

# GLORY OF CHRIST UNVEILED

Or

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

This is Part 3 of 4 Parts.

by Joseph Hussey

1706

Republished by Bierton Particular Baptists  
11 Hayling Close  
Fareham  
Hampshire  
PO143AE

[www.BiertonParticularBaptists.co.uk](http://www.BiertonParticularBaptists.co.uk)

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 in four 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.

## CHAPTER 23

***Twenty Arguments to prove that thou canst not be too Filthy to go to Christ by Faith in the State and Condition thou art now in.***

Thus, having in the preceding chapter made way by the overthrow of Mr. Hunt's Appendix, or label hung on to his Infant's Faith {the title of the Appendix} against coming to Christ in the filth of Sin, I now enter upon the arguments that I shall draw together in Opposition to the 47th Error of his Rose of Sharon; "thou mayest be too filthy {says he} to go to Christ by Faith in the State and Condition thou art now in." {Page 40} If this be not Novel Divinity to the Scriptures, though the contrary is Novel Divinity to the times,

I know not what is?

Argument #1: He that can't be too guilty in his person, to come, or go to Christ by Faith, can't be too filthy in his nature, to go of Faith unto him. But the elect of God are not too guilty in their persons to go to Christ by Faith; therefore they are not too filthy in their natures to go by Faith unto him. And again, he that is too filthy to go to Christ by Faith is too guilty to go to Christ by Faith likewise. For Guilt and Pollution go in couples, so far as the elect are related in their nature-part to Adam. This evidently appears in the type of the two goats, Leviticus 16, provided both for the Guilt and Uncleaness of the people too. For, after the goat of the Sin-offering for the people, upon which the Lord's lot fell, was offered up for a Sin-offering, verses 9,15, and Atonement made with it, verse 16, because of the uncleaness of the children of Israel, 'tis expressly said thereof, verse 21, that "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness;" what was this but coming with the guilt and filth of Sin both, included in that phrase, "their sins," and separately called "iniquities and uncleaness"? Who was it a coming to in the Mystery and Intendment of that type, but Christ? Heb.9:9-14. Atonement was to be made for their uncleaness, and their transgressions in all their sins, verse 16, both being coupled and laid together in that provisional Sacrifice looking unto Jesus, Heb.12:2, the Author and Finisher of our faith. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa.45:22. So that as guiltiness and filthiness in Sin go by couples, and ample provision is made in bestowing Christ against both, the elect are quickened to this end that they should immediately look towards Christ with both uncleaness and transgressions, and then go to him with both, fiducially and confessedly, putting him in remembrance, Isa.43:26, upon faiths viewing him, that both of these have been laid upon

him; and if I can't act thus in respect of the filth of Sin, I can't act thus neither in respect of the guilt of Sin. "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. For we see how they go together, and how the matter is still to be taken up through Christ for time, according to the Settlement-Patterns of the Grace of God in Christ before Faith or time either; because I love to eye the language of one text in the light of other texts, consistently.

Argument #2: All Sin is Abomination in the Sight of God. Guilt of Sin or Filth of Sin, let men distinguish it as they are wont, under this form, 'tis utter Abomination still, as a hateful thing in God's eye. If there be never so little of it that men think remains, when they diminish it into the remainders of Sin, {which the Scriptures make out to be the abode and indwelling of Sin,} that same pollution is abominable, and that same iniquity, whatever low measure flesh and blood may reduce it to in the Estimation, is abominable defilement in the Pure Eye of God. And is there any child of God in the world which can go to God without Sin in the relation of his nature-part to Adam? Again, can any Sin be clean? Is it not contrary to the nature of Sin to be so? Can the stains which the last sins committed, it may be the greatest and blackest offenses of the number, have left behind them in the soul, be found a clean thing? And the heart in which they have lodged, be influentially clean by communication of Grace, before the time which that Communicating Grace, according to the Mystery of Grace, enables the heart practically to deal with Christ? So that if the soul goes at all, it goes with its abominations to the Son of God manifested to take away our sins. I Jn.3:5. How does a man go to the water but dirty? Whether he hath much or little dirt upon him, 'tis filth and dirt still; and to the water he goes with that defilement. And is it not too with all the pollution he hath? And if they are torrid defilements must he stay till they cool upon his fingers? No; let

him hasten suddenly and wash, for the sooner the better. Is it not dirt that a man carries to the basin, with confidence the water will fetch it out? And then why not spiritually go to Christ in the Fountain of his Blood with our great and many abominations? Why not with many, why not with all our filth, as well as all our moral fineness? The LORD hates all abomination alike! Sin is Sin, that which is brought out of an unclean thing is unclean too; {"that which is born of the flesh is flesh," Jn.3:6, and "the flesh profiteth nothing," Jn.6:63,} an ulcer is an ulcer, though covered with a silken patch that's embroidered on the outside; a scab is a scab, let it be on the face or hands. Leprosy infected the man, though it was at first but a bright rising spot, and the man must be shut up for it, and none but the High-Priest, a type of the holiest man to be in the world, or one of his sons, must see him. Lev.13:1-3. Yea, he goes to the priest with it before he's shut up.

Argument #3: None were ever forbid to come to Christ, because of filthiness; that is, to come to him in Faith, which must be distinguished from coming to him in other Ordinances; and therefore I boldly conclude upon the evidences of Supernatural Truth revealed, that there are none too filthy to come to Christ by Faith. "All that the Father giveth me shall come to me; and him that cometh to me {but what if he comes in his filth? If he does, the text excludes none that so comes to Christ. Him that cometh unto me, says he,} I will in no wise cast out." Jn.6:37. If in no wise, why then it must be in this case he will not among other cases, though a man come unto him in the filth of Sin. I will suppose a man had no other objection, and it is enough, if he does not look on it in the light of the Glorious Gospel, II Cor.4:4, to object and say, oh! I am unclean! I am filthy! How shall I come to him of pure eyes? Hab.1:13. Yet if the Holy Ghost give him Faith, or in the work of the New Life put him upon coming after all, and the soul ventures with this filth sticking in his conscience, here's nevertheless an "I will in no wise cast out."

Argument #4: None are shut up by Impotency after Faith is giv-

en them, though uncleanness be discovered; therefore none that have Faith given them to go to Christ with the filth of Sin are too filthy to go by Faith unto him. After pollution was discovered in the Law-leper he was shut up ordinarily, or for the most part; yet nevertheless, though he must not go abroad because of defiling others, still when shut up, the High Priest would come into the leper's house, though the leper did in some sense, come unto the priest, after the priest was come unto him. He did show himself unto the priest, Mk.1:44, join in the interview, and consent to all the priest did, or spake, about his leprosy. Whereas according to this New Divinity {new to the Scriptures} thou mayest be too filthy to come to Christ in the State and Condition thou art now in, though not too filthy for Christ to come to thee, which he adds, {why then I say,} as soon as the priest was come, the leper instead of moving where he was shut up, and stirring to show himself to the priest, must rather seek to withdraw into another room, or try to hide in some obscure hole; he should it seems have run back, and got away from the priest; the leprous man ought diligently, if this scheme I am opposing had been true, to have striven what he could to hide himself, and all because too filthy in his present state and condition to come so near the priest. Oh! Says he, I'll stay, and get clean some other ways, and will then come forth to the priest, and be seen after. Thus, it is a way that overturns all that Institution of God in the spirituality of it about the leper, and his plague of leprosy, at once. For, as the Gospel-leper must come and show himself to the High Priest of our Profession, Heb.3:1, as Christ said in the Gospel to the other leper, "go and show thy self unto the priest," Mt.8:4, so he, the leper, in a spiritual sense, is not shut up at all after Faith is given him, as the Apostle distinguishes. But, says he, "but before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal.3:23. The shutting up was under the Law-State in which there was not such an enlargement of the soul, and an opening of the way for it to go to Christ by Faith, as under the Gospel. So that 'tis in Unbelief men are shut up, and

restrained from going to Christ with their filthinesses, as Mr. Hunt all along in the matter of his opinion about going to Christ in filth hath pleaded the cause of Unbelief, in opposition to the Faith of the Gospel. 'Tis not in an absolute matter of uncleanness or filth of Sin they are shut up. 'Tis want of strength shuts them up, not want of holiness. Life and pollution are consistent with motion, but unbelief, or spiritual death and pollution are inconsistent with it. Life in Faith wrought is one thing, this opens our spiritual graves, as the voice of Life did for Lazarus; and pollution attending that life with grave-clothes, or sepulcher-apparel, Jn.11:44, is another thing, which goes along with the Motion of Life at Christ's call. I am able to come polluted, but not to come when shut up in Unregeneracy. So that if the Lord gives me Faith to come to Christ with the filth of Sin, or go unto him compassed with pollutions, 'tis not uncleanness shuts me up; for having Liberty and Boldness through the Spirit, II Cor.3:17, I go unto Christ with the same pollutions laid open.

Argument #5: Motion Faith is a Power to go to Jesus Christ under defilement, as discerning Faith views the encouragements so to do. There is no State and Condition a sinner can be in, but if the Holy Ghost gives him Faith {for it is his own mighty work} he may go by that Faith in the same Condition to Christ with all his filth immediately, and all his guilt too. There is nothing can so befall me in this world, no Sin, or temptation, no guilt, or pollution, no preacher or doctrine in the world to the contrary notwithstanding, as that I ought not to go immediately by Faith, and lay hold of Jesus Christ. "Be not afraid, only believe," Mk.5:36, is the word. Have not I as much reason to fear defilements to keep me off from Jesus Christ, as that ruler of the Synagogue had cause to fear some prevention or other of the cure of his little daughter by Jesus of Nazareth? Mk.5:35-43. And what if I have far more cause than he when I look to men, and their Orthodox Universal Church? Yet there's enough in that one word of Christ for it, "be not afraid, only believe," if he sets it home upon the heart, though

I conferred not with flesh and blood, Gal.1:16, and contradicted all the Commentaries in the world. Christ secretly heartened the ruler to believe, and he felt a power to venture and commit it to Jesus, notwithstanding thousands of the Jews, if they had been consulted, would have been found to be all strongly of another mind, and bent another way. Motion-Faith goes by the Power of God, not the principles of nature, or the persuasions of other men. If I see my grounds, and feel my under-girding strength, then Sin does not fright me, nor the disputer of this world trouble me; for I see a holiness in Christ engaged on my side that outdoes all my own Pollutions.

Argument #6: Nothing where that Power comes ought to stop the new-born from coming to Christ with the sensible acknowledgement of Sin, and the filth thereof upon him. As the new-born alone are the persons who receive that Power employed mightily on their behalf, so they should take no discouragement from what the devil and their own hearts, and the busy preachers of an old Adam-holiness, throw jointly in their way; and therefore no discouragement or delay from the filthiness of Sin itself. Oh! Shall I not be emboldened, even whilst I write or read these lines under the Workmanship of the Holy Ghost to flee to Christ without any haste? Notwithstanding all the filthiness of my provocations, to go to him by Faith, let my State and Condition be as defiled as Sin can make it! 'Tis but by nature still I am so, as I am quite another thing by Grace at the same time in Christ Jesus. As I said a little before, I say here again, there is a vast difference between Life and Pollution. A man, or woman, can't go to Christ without the Life-Quickening Power of the Spirit of Grace. Now his Faith is his life, and the Power of it is the Spirit of God, creating, raising, enlarging that Life and Motion above all Unbelief and Inactivity, the very slugs of our carnal part; accordingly, he may always go to Christ by Faith, with the most sensible defilement that can stick unto him, out of the actual use of the Infinite Virtue-Blood of God-Man. Faith, or the Living Motion of the soul to Christ hath evermore welcome.



The Spirit introduces it to a free access notwithstanding all defilements. "In whom we have boldness and access with confidence by the faith of him." Eph.3:12. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2. "For through him we both have access by one Spirit unto the Father." Eph.2:18. Soul, thy Faith is thy life, if the Holy Ghost, as Comforter, from the Glory-Man be at the bottom of it. And then again he renews his witnesses, and on experience of thy life, thou mayest go, and must go, and so thou dost go, with all thy defilements to Christ, though they are never so many filthy streams between him and thy awakened Conscience. The necessary reason of this Motion-Faith in the new-born against all discouragements, is this, Christ is the Cleansing Means. Besides, suppose Christ secretly sanctifies thee {as he certainly does before thou comest} but discovers it not, why, thou must go nevertheless without any inherent holiness thou canst yet discern, or feel; it may be in often weak and feeble goings, thy legs buckling under thee, thy hands trembling with a poor, shaking, palsy-Faith, Mk.9:24, and thy heart faint within thee. Now, if thou canst not discern, nor feel inherent holiness; but, on the contrary, thou findest abundance of Sin stirring in thee, through the Commandment that revives it, Rom.7:9, how canst thou believe thou hast any holiness at all, and so be encouraged {if antecedent holiness must be thy encouragement inherently, whether from Christ or from thyself} to come to Christ at all, but as thou comest by sheer Faith quite upon other grounds than any holiness at all within thee?

Argument #7: The blood of Christ hath the same cleansing virtue conveyed the first moment of Application, as after the most prolonged delays of going unto Christ. A man tries I cannot tell how many experiments, fasting, praying, hearing, reading, &c., to get some qualifications, opposite to the filth and guilt of Sin, to go to Christ with; well, he thinks all this is brave, but if ever a man be clean it must be by the blood of Christ at last. I Cor.6:11. And if the Spirit applies that blood, let a man set out never so unclean

in his own, or other men's eyes, upon the spot, that blood cleanses him as effectually {as to his consciousness of his Justification by the Blood and Righteousness of Christ} the first moment it touches the heart, as if it tarried, and came after all the other qualifications, and holiness in religion, which men naturally by Common Grace seek after. For, as if all these are first used, a man is not one jot the cleaner, but natural religion, if it soaks, Lk.6:45, into a man's principles for any part of his righteousness to God, is the deeper grained and more filthily tintured than another man; for he hath added the mere art of religion to nature to give himself the deep-die color; and if ever he be cleansed, and Sin done at any time away, it must be by the blood of God-Man upon him; so if that blood be applied by the Holy Ghost to work true Faith, and bring the soul staggering under the power of Sin to Christ, that is, just after acts of Sin are committed, and the aforesaid dangerous experiments of self-cleaning practiced, that Virtue-Blood by its own Power Efficaciously Applied touching the heart cleanses it in a moment, and does that which Methuselah's age spent in devotion, hearing, reading, and other exercises of religion could never do. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. If these are but instrumental under the Spirit's Agency to help us to a view, or taste or feeling of the same glorious blood, 'tis all, as far as they are Ordinances of Christ, they were ever appointed to. And whether God the Spirit uses that blood upon our hearts sooner or later, 'tis all one as to the Virtue-Nature thereof. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I Jn.1:9. There is equal virtue in that blood to cleanse us from all unrighteousness {though as linen in the wearing we stain again} when it is applied, the first moment, as if it came after a course of purging all our days, by washing us

with nitre, Jer.2:22, and taking us much soap, which is but a way, after the religious experiment is over, to have our iniquity marked before the Lord. Therefore a sinner cannot come too soon to that Transcendent Blood by Faith. Only the mischief is, that there be a thousand discouragements the soul creates to its self to prolong the work for many a days; which is an instantaneous work in the Operation, though a longer time in the frequent {and often not so frequent} renewals of this Applicatory Power is necessary to train us up under settling Evidences of our washing and standing in Christ. And such mingle-mangle preaching as proceeds from today's Law-Gospel Pulpits have truly spoiled the open Evidences of many a birth in the place of the breaking forth of children, Hos.13:13; and that which they labor so much to stop under the delay, as if the Efficacy of the Blood of Christ dispatched things as slowly as we, they should rather have told us, is done of a sudden for poor sinners, when God touches their hearts by outpouring of Grace and Quickening Authority. Therefore, soul, mind the reverse, as that thou canst not be too filthy to go to Christ by Faith in the state and condition thou art now in.

Argument #8: A being too filthy in the State and Condition the soul may be in coming to Christ, is contrary to the Promise and Methods of God's Grace toward such as have been dealt with by a Work of Grace, about their defilements. For, says God, "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." Ezek.36:25. Here are a people that were not to take discouragement because they were filthy, long filthy, soaked in filthiness; for nevertheless, under the first moments of Abundant Grace poured out, they were to come filthy in the eye of flesh and blood, filthy in the un-abolished power of returning again to filthiness, and that same coming too was to come believingly with the spirit of Faith, II Cor.4:13, and the present motion-power to Christ, discerning reflexively that God had made them clean; and that notwithstanding the inherent continuance of a body of death, Rom.7:24, and the

nature-part, derived and descended from old Adam, yet all fleshly jealousies, carnal surmises, natural, or malicious and infected upbraidings of men, or devils, that they were too filthy to come so soon to Christ; together with all the thoughts of being yet too unclean to receive and take up Christ for their personal Surety-Redeemer, suggesting and imagining, surely we can't be clean, surely we can't be clean, now as we are, these must every one vanish. I give you my Grace, saith the LORD, and what have you to do to question, to dally, or to delay? I pronounce you clean through Christ by the Settlement-Pattern of what you are and were before in Christ, and you are clean through Christ, according to that Settlement-Pattern in him; and that now, influentially clean upon the spot, by conveyance of the cleansing virtue of his sacred blood. Again, if anything entangles the soul and the poor heart doubts, surely, I am not clean, I Sam.20:26, surely, I am not clean; why, then he will make new experiments of his Grace, such as the soul has not been used to heretofore, new wonders; and open all the mass treasures, that rich ocean of the precious blood of Christ at once; and that for Sin, and this very thing in Sin that troubles thee, and about which the doubt arises, uncleanness. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for Sin and for uncleanness." Zech.13:1. Does not this set forth souls going to Christ with all their filthiness openly sticking as to their Nature-selves, whatever they are secretly in their Mystical-selves? Besides, why should any go to wash in a fountain who is not openly defiled? Well, let the Spirit of God discover what defilement soever in the nature, in the faculties, in the heart or life of God's children, to this Fountain opened they go as poor, open, polluted sinners, and carry out all the defilement thither, and by Faith wash it off in Christ's most Pure and Precious Blood.

Argument #9: Waters of Repentance, supposing men shed tears for Sin before they go to Christ, do wash none of their spots or filth away; therefore thou art not too filthy to go to Christ by Faith in the state {the unclean and polluted state} that thou art now

in, poor sinning soul. If you go to the Lord Jesus Christ by Faith after Repentance {and that can be but a natural Repentance, arising out of self-love and horror, for, going before Gospel-Faith is conferred it cannot be that Repentance which Christ is exalted to give, Acts 5:31, nor the Repentance that God grants upon it, Acts 11:18; and so if ye go to Christ by Living Faith after rotten Repentance, though it be from the bottom of an old Adam's heart, and what old Adam's children call unfeigned and sincere Repentance} you must still go unclean to fetch something from him to wash off that false Repentance; for remember it dropped from thine eyes and flowed from thy heart before Faith; blood must cleanse away those tears; tears which, without coming to the blood of Christ, make the face foul with weeping, Job 16:16, and through coming to that blood the former tears are not taken in for any sign of spiritual goodness, nor reckoned with the true Repentance that follows on that blood, so far are they from being taken into the Righteousness of God and joined with Christ. Rom.3:22. God looks more at his Son's blood, than he values those ashes that you throw upon yourselves, and which make you look odious {to allude to that foul way of condoling and repenting, Job.42:6, when sinners mourned and repented in the times of the Old Testament, casting dust upon their heads, Josh.7:6, and repenting in sackcloth and ashes. Job 2:12.} God looks exclusively at the pure color of him that is white and ruddy, Song.5:10, {"this is my beloved Son, in whom I am well pleased," Mt.3:17,} and rejects the sinner's attempts towards any self-reformation or self-induced contrition one acts towards himself; much less will he look pleased to regard the counterfeit, to spiritual ends, in all that other repentance men act before they come to Christ. "He appoints unto them that mourn in Zion, {and be sure in that mourning there's some fault and foulness, some filth therein, displeasing to the Holy God, or God in his holiness would never have to remove it} to give unto them beauty for ashes," Isa.61:3, or the Pure Righteousness of his Son as placed upon them, as well as pure holiness from his Son by his Holy Spirit in them, in the room of

their bedaubed doings. Oh then! How is it that we daily come, even after daily defilements enthrall our hearts and minds, and even whilst the dirt sticks to our fingers, and the besmearing drops have made a path of uncleanness on our foreheads, that in and of ourselves {taking that to us which is truly and properly of our own} we may be ashamed to look up, Ezra 9:6, to God! Yet God has appointed that in this sad pickle we look not on ourselves to be too filthy to go unto his Son notwithstanding!

Argument #10: He hath aggravated his obstacle unto coming, even into absurdity, “too filthy to go to Christ by Faith!” Whereas it is by Faith in the blood of Christ that the heart is purified by his cleansing hand. “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference {speaking of Jew and Gentile} between us and them, purifying their hearts by faith.” Acts 15:8-9. Christ purifies the heart with his own blood; and if so, the heart by the Faith of God’s own Operation must lay hold of that blood, as the blood of Christ lies provided in the Gospel. If the heart by Faith lays hold of Christ’s blood in the time of impurity, then the soul comes impure, he comes filthy; on the other hand, if the man by his Faith cannot lay hold of the remedy in Christ’s blood, till his own filthiness is gone, or done away before, then it is not purifying by Faith, as Faith in the acts there {by connection to its Object} is described, which is a purifying Faith, as the blood of Christ is spiritually eyed and used in an act of the soul’s approach unto him; nor, if it were done away by other means, would it be a purifying by Faith in that blood {as is there laid open in Romans 3:24-26,} of Christ for cleansing, “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.” “Whom God hath set forth through Faith in his blood;” now joined and set together in

that verse, and it's plain that Christ is set forth for Propitiation and Purification in his blood, even as I showed in the first argument, as to how guilt and filth, or pollution, do go together.

Argument #11: The woman taken in adultery in the very act was defiled with the filth of Sin; but this woman so taken and brought to Christ, was not condemned by Christ when she came and stood before him, but was dismissed with a Sentence of non-condemnation, and a gracious caution to go and Sin no more; as you have the history of the matter in the 8th of John. I know some have striven to expunge this history of the adulteress out of the Authentic Canon of Holy Scripture. Grotius stiffly adheres to the same conjecture that weakens its authority, believing that that narrative was not originally found either in the Hebrew Gospel of Matthew, nor in the Greek copy of John; but being commonly observed to have been spoken by the Apostles in their ordinary discourses, and so hath been thought to have been taken up from them traditionally, as it was delivered by word of mouth. It is also said to have been affirmed by Papias of Hierapolis, one of the Apostle John's disciples, that he used to hear his tutor speak of a certain woman taken in adultery, and that from hence it did pass as a sort of Apocrypha in an ancient writing called the Gospel according to the Hebrews, and was received upon the mere Authority of the Church, and so came at last to be transcribed into some copies of the last part of the 7th of John, and into others of the first eleven verses of this eight chapter, as the order of it now stands in our Bibles. Also, to give the more countenance to this conjecture, they have denied that this history is extant in the Syriack Copy of the Bible. But that renowned prelate of Armagh, Archbishop Usher, hath disproved the matter, as it has been generally received about the Syriack Version. And how, but by taking on him a very industrious and chargeable trial, in transacting with some of the Turkey-Merchants in the Levant, to buy up all the old Syriack books they could light on in those parts of the world? Among which number bought up and sent over to that learned Inquisitor of the truth, there was

found by the special Providence of God a faithful copy of this place in the Syriack, that presented itself among the rest of the Syrian Manuscripts. Accordingly, he furnished that Oriental Critic, Louis de Dieu, of the Reformed Churches in France, with a copy of the Syriack fragment out of his own noble library. This copy De Dieu inserts in his comments upon the Evangelists, {pages 443-444} with his own Latin translation. {Page 445}

To argue the authentic nature of this history concerning the adulteress, and prove it inspired by the Holy Ghost, and so a part of the Sacred Canon; I will only produce two things against the Zealots for nature-holiness, who are loath to admit the truth of fact, thinking Christ would not treat a woman with so much candor who was convicted of so black a deed. 1. The tenderness of Christ's carriage towards this woman does very well agree with his favorable censure of the harlots, in comparison of his severe censure of the Pharisees, that the publicans and the harlots did go into the Kingdom of God before them. Mt.21:31. 2. It is of the same Gospel-strain with Old Testament Promises and Encouragements to the most polluted sinners; as for instance the Jewish Church there, under her most idolatrous whoredoms, in Jeremiah 3:1, "if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers, {thus, her filthy idolatries are set forth by the worst of adulteries;} yet return again to me, saith the LORD." Thou art not too filthy in the very State and Condition in which thou art in to come and return, though when thou returnest, thou comest with all thy filth to Christ. But to the next argument.

Argument #12: David's filthiness in the matter of Bathsheba was a grievous pollution, and yet under that contamination he was not too filthy in the State and Condition of his soul {in all those aggravations} to come to Christ by Faith. A clear argument that pollution ought to be no obstacle to Christ. How unclean was David! What moral filthiness had he contracted! And yet whom did he re-



pair to but Christ, of whom Mr. Hunt saith, a man may be too filthy to go by Faith unto him? And what was it in Christ but the blood of Christ, a pure stream of love against his own defiled streams of lust that David in his filth did go unto? “And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, the LORD also hath put away thy Sin; thou shalt not die.” II Sam.12:13. This was typified by his purging with hyssop, Psal.51:7, according to the law of the leper. Lev.14:4-6. The Gospel-purgation {represented therein} comforted his injured soul, and made him under his Pollutions look to the Lord Jesus for purity of heart, as well as cleanness of his hands in God’s eye-sight, I Sam.18:24; for though his hands were clean in the matter of Saul, that he did not put forth his hands against the Lord’s anointed, I Sam.24:6; yet they were deeply dyed with Uriah’s blood, as well as unclean in defiling Uriah’s bed. Now, was David’s Sin ever put away without Christ? And was not Christ a full and present remedy for his filthiness and blood-guiltiness, Psal.51:14, besides?

Argument #13: They that fled for refuge to the Hope that was set before them were defiled, as well as guilty sinners. They were typed out by the malefactors in the Law that had slain a man unawares; and though such manslaughter left not that deep and scarlet-dye as premeditated murders, which are said more especially to proceed out of the heart, and defile a man, Mt.15:20; yet they could not but carry a great pollution along with them; for guilt, as I have shown, does not go alone, but leaves a spot behind in all sorts of Sins and Transgressions. {“And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.” Lev.16:16.} Now as there was a typical running to the six cities of refuge, Numb.35:6, appointed for the man slayer, Josh.20:2-3, under the stain as well as guilt of his manslaughter, so in the Gospel, shadowed forth by this Institution of their judicial Law, here was Motion-Faith to Christ,

the swiftest motion, hastening in upon the speedy run of Faith, “who have fled for refuge, says the Apostle, to lay hold upon the hope set before us.” Heb.6:18. Now as the man slayer when he had killed another person never stayed to parlay, or consider, whether the friends of the slain man might not put it up, nor weigh it in his thoughts, whether they were mild or passionate, whether ready to forgive the trespass, or of a revengeful disposition? No, no; for such slow consultations and dilatory thoughts might have exposed him to be overtaken by the avenger of blood whilst his heart was still hot. Deut.19:6. Therefore he betook himself to the speedy course of mercy, and ran along with all the celerity and haste he could, till he arrived in one of the six refuge-cities; and so here again, it is set out by flying for refuge, without staying to consult whether these poor creatures were not too filthy to go to Christ by Faith? No, they ran in immediately to their Refuge and never laid any such obstacle in their own, or other men’s way. These believers in the sight of a necessary cleansing did hasten in without dispute and without delay. For indeed, the heart of the Avenger of blood was hot, Mt.21:40-41, and it was but a short time, and he would overtake the Jews, and run over all the men of that generation, and deal with them for their slaying of the Son of God; though it was unawares, Acts 3:17, to them that they had slain the Son of God, whilst they had intended only to put to death a man. Aye, but now here’s the Avenger of blood upon their heels for it, Lk.11:51, and let the elect now hasten, Acts 2:39, let them run for it in all their filth; let them not so much as stay to put on clean linen, but run along with the utmost speed to Christ, the only Refuge for sinners, and those who flee to him are saved with an everlasting salvation; and thus ye have the scope of that verse in Hebrews 6:18.

Argument #14: Next, I argue from the case of the Jailer. Here was a defiled mind and conscience in the jailer, Acts 16, as well as a guilty fear, when the foundations of his prison shook, Acts 16:26-29, and yet when the Apostle had found some notable stirrings in him that fell short of a Gospel-work, kept him still under all his

old pollution of Heart and Life, hoping this might be the instant in which the Holy Ghost was Creating in him the New Birth, and giving him a gracious Power to act Faith on Christ, notwithstanding all the terror and guilt in that man's Conscience, which the Holy Ghost had not presently removed; he bids him take the encouragement of the Gospel, and doth not do as our mixed preachers would have done, which is, to keep him a fortnight or a month upon the rack for trial, and in the meanwhile feed him with the bread of affliction, and with water of affliction, I Kings 22:27, and pursue him close with their application-marks, to see whether his terrors were sound, and whether it was time to lay on the healing medicine, Jer.30:13, and bind up his broken bones. No. Paul was a rare Antinomian, as he would exalt Christ for a poor sinner presently. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31, though now what thou sayest seems to be but as a man crying out in a fright. The Apostle goes to work like an expeditious workman, takes the shortcut for it, and knew that if the Holy Ghost were in the bottom of it, it would be done without delay. He durst not tell this Jailer in the nasty prison {where his soul was filthier than the place} that he was too filthy in the state and condition he was in to go to Christ by Faith that moment. But he preaches the plenteous salvation and cleansing virtue of the blood of Christ, Psal.130:7, and the Jailer soon felt it, and took these two, the Lord's Prisoners, upon it, Paul and Silas, the same hour of the night, and washed their stripes, Acts 16:33, when he felt his own wounds healed by the blood and stripes of the Man Christ Jesus, whom these two had preached to him, and the Holy Ghost applied.

Argument #15: Matthew called from the Receipt of Custom was called in his Pollutions to go to Christ, as the matter is represented, Matt.9:9, "and as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him." Could this man be clean? Was he a holy man? No, rather, had he not abundance of filth when Christ called him? Had he not been unacquainted with

Christ, even in all his life, to that very moment? What was he at his call? Was he not a Publican? Among the names of the twelve Apostles we have him so described by his own pen, Matt.10:3, “and Matthew the publican,” an Officer that gathered the Roman tax, or public revenue of the Emperor, and so called a Publican. How unclean were such? Publicans and harlots are joined together, and publicans and sinners make up one list. Matt.21:32; Matt.9:10-11. They were not clean enough for the Pharisees to eat with. “The Pharisees said unto his disciples, why eateth your master with publicans and sinners?” Matt.9:11. And yet this Publican in all his filth, was not too filthy to go to Christ by Faith, even in that filthy State and Condition he was then in at the receipt of custom. He sat at that money-office, and there seemed to be his delight, his very soul fitting with his body. How immersed! How over head and ears in pollutions was that man? How polluted must his natural and unrenewed heart be at the daily sight of all that money? How covetous and earthly must his heart and spirit be? Yet a Secret Power touches his will, even before he had an opportunity to know anything of that which we call Sanctification and Holiness. You see he was turned by the Power of a Call, before his actual cleansing through Faith dipping in the blood of Christ. Yet he doth not argue against going to and after Christ upon the spot, by throwing any obstacle in his way from the notion that he was too filthy to go to Christ, though he might have fetched in heart and hands and all, to prove his great defilements. No, no, he is not too filthy to go to Christ immediately in the pickle Christ found him. Christ gives him but strength to come, and then lets him use that strength to come to Christ for holiness. Christ called him as unholy as he was, not finding him a saint, but to make him so in due time. “And he came, and followed him.” Thus we have another argument against delays of coming to Christ from the “too filthy” scheme, in the unclean and filthy condition which the living voice of Irresistible Grace calls the poor sinner.

Argument #16: The stung Israelites did in their pollution look

towards the Brazen Serpent for a cure of their poison; so by Faith sinners ought, though in their pollutions, to look up to Jesus, and with their souls fasten on him, the first moment the Spirit of God opens him to their souls eye. Could the Israelites be stung by the fiery serpents and be not polluted? Why, they were poisoned, and yet in all their poison they must look to the brazen serpent. Aye, and as this was an Institution fitted to the soul's having to do with Christ in pollutions by a Discerning Faith, because the Israelites in their stung condition were too weak and wounded to move out of their place in which the fiery serpents bit them, and so could but look to the serpent of brass on the pole; accordingly, it fundamentally proves a lawfulness in Motion-Faith, or Coming to Christ, to have to do with him in our pollutions, where strength of Faith is given to come unto him, since looking and coming to Christ are both to the same end, under different abilities of the New-Born, and the different capacities of them that belong to Christ. Well, we see how they looked to the brazen serpent. And what is the type more perfect than Christ? Is a Believer's looking to Christ by Faith, Heb.12:2, in his blood under their pollution to be obstructed by a caveat of their being too filthy, inasmuch as whilst they look upon Him that hung upon the cross for them, they behold the true anti-type of that wilderness-institution? "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa.45:22. The Gospel answers the figure by opening the true design thereof. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Jn.3:14. Now Moses lifted up the serpent in the wilderness to be looked on by the stung Israelites under the contagion of their wounds; "even so must the Son of Man be lifted up," crucified to be viewed, discerned and received into our souls by Faith, under all the filthiness of that sink of Sin which our souls have been wallowing in; and at all times when we contract new filthiness, we must still come unto his blood in the lively motions of our Faith, wrought by the Holy Ghost, and believe into that blood which gets us clean. And

again, it follows for our encouragement, verse 15, “that whosoever believeth {and this is coming to Christ, so to close with him as to take up all with him} in him should not perish, but have eternal life.” We are to take all God bestows with Christ not only for time, Rom.8:32, but for eternity.

Argument #17: Joshua the high priest came, stood, and worshiped before the Lord in his uncleanness, having filthy garments on him, Zech.3:3-4, “now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him.” He stood before the Angel, but that Angel being the Lord Jesus Christ, the Angel and Messenger of the Covenant, he stood before the Lord too. {“Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts.” Mal.3:1. “The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” Gen.48:16.} For ‘tis plain that he whom he stood before, even the Angel, verse 3, “answered and spake unto those that stood before him, saying, Take away the filthy garments from him,” and that he who so spake was the Lord, appears by the following words of him that so spake, concerning Joshua. And unto him he said, “behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” And what Angel could do that but the Angel of the Covenant? And who is the Angel of the Father’s covenant beside the Lord Jesus Christ? {“And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.” Judges 2:1.} And how doth he notwithstanding this sad plight and woeful pickle that Joshua was in, take away the polluted garments, and his filthy scent from

him! Who then can be too filthy to go by Faith to Christ? Without doubt, this Joshua was a good man. Joshua and Zorobabel, the godly priest and the godly prince? A brave couple! Yet this brave priest, all clothed with the typical righteousness, comes to Christ in the very Office of his Ministration, filthy; yet not too filthy to come to him in his office into the very Oracle, {Exod.30:10 with Lev.16:2, 32 and Heb.9:7,} in the Inner Court of the temple, as the high priest was bound to do, and so stands before God; but could have no acceptation with God, because of his filthy garments, but in and through the Mediator that discovered his pollutions, and ordered his filthy garments to be taken away; and says unto him, "I have caused thy iniquity to pass away, and I will clothe thee with change of raiment." Thus he came hither into his very ministration too to Christ, waits upon Christ and stands before him. For, as to the Old Law, by which service Joshua attended, Christ the Angel of the Covenant gave the Law and spake to Moses in the mount, {"this is he, that was in the church in the wilderness with the Angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us," Acts 7:38,} and to the Jewish fathers, when they received the lively oracles. God transacted all towards them by this Angel, {this Uncreated One, the Angel of God's presence, that was with the Israelites at Sinai, and in the wilderness; who saved, redeemed, bore, and carried them all the days of old, whom they rebelled against and tempted in the wilderness,} sent him before them, and brought them into the land of Canaan under his own Conduct and Protection. {"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." Exod.23:20-23.} Joshua, this Joshua the high priest, not the other that had brought their forefathers into the land of promise,

was filthy, and yet not too filthy to come to Christ, and perform the typical service due to this Mediator. His garments were his Righteousnesses in the ministration; all the High Priest's glorious attire, the holy garments typically, the breastplate and ephod, the robe, and the brodered coat, the mitre and the girdle, all composed of very curious and costly materials, with very great artifice and contrivance, made of gold, and blue, and purple, and scarlet, and fine linen, with cunning work. Exod.28:2-6. Oh! Splendid things! Enough to take with flesh and blood? Yet contrived, instituted and given forth by God through the Mediator, Jesus Christ, to Moses. However, all these holy garments could not heal the high priest's nature, nor dry up his spiritual plague of leprosy. Sinful nature, like a plague-sore, though otherwise Joshua was a good man, and in the main sanctified by the Holy Ghost, would still run through these brave clothes, and pollute and infest his garments in the sight of God, though nothing of it was seen and took notice of by the eye of man. The corruption of nature breaking forth into acts did spoil the office, pollute the work, and set God's holy mouth a protesting against him and it, in all the composition of that garment-holiness and bravery which the eye of the carnal Jew beheld. Now, says the angel upon this to Joshua, I have a change of raiment for thee that will not take infection but remove it. And so I have caused thine iniquity to pass away. 'Tis I must be high priest openly in thy stead, and all thy holy garments {corrupted into filthy garments by the ministration} taken away, Judaism canceled, Temple-Glory and Levitical Services done away, because of the Gospel set up in a most Pure, Influential and Everlasting Righteousness, Dan.9:24, by my own {says this Angel} High-Priestly Obedience to God for all the elect, and established to be the Righteousness alone to God, and into my Church, says he, openly introduced. That's the 17th argument explained.

Argument #18: The Church's righteousnesses are filthy rags, and if thus, how filthy then is her Adam-nature that pollutes all her services, and this after she comes to Christ! Therefore what



poor notions have we got of saintship, and holiness, and Churches, when we look home to ourselves, and make our own saintship an object to take comfort in! Alas! Says the Church better taught, “we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” Isa.64:6. As when the body hath a running sore, it issues forth and defiles the garment, especially when our garments are next to the sore, and nothing comes between; so corrupt and unclean nature defiles all duties that touch it, Job 14:4, and that it issues forth upon; especially when we go to make a plaster for this running sore of our performances, and stick on our righteousnesses to them {as the Church now in this place was made sensible she had done} instead of washing our wounds in the blood of Christ, that otherwise putrefy, stink and are corrupt, as David in the 38th Psalm says of himself. “For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee.” Surely this makes all our righteousnesses filthy rags that must be burnt, Mal.3:2, or thrown out to the dunghill; because we have stuck them on upon unclean nature and trusted to them. {“In that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” Isa.4:2-4.} Now by our righteousnesses naturally unclean from ourselves, we see

how unclean that we must be; and yet must we not come to Christ, notwithstanding our uncleanness? Yes, and believe too, that while we are so unclean in one respect, as our nature stands related to Adam in this world, we are also without spot to God in another respect, as we are absolutely related to Christ over and after Adam. We stand unchangeably related to Christ, as the Eternal State and Condition of our persons and natures is to open and appear forever with Him in another world. Col.3:4. Hence in the exaltings of Grace under Assurance, we are saved by Grace, Eph.2:8, and in the very cloudy pillar we have Hope, Rom.8:24, good hope through Grace, when we want Assurance, and in the worst of times can wait for the hope of Righteousness, Gal.5:5, by Faith. In all our filthy relation unto nature, we must come to Christ, and come to Christ boldly, Heb.4:16, with a holy confidence in his blood, of our pure relation unto Grace. That even when I am excessive filthy, and can't find a quarter so much holiness in my heart as I find filth and pollution in my nature-acts, uncleanness in my soul, and deformity in my Adam's-dress; yea, when I am rendered in Mr. Hunt's sensual language of blind and unclean religion, "too filthy to go to to Christ by Faith," I am then on the spot to believe, and do believe and rise up, as Christ's love, and God's fair one, and come away! Song.2:10.

Argument #19: 'Tis his straining the metaphor so hard, as limiting Christ to the imperfections of an ordinary Rose, that has quite shut out the Priest, as the Scriptures have abundantly revealed him in other texts, though it speaks of him as the Communion Bridegroom and Kingly Husband in this text, and of Christ properly under no other relation that in his risen and reigning state, when he says, "I am the Rose of Sharon." Besides, Mr. Hunt seems herein to have seen no more in this Rose of Sharon, than in another rose commonly taken into hand; and thus, as the poor man thought another rose would be dirty, if a dirty hand received it; he saw no farther I fear, than this into the Mystery of receiving Christ by Faith, and our handling the Word of Life, I Jn.1:1, thinking that foul hands would defile Christ in the meddling with him. Aye, but

it is not so in the Mediator, who by reason of absolute Perfection hath a fullness that cannot be shadowed out unto us. There is that in regards to our Redemption by Christ which rises far above metaphor. The Infinite Nature in the Person of Christ, as it preserved his Humanity from the contagion on earth, and gave efficacy to the righteous blood of Christ, {dying on the cross a sacrifice for all the sins of the elect,} that bore away by his Infinite Virtue our defilements, when carried over to him in his being smitten of God and afflicted, Isa.53:4; so he ever living to transact for us in this Infinite Virtue to God, having his cleansing blood, with which he is entered into Heaven to plead, Heb.9:12, can never be defiled with those defilements, with which in some respect, viz., {as our natures are related to Adam,} we do at all times receive him, Sin sticking to us in our approaching unto Him. The merit of Christ's Infinite Sacrifice never wastes or spends away its virtue; and therein as he still bears away our guilt, as fast as we come and confessedly lay it upon him, saying, this was once laid to thy charge; and by this infinite virtue of the Ransom-Blood he carries it clean away into the land of forgetfulness, Psal.88:12, confess we never so much our daily trespasses over the head of this Glorious-Scape-Goat; made Sin for us, who yet knew no Sin. {"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev.16:21-22. "For he hath made him to be Sin for us, who knew no Sin; that we might be made the righteousness of God in him." II Cor.5:21.} Why so, as to the filth or pollution of Sin, {for, however men in the language of the schools divide them, they are in the Word and in the Nature of the thing inseparably connected,} he bears all away, that neither guilt, nor pollution, can ever follow us, {I am speaking of the children of God,} in the trace of his blood into Heaven; no, nor, whilst

we are here, make us cease to be complete in him. Col.2:10. "Thou art all fair, my love, there is no spot in thee." Song.4:7. And blessed be God, being continually made sensible of my pollutions, I so far live daily in the power of this Faith, of going in the pollution of my Sin to Christ, that this is the life of my soul to God.

Argument #20: God laid all our Pollutions upon Christ Judicially; and shall we be afraid, or beaten off, under a mask of false zeal opposing it, to go and lay our Pollutions on him confessedly? If God had not done thus, there had been no Provision made in a way of Righteousness, consistent with the Justice of God's proceedings for Exalting the Glory of his gracious Name, to communicate his own holy Nature to us, in sending his Holy Spirit who is God's Nature, to be in us and among us, in and among all our offensiveness. {"To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus," Rom.3:26, which out of the Pattern of Justification will yield a good argument for Sanctification too.} For my own part, I can't imagine how this argument for God's laying the filth of the sins of the elect upon Christ on earth, can be answered consistently with the veracity of God in the Scriptures, that say both these things; namely, that God has laid on him the iniquity of us all, Isa.53:6, and that the Spirit of God dwelleth in you, I Cor.3:16; and for my own part, I see it no more incongruous for the children of God, who are poor sinners every one of them, to plead by Confession Sin's Filth being laid upon Christ on earth, for its Abolishment by Virtue-Power, than to look to his Advocacy set up in Heaven as a Remedy with God for its gradual abolishment, by communication of that virtue, "if any man Sin," as the Word says, I Jn.2:1, "we have an Advocate with the Father, Jesus Christ the righteous." For I am sure, if any man Sin, he sins filthily as much as guiltily. Besides, the Imputation of our guilt to Christ is as much blackened and aggravated by the Socinians for an abominable and intolerable Doctrine, as the Imputation of the filth of Sin can be aggravated as an intolerable doctrine by any other Zealots among us. And I will undertake to make the answers

of our Anti-Socinians, made ready to my hand against one, stand good, with equal strength and cogency, against the other, and who will not have it that the filth of Sin was imputed unto Christ; that is, laid on him. So that between the Socinians and many of our own brethren, good men, we shall have no Sin imputed to Christ at all; and if so, I see nothing in a Non-Conformist, but a name to live and be dead, Rev.3:1, as is said of the Church of Sardis.

Let me Discourse a little, for the preservation of this point of Truth, that God laid the Defilement and Pollutions of our sins upon the undefiled Sacrifice, from those words, Psalms 110:7, “he shall drink of the brook in the way.” The Father tells the Church in the Psalmist’s time how it should be in Christ’s time. It was one article of his sufferings which his Father {“the LORD said unto my Lord,” verse 1,} had laid down for him in the Settlement, and made with him beforehand. What was that Brook but the torment of God’s wrath filled up with our sins and blackness, that ran along into his soul with that consuming wrath of God against all Sin and Uncleaness? ‘Tis set out there by the Brook of Kidron, as it is called, {“and all the country wept with a loud voice, and all the people passed over; the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness,” II Sam.15:23,} over which {the Holy Ghost takes notice} King David passed, {a type of our blessed Saviour Christ,} when he fled from Absalom. Behold there a poor and weak father! In flight from his own son, and so getting over Kidron as fast as he could to be out of his sons reach! But lo! Here a mighty Son, the Everlasting Father, Isa.9:6, in his own Father’s business, Lk.2:49, and the hour of his darkness come, Lk.22:53; yet he does not run for it from his Father, but runs over the Stream of Cedron, {in perfect obedience to Eternal Settlement Council,} in passing over this Brook of Kidron in the way, {for Kidron and Cedron are the same.} “When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.” Jn.18:1. {Though Cedron and Kidron are one in

name, they are different in the sounding.} As King David with all the people passed over Kidron, so Christ, preparing the Foundation and Settlements of his Mediatorial Throne in this work he was going now about, passes over Cedron with his disciples in his way, the Way of Suffering unto the Garden, where King David and all the people had wept as they passed over, II Sam.15:23; but lo! Here transcendent sorrows, Christ weeps not tears, but sweats under his Agony great drops of blood. Lk.22:44. It made him sweat for it, and sweat great drops of blood that began to carry off the stain of our sins, as he drunk from his cup, from the filthy Brook of Kidron.1

Moreover, this same Cedron, or Brook of Kidron, runneth in the Valley of Moriah, at the bottom of the Temple Hill at Jerusalem. Into this Brook continually ran all the filthiness and dung of the sacrifices for Sin and for Uncleaness; the filth of the excrementitious ashes and unclean parts of the Jewish offerings carried out into an unclean place, were washed down thither, after they were brought away from the priest's Court of the Temple; and disposed of as the Law required. {"And the bullock for the Sin offering, and the goat for the Sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." Lev.16:27. "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp; it is a Sin offering." Exod.29:14.} And as the uncleaness of the Sacrifices were washed into Kidron, so the very Sins and Idolatries of the people; yea, their worst sins, were cast in thither. "And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron." II Kings 23:12. So likewise, II Chron.30:14, in the Reformation made by Hezekiah, "and the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleaness that they found in the temple of the LORD

into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron." Likewise for idolatrous uncleanness, II Chron.15:16, "and also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron." All these places show how unclean this Brook was by reason of uncleanness cast into it, and the cursed idols brought and burnt therein.

Well, over this unclean Brook Christ passed in his way to fulfill all Righteousness, when he went into the Garden with his disciples, and there his pure soul loathed our iniquities put into his bitter cup, represented by a draught of this black and nasty Kidron Curse-Brook, for Christ was made a curse for us. Gal.3:13. He was also amazed, sore heavy, and exceeding sorrowful even unto death. Matt.26:38. Why? Because such massive Contradictions to his Holy Nature, as our defilements, were then being carried over to him. And though it was impossible that he should be defiled with them, being an Infinite Person, as God, and so the Man too of purer eyes than to behold iniquity without abhorrence, Hab.1:13, yet he was still as a conquering Man, able enough to save us to the uttermost, as the Man stood in the Second Person of God, yet under the drinking of this black and bitter cup, astonished. The words are more emphatical in the Greek, as Turretin, {Francis Turretin: 1623-1687,} and others of our divines usually observe against the Socinians, than in common Translations. Now it was not pain or torture abstractly in the bitter draught, but pollution, the dregs of our sins, Sin being the only impure thing in God's account, and so the spot of Sin, the filth and pollutions of Sin were Imputed to him by his Father, Isa.53:6, and put upon Christ's account, and mingled with his worm-wood-cup that it made his Holy Soul to tremble! No, I will be bold to say, that nothing but the Father's laying of Sin upon Christ in all its formidable colors and abominable filthinesses, could have made Jesus Christ amazed! {"And he taketh with him Peter and James and John, and began to be sore amazed,

and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch." Mk.14:33-34.} Oh! This was the wine of our astonishment! Psal.60:3. That as we had drunk in iniquity like water {for though we were not then born to our selves, yet we were born to be a bitter weight to him! Not born naturally, but born mystically with a bitter feeling to our Head that bare and represented us; because we were then to Him all that we have been since, or shall be, to ourselves. Aye, therefore as we had drunk in iniquity like water,} and so a corrupt Nature and Principle in ourselves nourished by it, as a man or beast, is nourished by the water he drinks in, Job 15:16, to take this off now from being an eternal stain upon, and the bitterness of the second death unto ourselves, towards which a sinful nature inclines, iniquity, our iniquities must pass through the Righteous and Holy Soul of Christ, consistently with the Personal Union of the Two Natures in the Undertaker, and the Federal Law of our Condescending Surety. And so the very Pollution of our Sins must put him unto grievous pain, distinctly from the Operation of God's wrath for the guilt of them; and that upon the account of his abhorrency of the filthiness and loathsomeness that is in all Sin, and having no Principle in his holy soul, Jn.14:30, to mingle with it, or receive it with the least delight; but with an Absolute and Unspeakable Detestation of what he drank down in his mingled cup of our Sins and God's Wrath in Punishment; Sin being more nauseous and odious to his pure and righteous soul than stinking water out of the town-ditch can be to any of our nice and dainty pallets. Aye, and far more a Punishment to his Holy and Righteous soul, than the extension of his body, and the nailing him to the tree of the cross, could be a torment to his flesh and bones. Oh! Amazing love of our Redeemer! What heart is not melted when the Holy Ghost shows us this manner of his love! And yet all that I have said, cannot be saying so much of it, as the Holy Ghost hath said, in his saying, that Christ was made Sin for us, II Cor.5:21, which makes me amazed at the audaciousness of some interpreters, who give the Holy Ghost the lie, removing the



old landmarks, and saying, it was but a Sacrifice for Sin. Oh! It was the bitterness and loathsomeness itself of Sin come into his soul, yet without infecting it, but tormenting him in a way proper to Pollution, and the dregs of his Sin-Cup. {"O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Mt.26:42.} It was for this Cause that he fell under deep amazement; yea, they were these bitter ingredients of our Sin, guilt and filth mingled, that were the inexpressible part of his sufferings, issuing in that moment of dereliction and the blackest astonishment he endured on the cross! "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?" Mt.27:46.

Again, it was for this cause, he will imprecate the bitter curse upon the traitor, the man Judas, that brought him to it; and this he doth in words fitted to this drinking of the Brook in the way, Psalms 109:17-18, "as he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones." "As he loved cursing;" that is, as he loved for gain to see Christ taken and crucified, and for 30 pieces of silver, Zech.11:12, to be made a curse according to the Law, thus hanging on a tree; so let it come unto him; let him die the same open, accursed death, by hanging, and may the cause he betrayed, and the curse he incurred, righteously fall into his own lap; which came to pass according to this Prophetical Implication. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself" Matt.27:3-5. Again, verse 18, "as he clothed himself with cursing;" that is, as by the price of innocent blood, Judas brought in the enemy upon our Lord into the very Garden, Matt.26:47, where Christ

began to feel the curse of God upon him, Judas now for money had betrayed him, and brought down more of that curse to reach the body of Christ in the approaching Crucifixion, and so to make up Christ's waters of a full cup mingled out unto him, each storm, that in the Garden, where Judas was to come and lay him open, and that upon the Cross, came on presently, one stroke falling after the other. But what cared Judas, before he thoroughly considered it, for he thought now he should have some good clothes bought with the price of that money received of the chief priests, Matt.26:14-16, for betraying of the Son of Man. He had wore out his old ones in his Master's Service, and Judas thought now {it should seem} he had an opportunity to be brave and fine in his new clothes; and though the wretch never bought them, conscience stepping in through God's wrath on this Traitor between his receiving the money, and therewith clothed himself presently in his own conceit; the Holy Ghost knowing this Traitor's heart, accordingly takes notice of it as if it had been openly done to men. "He clothed himself with cursing;" I, but says the imprecation-language, as he loved cursing, let him have enough of the Curse. What? Betray Christ to the tree? To be hanged on the tree? Why, he knew in the Law, that he that was hanged was accursed of God. {"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; for he that is hanged is accursed of God." Deut.21:23.} Now Christ feeling, or having felt already in the Garden what this Curse was, in his soul, how severe and grievous, prays against the traitor's person answerably to his tasting of this bitter curse, when he began with it, and drank of Kidron, the Brook of Blackness, the Curse-Brook {because of the accursed things, the sins and abominations of the people that had been cast into it, II Kings 23:12, II Chron.15:16, therefore the Curse-Brook} that runneth in the way. I say, he prays against Judas answerably to this, "let it come {let the Curse come} into his bowels like water, and like oil into his bones." And so it did to the height of desperation, and to that prodigious effect of the waters of jealousy, after he had traitorously turned thus aside

from Christ, that his bowels swelling with the Curse, Num.5:21-24, the Imprecation wrought the same effects intended. For, under a complication of pain, anguish and struggling, the rope, or whatever he used in his own execution, brake, and falling headlong, he burst asunder in the midst, and all his bowels gushed out, as Peter, standing up in the midst of the disciples, tells the first Christian Church at Jerusalem, consisting of about one hundred and twenty names. Acts 1:15-20. Oh! When the Curse falls upon a man's self, it breaks him all to pieces! There was none but Jesus Christ could hold together under it; and yet he kept whole through this terrible night in the Garden. Oh! There it was it began, that Christ tasted the Bitterness of our Sin at this rate!

Ah! Then what had become of us upon this Transaction, the Father's laying of Sin, and therein the loathsomeness of our Sin upon Christ, had he been only a Holy Man, and not the Holy God too? Why, if he had not been God, he must have been absolutely changed upon this Transaction, and the very filth of Sin has defiled him. But being God, this was impossible, by reason of the integrate Union of the Two Natures, or the Man in God, to be in the least spotted with our defiling sins. "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. Oh! Herein is the Mystery of Amazing Righteousness and Grace! Righteousness to Christ, and Grace to us in and through him! That being God in the same Substance of his Father, he should stoop so low as into the Man, in the personal union, and therein be openly touched with the feeling of our infirmities. Heb.4:15. He was tempted by Satan under this, "yet without Sin." He himself had foretold it, "the prince of this world cometh, and hath nothing in me." Jn.14:30. No Sin in Christ, none in his Nature, but when Sin was found on him, it seems, under the Father's act of Imputation, Satan made a great bustle and stir about it, though no Sin was found in him. For this was the Jews hour against him, and the Devil's too; "your hour, says he, and the power of darkness." Lk.22:53. So that he was

tempted in this point, touching the filth of Sin, when Sin was laid upon Christ, “since he was tempted in all points like unto us, yet without Sin,” Heb.4:15, without Sin of his own personally, whilst all this was made his own mystically by an act of Divine Imputation. Yet, says Christ, when Satan comes, he hath nothing in me, my nature, my very humanity is inherently pure and holy under all this Imputation, and not one jot altered. So that Christ being more than man, {for, he was the Man in God, and both, God and the Man, were One Person, hence,} Sin could not fasten a spot upon this Spotless One, Christ. It could not fasten with all the Devil’s art upon the Son of God become Man!

Christ was our Ark in which we were hid and covered, when the storms of God’s Wrath fell upon him. For, as when the windows of heaven were opened, Gen.7:11, and it rained down in cataracts and spouts, floods of rain, in that Universal Deluge of Noah’s time, all that fell so violently upon the top of the Ark was born off, and none of it fell on Noah, nor on those who were with him in the Ark; so when the storms of God’s Indignation rained down Wrath upon Christ in the time of his Sufferings, we were hid, and in that Shelter have been hid, that those storms do not come into our souls. Now as Christ was our Ark, he must touch our pitch. Gen.6:14. Nevertheless, being God-Man, he was not, he could not be defiled with it. The literal Ark indeed, Noah’s Ark, a type of Christ, could not be pitched within and without with pitch, a bituminous substance, as “caphar” there in Genesis signifies, but that Ark of Noah must be defiled with the pitch; whereas this Holy Ark of God had our sins upon soul and body, and yet by reason of the Glorious Perfection, strength and fullness of the Divine Nature in which the Man was personally united, was able to touch our pitch, and not be defiled therewith.

He was Christ the Most Excellent, and such a High Priest as was absolutely above contagion, and could not catch our plagues when he came among us, and himself bare our sicknesses. Mt.8:17. This perfect Qualification of our Most High Physician is the solid Foun-

dation of his coming to us in our filthiness, that he is beyond all capacity of infection, and this he demonstrated when himself bare our filthiness. And however men may think Christ can come to us without defilement, only that we can't come to him therewith, nor in any sense lay Sin on Christ without defiling him, arguing therein more like unbelievers, not led into the knowledge of Christ's Person, Psal.50:21, than Ministers of Christ; nevertheless, if the matter was as they fancy without this Foundation, Christ could no more come to us without taking some of the defilement of us, than we go to him, and not transmit a part of the pollution, or infection to him. This coming of Christ unto us in our Filth was shadowed out by the Priest's coming and looking on the leper, Lev.13:1-59, shut up under the Law. And our coming to Christ in Pollution can no more convey that Pollution over to Christ, than the leper, that came in the Gospel to Christ to be touched, could defile the Son of Man with his leprosy. Accordingly, as Christ touched the leper, and was not unclean, so he bore our sins, without becoming sinful, and unclean. {"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:11. "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.} In Matthew 8:2,3, it is said, "and, behold, there came a leper and worshipped him," the poor leprous man came along in his leprosy, and came to Christ in his filth, "saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed;" touched him with his leprosy upon him; the leprosy was a filthy disease, that if another than Christ had but touched the man infected, he had presently contracted an uncleanness by the express letter of the Law in that case provided, as in other cases of uncleanness, so as to wash himself, and bathe his flesh in water, and be unclean until the even, Num.19:7, where the same ingredients to make the water of separation, a purification for

Sin, verse 9, are mentioned as in Lev.14:4-6, for the leprosy itself, except the two birds {there used in Leviticus} for the cleaning of the leper. But yet for all this we do not read that Christ was unclean after he had touched this leper in the Gospel, and healing him. So, "himself bore our sicknesses," Matt.8:17, and is not Pollution a sickness of the soul, as much as any other disease can be a sickness of the body? The Father goes with the filth of Sin to Christ, and yet he could not be defiled by the Imputation of its very defilements to him, such is the Perfection of his Person.

To illustrate this by a Comparison, though all comparisons fall short. Suppose a drop of ink or poison, falls upon a fiery globe of brass, could that ink or poison leave any sullyng mark behind it? Though that pollution was dropped upon the fiery globe, the ball would touch it, but receive no stain by that contact, because of the fire which consumed it in the distillation; the resisting vehemency of the fiery element in so strong a metal as brass, even whilst that ink or poison touched the burning brass, would in a moment conquer the infused drop, and prevent all adhesion of a stain. Why so now, take all the deluge of corruption that has flowed down upon the elect of God from Adam, and shall do so to the last man; yet all this sea of filthiness to us, is but in comparison with his Infinite Power to subdue Sin, a drop of ink or poison to a fiery ball or globe, as large as the whole universe; {"and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev.1:15. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa.4:4,} such a mighty Nature and Power had Christ in him to resist the Infection and Stain of Sin, {"and ye know that he was manifested to take away our sins; and in him is no sin." I Jn.3:5,} not contracting it, whilst he bore our sins in his own body on the tree. I Pet.2:24. Whatever it be, I know that this similitude is imperfect to set out the matter, in the deep Mystery of this gold tried in the fire, Rev.3:18, or the Person of Christ in his sufferings,

the greatest of which was the Father's Imputation of our Sin unto him; yet in all that fire of God's wrath which seized him, the Divine Nature did unspeakably sustain the Humanity, or upheld the Son of Man. Neither doth the aforesaid illustration, though enough to stop the mouth of cavil, unbelief and corrupt reasonings against the contrary, nevertheless set it out so evangelically and sweetly as Faith transcendently receives the point. For, in the representations of it that are made to Faith, Faith sees how it was accomplished, and how Sin was put away. For Christ was tempted in all points, like as we are, Heb.4:15; now one point is, that we are tempted with the pollution of our sins, some in one way and some in another, almost to question whether we have true Grace, because of so much filth and strong corruption. Yet when Christ was tempted as we are in this point {though after what manner that temptation of Christ wrought in this point I know not} he was however without Sin, without Sin entering, contracted, or leaving any stain upon him, that his Nature and Act of bearing our sins, and drinking of this same Brook in the way, Psal.110:7, could be never rendered sinful by them. No the emphasis of all his merit and reward in lifting up his head so high above water, though floods had compassed him, and he stood in our mire, Psal.69:2, lay in this action, that he thus mystically took away the pollution of our natures, and made way by it for Communion with God in our very nature to eternity. He shall drink of the Brook in the Way; therefore shall he triumph and lift up the head. Ah! Then, to conclude; should not poor burdened sinners {otherwise than as a sight of Christ relieves them} that tremble at their own pollutions, whilst they look with a separate eye upon them {till under a refreshing work of God the Comforter} come by Faith with all their inherent filth to this CLEANSING BLOOD of Christ, and so wait upon God with a pure conscience?

1 Kidron: The meaning of that word is black; it was a black rivulet, or as we would say black-water; and I remember to have seen such a Black River, or stream, for the color of it, in Hampshire, which is called by the inhabitants of the place, Black Water, that

at some seasons of the year, from the tincture of the neighboring heath, I have beheld almost as black as water discolored with ink. I give ye this a little to set out this Brook Kidron.

## CHAPTER 24

### *Of some objections made to this Doctrine, with the Answers; and the Doctrine defended out of more of Mr. John Hunt's own Inconsistencies with himself.*

First Objection: "Does not this put the Lord of Glory again to an open shame? Is it not an open disparagement of Christ to go with the filth of Sin to Christ?"

Answer 1: How can this be when the filth of Sin has no Relation to him in his Glory above, but in his shame which he despised below? 'Tis not as he bore Sin, or with any Supposition that he now bears it, on the Throne, but with a remembrance that he once bore it in the Garden and on the Tree. 'Tis no direct act of going to Christ with our filth, that is to say to carry Sin up to Christ and there lay it on Christ; but a reflex act {for I fear it is impossible when I have to do with these men who raise the objection, to make them understand what I mean, without this distinction of the schools in form, which otherwise I very unwillingly take up, though the distinction is very rational, and not blind, as many of them in Divinity are. It is therefore, I say, a reflex act} looking back to what was done, while we look forwards to Him with our believing pleas upon whom it was done by the Father, who once transacted it. The object of this act is not Christ as exalted, but as crucified. Now it is no shame to the Person in Glory, but an honoring of the Mediator, to go to him in the true Design of his Sufferings and Shame, as he once appeared out of his Glory in Heaven, when he went over Cedron into the Garden, and came back to the Sepulchral Golgotha where he buried our sins mystically; and this we plead when we experience them influentially, that we might be dead to Sin, and live to righteousness. "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." I Pet.2:24.



Answer 2: The same objection, if there be any weight in it, will fall out against the Lord's Supper, for therein is a constant remembrance of his Death, do this, says Christ "in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Cor.11:25-26. But what then? Does it always put Jesus Christ again to an open shame to come to him in that Ordinance by looking on his Death, and then going to him as Crucified, and as our sins were laid upon him, Is.53:6, as the Institution of the ordinance requires? Accordingly, 'tis the nature of Faith, out of that Ordinance, if the Faith be genuine, that we know whom we believe, and for what reasons we believe on Christ, to go to him by that Faith, as he once hung at Golgotha, as the Syriac word is in Matthew 27:33, or Calvary, as the same place and mountain of his crucifixion is rendered in Latin, Luke 23:33.

Answer 3: Though in our nature-selves we are polluted, yet Faith given in by the Spirit of Christ according to our Grace-relation and Glory-relation, elevates the soul to an act that enters into Christ, or into that within the veil, Heb.6:19, following him into Heaven without any pollutions, but soaring in pure Faith to Jesus, in whom we are perfect in our Heavenly standing; for no unclean thing shall enter therein. {As is said of the New Jerusalem that is to come down from God out of Heaven, in Rev.21:27.} So with the first look of Faith, as we look on our nature-selves and see the Adam part, and that there we are defiled creatures; nevertheless though filthy, yet not discouraged thereby to magnify it into a falsehood, that we are too filthy to go to Christ by Faith; but being enabled of the Holy Ghost to plead Christ's blood in the next act of discerning, we then in another act ascend pure to Christ, so far as we indeed ascend and enter into Heaven to him with our spirits, coming up in that Faith out of his Blood in none of our nature-filth, but in the Grace and Glory relations to himself, and so are like a flock of sheep that cometh up from the washing, and do go in to him with a holy boldness, in whom our Relation to the Heavenlies consist, as we sit together with him in Glory, Eph.2:6,

having not so much as the least spot upon ourselves, but are there without fault, Rev.14:5, before the throne of God.

Second Objection: “This Doctrine suits with corrupt nature, emboldens men in their sins, and is the high-way to make the Gospel encourage men in their sins; for if men once believe this, they will not care how filthy they are. Why, say they, do you tell us of our filth, it was laid all upon Christ, and there done away, was it not? Abominable! Is not this strange Doctrine? Without doubt it must be a sort of spur to licentiousness. This Doctrine of laying the filth of Sin upon Christ, and going with it in one’s filth unto him, must be a very plain and open encouragement unto Sin, or we don’t know what is so. I can’t bear this Antinomianism, or Libertinism, says one! Alas! What will become of us! Whither are men running!”

This I take to be the heart-life of the Objection, and it is thought this can never be answered. Without doubt by him, whose objection it is it can’t.

Answer 1: This is no more than the common slander against a great deal more of the Doctrines of the Gospel by other adversaries. The Papists slander the Doctrine of Assurance in the same manner. The Arminians slander the Doctrine of Election in the same manner. The Socinians slander the Doctrine of Christ’s Propitiation and Atonement for Sin after the same manner. {According to Socinus, if men meddled with Christ’s Blood, Righteousness and Atonement he made thereby, they should be hinderers of a good life.} The Papists urge against Assurance, that if a man be once assured that he shall go to Heaven, why, he may run into all outrages, murder upon the highway, &c. Now will these anti-Antinomians {for I do not say Neonomians, because I am not considering so much what they build, as what they labor to destroy. Will they} deny the Doctrine of Assurance, because the Roman Catholics loaded it so extravagantly against the first Reformers? The Arminians clamor against Election thus, that it’s a licentious Doctrine; for, if a man be elected, he need not fear being saved at

last, though now he lives just as his lusts would carry him abroad. And will you let go Election upon this noise? Election of persons before the Foundation of the world? Neither is there any more reason for all the noise of one side to do the one, than there is for the noise of the other side to do the other. The Socinians among other arguments for denying the Atonement of Christ, or what we call the Satisfaction of Christ to God's Justice, do it from this consideration, that it is a licentious Doctrine; for if Christ say these, has paid the Atoning Price to God for all the certain number of our sins against him, then go on and Sin merrily {a man's heart will say} for the reckoning is paid for. Now shall this clamor at the Doctrine of Christ make any of our anti-antinomian objectors deny the Atoning Price or Satisfaction of Christ to the Justice of God for all the sins of the elect? Though I believe they secretly give this point up, by their throwing it out of all their Sermons, to maintain that apple of their eye, Conditional Doctrine, their foundation of all the Salvation the creature is to look at; though after all, let me tell them that the true Apple of God's eye is dearer to him than is this apple of theirs.

Answer 2: It is not man's natural proneness to turn any part of the Grace of God into licentiousness, nor his practical abuses of that Grace that ought to blemish any Doctrine of the Gospel, nor can they annul one of them. What Doctrine of it is there that may not be, that has not been abused, in one kind or another, and through the flesh made an occasion unto Sin? What then? Does it frustrate the Grace of God? Gal.2:21. God forbid, as the Apostle says. Gluttony and drunkenness are crying and scandalous sins, they are also an abuse of the good things of God, corn and wine, &c., but now shall any lay the fault of this abuse upon corn and wine, and blame the Constitution of God's Pleasure and Goodness in the matters of seed-time and harvest, Gen.8:22, who has ordered and promised these shall not cease? The matter lies much as one in the case before us. For as corn and wine are not to be blamed because of men's gluttony and drunkenness, nor ought God to be censured

for the Constitution of their season and plenty; so neither upon the abuse of spirituals, as I should say with the Scriptures, the corn of Heaven, Psal.78:24, is Grace to be blamed? Assurance-Grace? Election-Grace? Atonement-Grace? Transacting-Grace, in the Father's carrying over our sins to Christ, and laying the filth of Sin upon him? Are any of these to be cried out against because man abuses them?

Answer 3: The Holy Ghost keeps the saints, 'tis his Office, 'tis his Interest in Communion with the other Persons in God to restrain, as well as to sanctify them; 'tis his daily work, felt and experienced, where the Holy Ghost is, and dwells. {If God the Spirit hath done the work in a man's heart, the objection is answered in that man whether he sees it or not.} God's Gracious Spirit is the Preserver of the saints from those evil things, which men suggest as the consequence of the former Doctrine. Besides, the Spirit is as Infinite a Person to prevent the saints abusing this Doctrine, yea, to help them to improve this Doctrine to all the proper ends thereof, just as the Lord Christ is an Infinite Person to bear our sins. The Work and Office of the Holy Ghost is a renewing of the soul, {"not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," Tit.3:5-6,} and in the new nature these old things, II Cor.5:17, do pass away. The Gentiles are sanctified by the Holy Ghost, {"that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost," Rom.15:16;} and whilst they do abound in hope, {"now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," Rom.15:13,} and if so, then hope to be saved, through the power of the Holy Ghost, and not through the prevalency of an opinion. A man's comfort dies in him when the Holy Ghost withdraws from him; for it was in the comfort of the Holy Ghost that the Church

was edified, {"walking in the fear of the Lord, and in the comfort of the Holy Ghost," Acts 9:31,} as through the Spirit lust is mortified, Rom.8:13; but the Spirit will never meddle to do it under a mixed and false Gospel. For, if once men out of their own zeal will undertake to do it by their own way of mixture, the Holy Ghost will leave them to that way, and then they'll fail, and he call them {if they belong to Christ} to a strict account for the failure afterwards, and show them, that all that Mortification, which they think is wrought off, is still to do. So it is by walking in the Spirit, that the lust of the flesh is not fulfilled. Gal.5:16. Thus the Holy Ghost influentially keeps the saints under the whole Doctrine of the Gospel, and there is no reason in all this clamorous and noisy objection. Only that generation of men, who take on them to do the Spirit's work with their own medley-Doctrine will speak evil of the things they do not understand, II Pet.2:12, notions without experience do all the mischief, experience of any Truth neither receives nor does harm.

Answer 4: If this Doctrine be understood and received in the Teachings and Operations of God's Spirit, Sin will be loathed the more for this. For as the Spirit himself loathes Sin, so he works a similar nature in conformity to Christ, which is a nature that loathes it too. And what can more tend to make us loathe the pollutions of Sin, than a nature wrought in us by the Holy Ghost, which worketh by love towards Christ, Gal.5:6, in seeing the filth of our Iniquities once laid upon him? It tends by Experience to put that from me by influential purification, which by experience was loathsome unto Christ by federal Imputation. We want to be more under the life of the Spirit, and we should in his Light discern that there was a world of poison even in our own spirit's good meanings, to set forth the Transcendent Excellencies of Christ, when as the Spirit will show us when he comes to work, that we were in truth afraid of such Transcendent Excellencies.

Answer 5: The objection is all from Hell originally, but Satan is too wise to go immediately and blow it through profane men, as then it would spoil his ends, and he lose his aim; the devil will do

it therefore speciously through the religious man, the low Churchman and the Dissenter {with both of whom I firmly agree in matters of the present Government under the Queen's Majesty, against the common enemy.} Satan's aim is to give the Gospel an ill name, and so he stirs up men of the best repute against it, and then he knows abundance of professors will be afraid of it; thus it was with me some time prior to my Conversion, I was under the same temptation most good men are, afraid of the Gospel, afraid of that which makes us good, so blind are we by nature, and so contentedly by nature do we live in this part of Egyptian Darkness.

Answer 6: Antinomianism and Libertarianism are vulgarly confounded, but ought not to be so. Though why this Doctrine should be called Antinomianism, I cannot tell; but we must now take it as it passes. However, I distinguish between an Antinomian and a Libertine. An Antinomian is one against the Law of God. This is one at large, let him answer for himself. A Gospel-Antinomian {such a one as I profess to be} is one against the Law put into Christ's place, so as where men should preach Christ, and feed upon Christ, and live upon Christ by the Spirit, there they preach Law-acts, feed upon Law-compulsions in their defiled consciences, and live upon Law-requirements, and thus shut out both the Mediator and Comforter, in all the Mysteries of their Person, Office and Operation. And 'tis as much as you can expect now and then to hear them name either; for they think that naming of Christ is preaching Christ, whereas I know it to be no such thing. Now in the sense of the Gospel-Antinomian, I am, through Grace abounding, a strict Antinomian, and am dead to the Law, as the Apostle says. Rom.7:4. There is in some Orthodox sense by which a man may, and in which he must be an Antinomian. But now on the other hand a Libertine is one that walks loosely from principles of corrupt nature, led by false notions of Grace, and one that emboldens his own heart to Sin from the aboundings of Grace. This person is abominable; and this principle I watch against; this person is not born from above, Jn.3:3,7, this Principle, or Liberti-

nism, I deprecate, abhor, renounce, profess and protest against, so far as I have learned Christ. Eph.4:20. There are cases wherein I must be an Antinomian, and through Grace I will as long as I live; but there are no cases, no not one single case, wherein I ought for Ten Thousand Worlds, to be a Libertine. It is the Devil's policy to make use of the indiscreet zeal of many to confound these two, and make them both one, on purpose to beat men off from the glorious Gospel. But through Grace, nor men, nor devils, by their craft or scandals, by their wickedness or their wiles, shall be permitted to do this finally unto me. For whilst Grace teaches me to abhor the Libertine, to repent of and watch against all licentiousness of the heart or thoughts, the same Grace steadfastly teaches me to be, to live and to die, and to glory in nothing "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal.6:14. To conclude, he who truly feels the effectual working of God's Power in his soul, he never is, nor can be a Libertine, if that be any other man's meaning of an Antinomian.

Answer 7: Christ, the Lord Christ, hath instituted a remedy against Licentiousness in Church-order. The more a Doctrine looks to flesh to be a Doctrine of the flesh, the more it shows the necessity of the Lord Christ's Institutions in Church-order. If men set up a Church and shake the strictest orders, the Holy Ghost is not bound to execute them, because they do not come from the Supreme Authority; but if Christ sets up a Church, and institutes his own Ordinances, makes his own Laws for holiness and obedient walking, the Holy Ghost hath bound himself in the Everlasting Covenant, Heb.13:20, to the Father and the Son, as Incarnate and Mediator, to teach, sanctify, preserve, and, in the main, keep a Church of Christ in good order. {"I will build my church; and the gates of hell shall not prevail against it." Mt.16:18.} Though, for wise and holy ends, he may order that all the exceptive clauses in that Covenant to fall out one after another, partly to humble such as begin to Sin in their hearts, and prevent what they are also prone unto; and partly to make all the more watchful over themselves

and others with a Godly jealousy, II Cor.11:2; but principally, in Churches of Christ, to discriminate Churches, by giving opportunity to put the Law and Government of Christ in Execution; and thereby both exalt the Gospel in its holiness and strength, that it fits men to go through all this destruction of the flesh, I Cor.5:5, and condemn the world; whilst the sound part of a Church of Christ in these matters are as so many preachers of Gospel-Righteousness, II Pet.2:5, like Noah to the old world {for righteousness would have kept off the flood} and therein, I say, do condemn the world of unrighteousness. {"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb.11:7.} For, when a Church is brought into the Order of Christ by the Power of the Holy Ghost, the Holy Ghost follows Christ's laws, and in particular backs that very Ordinance which is for the destruction of the flesh, I Cor.5:5, with his Power in the Conscience {and proportionately any church-reproofs duly administered} to discriminate who does, and who does not belong to his Charge and Special Office from the Mediator, {"there must be also heresies among you, that they which are approved may be made manifest among you," I Cor.11:19, "they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us," I Jn.2:19,} particularly when that hallowed Ordinance of the Lord's Supper has been duly administered in the great Name of our Lord Jesus Christ against any ungodly walker, in putting away from among ourselves that wicked person. I Cor.5:13. For, if this Doctrine, that the filth of our sins was laid upon Christ, hath any tendency in it, through corrupt nature, to lay open and expose the unsound part of a Church, by giving them boldness in sinning, then turn such out to the world among open sinners where Satan's seat is. Rev.2:13. Thus, the Church of Christ walking as well by the fruits of this Doctrine upon the unsound, {"behold, this Child is



set for the fall and rising again of many in Israel; and for a sign which shall be spoken against," Lk.2:34,} occasioning the licentiousness of the ungodly, and 'tis fit the Church should have doctrines for trial, the sleepy world hath none, as well as walking according to the Godly nature of it upon themselves, in the strict use of Christ's Church-laws, will bring more Glory to Christ, II Cor.10:3-7, and further exalt his Transcendent Excellencies, both by his Doctrine and Rules, than the scandals of a few in that Church that's watched over, can reach to be a disgrace of the Doctrine in the eye of the world. When scandals arise, I know they will raise enemies enough, and weak Saints enough, to throw them upon this Doctrine, but what then? I must never mix the Gospel, nor blend the Truth for this, but give faithful reproofs to Sin, II Tim.4:2, distinct from Preaching the Gospel, especially to the Sins of those who make the greatest profession of the Gospel. {"Them that sin rebuke before all, that others also may fear." II Tim.5:20.} Otherwise, I confess, that temptations arising from Scandal in the Church of Christ do sometimes lie very hard upon the Godly part thereof. I have been often tempted to stifle and bury these papers, rather than expose them, lest they should in Time to come be more upbraided for the sake of those sins in professors of the pure Gospel, or unmixed Gospel, which blind men reproach as an Antinomian Gospel, I Cor.1:21, every time scandalous sins break out in the profession of these Antinomian Saints and Churches. Nevertheless, "it is impossible but that offences will come; but woe unto him, through whom they come!" {Lk.17:1} And it hath been with me as it was with Jeremiah; for "then I said, I will not make mention of him, {I will stifle this particular Message and Doctrine of Christ,} nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Either these things are the Truth of God, or are no truths at all. That they are the Truths of God have been evidenced by divers arguments in the foregoing chapters; and if Truths of God's Son's Gospel, then better all manner of shame,

envy and reproach light on me, and better all the scandals in the world follow, than the truth of God, though another shall call it “my lie,” Rom.3:7, be suppressed, because I and a few of us are ashamed of it, forsooth. “But whosoever, says Christ, shall be ashamed of me, and of my words, {and what is that but the whole of his Person and Gospel, which men of unclean principles pervert, or timorous disciples, who are scared at the Reproach of Christ, are ashamed of, lest uncleanness should thereby be patronized,} in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy angels.” Mk.8:38. Moreover, the Lord is pleased to suffer these things sometimes, because so many professors of the Gospel despise his own Instituted Remedy to purge Churches, I Cor.3:17; neither will so much as come into Churches themselves; nor be accountable for their actions to any, Psal.141:5; for these I can plead no farther than as God the Spirit’s work {the internal remedy against scandals} goes on in their hearts; which if they are found under, the only remedy, God dwelling in them, {“we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him,” I Jn.4:16,} they shall be kept from some scandals, though for want of his other purging in and by the benefit of the particular reproofs of the word in the separate Government of the Church apart from preaching in the mixed congregations, they will never be so fruitful in their lives, Jn.15:2; and besides, if scandals fall among them, they can have no such answerable opportunities, I Cor.5:12, being out of the Government of the Assembly of Christ, to give Glory to God before men, as they might have by standing in a relation to the Church of Christ, when they should be cast out of it for Disorder, I Cor.5:3-5 with II Cor.2:6-8, and then taken in again upon Repentance; for there are two church-doors, one to take in such as visibly testify, and lay open, {“for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,” Rom.10:10, “come and hear, all ye that fear God, and I will declare

what he hath done for my soul," Psal.66:16,} God's work on their souls {and how Ministers and Churches can answer it to Christ to take in otherwise, though they can bravely answer it to themselves, let them look to it and prepare themselves for, in their other preparings for Death that they are wont to talk so much of,} and there is another Church-door {blessed be God} to turn out the disorderly. And however secret these things are, as they may be done among ourselves now; yet know that Christ, when he comes to Judgment, will faithfully lay them open before the world, to justify the righteous, in what they did by his own Spirit and Grace in their hearts as the Dynamic Principle, for the bestowment of his Grace in his glorious Thousand Year or New Jerusalem Kingdom, Rev.20:6, in the New Heavens, Rev.21:2, where Christ is to be, and the New Earth, II Pet.3:13, where the saints are to be, in this open visible world, Job 19:25, at the Latter Day, or the Day of Judgment; and to condemn the rest, who, under a show of pretense turned away their ears from the Truth, II Tim.4:4, in exchange for a compromise. And whereas a hundred thousand purges, according to Christ's Laws, ought to have been made, since they had professed Christ's Name, he will openly revenge it, Psal.50:21, Amos 8:7, that they had never made one. Well then, since Provision is made in a Church of Christ, by Christ Himself, both for the sound and unsound parts of the whole; the sound part in giving the Holy Ghost into their hearts to sanctify them against the Poison of this Objection, that if Sin was laid upon Christ, and particularly, the filth of Sin, then men will secretly love it the more, however for other reasons they may be outwardly restrained. And then again for the unsound part by Church-ordinances of watch, reprove, separating from among ourselves, &c., let the saints then tell me from their own Experience, whether the Spirit of Christ doth not help them to mortify Sin, by means of that very Doctrine, whatever it be, which another time their own spirit shall be ready to make use of to commit more Sin? So that I conclude the Objection from scandal with a reverse to that strange position of Mr. Hunt that I have

bent my thoughts and pen against, encouraging the poor sinner to believe, because he can never be too filthy to go to Christ by Faith. Too weak he may indeed be, because he may yet lack a Work of the Spirit in Power for that Faith, Eph. 1:19; but too polluted he cannot be, because he {every elect sinner} cannot lack a Saviour in the case of that Filth.

The next thing in the Chapter, for conclusion of the whole matter about the Filth of Sin is to make some more turns upon Mr. Hunt, to establish this Doctrine out of other matter which he has given us in his "Rose of Sharon." And whilst it will stand with what I have vindicated, it will appear inconsistent with what he has uttered in his obstacle-passage that I have overthrown and removed.

First: Mr. Hunt in his very next page takes the liberty to contradict himself whilst he is pressing the same argument to go to Christ, "thou that art yet in thy blood beg of him to wash thee. Plead hard that gracious promise, Ezekiel 36:25, then will I sprinkle clean water upon you; and ye shall be clean from all your filthiness, &c." {Page 94} Now if the soul pleads hard that promise, he doth it either before or after washing. Take which you will. If it be after washing, then it is not so much a promise to be pleaded, as a promise performed; and there he contradicts himself in making this to be one in his blood, which is his pollution, and without a distinction {as he gives none} inconsistent with the promise performed in cleansing him. Again, if it be before cleansing, then the soul must come, it should seem by his own pressing, filthy, to plead that promise of cleansing. He plainly makes the cleansing to be the object of Faith after pleading the promise; and then pleading the promise must be going to Christ before or believing on his Name before, and if this be going to Christ to plead the promise before the soul is cleansed, it must then, according to himself, be in filth at coming; and so there he contradicts himself in his position before laid down, that "thou mayest be too filthy to go to Christ by Faith in the state and condition thou art now in;" and yet again he stuck not to make that filthy supposition, of Christ's not ruling in

Righteousness. For says he, “if he had not ruled in Righteousness, he would have been worthy of the less Honor.” {Page 94}

Secondly: “We were besmeared, says he, in our blood in the day that we were born, Ezekiel 16:5, our bodies did not then stand more in need of washing than our souls; and since this is all our conditions, it highly concerns us to enquire how we may be made clean.” {Page 39} What’s this for? Why to prove there is a “too filthy” for the soul to go to Christ, but not a “too filthy” for Christ to come to us. How? Let’s examine it and see, and see what he’ll get by it, for either we are {Antinomian-wise} cleansed in Regeneration, by the washing of the Holy Ghost before we believe, by Christ’s Approaches to us, and so in the Sight of God through Christ, as to our Grace-Portion in Christ we are clean before Faith; or {Arminian-wise} we are not clean till after we exercise Faith. If we are cleansed before, then the mystical cleaning and gift of the Holy Ghost too depend not on the antecedency of our going to Christ by Faith, as he is wont to lay it on Faith, and presses sinners to believe, and then they will have all, and without believing nothing at all, but hell is their portion. {Page 199} And there nothing is made of Regeneration and Washing of the Holy Ghost towards Motion-Faith, but to get “an interest in Christ.” So he lays it all out in creature-acts in his Exhortation to Sinners, and shows that sinners have nothing before they “give up themselves to Christ” – “consent to receive Christ” – “get an interest in Christ” – “give themselves up speedily to Christ” – “flee to Christ” – “come to him” – “believe in Christ” – “come to Christ, and receive him, &c.” Thus he goes on and on, as if all Regeneration followed these acts, and not as if Regeneration was a state that infallibly produced them; so likewise, he intermingles such frights and threats with his Exhortations as can be executed upon none that pass under Regeneration. “If ye die out of Christ you will find yourselves miserably mistaken.” Why, if born again, how can they die out of Christ? If not born again, then how can they perform the acts which he exhorts them to? “A damned soul may as soon come out of Hell, as ye get now Heaven.” Now

can men be regenerated out of Christ? Or shall the regenerate die without Faith? There are many such threatenings, instead of exhortations scrambled throughout the volume, though he ought to have kept his abuses of Terror and Exhortation apart. By all this it appears he makes no more of the Cleansing in Regeneration than he does of the Life thereof; therefore when he had said, “unless we are washed with the washing of regeneration, we shall never enter into the Kingdom of God,” he hath by his After-Exhortations, mingled all with such despairing threats of the Life and Washing too of this Regeneration, foully contradicting himself in that way of Dilemma, and is lamentably in-and-out without any distinction again. Then on the other hand he puts Regeneration and Washing after believing, then upon believing before, he hath left sinners to go besmeared in their blood, and if so {Antinomian-wise again} the Sinner according to this preposterous state is not too filthy to go to Christ by Faith. For that place in Ezekiel sets out as great a Filth of Sin in an elect soul as I meet with in the Word of God. Thus in one place by immediate pressing of creature-acts without any notice of Regeneration-Washing, but coming up in his Exhortation to unwashed sinners immediately to go to Christ, argues against his own notions that sinners are too filthy to go to Christ by Faith in the State and Condition they are now in. And likewise this very besmearing in our blood, continuing on us from the day we were born, that our bodies then did not stand more in need of washing than our souls, argues a not too filthy to go to Christ by Faith, as well as a not too filthy for Christ to come to us. For, says he, “this is all our conditions,” and then puts the creature thus defiled, as he is, to act towards Christ, by “inquiring how we may be made clean,” which is not Christ’s coming to us, but our antecedent inquiry-motion towards him. Thus he contradicts himself again.

Thirdly: I shall turn the Argument upon him from his own aggravations of the Sin of Unbelief. “And may we judge, says he, of the greatness of the Sin of Unbelief, by the dignity of the Person whom we slight, and offend hereby, as we must needs look upon

this Sin to be exceeding and above measure sinful, for as for the evil of unbelief, men see nothing of that, nor are they concerned about it; but O, when the Spirit of God comes to discover this Sin unto his soul, how great does it appear, John 16:8,9, for here is no Sin mentioned but Unbelief." {Page 165} Now pray what is it but the greatness of the Sin of Unbelief, in the face of so much light as in the preceding chapters on the argument, that has been cast upon this Truth, that makes our author reject Christ in the matter, and neglect, Heb.2:3, so great Salvation? The more of the dignity we see in the Person of Christ, the more it calls for our Faith to believe him Condescending and Stooping down into all the state of being made Sin for us, II Cor.5:21; therefore all the Filth of our Iniquities were Federally carried over to Christ by a judicial act of the Father's Imputing our Trespases unto him. I say, this calls for our Faith. Oh! The Sin of unbelief! For, that the Filth of Sin should be laid upon Christ is a point that more especially calls for our Faith to believe him once under it, inasmuch as our reason cannot comprehend it. If there be truth then in what Mr. Hunt hath said of Unbelief, then it falls against himself for his own unbelief of this Mysterious Article of the Gospel; that Christ in love towards our persons, by his Father's Covenant, should bear our Filth, {and that is our Sin, for Filth cannot be separated from Sin,} as the Foundation of our going to Christ fiducially and confessedly, upon the view of what we are inherently, in our Adam's Relation by Nature, after the mystical cleansing, and there be enabled to see and say that all this filth was once laid upon thee. Oh, "Lamb of God that takest away the Sin of the world," Jn.1:29, that world {as standing in Relation to Christ} whose Sin is mystically taken away, and no other world besides. And yet men slight and reject Christ under this Relation of his shame; why then in Faith let us use the words that Mr. Hunt hath spoken in unbelief, "we must needs look upon this Sin to exceeding and above measure sinful;" and again, "as for the evil of unbelief" in this great article that Christ bore our filth by Imputation in the Garden and on the Cross, and that we

in the view of all our time-filth by nature {so taken away as not to be our eternal filth, after the soul is separated from the body} which time-pollutions of our nature and acts were laid to Christ's account; I say, as for the evil of Unbelief appertaining to this article, Mr. Hunt sees nothing of that, nor is he concerned about it. "O, when the Spirit of God comes to discover this Sin unto his soul, how great does it appear, John 16:8,9, for here is no Sin mentioned but Unbelief." Thus you see how he falls upon himself. "Therefore Saul took a sword, and fell upon it." I Sam.31:4.

Fourthly: Lastly, I shall close the matter with a word more of retortion, or turning the argument upon himself from his illustration of an Infinite Person, which he applies too to Christ. 'Tis in the point of Christ's Infinite Wisdom thus, "was it possible {he argues} that the wisdom of Solomon, and all the wisdom of all the wise men that have been, now are, or ever shall be in this world, was to meet in one man, yet the wisdom of that man would not so far exceed the wisdom of a babe, as the Wisdom of Christ would exceed the wisdom of that man; the difference between the former, 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} Judge now, if the Holiness of Christ hath the same allowance yielded, as this author here very well yields when he argues for the Wisdom of Christ {and if Christ had not been Infinite in holiness, he had not been opposite enough to, nor therein able enough under our Sin, against an Infinite God, to take it away by Mystical Purgation} whether or not, our defilements could not be carried over to him, and yet this Infinite Holy One not possibly defiled with our sins, in bearing them in his own Flesh on the tree? Nor suffer our spots to mingle with that Holy Flesh in Union with an Infinite Holiness, and in an Infinite Indignation to Sin?

## CHAPTER 25

*Of Mr. John Hunt's Three Extravagant Sayings in his Rose of Sharon.*



Having done with his Error, or Diminishings of Christ, under the preceding article, I pass to his Extravagancies and Speeches in his Rose of Sharon, where he speaks like a man almost distracted or bereft of sense. Three passages of this nature I single out. The first is concerning the Father's Transactions towards Christ in his Sufferings, on which he hath these words, "that he would make His Son Miserable for a while." {Page 157} To disprove and dissolve this Extravagance by some arguments.

Argument #1: He who is miserable, though but for a moment, is an Object of Mercy in that very moment. But what an extravagancy is it to affirm, that Christ who was in the Glory of his Person the Son of God, and therein so much above creatures should be an object of mercy, though he hung upon the cross!

Argument #2: Christ was by his own Covenant with the Father the object of fury, wrath, and curse, and that which would have borne down the whole Creation before it. But all this is contrary to his being the Object of Mercy.

Argument #3: In all his praying that our Lord made unto the Father, it appears that he was exceedingly afflicted, bruised, and smitten of God, Isa.53:4, but never that he was, in any or all of this, miserable for a while. The 22nd and 69th Psalms are purposely penned to set out the posture of his soul, and how he prayed in his Sufferings for Himself, for the elect, and against the reprobate. I will only single out the petitions that he put up to God on his own behalf, these instances being right to the purpose. In Psalms 22:11, "be not far from me; for trouble is near; for there is none to help;" and Psalms 22:19, "be not thou far from me, O LORD; O my strength, haste thee to help me;" but never, as when a mere creature prays, "have mercy upon me." So, in Psalms 69:1, "save me, O God; for the waters are come in unto my soul;" again, verse 2, "I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me;" that Holy One submitting to come into the place of our standing, which is the miry clay, in the likeness of sinful flesh, to be charged with our sins; so, verse 16,

“hear me, O LORD,” verse 17, “hide not thy face from thy Servant,” verse 17, “draw nigh unto my soul, and redeem it,” verse 18. But not once, “Lord, have mercy upon me.” Why so? Because though his sorrows were to the utmost, and never anyone stricken as he was struck, yet he was not miserable, which he should have said too if he had been miserable. Now, ‘tis remarkable, that in these places, which prophetically describe the posture of his holy soul under his sharpest sufferings, we meet with nothing of his imploring help, under the title and name of Mercy; and so consequently, he was not miserable for a while.

Argument #4: If he had been at all miserable, Rev.3:17, he had not been a meet sacrifice in the offering of himself up to God; for to be miserable is to be so stricken through, as to perish and fail for want of personal abilities under the stroke, and for a while to be corrupt. Whereas passively all through the trial Christ was a Lamb without blemish and without spot. I Pet.1:19.

Argument #5: He had not been an adequate Price and Ransom for us, if he had fallen into misery, Eccl.8:6, and had not continued, by reason of the Union of the Man in God, or the Divine and Human Natures hypostatically united {that is, because of the personal union of the Two Natures in the Person of Christ} infinitely able to withstand all; and, by suffering the penalty of the broken Law of Works, satisfy the Justice of God to the utmost, and endure it all without misery, even when he entered into poverty, shame, and lay under his agony, the Cross and the Dereliction.

Argument #6: It is inconsistent with the Union of the Divine Nature, or of the Son of God with the Humanity of Christ, to suffer it in the sharpest throws of his trial to sink into Misery. The reason is, because this had been more than for the Humanity to sink into death, and so could not possibly be any article of our Ransom. Therefore, God did not make his Son miserable for a while.

Argument #7: Lastly, ‘tis the Nature of misery to be personally impotent. I Cor.15:19. If Christ had been miserable for a while, he must necessarily have been weak as long as his misery lasted. For

they are weak creatures only in the total of their being, and every way depending, who need Mercy. Tit.3:5, Lam.3:22. Now what an extravagancy is this to carry over to Christ! To make Christ weak, or impotent, is to make him to have needed under that weakness and supposed impotency, another Redeemer for himself. And what an abominable extravagance would the supposition of such a thing be from any man's principle? And yet the extravagance I strike at supposeth it. For that is it which makes a person miserable, when he falls into a calamity out of which he cannot redeem himself, much less another from.

His Second Extravagance is applying to Christ an illustration that concludes with these words, "sure if he should not carry it so to him, he would discover himself more cruel and unmerciful than the thieves." He had been proposing a scandalous, extravagant platform of extorting, I Sam.2:16, and forcing out the Free Mercy of our Lord Jesus Christ towards the Miserable. 'Tis such a plan too, as, methinks in the very chain and coherence of the argument, as well as sound of the extravagance, should be confessedly odious. I will lay it open thus, as his words are these, when he is setting forth the efficacy of a man's duties. "I shall illustrate the point in hand thus, says he, a master goes a journey, and designing to be absent some time, he calls his servant, and commits the care of his goods unto him, and gives him a strict charge to watch; the servant does so; but by and by the house is beset with thieves; the servant cries out with all his might, good neighbors help, or I shall be overcome; but finding no help come, he resolves to encounter with them himself, and to make the most vigorous resistance he can in his own strength, and does so; but they being many to one, the house is broke open, the master receives much damage; his goods are ransacked, and the servant lies groaning and bleeding of the wounds he hath received, and almost ready to give up the ghost; but at last the master returns, who finds his house broke open, his goods gone, and his servant sorely wounded; who tells him a mournful story in that how he cried for help, but finding none, did the utmost he could

to secure his master's house and himself; but being overpowered by the enemies, he received these wounds. Now can we suppose, says he, this master to lay any more upon this servant? How cruel would he be to beat such a servant, or turn him out of his service on this account? Nay, have we not cause to believe that any master in such a case {especially a good man} would take care to bind up his wounds gently, and be at any charge for his cure? Have we not ground to believe that instead of correcting his servant he would highly commend him, and say, well done good and faithful servant? Would he not judge him still fit to be in the family, though he was overcome, since he did his utmost to preserve his master's goods and himself from these wounds? Sure if he should not carry it so to him he would discover himself more cruel and unmerciful than the thieves." Thus far Mr. Hunt, pages 142,143, but he goes on into extravagance, applying it, under this form, to Christ. "To apply this now to our present case, Christ is gone to receive a kingdom, &c," Page 143, so that in upshot and natural significance of words under the coherence of his own argument he forces it to be thus in all respects with Christ, Psal.89:6, towards any of his own servants doing to their utmost for him under the like circumstances that come up to the circumstances of the illustration; or if he can't force it out of Christ thus, he'll fall foul, Isa.37:23, upon him under the rigor of this conclusion; "sure if he should not carry it so to him, he would discover himself more cruel and unmerciful than the thieves." Why, let me tell this 'brother' of the extravagance thus, for there are a great many in false zeal go as far {to all outward appearance; for this is but an outward appearance-illustration} as this servant, and they go as far too in the name of Christ, and what men apprehend to be the house, Jer.7:4, the Church of God, even as this servant in defense of his master's house and goods against the aforesaid thieves; whom yet Christ will certainly reject and punish, and most justly too; there will be no cruelty and un-mercifullness in it; for this is but like his own common way of calumny against Christ, I Sam.2:29, and all to set up the dear creature, upon the

foot of works, and not of Grace. See this illustrated in Matthew 7:22-23, “many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” Look, here are Preachers and Professors who verily believed they were Christ’s Servants, and they had their own good word for it, II Cor.10:18, {as many nowadays in our pulpits have,} and called themselves, I Cor.4:19, so. These thought Christ had committed the care of his goods unto them, and looked upon it, as if the Lord had given them the strict charge to watch as his servants. Acts 20:28-31. Again, they thought they had done so, that they had watched, that they had seen the house beset, that they had done their utmost, I Sam.15:13,20, to oppose the thieves, men and devils, and with success too, as it seemed in their eyes, had saved the goods, and turned the thieves out of doors.

And yet the Master of the house, Lk.13:25, the Righteous Master of the house returning, neither thanks nor owns them, “I never knew you, depart from me.” What an extravagant project hath he laid down here for Mercy towards a Miserable in an Illustration! What wretched work is here! Enough to make a man that knows and believes the Gospel blush! {“And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” Dan.5:22-23.} Weigh it all over, and is not a servant’s laboring what he can to resist thieves a Natural Act? What is this to a Spiritual Act? Jn.3:6. Does not the servant naturally from natural principles of fear and self-preservation put forth himself to defend himself and his Master’s house and goods? Again, does not

his Master from another natural principle of gratitude reward this servant at his return? But where's the man that can say in truth he hath deserved it at Christ's hands, in point of faithfulness even in natural acts, as that servant truly deserved it at his Master's hands. {"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.} Is there not a man of you all, ye open-mouths, that will boast or flatter himself or another, that either of you have done fairly upon the square in natural acts for Christ, as this natural servant in the illustration is said to have done for his Master? Did Mr. Hunt ever put forth himself in his natural acts thus for Christ? Psal.16:2 with Rom.4:4-5. Hath he acted naturally to try his natural fidelity in resistance, as this poor wounded servant did for his absent master? I no ways believe it, nor anything that will rise up in a parallel to it, because I have no grounds for it. And so I say the same of myself, and every other good man, between God and Men. We all have sinned, and come short of the glory of God, Rom.3:23, in this very respect, that in all Resistance of Sin, put it all together, that ever we made against it in our entire lives, we have resisted nothing naturally {for his illustration is in the case of a natural resistance} in comparison of what we might have done, and this falls far short still of what we ought to have done {if you do but as he, to set Christ's Suretyship aside.} Ay, but now come to super-naturals {for you must come thither if you come up to the true point} and then is not this extravagant to apply to Christ, who is a supernatural Master, and his servants by Grace of the Holy Ghost in Supernatural Service, and in Supernatural Obligations to their Master, Christ? And yet, to parallel the illustration, they look not at the Spirit, depend not on the Spirit, plead not the Spirit, but run out all their heat and zeal in mere natural service performed; for the form of illustration can carry it no higher, and in that fall short too; then forcibly conclude Christ must be kind to them, save them, reward them, not turn them out of house, or else presently be threatened by a brave

servant to be laid open for un-mercifullness, “sure if he did not so carry it to him, he would discover himself more cruel and unmerciful than the thieves.” There is a natural expediency, not to say necessity that lies between a natural master and his servant; but is there any natural obligation between Christ and his servants? Are not all rewards of sheer and sovereign Grace, and fastened upon Grace between Christ and men? {“Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous; or is it gain to him, that thou makest thy ways perfect?” Job 22:2-3.} So that thus far here is the Popery of it in the sandy foundation of men’s natural acts, which towards God and Christ are their works, Job 9:2-3 with Psal.143:2; and God would not be cruel if he gave them nothing, nor will Christ be cruel, though he turn many out of place and service who perhaps outwardly, upon the foot of nature, have done far more in zeal to Christ, and what men apprehend their Master’s house, than either Mr. Hunt, or I. If I am therefore smiled upon and saved, it is by mere Grace, II Tim.1:9, as if I had been converted upon the Cross, and had done nothing of what the Ministers talk of, and press men to do, if they be saved. But then besides, here’s madness and extravagance to suppose cruelty and un-mercifullness in a man, and then go and apply it to the Man Christ! What a supposition is this minted out of his own brain to fasten upon Him who is over all, Rom.9:5, God blessed forever! Strange! That a man, a minister too, should lay a thing of this moment upon such rotten stress, as the natural fidelity of a servant to his natural master, and the natural gratitude of that master towards his faithful servant. To suppose it, I say, of him that is Perfect is an extravagant thought. A master may be ungrateful to a deserving servant; but first hath Christ any deserving servants? Lk.17:10 with Rom.11:35. And next can Christ be ungrateful to forget his own? Yet here is a bold stroke that says “cruel and unmerciful.” Why, this is just like the world’s railing at Election, and telling us, that if God chooses some and passes by others, he is cruel. Hear what the Holy Ghost

saith in another case which will reach it, “can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” Isa.49:15-16. So a master may forget, the master in the foregoing, specious illustration, may forget, and act quite contrary to Mr. Hunt’s fair show of kindness and respect. Yes indeed, a mere man may forget all that’s praiseworthy, and commit what every man may censure. But now shall the Foundation upon which Christ acts towards God’s elect, be destroyed, Psal.11:3, by laying all his Babel-conjecture upon this sandy foundation of good nature in a man towards his servant that has labored what he can to save his house from being robbed? Away with this Similitude! Christ’s Carriage in this matter depends upon his Father’s Covenant that Mercy shall be built up forever. {“I will sing of the mercies of the LORD forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a Covenant with my chosen, I have sworn unto David my servant.” Psal.89:1-3.} If you take away this, ‘tis not the best service in the world to Christ will do your business. When the mother of Zebedee’s children came to Christ, with her sons, worshiping him, and desiring a certain thing of him, which was to grant that her two sons would sit, the one on Christ’s right hand, and the other on the left, in Christ’s Kingdom, Mt.20:20-23, Christ stands here to his Father’s Preeminence and Covenant, when he tells her that it “is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

2. Christ receives, rewards, encourages, does all, according to the ends and designation of his Mediatorial Office. 3. The whole strain of the illustration, when brought into application to Christ, strikes at the Responsibility and Perfection of the Person, for a master may forget, but Christ cannot forget. ‘Tis abominable to suppose he can, and then to aggravate it out of an illustration,



wherein if a man does so, he is more cruel and unmerciful than thieves that break into an house, and abuse the honest servant they overcome. 4. The efficacy of Christ's Blood and Righteousness by the Spirit of Christ in a way of Free Grace is what we are to look to in Christ's carriage, and not tie it up after the example of an honest man to his servant. The Holy Ghost in his Applicatory Office hath abundantly made Provision for the honor of Christ, according to the Revelation of the Gospel, and not according to the Popish and Extravagant illustration {before described} about human obedience to the Law written in the heart, of which Mr. Hunt had been speaking in the page preceding. But alas! I find all these glorious matters of the Gospel are made nothing of, nor once brought into this reckoning! That it is a horrid extravagance, to bring in that which is so perversely foreign to the case!

His third and last extravagance speaks these words. "Can we once think that when Christ comes to judge the world at the last day, that he will sentence that soul to Hell, to be forever separated from him, who bore so dear a love to him, that he could have almost have leaped into Hell, if there he could but have enjoyed more intimacy with him?" {Page 137}

Here is both Extravagance and Arminianism! Why could not a sound part have sufficed without an Arminian flaw? And again, why not a sober part have sufficed without the extravagant? Why Arminianism! Was it not enough to have said that when Christ comes to judge the world at the last day, he will not sentence that soul to Hell, to be forever separated from him, to whom himself bore so dear a love, as to lay down his life for him, in his Room and Stead? For this is the meritoriously procuring cause of all the soul's love to Christ. Why must he lodge the security of the soul's Eternal Condition upon the soul's dear love to Christ, when there was the Father's own dear love unto the soul, and Christ's and the Spirit's dear love unto him, as the only basis to lodge it on? And then to Arminianism why Extravagance? Why should this preacher choose rather to flatter souls with extravagant nonsense, than

comfort them with the Saving Truths of the Gospel? Why were not the great things of the Gospel here brought forth in season, rather than this account of almost leaping into Hell? Now to examine and refute it.

1. What a wild supposition is this of a soul's enjoying more Intimacy with Christ in Hell, than he was capable of enjoying here on Earth! 2. What a random supposition is the enjoying of more intimacy with Christ in Hell, than he did in the Ordinances! 3. What a crazy supposition is this; for if there were more of Christ to be enjoyed in Hell than in the Ordinances of Christ in the Church, Hell could not be Hell. 4. How mad is this supposition of enjoying more intimacy with Christ by a soul's almost having leapt into God's hatred, if there in God's hatred he should have enjoyed more of Christ's love! Because 'tis plain that leaping into Hell is leaping into God's hatred. And what a contradiction is it to leap into God's hatred, under a supposition of enjoying thereby the more of Christ's love! Almost to leap into Hell would be almost to leap into God's Vengeance. And can a man's heart endure, or can his hands be strong, in the Day that God shall deal with him? Ezek.22:14. 6. 'Tis almost to leap into a personal obligation, and hell-bonds to pay one's own debt to the utmost farthing. And what a supposition-way has he found out in this to enjoy more of Christ! 'Tis akin to the worst of soul-murder to choose to leap into Hell upon any account whatever. 8. To leap almost into Hell is to leap almost into Damnation. What an extravagant supposal then is it to talk of enjoying more of Christ that way, the nature of which consists in an unalterable and everlasting separation from him! 9. How would he propose to leap out of Hell again? For who could leap thither without falling? And as the tree falls so it lies. Eccles.11:3. 10. 'Tis a Sin against God's Prerogative in disposing the future states of men; for did he consider who it is that opens the gates of that prison, and hath the keys of Hell and Death? {"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev.1:18.} 11. Did not all this argue

a trivial thought of Hell? For when the Scriptures do set forth sinners going down into the Congregation of Rephaim, as the Hebrew reads it, ghosts or giants, Prov.21:16, do they speak after this sort of levity, to make a leap or a sally of it? 12. How would he keep off from the Popish notion of satisfaction by lying in the flames of purgatory? A doctrine foretold by the Holy Ghost to arise in the latter times, among such men as should have their consciences seared with a hot iron? I Tim.4:1-2. 13. Does it not put a distressed sinner upon measures of over-valuing his own Sufferings? 14. Is it consistent with the beating down of a man's own righteousness to propose a way of one's own leaping into a further Enjoyment of Christ? 15. Is it advancing Christ? No; for 'tis undervaluing his Sufferings and Accomplishments. For did not he descend? Should we need to choose almost to descend too? Eph.4:9-10. 16. Lastly, is it not an injurious point to Free Grace? As if the Gospel-Salvation was so hard to come by, and it ceased to be the Gift of God. Rom.6:23. So much for his Disparagements and Reflections upon Christ in these latter Extravagancies. Next, I may come to vindicate the Grace of God from his plenteous and gross Arminianism.

## CHAPTER 26

*Of Arminianism in General, because Mr. Hunt's Royston friends do at the writing of these papers Justify him from Arminianism in his book, his works having various passages in them against Free-will; as if the whole Work of Arminianism lay there.*

It will be needful to premise something briefly in general appertaining to the Remonstrants Arminianism at Dordt, touching the Five Points, from their first grand leader in the Low Countries, Arminius. {Note: Arminius died before the Synod at Dordt began.} These men did openly maintain the Controversies, called the Quinquarticular Points, in the Years 1618 and 1619. After a Synodal Stating and Publishing the matters in Debate with them among the Orthodox, fifteen of the Followers of Arminius remon-

strated or pretended to show over again the plausible equity of their Cause, and were from thence called Remonstrants; Episcopus of South-Holland, and Professor of Divinity in the University of Leiden, being their chief speaker; as since Limborch hath been their most strenuous Defender, whose Works keep up the Academical vogue at this Day. The substance of the matter was summed up in Five Articles.

First: The Arminians openly denied the Election of Persons before the Foundation of the world, allowing no Election of persons at all for an Eternal State of blessedness, antecedently to qualifications; or, as they phrase it in their Manifesto, without regard first had to any Obedience or Disobedience according to God's Good Pleasure. And this all the Fifteen subscribed to as a separate Article.

Secondly: They openly maintained Universal Redemption, or the Redemption of all the individuals of mankind in the world, asserting not only a sufficient Redemption for all and singular, but a Redemption paid down for all and singular, and that none is exempted from it by the Decree of God, or the Death of Christ.

Thirdly: They openly agreed that Man's Free-will had a Power, by such Common Grace as God had bestowed upon every man, to be saved if he would; the meaning is, that all men now in their fallen state have a power to do all that God requireth of them; and this stock of doings and performances {of what lies in every man's power to do} they do call at this day the working out of Man's Salvation.

Fourthly: They openly remonstrated that the Grace of God is never so Prevailing on a man's heart, without doing violence to the will, but his Free-will may still oppose and frustrate it, if he so pleases.

Fifth: They openly hold the Final Apostasy of the saints, and framed this last Article against the Doctrine of the Final Perseverance of Believers.

These were the Quinquarticular Points which the Arminians remonstrated upon against the others; and the four last they sub-

scribed again with the same number of their names; and the same matters do Arminians, sprinkled up and down everywhere among us in the Reformed Churches, hold at this day.

The Truth is that Arminianism in all its deadly principles is a grand part of the Corruption of man's nature in all of us, to a man, as we grow up and mature in the way of life; and though even now and then amongst professors of Grace, {oft notionally cultivated and refined,} some would attempt to weed out Arminianism; yet, its dominant roots will prevail and interpose themselves throughout, like chaff amidst wheat, destined to be one day awfully separated. {"A little leaven leaveneth the whole lump." Gal.5:9.} Such cropping off the tops of Arminianism was easier formerly, because the Common opinion of the times in a far greater number of the Reformed Churches favored the suppression of it; but now Human Nature is grown again rampant, and this venomous plant almost Universal, since the weeding's over. To be sure, as to my own part, till I felt God's work graciously and most sweetly wrought upon this heart of mine, thereby slaying the enmity, {"because the carnal mind is enmity against God," Rom.8:7, "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph.2:16,} I found all these points of the Arminians, as naturally growing up with my Pride to stand up on mine own wooden legs, and with the swellings of my heart that then arose against God, as I have found it as easy a thing as to breathe air. This was my old nature; for "can the Ethiopian change his skin, or the leopard his spots? Then, saith the LORD, may ye also do good, that are accustomed to do evil." Jer.13:23. Nay, after God had converted me to his Son, I have seen since, upon review, Secret Arminianism, not then discerned by myself, sifted with art and labor into divers of my own Sermons. It is hereupon that the first book I published 13 years ago {"Gospel Feast"} hath had in the Application-part, &c., divers Exceptions of my own, of that nature against it. Besides, most of my Preaching since has been a satisfying and plenteous answer to the errors in that first essay; so that through

Renewing Grace and Gospel Light received, I can experience in these matters that to be amiss which all the Arminians experience, and which therein they find not to be amiss. I have experienced at one time or another, what the Arminians experience, only the Arminians cannot experience, while such, {in a state of unregeneracy,} what I have experienced from the Lord. Oh! The Particularity, Efficacy, and Unchangeableness of Grace I have found, since the first Saving work of God the Spirit on my heart! What Power, Life and Communion hath been often felt through God's Rich and Special Bestowments since! What conveyances in these points have increased unto more Faith and Understanding, through the Riches of his Grace! {"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his 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.1:7 & 2:7.} When the Holy Ghost speaks of Grace, he means Supernatural Grace, and that Grace is ten thousand times above the Arminians fabricated concept of Common Grace. And as it is in kind, so it is in Operation far above and beyond their Common Grace; for 'tis Common Grace which they always mean when they talk so much of the Grace of God. Well, I have believed, and therefore have I spoken, II Cor.4:13; and blessed be God, there are thousands in these Nations, {not having to go further,} that have been gifted Grace to experience Supernatural, Effectual, Free, Special and Particular Grace, upon the Foundation of God's Electing Love, choosing their persons in Christ before the Foundation of the World. {"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." Eph.1:4-5.} 'Tis this same Doctrine in the hands of the Spirit of Grace that hath quickened me to every good word and work, II Thes.2:17; without which Doctrine of Eternal Grace I am nothing, and can do nothing, spiritually good and acceptable, I Tim.2:3, in

the Sight of God through Jesus Christ. And this I have testified to the praise of the Glory of God's Grace, Eph.1:6, against the Flood of Open Arminianism come in upon this poor, perishing nation. Oh! That the Lord would be pleased for his elect's sake, to pour down his Mighty Spirit, Isa.32:15, from on High upon men of all persuasions, till this unclean spirit is passed out of the Land. "And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land." Zech.13:2.

Now as Sin is Sin and Abomination, wherever 'tis found, so this luxuriant spreading of Sin and Abomination, called Arminianism, ought to be resisted through the Grace of our Lord Jesus Christ, which any of us receive, whether the said Arminianism be a remainder of this corrupt nature in ourselves, and so we ought under the workings of Influential Grace to fight against it at home in our own hearts; or, whether it break forth among the Professors of Godliness in word or writings; and if so, we should be zealously affected, Gal.4:18, in a good matter {for God's Effectual Grace is not a mere Opinion, but our Life} and should fight against Arminianism; not the party, but the Detestable Error, contending earnestly "for the Faith which was once delivered to the saints." Jude 1:3. Again, the more secretly this Poison and Drug of Arminianism is infused into specious labors, and not commonly discerned under the promising Titles of some books, the more conscientiously should it be laid open by such as God hath delivered from those Snares and Dangerous Obstructions of their Ministry, whilst that veil hung upon their minds. I bless God therefore under the sprinklings of the Blood of Jesus Christ, {"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,} that I come to the Examination of this book, called, "Christ the Most Excellent," in the Arminian points thereof, to lay them open and remove them in some farther animadversions. My

way will be to reduce them to some One or Other of the five foregoing articles that make up the Face of Arminianism Open and Unmasked.

Accordingly, I do meet with several matters of this nature that must be reduced to the first, second, third and fourth articles thereof. I must begin with some passages that strike at the Doctrine of Election; passages I say that strike; for I verily believe, the man intended not to strike thereat. Poor man! He might be far from knowing what he did, having read very little in these Controversies. To me it seems not much; certainly, not enough to see that every Man is by Nature an Arminian {learning only makes the natural man a polished man} if the books of the Remonstrants be read, and diligently compared with the rotten book of our hearts. {"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.2:14.} For if nothing be written upon those fleshly tables of our hearts, II Cor.3:3, but what has been written by so-called Common Grace, I am sure, corrupt nature has made such alterations of that Common Grace, published such strange novel editions of it, and subscribed all with names of mankind, to give this Common Grace an Easy Imprimatur, that I dare not believe, or trust one line of it for Life and Happiness; especially when the fair copy of it in the best morality falls infinitely short of the Glorious Original, the Sovereign and Special Grace of God, in the book of the Generation of Jesus Christ. Matt.1:1. It must now be Secret Arminianism got in among ourselves, which I have to do with; for I do not remember he once useth any expression in the Explicate found that bears at all upon the Election-Point; for, he has not so much as the word "election," nor "elect," nor "choosing in Christ," nor "chosen of God," or any such Scripture-phrase, that I could discern, in all this book. No, not any such phrase for Electing-Grace or against it in so many words. If therefore I prove nevertheless Arminianism against the article of Election, I must discover it to be of the secret and refined Composition. And then



every good man not being able to discern it, some or other might be apt to drink in the belief of it, without knowing of any Poison in the Cup. Besides there are men professing godliness, who may read a book with more love to the man than Understanding of the Matter, and that love a good man better than perhaps they love some of God's Sacred Truth. It is needful therefore to undeceive the honest, thinking, well-minded man, or woman, let the Reader happen to be either.

Now then to this point reductively; for in opening other matters this way is taken. Men who have expounded the Ten Commandments have always used this reductive liberty in their Expositions. Their method hath been to reduce this and that Sin, this and that Duty, to this or that Commandment; though that Sin hath not been explicitly forbidden in the words of the Negative Precept, nor that Duty explicitly commanded in the words of the Positive Law, and it will be fitting enough {and why should any reject an agreeableness} to take the like liberty of drawing up each passage of the Arminian taint, to its own proper head and article in that mixed scheme of Doctrines dispersed throughout this volume. For it is a book wherein the author has made Truth and Error {to grow fast together} both of one piece. The reason is, because in Arminianism men Sin against every one of the Commandments. They Sin against the First Commandment, when they make a divinity of man's power to use God's Grace; they deify the creature's workmanship into a man's own original choice of himself for happiness, not allowing God's Sovereignty and Antecedent Choice, before creature obedience or disobedience; and so contrary to the First Commandment "have other gods before him," to his very Face.

In Arminianism men Sin against the Second Commandment in bowing down to this supreme Idol of man's power, which they have carved out of their own imaginations, adorned by reason, reading, disputes, corruptions of a man's own heart and ways, and then set up, using it as a piece of religious adoration that will help a man to set out for Heaven, and if used well will in due time bring

him thither, as if it was the very same thing to go to Heaven, as to go to London or Amsterdam! How men bow down to the Grand Idol, Free-will, whilst they use their utmost natural Powers to bring God over to their sides by exalting the creature in those very things where the Lord alone should be exalted; and where by true Saints the Lord alone is exalted at this Day, according to the Promise, without any regard to Free-will. “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;” “and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.” Isa.2:11,17. “The Lord alone shall be exalted in that day.” ‘Tis twice mentioned, in that day, when? He tells us, verse 11, when the “lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down;” and verse 18, when the LORD utterly shall abolish all idols. I argue therefore, if it must be thus, when he pulled down Pagan Idolatry, Rev.6:15-17; how much more so, when the LORD is pulling down Anti-Christian and Arminian idolatries, as that which “opposeth and exalteth” itself above all that is called god, or that is worshipped, II Thes.2:4, and such who declare in their hearts that they will {by the exercise of their free-will} “ascend into heaven,” and thus exalt their powers above God, in essence declaring that, “I will be like the Most High,” Isa.14:13-14, and thus opening their mouths “in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven,” Rev.13:6; but nevertheless, the LORD “that sitteth in the heavens shall laugh;” as it is the LORD himself that hath them in derision.” Psal.2:4. How abominable is the will of man in his encroachments upon the Christian Religion! How much more should men cease from these, and cease to plead for these idolatries in the hearts and spirits of such as profess his Holy Name? Especially, when after hammering in the shop of men’s hearts and thoughts they are set up in the Pulpits and Congregations? ‘Tis as the prophet says, just as the more gross and stupid idols are laid aside, that

now in a more refined sense, the workman melteth a graven image, Isa.40:19, and forms a god, Isa.44:10, “that is profitable for nothing.” The Preacher in the fire of his zeal to promote the Popular Salvation melts the natural affections, and warms the natural hearts of his auditors with something, which naturally on the spot alters the form of many of their common thoughts, as they resolve to be sober and be drunk no more; they resolve and vow to end within themselves, and in everything to mend their evil ways. By this means of the workman they have a graven image of natural Religion just cast in their hearts by new melting; and this natural image of the Religion of Man, be it moral Reformation {which consists altogether in Natural, Common, Old Testament-acts} or let it be any other religious image of Free-will; for in all natural Religion and natural Acts of the Christian Religion too, every man or woman does that which is right in their own eyes, Prov.21:2, in following their natural and common power of acting; and all the while there’s nothing of this set out for Heaven, nor ever reaches thither, even whilst a man’s hands and eyes in blind Devotion, Notional and Dogmatical Faith are lifted up towards Heaven. Now I say, this image of a man’s natural power, new melted into natural acts of devout conformity and sincere compliance to the shell of the Christian Faith is an image that every man by nature is prone to fall down and worship; to make a god and a Christ of this Grand Idol! To fall down before it, and say unto it in a man’s own heart and principles, deliver me, for thou art my god! {“And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.” Isa.44:17.} Thou art my Saviour! And there is no other God nor Saviour will help, or come nigh me, till thou, Free-will, and my own good endeavors and prayers begin to set in motion my approaches unto the LORD. Oh! If ever I am saved it must be by this doing and working and striving and endeavoring what in me lies; by doing all I can towards my Salvation, and then there’s no doubt but God will have mercy on me, and my

Saviour will love me. Thus I have set forth the very heartbeat of Arminianism, and that which every cunning workman now in the Pulpit aims at, the melting of this graven image, and the working it up into popular and universal reception. Well, the prophet {there in Isaiah 40:19} goes on, and “the workman melteth a graven image, and the goldsmith spreadeth it over with gold,” the University-Doctor goes farther and polishes it, as he comes forth in this Day of Linen/Woolen admixtures, Lev.19:19, and helps Arminianism take root. He sets it out in a pretty dress and with refined language, the modes and manners of the time; and he that won't polish it with gold-leaf and language, does it by laying on gold out of the wedge, and calling all this same image, “Grace,” for this makes it {the venom of Arminianism} go down easy with others, when the embellishing thereof with their natural marks and signs, are called marks of Grace, signs of an interest in Christ, and the very evidences of Salvation; and then who {of the thoughtful people} would not bow down to this grand idol, when they see it covered over with all this gold, through the cunning artifice of our goldsmiths whereby they lie in wait to deceive, Eph.4:14; and, says the prophet, they “spreadeth it over with gold, and casteth silver chains.” Some of these Arminian Doctors link all the natural doctrine of morality so plausibly with their own natural interests and the times, that he whose silver-chain can't reach and secure to himself and his idol, profitable advancement, yet can reach the general applause and compliment, even the good word of mankind. {“And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them; and the people gave a shout, saying, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.” Acts 12:21-23.} Others of these Arminian refiners cast their silver chains in another form, and to other ends. They make new and specious contrivances to keep souls in bondage, and in love with their doubts and fears, under the image-way of refined and natural Religion, that

they must not seek to get off; and if they do, then presently they are Libertines. Here now are your workmen that first carved out this image more roughly, and did not set Arminianism out, so to advantage to take with all, farther than the affectionate strains of the Preacher went, in the meltings of the image. And here likewise are your goldsmiths, your working polishers, that both by good words and fair speeches deceive the hearts of the simple, Rom.16:18, and make good earnings of it for their bellies. These also, by the most specious colors of Truth and Appearances of it to the eye, in setting out the fair show in the flesh, Gal.6:12, their marks, signs and evidences of Grace, do chain up the hearers in their silver-fetters, till they have wrought in them a sort of delight in and well pleasedness with their own bondage; so as nothing but God's own mighty Spirit in the soul can enable these men to discern the cheat, and deliver them from thence, who have been thus in the Arminian fetters hampered. Thus in Arminianism men make a graven image, bow down unto it, and therein break the Second Commandment.

Furthermore, in Arminianism men break the Third Commandment; for, speaking so much of Grace, Grace, and denying the Infallible Appointments of God to give Free Grace, they take the Name of the Lord in vain, Exod.20:7, in professing to believe in the Lord, the Father, and at the same time denying the Operations of the Father in Salvation before the creature's obedience, when yet the very Operations of the Son and Spirit to carry on that Salvation depend upon the Antecedent Operations of the Father, in the same Matters of Salvation. They also take the Name of the Lord in vain, in professing their belief of Universal Redemption wrought by the Lord, the Son of God, whilst withal they make that Redemption to be universally doubtful to every soul under Heaven, and will not allow it to be absolutely certain to any man on earth, under a pretense of violencing the will of Man; and so rather choose to take the Name of the Lord in vain, every time they call him a Redeemer, than risk to bring the name of their idol-self, free-will, into reproach. Again, they take the Name of the Lord their God, Creator,

in vain, whilst they profess to believe Sanctification, the work of God the Spirit, and talk of his Operations in the Grace of God, and yet mean all the while Common Grace, Ineffectual Grace, a spurious notion of grace that the lusts of men shall be too strong for. Grace which hath not a Supreme Power, but a concurring power, an assisting power to sanctify man's nature; and therein slighting or denying Effectual Grace altogether, they take the Name of the Lord our God in vain. Besides, when they pray for such and such spiritual mercies, they will allow no Efficacy to the LORD to whom they pray to, to work the petitions Supremely they desire of him; and to work the request Effectually in their hearts they put up unto him. If God the Spirit will work under them, after them, or together with them, they'll own him, but not until then; and so if the Lord works out of their due time, and beside their way, they will have nothing to do with Him. Thus, they do but flatter the LORD with their lips, lie unto him with their tongues, Psal.78:36, and take his Name in vain continuously.

Again, in Arminianism men break the Fourth Commandment, whilst they teach the Doctrine of Non-Perseverance; for their Doctrine of the Non-Perseverance of Divine Grace unto the saints suits with the notion of a non-continuance of the Day of Sacred Rest among them; and so propagates their notion of abrogating the Sabbath with the legal types, and denying us any particular Lord's Day, {being a textbook similitude of a believer's rest in Christ; that is, in ceasing from his own works by a vital recognition that the whole of our Salvation resides in Christ.} In Arminianism men break the Fifth Commandment, further than it has any relation to the fathers, &c., of our flesh, for 'tis plain they honor not God their Creation-Father, who hath entitled himself under this relation to be the Father of spirits, Heb.12:9, in that they will not allow this Father the Glory of his Divine Operations to adopt or beget his own children spiritually, in any antecedency to their own filial duty and obedience; nor will they honor him who, in Isaiah 54:5, is called the Husband-Maker, in allowing him to choose his own spouse

antecedently to her own choice of Him. {"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.}

In Arminianism men break the Sixth Commandment; for, they murder souls in taking away their eternal life from the true Foundation. 'Tis true, God raises and saves his own elect, even after such soul murder, but this does not excuse them, as they break the Sixth Commandment nevertheless. And whereas, I know they'll reply, no 'tis the Doctrine, {say they,} of Reprobation that is the soul-murdering doctrine that denies eternal life to mankind in general. Hence I answer, that's a thoughtless mistake, for, as men may kill beasts without murder, when they may not kill men in the superior image; so the reprobate, or such as the Lord hath purposed to destroy by leaving them under their Free-will, are not to be considered in the sense of the Holy Scripture, as men, but as beasts, serpents, dogs, swine, though absolutely such, in their kind, are known only to God, not to us. They are all the time "we and they" in this world, as our countrymen, neighbors, kindred, &c., but now, as it is lawful to kill what we know to be beasts, vermin, &c., so 'tis lawful to hold a Doctrine that will damn what God knows are beasts, serpents, dogs and swine, and save only such whom God foreknew and appointed to be his own children.

Likewise, in Arminianism men break the Seventh Commandment, for, they depart from God's will alone in Grace, and commit Adultery with the work of their own hands. In Arminianism they likewise break the Eighth Commandment, when they steal from God, and bestow it on the creature, robbing God, to enrich themselves and empower man. They rob God of his Sovereignty; they rob him of the Precedency, or at least of the Antecedency of his Grace to and before any works of nature. They rob him of the Co-equality of Glory belonging to his Person, in depending more upon One Person in God for Salvation than on Another. They rob God of his Glory in the works of application, shutting out the Op-

erations of the Holy Ghost, and introducing a creature-free-will in his room; insisting altogether upon natural acts and withholding that Glory that is due unto God, Psal.29:2, by a non-discriminating of his own Spiritual Operations, before, in, under and beyond all natural acts; to sanctify and elevate them into a new species, or distinct sort of acts, peculiar only to the New-Born. In Arminianism men break the Ninth Commandment, as they bear false witness against God, and say that his Sovereignty is cruelty, and his Particular Mercy, Injustice. They bear false witness against their neighbor, and say that all the Supernatural Religion of God's children is delusion, cant, enthusiasm, fanaticism, libertinism and damnable doctrines that these hold. Lastly, in Arminianism men break the Tenth Commandment of the Law of God, for they covet to have God's Prerogative in their own hands; and many of them covet their neighbor's gifts, their neighbor's excellencies, their neighbor's peace upon their own principles. They covet their neighbor's serenity and Assurance of Salvation in the high-road of nature, and would fain go to Heaven with their backs turned upon it; I don't say, in the broad way, Matt.7:13, of profaneness which is men's broad way in the Interpretation, but in the broad way of Religion, going both to Church and Meetings, which is God's broad way in the text. They covet their neighbor's Inheritance and Interest in God and Christ when they come to die, without any desires of interest in and participation of their neighbor's principles, through any special Gift of God unto them.

Thus, I have briefly gone over some account of the State of Arminianism in general, or semi-Pelagianism, that is Pelagius half over, against whom Augustine in his day defended the Grace of God. And I have had mine eye upon Arminianism, as the universal image and drug of Profession, in all the Christian parties of the world, as such, devoid of the Powerful and Healing Principles of the Gospel through the Operation of Father, Son and Spirit. And now having hinted this in general, I must next address myself, under the Lord's further help, to lay open Mr. John Hunt's several



passages of Arminianism under distinct heads, reducible to the foregoing articles in the Dordrechtan or Dordt-System.

## CHAPTER 27

### *Of the Mystery of the Elect in Christ Jesus before the Foundation of the World, as to the Settlements of Grace from Everlasting, not destroyed by the Fall.*

The first passage of Arminianism in the book, which in these Animadversions I reduce to the article of Election, is this “when God comes to adopt us, and take us into his family, he finds us belonging to the family of hell, and very near akin to the devil.” {Page 83}

Adoption is indeed a fruit of Election; for, in Election we are considered as creatures of God to be the Vessels of Mercy in purpose, {“that he might make known the riches of his Glory on the vessels of Mercy, which he had afore prepared unto Glory,” Rom.9:23,} before we are considered in Adoption, strangers and enemies, Col.1:21, in our minds to God, {to be of further Grace} the children of God by Regeneration, and so distinguished in Calling from what we were before, under the ruins of the Fall {which comes in after Election} children of wrath, Eph.2:3, even as others, and this is a very wide difference {as I may show by and by} from our once belonging to the “family of hell” and from our once being very “near akin to the devil.” Now, Election pitching upon creatures to be vessels of Mercy, and Adoption pitching upon children of wrath to be children of God, are consistent in the order of things, and the wise Economy of our Salvation. {What the Father doth for thee in Christ-towards or God-wards, adopting thee in the Secret Acts of Love between Jehovah and Christ, is One Thing; and what the Father doth for thee through Christ-towards thyself, or thee-wards, in the more open Acts of Love between Christ and thyself by the Holy Ghost is evidently another thing.} They are both of one piece of sheer Grace, which the Scriptures make out; but on the other side, here’s the fine-spun Arminianism against Election,

that “when God comes to adopt us, and take us into his family, he finds us belonging to the family of hell, and very near akin to the devil.” This is a gross error and very anti-Scriptural, after all the concession is made which the Scripture allows us to speak. The Scripture teaches us to acknowledge, that “the Lord finds us poor and miserable, undeserving, ill-deserving creatures, defiled with sin, and rebellious against himself,” as Mr. John Hunt well expresses it, on the same page; but what of all this? Still this does not make the Elect before their Conversion to have belonged to the family of hell, and near akin to the devil.

First Reason: An Unconverted State is certainly a time in which the Elect through Corrupt Nature belong to the first open Man, {Adam,} but is no proof to argue from thence, that the Elect in an Unconverted State do belong to the “family of hell.” The Elect must have been related so indeed after the Fall, if Free and Sovereign Grace antecedently to the Fall had not limited, excepted, overruled it; and in the Settlement-Covenant with Christ before the Foundation of the world, Jn.17:5, made the Secret Difference, as may after be explained if reader, thou hast but a little patience. The wretched effects of Man’s Fall do show that the Elect belonged in their Natural Relation to Adam, {“as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,” Rom.5:12,} but it shows not that they belonged in that natural Relation to the devil. It convinces me that they were of kin to our First Parents, but were never of kin, nor near it, to the Serpent that beguiled them. Adam knew that he was naked, poor and miserable, when he fell, and therein he made all his posterity like himself, poor and miserable likewise, and therewith true Adam’s Children, but what then? You must not say that all of them therefore are by nature {Gen.3:15, “thy seed,} the devil’s children. For when Adam fell, he fell neither as to his Person, nor as to all his Posterity in him, into the same black Relation to Hell with the devils, as some of his posterity in him fell. All fell, but all fell not alike. The Elect of God fell as certainly in Adam, as the rest, all being

alike Adam's natural seed, yet they fell Discriminately in the Secret Eye of God. They all fell into the same Openly Poor and Miserable Condition, but not all into the same Secret Condition; nor at all into the same Relation, farther than the corrupt Relation of their nature-part, Eph.2:3, to Adam. All fell towards Hell, but not all to it. All fell by the devil's craft, but all fell not to be integrally of the Devil's company, or constitutively, to be one moment of the devil's number.

And blessed be the Lord, I find so much Evidence of this Doctrine in the Scriptures, and so much comfort of this Doctrine in my own soul, that I can through Grace meditate upon the reverse, or that which is written upon the backside of this Doctrine, I mean the Terror of it, and yet whilst mine heart stands in awe, Psal.4:4, not afraid, according to that Gracious Promise made unto the Church, Isaiah 33:18, with verse 17, "thine heart shall meditate terror," "thine eyes shall see the King in his beauty; they shall behold the land that is very far off." 'Tis not the black Doctrine of Calvin, as hath been represented, but the beautiful Doctrine of Christ, as hath been experienced! The non-Elect fell so as they were never restored to this day, but the Elect, {notwithstanding their Fall at the same time, and in the same natural head,} fell within the bounds of Effectual Restoration. {"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that he might make known the riches of his Glory on the vessels of mercy, which he had afore prepared unto Glory." Rom.9:11, with verses 15,18,21-23.}

Now to make out the Ground and Reasons of this, that all the children of Adam who fell alike in their Open Condition to be poor and miserable, yet fell not alike in their Secret Condition, {as “vessels of mercy, which he had afore prepared unto Glory,” Rom.9:23,} nor at all in their Relation, farther than in their nature-part to Adam. Consequently, that they fell not into the black Relation to the “family of Hell,” nor to be in any ways near akin to the devil, I shall with Divine help make it out by the Supreme Settlements, and therein the Supreme Headship of Christ to the Elect, in the Gracious Branch of that Headship, to wit, Mystical and Transcendent above Adam’s Nature-Headship. The Headship of Adam was subordinate and natural, {“the first man is of the Earth, earthy;” I Cor.15:47;} the Headship of Christ {“the second Man is the Lord from heaven,” I Cor.15:47} is Supreme, Mystical and Transcendent. Christ’s Headship also, as Supreme and Transcendent was First in Constitution, Gen.1:26, though Last in Revelation and Outward Execution. {“The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” I Cor.15:45-46.} Adam was the first Open Man, as he was the first in God’s visible raising and uniting the open actual Principles of his Composition, that Christ might be the Open Second Man, under that Open Consideration of our Nature fallen, to set forth God’s Glory to the creature immediately; yet Christ was the Secret First Man {as before I have largely proved; and so I do but here make use of some of those former truths in overthrowing the anti-Election Error before me.} Christ was the First Man in the Primo-Primitive, or Original Design and Secret Constitution of the Father, to set forth God’s Glory to the creature ultimately and fully. {“Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before

all things, and by him all things consist.” Col.1:15-17.} For “the LORD hath made all things for himself,” Prov.16:4, and this brings in Christ Comprehensively in the vast fullness of God’s Everlasting Thoughts to usward, {“many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered,” Psal.40:5;} that there was room in God’s vast Thoughts, and in his Election of the Man Christ Jesus, to stand in the Second Person of God, to have made him immediately, without Subordinate Purposes of the Fall of those creatures chosen in Him, to have been our Head of Confirmation, and so have made the Fall as impossible to the Elect, as Confirming Grace by Jesus Christ hath made it impossible to the Elect angels! I Tim.5:21. Nevertheless, Sin’s Entrance was Ordained to be the means of bringing Christ into the world, as the Mediator of Redemption, and that to the Elect, as to what they were involved in by their Adam’s Relation in the Garden; and upon the Father’s Comprehensive Provision of Christ, a Supreme, Mystical and Transcendent Head, {“for it pleased the Father that in him should all fullness dwell,” Col.1:19;} Christ enters federally and freely, {“mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. I have made a Covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever,” Psal.89:2-4;} and every way fully into this World to be the Saviour of the Elect Body fallen. This effectually recovers them, in the Supreme, Mystical and Transcendent Union, from all obstacles in the way of God’s love unto them, that they are after brought unto Influential Grace, notwithstanding their sinful similitude of Adam’s Transgression in the Fall, {“death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come,” Rom.5:14;} and this done experimentally by Vital Union in the Work of the Spirit, Eph.5:25-26, and unto Conjugal Embraces in the way of bringing us up to the Absolute Pattern of Adoptive

Holiness, that we should be holy before the Father as accepted in the Beloved. {"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.} This is to show how Adam as the First Man without reference to Christ, and yet how Christ the Second Man in this one respect, was nevertheless the First Man of all in another respect, before Adam. {"And he is before all things, and by him all things consist." Col.1:17.} Christ was a Mystical and Representative Head of Nature, Grace and Glory unto the Elect before Adam was a Natural and Representative Head unto them. Christ was a Transcendent Head, {"and hath put all things under his feet, and gave him to be the Head over all things to the church," Eph.1:22,} over and above what Adam was in being their actual Head too.

Christ must in some sense be first Head, because there is a Glory radically belonging to the Mediator above and before the Natural Glory in Adam, the Glory of the first Natural Man, as appears from, Jn.17:5, "and now, O Father, glorify thou me with thine own self with the Glory which I had with thee before the world was." This could not be meant of the Essential Glory, Isa.6:6, but of the Mediatorial Glory, Psal.8:5; not the Glory of Christ as the Second Person in the Godhead, and so the Glory of the Son equal with the Glory of the Father, Jn.10:30, but the Glory of Christ as Constituted Head and Mediator in the Settlements of Grace before time began. The reason is, because the Essential Glory was never intercepted from the Second Person. {"Thou, O LORD, remainest forever; thy throne from generation to generation." Lam.5:19. "Thou, Lord, in the beginning hast laid the foundation of the Earth; and the heavens are the works of thine hands." Heb.1:10.} Christ had it before

he prayed, and when he prayed; he had it Always, Necessarily, Inseparably and Everlastingly; the Deity can never change; and so he could not pray for that which, as abstractly considered, was his Basic and Essential due, being the Second Person of God or the Second Person in the Godhead. {"For I am the LORD, I change not." Mal.3:6. "Jesus Christ the same yesterday, and today, and forever." Heb.13:8} He must pray for this same Glory then Mediatorially, as Christ, as Head, as God-Man. Christ was absolutely our First Head by Grace, Adam was but a lower Head by Providence and Nature, in whom we fell, whilst Christ stood, and all his elect seed in Him.

Now to magnify Grace, {because it had not been so great an Act of Love and Grace in the Perfect and Supreme God to merely raise a creature into being, and glorify him directly; for then the creature should have had something to boast of, and to stand upon, beyond a creature raised out of Misery,} God would therefore ordain, after his Predestinating us to the Adoption of Children by Jesus Christ unto himself, Eph.1:5, upon the bottom of Election-Union in Christ Jesus, that these creatures should Fall, and out of this miserable Fall arise by Grace the happiest creatures that ever came into God's Thoughts. {Election or choosing makes Election-Union; whereas Predestination is an Act that essentially purposes Election-Union.} For look what Son he had predestinating, his own Son, to be, the Man Christ Jesus, and so a true Man, a Son, and Heir of all things, Heb.1:2, in that new predestinated Relation unto God; so before the Predestination-Glory of the Man and all the Elect in him, God orders the Creation of these Children in a lower Head and Heir, {Adam,} and in that Head and Paradisiacal Heir ordained, for wise ends, their Fall. That for this Great Love where-with he loved them, Eph.2:4, he might come in with his Wonderful-Creating Grace through their first Head, having freely chosen them in from Everlasting, even when God possessed Christ in the beginning of his way, Prov.8:22, before his works of old. And for this same great love's sake, for the magnifying of the Infinite Riches of his Grace, Eph.1:7, he ordained to Fall in with this Wonder-

ful-Creating Grace of Primo-Primitive Restoration, {or restoration not to Adam's Eden-likeness, which was but primitive; but to his Son's likeness, the first primitive, Col.3:10, as ordained the Man from Everlasting;} and so ordaining Christ to die for us, and rise again into his Glory, ordained that we should be quickened together with him, even when we were dead in sins, Eph.2:5; which came to pass in the Resurrection of Christ as a Representative Surety on the behalf of all for whom he Died.

Now to accommodate it to the matter in hand, and show from thence how all fell, and again how all did not Fall alike in Adam, as it is according to the different Relation, Jn.10:14,26, of the Elect and non-Elect to Christ's Headship. I say therefore, in the different Relation of the Elect to Christ the Greater Head in Nature, Grace and Glory, from the Relation of the non-Elect to his Greater Headship but in nature alone, comes in the Discrimination of the Fall in these two numbers, or two parties of mankind, the Elect and the "Rest" as the Holy Ghost calls them. "The election hath obtained it, and the rest were blinded." Rom.11:7. The Elect are related to everything in Christ's Headship, Eph.5:30, Nature, II Tim.1:9, Grace and Glory, Rom.9:23; as to say, to his Creation-Monarchy, Eph.1:22, or Rectoral-Government, Isa.9:7; to his Covenant of Redemption, Isa.42:6, or Grace; to a Mystical Glory-Union in his Person, Jn.17:23-24, and to an Eternal Cohabitation, I Thes.4:17, with the LORD. Mystical and Transcendent Union in Christ above Adam is the Effectual Security by God the Spirit of the Experimental Time-Union by Grace, {Faith union to Christ,} which is neither before time, nor before the time of Faith; to wit, the Influential or Vital and Conjugal Unions afterwards; though too I must add, for the Glory of the Holy Ghost, that on the Spirit's part in the order of nature, his work too {he being God} in this Union is most certainly before Faith; for all Union on God's part is before the Faith of the Elect. {"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.} The Federal Union in the Settlement of



the Father's part is before Faith, the Mystical Union in Consent at the Presentation on the Son's part, the Influential and the Conjugal unions on the Holy Ghost's Part in bringing the Church to Christ, or their wherewithal to enable them for all Acts of their Motion-Faith to Christ, all is effected on God's Part before Faith itself on the Elect creature's part. The first of the two unions on the Spirit's part is Influential, or Vital, in conveying the life of Jesus Christ into the soul, whilst the Spirit unites in time by Transaction, Col.1:13, and Inscition, that is, grafting me in, before I can unite to cleave to Jesus Christ, who is the Root and Fatness of the olive-tree, Rom.11:17; Christ sends and gives the Spirit to me from his Father, for this engrafting or uniting work.

Let us take the Scriptures now for the other things laid down about Christ's Headship. First of all, Christ's Universal or Monarchical Headship is set out in the place I have opened formerly, viz., Col.1:15-17, Christ is the First-born of every creature, and therefore in his Constitutive, Mediatorial Headship was a First-born in the Covenant-Settlements before the days of Adam. "For by him" {who is the First-born} were all things created, that are in Heaven, and that are in Earth, visible and invisible;" Christ being originally as to his substance a Concreating Person in the Deity; that is, a Person who had antecedently to the Man the true Nature of God, and therein originally a Creation-Power that was equal with the Father and the Holy Ghost. Thus now being God and Man in One Person, Rom.9:5, as settled by and reputed of the Father, he becomes capable, even when the Man, of sustaining the Glory of this Monarchical Headship and Universal Dominion devolved upon him as Mediator; inasmuch as, "whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." It is unto this Monarchical and Supreme Headship that all creatures, and therefore all the posterity of Adam by nature, stand related.

Upon this Supreme Constitution of the Monarchy of Christ he will be the Judge both of quick and dead, for God hath appointed

a Day in the which he will judge the world in righteousness by that Man whom he hath ordained, &c., Acts 17:31; now, if he were a Foreign Judge, as to say, one of another rank than creatures, then the world must have been tried by that Foreign Judge; that is, by the terrible Majesty of God out of Christ, Heb.10:27, the which is altogether foreign to man's nature. "For our God is a consuming fire." Heb.12:29. But 'tis to be done by Christ in the Day God hath appointed; and so the Headship of the Mediator reaches to the judging of the world in righteousness, Mt.25:32; namely, as God doth it by the Man in the Day to come appointed; for the Son of God, as Christ, being made a little lower than the angels, Heb.2:9, and made Man in the rank of creatures so thus now the Constitution of this Judge, the Settlement of this Monarchical Head, will reach towards all men in the world, Rom.14:9, both low and high, rich and poor together. Psal.49:2.

Well then in the Fall of Adam, the bare Monarchical Headship of Christ was no Security and Privilege immediately to any of Adam's posterity, had it been separately from Grace and Glory, made the only discriminating Relation of all the sons and daughters of Adam to Christ. His appointment then to judge the world in righteousness had been absolutely the matter of terror, if separately from Grace and Glory God had made it known. But as the Elect were transcendently related to these Two Headships in Christ above their Fallen Relation in nature unto Adam, he is their Redeemer before their Judge. {With men tis otherwise, as a malefactor may be a dead man in Law in his prison, or at the place of Execution, and yet a pardoned man in the Sheriff's pocket; and then after, the Pardon delivered or declared to prevent his turning off.} To the rest, his being appointed Judge in the same nature with Adam, to examine the Transgressions of the Law of God, and especially the contempt of the Gospel of God's Revelation of Grace to save the Elect, is dreadfully to punish both the one and the other in that fallen Nature.

Accordingly, in this consideration of the Monarchical Na-

ture-Relation all fell alike, and equally obnoxious unto Punishment. All fell from the Monarch of heaven; but however we may separate matters in our thoughts, yet in point of fact the Elect could never be separated from the Mystical and Transcendent Headship of Christ, nor for that cause therein Fall in Adam as the rest, who were related only as creatures to this Supreme and Monarchical Headship, but not as Elect creatures to the Mystical and Transcendent branches of it. Some fell never to be saved, but fell in to be of the number of the damned. Others, by reason of their Relation to the Redemption-Covenant by Electing Grace in their Mystical and Transcendent Union, even the results of a Federal Union which God had Constituted, Heb.2:13, between Head and Members, Shepherd and sheep, Everlasting Father and children, God and a people for God; that is to say, chosen in Christ, Eph.1:4, they fell only towards the family of hell, not to it, as the rest, to be branches of it, and akin to the devil. No, blessed be God, yea, forever blessed be God for Free Grace! The Redemption-Covenant with the Mediator from Everlasting is still a Preservation of the Elect in Christ, Jude 1:1, when they were gone in Adam. He that founded and settled the Covenant with Christ, gave unto the Elect in him a Federal and Mystical Union, not to be broken as long as the Lord Christ stood, nor depended at all upon the Covenant after made with Adam. Christ himself entered into a Federal Obligation with the Father to secure the Elect in, under and after their Fall in Adam. Isa.42:6. This Federal Obligation of their Mystical, Transcendent Head limited their Fall, that it could be extended no further than their Nature-Relation to Adam, and not to their Grace and Glory-Relations to Himself. Also, in that Federal Obligation Christ stood for their Redemption, as the Spirit stood for their Regeneration, from their Fall in Nature-Adam, to raise them above the obstacles that stood in the way of God's Communion-Love, Eph.2:12-13, in the Conveyances of Grace, and the foretastes of Glory here. And hereby though they fell, yet on this account they could not Fall but with a Secret Discrimination. {“That he might

make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Rom.9:23.} Accordingly, in the Federal and Mystical Union they were preserved for the Influential and Conjugal unions, which the family of hell, and they who are near akin to the devil were never capable of.

Hence, when the Apostle is setting out these two companies excellently in Jude, he tells us that the Elect were preserved in Christ Jesus; then that must be in this Mystical and Transcendent Union, above all open Nature-Relation to Adam, and secured in a Secret Union and Relation to Christ; for it is in Christ Jesus, and then called, Jude 1:1, and so God and Christ had the Elect in their perpetual eye, even at and under the Fall in Eden, according to Eternal Purposes and Settlements, still as a Mystical Church, to bring matters up into a figure of the Glorious Church, Eph.5:27, just as Christ had beheld her when she was presented by the Father to Himself out of the depths of Electing Love! And so from that glimpse of how God would have her prepared and adorned, Rev.21:2, love moved his heart to become her Husband; and as God's Presentation of her unto Himself engaged his heart, so he knit himself unto her, undertook to redeem and raise her from a world of Sin and Strangers, as she was decreed to be left as one {never abandoned or left to her own devices, but "as one" seemingly left to herself} choosing her own destruction, and fall into and among a world of Sin, for the heightening and illustrating the Riches of the Glory of God's Grace! "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; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:11-12. Aye, he would undertake to bring her up and out of all Sin and Tribulation; and prepare and present her, after all her precarious Scenes and Changes, to Himself, and then to God and his Father, without spot or wrinkle, or defilement. For though the Scriptures set it out sweetly and plenteously, how Christ died for our sins, I Cor.15:3, and under many blessed relations to the Elect,

yet the Consummate and Perspective Relation of all is declared to be as a Husband, Eph.5:23,25, to his Church. She had been viewed by him as a Church, which God had taken by Electing Love out of all his creatures in the depths of his thoughts for him; and he was resolved, according to his Father's Articles, to die for her in her Fallen State, and then gloriously restore her to the primitive Designs of God. Christ loved the Church and gave himself for it. Eph.5:25. It was a Church in his holy eye spotted and abominably filthy in falling into sin, that he would sanctify and cleanse. I say, he had the Elect in his eye as a Church, and then in that Relation fallen that he might sanctify and cleanse it, as a Church, "with the washing of water by the word, 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.5:26-27. Oh! This is marvelous light indeed! And that God hath called me {a poor worm} by his Grace out of darkness into this marvelous light! {"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; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." I Pet.2:9-10.} By all this it is plain to me that Christ loved the Church as he was a Husband to her; he loved her as he was by an act of Choice, Settlement and Donation of the Father a Conjugal Head appointed for her; and upon this bottom, mystically commencing her Head in that space which was before the foundation of the world, Eph.1:4, he undertook to be the Saviour of the body, the vast body of all the Elect, and to bring this conjugal body up through her various changes, when all the members shall be perfectly joined together in that glorious body of Christ.

Ah! Poor Confessions of Faith in the confessions imposed on Churches by learned men! And is not that an unreasonable way of confession which another must always make for me? I must then stand to their courtesy to own Election-Grace. {"According to

the eternal purpose which he purposed in Christ Jesus our Lord." Eph.3:11.) Nay, if I pin upon their sleeve, or girdle, I must have nothing to do with it. The Strasbourg Confession of Faith, {in that city of the Lower Alsatian in Germany, which was the town where the Roman Exchequer or Silver-receipts in the time of their greatness was kept,} a Confession of Faith that took in with it three cities more, namely Constance, Memmingen, and Landau; their Confessions did professedly shut out the Doctrine of Election; as did the Saxon, Wirtemberg, Palatine and Bohemian Confession of Faith; and so likewise the empty harmony of the Poles, and that which they call the Catholicus Veterum or Confession of the Fathers; a pretty commendation of their gray hairs and beards to teach their children to shut out the Ancient Doctrine {"the purpose of God according to election," Rom.9:11,} which is the Foundation of God to usward! {"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." II Tim.2:19.} All these have nothing to say for Election. And indeed I have only this to say for all their Divinity, I would not give a mite for it, because all the fine pretensions they make, wanting this Foundation, are but a mere Fantasy, a Dream, a Castle in the air, a Bubble, which has nothing in it but that which breaks its own subsistence. For they who go to work without this Foundation {as Mr. Hunt has done all along in his tottering piece} do even make the infallible steadfastness of the Holy Angels an utter impossibility! How much more so the Justification, Adoption, Sanctification and Salvation of so much as one of Adam's fallen race an uncertainty! And so God to humor their empty scheme must have eternally lost his Glory, the Glory of his Incomprehensible and Infallible Foreknowledge, Sovereign Mercy, Sovereign Righteousness, out of Free Goodness and the Consistent Settlements, according to his Supreme Prescience, over all the works of his hands! {"Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the Earth; for in these things I delight, saith the LORD." Jer.9:24.}

Oh! When I come to Heaven, I shall therefore admire and love those glorious creatures, the standing angels of God, the better, that they are the offspring of Electing Love! That Election-Settlements had secured their steadfastness in the favor of God forever! Oh! It is from thence they become my Holy Guardians in time, Heb.1:14, and my fixed companions in Eternity!

Aye, and they who shut Election out of their Books and Sermons, are a generation {most of them} that have a sad account to give to God of their Conditional Doctrine! Many practical Discourses besides Mr. Hunt's book shut out Election. They name it not, unless with some undervaluings, if not reproaches; which has occasioned the popular tumult against that Doctrine, and encouraged thousands in the kingdom to vent their unsavory expressions against Election, {see Luke 4:25-29;} otherwise, the Corruption in men's hearts and their natural Enmity to the Doctrine must have been more restrained. Concealment of Election and other Gospel Points hath certainly given a great advantage which the adversaries have snatched at. So the Arminians did when they saw any of the members in the Synod of Dordt, supine, that is, lukewarm, neither hot nor cold. {"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev.3:16.} This is evident in the Letters that they have printed on the occasion of those controversies, as they picked up any omissions of the Contra-Remonstrants to make for the Remonstrant-side; particularly, in the letters of Walter Balcanquel to Sir Dudley Carleton, taking notice of his account which he gave of the Hessians and Bremes; and therein make earnings to themselves of those cautions the others had used scrupulously, Acts 20:20, 27, in the Article upon Election. Our practical Non-conformist's books in England ought to have been so written {especially, such popular ones on universal subjects, as George Swinnock's, "A Christian Man's Calling," or Samuel Cradock's, "Knowledge and Practice," and the like,} that when the Adversaries to Election-Truths had looked into them, they must either have shut their eyes, or have seen the Founda-

tion of the Gospel well laid; for 'tis only the house built upon the Rock, when opposed, that stands. Mt.7:24-25. The Church stands in Christ, and Christ stands in God, and both by Electing Grace. God hath foreknown this, appointed this, settled and made this to stand forever! There is a notable testimony which I have read that a Jesuit once urged and made use of against a great Socinian {it was Martinus Smiglecius against Johannes Völkel} and yet {though otherwise such a bitter enemy} gave it in the praise of the reformed, that they wrote that of the Divinity of the Person of Christ in their books which the Arians did not. Sure, had there not been abundant Evidence on the side of the Reformed to make this good, the Jesuit would rather have improved the omission against us, than have beaten the Socinian alone; but now on the side of Election-Grace, could our enemies themselves say of the Fortieth Part of our English Reformation-Books, Rom.10:2, though written since the last Forty Years, that there is any more of Election in these Puritan Books than there is in those treatises written by Arminians? What? Do all men think by consent to worm out the Doctrine of Election, and hiss it off the stage of a reasonable world? 'Tis time to stand up for it, if there be any whose hearts burn, Lk.24:32, for the Sacred Truths of the Gospel.

It is a foolish Galatian, Gal.3:1, Passage in Henry Hickman, {though a very learned man,} when he says, "it were heartily to be wished that Protestant Ministers would very sparingly in their preaching touch upon those Points wherein they differ among themselves. The Day is yet to come, {the more shame to his memory,} that ever I preached a Sermon about Election or Reprobation; and I look upon it as a great affliction that I have been by the daring provocations of others put upon it to write about them." {See his Animadversions on Doctor Heylin's Quinquarticular History, in the preface, last page.} Oh! How does this man speak the soul and thoughts of most that are called ministers throughout the world! They see no Wisdom in Election, and therefore their wisdom passes it by! They see no life in Election, and therefore they strike it out



wherever they meet its face! Ah! How would the Bible more have pleased them, if God had concealed his Loving Kindness, or had blotted out the Election-Mystery!

“The queen of the south shall rise up in the judgment with this generation, and shall condemn it,” Mt.11:42, says Christ to the Jews; and may it not be said likewise to degenerate Nonconformists! Dr. Robert South of Oxford will one day rise up in judgment and condemn these men? I will transcribe something from him of this nature. “Man’s Redemption {says he} proceeds upon an Eternal Covenant made between the Father and the Son, by which the Father agreed to give both Grace and Glory to a certain number of sinners, upon Condition that Christ would assume their nature and pay down such a Ransom to his Justice, as should effectually work in them all things necessary to their Salvation. And this Covenant may be properly called a Covenant of Suretyship or Redemption; upon which alone and not upon any Covenant made between God and men in their own persons is built the Infallibility of the future Believing, Repenting and Finally Persevering of such as Christ from all Eternity undertook to make his people. Now by that Eternal Compact or Transaction between the Father and the Son {of which alone we now speak} was this donation of a certain, determinate number of persons made to Christ to be his people; by virtue of which agreement or transaction he was in the fullness of time to suffer for them, and to accomplish the whole work of their Redemption from first to last. For to affirm that Christ died only to verify a proposition {that whosoever believed should be saved} but in the meantime to leave the whole issue of things in reference to persons so loose and undetermined, that it was a question, whether ever anyone should actually believe, and very possible that none ever might; and consequently that after Christ had suffered, had been stricken, and died for transgression, yet, for anything that he had done, in all this, he might never have had a people; this certainly is a Strange and New Gospel, and such as the Doctrine of our Church seems utterly unacquainted with.” Thus far, Dr. South in a

Sermon preached at Christ Church in Oxford. {See his Sermons, Volume 3, pages 450-452.} Oh brave Oxonians! Oh, that those at Cambridge had such a doctor to stand Truth it in their Congregations! Well, woe is unto us if we are a purer generation in our own eyes, Prov.30:12, and yet are not washed from our filthiness in the blood of the Redeemer, shed to an Effectual Ransom of the Chosen number, and therein pursuing the article of Election-Grace!

Let us consider. Have our men got wiser Doctrine than Infallible Election? When they are quite run from this Glorious Article to lay all shamefully at this Day upon Ministerial Offers of Grace, and Terms of Grace, which are but the Congregation's Human Endeavors to accept some Offer of Grace? What loss of a fruitful ministry do souls meet with in all this! Offers of Grace? Terms of Grace? I am afraid this looks like designing gibberish to reconcile men to some Party, or at best to ward off the Pseudo-Nomian's blow at what they'll please to call the root of mental error. Gal.2:12. Offers of Grace, terms of the Covenant, and man's choice under the Preaching of any parts of the Gospel, instead of God's gift by Grace, Jn.4:10, and the gift of God from God's choice of his own settled number in Christ, do all proceed from a shutting of God's choice out. This notion of the Offers of Grace is no way suited to the firm belief of the Doctrine of an Election, and non-Election of persons, to obtain, and not obtain Mercy. 'Tis not fitted to a firm belief of Election, and the other parallel doctrines that are built upon it; because here 'tis Grace given, Eph.4:7, Phil.1:29, Eph.2:8, under the positive work of God the Spirit, which must and does come in where the Gospel is preached to the Elect of God, not Grace offered.

An Offer lays the thing only before me under Invincible Impediments of reaching it; as holding out my hand with money to a poor prisoner that looks through a grate, and begs, but can't come near me; he sees what I offer, but he can't step forth to me, nor touch the money I expose and lay before him. But if I go up to him, and give it him, he hath it presently. Again, this Doctrine of the

Offers of Grace is no ways fitted to any firm belief of the Doctrine of a Non-Election of persons. Can they do more than the Elect to take Offers of Grace? This is utterly repugnant to the notion of a Non-Election of some. And yet abundance of our book-zeal and sermon-zeal in the very Nonconformist strain is wrought up to the Arminian pitch. They preach and write, not as if there were any vessels of Mercy, or vessels of Wrath distinctly, Rom.9:22-23; but as if these Offers were believed by them, as Election is received by us, and as the Spirit of God, as the Comforter, is believed by us, an absolute fruit of Election to be given to all the Elect of God, sooner or later, under the preaching of the Gospel; they in their offers preach and write, just as if they believed there were no non-Elect, or else had a hope and aim to save them. This must proceed at least in un-steadfastness and un-grounded thoughts, as to God the Father's Operations about Predestination, Election, &c., of Head and members, of Christ and us, of the Glory-Man standing in God's own Son, with which Son, God the Father covenanted to be Mediator, antecedently to the Glory-Man standing in him, I Pet.1:20, and of our Glory in the Man, through Grace. I am sure they can never firmly believe Election to keep it in their eye, as it is ordinarily stated, to go and preach Offers of Grace as they do. How can I steadfastly believe Particular Grace lodged in the Holy Ghost's hands to bestow it on none but the Elect, when I offer this Grace to all within the sound?

And indeed a separate thought of Election that shuts out the Election of Christ, as Mediator, Isa.42:1, shuts out all the frame of Wisdom in Election-Grace. This very Foundation of Everlasting Love discriminated and diversified the Fall, as I have been showing. The purposes of God according to an Election of persons in Christ, distinct from propositions, Rom.9:16, has secured the Elect secretly in their Mystical, Transcendent Head, that when these fell they did not lose their Grace and Glory-relations in Christ Jesus; the Fall did but stop the motions of the love of God in these points, and that stoppage too was removed by Redemption-acts of the Sec-

ond Person from the first, and the virtue of the Redeemer's blood brought home by the Third Glorious Person. So that in and under their very Fall the Elect Mystically stood in Christ when they naturally fell in Adam, and so in their Fall could never belong to the family of hell, as Mr. Hunt in his book {in this more like a stalk of poison hemlock} asserts.

Christ was set up from Everlasting; "I was set up from Everlasting, from the beginning, or ever the Earth was." Prov.8:23. Wisdom there tells us so himself; or Himself, as a Mediator between God and all the works of his hands, I mean a Wisdom-Mediator. It is an expression not to be accommodated, without forcing it, to the Eternal Generation of the Son of the same Substance of the Father; because the Eternal Generation of the Son of God was no setting him up, the Eternal Generation being still a higher Act in God, even a Communication of his Undivided Essence in the Personal Subsistence of the Son, {or in plain words, a matter of Faith, not of Investigation by proud and fancy reason,} the Father giving to the Son to have life in himself, as the Father had life in himself, Jn.5:26; and this now is a greater thing, even the greatest Act in God, and more than his setting up Christ in Mediatorial Headship; and therefore is unbecomingly conceived in men's thoughts by this phrase of setting up Wisdom. Setting him up therefore supposes him chosen into some Creature-Relation; and so he only as Wisdom-Mediator is capable of being set up; for God cannot be set up in Office, but as considered in the Mediator; because, as God, the Second Person of Himself is in Absolute Power and Dominion over all his own works. He holds all necessarily as God, and arbitrarily, independently, and yet most justly, wisely, holily, and according to all his own Essential Goodness. Now "I was set up, says he, from Everlasting," which is as much as to say, I was constituted Head and Mediator from Everlasting in the Federal Settlements of Eternity, and the Glorious Transactions in and among the Three-One-God. The Father setting Christ up, Christ consenting and taking the Mediatorial Office upon himself, the Holy Ghost

consenting and covenanting to and with the Father and the Son, to reveal and make all known, to all intents and purposes, and Effectual to the Elect. Nevertheless, though the Lord Christ was set up from Everlasting, yet it was still in the order of nature following after his Eternal Generation, a point of truth solidly founded upon some texts coupled together; and it had been well for the Gospel, if men had been contented with such texts as reveal it, without the dangerous experiment of setting it up upon other Scriptures, where the Holy Ghost never designed it should stand. I am sorry to find this text brought by many great divines into the number of such as they have ranged together, to maintain the Eternal Generation of the Son of God, in their admirable writings and their worthy labors against the Socinians.

This setting up Christ from Everlasting hath an Immediate and Necessary Relation {as appears by the coherence there in Proverbs 8} to the Redemption-Part of his being Mediator between God and the Elect, Rom.8:29,30, connected with the Wisdom-Part of his being Mediator between God and all creatures, foreknown and settled to be made by this Heavenly Pattern. Nor can this, without a contradiction to the thoughts of God, be called {as some do} a Mediator between God and nothing; because as all things secretly existed in God's Thoughts upon this Settlement of Christ, Col.2:3, by God's supreme calling up everything in his mind, Acts 15:18, which should openly appear, he became a true Wisdom-Mediator, then secretly, between God and all things, to God secretly existing. And Christ's Relation of Mediator in Redemption succeeded to the Creature's Fall after the same way; and then as to another end of his Mediation, there comes, within the vast Purposes of God and his Settlements of Christ, the Confirmation and Establishment of the Elect angels. It was a setting up of Christ, which also graciously took in the Confirmatory Part of his Mediation between God and the now standing Angels, to secure their Eternal Standing in the Grace of Christ's Mediation. The whole Office of Christ is set out by this setting up Wisdom from Everlasting; and so 'tis plainly

spoken of the Constitution of the Mediator, and not at all of the Eternal Generation of the Second Person.

But briefly as to the Redemption-Part, it has a plain and evident Relation to elect men, Prov.8:31, “rejoicing in the habitable part of his Earth,” and that habitable part of his Earth can be more largely or more strictly taken. More largely, and so it was the Land of Promise, Heb.11:9, the only habitable part of his Earth in the extent of the whole Globe, assigned for the Redeemer to inhabit and dwell upon Earth among his own; and into that habitable part of his Earth was Messiah brought, as the Father’s bringing in his first-begotten, Heb.1:6, into the world. More strictly, that habitable part of his Earth was the Human Nature itself in the body of Christ, originally in the loins of his forefathers, according to the Flesh, Rom.1:3, taken out of the dust of the Earth, Gen.2:7, in the body of Adam, the first Open Man. Thus he inhabited in the world, tabernacled with us, Jn.1:14, and dwelt in that body which he so fore-viewed from Everlasting. In this habitable part of his Earth he rejoiced, when he looked down from his Everlasting Prospects thereof, “and his delights were with the sons of men.” Prov.8:31.

Thus, to set out the Election of our Comprehensive Mediatorial Head, Col.1:18, I have in some things recapitulated from the fourth chapter, which there shows how Christ stood in the love of the Father from Everlasting, Jn.17:24; and in both we see the ground of that discrimination, which I have observed to have been in the Fall of Adam, between the Elect and non-Elect in that Nature-Head of mankind.

Once more, the different Consideration of the Elect and Non-Elect in the Fall is grounded on the Discrimination of the {elect} Seed of Abraham from the {rest} Seed of Adam. Thus, the Holy Ghost makes a Distinction in the Son of God’s very taking on him our Nature, restraining it, in an Election-way, unto his own, who were to have the peculiar advantage by it, Heb.2:14, as coming into their room and stead a Sacrifice unto the Justice of God in the same nature that had sinned. “For verily he took not on him

the nature of angels; but he took on him the seed of Abraham.” Heb.2:16. The Arminians would not have opposed Abraham as a Particular of the Election out of Adam unto the Angels, but rather have opposed Adam in whom all were comprehended; and so have weighed the Universal Philanthropy or God’s equal Love to all mankind, rather than this Particular Instance of Love in the Discrimination of Abraham from the rest, Rom.11:7, to have made the balance of their own account in these matters. Angels take in the nature of the kind universally, for he doth not say of one sort of Angels discriminately or particularly. Now to have made a perfect opposition or contra-distinction the Arminians would have put in all mankind, and so Adam, as the little Map of the whole world of individuals; but the Holy Ghost {who searcheth the deep things of God, I Cor.2:10, and kept His eye upon the Mystery} says Abraham only, who was indeed chosen out of mankind to be blessed with the Promise of Messiah, the peculiar seed, Gal.3:16, and all the Elect comprehended in him, as distinguished from all the world. Accordingly, the Son of God “caught hold” of their nature; so the word signifies. That was going with the rest, Abraham along with Adam, Abraham’s seed going the same way with Adam’s, but Christ caught hold of it as an Election-seed comprehended within Himself, that it did not, could not, run on so far, as to “belong to the family of hell, and be near akin to the devil,” for after this way of falling the non-Elect alone had gone off in Adam, that Natural Head of the common race of mankind.

Hence it is, that though the Elect are related by nature to the First Man Adam, as other men are to that natural parent of all mankind; yet as they are related to him only by nature, Eph.2:3, which is not their all, but are also are related to Christ in Grace and Glory-Settlements; therefore they must needs fall too, but with a very peculiar difference, Eph.2:4-8, in respect of God and Christ. The Elect fell, but not from Relation to their Transcendent Covenant-Head. For being unchangeably related to Christ by Election-Grace, capable of no intercision or cutting off from

the Elect of God in Christ, only of stops and impediments for a while, Tit.3:4, through the intervention of fallen nature, they could never fall so as to change their Mystical and Transcendent Relation to God in Christ, Heb.2:13-17; being above all Consideration and Dependence of and upon their Under-Relation by nature to the first {Adam} open man. Accordingly in their Fall they fell into the Everlasting Arms underneath, Deut.33:27, and so were soon stopped, as not to Fall into complete perdition, {being preserved in their Federal Head Christ,} and become members of the “family of hell” as our Mr. Hunt designates them, when others {“the rest”} fell on, and that irrecoverably. For these “rest,” Rom.11:7, being not so related, that is, not Mystically to Christ, not Transcendently in him, could not be secured in the Fall of Adam, but changed their Relation {all their Relation at once} with their condition, and fell so as to become the seed of the serpent, Jn.8:44, falling so as to change their mystical kind, and become dogs, swine, serpents, &c., in God’s account, and Scripture language; in which Condition and Relation they continue and belong forever, though in time they pass through specious disguises, of which their religious dresses, and their fair show in the flesh, Gal.6:12, are not the least. And this Misery fell upon them inchoately, or began to be, as soon as they fell from the natural Image of God {their all} in his perfect Workmanship by Creation of the soul of Adam. For, being once mystically related to Christ-Wisdom, Col.1:15, as creatures, {not to Christ the Covenant-Head, as children,} and innocent creature-ship being all the original perfection of their rank, it came to pass upon their loss of innocent creature-ship by their Fall from the Nature-Image of God, that is from Christ-Nature in Adam, they became mystically related to the serpent, II Pet.2:12, the devil, that seduced them; and so are mystically serpents and vipers at this Day that show their stings and their poisons all through their life; and that not only in un-intermitted immoralities of the open herd, but bloody enmity and madness to the Power of Religion, II Tim.3:5, in Christ’s seed whensoever the bright Gospel, or its successful interest, approach-



es near them. This is the truth of the matter!

And why should we men think that this is a harder case for mankind, that some of their number perish unavoidably for the Fall's sake, after a multitude too of repeated sins, many of which still lie in the broken powers of their disobedient wills to prevent and forbear, especially their overt acts founded in malice, and spirited with contempt against the Gospel-Remedy {or Christ in God's own way of Application} to a remnant, since themselves in this life know not they are excluded from Election-Grace? {'Tis very probable that the Damned as long as they continue in Hell, will find they are damned for no other Faults but what they might have prevented in outward things and would not; and yet to Eternity the saved will find they are Glorified by that mere Grace which never lay in their own power to receive.} I say then, why should this be thought a harder case to men than it is for the Angels themselves that were cast down to Hell immediately, without possibility of recovery, and that for one {the first} Sin committed within the whole sphere of the Universe. To balance it, as among the Angels some fell not, so among men, some that fell are restored. There is an Absolute Election of some out of the mass and lump of mankind, and by this way an Absolute and Sure Salvation of a remnant is effected out of the numbers of Fallen Men. Whereas there being no Election that hath pitched upon the numbers of the fallen Angels, there is not one of them saved, or looked after that we do know of to Eternity.

To conclude this first reason about belonging to the first man in his worst, i.e., his Fallen State, and yet not belonging for all that {no, not one of the Elect} to the family of hell. It does {I say for a conclusion of the first reason} from all that I have said appear; that in the Fall some of Adam's seed fell, Jn.10:26, to the family of hell, as their center of Relation, and therefore to the same family do unchangeably belong, as the event will make appear; whereas the Elect fell, Rom.3:23, in their company, but never so as to be of their company, nor one of their number that belong to the family of hell;

because they only lost their nature-all in Adam, but never lost their Everlasting Relation in Christ, Jn.11:52, this Everlasting Father, as Isaiah 9:6, who federally from the Father, and mystically in Himself hath had his Everlasting Children. Now 'tis time to bring in the second reason against this error under present animadversion, in Vindication of the Election-Point.

Second Reason why the Elect belong not to the family of hell in their fallen state, nor are near of kin to the devil before Faith is given them to Conversion, is, Grace is given them in Christ Jesus before the world began, distinct from a Purpose before the world began to give them Grace in Christ Jesus. The full and direct text we have in II Timothy 1:9,10, "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, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Here let us take heed of the envy of compounding interpreters who run two distinct things into one, and make the Gift of Grace in Christ Jesus before the world began, to be no more, nor anything else, than the Purpose of God before the world began to give that Grace. For this they do and all to maintain their darling notion that the Elect of God have nothing granted to them, nor settled on them, till they believe. They will allow nothing farther from this text than a Decree to give Grace to them at the time of believing. But notwithstanding all the open violence they offer to the Word, by this relapse into as rank Arminianism in the article of Election as any I know, still the text will shift for itself, and break through all their rude assaults. What Arminianism is it to suspend all Election-Purposes of Grace towards me till I believe? And what a new fetch have these men coined in the matter of this text to support an Arminian Election, by their putting Election-Purposes promiscuously for what the Holy Ghost distinguisheth from all the Ancient Settlements of Grace? Hereby, as Arminians do, they exclude all

Immediate Grants in Christ. Now this text comes up fully to an Immediate Grant in Christ distinct from a Purpose to grant; and both, the Purpose and the Grant, put in apart in signification, that one does not signify the other; but that they must be severally distinguished to come up to the Mind of the Holy Ghost. And let me insist upon the matter as it plainly lies in the words themselves.

The Apostle, as the Scribe, or pen-man, pitches at the time of the Holy Ghost's Workmanship in Effectual Calling, as the only fit and capable Time of discovering this Glorious Mystery of the Gospel to the soul. For however it began to be before in Christ Mystical, yet it could never be known before to and in ourselves, as to our own Personal Interest in Christ, till the Holy Ghost's Effectual Time of Operation in the day of Christ's Power, Psal.110:3, and then it may, as here in the text. Well, he begins with the Power of God put forth in Operation by the Holy Ghost. "Who hath saved us, and called us with an holy calling." This is plainly spoken of the Holy Ghost's work, who does all to and upon us no otherwise than by the Pattern work of Grace delegated to his hands by the other Persons, the Father, and the Son as Mediator. He works by an Antecedent Pattern, and this Pattern is God's, wrought in Grace, a wrought Pattern before the Holy Ghost comes down to us to work in the least upon this noble, Secret Pattern, or draw a line of Grace, Faith or Love, in our hearts by it.

Now because Men are prone to distain this Divine Pattern they will thus reason, that it must be my own repentance as well as I can by myself, my own believing as well as I can by myself, my desires, though I fall short, my qualifications, my preparations, my good meanings, my acts, my works, Jn.3:6, to fit the soul for Faith. For certainly we must do something first, say they, to engage the Lord's mercifullness on our behalf? O! Reflect, as I must die, and be brought to judgment; meticulously examine myself as to how I have lived, I Sam.15:13-24; view over my sins, and tell them out one by one, as well as I can; aggravate my sins, so as not to skip over the least of them, Jer.15:1; propound encouragements of a

Common Faith; consider, and compare my wants, and how far I fall short of the Grace others have, Jer.13:13; pray much and live well; and surely I need not question but that God will do the rest. Here now you have got the pattern which these men have sought to set the Holy Ghost's eye on, and draw him to work Saving Grace out of Natural Religion. Aye, but this pattern, this same piece of nature's needlework will not do. Tit.3:5. The Holy Ghost sees the Gospel, and eyes nothing but the Patterns in Christ! Jn.16:13-15. And therefore the Spirit will be sure to strike off all this at one clause, and begin with man's invented pattern to destroy it. He will put the exclusive mark upon that before he will proceed to tell you what the True Pattern is. "Not according to works," says he; not according to our works. Eph.2:9. The Holy Ghost came into our hearts, when he saved us influentially and vitally in Regeneration, upon no such respects as these, or considerations short of the patterns in the Christ of God. He called us with an holy calling, not according to our works, that in the best of them all had sometime which cheated us, and had looked {to ourselves} like a brave and sufficient holiness, when we spent our selves in sundry religious exercises towards God we had been trained up unto. Paul speaks particularly of himself, Acts 26:9, who had been religious betimes before calling; and of Timothy, who also had been early pious in the knowledge of the Scriptures, under his grandmother Lois, and his mother Eunice, II Tim.1:5, and this as to both of them, the old man and the young man too, before the Holy Ghost had come in upon either of their hearts with the New-Life and Gospel-Power. So then it is not according to our works.

"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. Mind how the Gift of Grace is plainly distinguished from the Purpose of giving Grace. The Gift is according to the Purpose; therefore the gift is not the same thing to be confounded with the Purpose, nor to be promiscuously used for it, when we speak

of it. If the Gift of Grace be according to his own Purposed Grace, I know nothing plainer than here in the text, where Grace is set forth under two distinct considerations, and not in those words, {“according to his own purpose and Grace which was given us”} under one single consideration alone. If men will take the pleasure of making an emphasis in these words, “Purpose and Grace,” or one thing divided into those two words, to mean Purposed Grace, {which I shall not contend with them for;} yet to run this Purposed Grace, and the Gift of it into an parallel too, is such an unreasonable humor in their rhetoric as becomes insupportable in Divinity. Well, they are two things.

Next observe how this Purposed Grace was given, “was given us,” the text saith, in Christ Jesus. So then, the Gift was in Christ Jesus, not through Christ Jesus, as is sometimes distinguished. The Gift of this Grace was to us mystically in Christ, before the Gift of this Grace was operatively to and upon us through Christ Jesus. We, the Elect, are the objects of it in a Federal and Mystical sense. ‘Tis not said that it was given to Christ Jesus for us, and so Christ the Object of this gift declared to be, but ‘tis that “we” are the object of this gift in Christ. It was Grace given to us in Christ Jesus. I know not how God could have spoken, by his servant Paul, plainer, to set forth the first Union of all before Faith, and the Settlement of all Grace upon us, and the Donation of all Grace unto us, before we are brought vitally to believe, in time, on the Lord Jesus Christ, than he hath done in those words. It could not have been spoken according to Truth but in the Comprehensive Language of Grace. The Holy Ghost hath used the Comprehensive Language, as he hath said, “grace was given us;” and he hath spoken the mystical language, how it was given, viz., in Christ Jesus before the world began. For to have said the particular language, and not the comprehensive, had been less.

‘Tis Grace, and this Grace given us in Christ Jesus. ‘Tis not expressed so low as justified us in Christ Jesus, {nevertheless ‘tis implied, and let men judge whether there be not a nearer affinity

between Justification in Christ before the world began, and this text which saith that “grace was given us in Christ Jesus before the world began;” than there is between Mr. Hunt’s proposition that “Christ exceeds all in Wisdom,” page 107,} because this had been but the language of one particular blessing; it had not reached all. For instance, it had not been adopted us in Christ Jesus; it had not been called us with a holy calling in Christ Jesus; it had not been sanctified us in Christ Jesus; it had not been kept us through Perseverance in faith, holiness and good works; no, it had not been thus kept us in Christ Jesus; it had not been brought us up to Heaven to the Glory-Man in Christ Jesus, if it had been expressly said, “justified us in Christ Jesus before the world began,” and there had been all. Thus for want of comprehensive language to take in all, Grace had been lessened; and therefore, whereas some may object against Justification before Faith, that though ‘tis Grace given us in Christ Jesus before the world began, yet ‘tis not specifically said “justified us in Eternity;” I answer, ‘tis far more than expressed so particularly; for in the language which the Holy Ghost useth, that is not only included to be spoken, but all other Grace beside hath been already given us, before we have influentially acted to believe under it. And this the Holy Ghost proves in comprehensive language, as to say “Grace,” not this, and that, and the other instance of Grace, as Justified from Eternity, &c., but he hath saved us, and called us with an holy calling, according to his Purpose and Grace given us in Christ Jesus, to take in all sorts of Grace. Thus, the Holy Ghost hath not singled out any one sort of Grace in the expression to the prejudice of another, as he would have done in saying only, the gift of justifying us, or Grace was given us to justify us; for then the gift of sanctifying us, the gift of strengthening us, the gift of comforting us, the gift of carrying us through all the dangers, corruptions, snares and temptations, within the sphere of time, had been all excluded. But the comprehensive language of Grace given us, answerably to our Full and Comprehending Head, is the largest and richest expression of God’s Perfect Will that could have been

expressed in words. So that at last, whatever is given us through Christ successively, as we need it, is all given at once to us in Christ, where we cannot lose, or let his gifts fall. So that 'tis plain that the Elect could never belong to the family of hell, nor ever under the Fall, and before Faith, be near of kin to Satan.

Lastly, and yet further to complete the Freeness and Absolute-ness of Grace, without any regard to Faith's act for God's Grace, but altogether to God's Grace for Faith's act, 'tis Grace was given us in Christ Jesus before the world began. None could presume, or take it up into his thoughts, that he had actually and openly in the body acted Faith on the Lord Jesus Christ before the world began; if God therefore appoint, choose and settle a public person, and also choose and settle me and my Faith in him secretly to Himself, and makes it so, that the Eternal Mystery of it lies in the Transaction of a Public Person, {Jude 3, "the common salvation" – there is not a community common to mankind, but a community in Salvation common to the Elect among mankind, as Christ is the Common Head or Public Person to all that Body of the Elect,} that before the Foundation of the world stands up for me to God, by God's own Settlements of this Public Person and Representative of all the Elect, and that upon this bottom, he, as Mediator between God and the Elect presented, and fore-viewed as fallen too from that Presentation of Pure Grace and Glory, stands up and undertakes for us before the world began, and so takes upon him our cause, recovery, and to receive all Grace for us in the full Security of Settlements and Donation; and thus interchangeably, by these Mystical Transactions, we receiving at God's hands all Grace given us in Christ Jesus before the world began; then indeed this is the "Lord's doing, and it is marvelous in our eyes." Mk.12:11. Now Grace carries all afore it upon the Election, Constitution and Settlement of Christ and the Elect in Christ, and in such a mystical way of Donation, as granting all in Christ Jesus thus early. This excludes not only creature-boasting, but creature-dependence, and creature-expectations from its self forever.

Hence it is that it was needful to settle and make all the promises of God yea and Amen in Christ, II Cor.1:20; that is, self-agreeing and consistent, to give the Elect both called and uncalled a comprehensive title, a comprehensive interest, even before they have an apprehensive title or apprehensive interest. Their comprehending title and interest do depend upon God's appointing Grace and settling Grace, and giving the same Grace to them, as they are mystically viewed and considered of God in their Comprehending Head, Christ; and such a comprehensive grant as this, is giving the Elect in Christ Jesus all his purposed Grace, both purposing it, and according to the purpose giving it in Christ Jesus before the world began. And thus we see that God looks upon them, and owns them in time, to bring them up to what they were with him in these Settlements of Grace before time. "Who hath saved and called us according to this Grace," says he.

Thus I have shown that Purpose of Grace, and giving the Purposed Grace are evidently two things, though the quarrel-interests and party-interests, together with the prejudices of men, do scandalously and sinfully compound them, therein giving the Holy Ghost the down-right lie, {and I fear it will be one day found so.} Besides, it is not any man's interpretation, though the man be of good or great name, I am bound to follow, if that interpretation does not follow Christ. And pray, let Christ be heard to speak for himself; he speaks Purpose and Grace given; also, he speaks it in a Deed of Settlement, where if one material word in the form of the deed be wanting, the lawyers will presently impute it as a flaw {to speak of things as they pass in human and ordinary deeds of settlement among men} and will tell you all is questionable, if they raise a doubt upon it, whether the deed will stand good in Law.

I would therefore propose it to one of these compounding interpreters who make the Purpose of Grace and the Gift of the Purposed Grace in this text both one, whether they would venture an estate upon it? And 'tis a hard case they will not venture an estate where they'll venture their souls. I would query of one of these,



say of the Nonconformist preachers, whether or not, if a deed of Conveyance or a deed of Jointure to settle an estate of five hundred pounds per annum upon his children to be equally divided among themselves, did run in two forms of copy, the one to be no more than this; the donor hath purposed to give the said estate of five hundred pounds per annum to the said Nonconformist Preacher's children to be divided equally among themselves; and this to be the substance of the one copy. But the other form of copy ran thus; the donor hath purposed and given the said estate to the use as aforesaid; or, hath given the five hundred a year according to a purpose had to give the said estate to the said ends. Well now, I would fain know whether this Nonconformist preacher, according to his own interpretation of the text in Timothy, would choose to go by either of these two copies alike in the deed? Whether he would look upon the Title and Interest of his children to or in the former deed of conveyance or jointure, that run only and abstractly upon purposing to give the five hundred a year to be the same, and the five hundred a year every way as inheritable an estate, as the latter deed meant, which runs all upon the grant according to the Purpose? Would he look upon that title I say, to be as firm and indisputable, which left out all the body of the grant, and ran only upon the purpose to bestow? I believe there's never a Nonconformist of them all in his wits would run this hazard; if he did, I am sure he must go without the estate. {“And the Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.” Lk.16:8.} Why then should we run a greater, to take up God's Purpose of Grace, and leave out his Grant of the Purposed Grace, and think to come off by saying they are both one thing? And then withal look for a full Execution of the Purposes of Grace to me immediately, after the forfeitures of all I am worth in Adam; and merely to be applied to me upon this bottom of time in which I believe, which was never given me in Christ Jesus before time, nor received by him for me, nor by me in Him that represented me to God, and

bore my title and interest with God to and in it all? Now let my Nonconformist consider it wiser, and see whether Purpose and Grace given us in Christ Jesus before the world began be both, or all one. If he will not choose either of the deeds of five hundred a year settlement, wink, as we say, and choose alike, in the instance laid down, then himself hath decided it.

Well, it solidly appears by this text, which will shift for itself and strengthen our Faith, when men are weary of undermining it, that there was a Settlement made of Grace in our Federal, Mystical and Comprehending Head, according to Election; and this Settlement {take in Electing Love and the Redemption-Covenant together, and that is the Covenant with Christ according to the Purpose of the Father} secures Vocation, or Effectual Calling, Faith, Repentance, Holiness, and all Communicated Grace, in time and proper season. For 'tis all, according to God's Good Purpose, "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16. It will be seen now {the more it is viewed} to be all of a piece, and presents the same case, when all the words of this verse in the place of Timothy which I have opened are put together, God "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." Well, God will look upon the Elect according to this Settlement of Grace between Himself and Christ; and the Grace which was given them in him, according to his purpose, before the world began. And so much for that famous text in Timothy.

A word briefly to follow on Ephesians 1:3,4, "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." Election-Purposes here are not promiscuously put for the Ancient Settlements of Grace themselves, but for the Ancient Patterns of conveying them according to their Settlements. Election to the

Blessings before the world's foundation, is followed accordingly with a bestowment of the blessings in Christ too before the foundation of the world; and thus secures the conveyance of all the Purposed Blessings in this world and the world to come. The Holy Ghost has put Election-Grace as the Pattern-Grace of all the Correspondent Grants, both the Immediate of the same Grace in Christ before the foundation of the world, and all the remote grants of the same Grace through Christ in time, and of open Glory with Christ hereafter. That look, as God did purpose and choose before the world began, so he did grant and bless with all spiritual blessings in Heavenlies in Christ {to all which, and to the Heavenlies of which we are not yet arrived by our believing, otherwise than Mystically, as we were arrived in and by Christ before we believed; I say, God did grant, bestow and bless us with Grace and all Blessings in Christ} by Election-Grace as the Pattern of his doing it through Christ. For it follows there in the Pattern-language, "according as he hath chosen us in him before the foundation of the world." Now is it that the LORD blessed us only after we believed? No; it must be before in Christ, according as he hath chosen us in him. The reason is, 'tis a joint-blessing us with all spiritual blessings together, 'tis not a separate blessing us with some spiritual blessings apart, and any other of the spiritual blessings for a time left out, or deferred. 'Tis all put in at once. Who hath blessed us with all spiritual blessings in Heavenlies in Christ; neither is that the choosing us to all the blessings, but the blessing us with all according as he hath chosen us to all. Why then it must both ways be understood in Christ, not through Christ; as appears by instances of the "all blessings" wherewith he hath already blessed us. For, are we yet otherwise blessed with Perseverance in all Grace, than mystically in our Comprehending Head of Perseverance? Are we blessed yet, after our Faith, to this day, with joy and triumph, in the hour of death? Hath the Holy Ghost yet wrought upon our souls this extreme unction? {"But ye have an unction from the Holy One, and ye know all things." I Jn.2:20. "Thou hast made known to me the

ways of life; thou shalt make me full of joy with thy countenance.” Acts 2:28.} And as to all and every one of the blessings, as they are said to be in Heavens {especially if ye will own the translation word “places,” apart from the original word in the Greek, “heavens,”} how can we conceive any of them bestowed already, as to say, he hath blessed us with all of them, but as he hath bestowed them Mystically in Christ, according as, or by the Pattern, he hath chosen us in him? And again, as he hath blessed us with all spiritual blessings in heavens, mystically still in Christ, according as he hath chosen us in him? And is it more difficult to conceive how all things should be given the Elect in Christ Jesus before the world began, then how God has blessed us with all spiritual blessings in Christ, when yet he hath not blessed any of us so to this day, in the final Conveyance of the same blessings through Christ.

So Titus 1:2, “in hope of eternal life, which God, that cannot lie, promised before the world began.” Do ye know of any man that inverts the order of these words? I have heard there is such a man, and a scholar, even amongst our selves, though I have almost forgot the express form of the inversion, as it is said, he chooses to read this text. However, the sense, scope and design of his inversion of the words, as they lie in the order in which we read them, has been to make the Promise commence in Adam, and not in Christ, before the world began. For he is {as most are} an utter enemy to all Union before Faith, and as I hear, to the Covenant made with Christ before the Covenant made with Adam. Of all the ways of inversion I have thought of to make sense of the words, I can meet with none so probable to be his, as this, “in hope of eternal life, which God before the world began, that cannot lie, promised.” 1. But this robs the text of the Glory of the Promise, for the Glory lies in this very thing mainly, a promise before the world began; because this is so high and perfect a way of making a promise, that none was ever able to make any sort of promise, in this way of doing it, before the world began, but God alone, unto the Mediator, promising unto the Glory-Man standing in the Sec-

ond Person of God, that all the Elect of God in him should openly receive Eternal Life, and enjoy the same with him. Here's now the true Glory which the Holy Ghost intended to lay open in the text; as the other reading robs it of all this Glory. 2. Shuffling off a text to an inverted and alterable variety in the reading of the same is what the Jews have done to rob some of the Messiah-texts in the Old Testament of their true Glory. I will only instance Isaiah 9:6, as the modern Rabbis have woefully corrupted that text by altering the reading of the Hebrew, for instead of reading it passively to give the due Glory to Christ, "and his name shall be called," they read it actively, {because they don't believe his Divinity,} "and shall call." Now see the difference of these two readings. "And his name shall be called the mighty God, the Everlasting Father." There is our true reading that gives Christ the Glory of his Deity, but take the reading of the Rabbis, and see how their inversion of the order of the words alters the voice, the passive into the active, and all with a trick to make him who had his Being in Eternity to commence his Being within the bounds of time. "And this is the name {say the Jews} whereby the Mighty God, the Everlasting Father shall call him, that is, Christ, the Prince of Peace;" not enduring it to be read as it ought passively and without changing the order of the words as they lie in our Bibles, thus; "he {that is} Christ shall be called the Mighty God, the Everlasting Father;" and thereby changing the glorious style of predication, the Mighty God, the Everlasting Father, from Christ to God the Father. Now I perceive the design of the trick in dealing by inversion, and changing the order of words in Titus 1:2 to be the same thing, for it is to rob God of the Glory of his doing a thing in Eternity, and so bring it down by limitation to Time, as the common bound space which they will {only} allow to God for his actions towards the creature. Whereas Christ being our Representative, and Comprehending Head, before the world began, a promise been made to him was comprehensively made to us in him. 3. The Greek pointing favors not this various reading, for whereas this altering the words {"which God that cannot lie

promised before the world began”} that the Greek renders without any intermediate comma, into this form {which God before the world began, that cannot lie, promised} must bring in a new pointing which the Greek owns not, and so a new sense which the Greek has nothing to do with, and I look on it as a good argument that ‘tis the man’s fiction, and not any solid ground of his Faith. Besides, it is unreasonable in the translation to separate the words {“God that cannot lie”} so far asunder, as to put in those words {“before the world began”} between them, when in the original they are closely laid together. 4. Beza, {in his New Testament Translation,} the watchful, though not always discerning critic, would have found this reading, and {because he carries the place for a time promise} would have served it on us, as a writ of execution, as soon as any man I know, if there had been the least foundation for it, for he makes it to be the promise to Adam too, but goes not about to alter the form of the words. 5. Is it not better to govern the Scripture by the plain reading of II Timothy 1:9 which I have opened according to the plain order of words as they lie, than to betake one’s self to an intricate reading of it, and construction that must lie divided from the words, and has no such precedent for it in any other text? 6. Lastly, when the words are thus divided, the sense will lie together. If it be changed into “God before the world began promised,” ‘tis still as fair to make it “promised before the world began of God’s Act,” as it is then under that change {God before the world began who promised} to make it of God’s Being.

But from what has been said in the chapter already, I shall now in a separate paragraph speak something of all the Distinct Unions in Christ &c., {to show how the Elect are never changed in Christ,} against the notion, {of no Union before Faith,} and shall begin with the First Union of all, and so descend. The Union of the Elect in Christ as the work of all the Persons, Father, Son and Holy Ghost, is one of the deep things of God, and a fundamental Mystery of the Grace of the Gospel. The Union of the Elect in Christ, if we speak of it in the transactions between God and Christ, is Mystical; but

the Union of the Elect, if we speak of it as between the Holy Ghost and themselves, is Spiritual. And all this is before Faith as I shall lay open. 1. On God's part. 2. On Christ's part. 3. On the Holy Ghost's part.

1. On God's part choosing. This is Elective Union, or Election-Union; the Union of Christ as Elect, and creatures elected in him. This is the high Comprehending Union chosen in Christ to absolute, glorious and unspotted holiness. "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.1:4-6.

2. On God's part founding and fore-laying end and means; bringing his choice into a Consistence in Christ. {"According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph.3:11.} This is Constitutive Union or Donative Union. 'Tis making the Union of saving Head and saved Members to be the Foundation in Christ of God's bringing us to this Absolute, Glorious and Unspotted Holiness forever, through the greatest obstacles in the world; it is given in Christ. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." Jn.17:6. "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.

Secondly, on Christ's Part, as the distinct Act of the Son from the Father of Mercies, and the God of all Grace by Jesus Christ, that is, by means of him as Mediator between God and Men. "For there is one God, and one Mediator between God and men, the man Christ Jesus." I Tim.2:5.

1. On Christ's part re-stipulating, or engaging, that not one of

these given him by the Father shall be lost, either to lose their kind, and be one moment belonging to the family of hell, or to lose their Union. This is Federal Union, the result of Election-Grace and Settlement, as it passes under distinct Articles between God and Christ. "And said unto me, thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, it is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the earth. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is Faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places." {Isa.49:3-9}

2. On Christ's part Representing and Comprehending those whom the Father had given him. {The children of Grace were in the Loins of Christ before they took hold of the Hem of his Garment!} This is the Representative Union. "In hope of eternal life, which God, that cannot lie, promised before the world began." Tit.1:2.

3. On Christ's part Apprehending; for the natural motion is from the Head to the members, and so is the Supernatural; and not contrarily from the members to the Head. This is the Appre-



hending Union. "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil.3:12. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor.1:30.

Thirdly, on the Holy Ghost's part, as a distinct Act of God the Spirit from the Father and the Son.

1. On the Holy Ghost's part together with them, as a Third, Absolute Person, and Co-equal Agent in the Mysteries of Grace, transacted among the Persons of the Glorious Trinity, from Everlasting; and this Person obliging himself to the other Two to make the whole Mystery of Grace Effectual, openly, by a pursuing application. And this is the obligatory Union, as the Spirit freely knits himself to the Elect in the Comprehensive Settlements of Grace according to the Counsel of God's will.

2. On the Holy Ghost's part from the Father, through the Son, as Mediator; and that as the Spirit is Comforter, or the Paraclete, descending upon the persons of the Elect in the virtue of the Righteousness of Christ, and so at the very moment of and under Christ's Apprehending act; and this Union is Influential Union.

1. On the Holy Ghost's part influencing by Implantation or Engrafture. John 15:1. This is a Transitive Union; a translating and carrying off from one stock, kingdom and dependence to another, by the first stirring and awakening work of God the Spirit, before the soul is brought to consent, stir itself, or do anything above nature. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col.1:13.

2. On the Holy Ghost's part influencing by an Active Principle of Life, or Quickening, which is a gracious effect of Implantation; and this is Vital Union, Regeneration-Union, or the New Creature-Union. That's the Union whereby I have the Immediate Power as one new born {and now acted no longer by making use of my Adam's nature only in the motion, and caring it no farther than a human act, or mere natural religion; but now a new power directly from the Spirit himself} to stir, move, cry, call, and plead under

the kindlings of the New Life, and the shinings of the New Light; all which begins with a conviction of want in the soul, and of fullness, as well as fitness and freeness in Christ. "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.6:68-69.

3. On the Holy Ghost's part influencing to an experience and an inward taste of God's love; and this is the Manifestative Union. Now we come to see things for ourselves in the light of the Holy Ghost; before we went all upon trust, as good men led us, and knew not what it was for the Spirit to be our guide. But he makes out things now plain to our poor souls; and here we begin to believe. "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.

4. On the Holy Ghost's part influencing us under strong consolation to an Assurance of the Love of God in Christ, that we lose not the belief and evidences of the Union made manifest in us; now all this is a Mystical and Spiritual Union. "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. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22.

Fourthly and lastly, among these Applicatory Unions of Conveyance, that is, the third Union depending upon the Spirit's Operations, or the Manifestative Union, there comes in, on the soul's part, believing into Christ, as the Greek renders it in Philippians 1:29, I John 5:13, and many other places; and this is the believing Union. Here's motion, trust and cleaving. Here it comes to heart-work, {"for with the heart man believeth unto righteousness," Rom.10:10,} after the Holy Ghost's work. Here is the Union of the will whereby Faith joins the person to Christ by his own consent;

and after Heavenly Views, Divine Proofs, Vital Experiments, and some daily use of his blood, the soul unites to the King, as a Husband in all the order, pattern and way of ordinances belonging to the House of God, which Jesus Christ is by the Father set over; and this is Conjugal Union.

Thus I have given a brief scheme of the unions, showing what Union is before Faith, and what Union is not, in a true state of the matter; and thus I have shown how the Elect are never changed in Christ; that is, under all changes, are never alienated from him; and that against those two dangerous notions against the Grace of God, and depending one upon another, which are that there is no Union before Faith, which is disproved in this scheme; and it's cousin-German error, that the Elect did once belong to the family of hell, and were very near akin to the devil, disproved in the body of this chapter; and to be still by more arguments overthrown. Thus by a farther taking the matter up according to an Eternal Election of persons, {"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,} I shall labor to set forth these arguments in a due light from some of the names which the Elect of God have passed under in Scripture, before they had Faith given them; which proves their Mystical before their Manifestative Union.

I will begin with that term, "sheep," which our Lord uses, speaking of the Elect. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jn.10:16. Other sheep and so sheep, and yet souls that are to be brought, and that shall hear the voice of the Shepherd. It is not yet said of these, "my sheep hear my voice," as verse 27; as to say, sheep when they believe, and are openly brought in, in the manner of the Arminians gloss; but antecedaneously to all believing, and before there is any visible appearance of their believing and obeying Christ, or any visible likelihood of it unto man's eye and thoughts, because not so much

as the means of the Gospel {sent forth into the dark world of the Gentiles, and idolaters, as the Thessalonians were, I Thes.1:9, and as the other Elect Gentiles were} to show the necessity, or true nature of believing on Jesus Christ. No, but sheep not yet of this fold, and therefore be sure not yet of this Faith of hearing Christ's voice. Besides, when Christ sent out his twelve Disciples in Matthew 10, these twelve Jesus sent forth and commanded, saying, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Sheep still, though lost, and in a wilderness nearer home, the Elect among other nations out of Judea seemed to be in a desperate and forlorn estate, even more than the lost sheep of that fold; and yet though they be "others" he calls them "other sheep" still. Why? Because they equally belonged every one to the same Shepherd, not to the family of hell, and it mattered not whether they were of the Jewish sheep-fold, or no. The Gentiles in their blood, blindness, idolatry, lusts of the flesh, and fulfilling the desires of the flesh and of the mind, yet are called by Christ himself at the same time his other sheep. 'Tis one and the same name under Electing Grace that Saints and every chosen sinner goes by. Now take the title saint, believer, the new-born, &c., these are such narrow names, Acts 1:15, as they will only take in the truly converted to Jesus Christ; on the other hand, the names of Elect and Chosen will take in all that are or shall be converted, and not one more than the number of the names known unto the Lord, II Tim.2:19, for the Lord knoweth them that are his. Now "sheep" is the comprehensive name that agrees with the Elect called and uncalled; and so "other sheep" is to distinguish them from both the sheep called, and such as are now under calling means, though not presently made Effectual. The Elect may be such, and consequently sheep, as yet afar off, Eph.2:13, have no Faith order, or other Grace bestowed, between Christ and themselves; howbeit are persons who have absolutely a secret interest in all, and right to it all, in the Mysterious Settlements of Electing Love between God and Christ. And God calls

them accordingly in a Relation to their Shepherd, unknown yet unto them whom God had from Everlasting provided for; and he does not call them by a name proper to the family of hell, though he speaks of them under sin and wrath in their nature-condition, and so in a law-state between God and themselves, Christ being not yet graciously revealed and made known unto them. They are sheep, though scattered sheep, scabbed sheep, miry sheep, wandering unbelievers, and in a sad condition in mire and wilderness; neither gathered to Christ, nor yet brought into any believing Congregation. Aye, but according to Mr. Hunt's divinity, that they belong to the family of hell, it should be an opposite name, which Christ hath set over against the sheep. They should not go by the name of Election, but be called goats, the name that appertains unto the "rest." However Christ's Divinity is sheep. He sees what fold, what family they secretly belong unto, though another family for a time openly claims them, and makes a usurping prey of them. So in Matthew 25:33, "and he shall set the sheep on his right hand, but the goats on the left;" sheep and goats do divide the whole world for all nations are there said shall be gathered before him, verse 32, at the last Judgment. By which it plainly appears that the sheep were always sheep, and that the sheep were never goats. Again, that the goats were always goats, that the goats are never sheep. Moreover, I take notice that our Orthodox forefathers who paid the debt of their dearest blood unto the Gospel, and sealed up the profession of it at the stake, through the help of Jesus Christ, died in this Faith. For, how did they teach that poor, ignorant generation of Priests, and others in the land, at that day to pray? Why thus, in the very same Orthodox phrase with the Holy Scriptures, "we have erred and strayed from thy ways like lost sheep," as the Holy Ghost teacheth, and calleth the Elect. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." Isa.53:6. And it was a very full and proper expression to set out the matter of their own experience at that day, how God had chosen them, even a remnant whom he had

called by the same Grace from among the Papists, and advanced them upon the Foundation of that Electing Love, though they all had gone astray like lost sheep, Psal.119:176; and having lived formerly in the world with another nature, herded themselves with creatures of another kind, and not discernible from them, but by the Divine Shepherd, who knew them still by his own ancient and secret mark, and for that cause called them forth from among the world. And he doth the same in all ages. We see by all, the name is sheep. "We have erred and strayed from thy ways like lost sheep;" not, like lost goats. The erring and straying, though in the same paths, was not in the same Relation; and so never could belong to the family of hell, or, be near akin to the devil, as our muddled author will have it.

Again, the Elect before Conversion are children of God in one respect, as well as children of wrath in another respect. See John 11:52 where it is said in the prophecy of Caiaphas, the high-priest, concerning the Expediency of the Death of Christ for the Jewish nation, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad; and 'tis is a gathering of children to Faith, not gathering believers to become children. Yes, Children of God, though scattered abroad, who did not know one line of the Gospel; though scattered abroad among all the idolatrous Gentiles, and idolaters with them; yet the Spirit of God took hold of a phrase of a particular kind in the mouth of Caiaphas, the high-priest, to beget another phrase, and set forth another matter than ever Caiaphas dreamed of. The high-priest prophesied for that Jewish nation, and used words fitted to the Jews in their Commonwealth sense, as their state is called, Eph.2:12, the Commonwealth of Israel. But the Holy Ghost, by the Evangelist John, prophesied for the whole body of the Elect in a Church-sense. "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the

people, and that the whole nation perish not. And this spake he not of himself;" Jn.11:49-52; but as much as to say, this is the least part of the Counsel of God, the Jews being so inconsiderable in all their nation to the rest of the Elect; and yet he did not say this of his own spirit, but God prompted his thoughts to say it with his tongue in quite a different sense than he, the high-priest, meant it. Therefore the Holy Ghost will take up the matter now, where Caiaphas quite left it; and extend the Expediency of Christ's Death, yea, the Necessity of it, that he should die for all the rest of the Elect, throughout the Gentile world, in the words that follow, "and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," the children of God, not limbs of Satan.

The Elect here are called children of God before Conversion unto God; just as my children were my children before they were orderly and obedient to me, yea, before they knew me, or observed me; and because they were my children, and not strangers unto me, whilst I was once a stranger unto them; that is, once when I knew them, they knew not me. This my knowledge, notwithstanding their ignorance, was a sufficient reason, why I taught them afterwards {when capable} both to know me, and their obligations towards me. They never belonged one moment of their lives to another family, or to any other father of their flesh, Heb.12:9, that begat them. So Christ and the Elect were ever belonging to one family of children. Christ, as Mediatorial Head, and all "the children which God hath given" him, Heb.2:13; being the Children of God have had an Everlasting Relation to one another, never to be detached. There is a Mystical and Secret Adoption on the Father's and the Son's and Spirit's side in the Covenant of Grace among themselves, before an open, visible Adoption under the Holy Ghost's work according to that Covenant; which latter Adoption begins at the Operation of God by Faith, as is plain in Hebrews 2:13, "behold, I, and the children which God hath given me." Children of God by Gift are distinct from the same children of God by Faith,

and are children in the one Relation before they are children in the other. He hath given them me, says Christ, and yet what a multitude of them, when this was written, were not then born? And they that were given to be his children, were given before themselves were born, "thine they were, and thou gavest them me." Jn.17:6. Mystical Adoption is an act of God the Father, and as the Father is first in Subsistence before the other Persons, so he is first in Operation before the other two; and therefore it is the Father's work to adopt in the Son, as Mediator, for he adopted us in Christ; and Christ falls in with the Father, and adopted us from the Father's Settlement. This is Federal Adoption and Mystical Adoption. 'Tis from the Father's Covenant with Christ; 'tis in Christ. At last, after all when the children are capable of more, and God's set time is come, then comes the Spirit, the Holy Ghost, and adopts them from the Father and the Son, or from and according to that Pattern of Adoption he beholdeth in the Eternal Settlements of Grace; and so proceeds in the promise of Free Grace to adopt by Influence and Virtue of the Electing Grace of the Father, and Redeeming Blood of the Son, brought home to the person and nature of the person, in life of Regeneration, light of Conviction, image of Sanctification, taste of Consolation, beauty of Communion, and earnest-tokens of Assurance; so that 'tis plain in that text of John, "children of God scattered abroad." The Holy Ghost calls the Elect, children of God, by mystical Adoption in Christ, from the Father's Covenant, which gives them a sure, though a secret title already to all Grace in their Representative Head, antecedently to their influential Adoption through Christ, by the Holy Ghost in the lively image of children, in Regeneration; for here begins the open or visible image and nature of children, till they are brought on to an adult experience, and are granted that spirit of confidence, belonging to children, in assurance, to know God to be their Father, "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal.4:6. That is, every child crying out, upon the new and marvelous discovery, with the spirit of a child towards



God, “my Father, my Father,” for this is a child’s particular and discriminate knowing of God to be his own Father by the Spirit.

Again, the Elect are God’s and Christ’s, as they are Christ’s given ones, whom he hath received of the Father by Donation, before they are called to be his people Efficaciously, under the Power of Renewing Grace, whatever Arminians and Middle-way men {who lay one half upon Grace and the other half upon Nature} say to the contrary. This appears by divers passages in the 17th of John, wherein our Saviour speaks of them to his Father, verse 2, “as many as thou hast given him;” thus the Son of God pleads with the Father, verse 6, “thine they were, and thou gavest them me,” and in verse 9, I pray for them, for “them which thou hast given me.” In verse 11, “holy Father, keep through thine own name those whom thou hast given me.” In verse 12, “those that thou gavest me I have kept, and none of them is lost.” In verse 24, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.” Here we see how often it is insisted on, that they are given unto Christ, though all of them not as yet gathered unto Christ. “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.” Jn.6:39. Given to the shepherd, though not yet gathered into his folds and pastures. I know the Arminians shuffle it off to the disciples at their calling to the Ministry of Christ in that age, and so make it only to concern the Apostles; or if others be meant, they will allow no others but such as are spoken of at the time of their calling. But I shall produce you eight reasons to prove the gift of the persons to Christ there in John 17 does belong to them as Elect, and chosen, and then given to Christ by the Father, at the same time, before the foundation of the world; and not merely belong to them as Apostles, and others, at the time of their calling and believing.

First Reason: Their actions of keeping Christ’s Word, verse 6, and of their then knowing all things whatsoever the Father had giv-

en Christ Mediatorially, verse 7, as also their receiving the words which the Father had given Christ, and their knowing surely that Christ came out from the Father, verse 8, and the like actions, are all diversified from the act of the Father's giving of these persons to Christ; whereas if it was at the calling of disciples to Apostleship, or of others at their Faith and Conversion, these actions should be identified, that is, made the same things with the act of God in giving the persons to Christ. For in the Arminian sense, there the gift must lie, the very nature and formality of the giving them, in that they, at calling, kept Christ's Word, then knew all things whatsoever the Father had given him, received the words which the Father had given him &c.

Second Reason: The Father's giving them to Christ could not be as they were called to Apostleship, and as others are called to Faith and Conversion, because then the giving them to Christ should have been expressed after they had known and Christ's Word; whereas they were given first, that is, they were given before they knew and kept Christ's Word. This appears by verse 6, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." 1. Observe that they were given by the Father to Christ; "the men which thou gavest me." 2. They were given Christ by the Father out of the lump of mankind; "the men which thou gavest me out of the world." 3. They were given before Christ had manifested the name of the Father unto these men; there lies the order, in the Father's Donation of the persons to Christ, before Christ's manifestation of the Father's name unto the same persons, "I have manifested thy name unto the men which thou gavest me out of the world." 4. They were the Father's before they were given to Christ, they were the Fathers and were then given, "thine they were, and thou gavest them me." 5. Lastly, their Faith and Obedience, their Compliance and Resignation, on, to and with the Lord Jesus, as the Scriptures had foretold, in the Promise of the Father unto Christ, follows, "and they have kept thy Word." This is the

Order, and so it appears in other verses.

Third Reason: They are prayed for as distinct from the world in God's eye and Christ's, and that is common to all the Elect, called and uncalled promiscuously, as well as the Apostles alone, or the men brought to Faith and Conversion in a separate Relation from the world. Secret separation is open to the eye of God, as open separation is manifest to the eye of man. Now, says Christ, "I pray for them, {for the given ones,} I pray not for the world, but for them which thou hast given me, for they are thine." Jn.17:9. Here he does not first say they are mine, {in contradiction to the world from their Faith, Calling, or Apostleship,} and yet if the Arminian Interpretation held out, he should have said thus, because if they were Christ's by their Faith, before they were Christ's by the Father's gift, he must have said for they are mine; but because they were Christ's by gift, before his by Faith, he alters the propriety of speech accordingly, and saith of them to the Father first of all, that "they are thine."

Fourth Reason: All God's and Christ's are convertible Relations, and they have equal, mutual interests in the same persons, "and all mine are thine, and thine are mine," verse 10; and can this appertain then only to the Apostles, and not the whole body of the Elect in general? 'Tis spoken of the body of the head in the integral completeness of the members, and not of eleven men rescinded, or cut off from the body.

Fifth Reason: 'Tis expressly declared in the chapter to be not for these alone; "neither pray I for these alone, but for them also which shall believe on me through their word," verse 20; upon what Foundation could Christ pray for those who did not believe, but should believe on him, except that of his Father's gift of the same persons to him, from thence knowing the grounds on which, and the Provisions made ready in the Covenant for which they should certainly believe?

Sixth Reason: The Apostles and others are all put into one term alike, and that is "the given," verse 24, "Father, I will that they also,

whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me;" and this privilege is to be extended jointly to all, and is not a matter of separate enjoyment limited to the Apostles, in this solemn Intercession of Christ, laid down as the model and platform of his other Intercession at the right hand of God. The beholding of Christ's Glory in heaven belongs hereon to all the Elect, so that it's mainly a shuffle in the Arminians to take it off from the Elect, as such, in this chapter; for, though the Apostles, and men as called, are expressed in it, yet Christ speaketh not of these only; and therefore even when he speaks of these, he doth not speak of these merely as they had been just now from there called and chosen into Discipleship; for indeed, the whole coherence speaks of the "given" ones, not in matters particularly restrained to the Disciples of Christ, but Christ speaks of them in matters common to all the Elect.

Seventh Reason: Christ speaks of these "given" ones upon the Ancient Settlements, verse 24, "for thou lovedst me before the foundation of the world." Now, take this as Christ is Second Person in God, and the love wherewith God loved him in his Essential Holiness and Justice should rather have been an argument for God to have fought against them, and all the world besides, as impure, sinful creatures, and none righteous, no not one. Rom.3:10. Well, but take it as a Mediator, and it will be a strengthening plea for the suit Jesus Christ was managing, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." The meaning is, thou lovest me in the same Nature with them, upon the Ancient Settlements of choosing me for them; and Father I will therefore, that according to that Counsel of Peace between us, Zech.6:13, between thee, the Father, and Me, the Son, that they be brought to be where I, the Son, I, in Glory, to behold how thou lovedst me, the Man viewed with delight by thee, and set up from Everlasting for them. There can be no other tolerable and consistent interpretation of this plea

of Christ in the 17th of John; and this is comprehensive, and every way fitted to the Head of the Church to use to God, on the behalf of every member. Therefore 'tis not said, my Disciples, nor my Apostles, but "those whom thou hast given me." And as he used this when he drew towards the close of his prayer, so he observed the same argument in the beginning of it, pointing at this Eternal Life, to be given by Christ upon the Ancient Settlement. "That he should give eternal life to as many as thou hast given him." {verse 2} Now eternal life is such a comprehensive matter of the plea, in the Settlements of Grace from Everlasting, that eternal life belongs to all that are saved from first to last, as well as to the Apostles. And it was given {this Eternal Life} to as many as the Father had given him. What a poor plea was this to urge, as many as the Father had given him, when he had but eleven men in his eye? Pray, what does God himself object against this, Isa.49:6, in his Redemption-Grant and Covenant Charter unto Christ? "And he said, it is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel." He looked upon all the Jews who should ever be saved by this infinite plot of love, to be but a handful, and not worth his Son's taking such a mighty toil upon himself, if all the rest of the Elect which God had chosen for him were not given unto him. Therefore it follows, "I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the earth." And what now doth the Arminian think, when Christ comes to plead the finishing of this vast labor, "I have finished the work which thou gavest me to do," Jn.17:4, that he prayed for no more than a few individual men, whom he intended of Disciples to make Apostles, and send them forth shortly into all the world? Are the Arminians no better men at numbers, than to maintain a Universal Redemption of all, and yet reckon this Intercessory Chapter of our Lord's Prayer to the Father for his Redeemed to run upon no more comprehensive a style than to reach eleven men only? What though part of the prayer be particularly about the eleven, that it might be known Judas had no share in it?

Does it follow thence, that all those given ones he so often urges in the chapter were only these Disciples? What sense is this?

Eight Reason: Christ speaks of these for whom he prays what must needs belong to all the Elect, and be intending for every one of them in that prayer, when he prays for their comprehensive Glorious-Union to be brought into One Body, and united openly at the latter day before the world in the Glory thereof, so as they are all presented to stand perfect as one body in Christ their Head, even as Christ stands and subsists in God, verse 21, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This can never be consistently interpreted of the Disciples, more than the residue of the Elect. The Apostle Paul tells us the same thing. The ministry, says he, is to last "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, {there's their being all the one that Christ prayed for,} unto the measure of the stature of the fullness of Christ." Eph.4:13. It's a distinct Union which he prays for, even the Holy Ghost to give them one heart and spirit that they may be made meet for the Glory-Union. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Jn.17:11. As if he had said, thou art the Holy God, and how shall they be kept but through thy Holy Spirit, who essentially partakes of thy Holy Name? That the Spirit may dwell in them, as God dwelleth in the Son, and as the Son dwelleth in God; that is, that the Spirit may dwell so by his Person, and not his graces only, that are not thy Holy Name. Thus Christ pleads in matter that must belong to the whole body of the Elect, and not the eleven chosen only, and these too but into office, as the Arminians pervert it, on purpose to quash the Doctrine of Election from Everlasting. Nevertheless the Lord Christ admirably pleads their separate Relation from the family of hell, and from the world; for Satan judicially is the god of this world. II Cor.4:4. They {the Father's given ones} are not of the world, as Christ is not of the world, verse 16, they are considered not as related to Adam, and so to all the world, but as re-

lated to Abraham, who was called out of Ur; even as I {saith Christ} am not considered to have taken on me the seed of Adam at large, but the seed of Abraham in particular. They are of an Election-seed as members, even as I am of an Election-seed as the Head of those members, and the world strangers to us both. These are some of the arguments among others which John 17 affords, to prove that the persons there insisted on to have been given to Christ were the body of the Elect, and not the Disciples, or Apostles only.

Once more, they are called the people of Jesus before they are saved from their 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. Sure, if there was anything that could make the Elect, before their Effectual Calling, belong unto the family of hell, it must be sin; and if near akin to the devil, it must be by some of that means which made him a devil. Yet 'tis plain, sin could not do this to the Elect. Oh! Infinite Grace! And the same Grace that gives me God's presence in receiving it! Grace, Grace, stored up for the Elect, and kept in store for them in Christ, even when they have known him not! They were his people at that very time of the infancy of Jesus Christ, and just whilst brought forth into the world! It is not said they shall be his people hereafter, when this infant is grown up, and they whom he saved from their sins have repented of them; or that they shall be his people as soon as they have fulfilled some conditions of the Covenant of Grace; nor, they shall be his people when this infant Jesus enters publicly into his Office, preaches the Gospel to men, and those men who hear it shall receive it and believe on him. {Oh, these Fundamental Parts of Grace; the Lord's people belonging to him first, though they do not perceive it, and saved as his people next!} But they are his people, when Mr. Hunt and his Neonomian party, that are but Arminians turned over leaf in the matters of Free Grace, and First Grace, would have given the text the classical dash, and have commented, that they are yet to be his people till they repent and believe. It took up a succession of time for Jesus of Nazareth to grow up, to

lie hid, as it were, thirty years without notice, and then to be three years and a half more in the exercise of his public ministry, before he suffered upon the cross, to make Reconciliation for Iniquity, and Remove the Iniquity of a land in one day; that thereby, viz., in his sufferings, an actual Salvation might be made fully ready at hand; and so hence, says the Holy Ghost of these that were to be saved from their sins by this child born of Mary, "he shall save them from their sins." {"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. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." Zech.3:8-9.}

It was then to be done visibly, according to the Pattern of its having been done Mystically in and among the Persons of God. I say, only visibly according to the Mystical Pattern in the Ancient Settlements of Grace; for this Jesus tells us elsewhere, "the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel." Jn.5:19-20. The Father had before federally by his own act towards the Son saved them in him who had covenanted to be slain for them; and by reason of the Responsibility of this Chosen and Settled Mediator, they were then Mystically Saved in him between the Father and Christ; but all this was to be done over visibly, and shown openly in the same matters of external fact by the Second Person, acting only in it according to the Patterns in the Everlasting Settlements; and going to work in all by the commandment he



had received of the Father. Jn.10:18. Now in this sense Jesus was yet to save them from their sins; therefore he shall save them from their sins. But mark, what are they to be saved from their sins, called, in the language of the Holy Ghost, before this last, open saving them? Why, his people; the people of that Jesus, a Saviour. He had his Name given him to suit with the Design of his Office, Salvation to his people, as his name was Saviour, in the present tense, and his Office to save in the future tense; so the persons for whom the office was settled and undertaken were his people in the present tense, Rev.18:4, though that Office was to be executed towards them in the future tense.

Lastly, the Elect are called the Lord's people before their own willingness to give up themselves under him. "Thy people shall be willing in the day of thy power." Psal.110:3. 'Tis plain that these people were spoken of as a people viewed in their rebellions and disobedient carriage towards Christ, in great willfulness and obstinacy, hard-heartedness and impenitency; for the Scripture knows no medium between willing and unwilling. If they were to be made willing, they were to be made so of unwilling, and what are the unwilling but the disobedient and rebellious? And yet as early as David's time these poor, miserable sinners are called the Lord's people. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," Psal.11:1; then the LORD, the Father, declares his grant by David, a type of Christ, to the LORD Mediator, "thy people shall be willing in the day of thy power." Now this was a long time before the willingness of any of them in the New Testament times came to pass. Their willingness was not to be till the day of Christ's power; and that power must be by the Holy Ghost, though that very Holy Ghost was not yet given to draw men to Christ, even under the time of Christ's own preaching, but was a blessing to be afterwards bestowed as a fruit of Christ's Death and Resurrection; and the earnest of his Ascension into Heaven, II Cor.5:5, and Glory there in our nature with the Father. Wherefore, he says elsewhere that "the Holy Ghost was

not yet given; because that Jesus was not yet glorified.” Jn.7:39. Not yet given, neither as the Powerful Cause of Conversion under the Gospel, nor as the Efficient Cause of Consolation, to seal up that sort of Conversion {Conversion to Jesus Christ;} so then, this day of the Lord Christ’s Power was deferred, and the first great Execution and Manifestation of it by the Gospel, after he was gone to Heaven, was on the Day of Pentecost, Acts 2, where the events do harmonize and agree with what is foretold in this Psalm 110, and fall out according to what was foretold should be brought to pass for him in the Day of his Power, and that because he hath finished all things by his Obedience and Sufferings that were necessary to make way for the Execution of this Power; therefore Christ in the day thereof exerts it towards the souls of his own people.

Well, the name {we see} of the objects upon whom this Power for willingness to be turned to the Lord, must fall, is the Lord’s people, “thy people shall be willing.” It is not a people that shall be thy people only after they are willing, but thy people shall be willing, even while thy power comes, and finds them before unwilling; the people of that disobedience were owned as the Lord Christ’s people, not only after God and Christ had made them willing; but whilst God and Christ beheld them to hang back and remain in their unwilling nature. Yet ‘tis “thy people” still. Here’s no term given them which suits with the family of hell, no near of kin to the devil in this sweet and supernatural language of the Gospel, nor do any but the corrupter sort teach, that men may be God’s people today, and through their own fault, the devil’s people tomorrow.

The Arminians teach this Doctrine, to whom the name of Predestination is hateful, as Dr. Abbott hath observed among others of the old Church of England divines. The Papists are agreed with them in the same matter, for I remember, that though Clement of Alexandria, who lived about 200 years after Christ, speaks of Predestination clearly and honorably, yet the Popish Scholiast, Friedrich Sylburg, at Paris, durst not so much as put that word in his index, at the end of the Paris Edition of that book. The Lutherans

of the modern classes do jump with them in the same matter, being fierce and professed enemies to the Doctrine of Election. Stuckius in his Book of Angels, saith everything mentioned of them in Scripture, except the Foundation of all, in that word of the Holy Ghost by the Apostle, I Tim.5:21, "elect angels." The reason of it must be, because the foundation of it lies in Free and Sovereign Grace. Now Free Grace is a stumbling block, not only to the vulgar, the mob, who take up any evil principle our practice from the men they depend on, but to learned heads. The Popish writers have evermore their flings at Election, thinking thereby to blast the Reformation; {and I am sure it must be blasted if it springs out of any other root, as the greatest part of that which is called Reformation is blasted at this day, without any fruits of holiness; and the blast is come down to our very Nonconformists.} Jerome de Prado, the Jesuit, who laid the foundation for those magnificent volumes of Villalpandus upon Ezekiel, tells us, that this Doctrine hath a lustful tendency to make every man live as he lists; and do not the Papists abundantly deserve this character themselves of living as they list, who yet damn Predestination? Their own Catherine Senensis, or their holy Virgin of the city of Siena among the mountains of Provence in France, has called the religious {very many of them} worse than devils. See her Tracks of Dialogues, in chapter 125, that were printed at Ingolstadt in Bavaria, and published there in the year 1583. Their Popish Bernard, speaking of the clergy of his times, declares of their topping priests and golden doctors; that they prepared pasturage rather for devils to feast on, than the flock of Christ to feed on.

Robert Holcot, their schoolman, upon the Book of Wisdom in the Apocrypha, declares they are priest of Priapus, {the heathen's filthy god of lust,} and angels of the bottomless pit; and yet these are the men who first scandalized the professors of Predestination. And pray, are not the modernist stigmatizers of it abundance of such as these? The Church of Rome who hath indulged theft and fortification, among the members of her body, as I am able

to prove, and of sodomy among her clergy, are the men that have taught them their lessons! Predestination is counted an odious Doctrine among the Papists. Sigebert the chronicler, and Naucleus of the same talent, and others, have called it a heresy. Acques Sirmond, a French scholar and Jesuit, has written a whole treatise which he calls the Predestination Heresy; and the learned are no strangers to the history of Gottschalks, and how that monk in the Ninth Century was most cruelly handled by Hincmar, Archbishop of Themes for maintaining the Doctrine of Election; which caused the furious Scot, Johannes Eriugena, to write against the Doctrine of Augustine, and so pay off that ancient through the sides of the Orthodox Monk; whilst Bertram, otherwise called Ratramnus, a priest, wrote for the said Doctrine of Austin. Nevertheless his works, except one treatise upon their idol of transubstantiation, where judged worthy by Pope Clement the eighth to be taken up upon a *capias* by the Inquisition-index, and were accordingly prohibited, and laid under restraint, soon after the Reformation. Oh! How this foundation of God has been struck at by the devil's men! And though the body of the Papists have been against it, yet there has been a remnant of witnesses for that Doctrine, even among the Roman party; as Thomas Bradwardine, {Bradwardine near 300 years ago, *De Causa Dei*, 1344, wrote not only for Predestination, but of Justification in Christ before the Foundation of the world,} Peter Lombard, {known as the Master of the Sentences,} the Cardinal Petrus de Alliaco, together with Cornelius Jansen and his followers. Learned men of the Lutheran party are enemies to this Doctrine. Matthias Haffenreffer, a divine of Tubing, in the Duchy of Wurttemberg in Germany was for no other Predestination than a decree to save all the world of individuals. Calvin answers the raillery of Baldwin upon this subject. Besides, when the Lutheran princes and states in the German diets, especially that blameless one at Augsburg, exhibited and gave in the Confession of their Faith to Charles the Fifth, then Emperor of Germany, they wholly left out the article of Election, which therefore stands omitted to

this day in the Articles of the Augsburg Confession {a Confession not august enough, though made of their Faith to Caesar, when they render not in it to God the things that are God's, Mt.22:21;} nor is the least notice taken of it by their Commentator Johannes Pappus, who hath more largely explained the substance of these articles. Nevertheless, I find that Chemnitius in his Harmony of the Evangelists, completed afterwards by their Johann Gerhard, who owns that our Election is not placed {as the Arminians hold it} in our selves, but in the good pleasure of God; and yet is so fierce against Calvin for the branch of Predestination in its opposite to the Election, that like a true son of Luther he calls him wolf, lion and tiger. Also, their famous and learned Jesper Brochmand was for preaching this Doctrine of Predestination to the people in the congregation. But I pass these things.

You see I have dwelt somewhat upon the point, an Election of Christ the Head, an Election in Christ of the members given to that Head. But now to return a little to Mr. Hunt. "There is, says he, much talk this day, how little Conversion work goes on, and {he adds} I partly believe it, but don't much wonder at it; for if Christ is not preached, how should souls be converted? What should they be converted to? And how unlikely are they to turn to him, if they do not in some measure know the Excellency of him?" {Page 183} And pray how do they in some suitable measure know the excellency of Christ in the Covenant, and in one of the main grounds of the Father's Acceptation of him for us, if they do never preach him, or know that they ought to preach him, according to Election, and the Father's settlements, who by his own Son and by the Holy Ghost has preached him so to us? And how do they preach Christ for Conversion that never preach him as an Elect, precious corner-stone? {"Wherefore also it is contained in the scripture, behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." I Pet.2:6.} Nor teach the people that Faith on him is founded in the gift of God to him? "All that the Father giveth me {before the Fall} shall {now, after the

Fall, and all its sinful and miserable consequences} come to me; and him that cometh to me I will in no wise cast out." Jn.6:37. Why are practical books in this very matter written and sent abroad in the Arminian strain? For when men have charmed the controversy asleep, they never mind Election in their smooth language, but "whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mk.8:38. Election in a manner is shut out of every practical book, and I know of no practical book in the world can stand good by itself without it. And yet we have many men pretend to hear Christ's words, and like the foolish builder built their house without the Foundation. Alas! All their doctoring is but a summer's tent of pleasure that will never stand when the rain descends, and the floods come, and the winds blow, Mt.7:27, and beat up on their nature-shed in winter.

Now upon the Election-bottom, the Holy Ghost, knowing infallibly who the Elect are, what people, and who by name, Rev.3:4 with Jn.10:3, will make such Preaching of the Gospel, as the preaching of Christ Elect, and the Elect in him, effectual to discover them by power, and bring them in by Regenerating and Converting Grace. He is the Holy Ghost sent down from Heaven with the Preaching of the Gospel to the same end; and therefore it is their foolish, conceited plea to object we don't know who are elected, and who are not. No matter, so long as the Holy Ghost doth authorize us to preach Christ, and Conversion to Christ still upon Election; we are to leave the discerning Efficacy of the Word, as to individual persons, in the Lord's hands, and to let the Holy Ghost alone to find out who the Elect are under such Doctrine. "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. That is not preaching Christ which is only naming him, and never opening one Mystery of the Gospel belonging to him. Nor is that the preaching which often names him, that is accompanied with his

own Presence on the heart. But preaching Christ according to what the Holy Ghost owns, is, as we are taught of God clearly and consistently, according to the Settlements of Grace in Christ Jesus before the world began. "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. Many others too complain that Conversion-work goes on slowly. True, for preaching Christ, "according to the eternal purpose which he purposed in Christ Jesus our Lord," Eph.3:11, is a sort of preaching goes on very slowly too. I find where the right preaching of Christ goes on, there the work goes on some ways proportionately; but preachers and people indeed are generally so afraid of Antinomianism {and it were better by half they were more afraid of their unbelieving hearts, than of that which they call Antinomianism} that their main labor has been to suppress the Gospel in that way which the Spirit most owns it; and so have quenched the Spirit, even as they have despised these prophesyings, for they go in couples. I Thes.5:19-20. They have ridiculed Christ, Grace and Free Justification by an unscriptural Gospel, under the pretense of a Scripture-Gospel defended against the Libertines; and therein ignorantly or enviously run the Libertine and Antinomian into one and the same idea, which I have distinguished and opened in another Chapter of this book.

Oh! Every time I read these oppositions to Antinomians so-called, I find they are admirable means to propagate the Antinomianism they strike at, and make me redouble that language between God and my own soul, blessed be God, yea, forever blessed be God for Free Grace! For through that Free Grace {which a great many brave men do all their days stumble at, and from press and pulpit labor to scare men with, under the bug-name of Antinomianism, which name as these men intend it and oppose it, I wear for Christ and the Gospel's sake, and can truly say, I value more than a chain of gold about my neck, though I know some poor Godly Saints both in London and the country are too much disturbed at

the honor of this reflection, if men truly understood it; well, it is through free Grace thus struck at that} the Elect never did belong to the family of hell, and never were near akin to the devil, as our brother phrases it in the rampant style of Arminians, which some cannot, or will not see, as others that do, like it never the worse for that. I, but God's thoughts are not as our thoughts; he had other thoughts and other knowledge of the Elect, that such a degenerate character, in their greatest revolts and apostasy. For even whilst they were wicked and rebellious, they continued as Christ's secret children still! Always sheep, and never made by any change goats. The children of God, and in no case the children of hell! The people given to Christ, and never given to the devil. The people of Jesus, and were never of kin to Satan. The people of the Lord to be made willing in the day of his power; but even whilst wicked and unwilling never belonging to the family of hell.

Objection: The Elect before calling are strangers to God, Eph.2:19, and therefore before Faith and Conversion are such as belonged to the family of hell. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph.2:19. No more strangers implies and proves they were once so.

Answer: It is not said strangers to God, but strangers; and the following part of the words explain in what sense they were strangers; for, says the text, now you are fellow-citizens with the saints; therefore heretofore you were strangers to the saints, among whom ye are now gathered in Gospel Order, and placed in the Fellowship of the Gospel, Phil.1:5; but never in that estrangedness unto them strangers unto God; for 'tis not said thus, but oppositely in another text, "the Lord knoweth them that are his," II Tim.2:19; as Faith and Conversion do not make them known to God but to the Churches of Christ.

Objection: But the main text of Scripture presented to thwart this, is, Romans 6:16-17, "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;



whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Here now, someone may say, the doctrines vindicated in this chapter are confuted in Romans 6, for what can be plainer, than that this text proves the Elect of God before Calling and Conversion, belong not to God, but belong to the family of hell, and are near of kin to the devil. Were servants of sin, but now have obeyed the Gospel.

Answer: The denomination in our argument is from the better part and not the worse. 'Tis from children and not servants, as servants belong not in their Relation to a family as the kindred, much less as the offspring thereof, but are as hirelings and aliens from the family still in it. A son or a daughter, being a child, is another sort of relation than a servant, and not to be alienated from the proper family, or capable to lose his own family-descent, for he cannot by service in another family be near of kin unto it. A child may be another man's servant besides his father's servant, and this successively, or at different times; yet whilst for a time he belongs to the business of another family, he belongs not to the blood of it, and therefore belongs not properly to another family, nor ceases to belong to the blood of his own, as long as he lives. No, for a child, whether son or daughter, can never cease to be the father's child by entering a strangers service. Consequently, obeying of sin does for that time denominate him that obeys it the servant of sin, howbeit it does not alienate him from being a child of God, though it does so from being a servant of God, in the same service of sin. And so much for this chapter in its two reasons amplified.

## CHAPTER 28

*How the family of hell, and the near of kin to the devil are set forth in the Holy Scriptures by names peculiar to no others but the non-elect; as liars, beasts, &c., Titus 1:12; I Corinthians 15:32.*

The third reason I exhibit against it, {this absurd notion that

the children of God were once of the “family of hell,” – prior to Conversion – and “near of kin to Satan,”) is, that when God speaketh of “the rest,” {“the Election hath obtained it, and the rest were blinded,” Rom.11:7,} he never calls them sheep, {“but ye believe not, because ye are not of my sheep,” Jn.10:26,} children of God, his people, or the like, in all the New Testament; but serpent’s seed, and that is, devil’s seed, and Christ calls them serpents, a generation of vipers, and Peter sets them out by dogs and swine; names that as they are inconsistent with present Grace, so they will not stand with future Grace, or their ever having any interest in the Grace of God at all. {Sebastian Castellio in his Dialogues, 1542, has scoffed at it, belied and bantered it, making a mere piece of laughter at those Awful and Supreme Councils of the Most High.} I begin with Genesis 3:15, “and I will put enmity between thee and the woman, and between thy seed and her seed.” Between thee, the devil, who hath made use of the body of the serpent of the earth, to deceive the woman, and the woman so deceived, who shall be the parent of an elect head and company distinctly; and between thy seed; the wicked brood that are personally cursed as soon as propagated, having lost the Man Christ’s Nature-Image in the loins of their sinning, deceived parents; and her seed, the woman’s seed apart from the serpentine race of wicked men; “to seeds, as of many; but as of one, and to thy seed, which is Christ,” Gal.3:16, as is elsewhere said of the seed of Abraham. {“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.” I Jn.2:19.} And saith the LORD, “I will put enmity between thee and the woman, and between thy seed and her seed.” Thou shalt hate the woman, and the woman shall hate thee; and the wicked that shall be thy offspring shall hate the righteous. I will also give a new nature and principle by the woman’s seed, which is Christ, that shall be enmity to the serpent’s seed, and will leave this corrupt, serpentine nature incurable to be enmity to Christ, and all that belong unto him.

Thus we see how in this text the non-elect, or those who had not Grace and Glory given to them in Christ Jesus before the world began, II Tim.1:9, are called by the Holy Ghost upon their Fall, the seed of the serpent; and so in the very article and joint of the Fall, they belonged to the family of hell, were limbs of Satan, and near of kin to the devil; and have remained such ever since, and upon all occasions do more and more open and discover themselves to be what they are; nor do Sermons and Exhortations ordinarily make these a jot the better visibly, unless now and then in some points of Humanity. As for the Gospel, there is nothing in them that can receive it, it being foolishness unto them, I Cor.2:14, and they being a rational sort of mankind, many of them of fine wit and great understanding, and so do bark most furiously at the sacred truths of Election, Imputed Righteousness, Regeneration as the sole work of the Spirit, &c., the Holy Ghost never altering the thoughts of their minds, but wholly leaving them in all these matters to their own blind and wretched dictates.

To the same purpose, next you have Matthew 23:33, “ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” Serpents, here was the proper brood of the devil, as the old Serpent. {“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.” Rev.12:9.} These belong to his family, and as he is a serpent, so they are serpents too. He was the old serpent, and they were the young serpents, hatching up and bringing on, under the incubation of the devil, from cockatrice-eggs, and never to become any better thing than vipers. “Ye generation of vipers, how can ye escape the damnation of hell?” Whether should the young brood of serpents and vipers go but to the old one? As is his case, so is yours, ye Pharisees, and how can you avoid it? This was the Doctrine which our Lord, the meek and holy Saviour to his own, preached to the devil’s sect, who belonged to outer darkness. For being vipers how can ye not deserve hell? Again, Matthew 12:34, “O generation of vipers, how can ye, being evil, speak good things?” How could the Viper act

other ways than the nature of the Viper, and he who had the sting cease to hurt therewith?

Accordingly, says Christ, John 8:44, “ye are of your father the devil, and the lusts of your father ye will do.” You are of that murderer, and therefore you will do all you can to murder God’s New Image in the Head of the Election, just as your father the devil murdered God’s Natural Image in Adam. For, as to those Eternal Settlements in Christ, the Nature-Image was communicated {from him by pattern} to Adam the head of all mankind. “You will {absolutely} do,” for Christ as God saw this murder as absolutely done and finished, Acts 2:23, as if the thing had been openly done and finished to mankind. There was to be no preventing, no stopping them from going on, no repentance to be given them when they had done it, and therefore no saving them from their sins, as in the former case; but they were to sin on, and be damned for it too. {“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Rev.22:11.} “Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.” Jn.8:21. These now were the children of hell, and they labored to bring in others and make them worse than themselves. “Woe unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” Mt.23:15. Here now was a child of hell in the kind, such a one as was to continue so finally; and children of hell, or belonging to the family of hell, of the same kind that influenced them. All the children of hell are the proper children of it in relation, but all of them are not children of hell alike in degrees of wickedness, under that relation to it; nor are they alike in relation to the degrees of condemnation, Mk.12:40, appointed unto them who belong unto the family of hell, and are near of kin unto the devil.

On the footing of this, according to the good Pleasure and Jus-

tice of God, that the Pharisees in Matthew 23, who labored diligently to make their proselytes {or professors of the strictest sect of the Jews} into that doctrine, which taught that every man must keep the Law to be saved by it; and so directly struck at the Person and Office of Christ, both as the Lord our Righteousness in his Person, Jer.23:6, and as he is made of God unto us Righteousness, I Cor.1:30, in his Office, unto every one that believeth, Rom.1:16, were a generation threatened to receive the greater damnation, verse 14, “therefore ye shall receive the greater damnation;” that is, greater damnation than other sinners, but “greater damnation” for what? Not for cursing and swearing and whoring; for they seemed to be moral men that commendably hated these vices; and lived up high to the light of nature, they prayed, sought God, went to Church, &c., but they should receive greater damnation for not believing into the Doctrine of Revealed Religion, slighting Christ, and setting up a false righteousness to make them accepted with God; making long prayers to cheat poor souls with a belief that without abundance of long praying the Law is not kept, and so as if no flesh could be saved but by that way. “And you devour widows houses,” says he; you come, says Christ, into houses, to women that have no husbands to withstand you, and there you pray and carry on your Pharisaical principles against the Doctrine of the Righteousness of Christ to save men, till the widows in those houses think surely you are in the right, and give you good entertainment upon it; good quarters, and you eat and drink with them almost continually upon free cost, making way for it under pretense of religion; and they having no husbands to control them, or alter these measures, you eat them out of house and home, {you and them you bring,} undo the poor children, and so devour widows houses, by mere pretenses in religion to serve your own fleshly appetites, Rom.16:18; therefore you shall receive the greater damnation. And yet these men in their zeal of prophesying did make a man twofold, Mt.23:15, more a child of hell than themselves. The meaning is this, they searched all corners {for they compassed sea and land}

to find out a man of parts, and when by article in religion they had made him a man of zeal too, zeal for their way; why this latter man, this last {most recent convert} Pharisee of the sect, partly by his learning and cunning, and partly by his zeal for the way, after they had fixed him, did twice as much mischief against Christ, in setting up that cursed notion in the world, {that a man must be saved by his own doings,} as the other Pharisees had done, and would carry it on with that blind, bloody activity, as to take everybody out of the way, Christ and all, that taught another doctrine. Thus the proselyte became twofold more a child of hell than the Pharisee.

Now as to these Pharisees who saw Christ, we do not read of one of them that was personally converted. As for Paul, who, after the strictest sect of the religion of the Jews, Acts 26:5, lived a Pharisee, he never saw Christ, till he saw him Glorified appearing to him as he was going to Damascus; and so that instance, Acts 9:3, of a Pharisee converted makes not against this Observation, from whence it's plain, that Paul belonged not to the family of hell. But those Pharisees personally of whom Christ thus speaketh, were a company of serpents, and vipers, Mt.23:33, that for their very kind's sake must display their poison and their stings, and be taken off too for their kind's sake, and because of the necessary propensity {or inclinations} of their unrestrained nature to do mischief, as noxious and hurtful creatures of God's creation, that are not properly in their "own place," Acts 1:25, till with Judas and the devils they are cast into hell.

I shall take notice farther that Mr. Hunt seems to contradict himself by owning the doctrine I have now taught, that they are the non-elect and not the elect who belong to the family of hell, as he hath contrarily asserted in the passage I am overthrowing, to wit, that when God comes to adopt us, he finds us belonging to the family of hell, and near akin to the devil. His opposition to himself lies in these words, "he {Christ} boldly told his grand enemies, the Pharisees, that they were a generation of vipers, Mt.3:7, and of their father the devil, Jn.8:44; but I shall not enlarge on this," says

Mr. Hunt, page 121. We see he would but hint his own contradiction, but it is a pity that he had not enlarged on it, and therein he might have found out more instruction to cure his own ignorance. Now he may see I have but taken it up at the end of his own omission, and somewhat enlarged on this point.

To the foregoing texts let me add, Matthew 7:23, “and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” Here Christ never knew them in the Grace-Relation, nor ever knew them of the Glory-kin. He knew them in the nature kind, but they have lost that by iniquity. Now if Christ thus never knew them, then the family of hell are a distinct kind of creatures, and the near of kin to the devil are such as were never known in Foreknowledge of Grace, in Election Grace, Settlement-Grace, Union-Grace, Redemption-Grace, Regeneration-Grace, Communion and Experience-Grace. I never knew you as sheep; I never knew you as the seed of the woman; I never knew you as the children of God; I never knew you as my people; I never knew you under any work of Grace; “depart from me, ye that work iniquity.”

The non-elect are also called dogs and swine; says the Holy Ghost by Peter, “but it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” II Pet.2:22. {“His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter.” Isa.56:10-11.} And so John in the Revelation by the same Spirit tells us, “without are dogs,” Rev.22:15, without the Holy City, all those that bark at the ways of Christ, have a peculiar way of scoffing and sinning against the Spirit, which elect sinners are kept from arriving to; these dogs are excluded from the glory of the New Jerusalem; not one of them shall ever come into it, as the dogs are without. And saith the Holy Ghost by Paul, “beware of dogs, beware of evil workers, beware of

the concision,” Phil.3:2; carry it cautiously with staff in hand; be armed with God’s Word; if you are in your own spirit and carelessness, they’ll fly upon you before you are aware of it. So too the unbelieving Jews and Gentiles, the Romans and the people of Israel that crucified Christ, are called dogs; Psal.22:16, “for dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet;” both the Sanhedrin-power of the Jews, and the mob, have enclosed me, they pierced my hands and my feet; that is, they crucified me; and so in other places. Again, “give not that which is holy unto the dogs, neither cast ye your pearls before swine,” Mt.7:6, now the elect of God before calling were among these, Lk.15:16, but not made any of these.

Objection: Christ calls the woman of Canaan a dog, and yet she was an elect person; therefore this does not hold.

Answer: So ‘tis generally taken in that Matthew 15:26-27, “but he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. And she said, truth, Lord; yet the dogs eat of the crumbs which fall from their masters’ table.” Nevertheless, the common interpretation is an oversight-gloss, for Christ called not the woman dog. This is plain, because he does not say “dog” in the singular number, as he should, if he had called her, dog; but using the plural style, “dogs,” our Lord called the non-elect Canaanites, her country-folk, so; and proposes it to her under that term of reproach, “dogs,” to lay open how her Faith should take it well, and not to be offended with Christ. It’s certain that nature can’t delight to have its kindred, country, religion, &c., though for Christ’s sake, yea, by Christ himself, blasted; but she being no dog, but a sheep, belonging to the Shepherd, whom he knew by the secret mark, {“and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; Slay utterly old and young, both maids,



and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary,” Ezek.9:4-6, “and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal – mark – of God in their foreheads,” Rev.9:4, “and I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads,” Rev.14:1,} though she did not then know her own relation in Christ, and therefore let it go as generally taken, and worshipped Christ never the worse for it all, being secretly wrought upon by Converting Power.

All this shows what concord that passage has with this wretched scheme of Arminianism, which gives the same denomination to the sheep, to the elect in Christ, to the children of God, &c., as it gives unto the serpents and vipers, to wit, that they both alike did once belong unto the family of hell, and withal shows what inconsistency lies between such a passage as that is of Mr. Hunt, and these other passages of the Holy Scriptures, which have plainly laid open the contrary. And thus you have seen how this third reason stands, I shall but touch upon the other five reasons that follow.

The fourth reason against it is the Birth of Jesus Christ, which can never be of any other but the family of heaven. If he had not been born of Mary, David, Abraham and Seth, an elect seed, secured from the other horrid relation in the posterity of cursed Cain, and Ishmael, &c., then he could not have been exempted from the lavish sentence this author has passed upon all the elect. For the birth of Jesus Christ was plainly according, Mt.1:18, to an elect relation in the relative line of many special saints who were his fleshly ancestors, and also separate too from the corrupt nature of all those relations, which his own Election-seed are not. So that there is an intrinsic relation, as sheep to sheep, and not sheep to goats, and again goats to goats and not goats to sheep, that in the sight of God doth secretly constitute the two families of heaven and hell, or all that be saved, and all that be damned, whatever

their outward relation in the sight of men be to one another.

The fifth reason against this transmigration of the kind in Conversion, that is to say, sheep out of goats, saints out of serpents, is, by distinguishing between Nature and Relation. Though all partake of the same Adam nature, only the Elect partake of that Heavenly Relation in Christ, and a failure to distinguish between these two, is a certain path to Arminianism. The elect have a corrupt nature near of kin to the devil, in contrast and in addition to their mystical and secret relation of persons to Jesus Christ, exclusively speaking, that is, to Christ and not to Satan. They had a principle belonging to Hell, but their persons notwithstanding never belonged unto the devil; nor to the number of his accomplices, as the family of hell in outer darkness. The nature is common in both, because of one Common Head to all, Adam; but the relation is divers, as I have shown, because of the Mystical Headship in Christ, Eph.1:4, that secures the relation of his elect seed in that federal manner unto Himself that they can in no sense become the seed of the devil, though they are the corrupt and degenerate offspring of fallen Adam. In short, Election and Settlement secure their Mystical Relation in Christ; also, make provision to restore their natures by an open relation of nature to him.

The sixth reason against it is by distinguishing between children of wrath and children of hell; and yet children of wrath is more than he has written among his Orthodox expressions, of “poor and miserable, undeserving, ill deserving creatures, defiled with sin, and rebels {though he should have said rebellious; for that is not Orthodox to say rebels} against God.” To say, children of wrath is more than to say all the other, when rebels against God is put out; and is less than to say the family of hell, and near akin to the devil. There is a distinction, and the difference is this; that the children of wrath there in Ephesians 2:3, are children of wrath in a natural sense, as children of Adam; when God does anything towards them according to their nature-state in punishment and displeasure through Adam, Jn.3:36, as he does to the elect before

conversion to Christ, they feel not the least dram of God's love, they have not one glimpse of his favor, but black apprehensions of hell and wrath, because God acts towards them as the God of Nature by Adam, Acts 17:26-28, the Nature-head, as Adam is considered in his fallen state; and so under these passive effects of God's Displeasure with Adam-personal, and all men as considered in Adam, and so with Adam mystically, they are children of wrath; yet he does not deal with them from hell and from the devil, whilst he does all this towards them from nature-Adam; and so they become children of wrath in their natural state from Adam, but never children of hell in that natural state, because God deals not with or towards them as the offspring of the devil, in conjunction with the offspring of Adam, as he deals with such whom he has not known in Christ, when he finds sin upon them. God is the God of Nature by Adam, and the God of Grace by Christ towards men.

The seventh reason against it, is, that the author's notion builds Election upon foreseen Faith, as the Arminians do; for if they belong to the family of hell today, and are brought to belong to the family of heaven tomorrow, as the Arminians hold, then it is by reason of their Faith, Repentance and Good Works, that their relation from one family to another is altered by excision; neither doth this suit with changing their natures by Grace; as {according to the Arminian system} foreseen Faith and Repentance and Obedience of the creature moves Grace, and so Grace is brought in upon works. But it is not our ragged works in any sense which activate a principle of Grace, but God's Grace is in effectual Operation, as the true Method and Mystery of the Gospel is, for the true and only Gospel declares Grace alone for salvation; "ye are saved by Grace," Eph.2:8, and the Government or Order of the Gospel is works in Edification, and Grace bestowed unto good works, for Edification, unto the ultimate glory and praise of God. {"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil.1:11.} While we are building up, we must be workers for God, though in laying us upon the Foundation

God only is a Worker by Himself. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life,” Tit.3:5-7; and upon this Foundation laid in Christ follows, verse 8, “that they which have believed in God might be careful to maintain good works;” and against this notion of the Arminians building Election upon foreseen Faith, that text in Jeremiah 31:3, which I have elsewhere opened, is a pregnant place, “the LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.”

The eighth and last reason against it, is, this is only consistent with such an Election as does not secure them from Apostasy; for he that is elected today upon his good behavior, must by the same rule be rejected tomorrow upon his ill behavior; and this comes up directly to what the Arminians hold in Election, framing only such a notion of it as agrees with final Apostasy, and makes no provision for the Perseverance of the Saints, II Tim.2:19 with Jn.10:28, who yet are kept by the mighty power of God through Faith; not for foreseen Faith, but through Faith bestowed by God’s Mighty Power unto Salvation. “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” I Pet.1:5. And so much for this Examination and Refutation of the first passage, or error against Election.

Mr. Hunt’s second error against Election is this. “We are not so far off before, but now by Grace we are as nigh.” {Page 163} Thus he makes our distance to be once as great, as now our relation is near. This is near of kin to the other Arminianism; so I’ll but touch it, having already spoken to that so fully. It is his error against Election to make the natural distance of the elect as great on one hand, as their Evangelical Translation {“who hath delivered us from the power of darkness, and hath translated us into the kingdom of his

dear Son," Col.1:13} is great on the other.

1. Their distance was but a natural and moral distance, whereas their translation is a Spiritual and Heavenly nearness; neither is there any comparison between these.

2. Their distance was in quality, but their Translation is in substance by God dwelling in them. The Spirit himself possesses them in their nearness, whereas in their distance they lay under no more than a privatization of Adam's rectitude, and imputation of Adam's guilt and nature, together with a contraction of sinful and deprived habits, all which are evils vastly short of the benefit and single good of the Spirit's indwelling.

3. 'Tis plain that by Grace we are nearer in God's Favor than ever by Sin we were removed out of God's sight. For the LORD hath always seen us where He Himself had put us, into safe hands in Christ; and a distance from him in any respect consistent with that Mystical Nearness, is a distance not to be compared with the nearness we are now brought to through Christ.

His third error against Election is this, "though there is that excellency to be found in Christ which is not to be found in any creature in the world, yet God gives him to such as were rebels and traitors." {Page 156}

1. 'Tis evident that by "rebels and traitors" he means such as have Election-Grace all canceled by the fall of Adam, and that they be in the same Condition and Relation with the non-elect, as the Arminians hold. To justify and make this good, that if he means anything, he must mean so, as I will appeal to his own use of the phrase elsewhere. For speaking of the damned in hell {he tells us} they suffer in soul with a vengeance, "but they do not suffer in a good cause, but as traitors and rebels against the King of Heaven." {Page 105} Now if God gives Christ to such as were traitors and rebels against the King of Heaven, which is the most peculiar stigmatizing brand of the non-elect in filling up the measure of their sins, then he gives Christ to such as had Election-Grace canceled by the Fall of Adam, and their becoming traitors and rebels

thereupon; so that as fair as Mr. Hunt's passage in the matter looks {if not discerningly opened} 'tis downright Arminianism. {As for the word traitor and traitors, I know none but Judas Iscariot that betrayed Christ, and the men who were appointed to fill up the last perilous times, and to distinguish from the Elect, that are so called.}

2. He goes much farther in the denomination of the elect upon their sinning than the Holy Scriptures go. These distinguish between rebels and rebellious, though Mr. Hunt never considered it, and perhaps {being now engaged} is under a temptation to defend his own error. A chosen vessel may be left so far in Adam-nature as to be a persecutor, though we have no ground to believe that the body of persecutors are severally chosen vessels; but a chosen vessel though a persecutor, as likewise any other sinner of the Election of Grace, never passeth in Scripture under the denomination of a rebel. They may be and are rebellious, but not rebels in the abstract. That's man's invented name, not God's revealed name for them. There man runs on by his own unthinking wisdom. In Isaiah 30:1, "woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!" This woe was to be sadly executed in temporal strokes, and that very arm of flesh they depended on should be their destruction. Again, the rebellions of this people were to be registered, verses 8,9, "now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the LORD." Here you see that the Lord resents their provocations to that degree, as you would think if anything could provoke him to call them rebels, it must be this; yet it does not, for he twice repeats it, and yet proceeds no farther in the aggravation, than to express it by the concrete, rebellious; and though he aggravates

their sin grievously in the following verses, yet he doth not load it with the abstract, “rebels and traitors,” but after all the temporal judgments that should overtake them and cut them off for their disobedience in this life, he looks still upon them as a people at bottom, by Election-Grace, that were discriminated secretly {besides their visible owning} from the non-elect. This plainly appears by verse 18, “and therefore will the LORD wait, that he may be gracious unto you, {unto you rebellious children,} 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.” When Grace is for a people in God’s Settlements, let the outward dispensation be what it will in sin and judgments for sin, yet Grace will be unto a people finally, even to that same people at last. So in many other places he speaks of his people, a rebellious people, Isa.65:2, a rebellious nation, Ezek.2:3, a rebellious house, verse 5, a rebellious generation, Psal.78:8; but yet so long as there was a mixture of them that should be saved, he doth not call them rebels in the abstract, having his eye upon the elect discriminately.

3. When the Lord comes to sever the non-elect for their wickedness from the elect in their transgressions; he calls that non-elect people, whom he has appointed out to utter destruction for their wickedness, “rebels,” Ezek.20:38, “and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the LORD.” “I will purge out from among you the rebels,” and in that famous instance of the company of Korah, Dathan and Abiram, separated to punishment from the rest of the congregation, Num.17:10, “and the LORD said unto Moses, bring Aaron’s rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.” Moreover, it was in the heat of Moses’ spirit {for which he is reproved by the Holy Ghost, in speaking unadvisedly, Psal.106:33, with his lips} that among other expressions which

came from his mouth, he used this language that Mr. Hunt hath done, promiscuous to the elect, as well as the rest, “hear now ye rebels,” Num.20:10, but I pass to the next error.

## CHAPTER 29

### *Of Mr. John Hunt's further Errors reducible to the Article of Election; to wit, Four more of the Number of Fourteen.*

His fourth error against Election is this, “if sinners saw the excellency of Christ, or knew the virtue of this sweet Rose of Sharon, never did a condemned man more earnestly desire a pardon, never did Esau more earnestly beg the blessing of his father, when he lift up his voice and wept, than these would beg for an Interest in Christ.” {Page 188}

Now I shall briefly examine and refute this upon the Principles of the Gospel, already laid down. 1. Esau is set out as an instance of the non-elect, Rom.9:11-13, “for the children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” It was said unto Rebecca, the elder shall serve the younger. Esau's outward condition in the world, though for a long while visibly greater than Jacob's, shall yet serve Jacob in the main Interest of all, as to what that chosen vessel hath in God and Spiritual things; 'tis for the sake of Jacob's higher Interest than in temporals, that Esau's greatness and thoughts of oppression and revenge, towards his brother, shall all work together for good to Jacob, Rom.8:28; shall all serve his main Interest, towards the Preservation of the Church of God in Jacob, and truckle under the Appointed Settlements of Jehovah, the Great Being, and the Counsels of his heart for Jacob; which first came to pass, as an earnest of the like in after-ages, and the kindness of Esau towards his brother at their meeting. Gen.33:4. And so by a disappointment of the first thoughts of Esau, which were revenge to his brother, God turning them in Esau suddenly,



by a Good Dispensation of Grace towards Jacob, to serve Jacob, for the sake of his Interest in the Election-Purposes of Grace, the elder {according as was said} did serve the younger, "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. How inconsistent then is it with the Doctrine of Election, to set out the matter of attaining an Interest in Christ, by the importunity of that hypocrite, Esau's natural begging of the Blessing, at the hands of his Father! What hath the natural cry for a natural blessing in the mouth of a natural and non-elect man, to do in setting out this matter? How little does Mr. Hunt carry Election in his eye, in his Preaching, to talk at this rate!

2. Esau obtained not what he earnestly begged for, Heb.12:17, "for ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." The paternal blessing Esau meant, that he might thrive and prosper in the world; whereas the parent in his blessing of Jacob eyed the favor of the Lord, which maketh rich, Prov.10:22, beyond it; that for a while Jacob was at a stand, and did not look upon it any other blessing properly than the Divine Favour to be had; and so, what with Jacob's eye to the Spiritual Blessings which he saw God had denied Esau, and Esau's eye to the Temporal Blessings that his father too for a while boggled at, Esau cries with an exceeding bitter cry, {"and when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father," Gen.27:34,} and now saw he had been a fool in parting with his birthright to his brother; for his father had given it away indeed from the elder to the younger. And so the proper blessing of the elder, merely for the outward ostentation and credit of it, Esau afterwards would have inherited under a false notion of it, as many nowadays think they would fain have the Love of God and Heaven, in their blind, natural way; but they know not "the

way of Peace” in Christ.” {The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.” {Isa.59:8.} Well, Esau was rejected, he found no place of repentance, his cries and tears, to feed his own pride and ambition, could not alter his father’s mind, reverse an elder blessings settled upon the younger brother, nor in short, Esau get his mind and will over his brother; as much as to say, he would never yield that he should be a better man than himself, though he sought it carefully with tears. {“Then said the LORD unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth.” Jer.15:1. “Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.” Jer.7:16.} Now then, what avails a sinner’s begging for an Interest in Christ, as it is set out by Esau’s begging, {“now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth,” Jn.9:31,} which is but a begging the portion of the elect out of the elect’s hands, as appears by this instance he hath pitched on in Esau, {now ‘tis opened?} Why is Esau’s pattern the precedent of begging to or with any man that believes Election? Aye, Aye, ‘tis plain, here is all Arminius in it; as any man may see that knows the controversy; and here was nothing in his proposition that sets out the Gospel of the Grace of God in Christ. Mr. Hunt wants knowledge and soundness in the Doctrine of Election.

3. What a contradiction is it to set forth the earnest begging of elect sinners by an instance of the non-elect! What is Esau’s case to that of Jacob? 4. What a thrusting of nature is here into the room of God’s Grace! For there must be inward similitude from God the Spirit before it comes to this. 5. Interest in Christ is the Gift of God distinct from the Answer of Prayer, Isa.43:22 with verse 25, and therefore is before begging it. If it be not first, it can never be after; for then it would be of works, the work of prayer, the work of striving, the work of crying, &c., but ‘tis not from any of these works,

nor others, but to them, and so must be before them. 6. 'Tis a contradiction and blind inconsistency to see the Excellency of Christ, when yet a sinner is out of Christ, or to know the virtue of Christ, when he has no Interest in Christ, but rather, we are told, it is an Interest still he must earnestly beg for. {"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.2:14.} Whereas Justification is in Christ before it is through Christ. 7. What man condemned in our courts of judicature hath his pardon for earnest desiring it? Because he says, never did a condemned man more earnestly desire a Pardon? Alas! No man would be condemned, if his crime were not brought in against him; and no condemned man would be executed, if his Pardon after Condemnation could be had for asking. The Pardon depends upon a legal grant, and that has no relation at all to the malefactors earnest request, but to the legal grant; and therein are included the charges, or price of the pardon, and the pleasure of the sovereign to accept it, Eccl.8:4, if a man be able to be at the charges; if not, it is his pleasure to do it freely; and that makes it legal, because the pardoner is a Sovereign. Now who but the Man Christ Jesus, who is "over all, God blessed forever," Rom.9:5, can be at the helm of our Gospel-Pardon? Who is it but "God that justifieth," Rom.8:33, and that does it too according to his own Pleasure and Covenant with Christ, in the Application of the Gospel-Righteousness? And what is it but the virtue of this in the Application that sets the heart in motion in asking through Christ, what the eye {by a work of the Spirit} certainly sees to be its own in Christ; for whatsoever is not in Faith is Sin; and all things "whatsoever ye shall ask in prayer, believing, ye shall receive." Mt.21:22. The person who asks believing is the only petitioner who receives what he asks; for, if I believe not my Interest in Christ secured already among all the Glorious Persons of God, I can never in Faith ask that it may be done. The reason is, God can never alter his Counsels, Mal.3:6, if it be not done in Christ already, it will never be done in Christ by begging

it. Therefore knowing already 'tis done in Christ, I am to ask believingly that it may be done through Christ upon me influentially, from a sight it is done in Christ for me in Election-Settlements Federally, and this is asking in Faith. 'Tis not believing a Proposition that my sins are Pardoned, as the conjecture makes it, but 'tis a sight that it is so, {accomplished by Christ,} and then believing the Proposition when I have seen it, and in the same moment too feel it; for 'tis God's work from this fullness first begun upon me that makes me both see and feel it.

His fifth error against the Article and Grace of Election is this, upon II Corinthians 13:5, "the Apostle bids us inquire whether Christ is in us. He doth not speak as if a light examination would serve in this weighty Matter, but we must examine, prove, know, all which do denote the most diligent scrutiny that can be made; and indeed there is cause for it, not only as it is that on which our Salvation depends, {I mean our being in Christ,} but also forasmuch as it is that in which poor creatures are subject to be mistaken." {Page 130} Aye, poor creature, dost thou corrupt the Apostle in II Corinthians 13:5, at this pitiful rate? Thou art mistaken indeed! The Truth will stand against it all. 'Tis this, Influential Interest in Christ which is God's own Act by the Spirit depends on Mystical and Federal Interest in Christ, in Election-Settlements {God's act} before the world began. What an absurdity is this, to tell us that our Salvation which he explains thus, "I mean, says he, our being in Christ," depends on the most diligent scrutiny we can make it, when yet an Interest in Christ is presupposed in the same breath, as the matter of this Examination? What difference can he assign between being in Christ, and an Interest in Christ? If our Salvation be our being in Christ, our Salvation is likewise our Interest in Christ. I know not how he will distinguish them with any difference? Again, Interest, or being in Christ, arises not out of our Examination, but our Examination rises out of that Interest.

Let us consult the place in the Apostle's words, "examine yourselves, whether ye be in the Faith; prove your own selves. Know ye

not your own selves, how that Jesus Christ is in you, except ye be reprobates." Let us open this, because Mr. Hunt, as the custom of his good men is, has quite omitted it. "Examine your selves whether ye be in the Faith." Mind, 'tis whether you be in the Faith. This is far from the mistake men naturally are under when they read, "examine your selves whether Faith be savingly wrought in you;" for, supposing it had not been wrought, they could not then examine, for want of a Discerning Work of God the Spirit, whether it had been wrought, or no. 'Tis light must discover light, for darkness cannot. I must be first in the light to know I am in the light. Examine therefore as you have the Faith of God's Elect among you, whether you be in the Faith, or beside the Faith of the Gospel [i.e. the Doctrine of Grace among you] to think, and act, and live, and walk so low and carnally as you do, quite below your selves. So that 'tis the Doctrine and Rules of Faith which he bids them to examine, from an Examining Principle of the Faith of God's elect in them, he supposed, and saw was a Principle wanted stirring up. Are not you, says he, strangely fallen back? What work do you make both with Grace and Government? Pray, examine, if you be in the Faith, or rather have not gone beside it. For Corruptions began woefully to work in the Apostles Days among such as are now your good men; and many of the truly Godly were ready, seeing what brave men degenerated, to be frightened or cheated out of their birthrights; as others were ready to despise and neglect the Government of the Gospel, because they were Saved by Grace. Now, says he, examine, whether you be in the Faith, or rather, woefully warped, and have lost much of that Communion with God, and Soundness in the Faith, which once you had. 'Tis not, examine, whether you have an Interest in Christ; 'tis not enquire neither, as Mr. Hunt has corrupted the word "examine" in his gloss, {it is one thing for the goldsmith to enquire whether he hath such a piece of gold by him, and another thing to examine the piece he has in his hand,} but it is examine {upon the Evidences of what he saw} whether your Faith and Walk answer such a thing, as a work of Grace in your souls,

or not? And therefore prove your own selves, compare the Faith, as you have now molded it, with your Interest in Christ, and see if there be not a vast Disproportion, provided I am not mistaken in the Evidences of your Condition, and so may conclude of you that you are truly born again, and therewith Interested in Christ by the Spirit of God, who gives Influential Interest by and according to the Pattern of Mystical and Federal Interest Antecedently. {"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." Jn.16:13-15.}"

Know ye not your own selves? Surely, as you have Interest, you must feel something of Christ by the Gospel quickening, weaning, renewing of your selves into more of the Faith and Experience of Jesus every day; and what, says he, do you feel this, and yet corrupt the Faith? Do you perceive this, and yet despise Government? {Church-Government, the Government of Grace upon Christ's shoulder. Isa.9:6.} For 'tis this which he practically discourses of in the last chapters of this Epistle, as to how Church-members ought to walk Spiritually, and therein Ornamentally, according to the Pure and Unmixed Doctrine of Grace they have received, working in their souls, to sanctify that relation they stand in to Christ, and to one another, and not despise dominion. Jude 8. Now, says he, has this been in you, and don't you know by Experience which way Grace works? Are you new creatures in Christ, and can you be strangers to the new creature? Know ye and not your own selves, and how "that Jesus Christ is in you?" 'Tis not I say, as Mr. Hunt hath corrupted the phrase of Doctrine, enquire whether Christ be in you; but don't you know it, {for he took it for granted,} "except ye be reprobates." Indeed I don't know how it stands with you infallibly. But you understand, what I say, except you are men not fit for the trial, and unskillful in the Foundation of all. And yet just such

Mr. Hunt, contrary to the Doctrine of God's Election of Grace, would go and put upon it, provided he means his examining, proving, knowing and making the most diligent scrutiny be without Interest on Election-side, or without being so in Christ, as chosen in Christ; and without Interest on the Spirit's side, to be new creatures for this examining, proving, knowing and scrutiny-work, contrary to what Paul judged of the sound part of his Corinthians, with whom he labored more and more for their edification in Christ, according to their Interest, and not for their Interest and Being in Christ to be begun by Examination, who indeed were already interested. For on the other hand, I know nothing more absurd than to examine, prove, know, all which denotes the most diligent scrutiny, and all before the Interest in Christ hath commenced. How absurd is his Doctrine that is so inconsistent with Paul's {cut out according to Election-Interest} and an Election-Being in Christ, which though I cannot mind first of all, yet the Spirit, according to his Office, doth mind first of all for me? Lastly, the right Doctrine of Election hath provided means of Edification, as well as means of Conversion, and hath settled examining, proving, knowing in Christ to be all brought about, and to pass through Christ, or by New Life, Strength, Holiness and Influences put forth through Him into every branch that stands by Election-Engrafture in him. This is the Truth of the Gospel in which the Holy Ghost leads men; the other is but a blind, a maze, a labyrinth which men grope in by themselves, but no man ever found a way through?

Besides, 'tis a notion founded on a mere Conditional Reconciliation in the next Person of God, as Mediator, which overturns all the positive work of the Gospel. Oh! Don't say so, for there are many good men that hold Conditions. No matter. For let not our Faith be thrown at men's feet, nor built on Authors, but on the testimony of God's Word alone. 'Tis not what a good man means, but what the good Spirit of God saith unto the Churches. 'Tis this I am to hear, and is the only judgment I am to abide by. Nevertheless, I know all good men are not agreed in it; for there are good men

on the other hand who have not held there are any Conditions of the Gospel. Chytraeus<sup>1</sup> and many others of different persuasions tell us that Conditions belong to the Law and not the Gospel; but let not our Faith receive it as it stands in the wisdom of men, but in the power of God. I Cor.2:5. I know this, that Conditions came to be disputatiously received into the Divinity of the Reformation with a mischievous Design, and were calculated to serve the turn of a Party. Moreover, when learned men were {with the sinful peace of our times} agreed among themselves in the Arminian way to eclipse Christ's Absolute Purchase, then Corvinus<sup>2</sup> and divers others of the later men in separate Treatises of Controversy with the Orthodox, set up a Conditional Merit in Christ to destroy an Absolute Grant of God, and Purchase of Christ {to remove the obstacles of that grant after sin's entrance, and render the Grant Effectual to all the elect of God.} This very matter alone should be argument enough, if we would be wise, not to propagate the Conditional Doctrine, being set up by men of corrupt minds, II Tim.3:8, who take nature for Grace, and are reprobate concerning the Faith; that is, for want of God's Holy Spirit are altogether unfit to make any trial, or enter upon a decision of these controversies {for so they will ever stand with natural men} about Supernatural Grace, because they are utter strangers thereunto. This is the sum of the matter.

Along these same lines is his sixth error against Election in these words, "let me exhort you then to give up your selves to him, to cast your care upon him, that so you may have an Interest in him." {Page 193} Can any man that believes the Gospel think the resignation of men's selves to Christ, the casting their care upon him, doth go before their Interest in Christ? What should influence them to this? It must be the Root it stands by some communications proper to the Root, or the Root can't communicate. Now let nature be supposed the Root, will nature communicate influences to put on Christ? If it be Grace, as a Root that communicates, I am in it before the communication. What is wilder crab-fruit



than this, that nature give up itself to Christ? That nature casts its care upon Christ? Believe it not, “that which is born of the flesh is flesh,” Jn.3:6, and shall a man have the Spirit for being flesh, and acting like flesh? This is crab-tree all over. Any thing will please men of this Persuasion rather than the Gospel Truth of Antinomi-an-Union before Faith. All Interest in Christ is passive, as it begins with Election-Interest, Lk.10:20, goes on to Redemption-Interest, comes home to Regeneration-Interest, or Influential engrafture by the Spirit’s vital Quickening from Christ the Vine-stock. How then do men get Interest in Christ by their own Acts and Duties? Benefits of Communion indeed they get, when from influential Interest precedaneously, they give up themselves to Christ, cast their care on Christ, &c., but it is mere topsy-turvy, to exhort men to do all this, that so they may have an Interest in Christ. {“He that hath the Son hath life; and he that hath not the Son of God hath not life.” I Jn.5:12. “He that believeth on the Son hath everlasting life – believing as the evidence, consequence or result that he already hath Everlasting Life in Christ – and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Jn.3:36. “He that heareth my word, and believeth on him that sent me, hath everlasting life – again, believing as the evidence, consequence or result that he hath Everlasting Life in Christ – and shall not come into condemnation; but is passed from death unto life.” Jn.5:24.} He that hath not an Interest in Christ before he casts his care on Christ, will never have an Interest at all, nor cast his care on him as the Scripture speaks, so long as he lives in this world, his doing all according to the Gospel rises out of the Gospel, Phil.4:3, and not his Gospel-Interest out of all or any of his doings. {“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.}

His seventh error against Election is the duplicate motive, “a motive to get an Interest in Christ, and a motive to beg of God to Interest you in Christ &c.” {Page 195} Why now if people are only

serious, and not spiritually enlightened, Eph.1:18, this is looked on as brave Divinity, a sweet Exhortation to sinners, &c., and really it is but a cheat to the soul, in a spiritual robbery of the Honor and Work of the Glorious Persons in God interested by Gift, to take away the true Interest, and hide that being in Christ with these glorious Persons in Jehovah do jointly give; and all to suggest a creature-hand and power of interesting men in Christ, which neither Election and Redemption of their persons, nor Regeneration of their natures, do secure. 'Tis a strange fantasy to think I was chosen in One, and yet that choosing me was no interesting me in the One in whom I was chosen. Why did Christ redeem me if I had no Interest in him by Election? {"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Jn.17:2.} Christ never thought separately from the Father that his Death should save me, nor the Spirit separately that the work of Sanctification alone would save me. The Father's thought of me was his Counsel in choosing me; and Christ came forth from God upon that Foundation, for he tells me, "I came down from heaven, not to do mine own will, but the will of him that sent me," Jn.6:38, and "my sheep hear my voice, and I know them, and they follow me," Jn.10:27; here is their Interest in Christ, as they are sheep belonging to their Shepherd, and from that Interest-Relation of their being sheep they hear his voice. Aye, but what saith the motive? {He lays the work more upon my begging act, than upon God's choosing act; and so plainly sets up with the Arminian, a mere temporal Salvation.} Get an Interest in Christ. Proud worm! What, will not the Interest which the Father hath given the elect, to have Mystically in Christ, be allowed to be, or taken for an Interest, if the sinner be not a sent a fetching one on his own accord? Get an Interest in Christ? Ungrateful worm! What, will not the Interest Christ hath wrought hard Federally to maintain and secure, notwithstanding Sin's Entrance, be took for any sort of Interest, but the sinner must be sent all over the land of Egypt to get straw, and make into brick, Exod.5:11-12, to build his

foolish pyramids of pride and vainglory which he calls an Interest in Christ, raised out of the materials of dust and clay? Get an Interest in Christ? Conceited worm! What, will not the Interest the Holy Ghost gives influentially, be taken for an Interest in Christ, when yet he is the very bond and seal of it in his work, but the sinner must be sent out and off from the Spirit into nature's field to be getting an Interest in Christ. Aye, and saith the other motive, a motive to beg of God to Interest you in Christ. As much as to say, pray for an Interest in Christ. Beg that God would Interest you in his Son. He means thus; and then I say rather, pray for the eye-salve to open the eyes, Rev.3:18, of poor blind preachers, that the blind don't lead the blind, Mt.15:14, and so both fall into the ditch. Oh! What fervent prayer is that {because the prayer of Faith} which rises out of Interest? But what Interest in Christ is it that ever rose out of begging God to Interest the Sinner in his Son Jesus Christ? Why must we pray to God for that which is not to be asked, but hath been already granted, and has been bestowed to make way for all new grants that are still proper to come down, and to come on through Christ by Prayer?

### CHAPTER 30

*Of Mr. John Hunt's Frightening Sinners with the Notion that their Day of Grace may be passed and how 'tis Inconsistent with Election.*

I come to examine and refute something further in Mr. Hunt's book, very injurious to the Grace of Election, and which carries within the very spirit of the Arminian thought in this article. The words are these, "though this sweet Rose withers not in itself, yet your Opportunities to get in will not last alway. Jerusalem once had her time when Christ was freely preached to her, but she sinned it away, and would none of him; how did it draw tears from the eyes of the Blessed Jesus, Lk.19:41-42, 'and when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes.' God waited forty

years on Israel, but at last sware in his wrath they should not enter into his rest. Psalm 95.” {Page 22}

In the examination of these matters I shall reduce them to the Article of Election, as touching the elect, and as touching the rest.

First, touching the elect, I shall examine and remove the errors. “Their opportunities, says he, to get Christ will not last away.”

1. This expression “getting of Christ” to set forth the creature’s act, is an ill phrase of speech, as it ought to be receiving Christ, Jn.1:12, “as many as received him, &c.” ‘Tis not as many as got him, but as many as received him; for he was given to everyone that received him. “A man can receive nothing, except it be given him from heaven,” Jn.3:27, says John the Baptist on this very article of receiving Christ. To talk of “getting him” is profane as if Christ were like a common pledge, gage, stake or wager, or ordinary sort of merchandise, wherein every one who gets the wager, or wares, does all in it himself, and perhaps none else is concerned whether he get or lose the money or goods. Whereas Election of Christ to be our Portion is the Provision and Care of a Father to lay up estate, bread, clothing, &c., and all for his children; so that when he comes to bestow Christ at last by the Spirit, he does not lay it upon their getting, but upon his own free imparting what he has as freely made ready. Also, he gives them; as their Father, his Effectual Blessing with Christ, and that is his Spirit which seals up every good thing with the Gift of Christ, as Faith, Repentance, Sanctification, Joy in the Holy Ghost, Delight, Increase of Grace, and Perseverance therein unto the end. {“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.} So that this is a passage very much against Election. As if God had not elected Christ freely to be received, nor elected our Faith to as many of us as receive him, nor elected the mission of his own Spirit to work that Faith; but as if all depended upon the prosperous advances and success of our creature–actions, thus shutting out Grace in the Gift according to Election, and putting in a man or woman’s nature in the getting. I

am sure there is no getting an interest in Christ if it be not gotten for me, and gotten in Christ already. {"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16.} An interest in Christ is a passive work, 'tis gotten for me by Another, 'tis wrought upon me, and not to be done by me, to interest me in the Operations of the Spirit of Christ which are part of my Interest in God. It is God's work for me and then upon me, and so passes from getting Christ to receiving Christ, when it is brought down by Grace so far as a practical work of the soul.

Objection: Well, but "get wisdom, get understanding; forget it not," for "wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding," saith the Holy Spirit of God by Solomon, Prov.4:5,7, and then why not get Christ since Christ in the Proverbs is called Wisdom?

Answer: Christ is often in the Proverbs called Wisdom, but Wisdom in the Proverbs is not always Christ, and here it is but as Christ is fitted in his Nature–fullness to men in general, not as he is fitted in his Supernatural Fullness to the elect of God alone. So that the Holy Ghost there by Solomon doth no more than put men upon a moral duty from a rational excellency of Christ, to be attained by study and endeavors, which is no more than what appertains to the Nature–fullness of Jesus Christ, belonging to all in common, as Christ is the firstborn of every creature, Col.1:15, and not to his fullness in Grace and Glory, as he is the "Firstborn among many brethren." Rom.8:29. The word, I say, there in Solomon, puts men upon a moral duty, and not a supernatural privilege; and as it is a moral duty, it lies within the compass of a moral man to get a sound notion of Wisdom out of God's Word; to study the Scriptures, and see the wise harmony, concatenation, perfection and moral beauty that is in the outer face of Wisdom. This the Jews were capable of to fit them for the present life, if they had studied the Scriptures, and admitted but a rational Interpretation of them without prejudice, and might therein have Evidently seen that Messiah was come. "Whoso is wise, and will observe these things, even they shall un-

derstand the lovingkindness of the LORD.” Psal.107:43. And so far the Holy Ghost puts the natural man upon getting that natural part of wisdom which his natural eye might see, and his natural power attain. But what is this to getting Christ into my possession and interest that depends purely upon a Spiritual Union and Supernatural Gift of Grace, which can have no relation to any improvement of my natural gifts and attainments, because these are quiet of another kind? The Gift by Grace is purely not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom.9:16, and all this is above nature, and you may be sure the Holy Ghost never put any man upon his own work, but has often checked men for their Arrogance in taking his work into their own hand. And so far as any man attempts it by word or deed, he is injurious to the Sovereignty and Freeness of Election—Grace originally which gives me Christ, and no ways puts me upon getting him. Also, at the time of my receiving him thus bestowed, he gives his Holy Spirit, and by the Spirit gives me a temporal, applicatory interest, by Influential Conveyance of Grace out of Christ’s fullness, made up of the Everlasting Treasures wherewith God hath endowed the Man; among which are the Election and Covenant—Interests begun from Everlasting, which God and Christ had in me, and which I had in them, as the Foundation of my temporal, applicatory interest, to give me Faith and Holiness in this life. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn 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.

2. To answer the rest of it about Opportunities to get Christ not lasting always. It had been more to the purpose, if he had given God the Glory of the Truth of his Promise made to Christ, Psal.29:2, “thy people shall be willing in the day of thy power,” Psal.110:3, than to run on like the Arminianism of the times among these muddled men, who tell sinners, “that now whilst the day of Grace lasts God

is offering, tendering and wooing them with Grace; but if they don't accept of mercy now, it will not be long before the wooings and beseechings of God will be over, and the Day of Grace past." Mr. Hunt, in the matter I am canvassing, is of the same piece with this Arminianism barefaced; and the whole strikes at Election, and therefore never makes use of the Doctrine of Effectual Grace. But the truth is this, so long as there is an elect number, Rom.9:27, to be gathered out of the world, I Jn.5:19, the preaching of the Gospel, and their opportunities of receiving Christ shall be continued and prospered. If opportunities should totally cease, I would say the elect in such times and places were totally gathered; for this is consistent with Election, I mean Determinate, Everlasting and Unchangeable Election, Eph.1:4, but the other is inconsistent with it. {"Even so then at this present time also there is a remnant according to the election of grace." Rom.11:5.} Therefore because the elect are not all gathered, not to be gathered in one place or another to the end of the world, their opportunities last as long as the Gospel lasts, and that shall be as long as the world lasts. "And, lo, I am with you always, even unto the end of the world." {Matt.28:20.} If Christ be with the Apostles Doctrinally, Authoritatively and Influentially, always, even unto the end of the world, wheresoever and whensoever the Apostle's Doctrine, Acts 2:42, is preached unto souls, then the opportunities of the elect to receive Christ do last always, even to the end of the world likewise. The Gospel continued so long in the east and south, to wit, in Asia and Africa, as until the elect were gathered, and then both of those Continents, where the Gospel had been preached, were given up to the Curse, and have become a stable for the horse of Mahomet; but 'twas only because he who lay in the manger had gathered in all his harvest thereabouts. The Day of Grace was not over so long as there was one soul intended to be saved. The elect are all gathered before the season ends.

3. The opportunities of the elect to receive Christ are elected as well as the persons themselves. See for instance, John 4:4, "and he must needs go through Samaria." He must needs, why so? Could

he not have gone through another town, or province, or have taken another road? Could not the Lord have gone which way he would? The country was open, and the Kings Highway free to have gone sheer off from Samaria, and have steered his course quite another way. Aye, and why must he go through Samaria, and visit Sychar? Was it, does the Papist think, to go a pilgrimage to Jacob's well, and there show some respect, as the superstitious folk do, to an ancient saint or patriarch? No, was it merely to quench his thirst? No, he was thirsty, 'tis true, consequently upon his journey, and weary too, as travelers are; but he came not to that well merely for his thirst's sake, for he could have drank of wells that lay nearer his setting out; nor for his weariness sake, for he could have sat down sooner. What was it then? Why, Christ came upon Determinate Business, to Determinate Places and Events, by the Determinate Counsel and Foreknowledge of God. Acts 2:23. And as opportunities are Chosen of God for the gathering and converting of God's elect, so this was brought about as an opportunity of Mercy to one of the vessels of mercy. Rom.9:23. {"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "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.6:37,45.} A woman belonging to the Election of Grace must come thither to draw water, and thereupon meet with the Living Water, Jn.4:10, beside her own intentions. This woman of Samaria never had seen Jesus, nor, as we read, Jesus in the flesh, her; but the God of Jacob, in the Man Jesus, at the well of Jacob knew her, and knew of her coming thither, as God had appointed to be done. It proved the season of this woman's Conversion, though she had been a great sinner, and her Conversion to Christ drew more out of the city, Jn.4:39, who came forth and believed on him.

Accordingly, in another instance, Acts 16:9–14, "and a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.



And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.” Lo! Here an elect person was to be gathered to Christ, and accordingly the opportunity in which it was done could not slip, for the opportunity itself was precisely chosen to fit the person; and therefore all things must, and did concur, by the Divine Will, unto it. All the places that we see in Paul’s journey were noted down, and the way cast up, Isa.62:10, though it cost the Apostle and Evangelist, Paul and Timotheus, Acts 16:1, so much labor, to travel through divers remote cities and places thither unto Lydia. Why? Opportunities shall be afforded to an elect person, that certainly that soul will hear the Call and Believe on Jesus Christ. Moreover, Paul the instrument, a stranger to those parts, and having no inclination, or call to go into those quarters, was assaying to go another way, verse 7, “after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.” Paul and Timothy were secretly bound another way, though as yet they openly knew not whither. God had work for the Apostle Paul to do at Philippi upon the soul of a stranger belonging to another distant city; and this woman of Thyatira had an opportunity elected for her to success in another city, where, it should seem, she then resided for an opportunity of trade, to sell off her purple goods; and found therewith an opportunity of dealing in the Pearl of Price, Mt.13:46, and there begun her first acquaintance with Christ. For this work the Apostle must

be strangely brought hither. He does not see it of his own foresight, nor choice; nevertheless, he shall undertake the long journey, though he be carried on it by a vision. A man of Macedonia calls him, yet 'tis a woman of Thyatira has the cause to bless God for him. He comes to Philippi, and tarries there, the text says, some days before the Sabbath. We do not read he preached before the Sabbath came, it being a place at that time where probably were no believers, though afterwards there were enough of the saints in Christ Jesus, for their fellowship in the Gospel, Phil.1:5; and being the first time the Apostle came to town, it is hard to conceive how any meetings should be appointed to be held, on the account of Paul, by Jews or Gentiles, both {at this time} enemies and unbelievers. So that he stays some days, till the accustomed time came of the Jews meeting in one of their Proseucha or Places for Prayer, by this river side; and all to meet with Lydia, who though busied in her employment on the week-days, would break out and embrace the return of the Sabbath. Thus getting out on the Sabbath-day, she met with Paul, and by this means with Christ. That Sabbath was the Jewish Sabbath, or, as we call it, the Saturday Sabbath; for it was among the Jews Paul was then to do his work. Again, her mind should be stirred up to be there without fail upon that Wedding-Day of hers to Christ, though she knew not to what Man, even that same morning, unto whom she was going to be married to forever. This makes good the proposition that opportunities are chosen for the elect, as well as the elect are chosen for opportunities. "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.

Turn over to Acts 18:9-11, and mind what is said to Paul at Corinth, "then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the

word of God among them.” Behold here the opportunities for propagating the Everlasting Gospel were appointed, elected and settled of God, because he had an appointed people to be brought home to Christ under them. {“Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come.” Psal.102:13.} The history of Paul’s abode there in a fixed way of preaching, shows that though he met with a great deal of trouble from the Jews by raising a tumult, and making an insurrection against him, and disturbing him in his work; yet God had ordered they should not hurt him. Why? The opportunities of his elect were chosen for them to have good done upon their souls by that man’s ministry, which was built according to a sure Foundation, Isa.28:16, not in and out, yea and nay, II Cor.1:18-19, as the preaching is now. God having settled the opportunities of the elect, till these were gathered, and had ordered that his troubles should not drive him from the place; for verse 18, “Paul after this tarried there yet a good while, and then took his leave of the brethren,” parted with them, it should seem, when the necessities of the Churches, or else more of the elect to be called, or built up elsewhere, called him away to other places. The Lord had purposed the enemy should not drive him, nor put a stop to the Gospel. Why? The opportunities of his elect then at Corinth were chosen for their receiving Christ under Paul’s ministry. Yea, when the Apostle departed thence, the opportunities of propagating the Gospel at Corinth were not ended as appears by the Epistles he afterwards wrote to the Church of Christ called and gathered in that city. And the like has been ever since, and all over the world, where the Gospel has come among an elect people. This argument therefore is against the Doctrine which hath so often frightened the elect in the days of their Ignorance, telling them the day of Grace may be over if they do not close with Christ this evening, and if a sinner repents not today, he may sin away his time, and find it too late tomorrow. Thus, they hold, not distinguishing between the Elect, whose opportunities are secured to their Effectual Conversion to Christ, and the rest who have no opportunities to

believe and be saved, {"that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them," Mk.4:12,} so long as they remain in this world, because the Spirit's presence with the Word which makes the opportunity Effectual to Salvation, is, and must be, restrained from them; and the truth is, all these love to have it so, when they come to hear what the Spirit and his Work is; and so 'tis evident therefore that divers preachers who go about to promote what they call Conversion, do so most unskillfully.

4. This notion of opportunities not lasting till Conversion be wrought upon the elect {and to others they are no opportunities} is a notion directly against the Election of internal means, for opportunities are merely without me; but the work of the Spirit in Effectual Conversion is primarily an inward Communication of Life and Light, "for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb.4:12. Now, the Arminians lay all the stress upon outwards as offers of Grace, tenders of Salvation, wooings and beseechings of sinners. Opportunities likewise with them are these outward means, and so therefore they lay much upon the gifts, zeal, pains and assiduity of the preacher. Now all these are without to the people, they are upon the hearers outside. Whereas, a child of Grace, and recipient of an Effectual Call must have something within his own heart; and this must do the work if he belongs to God.

5. Still to the elect, the Efficacy of the Spirit's work in the opportunity is chosen. For which cause, though opportunity does not last always, yet inasmuch as the Spirit of Christ is appointed and sent to do his work, before opportunity is ended, this man's notion of it is quite wrong. Let us search the Scriptures, II Thessalonians 2:13, "but we are bound to give thanks alway to God for you, brethren beloved of the Lord, {says the Apostle,} because God hath

from the beginning chosen you to Salvation through sanctification of the Spirit and belief of the truth.” Chosen you through; the meaning is not that he has chosen you through directively, as you would direct such a man in the road for London or Cambridge; but it is to be understood influentially from the first Settlements of it purchased through means; as this Sanctification and Belief, our passage and way along, is under the Efficacy and Operation of the Holy Ghost, that will not send you out upon Motion, to go on unto Salvation by yourselves; but is in you, and dwelleth in you, and excites all his own infused Light and Grace in the soul to that specific end. That this is part of the meaning, take a passage in the other Epistle to clear it, I Thessalonians 1:5, “for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.” He arrayed himself, Psal.132:16, as it were, with the Gospel, and acted by it with all Demonstration and Efficacy of an Evangelical Power; so that this other notion is quite against the Doctrine of electing the Grace of Efficacy in the opportunities of the Gospel. It is against God’s choosing Irresistible Grace and Means to convert the person while the season lasts, though it be never so short; and by this means falls in directly with the Arminian Enmity to Election.

6. Lastly, if the distinction be granted that divines usually give us between time and opportunity of time; then I do not see how there can be admitted, without absurdity, any ineffectual opportunity of time? If it be God’s opportunity to me ‘tis my opportunity, and shall infallibly be made effectual; if it be not God’s opportunity to me ‘tis none of my opportunity; if the Spirit breathes not, all the breathing of preachers in the world makes it not opportunity. {Opportunity is time fitted to action; Spiritual action therefore can have no opportunity, if it hath not the Spirit of God in the soul to cause it, as the Principle of that Action.} And how is it known to be opportunity but by being made effectual? Isaiah 55:10-11, “for as the rain cometh down, and the snow from heaven, and returneth

not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In short, the Word shall be effectual, one way or another; according as it meets with the elect, or non-elect; it shall harden or soften; it shall be the savour of life unto life, or the savour of death unto death. II Cor.2:16. The meaning is this, that the Gospel shall be either relished by souls made alive, and so from an experimental taste of its fitness to nourish the new born life, shall increase life unto Life Eternal; or, on the other hand, the Gospel shall be relished by natural men {who in a spiritual sense are dead} in words and notions, as such, and not as the Glorious Truths of Christ, and so relished only by dead nature, where there is no vital Engrafture into Christ; {and abundance of such love to run from one place to another, and hear sermons, though they do not understand them,} and so that savour they have of them is but a hardening them the more unto Final Condemnation. In a word, there is the savour of Regeneracy and Spiritual Mindedness unto more increase of it in the Life Eternal, which the saints take in under the blessed word of Truth, the Gospel of their Salvation, Eph.1:13, and there is a savour in the Death of Unregeneracy and Formality under the very same word of the Gospel unto a death of the greater Condemnation. {"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb.10:29.} So much for the Arminian notion of opportunities in reference to the elect, exploded and argued down from the Fundamentals of the Gospel.

Now I come to this second branch of it; how it is against the Election as touching the rest, or non-elect. Opportunities are not designed to do these good.

1. The Scripture tells us there are a sort of men incurable under the Preaching of the Gospel, Matthew 13:13, “therefore speak I to them in parables; because they seeing {by natural light} see not, {spiritual things,} and hearing {by the natural ear, and no further} they hear not, {what the Spirit saith, whilst they hear a sound what the minister saith,} neither {for this reason} do they understand.” And again Paul is positive out of Isaiah 6:9-10, {for it is the Holy Ghost which spake in both,} “go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” {“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. See also Acts 28:26.} {“Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.” Lk.8:10.} These “eyes” are wit, learning, acute reason and natural understanding, all which being mixed with the pride and corruption of human nature, do, being wholly left to the creature’s self, render a Spiritual Conversion to Christ in these, wholly impossible; because their very wit and corrupt reason tells them ‘tis all a piece of foolishness. I Cor.1:23-31. So, John 8:47, “he that is of God heareth God’s words; ye therefore hear them not, because ye are not of God,” and he that is chosen of God is to be sure at one time or another converted to God in Christ, and truly hears, regards and believes what words they are which God hath said of Christ, but “ye therefore hear them not, because ye are not of God;” you have never been truly and perpetually lost and ruined in yourself, and consequently need no Gospel, and thus it is {the marrow, not the husks} foolishness with you; and though you have heard {with the outward ear} and believed it too, notwithstanding

all your prejudices against Christ and the Doctrine of God, had you been settled upon Election-Grace, you would have received "the love of the truth," II Thes.2:10, but this you cannot receive, because ye are not of God. He never knew you, Mt.7:23, originally to be his own by Grace and Love from Everlasting; and again says Christ of these, verse 43, "why do ye not understand my speech?" As if he had said, others who have not half the outward advantage you have had, do. But, says he, here is the mystery of it in the next clause, "even because ye cannot hear my Word." It is both above your pitch, as creatures, with all your wit and understanding, and also a matter quite out of the element you live in; and so is impossible, there being no other change of nature, to be understood by you, in the manner you are going on. And is it not the same case that holds still? Do we not see how men laugh at the Gospel, flout at Supernatural Truths, and cannot understand them? Don't we see scholars and ingenuous worms, when they creep out of their holes and come among us into the Congregations, how they sneer at the Revelation of God, if the subject be Imputed Righteousness, the New Birth, praying in the Spirit, &c., yet go to any of these wretches, and they shall cry up a notional perception of Bible Truth, and a natural busyness in the religious way. Why is it? {"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Jn.6:63.} It must be so. 'Tis because natural preaching shall justify God in condemning men for departing from the Gospel, where the Constitution of the Government obliges them to profess it; whereas Gospel-Preaching is not ordained to save them; but they "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish {for we see as these live, so they die, there's no change} in their own corruption." II Pet.2:12. Gospel-preaching, I say, is not ordained to save them; and the truth is, when these do hear what we call Gospel-Preaching, they are glad 'tis not {such enemies are they to Election, Particular Redemption, Grace to renew the will Effectually, Irresistibly and Per-



severingly.} In short, they will not choose to be saved, unless it be by natural preaching; but God has fixed it, that there's no way of being saved but by the Gospel.

2. The Spirit of Christ put a stop to the Apostles in some of their desires to preach the Gospel, because none of the elect of God were to be found in places whither the Apostles otherwise had an inclination to go; as it is plain, Acts 16:6-7, "now when they had gone throughout Phrygia and the region of Galatia, {with some fruit,} and {then when they} were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." He knew where the elect were, and where not, being God Omniscient and Omnipresent, and so would not suffer the waters of Grace to run vast, nor the living waters of the sanctuary to come to the fens of Ezekiel, or the marshy places of the curse that were given to salt, Ezek.47:11; and so not to be healed by the Gospel-Remedy; therefore the Spirit puts the Gospel under a restraint that it shall not come there.

3. The opportunities of such men as are not given to Christ by the Father's Election of their persons in Him, are all laid before them, and exposed but to the mere liberty of their wills for some temporal deliverances, Dan.4:27, Jonah 3:4, or to lessen the aggravations of future Condemnation; but never for Salvation unto Grace and Glory. That case of Jerusalem which Mr. Hunt and others do so much insist on, was but an opportunity of temporal deliverance to save themselves from the Romans, by a mere outward and formal owning of Christ; and yet thus, though it lay so in their power, they would not come unto Christ that they might have life, Jn.5:40, and not have their brains bashed out by the battering rams of Titus. Jerusalem's opportunity was no more than this. Luke 19:41-42, "and when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." The Lord Christ from a principle of human compassion wept at the stubbornness of his countrymen, who

merely by their own willfullness against all light and reason took the desperate course to bring in the Romans upon themselves, as some now do, to bring in the French upon us. This they might have prevented; this they had a day for, belonging to their peace, that might, by embracing the Doctrine of Messiah, have saved them from that destructive war; but they {the nation} were not wise to consider their latter end. {"For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Deut.32:28-29.} That city of Jerusalem in Christ's time had the day of her peace, Lk.19:42, but Christ never saith that she had therefore the day of God's peace; or the peace of God, as the Scripture admirably distinguisheth it from Jerusalem's peace. {"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil.4:7.} She had the day of her peace, as peace on earth, Lk.2:14; that is, all war and desolations of Jerusalem, such as wasted her afterwards, were kept off all the time of Christ's being upon earth, and some years after, whilst the Testimony of the Apostles continued for the elect's sake, {"and except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened," Mt.24:22,} that they might have opportunity to see the Son visibly and believe on him doctrinally. {"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.} Jerusalem, by her having Christ locally at that time with her in the flesh, was saved, during that day, and so it was the Day of her Peace, though, not receiving the Messiah, she saw it not. It was the Day of her Peace nevertheless, in which she was saved out of the hands of her enemies, Lk.1:74, the very Romans that hated her, and afterwards upon this neglect of opportunity for her temporal advantage and political safety, cast a trench against her. Luke 19:43. This was her peace to keep off this war; this was her day of peace in Christ's time; but whilst she had peace on earth {non-elect

Jerusalem I mean,} she had not the superior peace of God's elect, or the Day of Peace in Heaven; as the peace of the elect is called, Peace in Heaven. {"Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." Lk.19:38.} Aye, to them it is peace in Heaven, as the LORD hath said, "mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens." Psal.89:2. In a word, Jerusalem had her time and day of peace to be delivered from the fury of her neighbors; the wars stopped in Christ's time, for his own peace sake; but she had not peace from God our Father, and from the Lord Jesus Christ, Rom.1:7; as the Peace of the Gospel is called, almost in every Epistle to the Saints and Churches.

To make this interpretation of the commonly abused Luke 19:42, further apparent, I shall vindicate this text against Mr. Hunt's peace and union therein with ministers, by his falling in with the common mistake. Observe, that Christ puts the case, states the matters as it is, and not as he would have desired it to be. I know who glosses it otherwise, as an ellipsis, or imperfect speech pretended; and what a despotic liberty he {Dr. John Collings of Norwich} hath taken in the Supplement of the English Annotations to fill up the words with this foreign sense, that Christ prayed for what he knew should not be accomplished, with a that is, "O that thou hadst known, or I wish that thou hadst known!" All which is of one piece with what the interpreter adds upon this 'thy day,' that "no man has more than his time of Grace, how long that is none can tell, if he sleeps out that, his case is desperate, and past remedy." All which I have spoken to in the sections before; but 'tis evident that Christ puts the case, not that he wishes the case had been as he puts it, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." What now can fill up the residue of this meaning consistently, or agreeably with all circumstances belonging to the Jews, but to this purpose; then thou hadst been a city, thine enemies, the Romans, could not have touched. He argues this compassionately, but wishes not this desirously; for

he was swallowed up in a total resignation of his human will to the will of God, according to that request he taught us in the Lord's prayer, "thy kingdom come, thy will be done in earth, as it is in heaven." Mt.6:10. Now 'tis consistent with this to state the case, as a man rationally foresees it, but 'tis disagreeable to wish anything which is known to be against the positive will of God. Acts 4:27. Now Christ states this case as a wise Prophet that foresaw what the calamity coming on the Jews was for. It was for not receiving Messiah so much as notionally, doctrinally, formally, and as the nations of Europe do now in general. And he puts this case rationally, if they had done so, Jerusalem had not been destroyed. But as they had not received him, so now they should not receive him after; for the things of their peace now were hid from their eyes. {'Tis plain that "things of their peace" were not the Mysteries of the Gospel; for he thanks God that he had hid these things from the wise and prudent, Mt.11:25, but opportunity for a natural act and a natural privilege, to give peace to the Gospel, and to keep the peace of the Times among themselves; not to persecute but protect, and so to have been protected.} Thus 'tis plain that the opportunity which they slipped, was time they had lost, which, morally speaking, might have been improved for their temporal good, and delivering their city out of the hand of the Romans. He puts this case to Jerusalem, but prays not to God for her; therefore it was no Soul-opportunity, no Salvation-opportunity unto Grace and Glory which was meant by this "her day." And as to what opportunity it was, Christ doth only as a man, and their wise country-man, put the case, not, as God-Man, pray for it. "I pray not for the world, but for them which thou hast given me; for they are thine." Jn.17:9. Therefore it is not, oh; that thou hadst known the day of thy peace! Christ says nothing like it, to go and build Spiritual and Eternal hopes upon it for all the people, or the body of the people of Jerusalem, and that neither by a spoken or a tacit wish. But he says, "if thou hadst known," even thou, or at least in this thy day the things that belong unto thy peace. The plain meaning is, if thou hadst known

in this thy day of prolonging thee in thine outward State and Condition, and in this thy day of God's Forbearance towards thee, that the Promises and Grace of the Messiah, are now, in the same day thou hast had, fulfilling; these things belonging to thine own temporal peace, whilst they have been brought about for the eternal peace of some of thy children and servants, have been suffered to be yet in no other land but thine; and whilst in thine, the very accomplishment of them to the elect has been thy mercy, and is become the present security thou enjoyest from the hand of all thine enemies around about thee. 'Tis the Gospel and the voice of the turtle heard in thy land, which have kept off judgments for divers years together. Else, had it not been for these things, Grace, Mercy, Salvation and good will to men that now occasion peace and tranquility unto thee till the trumpet of peace hath done sounding for the elect's sake, and that now belong unto, that is, are influential upon thy present calm of things, thou hadst heard an alarm in my holy mountain, the alarm of war, and hadst been in blood and under the power of the sword long ago; and the Romans had been upon thee to cut off such a provocation, as this City has been in mine eyes long before this day. And this is all the substance in the meaning of the words. Even as provoking Cities and Nations since, and at this day, have been and are spared, and their affairs prospered for the Gospel's sake, because some of the Governments of this World have protected and encouraged the Professors of it. But now what is all this opportunity of the nations and populous cities to make themselves a more safe and flourishing people in the world, and all this opportunity of Jerusalem to save herself from the Romans, to an opportunity of going to Heaven, or to a Day of Salvation, as to the elect that have the Holy Ghost with the Gospel sent down from Heaven into them and among them? And in one word, what was all the outward opportunity for outward good Jerusalem had, to inward opportunities by a Time and Day of Grace to Jerusalem, according to men's common acceptance of their meaning of a Day of Grace? Now I say, what is one to the other? Is

it not in your eyes in comparison nothing at all? And that this is the unavoidable interpretation of the words, I will only appeal to that great Master of truth in language, our Lord Jesus Christ himself, in the next words, verse 43, “for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,” and verse 44, “and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” The Lord Christ here threatens a temporal destruction; therefore it was loss of opportunity for temporal advantage he only takes notice of. Whereas our preachers who are inclined ignorantly and warmly to produce the 42nd verse for “the day of Grace,” and a man’s time of Grace for his soul, and {as Mr. Hunt, who hath set it forth by} a sinner’s getting of Christ in season, and the like, {thus putting a thousand times more into the text than ever Christ hath put} take the liberty to threaten men with Hell, Damnation, &c., if they don’t come to Christ this Sermon, this Lord’s Day, this Evening-Lecture, not considering that to every purpose God hath his own appointed time, Eph.1:11, and will work Salvation Efficaciously in harmony with his precise {time and place} Determination to show mercy; and thus, there is no withstanding that Day of Grace when it comes with the power of the Holy Ghost. {And Jesus said unto him, this day is salvation come to this house, forasmuch as he also is a son of Abraham.” Lk.19:9.} Christ threatens not Hell in the text, but the sacking of Jerusalem. Men at one time called it the New Testament of our Lord and Savior Jesus Christ from whence they fetched this text; the “New Testament;” that is, the Last Will and Testament of Jesus Christ; and it is a dangerous thing to go and alter a Will. ‘Tis plain how the Will runs in the two verses put together; Christ laying a prospect of temporal destruction before men, which by loss of temporal opportunity to avoid they are brought upon themselves.

So that Jerusalem never had her day to be saved into Grace and Glory, but her day to discern Truth and Grace were come in

Messiah come among them. {“For the law was given by Moses, but grace and truth came by Jesus Christ.” Jn.1:17.} Accordingly, if they had had but common sense in the reading of the Old Testament without prejudice, and their comparing what those Scriptures said of Messiah with what Christ did among their people, they should not see cause to put Christ to death, as an imposter, and blasphemer, in saying that he was the Son of God, Jn.10:36; inasmuch as the Scriptures of the Old Testament had not only foretold that Messiah, the Man, must come, but that the same Messiah is God. Thus they had their day of God’s sparing them, till there was a rational opportunity to know wherein the grand and common promise of the Scriptures was making good to that people. They had a day to know the mistake in rejecting him Doctrinally as come, but never a day to be delivered from the spiritual power and condemnation of the Law against the seed of the serpent, against vipers, dogs and swine; because it was impossible for these to receive him, as children, heirs of God, and joint-heirs with Christ. Rom.8:17. If they had been children of God by secret Adoption, the fruit of Election-Grace, they must and should have understood the things belonging to their {the Jews} temporal peace; because such matters of the temporal peace had in that day been the matters of their own eternal peace likewise; so they should have understood them in the Lord’s time, whether it had been sooner or later; whereas if men are not the children of God by secret Adoption, in order to become by open Adoption the children of God by Faith in Christ Jesus, Gal.3:26, it is consistent as rational men to know the former, the things which belong to their outward peace and exemption from national, open judgments, by natural and common light of God’s Word, natural light of reason there mixing with the assistance of revealed light of God’s will; and yet it is inconsistent with vipers, dogs, &c., as rational men, to know anything experimentally in the New Birth of the Power of the latter, that is, the things of Christ and the Gospel as they are the Eternal Peace of the elect. Nor will it be laid to the charge in their damnation that they had not saving

Grace, for they had destroying Sins; and that these were employed by a spirit of enmity and malice against the proclamation of Grace and Truth in the Gospel, and prejudices and hatred fomented and kept up against them who had saving Grace above nature, and in the strength of that Grace worshipped God in and through Jesus Christ, {"for we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Phil.3:3,} having his Spirit supernaturally to enlighten and sanctify them above forms, parties and all common profession, and in that Grace to live not only above the world, but against the world. Now, they could not bear this where the Gospel came, that is, they would not endure it, but clamor, rail, fight, persecute with tongue and hand, and for this cause righteously they are doubly damned where the Gospel comes; and they have a day {would they thus improve it by common Faith and Moderation} to lessen and abate their Condemnation, accordingly.

Well, the Jews had a day to be saved from the Romans, but they would not agree with their adversary, Matt.5:25, by putting themselves into such a posture through the owning of the Gospel, as to make peace with the Romans; and therein according to the Promise of the Old Testament have kept their Country from Invasion, and the final Desolation, when thus they should outwardly have had God on their side, if they had known at least in this their Day the things that belonged to their Nation's peace; but they never had a Day to be saved from the wrath to come. I Thes.1:10. No; for God sent his Son to be in this sense the Saviour of the body, the Shepherd of the sheep, and the Redeemer of God's elect. 'Tis another sort of Salvation altogether which God will have the goats to be saved by, consistent with their being all destroyed at last. {"The wicked shall be turned into hell, and all the nations that forget God." Psal.9:17.} However, those goats in Christ's time {for I am speaking of Jerusalem's day} should not have been punished by the fourth beast, divers from all the beasts that were before it, Dan.7:3, having ten horns, Dan.7:7, by which is understood the



secular power of the Roman Empire, if they had not by an open rejecting of the Messiah, Mt.21:39, provoked God to abandon and blind them, Deut.32:23, and bring the final ruin on their City and People, thus putting an end to the National Peace they had in Christ's time. All which Salvation nevertheless from these calamities for a time, fell short of the Peace of God in true Salvation, Col.3:15; and short of bringing the elect into Grace and Glory by the Death of Messiah, or the Propitiatory and only Sacrifice of our Lord Jesus Christ.

To conclude, the Arminians do all plead that corrupt way I have overthrown, in their expounding, applying and using this text in Luke 19:42, as Mr. Hunt of Northampton hath done in his weak essay, thereby degrading the Truths of the Gospel; but enough of this may be seen in their books against Election. On the other hand, the anti-Arminian writers of the Controversy have been fain to expound it in old style of Grace and Truth; not in new style, that "man has his time of Grace, how long that is none can tell, if he sleeps out that, his case is desperate, and past remedy;" which makes many poor souls that belong to God almost despair that the Day of Grace is past with them. Whereas properly speaking, till God hath changed their rotten principles, and they have changed their preachers, their Day of Grace and Opportunity of Salvation is not yet come. And thus it comes to pass, that some men professing notions of Grace, and so to be against the Arminian tenents, do yet for the most part in their common sermons preached to the people, and in their books of Practical Divinity spread their own system of pathetic Arminianism in the new and compromised way. Preachers love to give false hopes to a great many rich men, and numerous flocks of the world, to attend upon their ministry, or else they don't know how to uphold the lecture, and keep up the reputation of the place. Whereas they look upon it, Sermons of Election, and Effectual Grace in the hand of God the Spirit to pursue Election to a remnant, would scare them all away.

I shall conclude this chapter with short remarks upon one or

two more of Mr. Hunt's errors against Election to the same purpose, in setting out so-called Opportunities of Grace.

His ninth error against Election is this. "Now the door stands wide open to returning souls to enter in; but if once the master of the house is risen, and hath shut the door, though you may cry, you will find no entrance." {Page 21} To what purpose does he tell the elect this? Christ meant not the elect, but "the rest" when he said this. It is obvious to take notice of it here, that Mr. Hunt makes a plain and direct application of the text, against the elect of God, not suiting his gloss to the Election-truth; as if he thought to hook in some souls to an entrance, who yet, Christ says, will then stand and cry without door, and nevertheless prevail upon them to enter in, whether chosen to their entrance, or no. {"For many are called, but few are chosen." Mt.22:14.}

Returning souls? 1. What does he mean by returning? Returning is after turning, and then backsliding; 'tis a return from backsliding; some departure from the living God presupposes it after Conversion, and so the Scripture uses the notion of it quite in another case than Mr. Hunt sticks to. {"Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb.3:12.} He applies it to Unconverted Sinners in common. Now how sinners can return that did never turn, or turn again who have never turned at all, I leave it upon him to consider. 2. This is with a lie to make the heart of the righteous sad, whom God would not have made sad; Ezek.13:22, for 'tis the righteous only are prone with sadness to lay this doctrine to heart, that is, some of God's poor, righteous ones teased by the furious zeal of these unskillful workmen, are the only people saddened by it; and God would not have these saddened. But being a long while children in understanding, made by their preachers to believe this is a mark of Grace, to fear their Day of Grace is past, they are saddened with this black mark of Grace to believe not only that they have no Grace, but to cry in question if their Day of Grace be now gone. And 'tis but a lie they go about to scare them with. {Fright nature

with Truth, where there is need to restrain nature, and awe men; putting them in fear that they may know themselves to be but men; but never propose to see the elect of God Converted to Christ by these things; much less by this lie of their Day of Grace being past.} The Day of Grace lasts as long as there are any of the elect of God to be brought in, and this Day is settled to last, {‘tis not uncertain,} until all God’s Elect are efficaciously called in. This Day for Spiritual Mercies is successful to the elect; and why? Because founded upon a Promise to Christ, and so made good to the elect through him. Whereas now while it is called “today” to the non-elect, it is but their rational opportunity to secure present, outward mercies, and for not aggravating their sin of opposition to means appointed for higher ends to the elect, to lessen their own {the non-elect} future Condemnation. The Scripture is plain for all this, II Cor.6:2, “for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.” He doth not speak now of the Day as slippery, but now of the Day as sure and certain; and he shows upon what bottom ‘tis so sure. “For he saith,” being a reference, as it belongs to, and is a piece of the very Covenant of Grace which the Father has made with Christ. {“I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD; that is my name.” Isa.42”6-8.} That Paul fell a beseeching and exhorting his Corinthians upon very good grounds not to receive the Grace of God in vain, II Cor.6:1; for he knew the elect part, Lk.12:32, of them were interested in the Covenant God made with Christ, and that the Spirit stood engaged in that Covenant to pursue the ends of it, by all the appointed and stipulated means; and Paul’s Gospel-exhortation was one of the means the Holy Spirit of God had undertaken, and as Comforter or Paraclete {a distinct Person beside the Mediator} was sent of God and Christ to bless.

Nothing can be plainer than that this Promise and Assurance of Success and Blessing upon Gospel-opportunities {contrary to the loss of the day of Grace} was made to Christ in behalf of the elect. “Thus saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, {and what, would he preserve Christ effectually for opportunities, and do we think not preserve opportunities effectually for Christ} and give thee for a covenant of the people.” Isa.59:8. Not at peradventures, if the people will hear thee, well; if not, be it to their peril, their day of Grace will be over. No, never, for he had other things in his eye for the elect; for says the Father in this Covenant further to Christ, verse 9, “that thou mayest say to the prisoners, Go forth; to them that are in darkness, {through a muddled – preaching,} show yourselves.” And a little after there’s a success of the opportunities in the event, and an Efficacy goes along with the season, verse 12, “behold, these shall come from far; and, lo, these from the North and from the West, &c.”

Otherwise speaking, the non-elect have rational opportunities {or such seasons as if we argue from reason} they might improve with due caution for their present temporal advantage in some outward acts relating to the Doctrine and Worship of the Gospel, which if they let slip, the Judgments of God are appointed to take advantage of in that neglect, and to overtake a people, as the Judgment of God did those who hardened their hearts, as in the provocation, in the day of temptation in the wilderness, Psal.95:7-9; and as the Apostle saw many of the Jewish professors of the Gospel ready to do, relinquishing the Doctrine and Worship of Christ, and going back to Moses and the Temple, which would shortly prove an open destruction of their persons, estates and interests, even in this world by the Romans. And so puts them in mind of old times, Heb.3:7-9, “wherefore, as the Holy Ghost saith, today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, &c,” and to the same purpose, verse 15, “while it is said,

today if ye will hear his voice, harden not your hearts, as in the provocation." And before, in verse 13, "but exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." 'Tis in none of these places spoken of their opportunities for spiritual acts, such as coming to Christ, making sure of Christ, &c., this was the Holy Ghost's work upon the elect; but the Apostle hoping that there were some of the elect among them that staggered, 'tis his exhorting them to improve their opportunities for natural acts, and outwardly persevere in that Doctrine of Christ and Worship belonging to the Gospel, which they had already professed, and not to Judaize, and turn Doctrinal Apostates after Doctrinal converts, lest they brought down upon themselves sore judgments in this life.

From all that hath been said 'tis easy to vindicate that portion in Luke 13:25, which Mr. Hunt has also pressed into his Arminian service. "When once the Master of the house is risen up, and hath shut the door," though you may cry {says he} you will find no entrance. Christ spake this to the non-elect to secure privilege of the Land of Canaan, by laying hold of the rational opportunity, and not provoking the Prince of Life, righteously to turn them out of doors, and take in strangers to possess all their pleasant things. Ezek.46:18. "When once the Master of the house is risen," I take it to be, not merely risen from the dead; because of the many thousands of them who were converted to Christ in the Acts, Acts 2:41 with Acts 4:4, after his Resurrection from the dead; but risen in Judgment, as an angry man standing up ready to give the blow; risen up in wrath, as a generation of men had disturbed his rest Mystically in the Church, Zech.2:13, and so risen in his sore displeasure, as he shall stand up and speak to his enemies, and vex them, Psal.2:5, the Holy Ghost by David tells us; and as Stephen saw the Heavens opened, and the Son of Man standing on the right hand of God. Acts 7:56. For what? Being in a readiness to revenge all disobedience and contempt in that people for their Infidelity and Hatred to Christ and his Gospel, and for their Cruelties and

Opposition to his saints and servants. Well, when Christ, a Son over his own house, the house of God, Heb.3:6; or, when once the Master of the house, after grievous provocation, is thus risen, every blow would go to their hearts; every battle they lost, every disappointment they met with, all things done against them for the reward of this Glory-Man, would wound them to the quick, though they saw not that 'twas brought on them for what they had spoken and done against Jesus of Nazareth. Mt.12:37. They would cry, run to the temple, so long as it stood, or to any pieces of it that might be a while spared, or built again; they would offer sacrifice as long as they had an altar, call on the true God, Psal.50:16, make a great stir when freighted in their troubles; aye, but he who hath his ears open to the cries of the righteous, Psal.34:15, would be deaf to all their calls and moans; the God of Glory having placed the Man Jesus over all the matters of his house; and this Master, as Joseph to his brethren, Gen.42:7, would speak roughly to them. He tells them that he would not be entreated {and yet he's the Advocate with the Father, I Jn.2:1, to hear his people's prayers} nor be pleased to admit of these rebels, or suffer them to live any longer in the land; but would turn them out of doors. Oh! How will you take this? Why, you will knock and call, and bring out the Law in your synagogues, and pray, and look to come home again into your own land, and plead with God for Abraham's sake, &c. Thus you will run to the wrong door of mercy, and this will be bolted up against you. God will have mercy upon you for the sake of Abraham, Isaac, and Jacob no longer. That door is closed up forever, and you'll take the wrong way to Canaan!

Mr. Hunt's tenth error against Election runs thus, upon the irreparable loss of opportunity. "Alas! What fools to let slip the time, the only time, this should be improved for the soul; they oft forget or neglect to gather the Rose till the summer is ended, and then it cannot be found." {Page 24} Now though the non-elect have sometimes an opportunity to enjoy the great outward blessings, Jer.8:20, which the Gospel brings along with it into their hands, far often

even beyond what it does to the elect, in the present state of things; and to hold these verses for a longer time than they are able, if they persecute Christ in his members, mock at the Doctrine of Christ, trample Revealed Religion under foot, and count the very Mysteries of the Gospel a despicable Creed; and though the elect may lose opportunities, and not be saved with outward deliverances, yet they cannot ultimately lose the opportunity of being saved by Grace. Moreover, liberty, protection, encouragement, and forbearance towards the children of God whilst they worship the Lord Christ according to Church-Laws of his own; even Church-Laws that no Lord beside lays claim to but He Himself, Psal.45:10-11; will secure outward mercies, victories, glory, trophies, peace, success by land and sea, to a nation and people, where the Kingdom of Christ is thus separately tolerated, Isa.52:15, far beyond the security of such temporal mercies among opposers of the Government of Christ, by imposing other Church-Laws over the consciences of men, than Jesus Christ, who is Lord of Heaven and Earth, is Lord of, or hath instituted; and will secure these temporal good things more than outward mercies can be settled among oppressors of the people's liberties, Psal.82:1-2, especially in the latter days, now that Antichrist's measure of sins is so near filled up, and the plagues of Babylon are coming on her in One Day. {"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev.18:8.} Nevertheless, men who have opportunity to enjoy these outward good things by means of the Gospel, behaving themselves friendly and peaceably towards the Interest of Christ, have not opportunity hereby to receive Christ into their hearts by any Supernatural Act; because this is done by an action of the heart sanctified by the Holy Ghost in a transcendent way. {"That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom.15:16.} This opportunity therefore is peculiar to the elect of God, great and small,

rich and poor. Now 'tis strange Doctrine either ways to a man that believes Election; as, that he who is not chosen has an opportunity to be a true believer, this being the effect of God's choosing him to Faith; or, on the other hand, that he who is chosen of God in Christ before the foundation of the world, Eph.1:4, neglects Christ so as to perish everlastingly. For my author applies it thus, "after the summer is ended the Rose is not to be found." If this be Master Hunt's doctrine, let him not pretend to be a Dissenter. These ought all to know the summer ends not till Christ hath done his harvest, and the elect are saved; for if a man hath not the Doctrine of Grace otherwise than this teacher of a lie, 'tis a shame he should be called a Nonconformist. General and National Religion better fits him; and every Arminian in the Kingdom that thus creeps into the Separation is a scandal to the Meeting-House.

The odd phrase of "gathering Christ" I have elsewhere opposed. Mr. Hunt's entire similitude on this head is a wandering paragraph from the native text. The Holy Ghost speaks of Christ as fitted to the Communion with saints; the Rose matches with the Lilly; whereas Mr. Hunt gives that which is holy unto dogs, Mt.7:6, and offers Christ even from this text unto them that perish; even to such as neglect to gather the Rose, as he loves so to speak, till the Summer is ended.

1 Reference is to the book by Matthew Poole, 1624–1679, who wrote *English Annotations on the Holy Bible*, a work which was completed by several of his Nonconformist friends, and published in 2 volumes in 1683.

## CHAPTER 31

### *Of Mr. John Hunt's four last errors against the article of Election.*

His Eleventh Error against Election runs on thus. "One will not leave his drunkenness; another will not leave his swearing, and uncleanness, though they are separated for those things from Christ forever. See that you honor him more for the time to come, lest



everlasting shame and confusion do at last cover thee.” {Page 150, 151}

Cannot a man preach against drunkenness, swearing and uncleanness upon the One Foundation of the building, I Cor.3:11, but he must preach against it beside the Foundation? As if every man for his negative holiness, {his abstinence from drunkenness, swearing and uncleanness, &c.,} should on that account dwell with Christ forever. {“For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Mt.5:20.} Alas! Alas! A man may leave all these things and be a heathen or a hypocrite, having no portion, Matt.19:20, in God or Christ forever. An interest in Christ does not come by leaving off sin, but by God’s giving us to Christ before the world began, and his giving Christ to us in time. {“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” I Cor.1:30.} If men in Election-Union had been first united, Christ and the Comforter had stood for them that they should never have been separated for these things, but because of these things should have been sanctified from them. {“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.} A child that paddles delightfully in the dirt is not disinherited for it, but therefore whipped and made clean. Election-Union secures influential union as the fruit thereof. {“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.} For God the Spirit doth as certainly sanctify a child of God, as he creates him in his mother’s womb. The Spirit of God by this child of God, and his not leaving off certain sins, is no more prevented from sanctifying and separating him from these sins, than God the Father, or God the Son, upon the foresight of what this child should be, or do, were prevented from choosing or redeeming him; and secretly adopting him into Divine Favor. {“Yea, before the day was I am he; and there

is none that can deliver out of my hand; I will work, and who shall let it?" Isa.43:13.}

'Tis pitiful ink therefore which he hath stained his next paper with. "If Christ will save them in their sins he may, but if they cannot have Christ but they must part with their sins for him, then farewell Christ." {Page 150} What could any Arminian upon the point have said more? Whereas the elect of God are not to be left and given up thus, as he puts it, to themselves; that it must come to a parting, a separation between Christ and them. Rom.8:35. There's a Secret Union upon Antecedent Grace, which this poor man is a stranger, if not an enemy, to the Doctrine of. Nevertheless Christ hath hold of the elect, and will not part with one of them so, even whilst they have no hold of Christ. Here we come again to Union before Faith, which makes such a separation of the elect from Christ in it impossible. Union is the fruit and result of Election-Acts, therefore I call it Election-Union. He who passeth immediately from Election into Faith, without any notice of intermediate union in Christ between these two, quite slips the joint. The blessings of the Gospel lay hold of a person in this Union, before the person can lay hold of the blessings. {As a man is a Goat before he rejects Christ, so a man is a Sheep before he receives Christ.} For I would query of our brethren who deny any sort of Justification before Faith, whether they think a sinner doth believe, in order to his Justification, as he is in Christ, or as he is out of Christ, for the union lies plainly in the being in him, as the branch is in the stock? If they will have it, that the sinner out of Christ, in order to his union into Christ, and Justification by him, believes; then the tree brings forth good fruit, {"for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit," Lk.6:43,} the good fruit, Faith, before it is a good tree grafted into Christ, contrary to Matthew 7:17-18 and Ephesians 2:5, in his Quickening with Christ, or Quickening in the same Head mystically, and then influentially, wherein he was chosen. On the other hand, if our brethren grant, that a sinner believes not, Jn.10:26, till

he be apprehended of and in Christ Jesus, {as surely he does not,} then the case must stand thus in the influential union, as we Antinomians, for in this Mystery the Law hath nothing to do, hold it. Christ in apprehending us doth first by Himself unite the person secretly to Himself, and in that act he gives the Spirit, in that same instant the Spirit works life, and in due time that life issues forth in Faith, and joins the will to Christ, from a Power of believing to lay hold on the Person and Righteousness of the Son of God. Now by virtue of Christ's act passing upon me, the Spirit works under that act, apprehends and renews my will to believe that the whole Righteousness of Christ is thereby, or in that act of Christ that has passed, cast upon my person, and that in this Righteousness alone now discerned, I am justified, and stand complete before God in Christ, whom I receive, though I have ever so much sin in and of my Adam-self. "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ." Rom.5:1. Where the preposition manifests that Faith hath no proper antecedency to what is done in Christ, but is only a means of receiving from and through Christ by the Spirit, what God hath done of mere Grace for the poor sinner. 'Tis upon this bottom, the interest God and Christ have in the elect, that the Conversion of the elect is secured, 'tis not secured by freighting them, nor effected by telling them that without this or that they will be separated from Christ forever; "and see that you honor him more for the time to come, lest everlasting shame and confusion do at last cover you." The Spirit of God, who is the Spirit of Truth, Jn.16:13, will never work by this way of a lie. How! Separated forever! And everlasting shame cover you! How do these things stand with a firm belief of Election of all those that are saved? Mr. Hunt will never be able to reconcile it. And did he think this fright, on the other hand, would convert any vessels that were chosen, when God has chosen Christ the way, Jn.14:6, which is quite another way, to convert them? For instead of pronouncing Damnation upon them whom the Lord knows to be the non-elect, even Damnation upon these for their sin, he

chides the same persons, whilst he sees them under a prospect of being separated forever, to believe in Jesus Christ. If he had not this prospect, but a hope the fright might work upon them as elect, he hath taken the wrong course. For they who preach to fright nature, and not the Gospel to heal nature in the elect, are but bug-bears in Divinity, and instead of calling the children in, scare them out of doors. Mt.12:20. 'Tis the nature of the Gospel, that it lets out a discovery of the Excellency of Christ to raise and work the heart into a persuasion of interest, where the discovery of the Excellency of Christ Jesus our Lord converts, knits, draws and brings the heart in to Christ sweetly and efficaciously. Acts 16:31 & 2:38-41. Indeed 'tis a brave thing, a desirable experience, when this rich discovery weans it upon a sight, and makes the heart esteem Christ more than all the world besides. 'Tis in the power of Christ I am persuaded, in the light of Christ I am ravished, with the cords of a Man I am drawn, with the arms of the Mighty God I am held; if I am tempted, yet through Christ Jesus I am succored more. It makes me feelingly to let all go indeed, when God will try me and fetch it all away. If I must part with my goods, yet let me never part with Thee, who art Gold tried, Rev.3:18, in the fire. Let me rather put off a whole globe at once, than put off Thee who art a greater portion than Heaven and Earth, Psal.73:25, and than millions of worlds to me! This indeed is honoring him. But if thou canst not honor him thus, yet elect soul and precious to Jesus still, I tell thee thou hast so strong security in this Rock whilst thou seest it not, believest it not, as never to be dashed against a stone before thee! Everlasting shame shall cover the non-elect. There's not one of these will ever have their wills stand to put on Christ, Gal.3:27, but will love to go to a Heaven of their own, and in their own clothes; but the elect are hid in Christ, and 'tis the daily work of the Gospel, that they may be found in Christ.

His Twelfth Error against Election is this. "Christ will surely vindicate his own people" {for I bring in the good to show how the bad is connected} "in the utter ruin and destruction of such as

have been their persecutors, except they repent.” {Page 153} Persecutors that repent of their sin from an Exalted Jesus, Acts 5:31, and not from the works of the Law, are secretly such men as belong to God, and being Mystically Related in the Covenant of Grace, shall be brought to that Repentance. Persecutors ruined and destroyed except they repent? Sure if a man had believed Election, he would have used the Relation, “except they belong to God,” not the act, “except they repent.” He would not have laid it upon the Persecutor’s Act, but the Pardoner’s Grace, from whence the penitent’s act arises. Paul, when he speaks of himself as a persecutor, speaks first of his obtaining Mercy, and how the Grace of our Lord was exceedingly abundant, I Tim.1:13, and then speaks, in the time and place, of his own Acts, Faith and Love, springing out of that abundant Grace which is in Christ Jesus. And sure then, Paul would not mention his own act of repenting, instead of God’s Grace, verse 14, abounding. Again, when Christ speaks of the creature’s act, Luke 13:3, “I tell you, Nay; but, except ye repent, ye shall all likewise perish,” twice insisting on it, verse 5, ‘tis in another case than Mr. Hunt hath used it. Mr. Hunt means persecutors will be damned except they repent, and if they repent they may be saved; thus he speaks of a Spiritual Act to go to Heaven after it; but none beside the elect repent thus and are saved, II Thes.2:13, where their Repentance and Salvation ought to have been laid passively upon Grace, and not actively expressed by the creature’s own performing. This is against a firm belief of Election, as the First Cause why a persecutor is not utterly ruined and destroyed, but repents. Whereas, Christ spake of a natural act in the place alleged, Lk.13:1-5, to prevent a temporal judgment, very consistent with a non-elect company, such as they were to whom Christ spake for ought appears to the contrary; and of whom elsewhere Christ seeing their hardness, and knowing their relation, positively adds, ye shall die in your sins, Jn.8:21; which came to pass after the manner of the death of those Galileans slain in the temple, whose blood Pilate had mingled with their sacrifices, Lk.13:1, the body of the Jews being slain by the Romans

on the very pavements of their Temple. In a word, if persecutors stand in God's Counsel for Mercy, they shall stand in God's paths with Repentance, but not else.

His Thirteenth Error against Election is this, "motive to believe in Christ is this, he is not only able, but willing, to save such as come to him." {Page 201} But I will tell you an Antinomian Doctrine, and give it you for Truth, that Christ is both able and willing to save such of the elect as yet do not come unto him. If the elect do not come today, they shall be brought tomorrow, or hereafter; for they are already taken into hands that will look after them, use means upon them, and make the Word effectual unto them. {"I am sought of them that asked not for me; I am found of them that sought me not; I said, behold me, behold me, unto a nation that was not called by my name." Isa.65:1.} And therefore they shall come "look unto the LORD;" and "wait for the God" of their Salvation, Mic.7:7, till God hath done his work spiritually. {"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. "The LORD is good unto them that wait for him, to the soul that seeketh him." Lam.3:25. "It is good that a man should both hope and quietly wait for the salvation of the LORD." Lam.3:26.} Take it otherwise, and can any man tell me, what would have become of God's Glory in the Salvation of the elect? The Glory of his Sovereignty who saith, "I will and ye shall?" The Glory of his Wisdom, Power and Faithfulness in the Mediatorial Covenant of Grace, if Christ is able {whereas God laid help upon One, Psal.89:19, that is mighty, Isa.63:1, to save} must have stopped till we were willing? What is the meaning of all the Father's promises to him in that Covenant-Transaction, "I will give thee for a light to the Gentiles," Isa.49:6, if that light must have been withheld from shining till the Gentiles are of themselves willing to receive it, and come to Christ by it? We see {I do at least by sad experience} the light without men scares people, scares many of your good men and your good

preachers, and, for ought I see, Mr. Hunt amongst the number, if the light does nothing answerably within men. And this inward work of opening the eyes is only according to the good pleasure of God. Rom.9:16. {"For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people." I Sam.12:22.} I speak matter of fact, and so far I speak within the bounds of Truth. They measure light by books, authors, commentators, old Puritan-sermons; and too many good men do make Westminster and the Savoy Confessions, the only and infallible Standards of the Sanctuary, rather than appeal entirely to God's giving of Christ for a Light to the Gentiles; especially, when the light comes on nearer to a perfect day, Prov.4:18, and discovers abundance of errors among your good men that are gone to Heaven; for I take far more delight in them as they are in Heaven, and as I am come to the spirits of the just made perfect, Heb.12:23, than I take delight in their inconsistent and theological ramblings in books. God would take his own staves of beauty and bands, Zech.11:7, and break them when they stood in Christ's way, verse 10 & 14; let men therefore take heed of glorying in men; but let "he that glorieth, glory in the Lord." I Cor.1:31. I take up the light God hath given me, from this Light of the Gentiles, in the pure Word. So long as I went by an author, I was unwilling to take it up any other way, than by the author; if another man had said it, though never proved it from the Foundations of Truth in the Scriptures; if the book in my study contained it {which therefore hath been my end in many years of buying and reading of books to confute them from God's own book} I was a great many years ago confident it was right. Why? The book said it; the Annotations went this way; the marginal notes vouched it to be a truth, or the contents of the chapter dictated from infallibility. In short, if mine author had it, presently I received it as an angel of God, or a Revelation from Heaven. Well, but now give me light with power of the Holy Ghost from the Word, Rom.15:13; for as the light broke in upon my soul, I was brought off from all the superstition of our

blank traditions, I Pet.1:18, which we had received from our Fathers. And why did the light break in upon me? I was unwilling to receive it; unwilling of myself to choose any thing, which would deviate from my author; afraid to acknowledge it; and a thousand times more afraid to own and publish it. Oh! The reason of the light breaking in with a nevertheless, lay wrapped up in that word, God looking not at my willingness or unwillingness, but as his own willingness in the power of that Word to Christ, "I will give thee for a light to the Gentiles." {"We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." Psal.106:6-8.} Otherwise, if mine author had been spiritual, I could not have taken him in, and received the light from him spiritually with some of the same light upon my soul, with the light that had shined upon that instrument, but my soul had been left caviling, doubting and rejecting all. But that same willingness of God in Christ against my unwillingness, "I will give thee for a light to the Gentiles," cured it all. To what purpose doth God call his servant, Jesus, his Salvation unto the ends of the earth, Isa.49:6, if the willingness of the end of the earth must be consulted, without effectual measures taken to cure it according to God's Dominion to subdue all in Christ, and make his elect willing, Psal.110:3, in the Day of his power? For otherwise, he should be sure to meet with a parcel of blind, obstinate and gross idolaters, that desired no innovation, or alteration of the practices of their forefathers; and such were we in England at this end of the earth, Isa.48:20, when the Gospel first came among us.

And how many refined, blind and willful idolaters have we still, that idolize men and gifts of learning, books and authors, and depend more upon such men {in their breaking the Second Commandment, answerably to the day in which we live} and talk of them more as their helps, and bow and yield to them, and fetch



more from them in Faith and Justification, than they do from Christ at this day. And whereas some dedicate a house, a hospital, a cathedral, to St. Peter, St. Paul, St. Bartholomew, St. Mary, &c., we have got men who will not by way of appellation so much as say St. Peter's, St. Paul's, &c., Acts 28:11 with 17:22, who yet scruple not to build their very Faith upon some of the saints of the last age; and will run down a truth of Christ merely because Mr. Such a One and Dr. Such a One were great enemies to the Antinomians, and wrote against them.

Why doth the Father say to Christ, that he would give him for a Covenant of the people, Isa.42:6-7, for a light of the Gentiles to open the blind eyes, if Mr. Hunt's new article he hath found out, Arminius-like, to mend the Covenant, and if his notion that "Christ is not only able, but willing, to save such as come unto him, to have their eyes opened," be grounded in Truth; as if recipients of Salvation-Grace were only placed in a savable state upon condition of their willingness to come to Christ. He was given to come to them by his Human Nature in the Humiliation-state, as they sat still in darkness; he is given to come to us, as he was given by his Spirit in the Exaltation-state of Christ. {"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Mt.4:16.} {Note in Isaiah 9:2, 'tis walking in darkness, may be walking in religious duties without Christ, and is no better than sitting still, and doing nothing; as 'tis all darkness; and therefore if "the light that is in thee be darkness, how great is that darkness!" Mt.6:23.} He is given to come thus to the elect in darkness, even whilst they don't so much as move towards God nor Christ, nor understand, nor think of these "heavenly things." Jn.3:12. 'Tis poor encouragement to Sinners to tell them that Christ is able and willing to save such as come unto him blindfold. Blind Arminianism! A rich man at London is able and willing to maintain a poor blind man at Northampton if he will come to him, whilst he is also a cripple and bedridden. Aye? And who is it believes but that the rich man at London who hath a

Commission for this from a higher person, will send to fetch this person in a litter, and order abundance of care for this person to be safely removed, without consulting whether the man be willing; for the counsel and method taken is the way to make him willing to it, when the man apprehends it. But now suppose a power could be used in human means, to give this blind man sight, as he lay, and a friend sent him whom now his eyes saw; a Physician, or infallible Doctor, that made him a sound and whole man at Northampton, and all suitable accommodations to bring him away forthwith to London, and there provide for him bravely all his days; can any man believe now that all this which should be effectual to cure him, should be ineffectual to persuade him to come up to Town? And this is the case in Christ's power and love towards elect sinners, which Mr. Hunt, like a young Arminius, is afraid to exalt. Christ sends the Spirit to all whom the Father hath given Him. Christ is able and willing, not only by his own responsible Person, but by the Articles of his Father's Covenant in Election-Grace to save into Faith, as well as into Heaven through Faith. Christ by his Spirit quickens, inclines them to come; Christ by the Spirit guides them, not by authors, but by Himself; and if he is in any of them, 'tis still by himself above them and beyond them; 'tis he Himself is the way to God, and the Life Everlasting, aye, and the way of Faith to these. Consider, if this be not rather Christ the Most Excellent, or, the Glory of Christ Unveiled, than poor Mr. Hunt's abused Rose of Sharon, which he hath cheated his reader in by the title? For, whereas his demonstration of Christ's being the Most Excellent rises no higher than this, that Christ is able to save such as come to him; but the Vindication of Christ the Most Excellent saith, Christ is able to save such as are given to him of the Father, Jn.6:37, for "all that the Father hath given me shall come unto me."

Objection: What need exceptions to Mr. Hunt for this? Hath he written like an Arminian, in saying Christ is able to save all that come unto him? Then sure it must be thought by the Cambridge-Vindicator, that Paul wrote like an Arminian to the He-

brews, when he told them, Heb.7:25, “wherefore he is able also to save them to the uttermost that come unto God by him.” What difference is there in the scope and sense of Paul himself against Mr. Hunt?

Answer: ‘Tis evident to them that know the scheme of the Arminians, that the account they give of Christ’s ability and willingness to save, is stated as Mr. Hunt hath laid it out; that is, they say that Christ is able and willing to save all that come unto him; and it would be a hard thing to conceive, the Orthodox should write against that state of the case, and prove that Christ was able and willing to save the elect of God, antecedently to the elect’s being comers unto Christ, namely, able and willing to save them into Faith, which is not of themselves, but the gift of God, Eph.2:8; if these Orthodox had judged the true state of it, and the sense and scope of Hebrews 7:25 to be both one and the same thing. The distinction of coming to Christ and coming to God by Christ are two things. {“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.} The one is before the other. Coming to Christ is believing on his Name in the Motion-Faith, by venturing in the strength of Christ, {and that strength is often felt in the soul under Ordinances} by the Holy Ghost. {“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Jn.1:12. “And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” Jn.6:35.} This adventuring is going out of one’s self, and casting one’s whole self, without any excellency or qualifications of our own, upon Christ’s Person and Righteousness, in the fullness of this Person and way of Grace to save us, Phil.3:7-8; and this is before coming to God; or before believing into God’s well-pleasèdness with us through Christ, and resting our souls upon God’s accepting us for Christ’s sake. {“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.” Psal.115:1.} Now it comes to pass, that after the

initial work, or that same coming thus to Christ hath been wrought in the soul, there are strong temptations arise, and break in upon the soul, making it to doubt if it be not mistaken, and whether it does not make too much of Christ, Gal.1:6, and whether there be not some other way wider, and more safe to go to God for Acceptation and Eternal Life, than to go thus all in a narrow way, Mt.7:14, along by Christ alone to God; and hence upon these temptations and doubts in the soul, there are diminishing thoughts of Christ, and new jealousies grow up, and a thousand fears torment the soul, Lk.24:25, and suggestions from Satan and Unbelief, what if I am wrong! What if I have committed myself into hands where there is less power than I have thought! Heb.10:23. Oh! What if I am out of the way that leads to God! Now these apprehensions rising up in the heart do weaken Faith, and overthrow all the further motions of it in the soul; for the heart is as it were killed upon the spot under these temptations. {"And David said in his heart, I shall now perish one day by the hand of Saul." I Sam.27:1. "For thus saith the Lord GOD, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses." Isa.30:15-16.} It does not know what to do, or think of it; and this was the case of these Hebrews after Faith. {"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb.10:38.} They had believed, but at last were afraid they had done wrong in leaving the Law, as the Jews held it, for Justification, and in relinquishing Moses, the Temple and Sacrifices, Acts 6:14, and began to think of coming to God some other way than by Christ; and thought surely, this same Gospel with such new Doctrine, and the other doctrine that we have been used to of so long standing in the Church, that they now doubted of Christ's Ability to save them without the works of the Law, and began to make a sad stir about this. To take it off therefore, the Apostle magnifies the fullness of Jesus Christ in this chapter from the fullness of his Priesthood above that of Aaron's; {"if therefore perfection were

by the Levitical priesthood, for under it the people received the Law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron," Heb.7:11,} therein he shows, that as he had been able to them-wards to carry out their hearts to himself already, so he was able God-wards to give them acceptance for the sake of his own Righteousness; and they had no reason to doubt of it in any case whatever, and so encourages them to come to God by him, this Man being still the Mediator between them; and encourages them to maintain their boldness towards God, Heb.10:19-22, in all their worship of him by the worship of the Gospel, on earth, so long as they had this full and Glorious High Priest at the right hand of God to make Intercession for them in Heaven; and as many of them as belonged to God, Heb.6:9, were, by the virtue and ability of this High Priest, made willing again to come to Christ, and to go on boldly through Christ to God, and rest upon Christ, and believe the love of God to them in and through the well-beloved. {"And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Mt.3:17.} Thus he plainly shows that the Foundation of their coming to Christ by the Influences of the Gospel was by the Father's Gift of their persons to Christ, Jn.17:2, 6:39, 10:29, and therefore too upon that Foundation that God had begun with them, and given them to the Man, and trusted them upon his Abilities, being his own Son, there was no doubt to be made of the other thing they questioned, and that is his Ability with God to save all that come unto God by him, if they viewed their very coming to him upon this Foundation of love in God, {"nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," II Tim.2:19,} conjoined with the Power and Influences of their Mediatorial High Priest. This now is directly laid both against the Arminian state of the matter, and Mr. Hunt's coincidence {or falling in} with their argument.

His Fourteenth and last Error against Election is this. "If now God hath given thee a heart to believe in Christ and to apply this

Rose of Sharon, thy sickness shall not be unto death, but for the glory of God. Therefore let me add this for the encouragement of such as labor under a sense of sin, and are heavy laden; though thy sins are many and great, yet if thou dost not add this sin to all the rest, of refusing to believe in him, thou canst not miscarry, or be finally lost.” {Page 70} If now God hath given thee a heart, and what if not? Shall any that belong to God, Tit.1:1, therefore die and be damned? The soul finds it is not so now. ‘Tis burdened, heavy laden, sick and cannot believe. He talks like a young, raw doctor that never saw the patient, nor studied the malady in all his life. God gives an impotency to believe {for everybody naturally looks upon Faith to be easy work, only living well is the great difficulty} before he gives the Power to believe. {“Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” Jn.12:39-40.} He doth this partly that the soul may feel the vanity of deceitful preachers, who make moral doing to be so hard, and Faith to be the easy point. Whereas the awakened soul finds morality to be easy, strictness of living easy, and what men call holiness in their conversations easy, but Faith is the hard knotty point, as so much impossible, in comparison with a way of duties unto feigned holiness of life. {“Who then can be saved? But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible.” Mt.19:26.} It is quite upon another Foundation altogether, {“nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his,” II Tim.2:19,} and by quite another Heavenly Principle asserted, {“the power of God unto salvation,” Rom.1:16,} that Faith ever comes upon a new Capacity of Grace Experienced and Truth Discerned. After I am emptied of all good {self-righteousness in mask,} and capacitated for all fullness in Christ, {“it pleased the Father that in him should all fullness dwell,” Col.1:19,} and only then to believe on the Son of God. {“These things have I written unto

you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I Jn.5:13.} And now all that which I once looked upon to be the basis of my belief, I find quite upturned; for I now see that Faith must flow from the Fountain of Election-Grace, {"and as many as were ordained to eternal life believed," Acts 13:48;} "the Faith of God's elect," {Tit.1:1;} the Faith that discerns the true Mystery of Godliness; {"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," II Thes.2:13;} Faith that receives Christ; Faith that is of the motion-kind to come to Christ; and then ultimately to come to God by Christ; and Faith in all these which is of the Operation of God, {"the faith of the operation of God," Col.2:12.} Never then let preachers talk of Faith in that loose manner with this error of Mr. Hunt that I am confuting, as if Election had not provided the Faith of God's elect {"according to the faith of God's elect," Tit.1:1;} to be in God's time, but merely left it upon the soul to believe of its self just now, or else it's sickness must be unto death; and so never look to the Grace which hath impelled the person of the sinner to Christ, as a Security for the Application of Christ to the person of the sinner. This is therefore just as the Arminians that hate Election of Faith infused, as well as of persons discriminated, and love to set a man astride upon Free Will. "My God shall supply all your need according to his riches in glory by Christ Jesus," Phil.4:19, says Paul's Faith by the Holy Ghost, before his pen by the Holy Ghost wrote the same unto the Corinthians. II Cor.9:8. And is not Faith a need and vital necessity? God hath given Christ freely; and how shall he not with him freely give us all things! Rom.8:32. What strange encouragement is that to make brick to such as labor under a sense of sin, when they find they haven't any straw! Exod.5:7-16. Miserable consolation! What, leave Faith under a Covenant of Works! And turn a man over with a spiritual burden to spiritual work, the work of Faith, which I have elsewhere proved from Matthew 11:28 that Christ did not! On the other hand, when I speak

to men under spiritual burdens, as Christ in the place cited did to men under natural burdens, 'tis consolation to tell them there is a Certain Election of Grace, and then, soul, why not a lot for thee? Wait under the Gospel "in hope of eternal life, which God, that cannot lie, promised before the world began," Tit.1:2, and see how the lot will devolve, and fall in a supernatural distribution, to make that Faith shortly easy to thee which is now perhaps impossible. For my own part, through the Lord's Rich Grace, I have been comforted by this, very many times, under a sense of impotency to believe, more than by telling me I could not miscarry, if I did not refuse to believe. Oh! This raw Preaching without Gospel Experience makes sad work at this day in Congregations! I profess I have not met with a dozen lines of any experience that reaches a soul in the true Mystery of Believing, though there's talk so many scores of times concerning Faith, through all this book in its 217 pages together! Alas! How often do the elect add this sin to all the rest, of refusing to believe in him, and yet do not miscarry, nor can be finally lost. For after their refusing, and refusing, and refusing over and over, and instead of believing into Christ, will be believing into themselves when left to themselves, resting in themselves, living upon their own marks, and encouraged so to do by this preacher and many others, that Jesus Christ is shut out, and marks, signs, frames, self-holiness, duty and zeal are taken in. Aye, love to the Party, and this called love to the brethren, when yet they could even kill an Antinomian, or any brother that hath so much light and courage in the Gospel of Christ as to exalt Christ alone, and beat down their false hopes. Ah! Till men are brought off from all the brave things they have wrought, let preachers flatter them never so much, I see no fruits of Election, I Thes.1:4, in all the common stir and stirrings, till men see they are nothing, and can do nothing, and believe least of all. This is the first work of God's Spirit to purpose. Fruits of Election are visible to and sensible in my own soul, when the fruits of those fruits, inward Faith, Hope, Love and Sanctification, do but in lower instances, where things



may be visibly counterfeited, open to others on the outside.

## CHAPTER 32

### *Of Mr. John Hunt's Twelve Arminian Errors in the Article of Universal Redemption.*

His first error in the matter of Christ's Particular Redemption falls in with the Universal conceit, thus, "all our people's souls are equally dear to us." {Page 29} Aye, say the Times, this man now is charitable, he's no straight-laced preacher, and he's for the General Philanthropy. He'll not trouble men's heads, and so we will warrant him, about Election, as too many of your Geneva Men do. I, but what signifies it towards the Salvation of men, that men are for any hopes or doctrine to support it, which the scope and design of the Scriptures are not for? It saves none the sooner, nor does the other way of Particular Redemption, which the Scriptures promote, damn one man more than would be damned, if there were a Universal Redemption for Heaven, left, as to the issues of it, in the hands of man's free-will. Now to say, all our people's souls are equally dear to us, must have grounds for it, or none. If none, 'tis a rotten assertion without more canvassing. If grounds for it are pretended, these grounds must either be Universal Redemption or Universal Regeneration. If Universal Redemption {which 'tis most probable is the secret belief of these preachers} why then there too, is the very article of Arminianism without more to say. If Universal Regeneration {which is not so likely to be insisted on} should be alleged, then all our hearers must be thought to have a Work of Grace. Constant hearers all turned to Christ; occasional hearers all Saints! Here now would be a brave world indeed. But this is evidently false. There are none of these grounds on the Spirit's side, and therefore this assertion of the Universal dearness of all our people's souls equally is some of the nasty paint, of the rotten post, set up by God's posts. {"In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed," Ezek.43:8; "their post by my post"

which is done when the teachings of Holy Scripture are changed or altered to accommodate the doctrines of men and substituted in the room of the decrees of God, or set upon a level with them; and thus, the commandments of men are taught for the doctrines of God. “But in vain they do worship me, teaching for doctrines the commandments of men.” Mt.15:9.} All our people’s souls equally dear? Where is the equal ground, or the equal similitude? Is a hypocrite’s soul as dear to us {and haven’t we many of these our hearers, that shall remain so, and ‘tis likely forever,} as a holy brother’s, or believer’s soul, is dear unto us who watch for the souls of the brethren of Christ, open and secret, and not for such whom Christ never knew? Why should the souls of such as Christ prayed not for, be as dear as those whom he prayed for? Why should we love those who have no portion in David, equally with the bride of King David’s Son, and the friends of the Bridegroom Jesus Christ? I see no reason from the principles of the Gospel for this. If Mr. Hunt be no Arminian, he is fallen into gross Arminianism, and does not even know it. If by men’s fruits we should know them, as our Lord tells us, Mt.7:17, why not by their fruits of light and love to Christ, and usefullness from thence for Christ’s interest, love their souls proportionately? Away then with Mr. Hunt’s equality.

His second error in the article of Universal Redemption is this, even with the Universal particle, as the Arminians do in that point, “one would think that every family should come with their young and with their old.” {Page 146} How so? ‘Tis plain enough in the Scripture that ‘tis quite upon the other side, “I will take you one of a city, and two of a family, and I will bring you to Zion.” Jer.3:14. ‘Tis not by nations, parishes, cities, and whole tribes. ‘Tis not all the natives of a place under the clearest light, or most powerful preaching of Christ displayed, that we are to look for in our day, against plain evidence of the Word. ‘Tis a remnant, Rom.9:27; who then that is a Believer can look for a Universality? ‘Tis an elect few; and what anti-Gospeler then is he, that thinks it a strange thing it is not all mankind? At least all our neighbors? All our countrymen and citi-

zens? All that dwell in the land where the Light of life shines? God says one of a family, not one of every family neither; and methinks a man that had read the place, and considered it, should not have put in his own thoughts thus against God's, nor have made it up into his own plan {"one would think that every family should come with their young and with their old,"} here's not only every family brought in, but every individual in every family. Now he must suppose every family and every individual in every family, to be redeemed that comes to Jesus Christ by Faith; or, how is it possible they should come to Jesus, if not under his own blood of sprinkling, as well as his own blood of effusion; for this is the subject matter of the Church's song, "and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9. Here the Church makes it to be Particular Redemption; not every kindred, and tongue, and people, and nation; but "out of" every kindred and tongue, &c., one would therefore wonder, since this has been so plainly foretold that it should be out of every kindred, how a Minister of the New Testament {after he might look through sixteen hundred years' experience of the Church from the Apostle John's time, and there see it to be all along but a sprinkling of individuals, or here and there a family, not every family, and in families here and there a person, not every person in the family seeking the Living Water; that this Minister of the New Testament} should come at last to confront his own wild mistakes {which he doth not adventure to show any text for} to Divine and Infallible Revelation, in his whimsical, brain-sick invention that one would think every family should come. How would one think it? From the Scriptures? For he does not attempt to prove the matter; but only quotes a text for the expression he uses, "one would think there should be flocking from every quarter like doves to the windows;" part of which language is Isaiah 60:8 as he takes notice of. Like doves, and I would therefore say all the doves fly to the windows; and when

they multiply, they shall do so in greater flights. But what is this to every family with their young and with their old? What is this of the doves to the crows and the jackdaw? To birds of prey, and the cage of unclean birds? Rev.18:2. Families from every quarter where tidings come to me are full of these. What is the prophecy of flying as doves to the windows, which hath been made good among the Gentiles, and is so at this day, in the saints of every congregation, meeting at one time and in the same place, to every family, as he multiplies and extends the words of interpretation? What is the going out of some vain talkers, Tit.1:10, to publish and blaze abroad the matter, as in Mark 1:45, which he quotes by way of reference to this topic, to every body's coming to see what is the matter, and their believing the truth as it is in Jesus, Eph.4:21, as his text quoted {if he had meant a proof, and not a mere marginal quotation} should have manifested, in a comprehensive argument, to prove how "we may well wonder every family do not come with their young and with her old to hear the Gospel," and the excellency of Jesus Christ set forth? I would have been glad to have seen a text for the argument, and not a text against it for quite another thing that will not stand with it. 'Tis pity when texts referred to with alphabetical letters, or asterisms, and the double bar, shall be found to be as wide as a thing can well be. Again, what is David's resolve to the purpose? One holy man to a world of sinners? And yet he quotes him at the bottom of his forced margin, "surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob." Psal.132:3-5. If my Lawyer understood the statute upon my case no jot better than this man makes the application of these Scriptures {there on page 146, which runs all in one strain} I would be very loath to see counsel. Does this man believe that God hath given men the spirit of slumber, that they can't, and shall not see the Excellency of Christ? Also, that the Father hath hid these things from the wise and prudent? {"At that time Jesus answered and said,

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt.11:25.} In a word, does he believe that in this also he hath contradicted himself over and over in his book, and yet multiply his follies in the page at this rate? Hath not he said that, "a carnal man knows no more of Christ than Nicodemus?" {Page 61} Hath not he acknowledged that, "men can comprehend no more of Christ than what they receive, as being taught by the Word and Spirit of Christ?" {Page 7} And yet now, "because Christ is such a Glorious and Excellent Person as you have heard, one would think that wheresoever the Gospel is preached there should be flocking from every quarter like doves to the Windows, and that every family should come with their young and with their old." {Page 145} What fresh contradictions are these! All the carnal men in a town, that know no more of Christ than Nicodemus, flock from every quarter to they know not whom, for they know not what! And flock too as doves to the windows, when we see so many cormorants among them, that devour widow's houses, Matt.23:15, and so many ravens ready to pick out your eyes for preaching Christ crucified to be LORD of all! Fine windows where these are like to come and settle. II Sam.23:6-7. Again, such as comprehend no more of Christ than what they receive, yet flock after him for the sake of those glorious excellences they see not, nor receive! How can a man wonder he does not see what is impossible! Can men come from every quarter to the Mysteries of a Supernatural Gospel, in the true Excellences of Christ, who are under the power of nature, and never taught by the Word and Spirit of Christ? Ah! Poor brother at Northampton, it's a pity thy piece came out so raw! {Opposite to the limited use of the word "every" in Hebrews 2:9, "but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man;" where the word "every" only carries the Death of Christ to every of the "many sons," vs.10, to the every of "the children" which the Father had

given Christ, vs.13, to the every of “the church,” vs.12, to the every of “my brethren,” vs.12, to the every of “the sanctified,” vs.11, to the every of those rescued from bondage, vs.15, and to the every of such as are succoured in temptation, vs.18, &c.}

His third error in the Universal point is of the same tincture. “And ‘tis marvelous to think that all the world should not be sick of love for this Lovely and Beautiful Jesus.” {Page 109} Marvelous to whom? It must be to an Arminian, for it can never be marvelous to a Gospeler to think in such terms? {Rom.8:32, Acts 4:12, Mt.3:17, I Cor.1:30 & Eph.1:6, all which places confine to special and particular interest in Christ.} In the Appendix to the book, he boasts this in his interpreting of Romans 4:5, “I have the reverend and learned Dr. Thomas Goodwin on my side.” {Page 141} In this abuse of our Lord Christ he might have said, though I have not Dr. Thomas Goodwin, I do have John Goodwin of my side in his Redemption Redeemed1 upon this article; as well as he hath him on his side in the Exposition of Romans 9 on the former article, and likewise on his side in his Imputation of Faith unto Salvation, where his book hath so often insisted on the liberty of the act, instead of the power of the object. But, “the whole world lieth in wickedness,” I Jn.5:19; and is it marvelous that the whole world lying in wickedness should not be sick of love for Christ? It would be marvelous if they should, but the Holy Ghost assures us that a natural man {a man of soul, as the word is; a man of intellect, reach and natural capacity} receiveth not {hath no meet capacity for want of inward Renewings of Grace to receive} 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.2:14. This very text Mr. Hunt makes use of to the same purpose in his book, {Page 2,} so early a tincture of the right doctrine that his book seemed to imbibe, however he soon came to contradict himself in this marveling that there was no Universal Conversion, which must suppose his belief of a Universal Redemption. But now, is it marvelous that a natural man who receiveth not the things of the Spirit of God, because

they are foolishness unto him, and that all the world of such are not sick of love for Christ? The world is in enmity against God, because the carnal mind is so, Rom.8:7; and is it marvelous to think that all the world in Enmity against God is not sick of love for Christ? What can any man think should slay this enmity if there be no Universal Redemption? He that marvels at one can't be less than a Universalist in the other.

The world, a great part of them, are swine and dogs, as the Scriptures lay open; and is it marvelous that all the swine and dogs in the world do not fall sick of love for this Lovely and Beautiful Jesus? {Did Christ work out a Spiritual Salvation for Cain as well as for Abel? For Saul as for David? For Pharaoh as for Moses? For Judas as for Peter? For Pilate as for John the Baptist or as for John the Beloved Disciple? Who can imagine these things?} No, no, give the dog his scraps and his bones under the table, and he'll never turn sick upon it, nor you need not marvel at it, if he must be fain to lie down before the fire upon a dirty hearth, when he has filled his belly; and so the swine, give her acorns or mash at the trough, and she'll never turn sick upon it, II Pet.2:22, nor again ye need not marvel that she does not turn sick, that ye don't make her a bed of Jasmine; for No, she'll even go and lie down upon her dunghill, or in a hot day wallow in the mire, and get you in to your couch or featherbed by yourself. Why, the case is much like it in all the world's not falling sick of love for the beautiful and lovely Jesus. The world is very well pleased as they are. You must find children and the Redeemer Spouse that bore them, if ever you find such as are fit by relation, and to be fitted further by a meetness to lie in Christ's bosom. Lastly, can any man tell me, when the Third Person in the Godhead is not a Universal Sanctifier, to make all men sick of love for Christ, what reason he hath from the fruits, to believe the Second Person in the Godhead is a Universal Redeemer? Did Christ die that all men should have Supernatural Grace? And if he did not, then why is it marvelous that all the world are not sick of love for him? Why should I believe that God in One Person does

more for all the world to save them, than God in another Person does? Jn.5:30 with verse 19. If Mr. Hunt flies to the inadequate distinction of Sufficient, though Non-Efficacious Grace, which the Sublapsarian Calvinists make use of, what can he make of it but an Arminian Superstructure upon a Pelagian bottom, or at least a Neo-Pelagian? {Sufficient to all, Efficacious to some, is usually admitted in the Sublapsarian way, not going by the Limits of God's Covenant for Sufficiency, but the Infinite Responsibility of God's Son, separately; a Fundamental Error in the Ground of the Distinction; and which gives too much advantage for that known Distinction of the Arminians, a Universal Purchase by Impetration for all, and yet only a Particular Application of the Death of Christ to some.} I know that withal, the Popish schoolmen, Diego Alvarez and Pennott, use this false Distinction, and some of their Commentators, Ludovicus Tena and Denis the Carthusian; nay, the Popish doctors, Leo Papa, Innocentius III, Lombardus and Thomas, pretend as is usual to justify the accommodation of this distinction from the ancients; and here they defer not to rely upon the authority of Augustine himself, the Golden mouthed John Chrysostom, his contractor Theophylact of Ohrid, as also upon Cyril of Alexandria and Prosper of Aquitaine; but I dwell not on these things, as I'll hasten to the rest.

His Fourth Error in the Universal point runs still in the same form. "One would think that all that have but heard of him should believe in him." {Page 193} I answer, one would think he should have read and considered Romans 10:18 in point of mere argument against himself, though he had not been experimentally led into the Mystery of Grace. The Apostle there arguing useth these words, "but I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." How does the Apostle further argue upon this? Does he argue as our Universalist, one would think they should all believe since they have all heard? Does he argue with any inconsistent weakness, as to say, one would think they should all believe {whether he hath



spiritually the hearing ear or not} in Christ that have but heard of him?

No, the Apostle argues quite oppositely, that they did know a great deal by hearing, and yet did not believe, verse 19, “but I say, did not Israel know?” They knew from the Scriptures that the Gentiles must be taught the Gospel, {however the very preaching of Messiah to the Gentiles was one of the Jewish stumblings,} and Paul quotes two or three texts of Scripture, even to the end of the chapter, to prove the separate success of a heard Gospel among the Gentiles; while the Jews lay scattered up and down the world and saw it, and all outward means working nothing on them but disobedience and contradiction to the pure Gospel of Christ they heard. So in the 13th of the Acts, and likewise in the last Chapter of the Acts we find the same thing. In all these places Paul does not cry out, “one would think all that have but heard of him should believe in him;” but plainly shows reasons for a separate believing, not a Universal believing; and acquiesces in the grounds of a Divine Discrimination. {In John 3:16, though “God so loved the world” of mankind with a general love that the world must be the object or place of Christ’s abode in the Flesh, to work out Salvation; yet the special Love of saving Individuals is expressly limited unto such Individuals as should be endued with Faith to believe on Him. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.” I Jn.4:9.} Here in Romans 10:19, “but I say, did not Israel know?” Did they not know from God’s Word that the Gospel must be preached to the nations, and that the Gentiles as well as the Jews must hear it? First Moses saith, “I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation,” Deut.32:21, I have a people in mine eye that are not yet born, and the Gospel shall be preached to these; and instead of your Conversion in the Days of your succeeding offspring by the Gospel, which you and they shall hear; you’ll be but mad and jealous at it, lest I should show more kindness unto them

than I have shown unto you; and thus, by a foolish nation that have worshiped dumb idols, I Thes.1:9 & I Cor.12:2, and not the Living God, I will anger you.

He does not say, I will convert you. Anger and Prejudices becomes an Effectual bar to that people's believing in whom Grace shall refuse to work. Therefore he goes on, if you think Moses durst not have published a text in the sense of this comment; that God would ever make the Gentiles a people unto Him, and reject a people descended from the ancients of the house of Israel. Yes, says he, "but Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, all day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom.10:20-21. Not stretched them forth to save and sanctify the whole body of the Jews, but to sanctify all my redeemed ones among them, Eph.5:25, Eph.1:22, Acts 20:28, of one Mystical body with the elect Gentiles; and this would not be borne or suffered by the body of the Jews that heard it. And does the Apostle wonder that it should not. No, for he gives reasons enough for it in the next chapter, why all who have but heard of Christ could not believe in him. And in Acts 28:25-27, also Acts 13:48, he gives substantial reasons why all who have but heard of Christ must never be expected by the Ministers of Christ to believe in him. {"And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, 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 understand; 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 28:24-27. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to

eternal life believed.” Acts 13:48.} ‘Tis his own world alone that receive life. “Behold the Lamb of God, which taketh away the sin of the world.” Jn.1:29.

Now don't we see the same things oftentimes among the very Preachers, Pharisees and Professors? The Gospel converts them not, but angers them, as God said he would deal with the Jews by the Gospel. They know they must be emptied, ashamed, and most of what they have said and written and made a stir about, must go down, one time or another, if the Gospel be true; and this goes against the grain of flesh and blood. And as it was among the Jews, what they had been used to in Religion must go down if the Gospel was received, and nature could not buckle to the Gospel; so that they heard and heard, but gainsaying all for Antinomian that was Anti-Jewish. Why thus it has been among the Gentiles, and is so among us at this day. For are we better than they? Rom.3:9. As the Apostle says, no, in no wise. It is branded with Antinomianism if we preach the Gospel faithfully, discriminately, and leave it in the Spirit's hand to carry it to the particularly redeemed with a Distinctive Efficacy, even to Salvation of their souls, among our hearers; and if we don't offer Christ to all, without regarding Scripture Distinctions in limiting our message, and discriminating our doctrine, we fall {they pretend} into an Antinomian error. They are afraid that all holiness will go down, if it be not set up in their legal way; whereas I know holiness of truth {as distinguished from the cheat} actually does go down, so for as holiness is set up in their Arminian way.

Stephen Lobb in his Declaration of the Congregational Ministers, says that “the Tenth Antinomian error is that Ministers of the Gospel ought not to propound the Offers of Salvation unto all those to whom God calls them to preach, seriously inviting them to improve the means of Grace, that they may be saved.” {Page 10} Oh! See the mischief of these haughty classes! I am sure Christ doesn't bid his Minister's to meet at this Club of Diotrepes, III Jn.1:9, but to take heed to themselves and to their doctrine, I

Tim.4:1, and not put it to the vote! And to the flocks over which the Holy Ghost hath made them overseers, Acts 20:28, and not to the funds, towards which it has been sadly evident their own ambition and partial interests have carried them, Psal.14:6; and in the issue is like to destroy what they profess, viz., the Congregational Interest. And let them come off as speciously as they can to men, I know they can never answer their practical Antinomianism to Christ in the matter of the funds and maintenance in the hands of their preachers, which is fitter to be done by Merchants than Ministers. We serve a Master, who when he was God's Servant upon earth, Mt.12:18, would have nothing to do with funds, "man, {saith, our Saviour,} who made me a judge or a divider over you?" Lk.12:14. 'Tis no wonder men left to these practices should bring up such a scandal upon the Congregational Churches, to pretend to be Congregational, and yet publish Arminianism in their New Declaration, when they have brought up a scandal upon the very Gospel by an Anti-Gospel. Let me see what Congregational Minister in the Kingdom strictly and holily such {for let me have none of your loose ones; no practical Antinomians to pretend to state Antinomian errors} will stand by this Arminian position in the cited Declaration of the pretended Congregational; and let him make it out solidly by the express Doctrine of the Gospel felt in his own soul; nay, by the arguments of the Anti-Remonstrants upon a fair state of this matter, as it was debated at Dordrecht, under the article of Universal Redemption, "that Ministers of the Gospel ought not to propound the Offers of Salvation unto all those to whom God calls them to preach, seriously inviting them to improve the means of Grace, that they may be saved." When as Ministers are called to divide the Word aright, II Tim.2:15, to give to everyone a proper portion, and not invite promiscuously dogs to eat of the children's bread, Mt.15:26, and call this an improving the means of grace that they may be saved. Ministers are called to be "the saviour of death unto death," II Cor.2:15-16, in them that perish; and not to flatter and coax them, to get their own interest and worldly

names up among them, as if all that heard them were Universally Redeemed, and so those that perish might improve the Means of Grace and be saved. Where are the Faithful Ministers among us that look beyond spoiling of the collection, and often tell it to our Congregations, that there are brute beasts, II Pet.2:12, made to be taken and destroyed? That's the truth which the world hates. Justice must be glorified in the condemnation of the wicked {and wicked here are such as Christ will say he never knew, Mt.7:23, in any sense righteous; not before their faith in Christ, and therefore never after their faith, which their preachers flatter and make them to believe they may be got into through Christ,} as well as Mercy in the Salvation of the upright, or those whom Mercy makes upright. I will tell them that which is otherwise crooked cannot be made strait. Eccl.1:15. This is the Truth, the other is a mere dream of a Universal Redemption. They are no Ministers of Christ like to be graciously prospered, {I say like to be graciously prospered,} in this Gospel Day, who have a sort of Universal Grace to buoy up all the sons of Adam with a hope; and yet sad to be spoken, and because true, more sad not to be spoken, he's become a notable divine now that is most artful at Preaching as a trade, to please men, Gal.1:10, and can so cog the dice, Eph.4:14, as to make Grace as Universal as nature! So that in the worst matters of Arminianism dispersed through Mr. Hunt's book he hath company enough. {Let Mr. Hunt tell me in his next book, why God would not pitch upon a Universal Power from the Spirit to receive Redemption, and yet pitch upon a Universal Merit in the Blood of Christ for him in Preaching the Gospel to go and offer Christ to all.}

His Fifth Error falling in with the Article of Universal Redemption is this, {much as we had before,} "one would think that all that have heard of Christ should be flocking to him as doves to the windows, not only upon the account of the need they stand of him, but also upon the account of those many incomparable Excellences that are to be found in him. One would think that every soul should be gathering unto this Shiloh, crying out, none but Christ,

none but Christ; and that none should rest satisfied till they could say, this is my beloved, and this is my friend.” {Page 186-187} This Doctrine as it is the immediate descendent of Arminianism, as the Daughter is of the Mother, so it is very much of kin to Popery, as the Grandmother. For ‘tis one of the Popish Canons of the Council of Constance in the 15th Session thereof<sup>2</sup>, that the Proposition of John Huss, that the Church of Christ is the whole world, or the all of the predestinated, distinct from the world of the rest, ought to be condemned; and accordingly was so. Now if one would think that all that have heard of Christ should be flocking to him as doves to the windows, and since it is certain that this all who have heard of Christ are more than the all of the predestinated and redeemed, what could he build his thoughts on for this, but the Popish and the Arminian tenents of Universal Philanthropy and Universal Redemption? All that have heard of Christ flocking as doves? Then they must all alike belong to the dove-house, for strange birds never flock among the pigeons. “Who are these that fly as a cloud, and as the doves to their windows?” Isa.60:8. They had need also be birds out of cage, to be upon the wing, if ever it comes to this flocking; and all brought about by another Power, {“for the kingdom of God is not in word, but in power,” I Cor.4:20,} than goes along with the Arminianism of this unattainable and fanciful hope and scheme. It is God’s work to convince the redeemed that they stand in need of Christ, Rev.3:17-18, and what, will God do the work proper to the elect, upon men redeemed only in general, for outward things in general, and redeemed only for the outward parts of Religion? It can’t be! Besides, how can men see they stand in need of Christ without this work? Do the Incomparable Excellences of Christ bring any but doves, from similitude with him who hath his eyes as doves by the rivers of waters, Song.5:12, to flock after Him? If a man be no Arminian, how can he thus fantasize or suggest it? One would think, says he, every soul should be gathering unto this Shiloh. Does he know what Shiloh signifies? It seems that he does not, for the matter is a plain argument against him. Shiloh is the Sent

One; but now saith our Anointed Shiloh, "I am not sent but unto the lost sheep of the house of Israel." Mt.15:24. Further, would one think that goats should cry out, "none but Christ, none but Christ, the Shepherd of Israel?" This belongs only to his Sheep for whom he laid down his life, Jn.10:15, and are brought from thence to hear his voice. Jn.10:27. Lastly, what has a stranger to do that is none of the bride, to come and say, what could never be maintained if he did utter it? And to prove it, some strangers do come with this lie in their mouth, and say, "this is my beloved, and this is my friend." How! That can't be, says Christ, but I must have known you in the Bridal Relation, in the Nuptial Ties of Grace! But I never knew you conjugally, Matt.7:23, I never poured out the Communications of my Love upon you; I never espoused you unto myself, nor gave out one Effectual Influence of my Grace proper to any but my Spouse. "I never knew you; depart from me you workers of iniquity, for I know you not." Lk.13:27. Oh! These Universal Expostulations and Universal Expectations are mere zeal-cheats!

His Sixth Error discovered to be built upon Universal Redemption is sounded forth in a Universal Reproof, and that, not whether men will hear, or whether they will forbear, as the Scripture lays down, for the condemnation of the disobedient; but a zealous labor after the Salvation of every one, as if there were a hope, if we would use means we might bring off everyone from Condemnation. {"Thou shalt say unto them, thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious." Ezek.2:4-7.} His words are as follows, "it reproves such as are more concerned and taken up about other things than about

Christ. If men were as careless about other things as they are about Christ, this would not excuse their neglect of him; but to be so diligent in other matters, and mean while neglect Christ, must needs be an aggravation of their crime. As there is a transcendent Excellency to be found in Christ, which is not to be found in anything beside him, so God requires that it should be our greatest concern to make sure of an interest in him; and that we should first seek the Kingdom of God, and the righteousness thereof." {Page 147}

Now if we examine this, not only by his other Principals discovered in the Universal particles of "all" and "every," but by his jumbling all sorts, good and bad, in this reproof, under an equal notion of their greatest concern to make sure of an Interest in Christ, we shall be assured the point comes up in his meaning or managery, plainly to the point of Universal Redemption. "It reproves such as are more concerned and taken up about other things than about Christ." Why then it reproves all mankind. {"For all seek their own, not the things which are Jesus Christ's." Phil.2:21.} Who is there not more concerned and taken up about other things than about Christ? To be sure all the unregenerate in the world are eminently so to a man of them. What can possibly prevent it from being otherwise in an Unregenerate State? Now are not the greatest part of the unregenerate {the non-elect} excluded from saving benefit by the Death of Christ? Are not most of them never born again and saved? Jn.8:21. Yet all this community of men are the object of his reproof, as if there were a hopes of their being saved. Had it been a reproof to men as they are, and a justifying God in his Righteous Condemnation of them, and there leaving it, it had been well; but the twisting of these men {in all this lump and community which I have shown deserves the reproof} into the number of the Particular Redeemed, Isa.53:12, whom God requires {and it is none but the Body Mystical of Christ all over the world whom he requires} that it should be their greatest concern to make sure of an interest in Christ, II Pet.1:10, evidently shows that all the reproof was built by this author upon a hope of securing men in the way of their Uni-



versal Redemption. Now they are dangerous Shepherds of Christ's flock who speak as favorably in their Reproofs, and Ministry, of the state of wolves, tigers, bears, {that upwards look like men, but are not of the kind, Mt.7:15,} foxes, and goats, as they do of the sheep, and make their state {before the Conversion of the sheep} to be equally hopeful. These are very dangerous to the sheep. The reason is, their unskillfulness in the Word of Righteousness, Heb.5:13, even whilst they have no ill designs; though afterwards when the sheep grow better, these Non-Distinguishing Shepherds always grow worse. For Conversion does not make sheep of wolves and foxes, but Conversion makes white sheep of dirty sheep; sheep found of sheep lost; sheep under the care of the Shepherd, of sheep in the Wilderness that had gone astray. But our Anti-Union men are in the bottom of their thoughts I fear {so long as the tree is known by the fruits, Mt.12:33,} Anti-Election men; only the business is this, there are so many learned men who have owned Election, {in their Writings and Confessions,} they are loath to drop the notion of it professedly; but they will, when the nail is driven home upon them, acknowledge, there may be such a thing; but 'tis plain they have dropped the life and use of it, as appears by their corruption in this next article, where their whole strain of the zeal, Rom.10:2, falls into the General Redemption Doctrines. And this is all I shall say against his Sixth Error in the article.

1 Reference is to John Goodwin, 1594–1665, Arminian theologian, prolific writer, and his book in defense of General Redemption, published in 1651, entitled, "Redemption Redeemed."

2 The Council of Constance is the 15th Century Ecumenical Council organized by the Roman Catholic Church, held from 1414 to 1418. One goal of this Council was to continue the persecutions begun at the Council of Pisa. These persecutions were largely directed against John Wycliffe, mentioned in the opening Session, and condemned in the Eighth, 4 May 1415, and John Huss, and their followers. Huss, summoned to Constance under a letter of safe conduct, was found guilty of heresy by the Council and turned

over to the Secular Court. {Council of Constance - Session 15, 6 July 1415.} The secular court sentenced him to Death. He was burned at the stake for heresy against the doctrines of the Catholic Church in 1415.

## CHAPTER 33

### *Of Mr. John Hunt's other Six Errors, in the Article of the Extent of Christ's Death, running into Universal Redemption.*

His Seventh Error falling into Universal Redemption lies thus, "I proceed to some motives, hoping God will make some of them as arrows that shall stick fast in the hearts of his enemies, that so they may be made to fall under him; and that some wound may be made hereby that may never be cured but by Christ the Great Physician of souls." {Page 194.} Mind, "arrows in the hearts of his enemies, that some wound may be made hereby that may never be cured but by Christ the Great Physician of souls." 'Tis not elect enemies or the elect now in their enmity; 'tis not redeemed enemies for whom Christ in a special manner died; but 'tis his enemies at large without any distinction; and these he hopes God will make use of some of his mercies upon; and what use? Why the same use and efficacy that is made of the blood of Christ, the Great Physician, to elect and redeemed souls; namely, a cure of the wound upon the hearts of his enemies he has so mentioned at large. It is upon these words I take hold to range the expression among the errors laid together in the article of Redemption; for otherwise it might as well have been among the errors of the preceding article. The reason is, when he comes to produce his motives of which he speaks of, his first motive is to get an interest in Christ, which I have answered already, beginning with Election-Interest; for interest, or being in Christ began with an Election in Christ or choosing in Christ before the Foundation of the World.

Now because this matter runs both ways, partly into the error of Anti-Election, in his coherence, from the first motive to get an interest in Christ, and partly into the error of Universal Redemp-

tion in the particular passage cited, I may answer it a little more under the matter of the former article about Election, II Cor.5:18; and then passing from the coherence, may give some direct answer to the passage transcribed, under the present article I am on about the Death of Christ. {God did as infallibly foreknow that the blood of Christ would not be accepted by all, as he foreknew it would be shed for any. Why should men think then that God would suffer the Merits of Christ to run wast, in respect of the far greater part for whom the Blood of Christ was shed?} An interest in Christ begins at Election, at God's choice of the persons of a remnant, viz., as the objects of Electing Love, viewed and considered apart, and so distinguished from conditional objects, or persons if they do so and so, &c., from false propositions, such as he that is holy shall be Happy, he that repents shall go to Heaven, he that believes shall be Saved, &c. These propositions were chosen secondarily for elect persons, and not elect persons, elect as viewed in the primary decree, elected under the view and truth of the secondary, and under-fall Decree in these propositions. Again, their persons chosen, as distinguished from qualifications good or dis-qualifications bad; from motives to get an interest, and the like. It is absolutely the person in the over-fall decree, {the Supralapsarian Decree prior to the Fall,} and not the proposition that the one who is saved walks in Gospel ways, for the "Lord knoweth them that are his," II Tim.2:19, and all such who name Christ in truth do depart from iniquity, and not in order to obtain righteousness, but because their righteousness resides in Christ. This we have absolutely pitched upon. The text for it is Romans 9:11-13, which I need not open again, having done it in my 29th Chapter already. I will here only answer to the Arminian evasion in this proof.

You must know the Arminian Remonstrance have devised a new plan of their own, to evade the strength of those texts brought against them in Romans 8; 9, and the eleventh chapter, by perverting them to an Election of the good things of this life, {as in Acts 17:25, Matt.5:45, Rom.2:4, &c.,} and that according as God fore-

sees man's behavior to be good or evil. But nothing can be more odd than such an evasion. For that question, 9:14, "what shall we say then? Is there unrighteousness with God," disproves this new Excogitation and Device of theirs. The Apostle in the question doth obviate the objection which does naturally arise out of men's hearts against God's Supreme disposal of the everlasting states of men by a Decree from Everlasting. {"Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places." Psal.135:6. "But our God is in the heavens; he hath done whatsoever he hath pleased." Psal.115:3. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa.46:10. "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" Dan.4:35.} This is certainly the matter which unregenerate men grumble at, and therefore this is the Doctrine the Apostle was defending by this question, "is there unrighteousness with God?" Men can make a shift to be pretty quiet {though not altogether easy} under the Decrees of Providence, that the Lord would make one poor, while another was made rich in this world; one low, while another is great and exalted; they are not so apt to quarrel that all be not Kings, Lords, Dukes, Magistrates, Knights and Gentlemen, I Sam.2:6-8, as they are to find fault with the Decree of Predestination, that one is chosen to Everlasting Life, and another left to drop of his own accord into Everlasting Destruction, without any primary {though there is a secondary} consideration of Sin or Holiness. This is that which almost hath set all the world a grumbling, Rom.9:19-20; to this therefore, which is most reasonable to interpret, the Apostle is speaking, in the question put; as if he had said, what of all this? "Is there unrighteousness with God?" And this is more confirmed, to go in the sense I am defending, by verses 16-24, to which I remit the reader.

Supposing it had been spoken of an Election to the things of this world; yet works are expressly excluded, as having any Influence or Motive with God towards this getting an Interest in Christ; and {to argue from the less to the greater} will not this overthrow the Arminian sense of the Decree, wherever they themselves will allow it to be spoken of Election? For if the children there, verse 11, without any consideration of their works are chosen to good things here, and God will not so much as look at earnings for the bread of this life that perishes, Jn.6:27, can we think that God would go by it in the bread that endureth unto life eternal, and decree to give his Christ and Happiness and Glory with him upon the foresight of man's works?

Had the Election been to temporal things, as the Arminians say, to avoid an Election of persons to Everlasting things, then why does the Apostle contradict his own argument {if that be it} so much in all other places, by throwing down the world, looking not at things that are seen, II Cor.4:18, but at things that are not seen, &c., for he should {if the Arminian gloss were true} everywhere else magnify the world, in those who are elected to enjoy the world; but on the contrary he despises the world, and looks upon the happiness of a saint in consisting in a portion in Christ, which lies far above the world. Now surely, if his argument was so strenuously engaged to defend the matters of the world here, he should also have had a better opinion of it in other places. Upon the whole, it plainly appears to be the persons of men abstractly that are the objects of God's First and Pre-Fall Decree. Otherwise, instead of making Election an express mystery, the Arminian gloss as expounding it of the history of their outward condition, would digest it into a very ordinary thing. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; 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.1:9-11.

So again, Romans 8:29-30, “for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn 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.” The Arminians here make this text to be only a Predestination unto sufferings; but this is a Predestination linked with Calling, Justifying, Glorifying; nay, verse 29, which they interpret of sufferings, ought to be understood of the very nature-image of Humanity, preserved from Everlasting entire and untainted in the Person of Christ, from whom we received his own Image by Creation, as I have opened “image” in other clear texts; and this, the Foundation of our Recovery to the Perfection of the Nature-Image again, in Christ, after our loss of its moral integrity stamped upon that nature in the first open man in Paradise. So that they allow it inclusively to be a Predestination unto sufferings {though ‘tis hard to conceive how there could be a Predestination unto sufferings for Christ, before Calling unto Christ in the Order; as also, how there could be Calling immediately, to stand next Predestination, and nothing of the Nature-Image Predestinated to, as I have opened, before. Wherefore if the Arminian gloss could stand; that it is meant of a Predestination to sufferings} yet it is but inclusively, let them make the best advantage they can from the place; for there is far more than a Predestination unto sufferings.

The Predestinating them to sufferings must presuppose their being in Christ, where the Decree, in the Under-Fall way, keeps God’s hold of them, and never lets them go out of Election-Interest. Sufferings also come in upon Believing, walking Spiritually and Holily in Faith, Worship, Order and all the Government of Christ, as a separate people from the world, so as the world could not tolerate them. Otherwise, what need of their sufferings? If they are of the world, and would conform to the times, the world would

love his own. {"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.} All shows it was their persons which were first pitched upon. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

Again, Romans 9:15, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Mercy and Compassion on whom? Is it not distinct persons? It is not I will have mercy on what I will have mercy; as it should have been, if conditions, qualifications, creature-acts, complying with motives, &c., had been in the Decree before persons. Had it been I will have mercy on "what" I will have mercy, then the Arminians might have looked to things instead of persons, and pleaded qualities; but 'tis persons "whom," not conditions and propositions, if of such a sort or thing; or again, they that are of such a sort, of such a kind, shall be saved. How weak therefore is the Remonstrants gloss upon this and the like texts that make the Election here to be God's choosing the people of the Jews as called to obey the Gospel, though they disobeyed it? This is another innovation too they have for the words, to jostle out the Efficacy of the Call, even the work of God the Spirit, the Third Person, rather than they will build this Calling upon Absolute Election, I Pet.1:2 with Eph.1:4-6, the work of God the Father, the first Person; and that, as to a certain number of persons defined and limited in the Purpose of God, which can neither be increased nor diminished, not one more to be chosen, after all your motives to get an Interest in Christ, or one to be struck out. See Romans 11:4-5 with Romans 11:7 and Romans 9:25; Eph.3:11; John 13:18 & I John 2:19 from all which places now to argue the matter I have no room.

By all it is evident how Mr. Hunt's thread of argumentation depends upon and symbolizes with Arminians on the 8th, 9th and 11th chapters to the Romans, and not upon the absolute doctrine of Electing Love.

Now I may proceed in the remainder to a farther digest {or ranging} of the aforesaid passage in Mr. Hunt's book, under the Article of Christ's Death; since in the close of that sentence, Christ is mentioned as the Physician of souls curing wounds which can be cured no otherwise than by his blood. That which will be needful here to be done is to consider and open what the Holy Ghost's meaning must be by "enemies" in the 45th Psalm; for though he does not name the place, he uses the words of that Psalm at verse 5, "thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee;" and this passage hath Mr. Hunt confusedly adapted, or without any distinguishing, to serve the interests of Universal Redemption. I will not say designedly, but eventually. The meaning of the place is, without doubt, thus, that God's providential arrows of Judgment and Destruction shall be sharp in the heart of Christ's leading enemies, who have kept the people from owning the Gospel and Government of Jesus Christ. These enemies he will take out of the way, and then the Gospel will prosper, and redeemed souls, by a mighty blessing on the faithful labors thereof, will be brought in; when that which letteth is taken out of the way. II Thes.2:7. The people freighted and overawed, or cheated and seduced, or any ways misled, shall be brought back, and brought in to Christ. Whereupon this is set forth by an allusion to Absalom's death for his rebellion against David, when Joab took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak, II Sam.18:14, after which the people quietly submitted themselves, came in to the King and fell under David's government. So when the Lord hath taken out of the way many a leading man by some irresistible and terrible stroke, or judgment, Christ will have some or other of the elect fall under him in the Power of the Gospel by this occasion. Mr. Hunt {with too many of his interpreters, Exod.23:2,} expounds it amiss of one and the same subject, as if the enemies, and the people falling under, after the heart of the enemies is smitten, were exegetical, or one thing spoken two ways; whereas they



are two things, two subjects, two interests. The Enemies were not elected, were not atoningly redeemed; and again, the people fall under when these enemies are taken out of the way, which proves some of the people were distinctly or diversely from the enemies, the Lord's redeemed ones; for the falling under runs on in a two-fold line. For which cause, proper means are exerted by Providence to make way for their Conversion by the Gospel, as many as belong to Christ; and the restraint of others keeping them under some awe, when the headstrong ones are subdued.

I shall insist upon some arguments for this interpretation against Mr. Hunt's Arminianism; and prove that these were not enemies elected, nor redeemed by the Lamb of God, as the Lamb of Propitiation, Jn.1:29; though in some sense it may be asserted that they were benefited too by the Lamb of God, as the Lamb of Provision, to find them common mercies, Psal.145:9, and to buy their persons as a Lord, II Pet.2:1, into a right and use of such common mercies and gracious bestowments, &c., as he saith, II Peter 2:1, and other places. {Deut.15:15; 7:8; Jer.15:21; Deut.9:26, &c.}

Argument #1. Enemies in Psalms 45:5 are absolute enemies to be made a footstool, and so never to be Christ's friends; as Hebrews 10:13, "from henceforth expecting till his enemies be made his footstool," out of Psalms 110:1. The reason is, because these enemies are so plainly represented by Absalom, II Sam.15:11, who headed the people of David in the Israelitish faction, and whose heart was smitten through by Joab's three sharp and pungent darts. His death and the manner of it, no doubt, was designed of God, to shadow out the Destruction of some of the arch-rebels to Christ and his Gospel in the world; and so enemies signify enemies in the same predicament with Absalom; that is, enemies of Christ and Grace that are not to be spared in the Day of Vengeance. {"For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa.63:4. "For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion." Isa.34:8.} Enemies that shall be utterly cut off in their enmity and shall not be

spared alive.

Argument #2. The Psalm does not speak so much of Conversion as Conquest; for in that very expression of the People's falling under, it seems rather to be an awing of their spirits feignedly, than a changing of their principles freely. {"Say unto God, how terrible art thou in thy works; through the greatness of thy power shall thine enemies submit themselves unto thee." Psal.66:3.} The reason is that Christ is set forth in this 45th Psalm as a King, and so 'tis mostly victories over Enemies and People; a rather conquering as a King by the crushing power of his Sceptre, than conquering as a Priest, and so converting, by the mollifying blood of his own Peace-Offering. {"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.Col.1:20. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10.} The Psalm speaks not of him as such, and therefore leaves no ground upon which to erect the Conversion of his Smitten Enemies. And the people falling under him are very few of them elect and so converted, but do mostly fall down under him by submitting to him as a Conqueror, and finding their main props gone, they now perceiving that they could not stand out any longer. We do not read in this Psalm of the Lord Jesus as a Physician, or a Healer, to ground our interpretation of the enemies here spoken of to be converted enemies, as enemies {elect} are to be understood, Col.1:21, were enemies, but now hath he reconciled; and 'tis the Death of his Son that God there brings in as the ground of it; whereas we have no such argument insisted upon in this Psalm. Elect enemies and redeemed enemies are made at last converted friends; and where 'tis so, the Holy Ghost makes a distinction which is perfectly wanting in this Psalm; the enmity is considered apart from the Enemy, the one is slain and the other saved. The enmity of the Redeemed being taken away by a cure, shows 'tis not a hopeless and unalterable enmity, as the other is. In a redeemed enemy, {an enemy I mean in his mind by wicked

works, yet being redeemed by Special Grace, Col.1:21,} the Lord by his Spirit slays the enmity, and saves alive him that was the enemy. 'Tis not slaying the enemy, as in Psalms 45, but slaying the enmity, Eph.2:16, and abolishing in his flesh the enmity, verse 15; but now here is a Conquest by Providence, not by the Power of the Gospel. These providential arrows of the King of Saints are sharp in the hearts of Persecutors, who ought to have been Protectors. 'Tis not the enmity is slain, but the enemies are so themselves, Lk.19:27, "but those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Which providential-ly came to pass upon the non-elect and non-redeemed Jews by the fury of the Romans; their leaders are cut off, and then the people fall under Him that smote their leaders, or fall down wounded in the battle, as Judges 9:40, and many other places; and as at the time when the darts were struck through the heart of Absalom, a great many of the people fell under King David's victories, "and there was there a great slaughter" of Israel before the servants of David, II Sam.18:7, and there were destroyed that day twenty thousand men; and then it was the residue of the people got them by stealth into the city, as people being ashamed steal away, when they flee in battle; so 'tis in the matter of Christ's Gospel-Victories over non-elect men brought under.

Argument #3. The whole Psalm is a Marriage-Song between Christ and the Church, celebrated spiritually by the Holy Ghost, yet openly by God's Faithful People in the Ordinances of his Christ, and his Worship before the world; and so it brings in the open solemnization of this Marriage in the Glorious Kingdom of Christ. Psal.45:14-17. Now this that's done here upon enemies, is done upon them in a way of Revenge for their having opposed this match between Christ and the Spouse, they having persecuted the Church and the Gospel to the utmost of their Power. {"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and

white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Rev.19:7-9.}

Argument #4. That expression which precedes verse 4, "thy right hand shall teach thee terrible things," proves that the object which presently follows, "thine arrows shall be sharp in the heart of the Kings Enemies," is the calamity of the non-redeemed. {Arminian impetration without Application cannot stand. For 'tis absolute Redemption, Eph.1:7, not redemptibility or redeemableness; and so Remission, Mt.26:28, not remissibility or remissibleness. 'Tis Reconciliation, Dan.9:24, II Cor.5:18-19, not reconciliability or reconcilebleness. 'Tis Justification, Rom.5:9, not justificability. All which proves there could be no impetration of these things beyond the bounds of their Efficacious Application.} They who mean it {as Mr. Hunt must} that this wounding of the heart of the King's enemies, is the Holy Spirit's work of Conviction in the soul, his awakening of sinners, and beginning the good work of Grace upon them, must needs be all mistaken; because these things, though they may seem terrible to the soul, yet do carry in them the work of the Paraclete, or He who is given beside the Gift of Christ to work Grace, whom we translate Comforter, and so are not in a strict sense, or the Holy Ghost's own sense, "terrible things." 2. These things are joyful to the saints to hear of, people under Awakenings. 3. They can't be terrible to Christ who works Grace sometimes this way, though they may be never so terrible to nature. Whereas the word is "shall teach thee terrible things;" in the other way it should be, teach them that are convinced, troubled for sin, terrified in their conscience by the Law, teach them terrible things. By all it appears the Place of Scripture, as Mr. Hunt hath used it, is woefully misapplied, and so far too, as he hath misinterpreted this place, and has stumbled into the error of Universal Redemption. For what Efficacy had there been, aye, what Sufficiency {for without Sufficiency to God's Covenant with Christ, what Efficacy, and

with Sufficiency what Non-Efficacy} in the blood of Christ to heal these enemies in the 45th Psalm, if the Blood of Christ was not intentionally shed in an Absolute way for the healing and saving these? And if intentionally shed for these in an absolute saving way of Grace, it should have been Efficaciously applied to these, and not a man of them perish in their wounds; and yet whereas the Holy Ghost hath left them upon record as perishing enemies, and stuck to the heart providentially, and run through as Absalom was, Mr. Hunt gives you hopes they may do well, and puts you upon looking for their cure; yeah, expresses his own longing for it, from the Great Physician of souls, though the very implacable enemies of Christ that in that Psalm are spoken of. {"Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth." Jer.15:1. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee." Jer.7:16.} What can he build this hope of cure on but as the Arminians do, upon Universal Redemption? Thus the Arminians must be as well satisfied in the scope of his gloss as he.

Objection: The vulgar or simple reader {for whom his book is calculated} will not see one error on that page where ye judge ye see two or three.

Answer: I partly believe so too, for if the learned reader vindicates the book, 'tis then no wonder if the vulgar reader, Isa.9:16, see no fault in it. But let me consider the matter otherwise, for this calculating of books of the Gospel for the vulgar reader {as if it was a direction in husbandry, or in catching vermin, and did not concern men's souls} is a poor dry way of expressing it in any Minister of Christ. Tit.2:1. The children of God drink down doctrines, they read to refresh their souls; and shall we perceive that to be in the cup which will ultimately hurt them, stupefy the sense till the soul feels nothing, and make men that were once lively Christians to be dead branches, or else some way increase their distemper;

and shall we not discover what we know in that cup is the cause of it, to warn men? Col.1:28. A man who hath nothing in him but humanity, would in ordinary cases warn a child, disposed to drink of a cup which would hurt him; and methinks he who is taught Divinity by the Spirit of Christ, as he should allow, that children of God, I Cor.3:1-2, under God's work of giving them desires, do drink in the matter of a Gospel Treatise, and not express it by the vulgar reader's using it as an almanac, calculated to find out the day of the month; so he should allow withal, that the child should be more looked after in what he drinks, than a mere vulgar reader and what he runs over. {"I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." II Cor.11:2-3.}

His eighth error against the Redemption of the Lord's captives only, is traced in these words, "you may have Christ, and all things with him freely; yea, this is the highest price that ever was set upon the Water of Life, Rev.22:17, which difference will be matter of grief and torment one day to such as reject him. How will it make the worm of conscience gnaw in another world, for to think, O fool that I was, that had such a low price put into my hand, and yet had no heart to improve it! That had Christ so freely and so frequently preached to me!" {Page 23}

As to redeemed ones that have, and they shall have Christ freely; but as to the rest whom Christ never knew in this Redemption-Grace, Mt.7:23, to say of them, they too may have Christ freely, is one of the greatest contradictions opposed to the Bible. I am satisfied, that this poor man hath never steadfastly believed that God will have mercy on whom he will have mercy, and whom he will he hardeneth. Rom.9:18. There's nothing to be found in all his book like the doctrine of the 9th of Romans. 'Tis then no wonder, having no regard to a chosen generation, I Pet.2:9, that he falls in with the Arminian discoveries upon Revelation 22 and Revelation

17. The words of that text are these. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Alas! He mistakes these things greatly! This text is not fulfilled yet to this day, under the preaching of the Gospel. 'Tis prophetic, and hath its own time. 'Tis reserved for the Glorious Day of the Lord, and then shall be brought to pass, when the upright shall have dominion over them, and be above the wicked, "in the morning." {"This their way is their folly; yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Selah." Psal.49:13-15.}

For mind, in the preceding verse Christ appears, the Morning Star is there risen, "I am the bright and Morning Star, Rev.22:16, as if he had said, this will be my voice in that morning, behold me! Behold me! Here are so many bright and shining glories, but see me your Lord, how I outshine them all! I am the Bright and Morning Star, among all those stars of the night; ministers, saints and holy souls, raised in their bodies from the dead! I am, says he, the First Star in glory, and the others are conformed to my Shining Body. Phil.3:21. Oh! 'tis the Bright and the Morning Star that will give them all their starry lustre! He is the Sun, the Glorious Head-Star, that fills the whole sphere with their glory, whilst one star shall differ from another star in glory! I Cor.15:41.

Also then immediately next follows, "the Spirit and the bride say, come." The Spirit is to be then poured forth, even to the utmost effusion beyond all present measures. Jn.7:39. He will very gloriously, Isa.30:26, enlighten with the shine of the Everlasting Gospel. He will prevail mightily in his work; he will encourage, and convert every redeemed soul with the abundance of peace and truth. Jer.33:6. They shall come flowing in together, Isa.60:5, at the Spirit and the Bride's call, till the, Isa.60:5, abundance of the sea {in ships

and islands} be converted to her. Every redeemed soul shall come, even together, to the least vessel of Election. "The Spirit and the Bride, say, come." The Spirit draws with a marvelous Operation, when he makes the Waters of the Gospel rise, Ezek.47:1, and the conduits run with the wine of the Gospel at the open crowning of King Solomon. {"Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." Song.3:11.} The Spirit says, come, when he brings in the full tides of Love, and the waters of Grace are risen, Ezek.47:5, beyond the ankles, verse 4, knees and loins, even waters to swim in, verse 5, and a river that cannot be passed over. Then there shall be a universal flow of the Spirit of Christ, and the whole Earth full of the knowledge of the Lord, Isa.11:9, as the waters cover the sea. The Spirit, in that marvelous Call of Power shall finish converting work at once among those of the redeemed who shall be found alive, to whom it is the Father's good pleasure to give the kingdom, Lk.12:32; and a flock marvelously increased on Earth, to what it had been in Christ's Day. And yet still in that Kingdom a flock of sheep to be taken care of, Mt.25:33, in a lower station by the Shepherd, than the King's risen brethren, and yet advanced in all the earth. Psal.45:16.

Moreover, the Church glorious, the Lamb's Wife, Rev.21:9, on that morning, Isa.26:19, awakened out of the dust, Isa.52:1, puts on her beautiful garments, Psal.45:14; to be brought unto the King, her Bridegroom, in her raiment of needle work, openly and triumphantly, Isa.61:10, clothed with that Righteousness and Glory, Isa.64:4, which shall surpass all our present thoughts. In this glorious apparel of Jehovah our Righteousness, Jer.23:6, she shall be found in Christ, Phil.3:9, shall call to them that are secretly hid in the same apparel, Col.3:3, and shall say, as the Spirit saith, come. Thus the Spirit and the Bride shall say come, whosoever of you thirst, you that were wandering yesterday, and yet today are converted; you that were taken from shop and merchandise, you that



were called from farms and cattle plowing in the field; in a word, you that are now called at the eleventh hour, Mt.20:6,9, when others are left out of this last Conversion of all; whosoever of you thirsts; you that have the latest, new desires wrought, and have misspent all your time till now, yet come and take freely, come without upbraidings, come, come away, for the Lamb upon his throne is not come to chide you! You that have thirsting desires of Grace to come and partake, as you now are able, in this glory-day, and drink of these pure sanctuary-streams, Rev.22:1, where there shall be no more paddling, no more muddling, Ezek.34:12, of the Waters of Life, Zech.14:8, forever!

To open some other things in it also more particularly. The glory of this text is a thing evidently to be fulfilled in the glorious Kingdom of Christ, Isa.30:26, on earth, Rev.21:1, immediately after the first resurrection, Rev.20:5, or, the resurrection of the Lamb's Wife, Rev.19:7, at her making ready in her glorified body, when the glory of the Lord, Isa.60:1, is risen upon her, even as the whole of Revelation 21 and Revelation 22 jointly speak; and not of the succeeding, eternal state of the saints in Heaven, which almost every interpreter carries it over to without any thoughts of consistence. That other glory is to follow, after all the glory-state on earth is ended; and in that New Jerusalem-State the saints shall have an account of the third heaven's Eternal Glory, by eating of the fruit of the Tree of Life, Rev.22:2, in the midst of the Paradise of God, Rev.2:7, for until the openings of the Kingdom-Glory, that other last and consummate Glory of all, at the end of time, is a doctrine in the language Paul heard, when caught up into the third heavens, II Cor.12:4, but could not utter, or use any words of it, to work in any men conceptions of the unspeakable speeches that Apostle heard. It's a Glory no doctrine yet can fully utter.

The rest of the elect found then alive upon the earth, will be all Converted by a fuller Effusion of the Spirit, Isa.32:15, at once, for all the elect Gentiles are to be called to this Glory-Light, and kings shall come to, Isa.60:3, the brightness of the Church's rising,

to which all the scepters, glory, governments of the whole earth have been but a transitory, Mic.4:1 & Isa.2:2, shadow. These risen saints, the King's daughter all glorious within, Psal.45:13, with the Glory substantial, Rom.8:18, which is to be revealed in her, shall be brought unto the King, attended with a great company of other saints, or virgins, her companions, Psal.45:14, extraordinarily qualified to be brought unto the King, and be admitted into the King's palace with the Queen; yet with an inferior glory, II Pet.1:11, to a rising from the dead, and very much below that glorious Church they wait on, to receive the laws of Christ from her mouth, as she receives them from the mouth of Christ, and to disperse them through all the world, when the Lord shall set judgment in the earth, Isa.42:4, and the isles shall wait for his Law. These virgins or holy companions of the Bride shall be present, and hear, as a chosen company, Acts 7:38, the lively oracles, as is said of Moses in the Church in the wilderness with the angel; or hear the immediate dictates, as pronounced by Jesus Christ. This glorious Rose of Sharon, Song.2:1, will set over her on his Throne of Glory in the New Heaven, above the, Rev.21:1, brightness of the sun, Isa.24:23, in an open, Rev.21:23, personal appearance to her; I Jn.3:2, to her, I say, the Lily once among thorns, Song.2:2, now in Conversation with the Rose, and sitting there in her glory, Rev.22:4, next him; which high degree of her promotion of above the gracious Church through the whole world, is called the queen, Psal.45:9, standing at his right hand in the gold of Ophir; and thus shall she reign with Christ, Rev.20:6, in his beams of light, Rev.21:22, forever, Rev.22:5, and ever. Forever, as long as his Kingdom on earth endures, which will be to the end of time; and again forever in Eternity, when time shall be swallowed up in a boundless space beyond it. It's her glory reflected immediately from his own Glory beheld, that shall make the shining pavements, Rev.21:21, of the New Jerusalem; her windows of agates, and gates of carbuncles, and all her borders of pleasant stones. And all her children shall be taught of the LORD; and great shall be the peace of her children. Isa.54:12-13.

This Palace of Glory and Enjoyment, Rev.7:16, without eating and drinking corporal refreshments from the labor of the field, or the fruit of the vine, without marrying, or giving in marriage, Matt.22:30, will be the glorious and proper state of the risen ones for a whole Lord's Day, II Pet.3:8, or one thousand years of time. There shall be likewise free interviews and correspondence of the gracious Church, then spread throughout the world, Isa.2:2, with this glorious, triumphant Church, and now presented, Eph.5:27, to Christ Himself. The saints shall be stirred up, Mic.4:2, as men of every nation, in the earnest of it, were stirred up heretofore, Acts 2:5, to go and receive purer and fuller knowledge, Zech.14:8, and enjoyment of God, and the worship of Jesus Christ, Isa.66:23, to be spiritually planted, and in the same Gospel-Way, Zech.14:9, of Dispensation established over the face of the whole earth, and this glorious Church in the center, Ezek.38:12, {where in the Hebrew it is the navel, which is the middle of the body, "for God is my King of old, working salvation in the midst of the earth," Psal.74:12,} which place in Judea of her assembling is shortly to be cleansed of the vermin that now infest it, even Turks and Mohammedans, Ezek.38:2-4, and all the great multitude of Gog. Then conversions after the opening of this state of things will be all made up, and "he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev.22:11.

Whosoever therefore, is a whosoever made up {at that time} of Children and Saints and all the earth, who looking for that blessed hope, Tit.2:13, and the glorious appearing of the great God and our Saviour Jesus Christ, shall be stirred up, not with curiosity, but with spiritual desire to see the King in his beauty, Isa.33:17, and behold the land that is very far off. Now all that have the will given unto them, or thirsting desire of this Glory-State, {for that is the object of the thirst there, the pure River of the Water of Life,} are the true children of Zion; and thirsting with a sort of painful desires of the Kingdom, are represented, as it were, crying after

their Mother, this Jerusalem above, Gal.4:26, which is the mother of us all. 'Tis no invitation to any but redeemed ones; for there can be none but these, in the sense of the Holy Ghost, thirsting after it. 'Tis no invitation unto dogs, nor unto strangers, for these shall have no heavenly will forever, but be every one terrified at the glory and terrible change of things at this latter day, Job 19:25, and shall be turned out of doors, Zech.14:21, for without are dogs. And though they'll bark and growl, Psal.59:14-15, and be mad at the Dispensation, to see the Spiritual Church so govern and carry all before them, so that they cannot help themselves, for out they must go from the House of God, for without are dogs. {"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev.22:13-15.}

And all this now, though men count it {what I do not follow} a cunningly devised fable, as the Apostle says, II Pet.1:16, is consistent with the entire Gospel of Christ; as it stands with the witness of all the holy prophets which have been since the world began; and is lodged upon record that these times of refreshing shall certainly come from the Presence of the Lord, Acts 3:19; and seven times shall pass over it; the time of the first glory-resurrection, Dan.12:1-2; the time of the morning-judgment, Matt.25:7; the time of the glory-reign in the land of Judah; the time of the gracious reign contemporary in all the earth; the time of the last resurrection; the time of the last, or the evening-judgment, Matt.25:31-32, and the time of the giving up the Kingdom, I Cor.15:24, when Christ shall deliver up the Kingdom to God, even the Father. These are the times of refreshing which shall come from the presence of the Lord; and then follows Eternity, when we shall be forever with the Lord, I Thes.4:17, and God shall be all in all. However the times of refreshment do precede Eternity, a time of the glory-Church, and

a time to the gracious Churches measured out proportionately to what both their states will be, and that reign of Christ, through this happy Millennium. {"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Lk.1:32-33.} {"I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him," Ezek.21:27, three overturnings. 1. The Jews. 2. The Roman Empire, Pagan and Anti-Christian. 3. The Mohammedan Empire in Turks and Saracens; all which have dwelt at Jerusalem, and all three interests overturned by the Glorious Three in Heaven to make way for Christ.} That the glory-part of this will be in the land of Judea is most consistent with the whole doctrine of the sufferings of Christ. He endured the cross and despised the shame in the Land of Promise. No doubt, but it was part of the joy that was set before him, that that mountain of myrrh and the hill of frankincense, on which he wrought Redemption, through the offering of the body of Jesus Christ, once for all, Heb.10:10, should be at last the glorious holy mountain, Dan.11:45, when the Lord himself shall stand in that Day upon the Mount of Olives, Zech.14:4, and so Judea be absolutely made the glory of all lands, Ezek.20:6; and, in a higher sense than when Joshua gave the Israelites a rest in it from the Canaanites, be the rest, or Sabbath, or keeping of the glory-Sabbath, for a thousand years, which remaineth to the people of God, of which the first day of the week, Heb.4:9, now under the Gospel, is the earnest-Penny. And so still in a higher sense than ever, be a land flowing with milk and honey; when all glorious ones that rejoice for joy with this glorious Church, shall milk out, and be delighted with the abundance of her glory. {"Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." Isa.66:10-11.}

'Tis so prophesied, Rev.21:24, "and the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." I do not look upon it, that these two clauses of the verse are of the same import or fulfilled at the same time; but aim at two things very unlike to one another. Here are two tenses, present and to come; the future, "shall walk in the light of it;" and the present, "do bring their glory and honour into it." "Shall" signifies, that the one shall have an authority from Christ so to walk; and so implies, the Divine Appointment of many human usurpations in these kings that introduce their own glory and honor into the place, of their own heads, and after their own wills, whilst it continues an Old Earth, before the New Earth, and glorious model, comes, and so act without any rules of Christ. The present therefore "do bring" is but a description of the carnal glory and glittering glow-worm monarchs, that were now presently from John's time to take place, and there commencing, to hold a lease of it, according to the will of God, till the time of the end, Dan.12:4, that his Daniel comes with Christ, and the Lord comes with ten thousands of his saints, Jude 14, and each stands up in his lot, Dan.12:13, at the end of the Days. Accordingly, for a long time present, the kings of the earth do bring their glory into it {even such a glory as is consistent with that which is to be brought into the place at the latter Day, Job 19:25,} bringing in all their carnal pomp, and making their own show of glory. Well, the LORD himself will have them in derision, and channel all to his own ultimate Glory in Christ.

The Roman Emperor, soon after Christ's Day in the flesh, begins, and brings in his glory of paganism within these local boundaries assigned to the New Jerusalem. Then comes the Turk and stays a while, and brings in his glory, then the Saracens, both Mohammedans. Then came the Popish princes, Godfrey of Bouillon, Baldwin of Jerusalem next, and on to a train and succession of the kings of Jerusalem; these brought their honour and glory carnally into the place of this City, after that their armies, fight-

ing under the sign or banner of the cross, had recovered the holy land. These crusaders were first begun by Pope Gregory the Seventh, at the instigation and motion of Peter the Hermit, and their victories completed by the next Pontiff, Pope Urban the Second; at last comes the Turk again, bringing his glory and honour into it, and possesses the place unto this day; but must turn out before the New Jerusalem-Glory, and before the nations of them that are saved, shall walk in the light of it.

I am certain all this scheme of the Kingdom, and frame of interpretation, to hold the meaning of Revelation 22:16-17, {where I began to rescue the abuse of that text,} is more consistent with the truth of God that cannot change into a lie, than it is to paddle in that Revelation-Oracle, as the Arminians, and poor Mr. Hunt, have done, by making the “whosoever thirsts let him come,” &c., to be a parcel of poor creatures now thirsting in their natural affections to go to Heaven by their nature-wills in their own doings, whilst these feed them with the general hope in their Universal Redemption Expectations.

As to the residue of Mr. Hunt’s error, as if the redeemed could miss their season, I have spoken so much already under the head of opportunities, that here is no occasion to enlarge. I may only take notice of what he himself has added. “How will it make the worm of conscience gnaw in another world, &c.” Here he supposes that the damned might have been saved, and that in Hell they will think they might. He insists upon the price put into the hands of one that’s lost forever. Now if he holds this price was a price to be saved, he must hold it upon the Arminian tenure of Universal Redemption; for the Scriptures do nowhere say thus of the damned, who are the only ones that have the worm of conscience, Mk.9:44, that dieth not in another world. They who are hopeless in another world, had only such a price put into their hands, when they were in this world, Prov.17:16, as was their opportunity to do less evil, and more natural good. But how many would not so much as show tenderness to men’s consciences in this world, nor forbear their

opposition and spite to the Gospel, being angry that Christ went on and saved his elect in his own way. These shall find at Judgment, that such as they spurned at, and hated the more for Christ's Spirit of Glory shining the brighter on them, I Pet.4:14, are saved against all their opposition. They had never any price to be saved by Grace, Matt.26:28, Dan.9:27, Isa.53:11, but to be saved more than they were saved by common nature from common judgments. They had a price to do good to the saints, and not hate and persecute, and refuse civil kindness to them for the sake of that Gospel-Power and Holiness which saves one, and shall rise up in Judgment against the other; for his hatred of it towards that One. He therefore that admits that the damned had a price to be saved, must admit it, as the Arminians do, upon the foot of Universal Redemption. For the Arminians think, by laying on their warm divinity of General Exhortations, pressing and driving men, without any due regard to the Foundation of the Gospel, to keep souls out of Hell, and bring them to Heaven; and then conclude if they miscarry, it is because they did not mind their good exhortations, and follow the directions they gave them. And this is Mr. Hunt's Arminian way too, generally throughout his book, as much of it has been laid open.

Nevertheless, one of the dissuading Ministers who have written to me on the matter to take off my hand in these labors, argues for Mr. Hunt's book at this rate. "The book you designed to print against, I understand has been very useful to many Christians; and for my part {he adds} I cannot see anything in it that deserves censure." Ah! Useful is a cheap word. 'Tis the proof of the matter which will cost a man all the labor to make out. I would have been glad to have known which way it has been so useful; but I could never learn from that commendation. I hear of no understanding opened by this book's lack of opening the Mystery of Christ, Eph.3:4; I can perceive no will drawn to Christ by the irresistible cords of a man, Hos.11:4, let down upon any soul in reading it. No conscience washed; for this preposterous divinity puts upon being clean first, and then coming to the Laver next. Peradventure, the



book has been a means of working zeal upon the affections; but what usefulness is that without useful knowledge in the upper faculty from an understanding given in what men read, to know that they are in Christ? I Jn.5:20. Reading books that tell me I am out of Christ; and that I must do this or that to get an interest in Him, can never be useful reading, let men pretend never so much to be pleased with what affects them; for to be sure, that which darkens evidence in Christ {as Mr. Hunt's book does with a witness} must needs be all a false way of guiding to Him. In short, I can't imagine how the book has done any useful service but one way; and that is, as the Lord hath made it an occasion of giving me, by writing against it, and to others by hearing some of it read, more light, strength and presence of Christ, than ordinarily enjoyed. And for my own part I must add, this is often renewed in my own soul upon the reviews of this Vindication.

His Ninth Error coalescing with the doctrine of the Universalists, is this, "and what a wound will it be to thee to see others cleansed, who once were as unclean as thou art, whilst thou must remain in thy sins." {Page 41} When will it be a wound? Why, he means in another world. The words just before are, "know, it will be but a little while that this Fountain will be open; for the time is at hand when Christ will say, he that is filthy, let him be filthy still." {Page 41} Now, the Fountain is opened to every elect, redeemed sinner, so long as he continues in this world. If it be shut then, 'tis to them that are lost, II Cor.4:3; yet he puts these upon "pleading hard the gracious promise," as found in Ezekiel 36:25. If so be they are but in their blood, as all the world are, "thou that art yet in thy blood {says he} beg of Him to wash thee, and say, Lord, if thou wilt thou canst make me clean. Plead hard that gracious promise, Ezek.36:25, then will I sprinkle clean water upon you, and ye shall be clean, &c." {Page 41} Yet he makes this person's case to be hopeless at last, as I have shown. First he gives him hopes, and yet at last he must remain in his Sin. I must profess, if this be not Arminianism, I don't know what is! I must not quote Episcopius, Corvi-

nus, Grevinchovius, and the tribe, upon him, to prove the parallel, though I have all these writings by me; because few readers, for whom these papers are principally intended, mind originals. Any one may see this, that if Mr. Hunt's way of Preaching to souls runs in this style, it can't consist without the supposition of a Universal Redemption to support it. For he makes this wound to be upon once a probability of cleansing; and then what else can he lay as the ground of that probability, but the Redemption of a soul that perishes, equally with the Redemption of another? Nevertheless, he that is redeemed from his sins, is not as unclean as he that is not redeemed from them. Redemption leaves a mystical cleanness upon the soul in Christ, and secures the conveyance of the influential cleanness, in God's time; so that if the person he speaks of in his error, be wounded after the sentence {he that is filthy, let him be filthy still} is passed, to see others cleansed that were as unclean as he; then he must look upon it, that that person's case, in General Redemption, was as good as the other's. Whatever it be, Christ expressly says, "he laid down his life for the sheep," Jn.10:15; and yet this Universalist hath brought in his goats into the same privilege. To conclude, {for I contract it with brevity,} what ground has any man to conjecture that the damned will be wounded, because they were never cleansed, by which Mr. Hunt means holiness of nature; more likely to be wounded, that they are not saved without cleansing, in all their unholy pickle; and so saved absolutely from wrath, without any regard to Sin or Holiness; and this is most likely.

His Tenth Error in Redemption of the Arminian latitude is thus worded, "and since this parting from Christ will be so sad, Sinners, beware of this day, and prevent your misery by a speedy closing with Christ." {Page 193} {It is plain, if the Misery be such "as thou may of be beware and prevent," then another and another may, and so on to everyone, as well when Discriminating Grace is left out, as here; and then what can this be laid on but Universal Redemption?} Mind, a parting with Christ? Now all that are particularly redeemed are inseparately united; or as they who are

separated from Christ in another state, never belong to Christ in this state; never were united in Him here; no, nor by Faith united to Him. Neither can any think so, but the Universalists, who hold he died sufficiently for all alike. What remedy for this? The Arminian medicine still, in the articles that follow, free will and ineffectual grace. "Beware of this day, and prevent your misery by a speedy closing with Christ;" as if the Holy Ghost, the Operator of the Free, Rich and Sovereign Grace of God, was to have no hand in the application of God's Grace and Christ's Blood; but to stand by, and see the creature do all. Ah! What Arminianism upon Arminianism do we find piled up in this same creature the most excellent; or, the Glory of Christ eclipsed! And yet my dissuader caresses me with his moral suasion, to believe that the book I oppose is free of all Arminian taint. His words are, "are there in it any of the doctrines of the Arminians, doctrines that are leveled against the free, rich and sovereign grace of God? Does not the author with great zeal and vigor exalt Christ and debase proud man? Why then, sir, should ye go about to print against him?" Aye, aye, let him that is taught of God judge in this matter; for what have I now done? Is there not a cause? I Sam.17:29. Discern I pray you in what I produce of the book, and call Arminianism. Whose tokens are these? Here's the signet, the bracelet and the staff, Gen.38:25; therefore let Judah look to it.

His Eleventh Error in the Extent of Christ's Death, "but to come nearer to the point in hand, suppose his Son offers to die for them, and yet after all they should spurn dirt in his Son's face, and should tell him they like neither Him nor his message." {Page 168} What can more plainly lay open the principle of a man for Universal Redemption at the bottom, than to come so near to the Arminian point in hand, as God's Son offering himself to die for them that perish? And die for them too whom he foresaw would die in their own sins blaspheming? For the book saith, "spurn dirt in his Son's face, and tell Him they like neither Him nor his message." Sure, Christ never told the Jews that he offered to die for those murder-

ers, whom he positively, for rejecting the Cornerstone, doomed to be miserably destroyed, Matt.21:41-43; and by armies sent forth to burn up their city, Matt.22:7, and that the very Kingdom of God should be taken from them; but not a word of offering to die for them; that is Arminian Jargon and Mr. Hunt's Excogitation. Moreover, Christ told the Jews who spurned dirt in his face, and said, we will not have this man to reign over us, that they should be brought thither to him, Lk.19:27, and slain before him. He was for slaying their persons, not dying for their wounds. So to the Jews in their spurning of dirt in his face, "ye shall die in your sins, and whether I go, ye cannot come." Jn.8:21. This now is very far from the Son of God offering to die for them. 'Tis plain in God's Word, that Christ offered to die for none but for whom he gave himself, and died; and he died for none but whom were given Him of the Father; and he redeemed every one for whom he died. Jn.17:2. This is the truth. The other is a scrap of the Remonstrant forgery.

Now though here's a man that pleads the Death of Christ for such as Christ imprecated Destruction on beforehand in Psalms 69 and Psalms 106, and though he pleads for the Enemies of Christ {to be cut off} as if they had the Offer of Christ to die for them, and so might not be cut off, we must not interpose to write against this, and set the matters even, for fear it will do mischief, because it is a piece of Nonconformist Arminianism. Hear my dissuaders speak out. Says one, "give me leave to express my fears, that the common enemy will make an advantage of our differences. One or two errors in a page are not like to do near so much hurt, as your mutual contests are like to do. I am bold to beseech you in the bowels of Christ to drop the quarrel." Says another, "let me entreat you to consider how grateful to our enemy's contentions among Christ's ministers are. How does it rejoice them to see such clashing and fighting one against another. Are they not watching for our ruin, and shall we give them advantage by fierce contentions among our selves?"

These are all uncertain things suggested. Nevertheless, if they

came to pass, the rule is open, “fear none of those things which thou shalt suffer.” Rev.2:10. Fear brings more dishonor to God, and mischief to ourselves than men will readily believe. Blessed be God, the Gospel, ever since I felt the power of it on my soul, hath lifted me up beyond all these painful frights. “I, even I, am he that comforteth you; who art thou, that thou shouldest 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, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy, and where is the fury of the oppressor?” Isa.51:12-13. And where is the fury of the oppressor? The Holy Ghost hath assured us, that the fear of man bringeth a snare. Prov.29:25. And as fear brings it, they are only the fearful that are taken in the snare it brings, whilst the righteous are bold as a lion. Prov.28:1. They are the fearful in the Revelation-times, Rev.21:8, which were loath to set forwards, are put foremost, and so exposed to the first shot, in a very black Company; and shall I choose to list myself in any of that regiment? No, for it is he that overcometh, verse 7, which shall inherit all things. It’s a sign men don’t see in whose Hands their mercies are put, that fears of this nature shake them. I look upon faithfulness to the Lord Christ to be the appointed means to preserve our mercies, and if ever they are taken away before they fully ripen to our hands, it will be for cowardice, sinful compliance and walking to go down into Egypt, whilst men think to cover and defend themselves with that which is not of God’s Spirit. {“Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!” Isa.30:1-2.}

Why should the common enemy be thought to make more advantage of our differences than the common enemy did of the dif-

ferences of Paul and Silas, in their day? Acts 15:39. And yet though the contention was so sharp between them, that they departed asunder one from the other, who before had lovingly preached together, it pleased the Holy Ghost, however to publish that contention of the good men, that it has run throughout all the Christian ages, and continues upon record forever! Moreover, Jews, Moham-medans and other infidels, were foreseen would be prying into the New Testament to observe, among other things, the behavior of the Christians, and so make an advantage of the open differences. I add further, that it is the nature of the Gospel to heal corrupt affections in the Vindication of itself, and the Opposition it makes unto contrary doctrine. Indeed, when men write to vindicate themselves, and cover a party, as is usual in men's writing one against another, then it is that the flesh gets up. The reason is obvious, they begin in the flesh, and so are made perfect by the flesh. Gal.3:3. My meaning is this, when men are more concerned for their own names and interest, than they are for the great Name of Christ, God usually gives them up unto their own heart's lusts therein; they fall under vile affections, and their pens become daggers in a quarrel, that they could kill the man they write against; and from hence arises wrath in mutual contests, hatred in contentions, and abundance of sin in clashing and fighting one against another. But through Grace I find the Doctrine I vindicated in these papers, heals my spirit. I have loved Mr. Hunt more whilst I have been answering him, than I ever loved, or valued him before. The reason is, I can sometimes see him interested in that Grace I have been helped to vindicate, beyond what he sees his own interest. And this is the Foundation of my Gospel-love to that man; though I can't say that I have the same grounds, one way or the other, for all preachers which I ply against in this Vindication of Christ, and the Grace of God to the elect, redeemed and new born ones. Nevertheless, in particular, as to this brother, I deal sharply, cuttingly, with his errors, Tit.1:13, and fall upon the good man's pride and ignorance.

His Twelfth Error which runs into a wideness with all the

world, according to the foundation upon which it stands, is this, speaking of one in Hell, “poor rich man, had he had more love for his soul, though he had fared as hardly as Lazarus, he had been a rich man indeed.” {Page 60} {No, on the contrary, if he had been a rich man in Christ as Lazarus was, he should have had more love to his Soul.} He uses poor here in a compassionate sense, superadded to indigent. Besides, what an extravagant heat of charity is it {sure, ‘tis next to praying for the dead in purgatory} to pity a soul in Hell! Poor rich man! It is no proposition to assert his indigence, but is a sort of ingemination sighing over it. “Had he had more love for his soul,” which follows, that by this account he had a true love to his soul, but he wanted more of that true love. The speech tacitly commands the kind of his love, but openly complains of the degree of his love.

This is just according to the quill of another of my dissuaders, “the vulgar reader {for whom I suppose his book is calculated} will not see one error in that page were you judge you see two or three.” Why, that is one of the worst of cheats, which is truth so long as it is not known, and then a fault when it is laid open.

But let me lay the matter open touching the Redemption-Error in the present section. “Poor rich man, had he had more love for his soul, he had been a rich man indeed,” which is as much as to say in other English, he had been saved. Now is not that Arminianism, which holds, that men in Hell might have been saved, and have been in Heaven, if they had had but more love to their souls {though none to Christ} when below on Earth? How could the rich man have been rich towards God, Lk.12:21, unless bought, not with corruptible things, as silver and gold, but with the precious blood of Christ? I Pet.1:18-19. And if one man in Hell be so bought, then another was, and another; thus by an induction of particulars all were redeemed by the Blood of Christ alike; and here is the Doctrine of Universal Redemption interwoven, though it be not in so many words expressed. For indeed Arminianism implied is worse than Arminianism expressed, even as a pit slightly

covered is worse than a pit kept open, because of men's falling into it when they are not aware of it. So much may suffice against his errors on the second article.

## CHAPTER 34

### *Of Mr. John Hunt's five errors in the Article of Free Will.*

His first is this, "you that have diseased souls, and who have not, why do you not make use of this Rose of Sharon? Why do ye not come to this great Physician?" {Page 49} Mr. Hunt has quoted that text in the beginning of his book which knocked down this ignorant inquiry, that "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.2:14. Here is the reason then, why all the natural men in the world agree, that they receive not the things of the Spirit of God, and among other things of the Spirit of God, that they make no use of the Rose of Sharon; that they come not to the Great Physician, nor can; because these things are only spiritually discerned. And when the true use of this Rose of Sharon, and the Holy Ghost's own sense and way, in making use of that Remedy in the hands of the Great Physician {albeit 'tis none of the Holy Ghost's meaning in Song 2:1, as Mr. Hunt has mistaken} is doctrinally laid open to the natural man, and not experimentally laid open to make him a spiritual man, it's foolishness unto him, this being understood spiritually and he able only to take it in naturally. So that Mr. Hunt had decided it before, and given a clear argument against this branch of his divided self; but it seems, as he has no consistent judgment, so no tenacious memory in the point of a reconciler to help out his thoughts. What a foolish comparison then does he bring in when he goes in spiritual matters to argue from bodily things unto natural men. "If you find any illness {says he} in your bodies, or distemper breaking forth there, how do you send for a Physician? What cost are you at? And what bitter potions do you drink down, and all for health?" {Page 49} Now what is all this to the purpose? A man is



sick in his body, feels it, complains of it, groans under it, earnestly desires a physician, sends for one; because it is a case wherein he makes his own experimental judgment of the need of a physician; what consistence is there from hence, to go and argue for spiritual motion to a Spiritual Physician in a spiritual disease that is never spiritually felt, understood or believed by the natural man? What agreement is here in two cases of such an opposite distance? And who but a man at a loss to understand himself, when he had stolen the groundwork of his conceit out of my Gospel-Feast, would have arched it over with this roof for a covering, “but what reason can be given why as much care should not be taken of the soul?” No reason can be given from Arminian principles, because the natural free-will is put by Arminians to act above its own sphere, i.e., spiritually, while it is but a natural will. Making use of Christ as a Physician, believing, &c., are looked upon by Arminians to be in the power of every natural man; and these are spiritual Supernatural Acts, Phil.1:29, or Acts that do arise from the bestowment of Grace, which raises the agent in those proper acts to act above nature. The will of Man has a natural freedom for natural acts, as he is a reasonable creature; but he has no free will for spiritual acts, though he be a reasonable creature. For these are acts above his capacity as a natural man. Jn.6:44. The will of man in unregeneracy is a dead will, a hard, stony, inflexible will; the wills of all natural men are at enmity with God. Their wills cannot freely bow to will what God wills. No will can say, without eminent sanctification, “not my will, but thine be done.” Lk.22:42. The will of the creature is of itself a blind, enslaved, disobedient faculty. And for this will to be put immediately upon making use of the Rose of Sharon, and coming to Christ as he is the Great Physician, is putting it to act spiritually before it is made spiritual. It is bid to discern and look while it is blind; to come, while it is tied and bound with the chain of its own sin; vitally to close with Christ before it is quickened by the Spirit. This is evidently against Mr. Hunt from his own incogitant instance. For a man according to the laws of nature feels his own

infirmities, and in seeking to a natural physician under his natural malady, he acts everything consistently. But now in a natural man's seeking to a Spiritual Physician, 'tis quite otherwise. There he puts the water to rise higher down in the stream, than it lies at the Fountain-Head. It is impossible for a dead will to put forth vital acts towards Christ; and yet here's a rousing up to make haste to this spiritual Physician, and not one word about being Born Again in all the page. Ah! This won't do! Poor souls under this in-and-out preaching are to be pitied! For principles must be before actions, life before motion, and the Spirit of God in the soul before Grace can be acted; whereas most certainly to make use of Christ as a Physician, is for the soul to act Grace; and goes beyond the power of any natural will, whilst the natural man acts never so consistently with his own principles, and never so seriously upon the bottom of flesh in any duties of religion he comes up unto.

His second is like unto it, "if then you would be truly beautiful, if you would have the better part comely in God's sight, throw away your paint, and make use of the Rose of Sharon." {Page 53} Here is a project! And a woeful one, set on foot, to make you truly beautiful, and the better part comely in God's sight, all done by your own act and deed! No Operation of God so much as minded, but free will, free will! As if it were all in your own hand! The Operation of the Father shut out! The Operation of the Son not thought on! The Operation of the Spirit, in the language of this natural advice, has nothing to do but stand still and wait, whilst Mr. Hunt's free-willer transforms himself into all this beautiful piece of work! Ah! Vile piece of stuff, when set in a true light, and not wrapped up in the natural darkness of the aforesaid exhortation! Souls, throw away Mr. Hunt's book-paint, and under the lively breathings of the Holy Ghost, being sanctified by Christ's blood, Heb.10:14, as he is the Great High-Priest over the House of God, Heb.10:21, that sprinkles you in drawing near, so approach, and in sweet Communion, a branch of your Everlasting Grace-Union, looking forwards to the appearing and bloom of his open Glory-Kingdom, II Tim.4:1,

make use of this Rose of Sharon. What man is there that can make himself truly beautiful in God's sight? "Can the Ethiopian change his skin, or the leopard his spots; then may ye also do good, that are accustomed to do evil." Jer.13:23. And yet when the Arminian prints are set forth, we must not print against them.

"If you think, sir, says one of my dissuaders; there are any weak passages in Mr. Hunt's book, in my opinion it would be better and more regular to write unto him in a spirit of love than to appear in print upon this occasion." Thus have I plainly signified what I think in this matter. "Love the truth and peace," Zech.8:19, says the Spirit of Christ. Let's not then be cajoled out of our vindications of the Truth by such sons of peace as the adhering to will bring down war from God upon our consciences. Hath the Truth done so much for me, and can I refuse under God's Call to do so little for the Truth, as stand up and maintain a good warfare, I Tim.1:18, in defending it? 'Tis love of my brother to fight against his lusts that war against the soul. When the Truth is openly wronged, what rule of Christ has this dissuader given me to draw my pen in a corner? Why is a man's name dearer than Christ's? And why must he have liberty to abuse the Rose of Sharon in print, and I allowed none by the dissuader to vindicate him in print after it? What if the Spirit of God will stir up a man to this work, what has any man to do to kick against the pricks, Acts 9:5, and pretend to peace, when he fights against God? How many poor souls are pinched when the Truth is set in stocks! Who can be loosened when the Gospel's bound? How can it run and be glorified, II Thes.3:1, but must be supposed, in the very advances, to run over them that planted themselves to stand in its way? Will the dissuader take every thing I have confuted for weak passages? Then I do not see but the dissuader is as great a divine as the author of them. Some of the errors in Mr. Hunt's book have been particularly complained of to me by brethren of our Congregation I watch over, Heb.13:17, and their complaints have not been without reason; much of the doctrine in his book which he takes for Gospel, being for the destruction

of Grace, cannot be for the Edification of the gracious, nor for the Conversion of the ungracious. Now if our people apprehend these errors, why not other people, and other people? And when the glorious Gospel of Christ is seen to be thus mixed and blended by an unskillful workman, why should not I, though a poor worm, set upon this work, in the Lord's strength? Why should I not write against the abuse of the Sharon-Rose, if the Lord hath been pleased to take off the objection to my vindication, from my own unskillfulness? And therefore as it was the dissuader's opinion, {poor man in these things to go by his own opinion,} it would be better and more regular to write to Mr. Hunt {he means a private letter to him} than to appear in print upon this occasion; so it is my belief, {I act it in faith upon that word to "love the truth and peace"}, that it's the best way and the only regular one to publish my vindication of abused truth, as much as I can, to all Saints. But to go on, and dismiss the interruption.

His third error appertaining to free will, is this, "thou that art yet in thy blood, beg of him to wash thee." {Page 41} Note here, Mr. Hunt professeth on this third particular of his explication {an explication, it is plain, of what he never understood} the cleansing virtue of Christ, and methinks in that very word "virtue" he should have remembered, cleansing, on the side of the virtue-ransom, goes before a begging to be cleansed. For God in and by Christ cleanses me when he does not presently through Christ discover my cleanness in his eyesight. Psal.18:24. I am clean to Him in the virtue of the blood of Jesus, when I am otherwise unclean, and very foul to myself, and question whether any cleansing virtue has been used for my soul, or no. "Beg of God?" Here's all free-will; for Mr. Hunt refusing to be the Gospel-Antinomian, or owning the cleansing act where there is no begging act, must be an Arminian, and put in for the begging virtue of the will, before the cleansing virtue applied from the Object, or {to trace his own way of similitudes} before the cleansing virtue of the Sharon Rose-Water. He gives more honor to the creature's act in petitioning than to the Creator's Act in per-

forming or persuading, by giving forth his Holy Spirit.

His fourth instance of complying with this article of free-will is this, “if thou art but unfeignedly willing to receive Him, thou mayest be sure he will receive thee.” {Page 202} As if Christ’s free-will stood behind our free-will. Whereas His free-will is a true free-will in the Gospel. Our will is but a power to do many acts of moral righteousness, civility, honesty, and things that with men are praiseworthy, and wherein if we fail, we are inexcusable. Rom.2:14-15, 1:19-20. Yet still Christ’s will carries not for this, Mic.5:7, nor depends upon it. His free-will in the Gospel is before ours in the acts of our very civil righteousness; so as often to convert to Himself before the soul hath been brought to a course of morality. The Lord’s will stands far above ours, is transcendently influential, and so the true cause of ours, when ours is made free by His willingness. What if one that secretly belongs to God doesn’t find unfeigned willingness in his own soul, doth the Gospel teach him ever the more to believe Christ is not unfeignedly willing, even whilst the soul wants an unfeigned will to come? Arminians put Christ’s will behind the creatures, and Mr. Hunt hath done it in the same natural way. Whereas in truth, there is not a poor sinner in the whole world, not one of Adam’s race to be found, who is endowed with an unfeigned self-willingness to come to Christ, and rely sincerely upon Him, as the words of his motive are, upon which he founds this corrupt instance of his free will. All men are deprived of that which is free-will Evangelically, till the Lord hath severed by Grace His own {elect} from among the rest. So that notwithstanding man differs in his essence from a brute, yet he must be made by Grace to differ from himself, by one who is unfeignedly willing before the creature’s own will to good. Though man is no lifeless stock, or stone, yet he is opposite in his nature to Grace till the fruit of Electing Grace is given. He is no unreasonable creature without faculties, and yet he is a graceless creature till the Spirit of Life enters him from above. Though he is not without the use of reason, yet he is without the Life of Grace to receive Christ, until

Christ from his own Antecedent Will receive him. Man is not without natural wisdom, parts, gifts, wit, abilities for things above beasts, Job 35:11, yet is without Spiritual Wisdom, Spiritual Gifts and the like, till he be endued with the Holy Ghost. A graceless man has a brutishness, Prov.30:2, proper to man fallen, though it is not a brutishness common to man and beast together. Again, though men are willing and able sometimes to practice duties and works of Godliness that are positively revealed to be the will of God, that they should be done by man, as praying, hearing the Word, giving alms, &c., which for the substance of them are good; yet as they are things of which men will soon be weary by nature, Matt.13:20-21, so if held on, are still defective, and short of the kind of acts proper to a Spiritual or Evangelical freed will. Matt.12:33-35. Now sinner, let me not flatter thee, but in Faithfulness give thee more encouragement than Mr. Hunt hath done; thy dead will must be quickened by a being born from above, Jn.3:3; life and motion of another kind than what thou hast from Adam to hear, and pray, and read, and give alms, must be put into thee by a Supernatural Power, even by the Holy Ghost Himself, given to be and dwell in thee. I Cor.3:16, II Tim.1:14. So that this dead will of thine must be Quickened by the will, and willingness of Another. Jam.1:18. The Quickening of this will and freeing it must be pure Grace, without any motive or desert of the creature. {John 1:13; Romans 11:6; Ephesians 2:7-8} This Grace must be Preventing Grace, Rom.10:20, 5:6; this Preventing Grace must be Omnipotent Grace. The same power that raised Christ Jesus from the dead must go along with the Prevention of that Grace that raises a dead will. {Ephesians 1:19-20; Romans 6:4} This Omnipotent Grace must be put forth through Jesus Christ. {John 8:36; John 12:32} This Conveyance through Jesus Christ too must be by the Holy Ghost. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Tit.3:5-6. Oh! What a number of things

do go together to the Quickening of a dead sinner! All this must be done before vital acts, or spiritual believing and receiving of Christ; all must go before a Supernatural freedom of the soul, and a spiritual, holy motion of the will raised from the dead, and brought away to Christ. "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. It is transformed first, Rom.12:2, before we are Nonconformists, Matt.7:18, good for anything to the purpose next. These things must precede in the Supreme Will and Act of God, and do so, before a vital act of Faith. For a dead will can't believe, because Faith on the Son of God is a spiritual action and a living act. "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." Deut.29:4. The will must be taught of the Father, Jn.6:44-45, by sending down his Holy Spirit before the will goes to Jesus. It must be strengthened with all the might of life, and drawings of the inner man. "And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Jn.6:65. None can believe but he that is born again. "Whosoever believeth that Jesus is the Christ is born of God." I Jn.5:1. Thou canst not sit up, poor bed-rid soul, to put on the new man, Eph.4:24, though thy preacher flatters thee with directions, as if thou couldest do half as much as the Spirit of God! Ah! Thou canst do nothing till thy poor, withered, dried will be taught. Eph.4:21-24. Grace must melt thee, thou stony heart; before thou canst put forth a vital act of brokenness. Thy will must be broken Evangelically, melted powerfully and sweetly before it drops into Christ's hand or bows at Christ's feet. Whereas, a touch of His power, it being the great Power of God, and works not like other power, merely from measure, but because it is of an Omnipotent Kind, also makes the soul run, Psal.119:32, at Christ's Commands. Acts 11:18; I Corinthians 12:3. Grace must transform thee before thou canst put forth a vital act of love, or before any act of Communion with God in prayer, even the vital act of Supplication. This will is first quickened by the Spirit of

prayer, and then thou canst look up to God, and breathe thy heart into his bosom in the very life of Prayer. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Zech.12:10. Whereas in unregenerate men prayer in distress is but howling, Hos.7:14, and if the Holy Ghost vouchsafes to call it prayer, he calls it abomination too. Proverbs 28:9; Proverbs 15:8. To talk of a man's being willing to receive Christ argues Mr. Hunt knows little of his own heart in this matter according to the Word. Regenerate men cannot use their own Grace received, much less can unregenerate men use their own nature conveyed, to act with free will in Gospel matters. Gracious men can't uphold their own received Grace, how then can natural man be expected to have the will to receive Christ? That gracious men can't uphold Grace is evident not only from their daily Experience, but the ground of that Experience in God's Word. Romans 16:25; Ephesians 3:20; Jude 24; I Peter 1:5. Gracious men can't open the pipes of Heaven when there is a stop; obstacles are above them to remove. Psalms 51:12. If they go aside, they lose their way and can't bring themselves back. Psalms 119:176. They can't carry on the work, II Thessalonians 1:11; Philippians 1:6; I Corinthians 1:8; I Peter 5:10; Psalms 18:23, upright before him. 'Tis as the LORD alone looks on, and looks down and under-props. They can't think a good thought of themselves, though Grace hath already made them good in Christ. II Corinthians 3:5. They can do nothing without uninterrupted influences and communications from Jesus Christ. John 15:5; Jeremiah 31:19. They are made to cry for all their help from above. Psalms 86:11; Luke 17:5; Psalms 25:4; Psalms 27:11. They groan often under burdens both in body and spirit. II Corinthians 5:4; Romans 7:14-23. They have all their victory through Christ. Romans 7:25. And if it be thus with the New Born, how can an unregenerate sinner have a will to receive Jesus Christ? {The words of a free-will divine in Cambridge, fellow of a College, and lately brought to me in manuscripts under his own hand. "I never thought that it was in the power of any man without



the Grace of God to work out his own salvation. I think it absolutely impossible for any man; but I think it agreeable to the whole tenor of the Gospel that God has or does afford sufficiency of Grace to every baptized Christian; which Grace he may so use as shall be to his salvation through Christ, and that it is wholly through the man's fault if he be not saved." But know oh vain man, it is through man's fault he is righteously damned, and wholly through God's Omnipotent Good will into Faith and Holiness he is saved.} If there were in man a free-will, then man should make himself to differ, as Nicolaas Grevinckhoven blasphemously asserted of himself; but man can't make himself to differ. I Corinthians 4:7. How can he then receive Christ? Then the elect {was it not for God's willingness and Christ's willingness before theirs} should not give thanks to God for faith, but to themselves. Romans 1:8; I Corinthians 1:4-7; Ephesians 1:3,15-16; Colossians 1:3-4; II Thessalonians 1:3. Then also a Man may direct his own steps; but he cannot direct his own steps, as appears by Jeremiah 10:23; Proverbs 20:24; Psalms 139:24. Then likewise he might boast and plead his own free will; but that he can't do, Eph.2:9, all boasting is in the Lord. Psalms 32:11. And in a word, God does challenge it as his own prerogative; therefore it is in no man's power to receive Christ, till a demonstration of Christ's own Power be put forth upon the soul. Romans 9:16. It is his own prerogative to pardon sin, and therefore his own work to give a sinner Christ. Isaiah 43:25; Isaiah 54:17. Their righteousness is of me, saith the Lord, then Christ's willingness to receive the sinner unfeignedly is before the sinner's unfeigned willingness to receive Christ. 'Tis his own prerogative to work up the heart and will of man to good. Philippians 2:13; Jeremiah 32:39. 'Tis his own prerogative to do all this by Covenant, by the Covenant of Grace for them. Jeremiah 31:31-33; Ezekiel 36:26-27; Ezekiel 11:19. It copiously appears to be a vain suggestion, quite beside the Foundations of the Gospel, to pretend, as Mr. Hunt does, that "if thou art but unfeignedly willing to receive Christ, thou mayest be sure he will receive thee." That's his fifth error in free-will, di-

minishing the Glorious Will of Christ, and yet mocking his book with a title of “Christ the Most Excellent.”

His last error upon this point is in these words; I say his last, only as I range them under this head; for otherwise absolutely, it is none of his last neither. However it be, these are the free-will words, “say as Elisha to Elijah, when he heard he was to be taken into Heaven, and be left behind, as the Lord liveth, and as thy soul liveth, I will not leave thee.” {Page 193} ‘Tis very strangely adapted! Elisha said he would not leave him, that is leave him locally, which required only a natural power to go after him from place to place; but would continue as long as he could in Elijah’s company, to be an eyewitness of his rapture, and see what was become of that prophet. But what’s this to sinners “sad parting from Christ,” of which Mr. Hunt, in the close of his eleventh inference, is speaking? He that makes these two cases meet, must either be an Arminian, or attempt it upon Arminian principles. As if a local parting with a friend, Elisha’s being left behind, when Elijah was taken up into Heaven, or Ruth’s parting from Naomi her mother-in-law, Ruth 1:16, {which is likewise an instance he makes to meet in this case} were suited to a Spiritual Motion of the will in coming and cleaving to Jesus Christ. But this is just as the Arminians do in the point of their free-will; they confound different acts in the argument. As if natural and spiritual were both one and the same things; so does Mr. Hunt {you see} by these plain instances. But so much may suffice to shake his ignorant confidences in the point of free-will. I’ll pass to the next.

## CHAPTER 35

### *Of Mr. John Hunt’s four errors in the Article of Effectual Grace, and one in that of Perseverance.*

His first error against Effectual Grace, “Christ is able to save thee, if thou hast but a heart to come to him, and to rely sincerely upon him.” {Page 200} Now let anyone tell me, if this man had been clear in the Gospel, and neither Arminian, nor Arminianized, why his sixth motive here {as he calls it} should be chosen

rather by him a motive raised upon man's heart, than chosen to move upon Effectual Grace? Don't they say {to a man of them} who hold the Doctrine of Arminius, Episcopius, and Limborch, that a man may be saved if he will? 'Tis his own fault, they tell you, that he is not; and whereas they talk of the Grace of God, see my six and twentieth chapter, or a brief Account of Arminianism in general; and there behold what a deceitful notion they have got of the Grace of God. Now Mr. Hunt is exactly fallen into it with his heart, {for "the heart is deceitful above all things, and desperately wicked; who can know it," Jer.17:9;} as he makes Christ an able Saviour, provided we have but a heart to come unto Him; and what will he mean by this but man's power and readiness to obey, under a common acceptation of what they call God's Grace? {For they make Grace as Universal as nature where Baptism comes.} All Efficacy of Grace to come to Jesus Christ and do what they call, working out a man's own Salvation; {not at all understanding the scope of the Apostle's words there in Philippians 2:12,} is excluded, and a man's heart set up to run away with all. The Apostle there in Philippians 2:12 builds it all upon Efficacy of Grace. "Work out your own Salvation" is meant in all out-workings of Grace, or visible profession of our own upon the Bottom and Pattern of Grace; as we should work it, concerning our Duty and Practical Religion outermost, or openly on the outside before man, while men behold our work, and seeing our good works glorify our Father which is in Heaven, Mt.5:16; that is, thanking God for the share and benefit themselves have in them. Now, says he, when ye are thus usefully upon the out-works, take heed you do not in your hearts, injure your Bottom, {God's Grace,} by your out-works; especially as men stand by and see your good works, {a Church of Christ, a city, being upon a hill that cannot be hid, Mt.5:14,} and so ye lie under some danger from your own works, which must not be neglected, and yet the danger lies too in the performance of them. You work in sight, men see you and God sees you, take heed you do not, in out-working, or outer-side working, wrong the Grace of God. Let men see your

works; but at the same time, do you see, or look ye to it on the inside all be wrought on the outside, as springing out of your Salvation, and built upon your Salvation {as a thing distinct by itself without any of these works} not working out a Salvation to complete it from one already incomplete without your own works, as Arminians hold it. And because you have hearts and hands prone to spoil this sampler, to mar this beauty piece, the Original, Salvation alone by Grace, therefore work all your work out of this your Salvation, with fear and trembling; fear lest you mar the Pattern, and tremble to injure the Ground Work, upon which your own out-works must be wrought and stand. This is soon done, if you think to go on further or faster than the Holy Ghost worketh all in you into a meetness for this out-work upon the inner glory. Or, if you ascribe anything to your selves, and not all Effectual Grace to the Mighty Work of God's Spirit, in the Salvation you have seen, and under the Influences you have felt, you err. "For it is God {says he in the next verse} which worketh in you, both to will and to do, of his good pleasure." Now the rendering of this reason in the 13th verse for working out your own Salvation with fear and trembling in the 12th verse, can admit of no other just or consistent interpretation. So much for the Arminian evasion answered in Philipians 2:12; and for Mr. Hunt's fearlessness, contrary thereunto, to make so much of a heart to come to Christ, and rely sincerely upon him, whilst like an Arminian, he makes nothing of God's Effectual Grace in all his motives to come by that heart.

His second pins upon his former, thus, "Christ wants not a Virtue to cleanse thee, if thou wantest not a heart to receive him, and to make use of that Virtue that is in Him. {Page 41} What a strange thing is it, that there should be Virtue, and yet no Effectual Virtue, or influential Virtue upon the heart to which that Virtue is appointed! Again, that there should be Effectual Virtue upon the heart to which it is appointed, and yet that heart not a heart to receive Christ! Who would believe this man knew how to preach or print motives, as a Gospeler? For he that is not consistent with the

stating of Effectual Grace, I Thes.2:13, Eph.3:7, but runs it all into the active voice of creature-moving, without New Creation-motives, can't preach nor print motives, according to the harmonious tenor of the Gospel of Grace. Now Effectual Grace is a Work of the third Person of God upon the heart, and so a main Foundation of the Gospel, without which there can be nothing either experimental on the soul to move it, or practical in the Life and Walk of a Christian to be the rule of one, as becomes the Gospel. I'll state and argue the point of Effectual Grace, if the Lord please, and let Mr. Hunt see {if the Lord will please to open his eyes} that his motives to Faith and Conversion are all wrong; not one of them is proposed under the exaltings of Efficacious Grace! Let him therefore know the Grace of External Calling, Counseling, &c., is not Effectual Grace, Jeremiah 7:13-14; Psalms 81:13-14. {I have now neither room nor time to open the many texts in this Section.}

Secondly, the Grace that is proposed and merely offered {as men speak} in the world, is not so. The doctrine of Grace may be proposed, Acts 7:51; II Timothy 3:8, but 'tis the Gift of Grace is Effectual. 'Tis proposed to and among the non-elect, not to save them, but whilst God is saving his elect hereby, that they look to it they don't injure them, or go about to deprive them of the present benefits of so great Salvation; if they do, it shall be more to their peril, than other sins whatever, committed against God under the mere light of nature, or the Revelation of the Moral Law.

Thirdly, the Common Grace of temporary Profession is not Effectual Grace, Luke 8:13; John 6:66; I Timothy 1:19; II Peter 2:21; II Peter 2:1; Hebrews 6:6. Cooperating Grace in the Godly themselves is not Effectual Grace, Galatians 5:17; Romans 7:15-19, and upon this footing it is that the Scripture speaks often of grieving, tempting, and quenching the Spirit of the Lord, Ephesians 4:30; I Thessalonians 5:19; Acts 15:10; Acts 5:9.

On the other hand, Effectual Grace is. First: To shed down the Spirit upon a person. This is an Effectual act of God's Grace. Titus 3:6; John 3:5; Acts 4:33.

Secondly: To take away the Iniquity of a person by the work of the Holy Ghost, whilst he takes of Christ's, and shows it unto us, is Effectual Grace. Hosea 14:2; Colossians 1:21; John 16:14-15; Romans 5:15-20; Titus 3:7.

Thirdly: To regenerate a man's nature under the Effusion of the Spirit, giving him a new being purely in a passive way, is an Operation of God's Effectual Grace in Christ. John 3:3; John 1:13; II Corinthians 6:1; Ephesians 4:24; John 5:25; Ephesians 2:5; John 11:43; John 1:16, by comparing which places, it is plain, a Creation Act, Ephesians 4:24; II Corinthians 5:20; II Corinthians 6:1, in reference to Christ as King in His own Church-Government and the Gospel-way of holiness, which can rise out of nothing else but God's Grace Efficaciously bestowed through Christ's blood, as he is a High-Priest forever.

Fourthly: God's Word expresses this work in Efficacious terms, as circumcision of the heart, Deuteronomy 30:6; the Lord's turning it, Jeremiah 31:18; his pouring forth the Spirit, Zechariah 12:10; his giving eyes to see and ears to hear, Deuteronomy 29:4. It is called a new heart, Ezekiel 36:26-27; and writing the law upon the heart, Jeremiah 24:7; Jeremiah 31:33; also, a effectual opening of the heart. Acts 16:14. All this is the language of Effectual Grace. It lies all in God's hands, and none of it in the creatures.

Fifthly: Means that to flesh and blood are visibly weak, yet do produce mighty and astonishing effects on the souls of men. Compare Isaiah 53:2; Matthew 9:9; Matthew 4:21-22; I Kings 19:20.

Sixthly: There is such an Efficacy put forth with the Grace of God upon them that savingly believe as exceeds all created power, Ephesians 1:18-19; Colossians 2:12-13; II Thessalonians 1:11; II Peter 1:3; and that in translating out of darkness, I Peter 2:9; Colossians 1:13, and implanting the mind into Christ. Romans 6:5. This is above all creature power, and therefore is Efficacious Grace. Then fixing, settling, quieting and staying the heart against all opposition. Psalms 112:7. Philippians 4:7. All this comes upon men in Conversion when it finds them with no heart to receive Christ.

Seventhly: All Effectual Grace is conveyed by the love of God, and the Spirit shed abroad upon the heart, curing all the natural resistance. Romans 5:5; Titus 3:5-6.

Eighthly: The subduing the corruptions of a man's nature is an Effectual Act of Grace. Romans 6:6; I John 4:4; I Thessalonians 5:23.

Ninthly: If Grace were not Irresistible, it should follow that many who have the Spirit of God, yet are not Converted by him; but all are converted who have the Spirit of God. Romans 8:14; John 14:17; I John 4:13.

Tenth: If Grace were not Efficacious, but only moral, inviting, persuasive, and like Mr. Hunt's ineffectual motives, it should be free for man's will to admit or hinder the Efficacy of the Grace of God; for then God should do no more in converting a man, than Satan does in perverting a man, and bringing a man to sin. But Satan can't do as much towards unbelief, as God does towards Regeneration and Faith. For, God subdues the will, Psalms 110:3; and this is more than Satan can do oppositely in dissuading the will. The Lord breaks a man's stubbornness, Psalms 65:10, or softens a man's hardness. Ezekiel 36:26. 3. He quietly composes the tumults and lawless affections in a man's heart; makes him of unwilling, willing; makes him obedient, governable, and sways him how he will in a moment. Psalms 65:7; I Thessalonians 5:23. The Lord does it without force and coercion; he discharges the corruption, and the faculty freely comes in drawing. So that it is God, not we, that secures the heart in believing, repenting, performing; and God has a heart for it towards the elect, even whilst the elect have none. Look then that all God's expressions of duty and commands, of faith, love and obedience, be first sealed on thy heart by Christ's Power in the Holy Ghost, causing impressions on thy heart, before thou cast do any of the practical will of God thou art obliged to, towards Christ. Ezekiel 18:31 with Ezekiel 36:26; Mark 1:15 with Acts 5:31. Lastly, watch the difference between drawing out thy heart to God in Christ under the Holy Ghost's Power, be it in any

holy act of obedience, or driving and terrifying thee there unto, whipping, lashing, and scourging of thy conscience {as our school-master doth all through with his motives} through a fear of Hell and wrath, if thou dost not come up to that preacher's marks, {and poor man; he never learned half the lesson he pretends to stand with rod in hand over thy head to teach thee,} Romans 7:6; Psalms 119:32, and compare these places with thy whip-cord obedience under thy tart preacher leaving thee helpless for want of this same, Isaiah 16:12, for Effectual Grace in the loving kindness of the Lord he conceals from thee.

His third error is of the same stamp, "if thou desirest nothing more than Christ, thou shalt be put off with nothing less." {Page 202} Aye, but what is the conclusion of a poor soul? Oh! Says he, but I find my sinful heart desires many things more than Christ, and if this be sound divinity, that if I desire nothing more than Christ, I shall be put off with nothing less; then on the other hand, because I experience that I do desire some things more than I can desire Christ, {for my nature is corrupt, and often desires Christ not at all,} therefore I shall be put off with something less than Christ. And by this it appears that Mr. Hunt in his motive has neither understood the malady, nor the patient, nor the Physician. Nature is nature wheresoever she exists, and in whomsoever she works. I must have Effectual Grace against my desires, above my desires, without my desires, to bring me to desires, or I am for my very blind desires of Christ {if left under them} undone forever! Ah, so many Preachers do sadly agree {may the Lord grant us some division in the matter} about old Adam's heart, old Adam's desires, old Adam's marks and signs! For abundance of ministers agree with Mr. Hunt in these things.

Hear my dissuader, "I have not seen Mr. Hunt's book; and can on that account, say nothing for, or against it; but could say something for an harmonious accord among the ministers of Christ, if I were not speaking to one, who can say ten times more upon that, or any other head of Divinity." Let every man take heed how he



speaks, and that he don't exceed the measures of his own belief. Whatever it be, I may hint these two things. 1. I have transcribed the whole sentence to complete the sense. 2. I keep the original copy by me in manuscript. Now having thus hinted the matter, I would faithfully answer it; and my faithful answer is this, that so long as the ministers of Christ are agreed together to tempt the Spirit of the Lord, Acts 5:9, {by such doctrines as appear abroad under the name of Effectual Grace Vindicated, and copiously hinted.} Happy is that other minister of Christ who in these things not only refuses to accord with them in the popular harmony, but opposes them as openly as the same things fly abroad.

Oh! But "engage the profane and superstitious; draw out against the Philistines, but let not any of the sons of Zion feel your pen." This is good advice in Saul's reign, but it does not hold in David's. For if the people turned aside after Absalom, whilst young Absalom cries up your hearts and your desires; and speaks little or nothing of him that begets these good, fair hearts and desires! Also, speaks smooth things whereby the hearts of the men of Israel are stolen away from Christ; then sound a trumpet against Absalom, and the people of the holy mountain itself; pursue the sons of Zion, and give them no quarter, till Absalom be taken in the wood of Ephraim. II Sam.18:6.

Mr. Hunt's fourth error against Effectual Grace. "And to enable thee to come, as filthy as thou art, or canst be, have been cleansed." {Page 40} As this expression is manifestly elliptical in grammar, and so defective as scarcely to make out sense; it is as evidently wanting in the Gospel-Part to make out Sound Doctrine. Lo! Here is a proposition for strength, not the Power of God. A consideration, not Christ Himself. This will never enable any to come to Christ, to make a proposal {as filthy as thou art, or canst be, have been cleansed;} but that which enables the soul indeed to come to Christ, is to secure the conveyance of Almighty Strength and Love that draws it on Efficaciously. The other is the persuasive divinity of Arminians, not the operative divinity of the Gospel. The one is

moral suasion, and this is infinitely short of the Mighty Power of God. Eph.1:19. The other is Spiritual Efficacy that forms the new creature, derives its life and birth from Heaven. It is the blood of Christ cleansing from all sin, I Jn.1:7, and the cleansing Virtue of the same blood, in the applicatory Operation of the same blood for discovery, is that which truly enables thee in the motion-faith to come to Christ; and it is not the consideration of the blood itself, or the consideration of the Virtue of it, {that as filthy as thou art, or canst be, have been cleansed,} enables one soul to come. It is in the cleansing Power and Effect of it upon me God-wards, before one stroke of my own acting or working from it Christ-wards, that I am enabled afterwards to come to Christ, or empowered to come, when I do come unto him.

More particularly, a consideration laid down, made up of remote ingredients, and not things that immediately constitute a power, will never enable. 2. 'Tis to no purpose to lay the Efficacy of the work of the Spirit on an Extrinsic Cause. 3. The mischief of all is, he shuts out the Internal Worker, even the Lord the Spirit, who, in working within a man, works by Irresistible Grace. To illustrate it, suppose you talk of light shining in another room, a man may deny there's any; but let the lamp or candle be presently brought into his own room, where he sits, or lies in darkness, he then sees it, and is irresistibly persuaded that there is light kindled. So let the light of the Gospel shine into, or in a man, and another man that is in darkness perhaps will not believe it. But if the Holy Ghost brings the lamp of the Word, and lightens his own candle with it, by renewing the understanding of that man in spiritual wisdom, he then beholds the light irresistibly, and he cannot deny it. Neither does this force the will, but change it. It drives out darkness, and it draws the faculty. A man that sees light is not forced against his own persuasion, but is irresistibly persuaded.

So much for his Arminianism in this place against Effectual Grace; for I shall dismiss the remainder of what he is faulty in of this nature, till I come directly to the chapter of his excluding the

Holy Ghost out of his work, and his introducing the creature in the Spirit's room.

The other error I shall take notice of is in the fifth and last article of Arminianism {the apostasy of the saints,} against their being kept infallibly through faith unto Salvation. The words are these, "the approbation of one known sin proves that person to be under the Covenant of works." {Page 140} This is false, for the saints of the Lord under a temptation, and left to themselves do approve not only of one known sin, but for ought I know, and agreeably to their Nature-Constitution, may approve of any known sin in the world. I know of no more power in a saint to do good, or keep from evil spiritually, who is not kept by inward Grace; nor morally, who is not kept by outward Grace {for I must always set the crown upon the head of Grace, and own every good thing to be of God, and not of man} than I know of power in an unregenerate man to do either.

What did David do less to Bathsheba and Uriah than an unregenerate man that had not restraining Grace would have done? Or what would an unregenerate man have done more than David that was born again? I see not but David, when he committed those sins, approved of them as much as any unregenerate man in the world. So Peter and Solomon, Sampson and Jephthah, Abraham and Noah, Jonah and Jeremiah, and many others, whom the Scriptures have notwithstanding registered for eminent saints, have all of them approved of their own several sins, at the time when they committed them; though Grace would not always leave them there in their approbation of them. However it be, it is certain the saints do often approve of known sins {and have but patience, and shortly you shall see that eminent saints, Mr. Hunt himself, approve of a very known sin which he has preached and written against!} Yet once in the Covenant of Grace, Psal.37:24; Prov.24:16, and ever in the Covenant of Grace; our Covenant changes not with our facts, Psal.38:4 with verses 15,22; but the change of it is passive, and lies in something God does upon us, not in something we do ourselves. I am speaking of the Everlasting Covenant in Christ, not of

the Church-Covenant of saints where 'tis otherwise. II Chron.15:2. God does something upon us in changing us from the Covenant of works to the Covenant of Grace; but he never does anything upon us in changing us from the Covenant of Grace to the Covenant of Works. And the Everlasting Covenant of Grace depends not upon our facts, and so changes not with them. He that holds it does, inevitably therewith involves the Arminian article of the apostasy of the saints, and holds a loss of interest in Christ today, by being under the Covenant of Works tomorrow. "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, destroy them." Deut.33:27. "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." Jude 24,25.

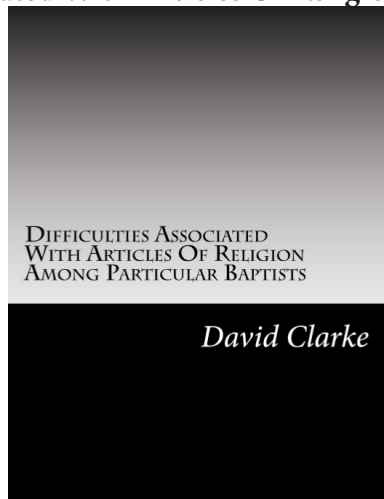
Besides, when my man was galloped about 70 pages from this stage, he had forgotten what he delivered here, and then very bravely prints against himself, {for the other was his self indeed,} "a saint {says he} may lose his reputation in the world, he may lose his health, yea, his life, but can never lose his Christ; he will have this Pearl of Price in his lowest condition." {Page 211} Now to have Christ, and yet to be under a Covenant of Works, as he puts the having of Christ in this place; to have him under saintship, to have Christ so as to be saints upon it; and I say, yet upon the approbation of one known sin to be under the Covenant of Works, is a contradiction in Mr. Hunt's yea and nay-doctrine. So to be a saint and yet approve of known sin, is confessedly another contradiction, a practical contradiction in that saint, till He who is always the same God, and of power to keep us from falling, and present us faultless before the presence of His glory with exceeding joy, Jude 24, shall be pleased to put forth his new and daily power on the soul.

To conclude this branch about Arminianism, hath all Mr. Hunt's labor in these things been preaching Christ? Says he, "it is but beating about the bush till we preach Christ, till Christ is

preached the most weighty matter is omitted.” {Page 183} Now where is preaching of Christ for strength, for a will, for a heart in all this, as the Scriptures have revealed Him? He is one that hath fullness, John 1:16; Colossians 1:19; that hath power to give a new heart, Ezekiel 36:26-27; he is the treasury of strength, Isaiah 45:24; Psalms 27:1; with a superlative Virtue to wash the heart and conscience, Isaiah 1:18; Hebrews 9:14; Hebrews 10:22; together with a multitude of other places. But I shut up the further enlarging upon these things. Thus I have traced Mr. Hunt in his book through all the articles of Arminianism.

## FURTHER PUBLICATIONS

### Difficulties Associated With Articles Of Religion



Among Particular Baptists

Authored by David Clarke

List Price: \$9.15

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

168 pages

ISBN-13: 978-1727818574 (CreateSpace-Assigned)

ISBN-10: 1727818571

This book contains the First Particular Baptists London Confession 1646 2nd Edition, The Second London Baptists Confession 1689, Bierton Particular Baptists 1831, The Gospel Standard articles of religion 1878 and Bierton Particular Baptists, Pakistan 2016 with observations of the difficulties that have proven difficult, in the past.

Contents

Introduction

Articles of Religion Important

Authors Testimony

Bierton Particular Baptist Church

A Difficulty Over Articles Of Religion

Written From Experience

Bierton Particular Baptists History

1 First London Particular Baptists Confession 1646,

2nd Edition

The Development of Articles Of Religion

Act of Toleration

Additions That Are Wrong

2 London Baptist Confession 1689

Notes on The London Baptists Confession 1689

3 Bierton Particular Baptists Article of Religion, 1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831

4 The Gospel Standard Articles of Religion 1878

Observations of the Gospel Standard Articles Of religion

Letter to Mr Role's of Luton

Added Articles

My comments Article 32

The Difficulties Of these Articles Proved

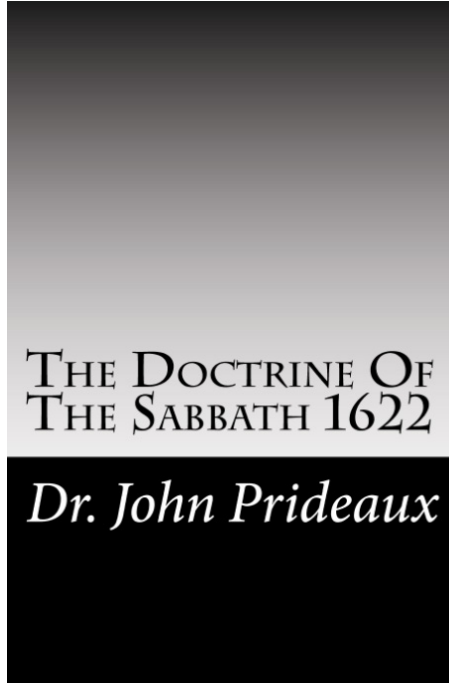
Serious Doctrinal Errors Held

Recommendation for Serious Minded

5 Bierton Particular Baptists Pakistan 2016

6 Added Articles of the Gospel Standard 1878  
 Gospel Standard 31 Articles

**The Doctrine Of The Sabbath 2nd Edition: 1622**



Authored by Dr John Prideaux, Created by David Clarke

List Price: \$9.55

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

148 pages

ISBN-13: 978-1727722901 (CreateSpace-Assigned)

ISBN-10: 1727722906

BISAC: Religion / Christian Theology / Soteriology

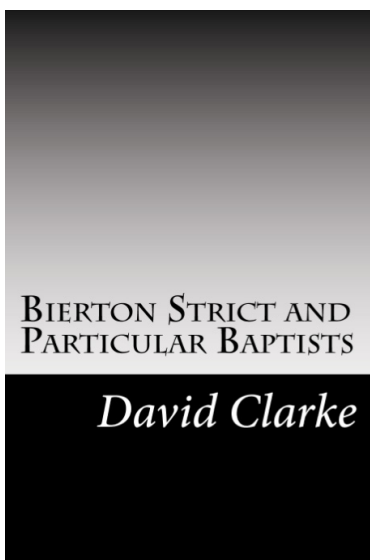
Of all the controverts which have exercised the Church of Christ, there is none more ancient than that of the Sabbath: So ancient that it took beginning even in the infancy of the Church, and grew up with it. For as we read in the Acts There rose up certain of

the sect of the Pharisees, which believed, saying, that it was needful to circumcise the people, and to command them to keep the law of Moses; whereof the Sabbath was apart: Which in the general, as the apostles laboured to suppress in their first General Council, held in Jerusalem: So did S. Paul, upon occasion of whose ministry this controversy first began, endeavor what he could against the particular, shapely reproving those which hallowed yet the Jewish Sabbath and observed days, and months, and times, as if he had bestowed his labor in vain upon them. But more particularly in his epistle to the Colossians, Let no man judge you in respect of a holy day or of the new moon, or of the Sabbath days, which were a shadow of things to come but the body is of Christ. Both which expressions of Paul are in this following discourse produced to this very purpose. Yet notwithstanding all this care both generally of the Apostles and more especially of Paul to suppress this error; it grew up still and had its patrons and abettors.

This reproduction of, 'The doctrine of the Sabbath,' by Dr. John Prideaux has been presented for those who have been troubled by the insistence of those religious people who insist that the first day of the week is the Sabbath day and to be kept holy, as dictated by the law of Moses. It is not. We include also Dr. John Gill on the subject of the circumstances of public worship as to place and time. It is the view of this publisher that the time and place of Christian worship it is a matter for the Christian community to decide and is not legislated in the scriptures.

**Bierton Strict and Particular Baptists**





My Testimony and Confession

Authored by Mr David Clarke Cert.E

List Price: \$13.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

376 pages

ISBN-13: 978-1508408277 (CreateSpace-Assigned)

ISBN-10: 1508408270

BISAC: Biography & Autobiography / Religious

There are three separate accounts in the New Testament of a man who had been possessed with devils. He had been living among the tombs and the people had attempted to bind him with chains and fetters but he broke them so he would not be bound. People were afraid of him and avoided him. He had no house and wore no cloths and the devil drove him often into the wilderness.

And Jesus had just demonstrated his authority over the wind and the tempest to his disciples and now had commanded the unclean spirit to come out of the man and gave leave for the legion of devils to go into the swine and as a result the man was found at the

feet of Jesus clothed in his right mind. The man wanted to be with Jesus and go with him, but Jesus said no but rather got to his own city and tell of all that the Lord had done for him. And straight way he went and published throughout the whole city of all that Jesus had done for him.

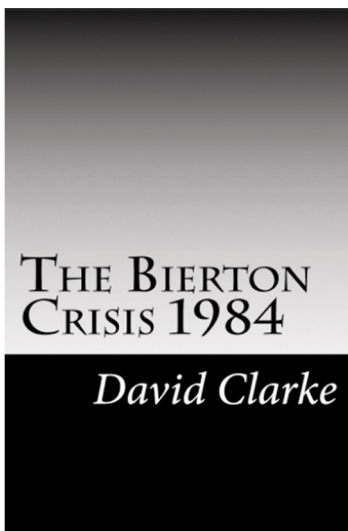
This book is a record of the personal testimony of the author in which he tells of what the Lord Jesus Christ has done for him it was first published on 11th February 2001 under the title *Converted on LSD Trip*. It is not written to glorify his past life but written as a testimony to what the Lord has done for him, despite his past sinful and criminal life. In this he tells of his early life before his sudden conversion from crime to Christ, him learning the doctrines of the grace of God and him joining the Bierton Strict and Particular Baptists church, in 1976. He tells of his succession from the church over matters of conscience, in 1984. These matters are told in detail, in his book *The Bierton Crisis 1984*

Even the apostle Paul told of is past life as a religious man in his own defense when persecuted by the Jews. He was a Hebrew of the Hebrews, circumcised the 8th day, Of the tribe of Benjamin, as toughting the Law blameless, not in a way of boasting but to show his past life, even though he was a religious man he considered it as worthless. He had been a Pharisee and from a religious zealous point of view persecuted the church even unto strange cities. He punished them oft in every synagogue, and compelled them to blasphemy, and being exceeding mad against them.

When the Apostle Paul was arrested by the lord on the Damascus Rod he fell to the ground and Jesus instructed him that he was to make him a minister and a witness both of the things he had seen and those things He would appear to him.

The author has written this book for this reason to inform the reader of all the that lord Jesus has done for him and to point out those important truths of the gospel of Christ.

**The Bierton Crisis 1984**



Authored by David Clarke

List Price: \$11.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

306 pages

ISBN-13: 978-1727203868 (CreateSpace-Assigned)

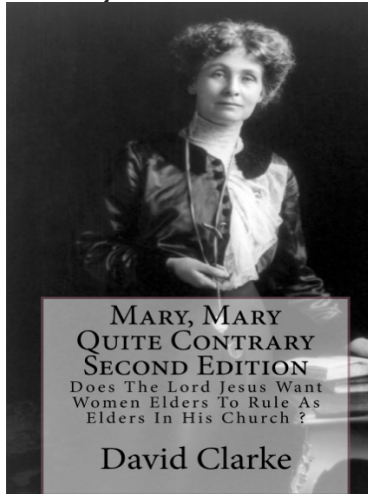
ISBN-10: 1727203860

BISAC: Religion / Christian Theology / Anthropology

The following pages contain a collection of recorded events, which seek to explain the reason for my secession from the Bierton Strict and Particular Baptist Church. Bierton is a village near Aylesbury in Buckinghamshire. The Bierton Church was a society, in law, called Strict and Particular Baptists, formed in 1831 and was presided by the son of John Warburton of Trowbridge, Wiltshire. It and became a Gospel Standard listed church in 1983. My succession from this church was not a separation from any other Strict Baptist church just the Bierton Church. I was not the subject of church discipline but rather I withdrew from the communion as a matter of conscience. And according to our church rules practice I am still a member.

## Conscience Free

My voluntary leaving of this society leaves me free in conscience to relate my experiences, being bound only by the Law of Christ and not the rules of that society. The date of my secession was the 26th of June 1984. This is written believing this may help any persons finding themselves in similar situations and to point out the ignorance of some religious people.

**Mary, Mary Quite Contrary**

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

Authored by Mr David Clarke Cert E

List Price: \$8.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

154 pages

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the

world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

### The Suffragettes

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

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

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

















































































