an unchanged person to come, another for that person to come unchanged.” {Page 125} So then, he that cannot stand, when his Adversary gives him ground must fall. He hath yielded so much of the point, that it may be the Duty of an unchanged person to come, only not his Duty to come unchanged; and he lusters it thus in the next words, “it is the Duty of Sinners to keep the Law, but not to keep it in their Sins.” {Page 126} Pray, how is it their Duty to keep the Law? Is it their Duty to keep the Law as Christ has kept it for them? If it be, then Christ hath not paid their debt. And if it be not, this man hath not at

all distinguished in the case. However, suppose for trial's sake, I should grant him what he lays down, even to contradiction, {as there is enough of it in both parts of these Assertions; and I wonder that himself did not see it in the latter branch of his apothegm, of keeping the Law in one's Sins,} that it is the Duty of Sinners to keep the Law {without any distinction of keeping it} as Christ has kept it. Why then I argue very uneasily against him on the case; for if it be so much the Duty of Sinners to come to Christ, as it is for a sinner to keep the Law, then it is their Duty for them to come as saints, or Sinners; and if it be their Duty to come as saints, then it cannot be their Duty to come, as he says it is their Duty to come, as Sinners; and if they do, Sinners {as he says they must} then they must come in their Sins, for their Sins make them Sinners. I see no medium! So that he virtually carries this point in the affirmative, that they come in their Sins unchanged {the same corruptions still abide in them} after all his bustle and negative flourish, pretending the contrary in these words, "and this I deny."

Now in this stretch of his in concession, which I have proved upon his way of illustrating, I will assure him once for all, that such a reputed Antinomian as his antagonist, neither does, nor dares stretch so far with him into Libertinism. He admits not a Sinner's Coming to Christ, nor his Duty to do so, after this Ungodly, as well as Impossible form of it proposed. 'Tis Ungodly in the form to suppose my coming to Christ without any work of God upon me, and Impossible in the Immediate Act, till Grace begins the Change, which change nevertheless doth not take away that Filthiness and Corruption of Nature, during this Life; and yet that which it takes away Evangelically in the Mystery, I take up again by nature, and bring with me, when I come to Christ Confessedly by Faith. I dare not say, it is the unchanged person's Immediate Duty to come to Christ; for he must be renewed first influentially through Christ, out of his Mystical Renewings in Christ that have been already, as he stands before the Throne, and before the Lamb. Otherwise, to talk of an Immediate and Dutiful Obligation to believe, before any

Direct and Marked Communication of the Life and Grace of the Object to be believed into, which is the only appointed means of engaging the Sinner thus moved upon to Freely come to Christ, is to plead for a “profane” coming to Christ with the filth of Sin, and not for a “gracious” coming to him with the filth thereof. I will not plead for the coming to Christ after the concessions in this Appendix, because of the Open Libertinism and Unlawfulness thereof, so for as his concession grants the possibility thereof; which can be no otherwise than in the Profaneness, Presumptiveness and Unregeneracy of an Unchanged Person. Besides, take his illustration of it, and distinguish again upon the case, about a non-elect man’s Duty to keep the Law, and all the lustre in his Illustration vanishes, because it is that man’s Duty to keep the Law, even though he cannot keep it. 1. For none hath kept it for him to pay his Debt, and Cancel his own Personal Obligation. 2. ‘Tis his legal Covenant he always lives under; and so he is bound thereunto accordingly. Now ‘tis not such a man’s Duty {only known unto the Lord, though we don’t know who belong to Christ} to believe in Christ. And again, take the elect, and there it is no man’s immediate Duty {I don’t say ‘tis not his Duty, but it is not his immediate Duty} before he is renewed in Faith, that is, New Born of the Spirit, and hath the change of Life from Death wrought, to engage his heart in coming to Christ. It is his immediate privilege at Effectual Renovation in the Call of Grace to receive on him Christ’s Image, and only then begins his Duty to come to Christ under a Principle of Gospel Light and Life, and then ‘tis his Accompanying Duty in the same Believing, being under the bestowed Power of that New Creation-Life to lay {in New Adam’s strength under the Spirit’s empowerment} the remaining pieces of his Old Adam’s image at Christ’s feet in Self-Abhorrency; and I may show anon that this is that which we may understand as Coming to Christ in our Sins. I do therefore deny his Distinction {that it is the Duty of an unchanged person to come, but not the Duty of that person to come unchanged} because the limits of it are not good, nor can be made

out. This man has not done with it yet, but runs on in his zeal still.

Nevertheless, his repetition which he adds of the matter doth not mend it. "Though it is, says he, undoubtedly, the Duty of Sinners to come to Christ, or believe in him, yet it is not so much as their Duty to come in their Sins to Christ; {no, nor does his ignorant explication of the matter mend it;} it is his Duty to come from Sin to Christ; but for any to come in their Sins to Christ, denotes they must bring their Sins to Christ; which is as impossible as to bring the East and West into one point. What Communion has light with darkness? Christ is well pleased to see a soul come from Sin, but it is impossible for a soul to come in Sin. Nor is it his Duty so to come." {Page 128}

Thus, we see how he wanders too and again in the state and re-state of his Question {besides divers other foreign things intermingled than what I transcribe, which I bring not forth to be seen, but pass by} before I can get him into his Arguments. I must stand again to examine this, which he had before acknowledged; namely, that "such as have only the remainders of Sin in them may come, or none must come to Christ." {Page 133} Well now, according to this Acknowledgment, if these come to Jesus Christ at all, there is a Necessity for it that they do also come in that Remainder of their Sin. Only he is very cautious at his distinctions that Sinners must come, but they must not come in their Sins. Why, if they did not come in their Sins, it would be impossible that they should come as Sinners, for they would cease to be Sinners, if they could come, and yet cease to come in their Sins. Therefore all the remote and impertinent instances he gives to reconcile this matter {that Sinners must come, but they must not come in their Sins} will never bring it up to a non-contradiction. Besides, he forgets that the whole body of Sin is all one with the remainders of Sin to the Infinite Person of Jesus Christ, transacting with the Father by the Blood of his Covenant, Zech.9:11, for and towards the elect, upon the account of his having been made Sin, II Cor.5:21, for them. Moreover, the remainders of Sin are as odious to the Holy God, and to his Holy

Child Jesus, Acts 4:30, as the entire body of this Death. Rom.7:24. Nevertheless, he has so nice distinctions in the matter. "Such as have only the remainders of Sin may come; only Sinners may not come." Again, "I distinguish, says he, between a sinner opposed to Perfection, and a sinner opposed to Sincerity." {Page 116} Well, be it so. Paul, when he wrote to an Evangelist, tells us there in that Epistle to his son Timothy, I Tim.1:2, that he was the chief of Sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save Sinners, of whom I am chief." I Tim.1:15. The Apostle there makes no such distinction of a sinner opposed to Perfection and Sincerity. That same metal is a foreign coin which Mr. Hunt hath scraped up in dealing with his good men and worthy authors. The matter of it can never be maintained by proof in God's Word; but a Sinner is always according to what we are by Nature from Adam, all through our lives; and a saint what we are by Grace in and through Jesus Christ, according to the New Nature. This Scripture will justify, but not the other. "I am the chief of Sinners," says Paul, of himself after his Conversion. Not I was, but I am so; and he is so far from opposing this either to a Perfection of Grace, or a Sincerity of Grace, according to these distinctions in which our author triumphs, that he makes it to agree with his having been before a blasphemer, and a persecutor, and injurious. {vs.13}

Mr. Hunt goes on, "it is his Duty to come from Sin." Here is quite a new State of the Case of coming to Christ, popped off with a coming from Sin. However it be, the Answer still is clear, in coming he does come from Sin in the act, and he cannot come from Sin in the fault and spot after the fact, so long as he is related to nature in this world; and then what's all this to which we have been diverted by, to the true State of the Question? Yet hear him on, "for any to come to Christ, says he, in their Sins denotes they must bring their Sins to Christ." Well now, let this pass for the true State of the case he'll stand by. For here's seemingly the Ultimate State of his Question so many pages after the first stating it in his

Title-page. This is now the State he proposes and rejects from an impossibility of extremes, in the next words, which is as impossible as to bring the East and West into one point. And what hath he said more in this matter, than a Jew or a Socinian, against all the Iniquities of the elect made to meet upon Christ? Isa.53:6. He forgets that East and West were never brought to meet in one point. But Christ and our Sins have met in one point on the Tree. I Pet.2:24. He bore them in their Curse, Weight, Guilt and Pollution; the Lord made them to meet thus upon Christ in the Chastisement of our peace upon him. Isa.53:5.

Why then must not, cannot the soul bring them to Christ Confessedly, when it feels them in their Sinful Operation, and bring them Confessedly by the Lord's Strength in all their apprehended Guilt and Pollution, by an Operation of the Holy Ghost, or strength superior to all the strength of Indwelling Sin? Rom.7:17. I, but says he again, very pertinently as he thinks, "what Communion has light with darkness?" What indeed? But what is this to the purpose? As if when Christ bore our Sins, he must have Communion with our Sins; for if the Father brought our Sins to him, and laid our Sins upon him, our darkness upon his Light, and yet Christ had no Communion with our Sins; that is, he had no delight in our Sins; {for by Communion we understand delight, love, and the going forth of the soul towards the Object beloved, and this is the Communion Christ hath in his Fellowship with the saints.} Why then it follows not, that if we bring our Sins to Christ, he must have Communion with our Sins. Alas! The man uttered this in his distemper, whilst he had Communion with his own Darkness. As for Christ, if he bore our Sins judicially {or by an Imputation of them to Christ in the Righteous Judgment of God} and yet had no Communion with our Sins, sure, we may bring our Sins Confessedly before Christ, for that is going with our Sins to him, and yet Christ have no Communion with our Sins. But whilst he has Communion with us, he casts our Sins behind his back. Isa.38:17. Coming to Christ with our Sins, or in the Apprehended Pollu-

tion of our Adam-Nature, is a putting him in remembrance, as the Word says, how these very Sins that we bring to Christ confessedly, were once laid upon him judicially. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa.43:25-26. Thus, I say, we come before him, or to him in our filthiness laid open, and so in our Sins confessedly, and in this Grace of access through the Spirit, Eph.2:18, Christ hath Communion with us, and his blood still by fresh supplies of Application in the very Communion with us, cleanses us from all unrighteousness, I Jn.1:9; even to a sight of our Absolute Perfection as we stand in Him, and yet consistent with our Daily Pollution, so far as our natures derive from, and relate unto Old Adam. And therefore I salute him with a reverse {or turning his own saying backwards} that Christ is well pleased to see a soul come Confessedly unto him, and lie down before him in the strength of his Omnipotent Grace, acknowledging the very Pollution of his Sins upon his own nature-self, now by Grace in the dust before the Lord, and there depending on the Mediator, for fresh, experimental sprinklings of his blood against his Sins, to wash them off again sensibly. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." I Pet.1:2. And it is impossible for a soul to come to Christ, and not come thus, in and with his Sins and Uncleanesses upon him in his own eyes; for the virtue of Christ's Righteousness sometimes stops influentially to me, as to my nature, though it never ceases in its virtue to God for me, touching my State and Condition to Eternity. God sees me in Christ still without spot. Rev.14:5. Yet I often can look no higher influentially than to see myself in and under the sensible Operations of Old Adam. Nevertheless, sometimes under Mighty Grace, I can see myself in Christ, what God sees me to be in Christ without spot. As a man looks upon the Sun-beams in the Sun, and

they are glorious; but he looks again upon the same beams darted down through a cup of red wine, and he sees the same beams discolored; not bright, of the color of the Sun, but with an infusion of red, partaking of the color of the liquor; so the light again in the air is clear, but the same light conveyed through a piece of green glass is dis-amiable; not of the true color of light in the proper medium, not bright and glorious, but of the vicious tincture of the glass. Thus, if I look upon my Condition in Christ, my Grace and Holiness I have mystically in Himself, I see myself every way complete, Col.2:10; but if I look upon Grace and Holiness itself derived from Christ upon me; as soon as that but comes to shine through my nature, it is quite another thing in me, then it is in Christ. Grace itself is discolored, and much of my filthiness in my very graces every day appears to me. My help therefore is in the name of the Lord, Psal.124:8, and I am sensibly relieved in and to myself, by looking unto Jesus under the Spirit's Operation. Thus I and my Grace in Christ have no spot, but in me it is mixed with much Corruption, in which I daily come to Christ by Faith.

It was time for him a great while ago to introduce his Arguments; but it was well for the Cause that he did not, though for himself scarce better late than never. Whatever it be, now he advances into proof, "which I shall prove, says he, from these following arguments." {Page 128} And by the way these following arguments are but two; and after he had made such a solemn entrance, as this point before us, this Deep Mystery, this turning Point of Christianity, this Foundation-Stone, as was noted before; and had entered four solemn reasons for the standing him in hand {as he phrases it} to be on the defense of the truth, and to vindicate it, {even before he took the side of his question, either to affirm or deny, so hasty is he in his Defense,} "since he had truth on his side." I did expect all this bounce must have ended in some farther execution than two Arguments. But what are they?

First Argument. "That which no man was ever able to do, is not so much as our Duty to do. But no man {says he} was ever able to

come to Christ in his Sins, therefore 'tis not so much as our Duty so to do." {Page 128}

"Ever able to do." It is well his major {our first proposition in the syllogism} was so cautiously guarded. For he had carefully enough exposed it, three or four pages before, when he dropped these words in haste, "it is the Duty of Sinners to keep the Law." {Page 126} There he runs on as fast as heels could carry him, and never considered a Sinner's obligation to it, either by his ability or his non-ability, but leaves you to take it up just thus, "it is the Duty of Sinners to keep the Law." But now that which no man was ever able to do, is not so much as our Duty to do. Here you see a necessity {by putting John against Hunt} to deny either his major on page 128, or his illustration on pages 125, 126. And do which ye will; that is, his cautious major {which is true} overthrows the careless form of his illustration. Or if his illustration be sufficiently expressed, {which is false,} then out of the ill form of the illustration, you may deny the major, as overthrown thereby. For it is impossible that both should be right, and need no variation in the form. Nevertheless, though he himself denies himself, yet now under his present caution I grant him his first proposition. For the argument strikes at the Free-will part of the Question in the affirmative, it touches not the Free-Grace part of the same question in its affirmative; and so even let the major go. But hold the next; let's examine on the side of the minor {or second of his propositions in the argument.} "But no man {says he} was ever able to come to Christ in his Sins." I deny this minor Proposition, and confront it with this opposite, that some men have been able through a Work of Grace upon their souls to come to Christ in their Sins. Why, but he puts you in mind of the proof of his negative, that they never were able, thus. "That we {here is the mischief-making "we" again,} who are in a Fallen and unregenerate State cannot come to Christ, while such, I hope I have sufficiently proved." {Page 129} I'll grant it, as to unregenerate men, and the "we" too, when in Unregeneracy; but there is a snake in the grass. This same "we" under

the notion of unregenerate men, brings in the New-Born along with it, by his sly way of tying the knot, and makes no difference, but that “we” who are indeed raised by Grace to a Spiritual Power of going from self to Christ, and going from self in the slime and filthiness of Sin, and that in a way of Confession, upon the Foundation of an Antecedent Evangelical Transaction, raised, I say, thus out of our fallen State, cannot come to Christ in the filthiness of our nature, with Mighty Grace, neither.

This seems to be couched and driven at by him; that the “we” who are in a Fallen and unregenerate State, must include himself, together with all Saints, according to his own meaning, and this falls hard upon the Doctrine of Assurance, even as to himself; and what he should meddle for in these matters that lacks Assurance, as to whether he be regenerate? But to include himself with a “we” who are in an unregenerate State, I do not understand, nor can he make out. I rather suspect this “we” to be a mere engine to screw in all alike, Saints either with him, or us, or elsewhere, as many as are passed from Death unto Life, I Jn.3:14; and so bring the matter down to what I hinted at in the beginning, as to what he aimed at {though he knew not well how to come off upon it about the remainders of Sin} to advance; that none can, or ought to come to Christ in their Sins. For he fancies it the greatest contradiction that can be, for a regenerate person, forsooth, to be a Sinner, because he is a Saint; whereas the contradiction only is in fancying him to be so in the same respects, and from the same Cause and Principles. Well farther, I do grant him, that the Sinner unchanged in his will, {for I love to be more distinct, than the distinguishing Appendix which I am attempting to lay open,} “neither can, nor ought, while unchanged in his will to come in his Sins to Christ;” and yet I cannot but a little pause upon the coarseness of his phrase in the farther illustration, a little after, where he says that, “for though God has sent many Sinners to Hell for not coming to Christ, yet I am confident he never sent one soul to Hell for not coming to Christ in his Sins.” {Page 130} No, it was the soul’s Duty not to Sin against

God, and God sent the non-elect, non-cleansed sinner to Hell for his Sin against God; there being no choosing of him in Christ, nor any influencing him to the Faith of God's elect. Tit.1:1. And so under the influences of nature being left to Sin against God without application of the Pardoning Remedy, and for that Sin the Righteous Lord, Psal.11:7, condemns him, and executes the Sentence for Sin. But God sends none to Hell of that race of Sinners but such as originally were not chosen in Christ to be saved from their Sins. Mt.1:21. And among other Sins for not Believing the Doctrine of the Gospel, in one truth or another, after it is revealed; and among other neglected truths not Believing this, {which their divines destroy doubly so many souls by, in making them guilty of,} that Sinners must not come to Christ in their Sins. For by this means it emboldens the non-elect to fight against this Gospel, and with Mr. Hunt diminish Christ in this speculative scheme, that a Sinner may be "too filthy to go to him by Faith;" and so where this Sin falls upon the non-elect, it doubly increases their Condemnation. I will therefore propose a reverse to Mr. Hunt, and tell him, that now since this part of the Light is come into the world, Jn.3:19, {and the several Truths of the Gospel have had their day, rise, progress and succession, as well as opposition,} "yet men love darkness rather than light because their deeds are evil;" and abundance of what men have preached and printed, as they have taken it up one from another, must be contradicted; and that, without abundance of Grace, good men's pride will never submit to; hence it is obvious they have preached and printed many of the non-elect into the greater condemnation; and now 'tis is brought to this pass, that notwithstanding Mr. Hunt's flattery, 'tis likely enough that God will send many non-elect Sinners to Hell for their opposing, under the Light of the Gospel, this Truth of it, that the elect born again ought to come to Christ in the very filthiness of their Sins.

His Second Argument runs thus. "He that ought to come to Christ in a sinful State ought to continue in him in the same State,

but no man can continue in Christ in a sinful State. Therefore no man ought to come in a sinful and un-renewed State to Christ. The former part of my argument is clear from Col.2:6, as you have therefore received Christ Jesus the Lord; so walk ye in him; but none that receive Christ can or ought to continue in Sin, II Cor.5:17, therefore if any man is in Christ, he is a new creature; so Rom.8:10, if Christ be in you, the body is dead because of Sin, &c. So that of necessity the Opinion that I am confuting must be false, or the Word of God not true.”

Thus Mr. Hunt in his Appendix to Infant's Faith, Pages 130-131. Here he quite alters the terms of the former argument. Before, it was that no man was ever able to come to Christ in his Sins. Here it is that none was ever able to come to Christ in a Sinful State. I say, there, it was in his Sins; here it is in a Sinful State. This is the first and only thing I have met with nevertheless, which comes up to the State of the Question, a Question briefly handled concerning what State and Condition the soul is in, in the very act of coming unto Christ. And so 'tis, whether the soul must come to Christ in a Sinful State or No? Now, as he denies it; some affirm, says he, and I deny it, so he forcibly throws himself off upon our Antinomian side {for in this matter of the Gospel we are against Substituting any part of the Law} in the points even of Union and Justification before Faith; and then he is come on high indeed, and an Antinomian to purpose, as the times reckon. For if the sinner must not come to Christ in a sinful State, he must come {if he comes at all} after the State is altered. If he comes after his State is altered from sinful, he is justified by that which altered his State before he came to Christ; and that is precisely what we contend for. The State is altered completely, and so the Guilt of the whole elect person is absolutely removed in the Union and Justification antecedently to coming. We are in the Union, and then under the Spirit's Work in that Union, which is Faith, by that Faith discernibly and receivingly Justified {with influences of the Spirit of God at that time} from all things for which we could not be justified by the Law of Moses,

Acts 13:39, when yet the nature is not so completely altered. The reason is obvious, as our State is in Christ, but our Nature is within our selves. Our State in Christ is not Sinful, whilst our natures in ourselves are so. And this dissolves all the ill intent of his Argument. For 'tis by Nature in ourselves that we are children of wrath even as others, Eph.2:3; not by State in ourselves, much less by our State in Christ. So that upon this Distinction of State differenced from Nature, it is evident the soul comes to Christ in a justified State, yet with a filthy nature. As to the soul's first coming to Christ in a justified State, Mr. Hunt in this Argument hath decided it. To which grant of his I add, the soul in coming to Christ, and venturing on him, brings the filthiness of its present nature to Christ, even whilst it is absolved from all Condemnation, as to its Eternal State, and there in that very act of the souls coming to Christ, and flinging it's self {committing it's self freely} into the Ocean of Christ's Blood, finds a full virtue of cleansing in that Infinite Ransom-Love! So that here, Col.2:6, "as I have received Christ Jesus the Lord," for my cleansing me from all Sin, I Jn.1:7, so I walk in Him by the same Grace accordingly, and do it in a whole continued Life of Faith. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:20. Where is boasting then? It is excluded! Rom.3:27. "So that of necessity, says he, the opinion I am confuting must be false, or the Word of God not true!" Oh! "Let not him that girdeth on his harness boast himself as he that putteth it off." I Kings 20:11. Thus he having driven his nail with two blows of Argument, clinches it with three terrible Questions of the other side, and Answers.

"Question: Must not Sinners be invited to come to Christ? Is not the Gospel sent to Sinners? Answer: Though the Gospel is sent to Sinners, yet not to encourage them in Sin; and though Sinners must be invited to come, which work of inviting I hope, while I live, I shall be employed in, yet sure I am, though Sinners

must be invited to come, yet not to come in their Sins, as aforesaid; and such as do so invite them, I am sure have no Commission in God's Word so to do. I know a text, which invites such as labor, and who are heavy laden, to come, Matt.11:28, which certainly implies a change. I know another text that invites the thirsty to come, which still implies a change. I know a text, which saith, wash ye, make ye clean, come now, Isa.1:17-18, denoting such a work must be wrought in us before we come, though not by our Power. I know a text, which saith, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return, Isa.55:7, denoting a necessity of a change in heart and life, when we return, but I know no text that either invites or commands Sinners to come to Christ in their Sins; and let the Patrons of that opinion produce but one such text, and I shall acknowledge my ignorance, and do promise for ever to be silent, and vindicate this point no more." {Page 131}

To examine this which I have laid together in order. Question: "Must not Sinners be invited to come to Christ? Is not the Gospel sent to Sinners?" By the way, here are twin-questions, and these he very learnedly calls One Question. As if the Inviting of Sinners to come to Christ, and Sending the Gospel to Sinners where both one and the same thing. Are they not two distinct acts performed by two distinct Agents? Is it not God who sends us his Gospel, though this brother's order of proposing things is to put the Mission of the Gospel last, and the Invitation of Sinners to the Gospel first. Are they not his ministers who in preaching the Gospel Invite Sinners to come? If they are not, why doth he in his Answer tell us, "which work of Inviting, I hope, while I live, I shall be employed in?" But let me look into his own Answers. He begins, "though the Gospel is sent to Sinners, yet not to encourage them in Sin." When I come into the 24th chapter {of this book} I may turn this Answer into an Objection, and there return the proper answer to it, after I have defended the Doctrine to be laid down in our next chapter, as a reverse of his Answer. I shall therefore now only refer it thither, as to its own place. He goes on, "sure I am, though Sinners must be In-

vited to come, yet not to come in their Sins, as aforesaid.” Accordingly, I refer to my aforesaid answer. He continues, “and such as do so invite them, I am sure have no Commission in God’s Word so to do.” ‘Tis absolutely necessary to mind our Commission from Christ in all Revealed Truths that we bring; and let him look to it, that he hath one for what he brings, and by making out the same in God’s Word {which he presently falls upon} show us that he hath received his Commission. Hear him, “I know a text, which invites such as labor, and are heavy laden, to come, Matt.11:28, which certainly implies a change.” He knows the text it seems as only how to quote it, chapter and verse, and that’s all. How far did he know this text to be to his purpose? Doth this text express, whether Sinners, are to be invited to come to Christ in their Sins, or out of their Sins? As it does not express they must come in their Sins, so it does not express that they must come out of their Sins. What does he advance by this? He hath merely stumbled upon this text, was never led into it, nor hath seen, that instead of its being nothing for him, ‘tis very much against him. Therefore as he can make nothing to his case from what is expressed, see how he will do it in what is implied; “which certainly implies a change,” says he. Yea, say I, and a very great change too from his point and matter in hand, “that Sinners must not be invited to come to Christ in their Sins.” By the phrase “in their Sins” he means, in their spots and filthinesses. “Thou mayest, saith he, yet be too filthy to come to Christ by Faith.”

Let us look into this text, and first let him give me assurance that the labor here was a sinful labor at that time, though a burdensome one, to be heavy laden in the labor. They labored in the burdensome worship of the Temple, and Sacrifices of the Law of Moses, as likewise in their journeyings three times a year with all their males, Exod.23:17, to appear there at Jerusalem, before the Lord, from all Places and Quarters throughout the land. These were very long journeys for many of them to take from their own home. Could this be done without labor? Was it a sinful labor to

be kept up at that time? No, but the contrary; as appears, Mt.23:2-3, "the Scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." And again, says Christ unto his disciples, "go ye up unto this feast." Jn.7:8. This was far greater labor than the Worship of the Gospel. Therefore, says Christ, upon the prospect of its change, "come unto me, all ye that labour and are heavy laden;" come under me with your legs, with your bodies, the whole nation of you, and hear me give Instruction among you for the alteration of all this labor, in a very little time, into Evangelical Performances, and admit my Gospel and Worship to be set up among you, in the room of this Economy and Present Dispensation; and ye shall all fare the better for it in your bodies, and I will give your minds rest beside, upon the spot, before the toil be taken off your bodies, as many of you as shall believe and receive what I say, when ye come unto me with your legs, and follow me with your bodies. In one word, all this burdensome Worship, together with the heavy yoke, Acts 15:10, of Circumcision, shall go down, and I have another Worship for you, a Gospel-Worship, in mine eye, which shall be mixed with so much of my Presence by the Spirit whom the Father will send in my Name, Jn.14:26, and who shall carry out all mine own sheep among you, into a taste of mine and my Father's love, that you shall quickly, upon the inclining of your ear, Psal.45:10, forget all the toil, Gen.41:51, of your father's house. Now, the whole scope of the Prophecies in the Old Testament, and all Christ's three years and a half's ministry in the Evangelists, and the Apostle's Doctrine and Worship speaks this Interpretation. And if a whole volume were spoken to justify it, perhaps by men resolved to carry it along in blind zeal, and forsake all with the conduct of their good men {for I know good men are of another mind, though they never told us for what reasons} would not believe a word of it. But to the text; did not these who labored, whom Christ invited to come unto him, abound {think ye} with their Sins? Now consider, it lay in their natural power to come to Christ there, to his Human Nature, with

their legs; but it lay not in their power, supposing you mean by the text, that they lay under soul-burdens and must come in a Spiritual Sense, and that too before the Spirit was given, Jn.7:39, {for men never consider this, but run on by the sound of words, and there comes all the mischief.} 'Tis not here to come to Christ, as coming to Christ is sometimes taken; but whatever it be, let Mr. Hunt take which side he pleases, {and I know he'll stand by his worthy authors,} I am for the Truth, let it fall for, or against me, otherwise as it may. If he takes it in the common way, {many take up a thing because men generally fall in with it,} he must take it still with the same disadvantage to his cause. For then here is Exhortation or Invitation to such as labor, to come with the qualification, {which he prescribes,} of coming to Christ "without" their Sins. But for all that I can see 'tis an Invitation to them to come in their Filthinesses and Corruptions, and if these be not their Sins, I don't know what are. For the change, "I will give you rest," was to be after their Spirit induced motion, or coming to Christ; so that the change was not antecedent to their coming, as to lay aside their filthiness and corruptions of nature, and then come to Christ. Well, then the coast is clear, and I may conclude with his own triumph, "I know a text," which invites such as labor, and within the Compass of that body of laborers, especially the elect, who therewithal are heavy laden, to come to Christ in their Sins in the very Condition Christ then saw them, justified in himself, yet in their nature-filthiness, dust and burdens; namely this same Matt.11:28, {for I shall not need to go further for texts than go to what Mr. Hunt hath brought to my hand.} He adds, "I know a text that invites the thirsty to come, which still implies a change;" but here he does not name this text. I will therefore help him out, and suppose it for him to be, either in John 7:37, "if any man thirst, let him come unto me and drink;" a text which I have opened already in Chapter 14; or else in Isaiah 55:1, "Ho every one that thirsteth, come ye to the waters," where in both places 'tis evident that sinners are not forbid to come in their Sins; but invited to come as they are, thirsty,

though ever so defiled. Therefore, I know of two additional texts that invite Sinners to come to Christ in their filthinesses, and withal, in the spots and sins which their discerning Faith hath discovered to be in their old Adam's Nature. He goes on bravely. "I know a text, says he, wash ye, make ye clean, come now, Isa.1:16-18, denoting such a work must be wrought in us before we come, though not by our power." Look ye {he might have said, for he must have been sleepy and so not improve it} here is express washing first, washing off filthiness, and then an Invitation to come is next. Aye, 'tis well observed, so there is, and yet this is one of the strongest texts he has brought to make directly against him. "Wash ye, says the Lord, make ye clean." Who does he speak to there in the beginning of Isaiah, at the Prophet's entrance upon all the Evangelical Prophecies? Is it not the Jews? And was it not to make the ground of future Gospel Prophecies the more cogent? As if he had said, hear me first, at my beginning upon these very great Subjects. I am to speak of the Gospel and foreshow the Glorious Gospel to come; for be assured, the Law-State, Sacrifices and Types, as also the divers Washings of the Law, will not do. See what a deal of moral defilement you have got. Come, wash ye and make your selves ceremonially clean, in the washing of your clothes, and the bathing of your selves in Water, Lev.15:5; and come now, {see what all this signifies to the main part of your cleansing, and wherein it is defective,} let us reason together; for do you think this has washed out your Sin? {"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD." Lev.2:22.} Your spirit is filthy still; your natures unclean still, even after all your tribes have bathed their flesh in water, Lev.15:13, and look like a flock of sheep which go up from the washing. Song.6:6. Come, come, says he, don't dispute it; it must be the Cleansing Virtue of the Gospel, the blood of Christ, and not the cleansing of the Law that makes you clean at last. And says the Most High, "let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red

like crimson, they shall be as wool." Isa.1:18. Now I cannot but wonder at the shuffling off that main Cleansing of all here spoken of in the 18th verse, {after the Ceremonial Cleansing at the 16th verse, which he insists on is over, and,} which follows the Invitation, "Come." This marrow of all he deceitfully, II Cor.4:2, shuts out, names not the words, nor insists upon one syllable, as before. For he must see plainly, in the very evidence and face of the words, that the Cleansing here was to be after the Invitation, "come now, and let us reason together, though your Sins be as scarlet &c.," {and you have found no virtue in the Washings of the Law to make you better, notwithstanding I have bid you often enough to turn from your sinful ways, &c.} This is plain enough both in the Face and Force of the words. Well then, to follow him in what is good, when I shun him in what is evil. "I know a text, which says, wash ye, make ye clean, come now," Isa.1:16-18, which makes no account, nor esteems ought, of the putting away the filth of the flesh, I Pet.3:21, in Legal and Ceremonial washing; but looks upon all the defilement of the soul in itself, as from Adam; and yet invites it to come in that filthiness to Christ, to have all whiter than snow in his blood. He enlarges, "I know a text which says, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return, Isaiah 55:7, denoting a necessity of a change in heart and life, when we return." So here is another text against him; for, as I have before distinguished, {and he appeals to distinctions; for says he, "I do not expect all should reach this who are not used to distinctions,"} between the Act and the Filthiness, of the nature, that the sinner comes not to Christ in the act of Sin, but forsakes it and the way of it in his act of coming to Christ, yet comes in the filthiness of nature still, even when he ceases to do the evil. So 'tis here in the command to, "let the wicked forsake his way;" for a man can never come in his own way to Christ, it must be in God's way to Christ; "and the unrighteous man his thoughts;" for it must be according to God's Thoughts, not our sinful, dark and vague thoughts about God and Christ, and Pardon and Happiness, that

we take up these things by Faith, as they lie in Christ Jesus. Nevertheless still, here is coming upon loosening the will, and giving the soul, motion, in all its guilt and defilement, influentially, in, to, and upon the man, in and from Adam, even whilst it is secretly otherwise as hidden in Christ, between God and Christ, according to the Everlasting Covenant-Settlements; and the Influence of that Mercy and Pardoning Grace to reach home to the very sinner, is afterwards, even after the Invitation, and in the coming, coming through the Holy Ghost's hands and swimming so gloriously in the Blood of Christ, under New Testament Discoveries, called Abundant Pardon. Isa.55:7. "And to our God, for he will abundantly pardon;" so that here we have another text {which is his last} still against his own side of the Question. He flourishes after this, and declares that he knows of "no text that either invites or commands Sinners to come to Christ in their Sins." 'Tis clear that he must know of no text, unless it had been so worded, because in these texts {so plain for it} he saw nothing, or pretends to have seen nothing. But pray, what method did he take to prove infant's right? Did he do it by any text that expressly named infants? Are rather {as we Paedo-Baptists are all satisfied to do it} in a way where the truth from a text may be fairly and consistently argued? Then why in proving one point of the Gospel, as well as another, should we not be all of one piece? What need I look for a text that must speak in so many words, {sinners are invited or commanded to come to Jesus Christ in their Sins,} when the very Analogy of Faith, and the vitals of the Christian Religion have been brought in almost throughout all this book, and prove the same matter secondarily, by comparing the Pre-Fall and After-Fall way; the one as to persons, as elect in Christ, the other as to ways and means after the Fall, to secure the Application of the Divine Favor to these elect through all their changes. He concludes like the questioning champion that he is, "and let the patrons of that Opinion produce but one such text." One such text? I have not room for a hundred I could bring, but here's now already a patron of the opinion that has

produced all the same texts for it against the anti-patron. His last stroke is very humble, "and I shall acknowledge my ignorance;" and pray, meek Sir, may it please your zeal, when you write next, to acknowledge your ignorance which has so often detected itself, and let not pride keep it up against Reason and Conscience. And though you promise for ever to be silent, and vindicate this point no more; yet if the Lord helps you, Vindicate Christ more in your next, than you have done either in this Appendix, or the Rose; and don't give way to Impertinence, that will but make your own account the heavier.

Question Number 2, "but must not Sinners come to Christ as Sinners? I answer, says he if by these words, as Sinners, you mean such as are utterly devoid of any Principle of Grace, {for that is the inquiry,} then I hope I have sufficiently proved that such cannot so come. But if you mean such as only have the Remainders of Sin in them; so such may come, or none must come; but I have shown you how the remainder of Sin in the regenerate doth not properly denominate them Sinners; nor is this anything to the point in hand, for I am discoursing of the Power of Sin in an unregenerate soul; he that is born of God sinneth not; that is, not with Delight and Approbation; therefore it savors of most gross ignorance, thus to style Saints Sinners, because not perfectly free from Sins, when God himself makes such a vast difference between them. So that these things being laid down, my answer is that we are not to come to Christ as Sinners in the sense of aforesaid." {Pages 133, 134.}

Now observe how strangely he shuffles about! "Sinners utterly devoid of any principle of Grace; these cannot come as Sinners." This is but his Evasion. For a little before he had brought it down, according to his usual custom of self-contradiction, upon the regenerate too, or upon such as have Principles of Grace, as I have shown plain enough. By this evasion he would make you believe, contrary to the plain accounts which the Scriptures give us of these matters, as if a Sinner's Coming to Christ was never performed but once, just at the first Summons of Grace, whereas,

there is a coming everyday by Grace under the Spirit's Work, bringing corrupt nature often, which the Spirit convinces of, to Christ. And yet, poor man! Because he had lost himself, he would lose the reader too in his turn-offs into by-ways. "I am discoursing, says he, of the Power of Sin in an unregenerate soul." What is this to the purpose, all along when he is pinched and hard put to it, to shuffle it off upon the Arminian, and pretend he only all along meant that none could come as Sinners, under the Impotence of Unregeneracy, when 'tis plain by his to-and-about conduct he hath made it a general case? This is evident, by the State of his Question. "In what State must the soul be judged to be in the very act of Coming unto Christ?" He does not say the regenerate or unregenerate soul in the State of the question; but the soul, which takes in the whole extent of the comers; and so, in relation to all that come unto Christ in the Faith of God's elect, Tit.1:1, is a general term comprehending everyone that really comes, and therein falls upon the regenerate {as I perceive, notwithstanding the shuffle, he ultimately designed it should.} This is likewise evident by his Arguments to confirm his own explication of the terms of the Question, as well as he could, done in Universal Language, "no man was ever able to come to Christ in his Sins," and his conclusion touching the regenerate; {notwithstanding his vain pretense of Discoursing of the Power of Sin in an unregenerate soul;} therefore 'tis not so much as our Duty so to do. Here, 'tis plain, that he speaks against the Spirit-Born Sinner Coming to Christ as a Sinner. How can any man that is thus in-and-out teach knowledge clearly? Job 33:3. How grievously distorted is he in the quill! To be sure his pen, if not his pate, wanted mending. His only relief to come off at this pinch, and make way for his Escape is by entering on another absurd Contradiction, that the remainder of Sin in them that come to Christ does not properly denominate them Sinners. And what is his proof? Why, he that is born of God sinneth not. You may see how much his proof {in this abused text} is to the Purpose, by his Interpretation, though I am bound to do him justice, as it is the common interpretation of his

worthy authors. However examine it, whether he and his Interpreters on this place have not been woefully misled? For I shall rather make bold to give both of them the lie in their comment, that sit by silent, whilst I hear them; as both have agreed to tempt the Spirit of the Lord, Acts 5:9, and give the Holy Ghost a lie in the text. The Spirit saith absolutely and positively that “he that is born of God sinneth not.” {I Jn.3:9 & 5:18} The common interpretation saith {as Mr. Hunt makes use of it} that he sinneth not with Delight and Approbation. I, but the agreeable Exposition which frees it from this Corruption of the text must be that he sinneth not at all; as this brings it up nearer the text which saith that he sinneth not, than the other reaches it, which is a mere darkening of “counsel by words without knowledge.” Job 38:2.

‘Tis undoubtedly true and without Exception in that one case, and in that one alone, of which the Holy Ghost speaketh, that he that is born of God sinneth not at all. But now bring it down to the usual thought that he sinneth not with Delight and Approbation, and you will find it to be a bold Calumny thrown upon the Holy Ghost, who hath penned the Sins of the New-born, and shown them to have been committed both with Delight and Approbation. Did not David look from the roof of the king’s house upon Bathsheba, and send for her, and commit adultery with her, with Delight? II Sam.11:2-4. Did he not murder Uriah with Approbation of Joab’s fact? II Sam.11:14-15. What can be plainer, when he wrote a formal letter to that General to contrive it, and used other feigned compliments with him to excuse it when the thing was done? II Sam.11:25. Did not Job approve of the cursing of his day, and delight in his wishes he had never been? Job 3:3. Had not Jonah an approbation of his sinful flight to Tarshish, and a delight in the gourd, contrary to God’s hand that smote it? Jonah 1:3-9. Was not Solomon pleased with his Idolatries, when his wives turned away his heart, that his heart was departed from God, and cleaved to women and abominations? I Kings 11:4-5. And so it is likewise in many other cases. To reconcile it therefore in a hint, for I can-

not stay to open it at large, with all the coherent Argument in that Epistle, also to do justice to the text, and expose the nakedness of all such Expositors who have hacked this text to pieces. The meaning is, he that is born of God sinneth not the Devil's Sin, or that Sin which is Unpardonable, and being a particular Sin which is only appropriated to the Devil's Children to commit, {in the same Epistle,} he calls the Sin unto death, I Jn.5:16-17, or the Sin never to be forgiven. The very Coherence both in I John 5:18 & I John 3:9 have so doubly linked this Interpretation with the texts that I wonder at the impudence of those Interpreters who dare break the chain. The upshot of all he will admit, and which he most harps upon, is this; that it savors of most Gross Ignorance, thus to style Saints Sinners, because not perfectly free from Sins. Alas! For the man! 'Tis pity he has not kept in the words, "gross ignorance," when he has exposed so much of his own. Does not the Scripture style Saints Sinners? Where's then the gross ignorance? Are not God's elect, even after their Conversion to Christ, Sinners still, and that properly too, in one respect, even as they are Saints in another? If not so, why does the Apostle retain that name after his Conversion, and still apply it to himself? "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim.1:15. The Apostle does not put it off from himself at that time, to say I was chief, but falls under it as to what he was then on the spot, I am chief. Paul, a sinner; and not only a sinner, but a chief sinner. In these matters the Spirit of God still taught him consistently with his being a Saint and an Apostle in other respects, to go by that name. Mr. Hunt had done well to have taken off this before he had concluded it such gross ignorance. Again, the Apostle in another place, Gal.2:17, shows this, that in our Coming to Christ to take up the Justification conferred, which is a seeking to be justified evidently by the Reflection and Lustre that Christ's Righteousness casts on us in our Act of Coming to him; inasmuch as what he had called a being Justified by the Faith of Christ in the former verse, Gal.2:16, he now expounds {to prevent mistakes} a

being Justified by Christ. And so he sets out the very act of coming unto Christ, even among the saints in one respect, as Sinners in another. The place under my eye is found in Galatians 2:17, "but if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." If thus whilst we seek; and in which lies the act of coming, to be justified Evidently by the reflection, I say, and lustre of Jesus Christ Crucified, Gal.3:1, in which we discern true Justification in having that Righteousness upon us, and discern it in the light of Christ shining in our own souls, and in that act of seeking to be so justified we are found Sinners, then we come, it is plain, to Jesus Christ as Sinners; as the Sinners we are experimentally found to be, and that by a thorough Conviction upon the Law's entering, and Sin abounding, Rom.5:20, whilst the work of God's Spirit lays it open. And what has he got by all this against our coming to Christ under our pollutions, as Sinners? Yet his triumph-stroke is this, "so that these things being laid down, my answer is, we are not to come as Sinners in the sense aforesaid." In the sense aforesaid? What nonsense is this, we that are regenerate ought not to come in an unregenerate State! For that {in his way of shuffling} he has pretended to be the sense aforesaid. So that his conclusion of the matter of the question is, to make you believe he has decided it according to that State; and so much for his second question.

Question Number 3, "but must we not bring our Sins and lay them on Christ?" If not, where must we lay them? Here now he comes to clinch the nail home. See a little further in a notable closer blow, says he, "now I grant God the Father did once in a way of Sovereignty lay all the Sins of all the elect on Christ, imputing the Guilt of all the Sins to Christ, Isa.53:6, and the Lord hath laid on him the iniquity of us all." {Page 134} Well, I am glad to find the man Orthodox so far as this concession passeth, that Guilt was laid on Christ, yet it was not by mere Sovereignty, but by Contract. Sin was laid upon Christ, Guilt was laid upon Christ; and this he acknowledges. 'Tis well thus far, but let us go on. "But, says he,

though God imputed the Guilt of Sin to Christ, to the end that he might make satisfaction to Justice, yet God himself did not lay the filth of Sin upon Christ; and that is the point in hand. Hence he is said to be without spot. Heb.9:14 & I Pet.1:19. He was a Sin-offering indeed, but not a sinful offering. If Christ had no spot, then no filth; for that will make spots where it is, or else it would not be filth.” {Page 135} Look ye, for now the man has uncovered the bottom of his heart. I said afore what his turn-screw would come to at last, and now I see by his way of turning it! Not only that an unregenerate soul could not, and ought not to come to Christ with the filth of Sin; but now he speaks out, that the elect of God must not, when changed by God the Spirit into a Principal and Power of coming to wash in the Pool of Siloam, Jn.9:7, or make use of the waters of our true Shiloh, yet dare to come with the filth of Sin thither. And because he thought to make sure work of it with one stroke, corrupts Isaiah 53:6, by telling us God the Father did not lay the filth of Sin upon Christ, in laying on him the iniquities of us all. Let me in a few words examine his self-confidence. The point in hand, he tells us, is, that God did not lay the filth of Sin upon Christ. Then let him keep to the point, and see what he’ll get by it by and by. “Hence, says he, he is said to be without spot.” Hence? So his argument is that Christ was said to be without spot, because God did not lay the filth of Sin upon Christ. I utterly deny it! ‘Tis not “from hence” it is said, that Christ was without spot; for God did lay the filth of Sin upon Christ. But therefore it is said that “he offered up Himself to God without spot,” Heb.9:14, because in the very laying our spots upon him, he, being an Infinite Person, as God, could not take spot in the very Humanity, {in the matter of his offering,} but bore our Sins away, {as the Greek word in I Pet.2:24, signifies,} Guilt and Filth, according to the Eternal Perimeters of God’s Covenant of Grace in Christ; that however, under the Exceptions of that Covenant, restrictions and limitations, the Filth of Sin was to be with us, for Supreme, Wise and Holy ends in this life; yet neither Guilt nor Pollution of Sin should stick

eternally, or follow us into the next Life. Now this Infiniteness of Christ's Person to take the spots of our Sins, and not to be spotted with them, Mr. Hunt denies, in the warmth of his spirit against some of his neighbors, which are far clever in the point than he himself, for ought appears by any cogency in his shuffling about without any clear direction. 'Tis evident that he diminishes the Infiniteness of Christ's Person in the matter, and so diminishes him in this Article, because his words are, that Christ was a sin offering, but not a sinful offering; as if filth laid on Christ would have made him a sinful offering. Why, if Christ had not been an Infinite Person, then Sin laid on him would have made him sinful. The types upon which Sin was laid were unclean, Lev.16:21-26, because finite; but the Antitype upon which Sin was laid, was evermore pure, because an Infinite Person, and not in the least to be altered by our impurities. Again, if Christ was infinitely able to be made Sin, and yet not sinful, why not infinitely able then to be charged with our Pollutions, and yet not spotted in the Imputation? The rule of Observation {that "filth will make spots where it is"} laid down to the contrary in this quibble is applicable only to finite persons, and so absolutely falls short of the Infiniteness of the Person of our Sin Bearing Substitute. Aye, so it will {"filth will make spots where it is"} in Men or Angels, but not in God-Man, when it was laid upon the Mediator. The Father carried it over to an Infinite Person, the Son of God; and as the One Infiniteness is the same in the Son as in the Father, so the Son could be no more defiled under the Imputation, than the Father could be defiled by the act of Imputing it. Besides, the Socinians are wont to ask us, how could Guilt be imputed to Christ, and Christ not an unjust one, under the Imputation? And they ground their query upon a denial of the Infiniteness of his Person; and we answer it by the Infinite Accountability and Responsibility of our Engaging Surety. How can Mr. Hunt otherwise answer it? Now the same answer will serve both, the Socinians and Mr. Hunt too, who in his unguarded papers has often given them a great deal of ground. Our

own Answer is impartially firm, that as he was, and continued to be the Just One, Acts 3:14, though he bare our Sins and Guilt, and in the act of bearing them was a Righteous Person, because of his Infiniteness in Ability to lie under the Imputation of them, whilst in his Sufferings, without the contraction; so he was and continued to be without spot, the Holy One, {for Justice and Holiness are not to be separated in the matter, as appears, Acts 3:14,} though he bare our Sins, {our Filthinesses,} and in the Act of bearing them, was an Undeiled Person, because of his Infiniteness to lie under the Imputation of the Pollution without contradiction of the least stain. The reason is the same on both sides; and Pollution is no more a companion for his Infinite Holiness, than Guilt is for his Infinite Justice to subdue. Though all our particulars were carried over to him, he incurred no blemish, but being an Infinite Person his valuable Ransom purchased our own Pardon that committed them; accordingly, though all our spots were carried over to him, he in the sheer Holiness of his Infinite Person contracted them not in the Inestimable Blood that was shed to wash our Sins away. Thus I see no Difficulty at all in one, more than in the other; and 'tis by Faith of the Operation of God, Col.2:12, that I firmly believe the full Mystery of the Imputation in each of the branches thereof, Guilt and Pollution; and that Satisfaction was completely made to God's Holiness in Christ's bearing our Pollutions, as well as Satisfaction was made to God's Justice in Christ's bearing our Guilt upon him; and thus Iniquity was laid upon Christ not by mere Sovereignty but by Divine Contract, according to the Eternal Law of Holiness and Justice; as it pleased the Father as a Righteous Legislator, and not merely as an Absolute Sovereign to bruise Christ. This was therefore another of Mr. Hunt's errors.

He goes on, "but though God did once lay Sin on Christ in the sense aforesaid, yet now it is impossible that Sin should be laid upon him by us; and those who presume to pretend such a thing, do evidently declare they look upon him not to have completed his work." {Page 135} Now laid upon him by us? Aye, then by us; for

if we had been alive in the Day of Christ's Sufferings, it had been impossible at that time that Sins should have been laid upon him by us, in the sense of Imputation, as God laid them {and could do it alone} on Christ Judicially. We do lay them on Christ Judicially, for they were once laid on him judicially. That is, when we come before him with our Pollutions, or in our Filthinesses, we do by Faith and Holy Confession in trust "put him in remembrance," {of this Gracious Promise of Free Remission of Sins in Christ,} Isa.43:26, as the Word bids us; that is to say, making mention of them, after it hath been in our poor souls for some time through our own Unbelief, as if God had forgotten us, how these pollutions of ours were once laid upon Christ by an Act of the Father Judicially. So that the Foundation of our doing so, is his completing of his own work which the Father had given him to do. And in our act we do but with a fiducial heart confessedly declare it, which is our laying Sin upon Christ reflexively, and not directly. He continues the same mistaken aggravations, grounded upon his Zeal and not upon the Argument. "And though {says he} the Scripture affirms, that by one offering he has forever perfected them that are sanctified, Heb.10:14, yet those persons are for laying Sin upon him again {and that in such a manner as God himself never did} and so do what in them lies to crucify the Lord afresh, and to put him to open shame." {Page 136} Laying Sin upon Christ in such a manner as God himself never laid it, is never the worst, but the better for that. It is a very unhappy that this man is given so much over to self-contradiction. How is the laying of Sin upon Christ in another manner than God laid it, opposite to the One Offering whereby he hath forever perfected them that are sanctified? If it be not laying of Sin by Imputation on Christ, but a fiducial putting him in remembrance that Iniquity was once judicially laid on him by Imputation, how is it laying of Sins upon Christ again? If it be transacting with respect to what is past, how is it a perfect repetition of the same thing? This brother in a sense makes haste to be rich, and so falls into a snare. He had better have thor-

oughly understood how we take it, when we maintain the Doctrine of laying the filth of Sin upon Christ, and our coming to him as defiled Sinners, before he had undertook to write against it. "He that answereth a matter {saith Solomon} before he heareth it, it is folly and shame unto him." Prov.18:13. Again, the aggravation of a matter can be nothing, when the ground of the Application of that matter falls. Therefore the doing what in them lies to crucify the Lord afresh, and put him to an open shame, is but noise without execution in this case, because in this misappropriation the sacred text is quite abused in being so busy with it where it is quite misunderstood. 'Tis spoken of Apostasy from Christ, and a total relinquishment of the Christian Religion, not of anything what he supposes by an indecent transacting towards Christ. He had forgot the Holy Ghost's Distinction, that it was crucified to themselves, not crucified to himself; as this spurious wresting of the text bears off the sense. It shows moreover, how our doctor hath read very little upon texts in the Arminian Controversies, as he hath plentifully discovered himself in the anti-Socinian cause to be an ignoramus of little more than a day's standing. Surely, if he had known the Arminian Controversies, while he is here pleading against the Arminian way of coming to Christ, he would never thus have fashioned upon one of the Arminians senses of that text, which is crucifying of Christ to himself; but yet the Arminians too are men of more brain and thought than to apply it in any other case but falling away. He is not yet made aware of their unified way of reasoning, and so runs along in his own strength.

"And, says he, to render all he hath done as imperfect, and so virtually overthrow the very foundation of our Salvation, since if Sin be laid upon him again, he must suffer for it again; since Sin was never laid upon Christ to any other end than to satisfy the Justice of God for it. And as this was the end, so either Christ hath fully satisfied justice, or not; if he has, then no more Sin can be laid upon him, unless he must pay the debt twice, which is not consistent with Justice; but if they say Christ hath not, then they

declare their cursed heresy.” {Page 136} These matters have been answered already; and so here is no new argument, but the old mistakes brought over again, his substance being spent, and now he’s all shadow. I have answered him too before, and so this is only as a man full of talk. I have shown how that nothing which Christ hath done is rendered hereby imperfect, but the Foundation of all is actually made use of and built on, and therefore not virtually overthrown; since if Sin be thus fiducially and confessedly laid on Christ, by acknowledging God’s mercy to our selves in his past laying Iniquity upon Him by judicial Imputation, and so pleading this with an eye to Christ for fresh supplies and communications out of his once bearing our Sins, ‘tis an honoring the Satisfaction of Christ, as to the Design and Virtue of it, both in reference to Justice as to bearing Guilt, and Holiness {which Mr. Hunt has left us no allowance for} as to bearing Filth, to make way for the Gift of God’s Spirit to us; and so is no paying the debt twice, or going about to repeat Christ’s Satisfaction.

Now he has some new matter for us, “and as for those, says he, who are so confident that their filthy lusts must of necessity lie on Christ or them, I would ask them this question, where will those Sins lie at judgment? For it is expressly said, Heb.9:28, that Christ shall appear the second time without Sin unto salvation. Then since he will not bear them, they are like to return to them again.” {Page 137} What a vile notion has he taken up of laying Sins upon Christ! As if doing it fiducially in a Confessed Declaration of our views and belief of that holy transaction, once by Imputation of our Sins by the Father to him, made a change in Christ now, by our putting of Him in remembrance. Alas! It is no such laying of Sins upon Christ as he thus feigns, whilst it runs into the formal sense of Imputation for Christ again to bear them. This was his own device, because he undertook to ventilate and discuss a matter he never understood, and so destroys the Truth by proposing a Fancy. Sins were never laid on Christ in the proper sense of laying them on, but once, and then it was by Im-

putation, and that the Father's act alone, to Christ; and at that time the Lord Christ made Reconciliation for Iniquity, and brought in Everlasting Righteousness, {"seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy," Dan.9:24,} so bearing our Sins {ours of the ransomed elect} that he bore them away. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." I Pet.2:24-25. Consequently, they cannot be found at Judgment, though still they were both born, and born away, by God's Covenant, consistently with all the limits and exceptions of the First Federal Transactions, viz., that the Sin that dwells in us, Rom.7:20, together with afflictions, pain, sickness and death appointed to us, shall not be taken away from us in this world, but only in the world to come; and so here was scope enough for the issues of the two Relations, to Christ by preventing Grace, and to Adam by lapsed nature, in this life. Accordingly, though Christ bore our Sins and took our Sins away, it was by the Federal Boundary set thereunto by God's Sovereign and Immutable will, Heb.10:7, which exempted the Remainder of Sin in our natures though born again, and so left room to denominate us upon the same account Sinners, as to Pollution in this present life, for the Glory of God the Spirit in our daily Sanctification, though not to remain on our persons, after this Infusion of Quickening Grace, to Condemnation in the present life neither.

As for his concluding words, they are both abominable, and likewise self-contradictory, "and then since Christ will not bear them, says he, they are like to return to them again." Here he hath abominably owned the laying of Sins upon Christ in a gross and impossible sense, distinct from all Relation to God's one and only Imputation of them; only seeks to come off with this torrent, that

Christ will not bear them; whereas, Sins cannot be so laid on him; but, says he, return them back again. The returning them back again argues that Mr. Hunt hath granted that these filthinesses were once by the sinner put upon Christ in some gross and impossible sense; because returning back again is to a point, place or person to whom or what they were once separated from. How wicked and absurd is this conceit of his about Sins, both in the egress and regress of these filthy lusts! He passes to another head of the matter, “but because, says he, there are some few texts which seem to some to favor the point I have been confuting, I shall cite them, and see how far they will prove the point.” {Page 137}

Now here I looked for three or four texts at least to be at hand, and yet he hath produced but two. To wit, Isaiah 42:18 & Romans 4:5. I shall give him no disturbance upon the sense of these texts, for inasmuch as I see nothing intolerable in his matter by which he has given to be the Exposition of these places, and that the true Doctrine of coming to Christ, by that Motion Faith after we are regenerate of the Spirit, I say the coming in our remaining and discovered pollutions, {by “remaining” pollution, I always mean, as the Apostle does, “sin that dwelleth in us,” having its remaining and abode in us, as long as we stay in this world,} depends not upon precarious and non-appertaining allegations; but is supported with very solid and prevailing arguments, and now to the purpose, against Mr. Hunt’s Appendix in his Infant’s Faith, and against that passage in his Sharon-Rose, “thou mayest be too filthy to go to Christ by Faith,” I shall proceed.

“Thus, I have at large, says he, cleared this Scripture, {Rom.4:5,} and have answered all such Questions as I know proper to the present point; and doubt not, after all, but this Doctrine of Sinners coming in their reeking lusts to Christ will appear to be erroneous to all, but such as are under the power of their lusts, and no more pass current for a Doctrine of Free Grace, as it has done.” {Page 142} Oh! What a weariness is it to open the Scriptures! “I have at large cleared this Scripture.” He is so little used to it, that his four

infant-pages in the Appendix, which scarce make a single page of this quarto, are brought off thus, like a man out of breath at one spurt of unaccustomed labor. Further, what discoveries have we got in his following words, “and have answered all such questions as I know proper to the present point.” ‘Tis plain by this, that he invented things in his Questions to make the Doctrine of the Gospel, in going to Christ with pollutions, odious. For here he owns, that nobody else but himself held things as he hath stated and re-stated, tossed and mixed them, without any order or coherence, as well as independently from any just cause. The more shame to this man! ‘Tis a self-contradiction too; for before, as I have proved, that he pretended the Questions were put by other folk. “If by these words, as Sinners, you mean such as are utterly devoid of any principle of Grace, &c.” And again, “but if you mean such as only have the remainders of Sin in them, &c.” {Page 133} Here ‘tis “you mean” and “you mean” in regards to the question. And yet at last he confesses that it is his own made-meaning. “I have answered all such questions as I know proper to the present point.” It is plainly the questions here that he makes to be the object of his own knowledge; whereas, if he had not invented the questions, but fairly received them from other men, he should have said, I have answered all such questions as pass, not all such as I know proper. How can we be the same in this, without self-contradiction? Again, you see what it is which he strikes at, the Doctrine of a Sinner’s coming in his reeking lusts to Christ for Pardon. Whatever it be, lusts reeking have no influence upon Christ to reach or change him. Besides, corruption is not the more Corruption to God for what he calls reeking; nor lusts the more lusts for this term’s sake which he gives them. If he means lusts are worse just after the act of Sin committed, he will find the contrary in Scripture, Jn.8:4-11, that the longer they are lain in, let him fancy the reeking to be over, the more they increase upon the soul, and defile an unwashed heart and conscience. Nevertheless, if reeking be thought to alter the property of lusts in man’s eye, lust is always the same filthiness in God’s Om-

niscient Eye. Does he vainly think the reeking wears off in time without the Remedy? He is mistaken. For are there not always the ill steams in filthiness? Is there not an inseparable evaporation in soot and nastiness? David says that he was like a bottle in the smoke, Psal. 119:83, and will not that have a strong scent, whatever 'tis taken from the chimney into hands? And this of David is not said when he was under the power of his lusts, but in the exercise of Grace, when he did not forget God Statutes. And yet if he was so filthy in measure then, how filthy when he did forget them, and wallowed in uncleanness? And yet none of all these aggravations ought to discourage Sinners from presently coming to Jesus Christ in all their filthy lusts; nor does anything that Mr. Hunt has written to the contrary {in all his mistaken windings and turnings} make it appear to be erroneous to all but such as are under the power of their lusts, whatsoever his vain confidence is in the strength of this vagabond Composition, {for his own continuing the pages hath given me authority to name it all Confusion;} but still it passes current for a Doctrine of Free Grace, but the Lord grant that it do so no longer. Amen.

Let us once more see his talent of arguing, when he tosses the dilemma, "it will appear, quotes he, to any Understanding reader to be grand Arminianism, and a setting up of Free Will, if we consider that the soul in coming to Christ moves from a gracious principle, or a natural principle; if from a gracious principle, then the soul doth not come reeking in his Sin to Christ. For, says he, it's a grand contradiction to say a sinner is a gracious person; but if they say the soul moves from a natural principle, this is as grand Free Will, as ever Arminius himself delivered." {Page 142}

Who could have thought this man so tender of setting up Arminianism? For certainly in these papers, if the Lord pleases, I may discover he has set up more Free Will than ever he has pulled down. 'Tis not talking against Arminius which proves a man Orthodox in the points of Grace. But to his argument, "if we consider that the soul in coming to Christ moves from a gracious prin-

ciple, then the soul doth not come reeking in his Sin to Christ; for it's a contradiction to say a sinner is a gracious person." Yes, yes, we have considered and proved that the soul in coming to Christ in its pollutions moves from a Gracious Principle, namely, the New Birth. But the New Birth doth not make us clean. A child that is first born into this world doth not enter into it clean, and so is everyone that is born of the Spirit, Jn.3:8, born, and not presently washed. "Thus saith the Lord GOD unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live...Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." Ezek.16:3-9. I have also proved it to be no contradiction, {and he who is so often self-contradictious, should be cautious of hinting to us other men's contradictions till he has purged off his own,} to say a Sinner in a different relation is a Gracious Person. The contradiction had been to have predicated contraries of the same subject in the same way and manner. And because he has been all along in this matter so happy in his illustrations, I would adventure to give him one home to this point. It is no contradiction to say, a certain very bad writer and speller of English is yet a good Scholar in the School of Christ. Sin by Adam can no more deprive me of my Grace by Christ, than Mr. Hunt's usual way to spell reek-

ing with an “w” {wreaking} can prove him Ignorant of the Mind of Christ. I Cor.2:16. Now in relation to my Sin by Adam, I am a sinner, as in relation to my Grace experienced through Jesus Christ, I am nevertheless at the same time, in this different way of Relation, a Gracious Person too. Moreover, the gracious person in respect of Christ and the Grace of God quickening him, doth by virtue of that Grace come to Christ, notwithstanding his other polluted relation, in respect of the body of this death, Rom.7:24; and so far as the polluted relation, or relation to sinful nature, which is Pollution, remains, so for I remain all my days after the New Birth, a poor sinner. Neither can I come to Christ, believing on his Name, Jn.1:12, but all that Sin dwelling in me, Rom.7:20, is brought along with me. Let poor Mr. Hunt now think of the matter as he can, for I know of no saint on this side of heaven, but he daily comes a Sinner to Jesus Christ, if he comes daily to him. Don't let him flatter the saints to make them think of themselves in their Nature-Relation to old Adam better than they are. They come to Christ with both, pollutions and derived graces too. With pollutions, and spread them before the Lord for more influential Sanctification, with graces in begun Sanctification, but above all with the Spirit of Grace, to carry on their Communion with Jesus Christ. Sin and Corruption in Saints do make them as really, though not so specifically {for I can't hit upon a clearer word to express it} Sinners, as any drunkard or swearer in the World are Sinners. They are therefore as truly filthy in that body of death, or in their corrupt nature related to old Adam, as they were truly filthy, though not so measurably filthy, before their first washing. The old Adam-part never alters the Relation so long as it keeps its being, and that is as long as the children of God are in the world. Oh! What work is there and must be from God the Spirit, as Comforter, to come and act upon the Foundation of God the Father and God the Son! It is God that worketh in us through God, from God. {Gen.19:24, the LORD, from the LORD.} Well, now the way is made clear to affirm, in opposition of Contrariety to our de-

contaminated Author, that it is the Obligation of these Sinners {of whom Mr. Hunt's allowed reckoning is, that they are nothing but Saints} to come with all the filth of their Sin to Christ; aye, to come to Christ, though they are reeking {as he phrases it} with the Pollution of their Sin, yea with the whole Adam-part. For now under a Work of God the Spirit they are quickened from the Dead, and quickened by, as well as co-quickened, or mystically quickened together with Christ for that end. And yet they come not to Christ with their Sins that Christ might have Communion with their Sins, as Mr. Hunt so ignorantly and vainly enough supposes, nor to encourage them in Sin, as the answer to the first-made question, and impertinently started, suggests; but influentially to convey Pardon of the Sin, Purgation of the faculty, communication with the Person.

He follows these strokes with a mask of tenderness, "I cannot, says he, but pity such deluded souls as receive the Doctrine I am confuting for a Doctrine of Free Grace, who are ever learning, and never able to come to the knowledge of the truth. It's a sore judgment to be given over to believe a lie, and to be left to feed on a stone instead of bread, and not to be able to discern between a fish to nourish us, and a scorpion to sting us." {Page 147} 1. 'Tis evident that he is so unstable you know not how to take him. If his affections therefore to the deluded have been no more Compassionate to pity them, than his Arguments firm and cogent to reduce them, I apprehend it has been rather an anger than a pity. To be sure, it hath been rather an incoherent striking at Free Grace, than a confutation of prevailing error, through the whole Appendix. 2. As a further taste of his Incoherence, let me instance how unfitly he manages the Scripture-style. For as Paul to Timothy upbraids such as were "ever learning and never able to come to the knowledge of the truth," II Tim.3:7, he professeth redundantly, by a kind of work of supererogation, to pity them. Paul speaks of them as persons wholly shut out of the Spirit's Office, {the reason why they were not able to come to the knowledge of the Truth;} and we have no Foun-

dation in the Word of God to pity these, but ought to upbraid them, according to the Example the Holy Ghost hath set us in this instance of silly women laden with sins, verse 6; and therefore being all their days left to be unprofitable hearers, were the fittest auditory for those teachers who had not only shut out the Fundamentals from their Ministry, but were also reprobate, verse 8, concerning the Faith. 3. His observation is next, "it is a sore judgment to be given over to believe a lie;" to which I will add affirmatively, so it is; and reduplicatively, it is another sore judgment to have eyes to see, and yet not to see. Mt.13:14. 4. His blunder takes the turn, "be left to feed on a stone instead of bread;" as I have never read the phrase of feeding on a stone before. For nothing can be fed on but that which is edible, or may be eaten. Our Lord said, Matt.7:9, "or what man is there of you, whom if his son ask bread, will he give him a stone?" This lies very wide from Mr. Hunt's instant conceit of feeding on a stone.

He expresses his hope as well as his pity, "I cannot, says he, but hope many that differ from me in this point are dear to God, {holding this notion out of ignorance or blind zeal,} and that they are upon a good Foundation, yet I am verily persuaded this Doctrine which they defend, will be found in the Great Day to be but as hay, wood, stubble; or, if possible, some more combustible matter." {Page 150} Truly I would say much the same of Mr. Hunt; for I would like to believe his Foundation to be Christ, according to the best of the Light the Lord hath been pleased to give him; but it is plain his ignorance is laid open again, in quoting or using this very passage of the Apostle, as if he could mend it, whereas he has evidently marred it. He suggests as if the Apostle designed to instance absolutely in the most combustible matters, and then is trying if he cannot carry it beyond the Apostle. "If possible, says he, at the Great Day this doctrine they defend will be found to be more combustible matter." Alas! The Apostle knew well enough there were absolutely more combustible things than wood, hay, and stubble; and if a man took the Apostle to have spoken in the

absolute sense, he must needs think that his own wit would correct him; he need not then mince it, if he goes thus to work, and say, "if possible," for 'tis "certain" in an absolute sense, that flax, tow, feathers, hair, &c., are all more combustible than wood, hay and stubble. But Paul's design in the Corinthians was to instance in relative combustibles, such as belonged to a building, {of which the Apostle discourses;} and as wood is used in building, so the roofs and covering of slight houses are thatch, or hay and stubble, to which the Apostle metaphorically alludes in expressing Superstructure-Doctrines that do not suit the only Foundation, Christ. Now this being plain, what need has Mr. Hunt to depart from the Wisdom of the Holy Ghost to suggest his own dissatisfaction with the Scripture-Sufficiency? As if the Apostle's metaphors had not been apt and full enough to determine this matter, but he must come and try to amend them with a more combustible?

He hath a notable stroke afterwards, "I would have them consider, says he, whether this Doctrine they defend, does not exclude the Spirit of God from having any hand in the application of the benefits purchased by Christ to the soul." {Page 154} I am glad to find God the Comforter brought in at last, for we have heard of Grace, Free Grace, a Change wrought in the soul, a Change wrought in the person, the spiritual motion of the soul to Christ; and very often we have had coming to Christ, Believing on him, a change, and a changed State; a great change too; also, by the strength of God's Grace to leave the Sins they are now in, &c., and such like phrases, and yet the Holy Ghost not so much as named, which is one sort of shutting him out of his own work, until this passage struck in and gave Honor to God the Spirit. Now, I pray, how can all these great things be done of which he speaks of without the Distinct Operation of the Third Person in God? And yet he had passed over this glorious Article of the Gospel, only just now thinks he has got his adversary at some advantage, and so brings in the Holy Ghost by the by; but never before minded to acknowledge him in his proper work, as he had acknowledged God and Christ.

This is very un-becoming; and rather argued that he put into this harbor in stress of weather, than took up his own residence there.

To conclude, with remarking some of his own carriage at beginning this Appendix, or the label hung on to his Infant's Faith, I do not see what occasion he had to boast himself at girding on his harness, as if he had been putting it off, and had won the battle? I Kings 20:11. It seems to be too great a piece of confidence in him, and I fear that he will not stand to his word, when he says, "I am willing to expose my sentiments, that so I may either silence my opposers, or they may shame me." {Page 108} And again, "since I have delivered my sentiments {not my Faith} on this point, it stands me in hand to vindicate it, since I have truth on my side; for otherwise I should rather take shame to myself." {Page 107} Why, sure he must think he had the truth on his side in writing all that treatise through the whole 156 pages; and yet when the former part of it lay under an assault from Dr. Russell's Reply, I could never hear, notwithstanding how it stands him in hand to vindicate it, that he took up that cause against him that threw the gauntlet; nor against Mr. Smith who hath replied upon him briskly. Where is his zeal now for truth? Alas! The man hath been cold, he was indisposed and in one of his chill fits, soon after his flushings. The man had clad himself with his winter-freeze before October, and lest he should be put to defend his book indeed, he provides against stormy weather, and laps himself up under this covering, "as I did not intend, says he, in writing this to enter the list with any in a public debate, or to provoke any to make a reply, {wary writer,} so if contrary to my expectation, {he should have said, contrary to my desire,} if any of the common disputants of our age {nay, if common ones which scare him, I don't know but when he heard of Dr. Russell and Mr. Smith about to take him to task, it might, as we say, half scare him out of his wits,} shall think good to answer it, I design to take no further notice of it, than to read it." No? Oh! I don't love this cowardice in Christ's Cause! If it was not Christ's Cause, why did he take it up? If it was, why did he

tamely resign it, when he had made a rattle as to how it stands him in hand to vindicate it? Why, not as good at the quill, as at the tip of the tongue? For he tells us, what effect his conferences have had, "I am, says he, so far from recanting anything that I have delivered on this point, {notwithstanding all the calumnies of mine adversaries, whose eyes the God of this world hath in part blinded,} that I hope I shall be able to defend it to my last breath; and I am the more encouraged to defend this truth, that no man can, or ought to come to Christ in his Sins, by the good success I have had in many private conferences about it; for I never yet conversed with any that opposed it, but either I have convinced them {"I?" Oh! Did the Spirit of God hear this?} of their error, and brought them to embrace the truth they once despised, or at least so stopped their mouths, that they have been able no longer to be gainsayers." {Page 109} Who would have looked for such an incoherent management as has been laid open in the process of that Appendix, after such a ruffling dash at preparing for the onset? I wish he would mend it, by his own sponge in blotting out the haughty, and pen his reverse in a more humble language, conformable to those requests on page 144, of his Rose, though he need not repeat them so often, Lord help! Lord help, &c.

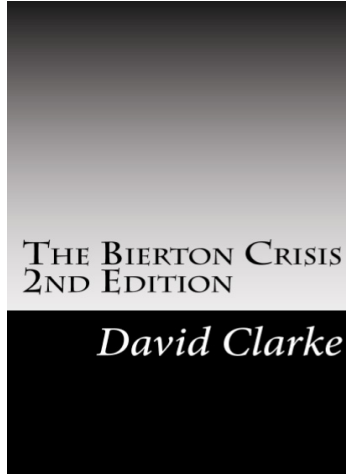
I shall shut up this prolonged chapter with some account of the nature of this practical part of the Gospel, and of my own experimental going to Christ with the filth of Sin. An elect vessel of God having the heart changed by the Spirit of Christ ought to go, and accordingly, by the Operation of the Holy Ghost does go to Christ with all the filth, all the offensiveness, and every reeking lust he ever finds in his own heart and way. Herein he transacts with Christ, confessedly and fiducially, in the use, and under the virtue of his One Sacrifice, about his once bearing our Sins, {"so Christ was once offered to bear the sins of many," Heb.9:28,} for Purgation and Conveying of his Holy Spirit, by his lying under their Pollution, as well as in that Act for Pardon for his lying under their Guilt. This elect and chosen vessel transacting thus by the Faith of

the Operation of God, {"buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God," Col.2:12,} towards Christ, comes in that lively change made in the soul, in the Day of the Lord's power; then he comes, I say, and with the most humble admirations of these Riches of Grace, {"that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus," Eph.2:7,} and as one of the peculiar people of the Most High, called out of darkness into his marvelous light, {"ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," I Pet.2:9,} in the joy of Faith, {"having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith," Phil.1:25,} saying, "Lord, all this filthiness and uncleanness in my heart and life, of which thy Holy Spirit has convinced me, to be inherently in my own nature, the Sin that dwelleth in me, Rom.7:20, as by nature related to the First Adam, {first by Open Appearance,} was by Judicial Imputation of the Father, {"the LORD hath laid on him the iniquity of us all," Isa.53:6,} once laid upon thee, the holy Jesus, that through thy precious blood shed I might receive the purifying; and thou by the Infiniteness of thy own self bearing away all my Sins, Guilt and Filth, with Power of Ransom, and rinsing me in the Glorious Laver, Exod.30:18-21, I am made clean mystically in thee, in the Infinite Fountain of the blood of thee, the God-Man, and in this once mystical cleansing of me forever, I stand mystically in thee my Head, without fault before the throne of God, {"and in their mouth was found no guile; for they are without fault before the throne of God," Rev.14:5,} and though personally in my self {as is very consistent with the former} I am now spotted as to time, and by nature black and uncomely, yet under the strengthening virtue of thy Redeeming Blood, I wait for the hope of Righteousness by Faith, {"we through the Spirit wait for the hope of righteousness by faith," Gal.5:5,} to be hereafter personally without spot, and

blameless, {"that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Eph.5:27,} with thee the Lamb forever, to rise up to my Mystical Perfection now." It is in the substance of this Faith that I go to God daily. In this Faith by the Mighty Spirit I perform all the acts of my Ministry. In this Faith I daily die to Sin. In this Faith I live above the world. In this Faith I am careful to maintain good works. {"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Tit.3:8.} In this Faith I have peace. In this Faith I have Communion, and sometimes joy unspeakable and full of glory. {"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Pet.1:8.} In one word, in this Faith I delight in the Second Coming of my Lord, {"so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb.9:28,} and breathe to see him upon the Solemn Throne, with many crowns upon his Head, {"his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself," Rev.19:12;} in judgment, when all Christ's work designed both for me and others, and in us together, together with mine and their labors for him under his own Grace, shall be completely finished. Now let another good man dare say as much from his own Experience on the contrary side, in opposing the State of this Doctrine. Thus, as through God's Good Spirit I am set for the Defense of the Gospel, {"I am set for the defense of the Gospel," Phil.1:27,} so by Him I firmly contend for the same, as a piece of our most holy Faith once delivered to the saints, {"it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," Jude 1:3;} for 'tis not any man's notion of the filthiness of the argument, or the defective way of managing it, that can in the least dissolve the holiness of the Article.

FURTHER PUBLICATIONS

The Bierton Crisis



A Testimony Of David Clarke

Authored by David Clarke Cert. Ed.

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.

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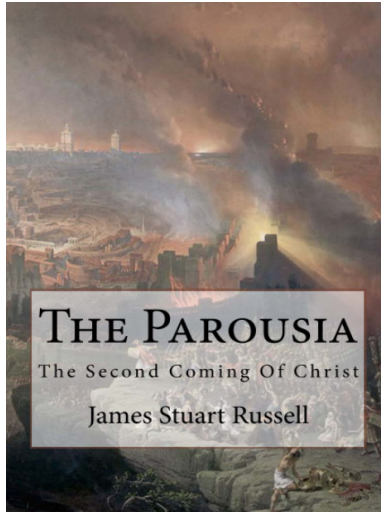
Page Count: 224

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Related Categories: Religion / Christian Theology / Apologetics.

The Parousia

Authored by James Stuart Russell

Foreword by David Clarke Cert. Ed.

A reformation - indeed - a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called Full Preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in schol-

arly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully

shares with the reader that “the end” that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell’s work is a stunning rejection - and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

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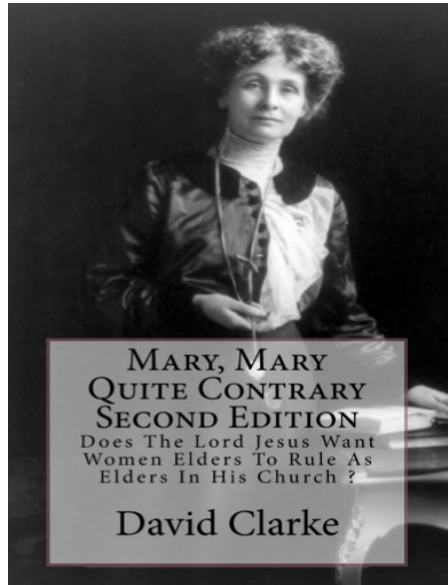
Language: English

Colour: Black and White

Related Categories: Religion / Theology

Mary, Mary Quite Contrary

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



Authored by Mr David Clarke Cert..Ed.

This is a true story telling how David Clarke, the author, encountered opposition from the elders of a church, in England who were intent on appointing women as elders. David believed this was wrong and clearly going against the word of God. The New Testament forbids a woman from teaching and being appointed as an elder in a church, with good reason this is not chauvinism but the wisdom of God. It is hoped this book will be a help to many.

We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world. David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the

way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should have been in leadership roles.

The Scripture states that “they which lead thee cause thee to err.” In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they believe on as their “personal opinion”, then the paths have been destroyed for the Christian, as Isaiah teaches.

One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.

The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the library of all Christians to help them oppose the incursion of women rulers in the church. It is still not too late to bring about a

repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

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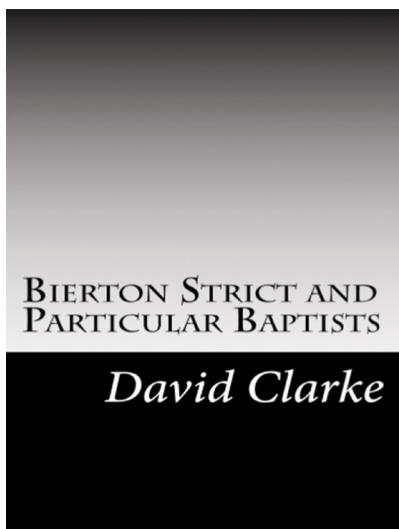
Language: English

Colour: Black and White

Related Categories: Religion / Christian Church / Leadership.

Bierton Strict and Particular Baptists

2nd Edition



Authored by Mr David Clarke Cert.

List Price: \$13.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

356 pages

ISBN-13: 978-1519553287 (CreateSpace-Assigned)

ISBN-10: 1519553285

BISAC: Biography & Autobiography / Religious

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, in 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Berton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding