

**D I V I N E
C O N S O L A T I O N S**

O R

The Teachings of God

In three Parts.

Part 3. That Christ at and by his death freed the Elect from

The whole punishment of sin.

With an Answer to the Objections

Made against it.

And Doctor *Crisps* Book

Justified against Steven Geree

By Samuel Richardson.

LONDON;

Printed by *M. Simmons* in *Aldersgate-street. 1649*

**To his Excellency, *Thomas Fairfax*,
Lord General; and *Oliver Cromwell*,
Esquire, Lietenant General; and
Henry Ireton, Esquire, Commissary
General and Collonel *Thomas Harison*, Esquire.**

Peace, happiness, and joy.

Right Honorable, and worthy Sirs;

As your conditions are above others, so are you temptations and trials; do what good you can: you are men; *Be pitiful; be merciful; do good to them that hate you*; see Luke 6.27, 32-39. Ease and relieve the oppressed; consider *Eccl 4.1 Pro 31.9 Job 29*.

God hath made you special Instruments, in saving this nation from ruin and destruction; he hath honored you with his protection, presence, and blessing, even to admiration: you are the Advocates of Christians, in that you have often pleaded their cause, and done (as much) good to the trith and people of God as any; and in that you are of the number of them, this is your greatest honor, happiness, and glory.

It's the portion of the people of God to meet with reproaches and hard words, *Mat 11.12 & 19.29 & 27.39-41 &c. Christ did no sin, 1 Pet. 2.23. Yet he endured such contradiction of sinners against himself, Heb. 12.2, 3. Hard speeches ungodly sinners have spoken against him, Jude 14, 15. Christ was called a deceiver, Mat. 27.63. You must not think much if you be called so; the servant is not above his Lord; if they have called the Master of the house Belzebub, how much more them of his household? If it be sufficient to prove one guilty, because accused; then Christ was not innocent. Many things of which you are accused, I know are false; of what truth the rest are, I judge by these. I have observed, although good men have faults enough, yet your accusers miss them, and charge us of what whereof we are innocent. It's a certain truth, some report ill of men, because they are no worse.*

You are none of them, *of whom all men speak well of*; its well you are freed from that *woe*, Luke 6.26. To speak modestly, we have not observed any in authority that have given greater testimony of their faithfulness, readiness, and willingness, in improving opportunities for the safety and welfare of this Nation, and that have showed more love to the truth and people of God, then these have done: neither can I see how such do well, who would have those whom God hath made the Bulwarks of this nation, the butts for for them to shoot their *sharp arrows, most bitter words*. Discontented Spirits, ease themselves in abusing others; but I truth, you freely forgive them, and endeavour to get good by them: this I thought fit to express, to correct their unreasonableness, and to leave this testimony (to after ages) to answer theirs in print.

Expect not freedom from reproaches, but to get good by them: do well, and expect ill; they hurt themselves, not you; Riches, prosperity and honor, causeth coldness and lukewarmness in Religion. *Hezekiah* was a good man, yet his heart was lifted up

at a small matter; in many things we sin all; human frailties, every good man is subject unto; great places have not so great an influence into good men, as to free them from those infirmities which before they were subject unto; they rather increase them. Such need some sharp cross to quicken and revive and wean them from this world, to cause them more to mind and prize things spiritual and eternal: no worldly thing seems great to him that minds eternity.

You have had great success in war, and a great blast of the applause and praise of men, therefore you need something to balance it. Frail man is like a little vessel, lightly laden, not able to bear very great sails, and winds; crosses are sent to let out self, to try us, and to wean us from the world, to examine our hearts and ways, and to be more watchful and circumspect for the future. They cause us to deny ourselves and to live by faith. They show us what hearts we have and how like we are to Christ when reviled, *1 Pet. 2.23*. They exercise the fruits of the Spirit in us. How could we forgive our enemies if we had none or deny ourselves in suffering wrong patiently if none were offered unto us? How could we rejoice in trials, temptations, or know our strength, or weakness, or learn patience and experience by them, and reap the sweet fruit of them without them? What you lose in one kind, I trust you gain in a better: great crosses prove none of the least mercies when we see God in them, and that all comes from his free and infinite love, that not anything shall hurt, but *all work together for our good* (though we see not how) *Rom. 8*. We enjoy the sweetness of them, are humble, and thankful, and rejoice in every condition, because we know that ere long our joy and rest shall be eternal. *Then shall we be for ever with the Lord*, out of the reach of all reproaches, pain, grief, or trouble.

Most noble Worthies, *Luk 1.3*, the great respect you have showed to the truth and people of God hath emboldened me to present this to you in love, out of a deep respect unto you. *The Lord is with you*, *Judg. 6.12*, *Deut 33.27*, *1 Sam 16.18*. The Saints love you. They pray and praise God for you. *England* fares the better for you. The children unborn shall praise you and bless God for you, and though there be that revile you. Yet the memorial of your names shall be forever precious.

Your friend,
Samuel Richardson.

The first Part.

Containing,

Observations, Experiences, and Counsels, &c.

I have learned by experience, Gen. 36.27

D I V I N E
CONSOLATIONS

O R

A fountain of life and comfort.

The Third Part.

Declaring that the Elect
Were justified from the punishment
Of sin by Christ, when *he was upon the Cross,*
And the objections against it are answered.

And that Christ alone is our life, happiness, peace,
strength, comfort, joy, and all perfection.

Blessed is the man to whom the Lord will not impute sin, Rom. 4.8

Being justified by his blood, Rom. 5.9

Who can lay anything to the charge of God's elect, Rom. 8.33.

For they are without fault before the Throne of God, Rev. 14.5

By Samuel Richardson

L O N D O N

Printed by *M. Simmons* in *Aldersgate Street*. 1649.

**To all that love Jesus Christ in
Sincerity; heirs of the purchased
Possession; to as many of them as this
Shall come; understanding to know, and love to
embrace the truth.**

Holy and beloved in the Lord;

Behold I present to your view Christ crucified, which is the sum and substance of the Gospel: The Priesthood of Christ, and the sufficiency of his Sacrifice to save, is the main thing I contend for against the Papists, who say, Christ's sacrifice is not sufficient without their sacrifice. Charity saves, says one. Without good works, no salvation, says another. A third says that Christ's sacrifice is not sufficient for our Salvation without believing, that believing saves, and that without believing, we cannot be saved. *Yee see, they all urge a necessity of something for salvation besides Christ's Sacrifice, without which something, they say, we cannot be saved, so that they deny the sufficiency of Christ's sacrifice to save, and so deny that Christ does save. For those he saves, he saves by his sacrifice. Also if Christ and something else saves us, Christ saves us not. For he is no Savior if he be but a part of a Savior; therefore, in adding something to Christ's sacrifice, they deny the sufficiency of Christ's sacrifice so that their opinions are dishonorable to Christ. Therefore, as we tender the honor of Jesus Christ, we are to hate and abhor them, being enemies to the Cross of Christ, and therefore abominable.*

If we consider how generally these are received and scarcely contradicted by any, thus believing, and Christ and believing together saves us: sure it should greatly stir us up, and provoke us to contend for the sufficiency of Christ's sacrifice, though our contending should cost us our lives.

There is no truth more honorable to Christ, nor of greater concernment to his glory, and our salvation, then this is. Take away anything of the sufficiency of Christ's sacrifice, and our salvation is destroyed. What a dishonor were it to God to send Christ to save us, and yet for him not to save, and not to be sufficient to save. There is no opinion in the world, that my soul doth more abhor, nor against which I would more freely lay down my life for than this.

This Treatise tends to exalt Christ alone. Self is not exalted, nor nothing of man. This doctrine puts a man upon a whole denial of himself, because man and his best works are not only wholly shut out in this work, but

trampled upon in respect of Justification and Salvation. This doctrine strips us naked from all things else but Christ. It is not I and my works, nor Christ and my works together that saves me, but Jesus Christ alone is he that saves us from our sins, etc.

Many want this light. Desire and hope of doing good moved and encouraged me to take pains herein, and send it into the world. I have no prejudice against the persons of any, nor would I have any think ill of them. In many things we sin all, in one kind or other. It's in vain to expect better so long as we are in this world. Neither do I know that I take any pleasure in writing against any, no further then I think myself bound in conscience to witness to the truth, and then especially when others omit it. Mr. Gerees Bood against Dr. Crispe has been published above four years, and no answer given to it by any. Neither have I heard that any other hath given any answer to the other foul Treatises. The most of them have been published several years. O yee that love the truth! Is it a small matter to you for Christ to be dishonored, and his truth condemned? Do yee not regard what violence is offered to the sufficiency of Christ's sacrifice? if yea, why are yee so silent as if there were none to answer? God complains, None pleads for truth, Isa. 59.4. It might grieve us to consider that others take more pains for error than we do for truth. Can we say we love the Lord and his truth as we should and not lay it to heart? In these cold days, the love of many, too many, waxes cold to God and man. Many profess love to Christ yet few love him as will appear ere long. For the knowledge and practice fo the truth shall be slighted and hated. There shall be found but a very few that will own it. The more dark or doubtful anything appears, the more narrowly search the Scriptures and consider them. The benefits will answer the pains. Set aside partiality, prejudice, and the opinions of men. Neither receive nor refuse without sufficient trial. Pray to God to reveal his truth to thee. I trust the Lord that has directed this to thee will bless it to thee so as you shall praise and honor him all your days which is the desire of

Samuel Richardson

To Colonel *Robert Tichborne*, Mr. *Moris Thompson*, Merchant; Mr. *William Packer*, Captain; and Mr. *Methusalah Turner*, Linen Draper,

Fulness of joy, happiness and glory.

Much honored and worthy Sirs:

Christ and him crucified is the best and most desireable object that can be presented unto your view. What can be better or more desireable. This is our happiness and glory and our chiefest joy. Joy sweet, satisfying, unmixed, pure, spiritual, glorious, full, and eternal. There is no sweetness like to this of Christ's dying for my sins. His suffering for us the whole punishment of sin so that God will not impute sin to that soul for whom Christ died. Therefore, we are forever freed from the punishment of sin. The more we know this truth, the more sweet is Christ to us and the more fixed on Christ our hearts will be, the more we love and obey him and contend for the truth *once delivered to the Saints*. This subject is love, the best love, which is most sweet and full of divine consolation. In the view thereof, I trust you shall find some sweetness. And if you had not enjoyed this sweetness, you could not have sent it forth so naturally, fully and sweetly to me as you have done. I have great cause to be thankful to you, and God for you. Your love to me has caused me to dedicate this small Treatise to you as a testimony of my hearty thankfulness to you for your love. The Lord bless you and keep you from all evil. So he prays that remains

Your much obliged,

Samuel Richardson.

Of the Justification of a Sinner before G O D.

Rev. 1. 5.

*Unto him that hath loved us,
and washed us from our sins in his own blood.*

These words declare the virtue, fruit, and efficacy of Christ's blood, and the priviledges and happiness of the Elect by it.

The word *our*, comprehends the Elect, as appears *John 17.29 & 6.37. &c. Rom. 11.17. Acts 20.26.*

By the word *sin* here, we are not to understand the being of sin, for sin hath still a being in the Saints. *Paul* says, *Sin dwells in me*, Rom. 7.17. See 1 John 1. 8. *In many things we sin all*. Nor are we to understand it of the pollution and defilement of sin, for sin is as filthy and as abominable as ever, as defiling as ever. Therefore, by sin we are to understand the charge, curse, wrath, then condemnation of sin, *viz.* The whole punishment of sin.

The word *washed*, is a borrowed word from washing the dirt and filth from cloths, &c. so here *washed us from our sins*, separated and cleansed us from sin, *viz.* The punishment of sin.

This *him* that *hath washed us* is Jesus Christ, *Rev. 1. 5.*

The word *blood*, comprehends his death and something else, as appears, *Heb. 9. 21, 22. He offered himself through the eternal Spirit. 1 John 1. 14.* The life and substance of all lay hid under *this veil, that is to say his flesh*, Heb. 10.26. By virtue of this union, there was such a worth in Christ's blood as was able to do it, *1 Pet. 1. 19* with *Acts 20. 28.*

Hath washed us in his own blood, which declares that it is done, and therefore it's not a doing, nor to be done. For he did it *in his own blood*, that is, the blood of his body. By his death he did wash and cleanse us from our sins, that is, from the punishment of them.

The cause why he *washed us from our sins*, that was his love, which was in himself. Nothing in us, or done by us, did cause him to die for us.

Doct. That Jesus Christ by his death upon the cross, he freely freed his from sin (that is to say) the punishment of sin for ever, as fully as if they had never sinned.

For proof, consider these arguments of reasons drawn from Scripture, and I shall be the more large in it. Also, it is denied by many who ascribe our justification from son to believing, &c.

For from the Scriptures I thus reason.

Argument 1. Jesus Christ has suffered for our sins, then he has suffered the whole punishment of sin. If so, then we are freed from the punishment of sin. And, if he freed us not from that, his suffering for us was ineffectual and he freed us not from anything at all. For there was nothing we were liable unto, but the punishment of sin.

But *Christ suffered for us, for our sins; the just suffered for the unjust.* 1 Pet. 3. 18, 19. *He was made sin for us,* 2 Cor. 5. 21. *He offered himself for the errors of the people,* Heb. 0. 7. The punishment of our sin was death. *In the day thou eatest thereof, thou shalt die,* Gen. 2. 17. *Christ tasted death, and underwent the same.* Heb. 2. 9. *He gave himself for our sins,* Eph. 2. *He laid down his life for ours.* Joh. 10. 15. *Christ shed his blood for the remission of sin,* Mat. 26. 28. Therefore, it was sufficient for the remission of sin. If it be remitted, the punishment is taken away. If his life was not sufficient for ours, his precious blood sufficient to satisfy for all our sins. 1 Pet. 1. 19 to what purpose did he die for us? The law said, *Cursed is every one that continueth not in all things that are written in the book of the Law to do them,* Gal. 3. 10. So that we were under the curse, nor liable to it. The curse was the punishment of sin. Christ to free us from it *he was made a curse for us,* Gal. 3. 13, 14. He that is hanged is accursed of God, *Deut. 21. 23.* He bare the punishment that we should not bear it. *He bare our griefs and carried our sorrows. He was stricken, smitten and afflicted. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was laid upon him,* Isa. 53. *He bare our sins, viz. (the punishment of them) in his own body on the tree,* 1 Pet. 2. 24. So that Christ's payment of our debt is our discharge. For by the law of God and man, if the debt be paid, the debtor is freed as fully as if he had never owed anything (for justice can require no more than a full payment.) If my debt be paid, it matters not whether I paid it or another. So it be paid, does not he to whom it is due reckon he is paid he he has received it. If he be asked, is not such a one in your debt? His answer is no. I am paid. He owes me nothing and my book is crossed.

But, if you ask the debtor, are you not in such a one's debt? It may be he will answer yes. To whom answer may be made, you are mistaken.

You owe him nothing; therefore, you are not in his debt. Your surety has paid it and I asked your creditor, and he told me all is paid, and you owe him nothing, and that his book is cancelled, crossed, &c. Saith the debtor, if it be so, I owe him nothing, I did not know so much before, neither the creditor nor my surety did not tell me that my debt was paid; therefore, I thought it had not been paid. Will not the debtor be glad, rejoice, and triumph, and say, I am glad my debt is paid. I was not able to pay. I was afraid to be cast into prison, but now I know I owe him nothing. I am not afraid of anything he can do to me now my debt is paid. It's so in this case. Remission of sin could not be given before Christ's death but in reference to this price. *Heb. 9. 15.* In all their sacrifices, Christ was presented slain, to teach, that *in his blood is remission, & without his blood no remission.*

For the sins of the Elect *that were past* before Christ's death, God was content to trust Christ for payment. This is called *God's forbearance*, Rom. 3. 25. The debt being paid forbearance ceaseth. *He was made a Priest to make reconciliation for the sins of the people*, Heb. 2. 16, 17. We were by his death reconciled and since it is declared to us before we believe it.

Christ suffered for us without any act of our own. Yea, without our consent or knowledge of it and he then justified his that he might have all the glory of our salvation.

Argument 2. If Christ has saved us and redeemed us, then he has saved and redeemed us from the punishment of sin. Else from what are we saved? But *Christ is he that has saved us*, 2 Tim. 1. 9, 10. *He gave himself to redeem us from all iniquity*, Titus 2. 14. With Eph 5. 2, Gal 1. 4, Heb 7. 27. To be redeemed from iniquity is to be redeemed from the punishment of sin. The slaying of Christ was our redemption, Rev. 5. 9. *Redemption and forgiveness of sin is one*, Eph. 1.7, Col. 1. 7-14. Remission and Redemption is the taking away the blame and punishment of sin. When he was *cut off, he made an end of sin*, Dan. 9. 24-27 with Isa. 53. 7-9, Joh 10:10-15. To make an end of sin is to make an end of the punishment of sin which *was removed in one day*, Zach 3. 9. When Christ died, then the *bruise of that day was come*, Joh 17. 14, Joh 1. 29. So that ever since that day and hour, the punishment of our iniquities have been removed from us. *He took away sin by the sacrifice of himself*, Heb. 9. 26. *We were reconciled to God by the death of his Son*, Rom. 5. 9, 10. Therefore ever since his death, we have been reconciled. Before Christ *entered* the heavens, he *had obtained an eternal*

Redemption for us, Heb. 9. 12-24, Eternal life promised, 1 Joh 2. 15, 1 Joh 1. 2, 2 Cor. 5. 6-8, Phil 1. 23, 24.

Argument 3. If nothing can take away sin but Christ, then no sin from the beginning to the end of the world shall ever be taken away, but what he then took away by his death. But nothing else but Christ's death could take away sin. *The blood of bulls and goats could never take away sin.* The priests by *all their offerings* could never take away sin, *Heb. 10. 11.* Our prayers, tears, nor any work of righteousness we could do, could not do it, *Titus 3. 5.* Christ's believing could not do it (much less our believing.) If it could, why did he die? *He took away sin by the sacrifice of himself, Heb. 9. 20. The offering of the body of Jesus took it away once for all, Heb. 9. 15-26 & 10. 17, 18, 1 Joh 1. 7.* Our sins were too *heavy a burden for us to bear, Psa. 38. 4. He was mighty to save,* therefore able to bear them, *Psa. Psa. 89. 19.* Therefore the Lord was *pleased to lay on him the iniquities of us all.* Yea, the punishment of them all was laid upon Christ, *Isa. 53. 6* and so saved us from the punishment of them. Therefore Christ is called *the Author of salvation, Heb. 5. 9* because he is the author of our freedom from the punishment of sin and the means of salvation *through or by Jesus Christ,* because it was through him and by him effected, *Eph. 1. 7, Col. 1. 14, Mat. 1. 21. He came into the world to save sinners, 1 Tim. 1. 15.* Therefore, when he was in the world, he did save his from their sins else he lost the end of his coming. He is called *Salvation itself, Isa. 49. 6.* Because he alone has saved us without us, without our believing or works he has fully and wholly saved us. He is no half Savior. He says, *My own arm has brought salvation, Isa. 63.* Therefore, it's not now to bring because he has saved us from the punishment of sin. For *he bore our sins, and carried them away, Isa. 53. 4, 5 with Lev. 26. 21.* If he had not then freed us from the punishment of sin, Christ had not exceeded the priests under the law and their offerings, but had been as very a *shadow* as they were, *Lev. 16. 30 with Heb. 10. 4, 5, 10, 11, Col. 2. 17.*

Argument 4. If the *blood of Christ cleanses us from all sin, Joh. 1. 29, 1 Joh. 1. 7,* then not anything else does not, nor cannot cleanse us from any sin. Some weakly conceive Christ has been taking away sin this sixteen hundred years, and yet this work is still to do. This is contrary to *Zach 3. 9.* Say some, can sin be taken away, and in us too? I answer, Yes, in several consideration they have sin, and they are free from sin.

They have sin, *1 Joh. 1. 8-10*. They are charged with sin, *Jam. 5. 17, Gal. 2. 11-13, 24*. Yet, they are free from all *charge*, *Rom. 8. 33*. They are free from all sin, *Song 4. 7, 1 Joh. 4. 17*. *They cannot sin, 1 Joh. 3-5*. *We speak the wisdom of God is a mystery, 1 Cor. 2. 7*. But few understand this mystery it is so great.

Argument 5. If Christ's righteousness is sufficient to free us from the punishment of sin, and his righteousness is ours, then we are freed from the punishment of sin. But Christ's righteousness is sufficient, as appears *2 Cor. 5. 21*. Christ is ours, therefore, his righteousness is ours, for they are inseparable. *This is his name that they shall call him the Lord [our] Righteousness, Jer. 23. 6*. Therefore, neither believing, nor our works cannot free us from the punishment of sin.

Argument 6. Those that are without fault, they are not liable to any punishment of sin, but we are so. *For they are without fault before the throne of God, Rev. 14. 5*. It's an act of injustice to charge one to be guilty of that which he is free of, but more unjust to punish him. He that is free from sin, is an innocent man without fault, ought not to be punished.

1. Christ is without sin, *1 Joh. 5. 5* and *as he is, so are we in this world, 1 Joh. 4. 17*. *We are fair, Song 2. 10. Thou art all fair my love, there is no spot in thee, Song 4. 7*. That is, unforgiven.
2. We are perfect. *We speak wisdom among them that are perfect, 1 Cor. 2. 6. Just men made perfect, Heb. 12. 23, luk. 6. 20. Christ was made perfect through suffering, Heb. 2. 10*. Then were we made perfect by it, for what he was made, he was made for us, *2 Cor. 5. 21*.
3. We are righteous. *We are made the righteousness of God [in him] 2 Cor. 5. 21. His works are all perfect, Deut. 32. 4*. Therefore, we are perfectly and everlastingly righteous. *By one offering he hath for ever perfected us, Heb. 10. 14. We are sanctified through the offering of the body of Jesus once for all, Heb. 10. 10-14*.
4. We are one with Christ. *He that sanctifieth, and he that is sanctified, are all of one, Heb. 2. 10. Both in one body, Eph. 2. 16, Eph. 1. 16, Phil. 3. 15, 1 Cor. 16. 15-17. In the body of his flesh we were presented holy, unblameable, and unreprouceable in his sight, Col. 1. 22, Eph. 5. 25-27*. To be presented holy in his sight is to be cleared *in his sight, Gal. 3. 10* with *Rom. 3. 20*. To be without

fault, to be holy, just and righteous, to be perfect, and to be free from sin, and to be free from the punishment of sin, is one thing; therefore, we are freed from the punishment of sin.

Argument 7. Those that are freed from sin, they are freed from the punishment of sin, but we are freed from sin, *Rom. 6. 7 & 7. 6-8. We are freed from the law of sin and death, Rom. 8. 2.* Therefore we are freed from the punishment of sin, else how are we freed, and from what? Christ says, *Lo, I come to do thy will, O God.* That will was *to take away sin, Heb. 10. 4, 5. Christ made me free, Gal. 5. 1.* His death paid for the freedom I now enjoy, *Rom. 7. 24, 25.* We are called Saints, holy, &c. But if we were not freed from sin, how are we holy? What kind of Saints are we? That which frees us from sin, is not in me, but something *in him, Rom. 8. 2.*

Argument 8. If Christ has purged away our sins, then they are gone. We are freed from them, from the punishment of sin. But Christ has purged our sins away. *He by himself purged our sins, Heb. 1. 3. As for our iniquities, thou shalt purge them away, Psa. 65. 3.* When he died, by his death he fulfilled this prophesy: to purge away sin, *viz. The punishment of sin; therefore, he has freed us from the punishment of sin.*

Argument 9. If our sins cannot be found, then they cannot be laid to our charge. But, they cannot be found. *Thus saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, Jer. 50. 20.* Therefore, we are freed from the punishment of sin.

Argument 10. If we are not in our sins, then we are just and righteous, but we are not in our sins because *Christ is risen.* To say we are in our sins is to deny Christ to be risen, *1 Cor. 15. 17,* which is to deny him to be *the Christ, the Son of God,* and to make him to be a false witness, *Mat. 20. 19 & 16. 21, Joh. 18. 32, Acts 2. 25 & 24. 24.* He took away sin by the sacrifice of himself; therefore, we are not liable to the punishment of sin.

Argument 11. If not anything can be laid to the charge of God's elect, then they are not liable to any punishment of sin. But, not *any*

thing can be laid to the charge of God's elect, Rom. 8. 33. To be free from sin, and to be free from charge, and to be free from the punishment of sin is one thing. They that are justified by his blood, they are justified from all sin, and, therefore, stand not chargeable to him for any sin. So that ever since the elect were reconciled to God by Jesus Christ, their sins were never imputed to them, as appears 2 Cor. 5. 18, 19. They have sin, but it's not imputed.

Argument 12. If Christ has delivered us from the curse, then we are not liable to the punishment of sin, for the curse and punishment of sin is one thing, *Gal. 3. 10. But we are delivered from the curse, Gal. 3. 13, 14. No curse can come nigh our dwelling place, Psa. 91. 10. Christ's suffering for us in as sufficient for us as if we had suffered for us in our own persons. He by it made a full and perfect satisfaction; therefore, we are freed from the punishment of sin.*

Argument 13. If there be no condemnation to them that are in Christ, then there is no punishment due to them. For punishment and condemnation are one thing. *But there is no condemnation to us, Rom. 8. 1 with Eph. 1. 4. Therefore, we are freed, &c. for our sins are not imputed to us, 2 Cor. 5. 19, Rom. 4. 8. Therefore we are not liable to any condemnation for them.*

Argument 14. If Christ has delivered us from the wrath to come, then we are not liable to any punishment of sin, for wrath and punishment are one, *Isa. 27. 4. But Christ is he who has delivered us from the wrath to come, 1 Thes. 1. 10. If it be so, then we are not liable to any; then we have no cause to fear any punishment to come, because to us there is none to come.*

Argument 15. If that which was against us was nailed to his cross, then the punishment of our sins was nailed to his cross. For that and nothing but that was against us. *But that which was against us was nailed to his cross, Col. 2. 14. Therefore, never since his death there has not been anything against us. When I look into the book of justice, I see all is paid, crossed, cancelled. Before God we were acquitted and set free by Christ and are ever so, Heb. 10. 14.*

Argument 16. If our peace and reconciliation was made by the blood of his cross, the ever since his death, our peace and reconciliation has been made. But, *our peace and reconciliation was made by the blood of his cross*, Col. 1. 20-22. If Christ has made our peace for us, we cannot make our peace with God. Christ, *he is our peace*, Eph. 2. 14. If he was before we were, our peace was before we were. (**Consider this previous sentence carefully. JO**) Therefore, we are freed from the punishment of sin.

Argument 17. If our sins were blotted out, then they are not chargeable, but *they are blotted out*, Isa. 44. 22, 23. Therefore, we are freed from the punishment of sin.

Argument 18. If the enmity that was against us be slain & abolished, then we are freed from it, *bit the enmity that was against us was slain and abolished in his flesh*, Eph. 2. 15, 16, Col. 1. 20. Therefore, ever since his death it has been abolished. The enmity that was against us is nothing else, but the curse, wrath, which is the punishment of sin. If it be slain, it cannot hurt us. If it be abolished, it is not. We cannot mee with nor suffer by that which is not. For that which is not, has no being. Therefore, we are forever freed from the punishment of sin.

Argument 19. If God will not remember our sins, he will not punish us for them, but he says, *he will not remember our sins no more*, Isa. 43. 25, Jer. 31. 34, Heb. 8. 12. God is not capable of any forgetfulness. What he ever knew, he ever shall. All that ever was, is, or shall be, he ever knew, and ever shall. *He is only wise*, Rom. 16. 27. He cannot know more or less than he does. It's only a borrowed expression. It's a similitude the Lord express in it so to satisfy us as if God should say, as that which is not remembered cannot be imputed, it cannot be charged, nor punished. So, certainly I will not charge any sin to you, nor punish you for them, no more than if I had forgot it, and never remember any such thing. For that which is not remembered, cannot be punished. So *his removing our sins far from us, as the east is from the west*, Psa 130. *The casting them into the sea*, Mica. 7. 19. *The casting them behind his back*, Isa. 33. 18. *The carrying them away into a land not inhabited in the wilderness*, Lev. 16. 22. *His covering them*, Psa. 32. 2. *Making an end of sin*, Dan. 9. *Blotting them out*, Isa. 44. 22, 23. These and the like expressions of God are to satisfy and assure us that he will never charge

us with them, or impute them to us, or punish us for them which is enough to satisfy us that we shall never suffer any punishment for them.

Argument 20. If we may have boldness in the day of judgement, then we may ever have boldness. For that is the most dreadful and terrible day of all. But *we may have boldness in the day of judgement*, 1 Joh. 4. 17. Then all is paid, and nothing can be laid to our charge. Tell me. What boldness could we have in the day of judgement if any thing could be laid to our charge, of all were not paid, if we were not freed and delivered from the punishment of sin?

Argument 21. If we are blessed, then are we freed from the punishment of sin. If we were not freed from that, or were in a miserable condition, but *we are blessed*, Psa. 32. 1 & 1. 1.

Argument 22. Those that are blessed shall never be cursed, but we are blessed. *Thou shalt not curse the people, for they are blessed*, Num. 22. 12. See 23. 8, 1 Chron. 17. 27. Psa. 115. 15, Isa. 61. 9. There is nothing but a blessing to come, *even the sure mercies of David*, Gal. 3. 14, Heb. 6. 16, 17. Therefore we are not for ever freed from the punishment of sin.

Argument 23. Those that are blessed heaven is provided for and they shall be saved, but the elect are blessed and shall be saved. *Come ye blessed of my Father, inherit the kingdom prepared for you*, Mat. 25. 34. If we are sure to be saved, we are sure we shall escape the punishment of sin. Our salvation is certain, as appears, *Rom. 8. 39*, therefore, our freedom from the punishment of sin is certain. The Papists say to deny that our good works save us is a doctrine of liberty. So say some, to say all our sins, past, present, and to come are pardoned is a doctrine of liberty to the flesh. We answer the flesh will abuse all that is of God. God says, *they are pardoned*, Isa. 42. 1, 2. Others say, they shall be pardoned. If they shall certainly be pardoned, will not a corrupt heart be as bold upon that principle as this, seeing the condition is the same, *1 Joh. 2. 1*. Must we teach that the elect may be damned men, and that men may fall from the love of God to keep men in awe?

Argument 24. If the law was not to last but till Christ came, *Gal. 3. 19*. *Then Christ put an end to the law*, Rom. 10. 4. The law being then taken

away, *Eph. 2. 15, 16*, then never since the elect have not been under the law and therefore not under the punishment of it. For when the law is put to an end, condemnation ceases. *No law, no transgression, no punishment, Deut. 27. 4. We are delivered from the law, Rom. 7. 6. God sent his Son to redeem them that are under the law, Gal. 4. 4, 5.* Therefore, we are not liable to any punishment of it. I am not under the law of the King of Spain; therefore, I am not liable to any punishment for not observing it.

Argument 25. If we be dead to the law, then we are not tied to observe the law. *But we are dead to the law by the body of Christ, Rom. 7. 1-7. We are dead with Christ, Rom. 6. 8.* Then the curse of sin and death was taken away by his death, and therefore never since his death the elect have not been under wrath, nor liable to it, *1 Thes. 1. 10.*

Argument 26. If the law has nothing to say to us, then we are not under the command of it, but the law has nothing to say to us. *Now we know that whatsoever the law saith, it saith to them that are under the law, Rom. 3. 19. We are not under the law, but under grace, Rom. 6. 14.* Christ and not our believing delivered us from under the law. If we were in our sins, the law would have enough to say to us, *Gal. 3. 10, Deut. 27. 4, Gal 3. 23 & 4. 25-31.* Therefore, we are freed from the punishment of sin.

The law *is holy, just and good, Rom. 3. 31.* The righteousness of the law remains and every one ought to frame his life according to the same. We receive not the law as given by *Moses*, but as given by Christ. He gives the same law for his to obey though not upon the same terms. Though we have nothing to do to be saved, yet we have something to do for his glory, *Joh. 15. 8.* We are commanded to *be careful to maintain good works, Titus 3. 8.* For any to say we are not to observe the ten commandments, called the (Moral Law) ten words, is abominable. For if I am not tied to observe it, I sin not if I do contrary to it. It's no marvel if such be abominable in their hearts and lives. I grant we are freed from the curse and punishment of it, but not from the things contained in it. The law concerns our conversation though not our salvation. *Be ye holy in all manner of conversation, Mat. 11. 29, Mat. 14. 23-31.* It's easy and a sweet mercy to observe it.

The power of divine love will sweetly and violently draw the soul to obey Christ. See Titus 2. 11 & 3. 8.

Christ says, *if any man love me, he will keep my words*, Joh. 14. 23 & 15. 16, Eph. 2. 10. Such as love Christ, they desire and endeavor with all their souls to obey him.

For such as love sin, and take liberty to sin, such as turn the grace of God into wantonness, and say they are saved, &c. they are liars. They mock themselves and others. They have need to consider 1 Joh. 1. 6, Gal. 5. 13-23 & 6. 5-8, Rom. 2. 17 &c. They are the basest among men. It's a certain truth, as a man believes, so he obeys. As his faith is, so are his works good or bad. Observe and take heed of those that speak for liberty for the flesh. Say to such, you are one of them, for your speech betrays you.

When Christ comes into the soul, all things are become new, old things are done away, 2 Cor. 5. 17. Fire shall as soon cease to burn, as such shall cease to obey God.

Argument 27. That which is for our profit, that is a mercy to us, and no punishment for sin, but God's chastisements and corrections sent to us *are for our profit*, Heb. 12. 10. They are to correct our injustice, but not to satisfy justice. They are to amend us, not to pay God. They are to exercise the fruits of the Spirit in us, not payments. Without them, we neither know God, nor others, nor ourselves. They imberter sin to us. We need them to turn us from sin to God, seeing we are the better for them. How are they punishments to us?

Argument 28. That which comes from the love of God, that is sweet, that is not a punishment for sin which is from anger. *But whom the Lord loveth, he chastiseth*, Heb. 12. 6-8. God's chastisement are love-tokens. All God's dispensations, bitter or sweet, are a portion of love to his. Crosses and afflictions I receive as love. And my escape from them (if God so orders it) I receive as love. Hunger, cold, and nakedness, pain, grief, and weariness, though in themselves they are punishments, yet they are not so to us. If they be curses and wrath to the elect, how are we delivered from the curse, Gal. 3. 13, 14 and wrath, 1 Thes. 1. 10.

Therefore, to affirm that we are punished for sin is to deny we are delivered from the curse, which is contrary to *Gal. 3. 13, 14*.

Argument 29. If they be blessed that God correcteth, then they are no punishments of sin, but *blessed is the man that thou chastisest*, *Psa. 94. 12. Our God turned the curse into a blessing*, *Nehe. 13. 2*. Therefore, they are no punishments of sin.

Argument 30. If God by corrections teaches us, then it's no punishment, for it's a mercy to be taught, but God by *corrections teaches us*, *Heb. 12. 9*. Therefore, they are no punishments to us.

Argument 31. If *all things work together for our good*, *Rom. 8*, then all falls, pains, diseases, crosses, afflictions, &c. do us no hurt, but work for our good. *All things work for our good*, *Rom. 8. 28*. Death itself is a mercy to us. We die not to satisfy justice, but to pass through it into eternal glory provided for us. *For me to die is gain*. Christ has born the whole punishment of my sins. *There shall no evil come unto thee*, *Psal. 91. 10*. So that whether I live or die, I am freed from the punishment of sin. The sting of death is sin. Now that is gone. We are saved from death, though we die. Death in an entrance into life, *1 Cor. 15. 55*.

Argument 32. Those whose iniquities are pardoned, they shall never be punished for them. But *our iniquity is pardoned*, *Isa. 42. 1, 2*. Therefore, we are freed from the punishment of sin. For that which is pardoned is not punishable. How is it pardoned if we are punished for it, or liable to be punished for it? To forgive a man his sin and not the punishment is as if one should say, I forgive you the debt, but not the payment of the debt. Our sins were debts.

Argument 33. Those whose sins God has forgiven, he will not punish. If he will, how are they forgiven? But God has forgiven the sins of his people. *Thou hast forgiven the iniquity of thy people. Thou hast covered all their sin*, *Psa. 85. 2*. To forgive sin and to cover it is one thing. If all be covered, there are none to cover. May happiness is not in having a few sins, or many, but in that they are all forgiven and *not imputed to me*, *Psa. 32. 1, 2*. We are imperfect in ourselves and action, yet, all our imperfections are perfectly forgiven. We are *perfected for ever*, that is, perfectly freed from the punishment of sin for ever *by the offering of*

himself, Heb. 10. 10-14. The righteousness of Christ avails for ever for all our sins. If *the blood of Christ cleanseth us from all sin*, Joh. 1. 29, then all our sin, past, present, and to come, for that is all, less is not all. As Christ by his death satisfied for all our sins, so by one act of our faith we are to apprehend and believe the pardon of them, *Rom. 5. 11-24*. This must needs be so. For if we shall ever commit any sin that is not satisfied for by his sufferings, Christ must come and suffer again, or else we must perish in the unpardonable sin. For *without his blood there is no remission*, Heb. 9. 22, 26.

None can by any means redeem his brother, nor give to God a ransom for him. The redemption of the soul [illegible], Psa. 89. 7, 8, Rom. 7. 14. The cause of our being delivered from destruction, and or eternal happiness in heaven is ascribed to Christ's blood, to his ransom. God says, *deliver him from going down into the pit, for I have received a ransom*, Job 33. 24. See Zach. 9. 11. Our not being condemned is ascribed to Christ's death. *It is Christ that died, who shall now condemn?* Rom. 8. 33, 34. Therefore, Christ's ransom, his death, is the thing which delivers us from the punishment for sin. Heaven is called our *purchased possession*, Eph. 1. 14. All except election, and the love of God, is attributed to Christ. *We preach Christ crucified*, 1 Cor. 1. 23.

Thus I have fully proved that Christ upon the cross did suffer the whole punishment of sin for all his elect for ever. If it were not so, Christ did die in vain, or is not a full and complete Savior. If he suffered but part of the punishment of sin, he had saved us but in part and not fully and perfectly. But Christ's dying for us was to free us from all the punishment due to us for sin. Christ bore all in being made a curse for us. For what he did bare, he bore for us and that which he has born for us, we shall never beat and therefore it is a most certain truth that all the elect are for ever fully freed from the whole punishment of sin. And his death is our justification and freedom from the curse and punishment of sin. And this is no small part of our happiness and comfort.

Use of this Doctrine

Use 1. To exhort all that are the Lord's to ascribe their salvation to the free love of God, and to the death of our sweet Lord Jesus Christ, and Christ alone, and to nothing but Christ. *Who was made sin for us, but Christ? 2 Cor. 5. 21. Who bore our sins in his own body, but Christ? 1 Pet. 2. 24. Who was ordained to take away sin, but Christ? Heb. 9. 20.*

Who hath redeemed us from all iniquities, but Christ? Psa. 130. 8, Titus 2. 14. Who finished transgressions and made an end to sin, but Christ? Deut. 9. 24, Zach. 3. 9, Heb. 10. 4-7. Who appeared to take away sin, but Christ? 1 Joh. 3. 5. Who came into the world to save sinners, but Christ? 1 Tim. 1. 15. Who washed us from our sins, and purged them away, but Christ? Rev. 1. 5, Heb. 1. 3. Who gave himself for our sins, but Christ? Eph. 5. 2, 1 Tim. 2. 6. Who was made a curse for us, and delivered us from the curse, but Christ? Gal. 3. 13, 14. Who laid down his life for ours, but Christ? Joh. 10. 15. Who bare our griefs, and carried our sorrows, but Christ? Who was stricken and smitten, afflicted, and wounded for our transgressions, and bruised for our iniquities, but Christ? Isa. 53. By whose stripes are we healed, but Christ's? 1 Pet. 1. 24. Who is that just one that suffered for the unjust, but Christ? 1 Pet. 3. 18. Who made peace for us, but Christ by the blood of his cross, Col. 1. 20, 21 who reconciled us, but Christ?, Rom. 5. 9, 10. By what means are our trespasses forgiven, but only by him? Col. 2. 13. Who has blotted out our sins that they cannot be laid to our charge? Rom. 8. 33. Who could deliver us from the wrath to come, but Christ? 1 Thes. 1. 10. What blood could cleanse us from all sin, but Christ's, Joh. 1. 29, 1 Joh. 1. 7. Who hath carried away our sins, but Christ? What could justify us, but Christ by his blood? Rom. 5. 9. What could make us complete, Col. 2. 10, and all fair, Song 2. 10, without fault, Rev. 14. 5, without spot, Song 4. 7, and perfect us for ever, but Christ?, Heb. 10. 14. What could make us one with Christ, Heb. 2. 11, his fellows, Heb. 1. 9, and make us the righteousness of God, but Christ? 2 Cor. 5. 21. Who is our righteousness, but Christ, Jer. 23. 6, Job 33. 23, by whose obedience we are made righteous, Rom. 5. What ransom could deliver us, but Christ's, Zach. 9. 11, Job 33. 24. What could make us free for the law of sin and death, but Christ? Rom. 8. 2, 3. What could make us free but Christ? Gal. 5. 1. Who could present us holy to God, but Christ? Col. 1. 20. Who brought salvation, but Christ? Who fought our battle, got the victory, and delivered us from all our enemies, but Christ, Luke 1. 68. What Redeemer and Savior have we but Christ who is all in all. And seeing all is attributed to his blood, 1 Cor. 1. 18, 18. 23. We may not attribute it to believing. Justification and salvation are proper only to Christ, to his blood to effect it. To attribute it to believing, as some do, is to rob Christ to give it to believing. And if the preaching of Christ in wisdom of words, made the cross of Christ of none effect, 1 Cor. 1. 17. This opinion of their does much more, Gal. 5. 9.

2. Prize this doctrine. Contend earnestly for it, *Jude 3*. Be content to suffer for it.

3. Fetch all your comfort from Christ in this truth. Meditate on this truth and endeavor that others may enjoy it with you.

4. Think nothing too much for him that has done so much for you. Walk holy as it becomes the gospel. Obey Christ's commands. Tremble at the thought of giving way to sin lest you dishonor Christ and his truth and open the mouths of the wicked against the people of God.

Of the excellency and benefit of this Doctrine.

1. There is no doctrine in religion more honorable to the Lord Jesus Christ than this is. This is the doctrine that gives all to Christ and exalts him alone that God may be *all in all*. This doctrine cries nothing but Christ, for he has done all for us and is all unto us, *Col. 3. 11*. The main thing the apostle desired to know, was nothing by Christ, and him crucified, *1 Cor. 2. 2*.
2. This doctrine most magnifies the free love of God in that he has loved us, justified and saved us freely. Many are not able to behold this light. It is so great as when the sun shines in its strength. Weak eyes are not able to bear it. Only the Eagle can behold it. So none but the eagle-eyed Christians are able to behold *the Son of Righteousness* shining in his glory; therefore, few receive it. The prophet speaking of this doctrine says, *who hath believed our report, and to whom is the arm of the Lord revealed*, *Isa. 53. 1*. So that unless the power of God causes the soul to see this truth, there is no believing it. Men are ignorant of the fulness of the perfection of Christ's righteousness; therefore, they condemn it & go about to establish their own righteousness, *Rom. 10. 3*. They reproach this doctrine (thus they served Christ and his apostles, see *Luke 23. 13, 14*, *Joh. 17. 12 & 10. 20-23*, *Jer. 20. 8, 9*) and darken this truth instead of clearing it. Over-confidence of men's knowing truth forestalls and deceives many and keeps them from the truth.
3. This doctrine most abases man in that he has not, nor could not do anything in the world to produce these things. I deserved it not, nor procured it not, nor had any hand in the doing of it. God will have it so *that no flesh should glory*, *1 Cor. 1. 29*. That God may be all and man nothing. *I be nothing*, *1 Cor. 12. 11*. As the light of the sun puts

out the light of the fire, as not enduring any light but itself, so when Christ *the Son of Righteousness* appears in the soul, *Mal. 4. 2, Gal. 1. 16*, outgoes all fire and candle light. Not one spark is left to walk in, nor to comfort the heart withall, *Isa. 50. 10, 11*. It is no matter. Let it go. Christ is better light and hear, strength and comfort, and shines most gloriously when alone.

4. This is the doctrine that causes the saints to sin less, *Gal. 5. 16*. Sin is desired for the sweetness and pleasure of it. In the way of satisfaction, men go to sin, but being satisfied are content without it. Here is sweetness and satisfaction. Oh, how it satisfies the soul. The more the soul is filled with this doctrine, the less it desires sin. The less we desire sin, the less we sin. Lo, now there is a better sweetness and satisfaction come in place, *Song 1*.
5. This is the doctrine that makes the saints more spiritual, and thankful. This fills us with joy and gladness, praise and thankfulness to God and to glory in him and to call Christ by his right name. *This is his mercy that they shall call him the Lord our righteousness*, *Jer. 23. 6, Joh. 33. 23*.
6. This doctrine causes the soul to be most serviceable to God and to serve him freely and cheerfully. *Being delivered, we serve him in holiness and righteousness all the days of our lives*, *Luk. 1. 73-75*. Until men know they are delivered, they cannot serve God freely, but contrary doctrine fills men with slavish fears, to do duties to escape hell, and get heaven.
7. This is the doctrine that will hold when all fails, because it is built upon the truth. *The Gospel is the word of truth*, *Col. 1. 5*; therefore, this doctrine we embrace.
8. This is the doctrine that holds up the soul and keeps ut from sinking and fainting in the sight and sense of sin. This doctrine removes many objections which otherwise would trouble and discourage us. This doctrine says, there is nothing to pay. All is paid. It costed Christ dear that it might cost us nothing. It's not of works, nor according to our works, *Rom. 10. 6 & 4. 4, 5, 2 Tim. 1. 9*. *Our life is hid with Christ in God*, *Col. 3. 3, 4*. The answer of a good conscience is: O God, your Son has died for me. Satisfaction is made. What more can you require of me? O the *unsearchable riches of Christ*, *Eph. 3. 8*.
9. This is the doctrine that raises the soul when fallen, to rise and return to God, *Heb. 10*. Not anything can keep the sould from utter despair and raise it when fallen but Christ's satisfaction and the

unchangeableness of the *everlasting love* of God, *Jer. 31. 2.* Tell me. What peace or comfort could we have if we were not freed from the punishment of sin? I see not how one can be wholly ignorant of this doctrine and be a Christian.

10. This is the doctrine that is full of sweetness and life. Behold, a living fountain that can never be drawn dry. It ever flows full of sweetness. Lo, here is strong consolation, full of spirit and life for the soul to drink freely in at all times, to refresh itself withall. Here is peace, security, consolation, joy, contentment, in that not any thing can be laid to our charge. *Our sins shall be remembered no more.* No more! No more! Oh, what a fountain of consolation is here! What marrow and fatness is like to this! If my soul be deserted and faith fail, yet God is my God. I change often, but he never. When I cannot apprehend him, I am comprehended of him. *Christ is the same, yesterday, today, and for ever,* Heb. 13. 8. *I am the Lord, I change not,* Mal. 3. 6. He that understands not this doctrine can enjoy no true, sweet, solid, settled comfort. In the right understanding of this doctrine, Christ is rightly understood and our souls enjoy such marrow and fatness which gladdens our hearts and keeps our souls from fainting in a world of misery and trouble.

Seeing the Lord has caused us to know and enjoy this truth, we have cause always to rejoice and sing praises to him. *I will give thanks and sing praises to his Name,* Psa. 18. 49. See Acts 16. 25.

A Song that Jesus Christ

Is all in all to his.

*Christ is his Father's chiefest choice,
And I in him the very samed.
Why should I no in him rejoice?
Who am secured from all blame.*

1 Pet. 1. 19, 20; Eph. 1. 4; Phil. 4. 4; Rom. 8. 38, 39.

*In God through Christ, the Saints rejoice,
When they know they in Christ are found;
Through Christ they with a joyful voice,*

In singing do his praises sound.

Phil. 3. 3; Phil. 3. 9; Psal. 61. 1, 2; Psal. 18. 49.

*I now in Christ have beauty bright,
I am complete in him alone;
And clothed in his Robe that's white,
In him I have perfection.*

Ezek. 16. 14; Col. 2. 10; Rev. 19. 8; Col.1. 3. 10.

*In me God doth through Christ delight,
In God through Christ, I a right have;
Through Christ I may come in his sight,
And needful things, may ask and have.*

Mat. 3. 17; 1 Cor. 3. 21; Heb. 10. 19; Mat. 21. 22.

*My priviledges are full large,
Through Christ my Savior and King;
Who only underwent the charge,
Me to redeem, and me home bring.*

Gal. 4. 7; 1 Joh. 1. 1, 2; Mat. 1. 21; Psal. 2; Rom. 5. 8; Eph. 2. 13.

*Christ is my light, my life, and strength,
My Prophet, Priest, and King is he;
My husband, head and Savior,
Oh, none but Jesus Christ for me.*

**1 Joh. 4. 5; Col. 3. 4; Phil. 4. 13; Acts 3. 22, 23; Heb. 9. 11; Eph. 1. 22;
Luk. 2. 18; 1 Cor. 15. 19.**

*Christ is Sanctification,
And Redemption,
And all my consolation;
For he is my Salvation.*

1 Cor. 1. 30; Col. 1. 20; Rom. 15. 5; Mat. 1. 21.

*He is my covenant, and peace,
Mediator, and Advocate;
And he is my Physician,
And the forgiveness for my sin.*

Isa. 42. 6; Eph. 2. 14; Luk. 5. 31; Eph. 1. 7.

*And my sanctuary always,
He is my Shepherd and my stay;
He is my Counsellor always;
In him I have fulness of joy.*

Psal. 23. 1; Isa. 9. 6; 1 Pet. 1. 8; Psal. 16. 11.

*He is a Father unto me,
And supply continually;
And my foundation is he,
And he alone is my glory.*

Isa. 9. 5; Phil. 4. 6. 19; Eph. 2. 20; Luk. 2. 32.

*I have no hope, comfort, or joy,
But is sweet Jesus all the day;
His is my sweet delight always,
For all things else will soon decay.*

1 Tim. 1. 4; Psal. 71. 23, 24; Psal. 71. 15, 16; 1 Pet. 1. 1. 8; Eccl. 1. 1, 2.

*What is it worldly men desire?
But beauty, riches, and fine fare.
With pleasure, ease and rich attire,
Things which the world in them do share.*

Psal. 4. 6; Luk. 12. 19; Psal. 49. 6

*And what these things to them can be,
The same is Christ to me and more.
And what thy best works are to thee,
Better to me, is Christ my store.*

Psa. 49. 6; Phil. 3. 8; Rom. 10. 3; Phil. 3. 7, 8.

*Should my performance grow slack,
And should I dead and lumpish be,
Or should God seem to turn his back,
My part in Christ shall comfort me.*

Rom. 7. 18; Joh. 15. 5; Mark 15. 34; Heb. 2. 11.

*If corruptions increase,
And sin should seem to master me;
Yet Christ shall be my health and peace,
My strength and righteousness is he.*

Rom. 7. 23, 24; Eph. 2. 13, 14; Psal. 71. 16.

*In life and death, so shall he be,
For all things else are vanity.
What ever my condition be,
Nothing but Christ shall comfort me.*

Psal. 3. 7; Col. 3. 11; Phil. 3. 8; Rom. 8. 38; Psal. 71. 16.

*For Christ to me, is all in all,
In life and death, advantage he
Unto me is, and sure he shall
More than a Conqueror make me.*

Col. 3. 11; Gal. 6. 14; Phil. 3. 21; Rom. 8. 33.

*And now I am by him set free,
Union with him for to enjoy;
The thoughts of it so cleaves to me,
That nothing can me much annoy.*

Joh. 8. 36; Heb. 2. 11; Joh. 17. 24; Rom. 8. 35.

*And in this doth my joy abound,
That I in Christ am ever found;
Where all perfections abound,*

And so shall I with him be crowned.

1 Pet. 1. 8; Phil. 3. 3; Col. 2. 3; 2 Tim. 4. 7, 8.

*Therefore I will set forth his praise,
And honor him whilst I have breath;
And him love, fear, and serve always,
From henceforth to my day of death.*

Psal. 18. 49; 2 Cor. 5. 14; Col. 3. 2, 3; 2 Tim. 2. 9; Rev. 2. 10.

**An Answer to several Passages in a
Treatise entitled, *The Triumph
Of Faith*; by T G, the
Second impression**

In which T. G. endeavors to maintain that our justification itself was not at Christ's death, but at, and by, his Resurrection. Secondly, that the work of our salvation is not yet affected, but Christ is a doing of it by his intercession, &c. I thought it necessary for the clearing the truth, (namely, that we are justified by his blood) to remove these objections by giving a brief answer to what he here says.

Concerning the resurrection of Christ, he says,

T. G. yea, rather that is risen again, Rom. 8 34. Rather compared to his death. The resurrection of Christ served for a double use and end: as an evidence to our faith, that God is fully satisfied by Christ's death. Secondly, it had as great an influence into our Justification as his death had, in both respects it deserves rather to be put upon it, Pag. 65 & 102, 103.

Answer. *It's Christ that died, yea, rather that is risen again, &c. Rom. 8. 34.* The scope of the apostle here in his triumph in Christ's death gives us to understand the visible ground and cause of triumph, and that was rather in the resurrection of Christ than in his death. For that did more declare him to be the Son of God than his death did. For any one might be crucified, and die, but no false Christ could rise again. And, had he not risen, he had not been the true Christ. And if he had not risen, they could not be assured that he was the Son of God who only could take away sin. Therefore, Christ's resurrection declared these things: first,

that he was the Son of God. *Declared to be the Son of God with power by the resurrection from the dead*, Eph. 1. 4. Secondly, it declared he had *taken away sin by the sacrifice of himself, and we are not in our sins*, see 1 Cor. 15. 1, 4, 5, 17. Thirdly, it declared that those who witnessed Christ to be the Son of God &c. that they declared the truth and so justified them to be true witnesses. Therefore, the apostle says, *if Christ be not risen, we are found false witnesses*, 1 Cor. 15. 14, 15. *He rose again for our justification*, Rom. 4. 24. Before men, Christ's resurrection justified us in declaring him to be the Son of God, in that we are true witnesses. Fourthly, it declares to us that we shall also rise in due time. See *1 Cor. 15. 12-24*. Therefore, Christ by his death did justify, that is, free the elect from the punishment of sin.

And that the resurrection of Christ had no influence at all in that justification which is our freedom from sin appears by these reasons.

1. *We are justified by his blood*, Rom. 5. 9. His resurrection is not his blood.
2. We are *made righteous*, that is, justified *by his obedience*, Rom. 5. 18, 19. His resurrection in no part of his obedience. What Christ did as God was no obedience. Not the divinity, but the humanity is capable of obeying, but Christ raised himself as God by his infinite power, *Eph. 1. 19-21*. See John 10. 18. I grant his resurrection is necessary to our eternal happiness and glory, *1 Cor. 15. 23 &c.* but it's no part of his obedience, nor did it save us from our sins.
3. His resurrection was no obedience to the law. For the law required no more but *death*, Gen 2. 17. And therefore his death was a full satisfaction of the law, *Heb. 2. 9; Gal. 3. 13*. The law did not require nor desire that we should rise again.
4. We were *justified through his redemption*, Rom. 3. 24, therefore, not through his resurrection. He redeemed them by his blood. *Thou hast redeemed us to God by thy blood, &c.* Rec. 5. 9.

But he says, *The resurrection of Christ makes up that sin of that price paid for us*, p. 66.

Answer. Then Christ's blood was not sufficient price for sin. You contradict yourself. For, you say, the resurrection of Christ did evidence that God was fully satisfied by Christ's death, p. 65. And in p. 66, you say the resurrection of Christ makes up the sum of that price as if God were fully satisfied with an imperfect and insufficient price. Therefore, you add another price paid for us. If his blood was a perfect and

sufficient price, it wanted nothing to make it up. In another place, you confess Christ's death was a sufficient price, p. 225. Yea, a price more than enough to satisfy justice, even to overflowing, p. 230 (then I hope it was such a full and perfect price, that indeed nothing to make it up) you say and unsay, and contradict yourself.

But he says, *The acquittance to free from the debt was at and by his resurrection*, p. 70.

Answer. Then it made not up the sum of the price paid. For the acquittance is no part of the payment of the debtor, nor no act of the debtor, but of the creditor. An acquittance is but a visible testimony that the debt is paid, neither are acquittances of absolute necessity among honest men. I have received and paid many debts without any acquittance, and we are fully discharged in justice and conscience. I require no acquittance of that faithful and just one, who ever lives, and I know he is just. I know all is paid, therefore I am satisfied.

T. G. His lying in the grave was a part of his humiliation and so of his satisfaction, as general orthodox divines hold, p. 107.

Answer. He was buried and laid in the grave, to manifest that he was dead indeed, *Matt. 27. 59, 60, Acts 13. 29.*

His humiliation went no further than his life. His death was the last act of his obedience. *He humbled himself, and became obedient [unto the death] even the death of the cross, Phil. 2. 7, 8. In his humiliation his life was taken from the earth, Acts 8. 33.* Death put a stop to his humiliation. It went no further than his life.

His lying in the grave was no part of his obedience, therefore no part of his humiliation, and, therefore no part of satisfaction. He had a command to die, but none to lie in the grave, *Job 10. 18 & 12. 49.* Also, how could Christ obey when he was dead, or did he suffer when he was dead? His humiliation and satisfaction consist in his suffering. You should have alleged for proof the word of the Lord. The thoughts of men are vain.

The record and testimony of God is truth, and the highest authority, and only will bear sway in the hearts and consciences of those that love the Lord.

For your general orthodox divines, we thought they were more divine than other men. We fell down at your feet. We thought we could not worship you enough unless we shut our eyes and suffered our understandings to be led captive by you. If you said to us stand, we dared go no further. We were content to see by your eyes and to call things after your names. When we did see any light, if you told us it was darkness, we believed you till we found out you deceived us. Know you not that matters of Religion are to be tried by the Scriptures only? *If an Angel from heaven teach otherwise, we reject and detest it.*

It's a poor shift in the want of Scripture to alledge the saying of men. In religion we are to hear none but God, *Isa. 8. 20.* The testimonies of men are no proof. *All men are liars.* In them we do not believe, *Psal. 116. 11. Cease from men,* *Isa. 2. 22.* They do or may deceive. We cry nothing but the word of God in matters of religion. The word we embrace without men. If the word say it, we believe it and not else, therefore speak Scripture we pray you. Do no more scare us with such great words. We know many call you orthodox, and others that differ from you heretics. You call yourselves divines, but why is it? Because you are exercised in matters divine or because you are made partakers of the divine nature? If so, then many tradesmen may be called divines as well as you, seeing the reason is the same. God's being is only divine.

Concerning the Intercession of Christ, he says,

Intercession is an act, p. 204. *In his intercession he intreateth,* p. 194. *It's his praying for us in heaven,* p. 176, 179, 185, 189. *Intercession os asking,* p. 339. *Christ by his own prayers seconds the cry of his blood,* p. 253. *Jesus shall intercede for the pardon of them,* p. 246. *The 17th of John is a pattern and instance of his intercession for us in heaven,* p. 243.

Answer. The 17th of *John* declares Christ spake words in his own person. And then the sum of what you say is this: that Christ in his person, now he is glorified, speaks words to God for us, &c.

If it be so, then there is no perfection in glory. For where perfection is, there needs no words. God is perfect. So is Christ in glory. And, must Christ speak words to God that God might know his mind and so prevail? Is this suitable to a condition of glory in which is perfection?

Your words imply that God the Father loves us less than Christ, that he needs to be prayed and entreated, &c. But Christ is so far from needing any to pray and entreat him that he prays and entreats for us, which cannot be, because *they are one*, 1 John 5. 7, therefore equal in love. God the Father is said to elect us, give us to Christ, and send Christ to die for us. God is as well pleased with us as Christ is and he loves us as well as he loves Christ. Christ says, *thou hast loved them as thou hast loved me: thou lovedst me before the foundation of the world*, John 17. 23, 24. *The Father himself loves you*, John 16. 26, 27. He of himself without entreaty loves us. God cannot love us more nor less than he does. His love is infinite, without beginning or end. That which is infinite is not capable of being greater or lesser, and it's the more glorious, because it is so. His knowledge cannot be greater nor less than it is. The same may be said of his love. He never began to know, to will, to love. They are one in God. *God is love*. It's his being, 1 John 4. 16. I can say in a holy reverence and confidence, in the satisfaction of Christ, in admiration and thankfulness, if God can condemn me, let him. *He cannot deny himself*. The eternity and certainty of the saints happy estate lessens not his love. When we conceive of him in the highest eminency we can. Still, we come short. We cannot teach it. *Such knowledge is too wonderful for me; it is so high I cannot attain unto it*, Psal. 139. 6. *O the depth of his wisdom and ways, they are past finding out!* Rom. 11. 33.

Christ's blood speaks, *Rev. 6. 9, Heb. 11. 4*. So the blood of sprinkling speaks within us better thing than that of *Abel*, Heb. 13. 24. It speaks peace to the conscience.

But he says, *Intercession is a praying for us in heaven*, p. 180.

There be many heavens, *Deut. 10. 14. The kingdom of heaven is within you*, Luk. 17. 21. The church is called heaven, *Rev. 12. 7; Mat. 11. 12*. The air is called heaven, *1 Kings 18. 45. The heaven of heavens cannot contain God; in him we live, move, and have our being*.

Christ ever liveth to make intercession for us, [in us] *The Spirit itself maketh intercession for us*, Rom. 8. 26, 27. Christ, the Father, and Spirit are one. *The Spirit of Christ which was [in them]* 1 Pet. 1. 11. *The Lord is that Spirit*, 2 Cor. 3. 17. *The Spirit of your Father speaketh [in you]* Mat. 10. 20; Rom. 8. 34.

Christ is our advocate and intercessor on respect of that which he did for us in his own person when he was upon the earth before he suffered.

When he *poured out his soul unto death, and made intercession for us, Isa. 53. 12 Holy Father, I pray that thou keep them from evil. I pray not for these aline, but for them also which shall believe in me. Father, I will that they which thou hast given me may be with me where I am, that they may behold my glory, &c. John 17. 9, 11, 15, 19-26.*

Christ's intercession holds forth the continuation of the efficacy of the virtue and fruit of Christ's sacrifice, that it does forever remain in force a full satisfaction for all the sins of the elect. This is very sweet and full of divine consolation, to satisfy the discouraged soul, which is the main thing intended by such expressions. It is a figurative speech as the Scripture ascribes to God, eyes, hand, arm. The anthropomorphites conclude that God the Father has a body with eyes like unto us. So the Papists picture him to be an old man, &c. If one should say God is capable of forgetfulness because he says, *he will remember our sins no more.* These conclusions are unreasonable, and so is your position that Christ speaks words now in his person, &c.

But he says, *Christ doth as much work for us in heaven at this instant as ever he did on the earth, p. 214.*

Answer. You confess that a Surety is more than an Intercessor, and it is not more to die for one, then to speak for him. If so, intercession is not so much. See you not how you contradict yourself in your discourse?

Christ is said to be *set down at the right hand of God* to declare to us that his work is done. While the priest was executing his offices, he was to *stand*, Heb. 10. 11, which declared that Christ, the substance of those priests, was not to sit until he had finished in his person his offices of Priesthood.

He says, *That none of his offices should lie idle, he appoints this full and perpetual work in heaven that as a Priest by praying and interceding God would have Christ never to be out of offices, or out of work for ever, Heb. 7.*

Answer. If the end of Christ's praying and interceding is that he might not be out of offices, or out of work, then it's not because of our sins.

That he does execute any offices in his person in glory, or that he does any work there is still to prove. Do angels pray for us, &c. or are they idle or out of work?

He says, *He lives but to intercede*, p. 208.

Answer. Then it seems after this life when all the saints are glorified, Christ must continue praying and interceding for us, or else he must cease to live. I hope you will not say when we are in glory that he shall need then to intercede for us. If so, then it seems he shall be out of office, or out of work. By your exposition, you have run yourself upon a rock. I shall be glad to see you get off again. I have afforded you my help.

He says, *His living to intercede is said to keep God and us friends that we may never fall out more, though pardoned by his death. Intercession is principally intended for sins after conversion*, p. 208. *God says to him, now do you look to them that they and I shall fall out no more. Not but sins after conversion are taken away by his death, and sins before it by intercession also*, p. 209.

Answer. God says no such thing. You vent your vain conceits and father them upon God and say he says so. I wonder at your boldness. Sure you either know not what you say, or think you may say anything. When you write again, tell us in what place we may read that God says so. It is better to say less and prove more.

Can you tell that ever God fell out with his elect and was not their friend or that it is possible for God not to love us, or not to be a friend to us? You insinuate both, but are able to prove neither.

Tell me, what is God liable to fall out with us for? If for sin, you confess that is pardoned by his death and those sins after conversion taken away by his death. To what purpose is it for Christ to pray and entreat for that which he knows is pardoned before? And what has God granted Christ, in granting the pardon of that which was pardoned before? Suppose I pay to one all that I owe hi, all that he can desire and require. Need I pray and entreat him to forgive me the debt? But if I do, and he grant my desire, he forgives me nothing because I owe him nothing. Is not this the case also? How are our sins pardoned if we be liable to suffer for them?

You present God to be a friend, but a very uncertain one in that he needs to have one to be continually praying and entreating him to keep him friends with us that we may not suffer for that which is pardoned. Has God pardoned us? He said, *he would remember our sins no more.* Heb. 10. 17, 18. And does he now remember them? You present God to be changeable who is immutable and changeth not.

You present God to be an angry God, yet God says, *Anger is not in him,* Isa. 27. 4. How can I, or Christ say, *thy will be done* if his will be to fall out with us? It seems he has a great will to it if he must be continually prayed and entreated to forbear and to be pacified, and not to fall out with us.

The Father needs no more entreating than Christ does and that is none at all for these reasons:

1. Because satisfaction is made for the sins of the elect. For them it was that Christ suffered death. It is an act of injustice for to suffer for that which is satisfied for, or to require anything of me for that which before full satisfaction has been made.
2. We are reconciled, therefore need none to reconcile us. Also, his death is that which reconciled us, therefore not his praying and entreaty, *Rom. 5. 10.* Before Christ suffered, he made intercession. Also, there is no place for intercession for that which is pardoned by his death.
3. If *Christ's blood cleanseth from all sin,* praying and intercession cleanses us not from any sin.
4. If Christ blessing his disciples, blessed all those that shall believe to the end of the world, as you confess, *p. 42,* and that the offering of himself once, made so full a satisfaction, as he needed to do it but once, *p. 242.* Why may not his intercession when he was upon the earth, though if it were but once, be as effectual to serve for ever, as the rest, especially when we consider that in the 17th of *John* Christ prayed for all that were given him that shall believe? Christ's prayer was granted, *Father, I know thou hearest me always.* What benefit have we to the end of the world by that prayer in *John 17* if it was not sufficient and granted. There is no need of his continued praying for it. If Christ had intended in his person to pray and entreat for us now, what needed Christ to have prayed for us when he was upon the earth so many hundred years before we were born? If he prays so for us now, would not they be sufficient for us, seeing they are continually, as you say, if all that Christ can ask, is less, yea, far less than the service he has done to God comes to? Our lives, pardon,

salvation, if these be enough, but to small a requital, as you affirm, p. 244, there is no ground, or reason, justice or equity that Christ should ever ask and pray before he or we can have it. Especially if we consider God teaches us to give to others their due without a continually asking, yea, before they ask. To pay and to pray comes not freely off.

5. Because *the Father himself loveth us*, his heart is as much for our happiness as Christ's is; therefore, Christ need not pray to God to love us. The reason is rendered by Christ, *Job 16. 26, 27, John 3. 16, Eph. 1. 3, 5, 9, 11*. The Spirit of the Lord does not, nor needs not help us to make requests to be loved, to be justified, saved from the punishment of sin. These things are already done. Only to know it not, or more fully know it, Christ's prayer, *John 17*, is, to keep us from evil. And we are to pray for many things, though not to be loved, &c.
6. If Christ by his death had fully satisfied for our sins, as you confess, and that at Christ's resurrection, God gave Christ acquittance for all our sins, a discharge, p. 103-107, and that justification gives title to eternal life, *Rom. 5. 18*, p. 161, and that by Christ's resurrection our justification is made irrevocable for ever, p. 102, then there is no need of intercession. It is safe and sure. There is no danger. There needs no care or fear, because it is done and past recalling. He died as a public person. He rose as a public person and there is a formal, legal, irrevocable act of justification of us passed and enrolled in the court of heaven between Christ and God. In his being justified, we were justified in him. So that thereby our justification is made past recalling, p. 286. If so, there is no need of Christ's praying and entreating (in his person in glory) for us.

He says, *intercession if a praying for us in heaven, otherwise the salvation by his death were not perfect. The performance of that part in heaven is the perfection of it*, p. 189. *The virtue of his blood with prayers in the heavens makes atonement by both*, p. 180. *Blood hath the loudest cry of all things else in the ears of the Lord, as Judg. 12. 13, Gen. 4. 10. Christ's blood cryeth louder than Abel's*, p. 218, 249, 251. *Rev. 9. 6. Christ's blood cryeth for pardon*, p. 250. *If his righteousness be put into the opposite balance with all our sins, will carry it by mere righteousness and equity*, p. 246, 247.

Answer. Then that cry is enough, and another needless. Then his righteousness is enough and there is no need of more. You answer and contradict yourself. You deny the sufficiency and perfection of Christ's righteousness and add something to it to make atonement and so deny Christ's death to be sufficient to perfect us, contrary to *Heb. 10. 10, 14*. And so piece it out to make it up. But if it be by both, one is not sufficient to do it, nor is it by the offering of himself. And in another place you extol it beyond all bounds.

T. G. *God hath two attributes: justice and free grace. The first is satisfied by blood, the latter by entreaty, p. 192. Free grace must be sought too and entreated by Christ, p. 193. Favor and entreaty to effect it, p. 175.*

Answer. If justice be satisfied, there is no more required.

You lessen the glory and freedom of free love. That love itself need to be satisfied, or was ever unsatisfied, that it ever needed any entreaty, I remain unsatisfied. Tell me. In what place in the Bible may I read that free grace, the free love of God, was ever to be satisfied, or to be entreated, or that entreaty is any satisfaction at all?

T. G. *The greater the person Christ, the sooner he will prevail, p. 15. All matters of intercession are carried by way of favor. If he should deny him any thing, he should deny himself which God can never do, Eph. 1. 6. The beloved of the Lord, 2 Sam. 12. 24, p. 335.*

Answer. If Christ and the elect are one, tell me which is the greatest. The elect are a piece of himself, *flesh of his flesh, and bone of his bone. (Remember this and consider how and why this is so. We were the Father's and then given to Christ before the world was – JO)* We are not only in favor, and so shall ever be, but we are in union with God, and *one with him. Thy Maker is thy Husband, Isa. 54. 5. Christ says, I go to my Father, and to your Father, and to my God and your God. Ye are of God little children.* They are one with God and God is one with them, *John 4. 4; John 10. 30, 31.* We have favor and interest with God. We may have *boldness, Heb 10. 19.* We are well. *We are healed and delivered from the curse. Christ has destroyed him that had the power of death, that is, the devil, Heb. 2. 14, 15. He brought sons to glory, Heb. 2. 10. Having loved his own, John 17.* The elect are his own and God loves them.

T. G. *His obedience can never be requited*, p. 245.

Answer. What not by God, he obeyed as man, and it is sufficiently requited. The divine being cannot be beholding to the human.

T. G. *Salvation is free as if justice had not been satisfied*, p. 193.

Answer. It's so to usm but not to Christ. He paid a great price for it.

T. G. *Observation. We are saved over and over*, p. 175.

Answer. That which is more then enough is needless.

T. G. *Objection: Christ's favor with the Father, and intercession alone, might have procured pardon for us, but it was God's will to have justice satisfied*.

Answer. If it had not been his will to make a law and to have it satisfied, we should never have needed neither favor nor Savior.

But you say those words of Christ, *viz. I say not that I will pray the Father for you, John 16, is such a speech as Christ used, John 5. 45. I will not accuse you to the Father: he insinuates that he will: as we say, I do not love you*, p. 279, 280.

Answer. This your exposition teaches us not to believe what Christ says and that his words are not the truth, and that he does not mean as he says, but quite contrary. And that Christ would not have us think that he means as he says. Christ says, *Do not think that I will accuse you to the Father, John 5. 45*. Yet, you say he insinuates that he will. By this rule, I may say, when God says, *Thou shalt not commit adultery*, he would not have us think he means so. These words insinuate that we may. Is not this the same? I wonder at your rashness, vanity, and boldness.

**An Answer to a Treatise, entitled
*The Doctrine of the Antinomians, in
Answer to Doctor Crisp's seven
Sermons, by Steven Geree.***

Geree says that Doctor Crisp condemns doing any thing for our own salvation, and is not ashamed to say there is no condition on mans part. I say nothing is more evident in the Gospel than conditions on the covenant on man's part, to wit, faith and repentance, without which, he cannot be in the covenant, nor have any share in Jesus Christ. As Masters covenant with their Servants, so does God with his people, and they with him. And if it be not performed, the covenant is frustrate, Rom. 3. 27; Acts 27. 24, 31; 1 Cor. 6. 14-19. If we mean to have God for our God, we must repent, and come out, and God will receive us, and upon no other terms in the world; therefore, I conclude that Doctor Crisp is fully deceived and strangely deluded and so are all others as did and do believe him. Epist. Fide 9, p.35, 37, 43, 67, 72, 77, 78, 79, 80, 99, 102.

Answer. You prove not what you affirm, *Rom 3. 27*, declares salvation is not of works. This is a full place against you, *Acts 27, Except ye abide in the ship, ye cannot be saved.* This is a temporal salvation from drowning, unless he brings this place to prove his soul shall not be saved whose body is drowned. It's not to the question. For the *2 Cor. 6* he alledges to prove that God is our God upon terms, not else. Whereas these words were written to the saints who were converted, and the church of God before this epistle was written to them. This Church of *Corinth* had some communion and fellowship with idolaters; therefore, the Lord exhorts them to *come out from amongst them, and he would receive them*, declare himself to be their God and own them to be his people in a Church Relation, as *Rev. 1. 20 & 2. 5*. See pag. 170. To understand it concerning our eternal condition is to contradict the Scripture which says, *He hath not deal with us after our sins, nor rewarded us after our iniquities*, *Psal. 103. 10; Psal. 89.*

God's love to his depends not upon what we do. See God's eternal good will to his, *Jer. 31. 3 & 34. 40; John 13. 1; Luke 22. 32; John 17. 20, 21;*

Mat. 21. 22; Rom. 8. 9; John 14. 16; John 10. 28; Phil. 2. 6; Rom. 11. 29; 1 John 3. 9; Mat. 24. 24.

Tell me. Is election, Christ's death, conversion, &c. fruits of hatred or love? If of love, then God loved the elect before they believed, yea, before they were born, *Eph. 1. 4.*

If we are *chosen to life according to the good pleasure of his will*, then we are not chosen to life according to our believing and repenting, &c. But the first is true also. Nor are men chosen to life because God foresaw they would believe God is eternal. The will of God is God. He was never without his will. What he now wills he ever did; therefore, there could not be any cause to go before it to cause it to be, or so to be. Man cannot elect without an act and time, but it's not so with an infinite being. Election is his eternal and immutable decree from eternity, *Rom. 9. 11; Eph. 1. 4; 2 Tim. 1. 9.* It is the more wonderful and glorious that it is without beginning. His *love is everlasting*, *Jer. 31. 3;* therefore, without beginning as God is infinite without beginning, so is his love, for *God is love*, *1 John 4. 16; John 17. 23.* Therefore God loves his as much before they believe as after. The Scripture does not say God began to love when we began to believe, nor that he loves any the better because they believe. It is a certain truth that God's love to us is not as ours is to him.

In that you would have men to do something for salvation, it appears you are ignorant of the taking away of sin by the death of Christ. Hence it is that you urge our works to be necessary to salvation. And, so did the seducers, *Acts 15. 5 & 20. 30.* If it were as you say, we are under an absolute covenant of works. *Do this, and live.* Men must do so, and so says the Papists, or else no salvation. So say you. *Though God hath promised, and Christ purchased all good for believers, yet they shall not have it unless they do so, &c.* Do you not see how you exalt your works above the skies, yea, above God and his promise and the death of Christ and makes works all in all, because without them, all is frustrate and comes to nothing. What, no share in Christ without our works, all is frustrate? If it be so, then our works are joint Saviors with Christ, chief Saviors. Is not this pure Popery and the Pope's doctrine to a hair? Yet it has an *Imprimatur*, J. C. is there not not a clear light of the Gospel in such licensers? See *Jer. 5. 31; Gal. 5. 2.* Christ undertook to obtain for his, remission of sins by his death, but he did not perform it perfectly if it be in part by our works. If it depends upon our works, then it depends not upon the death of Christ, or do you bring in Christ to merit that you works may merit salvation? Must truly and worthily did Doctor *Crisp*

contend for the sufficiency of Christ's blood to save us and you contend against him and contend for the sufficiency of your doings in bringing in your works to salvation, and so undervalue the blood of Christ; therefore, I contend against you. Our works are imperfect and that which is so, cannot please God. If ye say, Christ makes it up with his perfection. In adding Christ to piece it out, to make it up, it's apparent you make Christ but a piece of a Savior which is the greatest indignity you can offer to him.

We do condemn the doing of any thing for our salvation and the reasons why we do so are:

1. We do nothing to be saved, because Christ *hath free us*. He *came into the world to save us*, and he saved us before he ascended; therefore, we are not now to be saved *from our sins*, Heb. 10. 10, 12, 14; 1 Tim. 1. 9. It's too late for us to be paying the debt of our sins by our works, the debt being paid before by Christ for us. God did execute on him in his death all the punishment that was due to us for our iniquities. God does rest satisfied in Christ's satisfaction for the sins of his, past, present, and to come, *Isa. 53.5, 6, 11; Heb. 10. 10, 14. Blessed be the Lord God of Israel, for he hath visited and redeemed our people and hath raised up an horn of salvation for us in the house of his servant David, that we should be saved from our enemies, &c. Luke 1. 68, 69, 71. Christ is the horn of salvation.*
2. God requires no righteousness of us to save us, because Christ has *fulfilled all righteousness for us*, Mat. 3. 15. His righteousness saves us from our unrighteousness. In the beholding of sin, we consider God has set against Christ's righteousness, and that in his righteousness God is fully satisfied, and therefore in it we rest fully satisfied. Christ's satisfaction by his death, if laid in the balance with that perfect obedience of the law required of us, is of sufficient weight to answer the justice of God. The wise and just God would not have ordained it for that end if it had been insufficient to satisfy for our sins. To judge Christ's death insufficient is very dishonorable to Christ.
3. Salvation from sin is not man's act, but an act of Christ by his death. It's Christ's work to *save us*, Mat. 1. 21. It's not our work to save ourselves, nor our works, but Christ is the price and pay-master for the sins of the elect. If we could have saved ourselves, Christ needed not to come from heaven into the world to do it, *1 Tim. 1. 15. (Take note here of Richardson's acknowledgement of Christ's heavenly origin-JO)* Christ works not salvation in us, nor by us, but *brings*

salvation to us, *Isa. 63. 5.* Jesus Christ in one work once performed by his death, did eternally *redeem*, *Rev. 5. 9*, *justify*, *Rom. 5. 9*, *sanctify*, and *perfect us for ever*, *Heb. 10. 10, 12, 14*; *Heb. 2. 29*. Then he *reconciled* all the elect *in the body of his flesh through death*, *Col. 1. 21, 22*. His death is that price paid to the utmost for all our sins. Our best works cannot save us, neither in whole, nor in part.

4. Heaven is an inheritance, eternal inheritance, *Heb. 9. 15*, *An inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you*, *1 Pet. 1. 4*. That which we possess by right of inheritance, we never wrought for, nor paid for, left to one, *Pro. 13. 26*, *falleth* to one, *Ezek. 47. 14*, *given*, *Jer. 3. 18*; *Acts 20. 32*; *Heb. 11. 6*; *Ezek. 33. 24*; *Psal. 78. 55*. So this *inheritance*, *Acts 26. 18*; *Col. 1. 12 & 3. 24*, Christ bought it, and paid for it *his precious blood*, a great price, *1 Pet. 1. 18, 19*; *Eph. 1. 14*. It cost him so much that it might cost us nothing. Vain man would work for it, to earn it, and merit it. Men think they must do something for it. Our doings could not procure it. God would not have us to have it that way, but by way of gift. It's a free gift, as appears, *Rom. 6. 23*; *Eph. 2. 8, 9*. And that it could not be if it had been to be wrought for by us. *To him that worketh is the reward not reckoned [free] of grace, but of debt*, *Rom. 4. 4*. The children of God are born heirs to it, *Rom. 8. 17* and it was prepared for them before they were born. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*, *Mat. 25. 34*.
5. We are not exhorted to forsake evil and good to the end we may be saved, but because it is our duty. Consider these places, *Rom. 4. 5 & 5. 19 & 1. 17*; *Gal. 2. 17 & 3. 14*; *Joh. 3. 18*; *James 5. 24*; *Acts 10. 43*.
6. We do nothing in the world to be saved, because salvation is not given for our works, nor according to our works. God says, *he imputeth righteousness without works*, *Rom. 4. 6*, *Not of works*, *Rom. 9. 11*, *who hath saved us, and called us, not according to our works*, *2 Tim. 1. 9*, *Not of works of righteousness which we have done, but according to his mercy he saved us*, *Titus 3. 5*, *if by grace, it is no more of works, otherwise grace is no more grace; if it be of works, then it is not of grace*, *Rom. 11. 6*. What can be more plain? Hence it is that we *ceased from our own works*, *Heb. 4. 10*. We did walk in the way of works for salvation, till God did *hedge up our way with thorns*. Our works were those thorns which did pierce us and wounded us at the heart. Instead of saving us, they killed us. These thorns did so prick us that we were not able to go any further in that way. God opened

our eyes that we saw noting but death in them. Then we ceased to work for life and salvation. We ought to do good works, because God commands us to do them, and because they are for his glory (See Titus 3. 8, 14), and because we are *loved and saved from our enemies*, Luk. 1. 71. To do good works is good, but not for salvation. Fire is good, but not to put into the thatch, nor under the bed, unless you mean to fire the house. We persuade to good works and strictness in holiness of life, because we are justified and saved without works, yea, before we did any good work, for we did none before we were called. *Who hath saved us, and called us*, 2 Tim. 1. 9. We were saved when Christ suffered upon the cross, called when converted, both effected in time, but neither of them was *according to our works, but according as he had purposed before the world began*. Our works remove not our offenses, nor make us just before God. That which can cause to be accepted must be so perfect that the law of God cannot except against (see *Lev. 18. 5; Luk. 10. 27, 28.*) Our best works are not so, and therefore they will not stand us in any stead for salvation. If we could be saved by any works, Christ died in vain. *I determined not to know any thing among you, save Jesus Christ, and him crucified*, 1 Cor. 2. 2.

Remember that they that love Jesus Christ will keep his words. See and consider, *Joh. 14. 23 & 15. 16 & 2. 10*. Is Christ come not to do his own will, then we may not do ours, unless ours be his, *John 6. 28, 29*. For those that take pleasure in sin, let them consider, *1 John 1. 6 & 2. 4; Gal. 5. 13 to 23 & 6. 5, 7, 8; Rom. 2. 17; Mat. 7. 30; Luk. 6. 44 & 13. 27*.

Christ's love caused him to die for us. Let his love constrain us to serve him. He is worthy of our love. If he has your affections, he shall have your actions. If you have tasted of the sweetness of Christ's love, you will say there is none so sweet as his, who in his wounds has buried and destroyed all your sins, to redeem you from them, and purchase your salvation.

7. To do for salvation were to bring in the law of works. *He that seeks to be justified by the law, is fallen from grace*, Gal. 5. 4. The law concerns our conversation, nor our salvation. *The righteousness of God is manifested without the law*, Rom. 3. 21. *No man is justified by the law in the sight of God*, Gal. 3. 11. In man's sight he may. *James 2. 24. By the dees of the law shall no flesh be justified in his sight*, Rom. 3. 20. *We are not debtors to the law*, Gal. 5. 23.
8. Those that are such great doers for salvation, do as little as others. *None of you keep the law*, John 7. 19. If you say you can keep the law

without sin, the Scripture does call you a liar, *1 John 1. 8. There are none just upon the earth.* Such as are such great doers for salvation, are fit to be ranked with those in *Mat. 7. 22.* Can you make yourself righteous? Can you keep the law? It forbids lust, yea, vain thoughts, *Rom. 7. 7; Gal. 3. 10.* Unless you can keep the law, you cannot be saved by works.

9. So much as we eye any of our works to be any thing in salvation itself, so much we not only neglect and slight Christ, but are *enemies to the cross of Christ*, *Phil. 3. 18.* Whatsoever they say or do, they are no better.
10. To do any thing to be saved is but wicked obedience. All is unclean, *their minds and consciences are defiled*, *Titus 1. 15, 16.* The more they do, the more hypocrites they are. What men do to escape hell, and get heaven, is wicked serving of God, for that they do is *not in faith*, therefore *it is sin*, *Rom. 14*, and do not please God, *Heb. 11. 6.* If *the plowing of the wicked is sin*, what is his praying? Until Christ's love constains the heart to love and seve him, there is no love to God in what they do, all is but self-love, their own ends are all they aim at. But when the *love of God is shed abroad into their hearts*, they will *serve God freely*, *Luke 1. 74.*
11. We do nothing to be saved, because we saw that when we had *done all we could*, we were *unprofitable servants*, *Luke 17. 10*, which could not be if we could have saved ourselves, or effect the least part of our salvation by any thing we could do. We see we sin in all our works. They are no better than *Paul's*, and he call his *dung*, *Phil. 3. 8.* Dung is fit for the dunghill. Such are not worth the mentioning, much less magnifying. *O Lord, I will make mention of thy righteousness, even of thine only*, *Psal. 71. 16. 24.* We have no confidence in the flesh, none in ourselves, but in Christ, *1 Cor. 1. 3.* We love to Christ's righteousness. We are dead to our own, *Gal. 2. 19, 20.* Our works are our glory, that we might glory in Christ. *I be nothing*, *2 Cor. 12. 11.* All we can do cannot satisfy for one vain thought. Our works are a most miserable, rotten, and sandy foundation. If our salvation should depend upon them, it did depend upon a broken reed. No man is righteous in himself. We are not just in ourselves, but in another, *2 Cor. 5. 21.* Saving benefits are in Christ, and not in us. Our blessedness is in Christ, and him crucified.
12. Doers for salvation, as confident as they are, such were shut out of heaven, those in *Mat. 7. 22* were confident heaven should be opened to them. Their plea to enter heaven was because they *had done many*

great and wondrous works (It is worth the observing) they thought it an unanswerable argument, yet they were shut out. Heaven was not provided for them. *Publicans and harlots were saved*, but not they, *Mat. 21. 31*. Christ says, *He knew them not*. What? Does not Christ know great workers for salvation? No, he neither knows them, not they him. Such as look for salvation to be on condition of works, seek to attain it by works. They prize their own righteousness in stead of Christ's. see *Rom. 10. 3*. Such as know Christ's righteousness prize it. It is glorious in their eyes. Our works are nothing to us. They vanish before us *like the morning dew*, as *Hos. 6. 4*. They prize, set up, and offer me nothing but Christ. Your conclusion, it is your delusion. Consider again and see if you can see whose is the error, who is deceived and strangely deluded. I desire you may see. Look on it well and submit.

Geree: *Who so blind as he that cannot see with half an eye that believing is the condition of the party justified, p. 82. We must believe before we can be justified, p. 81. The Doctor doth most ungodly infer that a man is justified actually before he hath faith, p. 83. He says, We are justified before we believe. This is the thing in question, p. 87. He makes a wicked and sinful separation between Christ and faith in the point of justification which methinks should make all true Christians abhor their doctrine as hellish and apostatical, p. 95. The Doctor holds that Christ justified us before any qualification is wrought in us. He saith, faith comes after justification as well as works, and so excludes faith in justification, p. 18, 34. The apostle saith, we are justified by faith, Rom. 3. 23. The Doctor saith before we believe.*

You cry out against us. Our answer is to all your sharp arrows, most bitter words, *The Lord rebuke thee*. You will have us to see what a spirit you are of. I hope the Lord will let you see and say that you condemned the truth and those that taught it and that the error and hellish doctrine and blasphemy is your own.

You see the word faith in Scripture, *Rom. 3. 23*. But it is evident you see not the meaning of it. What the Scripture says is true and so is what the Doctor says. It is but your mistake to think otherwise. We deny not, but affirm we are justified by faith, but we deny we are justified by believing, for the word *faith* is not always to be understood for believing. The Scripture does not say we are justified for, nor through, nor by believing, neither does it follow that we are justified by believing,

because the Scripture says, *we are justified by faith*, because the word *faith* is diversely understood as:

1. Sometimes by faith is meant the doctrine of Christ, *Jude 3. Obedience to the faith*, Acts 6. 7. *In the faith*, 2 Cor. 13. 5. *Hearing of faith. Preaches the faith*, Gal. 1. 23.
2. So for the power by which we believe, *Gal. 5. 22; Phil. 1. 23.*
3. Faith is to believe. *Have faith in God*, Mark 11. 22.
4. Sometimes by faith is meant the profession of faith, *Rom. 1. 8.*
5. By faith we are to understand knowledge, *Rom. 14. 22.*
6. Sometimes Christ is called *faith* in Gal. 3. 16 with 19. 23. *The seed* in the 19th verse is called *faith* in the 23rd verse and Christ in the 16th verse. So that to be justified through faith, and by faith, that is, through Christ, *through his blood*, Eph. 1. 7, *through the redemption that is in Jesus*, Rom. 3. 24. So the word *through him* is used, *1 John 4. 9. Through him and by him* is all one, *Eph. 1. 5. 7. That the blessing of Abraham might come on the Gentiles through Jesus Christ*, Gal. 3. 14. Compare *Rom. 3. 14. 28 with Rom. 5. 8; Isa. 45. 24, 25; Mat. 9. 22; Eph. 2. 8; Acts 15. 9; Gal. 3. 26; Eph. 3. 5.* Those expressions of Scripture that ascribe most to Christ are the clearest. The other are to be interpreted by them. For the Scriptures are to be interpreted for Christ, and not against him. Also, we are to consider if the word *faith* were always to be understood for believing. By *Levit. 17. 11* it appears that was ascribed to the sign which is proper to the thing signified.

The word *justify*, it signifies to make just. Men are made just three ways:

First, by infusion, so Adam, *Eccl. 7. 29.*

Secondly, by the justice of another, *Rom. 5. 19; Eph. 1. 5; Rom. 3. 24.* In this sense the elect are justified by Christ for we are justified by another, and in another. Righteousness and justification are one. When he was *made our righteousness*, then he was *made our justification*, *1 Cor. 1. 30.* We are made righteous by his satisfaction; therefore, we are justified by his satisfaction. To deny this were to overthrow the foundation of religion and man's salvation.

Thirdly, men are said to be justified by sentence. In this sense a man may justify himself. So *Job 9. 20*, or by witnesses, *Isa. 43. 9. 26.* In a large sense, this is called justification. And sometimes this justification is worth nothing and worse than nothing as when the wicked are justified,

Prov. 17. 15 & 24. 24. We are justified by the Spirit, *1 Cor. 6. 11*, but this is not that justification on which depends our eternal happiness. This is only declared to us by the Spirit that we are justified by Christ's death. This knowledge of it is only necessary to satisfy and quiet the conscience. Christ having justified his upon the cross by his blood, it is (not our believing but) the Spirit that reveals the same to the soul. *The Spirit dwelleth in us, 1 Cor. 3. 16; 1 Cor. 9. 19; Rom. 8. 11. 16; 1 Joh. 3. 24. The Spirit speaketh in us, Mat. 10. 20* and showeth us what Christ hath done for us, *1 Cor. 2. 9, 10 with 16. 13-15; Heb. 10. 15. 17; 1 Joh. 5. 6. The blood of sprinkling* is the Spirit's speaking to the conscience that all is paid. This satisfies and cleanses the conscience, *Heb. 12. 24.* The work of faith is only to assent to the testimony of the Spirit, that it is truth, and so receives its testimony, to manifest and to receive the manifestation are not one thing, *Eph. 3. 5.* When the declaration is believed, the answer of a good conscience is, My sweet Jesus died for me. He has delivered me from all my enemies, and from the wrath to come. The debt of all my sin is paid. There is nothing now to be required of me. *What shall I render to the Lord for all his goodness unto me? O that men would praise the Lord for his goodness, &c. Psal. 107. 8.*

There is a justification before men by good works, *James 2. 24*, which declares to men we are justified visibly, but nor infallibly. But this is not that justification which saves us. That justification I treat on is of that justification which frees us from condemnation, for justification is opposed to condemnation, *Rom. 8. 1, 2.* For his death was our justification from the punishment of sin. This is the justification that I intend and contend for. For in this is our salvation; therefore, in this is our greatest happiness and glory.

And that the elect from the beginning to the end of the world were justified at and by Christ's death upon the cross, consider:

Justification is that which is our freedom from the punishment of sin. This I have proved was at and by Christ's death and that I may more fully put this question out of question, namely, that we are not justified by believing, but before we believe by Christ, I prove by these arguments or reasons:

1. **Argument.** If justification is free, then believing is not required, for that which is free is without any condition or consideration of any thing in us or done by us, but we are *justified freely*, *Rom. 3. 24.*

Ergo,

If it be Christ, and his works, it is not I and my works that can justify me from the punishment of sin. If Christ saves us, then believing does not save us. Compare *John 12. 42, 43* with *Matt. 10. 37; Luk. 14. 25*.

If it be Christ and my believing together that saves me, then Christ does not save me. If it be Christ and my works, then I share in saving myself. To say we are justified by Christ and believing together (as some say) is to deny we are justified by either. For that which is not alone, does not justify alone. He that is justified by two is justified by neither. Christ and faith together, say you. Christ and works together say the Papists. That which they say is Popery, so is what you say, because what you both say is in the nature of it one, and though you differ in the letters that express it, yet in substance it is one and the same thing.

2. **Argument.** If Christ justified *enemies, sinners, ungodly, &c.*, then they were not believers when they were justified. But Christ justified *enemies*, Rom. 4. 5 & 5. 10. Believers are not so called. They are called *friends*, Luk. 12. 4; Joh. 15. 15, *saints*, 1 Cor. 1. 2, *holy and beloved*, Col. 3. 12, *holy brethren*, Heb. 3. 1, *holy women*, 1 Pet. 3. 5. If holy, then not ungodly; *babes in Christ*, 1 Cor. 3. 1. Therefore, we were justified before we believed. Therefore believing comes too late to justify us from the punishment of sin. If we were not justified till we believe, he does not justify the ungodly it is evident.
3. **Argument.** In the same manner we are made sinners, in the same manner we are made just and righteous, but we were made sinners by the disobedience of one, so we are made righteous by the *obedience* of one, even Christ, *Rom. 5. 12 to 20; Eph. 1. 5*. Therefore, his obedience justified us from all sin, *viz.* From all the punishment of sin. Therefore ever since his death, we have been justified. Also, if justified by *his obedience*, then not by believing. As our sinfulness consists in that one disobedience of the first *Adam*, so our righteousness consists in that one (only) obedience of our sweet Lord Jesus Christ.
4. **Argument.** Those God declares to be just and righteous, they are just before; therefore, made so by Christ. If they be not just, they are wicked, and to declare them to be just is *to justify the wicked, which he saith is abomination to him*, Prov. 17. 15.

5. **Argument.** If Christ did die for us truly, really, and actually, then he did truly, really, and actually justify us. But Christ did die for us truly, really, and actually, *John 10. 15*. It was not in a *shadow*, *Col. 2. 17*. Therefore, he truly and really took away sin, *viz.* Actually justify us from the punishment of sin, and in that the apostle says, *without blood there is no remission*, *Heb. 9. 22*, it does follow that with blood there is remission. See *1 Pet. 1. 19, 20*.

6. **Argument.** If all things were accomplished, the prophecies concerning Christ's death were finished, then he justified us. But the first is true, *Jesus knew that all things were accomplished that the Scripture might be fulfilled, saith, I thirst; when he had received the vinegar, he said, it is finished, and he bowed his head, and gave up the ghost*, *John 19. 28-30*. Christ came to save sinners and when he gave up the ghost upon the cross, he tells us the work was finished, *John 17. 4*, and I believe him.

7. **Argument.** If I am to believe I am justified, it is either true or false. If true, then I was justified before I believed it. If not true, then for me to believe I am justified when I am not is for me to believe a lie, and deceive myself. Nor does God require me to believe a lie and for me to believe I am justified that so I may be justified is to believe a lie. And for me to believe I am justified that so I may be justified is to believe a lie that it may be true which is unreasonable, for my believing cannot make anything true or false, (not give being to that which had no being before. If I believe brass is gold, it is gold) therefore, I was justified from the punishment of sin before I did believe it, *Rom. 5. 19*.

8. **Argument.** If our believing cannot satisfy justice, nor pardon the least sin, then it cannot justify us from the punishment of sin, but the first is true, *1 John 3. 5*. It cannot give remission of sin, *Acts 28. 18*. Believing adds nothing to Christ, not to our salvation, *1 Cor. 13. 2; Luk. 8. 13 & 13. 25-27; Mat. 13. 20, 21; Mark 4. 16; Heb. 6. 4, 5 with Isa. 48. 6, 7 & 58. 2; Jam. 2. 19*. Charity and prophecy is greater and more to be desired than faith, *1 Cor. 13. 13 & 14. 1*. But how could it be so, if believing did justify us, for without justification there is no salvation, no freedom from the punishment of sin. Also, there is not said of believing which is said of charity. See *Mat. 25. 42*. The Papists

say we are saved by charity, others by believing. The Papist's ground is as good as theirs.

9. **Argument.** That which is imperfect and defiled, and is stained with sin cannot justify us from sin, but our believing is so. It is imperfect, something is *wanting in our faith*, 1 Thes. 3. 10. It is defiled with sin. *All our righteousness is as filthy rags*, Isa. 42. 6, with Titus 3. 5. Daniel includes his most holy acts when he names *his righteousness*, Dan. 9. 18. Our believing is called *unbelief*, Mark 9. 22. Therefore, our believing cannot justify us from the punishment from sin. It is only a means of our knowing or enjoying the knowledge and comfort of it. We say not that good works are sins. We put a difference between action God commands, and the corruption of it as acted by us. By reason of the corruption in us, it is stained and defiled with some spot of sin. All our actions, our righteousness is so.

10. **Argument.** If our righteousness be like unto a stinking *filthy clout*, Isa. 46. 10, then every good work we do is tainted with some sin, for they were converted and were not without the fruits of the Spirit when they so said of themselves. See *Psal. 130. 3; Dan. 9. 7. 18; Ezra 9. 15; Job 9. 3. 18; John 1. 8; 1 John 2. 7; Titus 3. 5; Psal. 143. 2* which show that we are not justified for (nor by) anything we do. Also from these scriptures it is evident that there is no perfection in the flesh, nor in anything we do, and, therefore, that which is not perfect is not our righteousness, and therefore cannot possibly be our justification, *viz.* Our freedom from the punishment of sin.

11. **Argument.** If Christ saves us, believing does not save us. If we be *reconciled by Jesus Christ*, 2 Cor. 5. 18. Believing does not reconcile us if Christ *takes away the sins of the world*. Believing takes away no sin. If *we are justified by his blood*, then not by believing. If *we are reconciled to God by the death of his Son*, Rom. 9. 9, 10, then not by believing. If Christ *hath delivered us from the wrath to come*, 1 Thes. 1. 10, then believing does not deliver us from wrath. If *he hath made me free*, Gal. 5. 1, believing makes not me free. Our *sins are forgiven for Christ's sake*, Eph. 4. 32, then not for my sake, not believing. If men are *Christ's sheep* before they believe, John 10. 26, then believing does not make them his sheep. If men *are of God before they hear*, John 3. 17, then before they believed. *If Christ has washed*

us from our sins, Rev. 1. 5, believing does not do it. If we are set out of the (pit of destruction) by the blood of the covenant, Zach. 9. 11, then not for, nor by our believing. If we were not justified by his death, how are we justified by his blood? If the blood of Christ cleanseth from all sin, 1 John 1. 7, believing cleanses from no sin.

12. **Argument.** If the sins of the elect shall not hinder their salvation, then their salvation depends not upon their believing, but the sins of the elect shall not hinder their salvation it is evident, *Psal. 89. 29 to 39.* Oh, how sweet is this place, and that in *Rom. 8. 1. 33* to the end. It depends upon his promise and not upon our believing. *He is faithful that hath promised, Heb. 10. 24. What if some did not believe, shall their unbelief make the faith of God of none effect? God forbid. Yea, ley God be true, and every man a liar. Rom. 3. 3, 4. If we believe not, yet he abideth faithful; he [cannot] deny himself, 2 Tim. 2. 13.* See *Isa. 14. 24.* If we believe not, observe God's faithfulness in saving us depends not upon our believing. See *Rom. 11. 29-31.* It depends upon God's election, predestination in the *immutability of his counsel, Heb. 6. 16, 17.* Therefore, our salvation is certain. To say we shall not miss of salvation unless we will not believe is a vain conceit. If nothing can be charged upon the elect, *Rom. 8. 33,* they are freed from all curse or wrath before they believe, yea, consider this truth, and the sweetness of it.

13. **Argument.** If God loves the elect before they believe, then believing is not any cause of his love, but God loves the elect before they believe. He that is an enemy to the gospel does not believe it, *as concerning the gospel they are enemies, but touching the election they are beloved, Rom. 11. 28, 29.* He accepts of our persons before he accepts of anything we do, *Heb. 11.* Therefore, we are loved and accepted before we believe, *Eph. 1. 4, 6, 7.*

14. **Argument.** *If not any thing shall separate us from the love of God, then unbelief shall not, but not any thing shall separate us from the love of God, as appears, Rom. 8. 33* to the end. *The elect shall be gathered together, Mat. 24. 31; John 11. 52. The election obtained it, Rom. 11. 7.* He says not that we obtained it by believing. Of believing were of absolute necessity to salvation, such as die in their infancy cannot be saved, for they do not believe, as appears, *Rom. 10. 14, 17.*

Faith is an assent, a trust, a persuasion, *Heb. 11. 13*, a *believing God*, v. 6, a *judging faithful*, v. 11. Infants want understanding to believe. For knowledge and faith are not without the *knowledge of the Son of God*, Gal. 1. 16 & 2. 20. That infants do believe there is no reason nor Scripture for it. If any say God is able to make them believe, I answer that God is able to fill his house full of gold, but this is no proof that he has done it, or that he ever will, so here.

15. **Argument.** If unbelief be not the unpardonable sin, then it cannot deprive the elect of salvation, but unbelief is not the unpardonable sin, for unbelief is a not believing in Christ. This sin is immediately and directly against Christ, therefore, it is as pardonable as any other sin against Christ is, as appears, *Matt. 12. 31, 32*. Also, the elect have committed this sin not only before conversion, but after and daily sin by unbelief in that we believe not all that we ought, nor so as we ought to believe and die in not believing that which we ought to believe. Is not this unbelief? If final unbelief be the unpardonable sin, none can be seen to commit this sin before death, for who can tell it is final till they die? But men may be seen to commit this sin that is unto death before they die, as appears, *1 John 5. 16*. Therefore final unbelief is not the unpardonable sin.

16. **Argument.** If the salvation of the elect is sure and certain, then it depends not upon that which may fail, but believing may fail; therefore, if it depends not upon believing. If it did, it might fail also, but the salvation of the elect is sure and certain in that it depends upon a sure foundation, the *immutability of his counsel*, Heb. 6. 16, 17. *Faith shall cease*, 1 Cor. 13. It is a creature, *Psal. 51*, a work, and it grows, *2 Thes. 1. 31* and increases, *2 Cor. 10. 1*. It may be overthrown, *2 Tim. 2. 18, 19*. What God says I must believe. He says *they did for a time believe*, Luk. 8. 13. *The devils believe*, James 2. 19. How could they have that *taste*, Heb. 6. 4, 5. Without believing, how could they *receive the knowledge of the truth*? Heb. 10. 26. Without believing, how could they *stay themselves upon the God of Israel*? Without believing, you see what they were, *Isa. 48. 1 to 7 & 58. 2*. The nature of it is liable to fail, else what needs was there of Christ's prayer that it might *not fail*, Luk. 22. 32. It is a *fruit of the Spirit*, one with *joy, peace, goodness, temperance*, Gal. 5. 22, 23. And do not one or more of these in a child of God sometimes fail? If it be denied, the

experience of the saints do sufficiently testify to the truth of this, but I will prove it by Scripture. First, for joy, David says, *Restore to me the joy of thy salvation*, Psa. 51.12. Had not he lost his joy? It did fail him. He wanted it. And *Heman*, a good man, complaining, says, *Lord, why castest thou off my soul? I am distracted while I suffer thy terrors*, Psa. 88. 14-16. What joy and peace had he if joy and peace fail? Why not faith they being of one nature? *Jeremiah* says, *I said my strength and hope is perished from the Lord*, Lam. 3. 18. If his strength and hope perished, then faith perished. If no hope, the no believing. If we cannot cast away our confidence, why are we exhorted not to cast it away? *Heb. 10. 35*. Believing and confidence are all one, *2 Thes. 3. 4; Eph. 3. 12*. If their confidence might be cast away, they might be without it. See *Heb. 3. 6* with *1 John 5. 14; Rom. 11. 20*. *Flesh and heart fail, but not God*, Psa. 73. 26. *My hope hath he removed like a tree*, John 18:10; John 20.25; Psa. 77. 2, 7-10. If continue in faith, *1 Tim. 2. 15*, denieth the faith, *1 Tim. 5. 8*, *I speak as unto wise men, judge what I say*. Many idolize their believing. They live upon it; fetch all their comfort from it and not from God in Christ.

17. **Argument.** That which takes away sin, that justifies us. Christ took away sin by his blood, therefore, we are said to be *justified by his blood*, Rom. 5. 9. To be justified, and to be free from sin is one. That which justifies us, frees us as the payment of the debt frees the debtor from suits and imprisonments, &c. So Christ paying our debt is our justification from sin, our freedom from the punishment of sin. To be saved by Christ, and to be justified by Christ is all one. To be saved from our sins, *Rom. 5. 17*, is one thing. It is not our believing, but the Spirit *dwelleth in us*, 1 Cor. 3. 16; 1 Cor. 9. 19; Rom. 8. 11. 16; 1 John 3. 24. *The Spirit speaketh in us*, Mat. 10. 20, and shows us what Christ has done for us, *1 Cor. 2. 9, 10* with *16. 13-15; Heb. 10. 15. 17.; 1 John 5. 6*. *The blood of sprinkling* is the application of it to the conscience. It speaks good things to the conscience that all is paid. This cleanses the conscience, *Heb. 12. 24*. The work of faith is only to assent to the truth of what the Spirit in the word says, and receive its testimony. Now, to assent to a thing is not to manifest it. Giving and receiving are two things, *Eph. 3. 5*.
18. **Argument.** If Christ's death be that thing for and by which we are justified, then when that death was, then we were justified, but Christ's death is the thing for and by which we are justified. *By his*

knowledge my righteous servant shall justified many; for he shall bear their iniquities, Isa. 53. 11. So that his bearing our iniquity was our justification from sin and by his knowledge, he knew whose sins he bore, that is, whom he justified. *The Lord knoweth who are his*, 2 Tim. 2. 19 with Exo. 28. 21 &c. By his knowledge, he knew you and me and he loved you and me, and gave himself for you and me, *Gal. 2. 20*. To bear iniquity and to bear the punishment of sin is one thing ff we are justified through the redemption which is in Jesus Christ, *Rom. 3. 24*. Therefore it is evident we are not justified through believing, *Rev. 5. 9. This is my body which was broken for you*, 1 Cor. 11. 24. He had not died but for you, and in his knowledge and love, you were when he died for you. Here are sweet consolations.

19. **Argument.** If we are not justified by works, then if believing be a work, then we are not justified by believing, but we are not justified by works, *Rom. 4*. That believing is a work, appears:
1. Because we are *commanded to believe*, as *to love one another*, as he *gave us commandment*, 1 John 3. 23. If we are commanded to do it, it is a work.
 2. To obey a command is a work, but to believe is to obey a command. Faith is an obeying of the will of God, therefore a work. *Faith* is called a *service*, the *service of your faith*, Phil. 2. 17. If it be a service, it is a work. *The work of faith*, 2 Thes. 1. 11. The act and exercise of our faith is a work.
 3. It is a work, because we are reprov'd for the *sinfulness of our faith*, Mat. 6. 30 & 8. 26. If it were no way acted by us, why are we reprov'd for not believing? If we are not to do it, why are we reprov'd for not doing it?
 4. It is a work, because saints are exhorted to do it, *Heb. 10. 22*. We are not exhorted to anything, but that which is our duty to do. If it be a duty, it is a work.
 5. To believe is a work of all the faculties of the soul, the understanding, will, conscience, memory, affections.
 6. To receive a thing is an act of the whole man, but to believe a thing is to receive it. *John 1. 12*.
 7. Not to believe is a work of darkness, therefore to believe is a *work of righteousness*, Titus 3. 5.
 8. Faith is required in all we do, therefore, it partakes of the nature of a work and so is a work and without it we cannot do any good work. *Heb. 11. 6*.

9. It is a work, because we are said to do it *if [thou] believest, [I do believe; Acts 8. 28] with the heart [man] believeth, Rom. 10. 9, 10.* It is an action of the heart consisting in judgement and he does it as truly *as he confesses with his mouth.* It is improper to say, believe does believe, love does love, repentance does repent, but we being moved by the Spirit of God, we do believe. We love and we repent, not God, but we by his power.
10. If to confess Christ is a work, then to believe is a work. And one of the *works of righteousness we have done, Titus 3. 5.* If it be said that faith is put in opposition to works, and therefore, faith is not a work. I answer:
1. When faith is put in opposition to works, then by faith we are to understand Christ, because he alone is our Righteousness, *Rom. 3. 28.*
 2. When the apostle excludes works in justification, by works we are to understand all outward and inward acts, faith itself, for seeing works are excluded, believing being a work, it is excluded with the rest.
 3. It will be granted that the works of the law were excluded from justification, then it will follow faith is excluded, because no command of the law could be obeyed without faith; therefore, faith was a part of the fulfilling of the law. That faith was required, appears, *Mat. 22. 37-40.* The law required *purity*, and that could not be without *faith*, for those that *believe not are defiled, their minds and consciences are defiled, Titus 1. 15.* Therefore believing was required under the law as well as under the gospel. As to love the Lord is a duty now as ever, and ever as now, that which is our Righteousness causes us to be accepted, causes us to be saved, but that is Christ and not our believing, *Ezra 9. 15. Righteousness belongs to God, Dan. 9. 7.* It is proper to Christ, *Jer. 23. 6.* Our believing is neither God nor Christ. We are justified by the act of faith, *Answer:* Then we are not justified by Christ, by his blood. Christ has deserved to accept our faith for righteousness. *Answer:* God's judgement is according to truth, *Rom. 2. 2.* He accepts it in mercy, not in justice. *Answer:* Does God judge or accept a thing to be that which it is not?

20. **Argument.** If justification is an act of God, then it is not an act of believing, but it is an act of God. *It is God that justifieth*, Rom. 8. 33. *Christ is God. My righteousness servant shall justify many*, Isa. 53. 11; Rom. 5. 9. Ever since his death our sins have been *removed*, Zach. 3. 9; John 1. 29; Col. 1. 20.
21. **Argument.** If we are justified by believing, but we are *justified by his blood*, Rom. 5. 9. *Through his redemption*, Rom. 4. 24. Therefore not through our believing, for blood, redemption and believing are not one thing.
22. **Argument.** That which is our justification, that is our peace, *but Christ is our peace*, Eph. 2. 14, 15. 17. Therefore Christ is our justification and not believing.
23. **Argument.** That which covers our iniquities, that justifies us, but *Christ covereth out iniquities*, Isa. 59. 2. Therefore he is our justification as that which is covered is not seen to men, and that which is not seen is not imputed, and that which is not imputed, cannot be punished. No more will God impute any sin to his, 2. Cor. 5. 18, but his righteousness. Imputation signifying accounting, or recounting what was ours, not to be ours, not imputing their trespasses to them, 2 Cor. 5. 19. Not reckoning to us sin, and so not the punishment of sin and imputing or reckoning Christ's righteousness to be ours, for it is ours.
24. **Argument.** If our justification is in another, then we are not justified in ourselves, but we are justified in another: *in the Lord shall the children of Israel be justified, and shall glory*, Isa. 45. 25. Our justification is our glory and we glory in it. Belief is in us. see Rev. 19. 8 & 7. 9. 13. 14; Isa. 61. 10. Therefore believing is not our justification.
25. **Argument.** Where our righteousness is, there is our Justification, but our righteousness is in Christ. *In the Lord is our righteousness*, Jer. 23. 6, sufficient to secure us from the punishment of sin. That which is our righteousness is our justification. Christ is that, 1 Cor. 1. 30. Therefore believing is not our righteousness, nor our justification, Isa. 45. 24; Rom. 4. 24. The Papists judge their

works to be that which saves them upon such places as these: *Mark 16.16; Pro. 28. 18; Mat. 9. 17 to 23; Mark 13. 3; James 2. 24; 1 Tim. 4. 16; 1 Cor. 7. 16.*

26. **Argument.** Justification is a spiritual blessing, therefore where our spiritual blessing are, there is our justification, but *all spiritual blessing are in Christ*, Eph. 1. 3. *In him*, 2 Cor. 5. 21. Saving benefits and blessings are not in us, but such things as accompany salvation. Saving and accompanying are not one.
27. **Argument.** Where we are accepted, there we are justified, but *we are accepted in the beloved*, Eph. 1. 6. Therefore we are justified in the beloved. So we are complete in his completeness, not in ourselves, but in him is our perfection, *Col. 2. 10.*
28. **Argument.** Our justification is a part of our completeness, therefore where we are complete, there we are justified, but *we are complete in him*, Col. 2. 10. Therefore, we are justified in him. Therefore, we are not justified in ourselves, nor by believing.
29. **Argument.** If we be justified by grace, and believing is not grace, then we are not justified by believing, but we are *justified by grace*, Rom. 4. 24; Titus 3. 7. Believing is not grace. The *fruits of the Spirit*, Gal. 5. 22, 23, are called graces by men, but not by God. The Scripture call them not so. Faith, love, meekness, temperance, peace, joy, &c. are not graces, but effects of grace, gifts of grace, or from grace. Grace is but one. There are not many graces though there be many gifts of love which are the effects of it which are the gifts of grace, *Rom. 2. 6; 1 Cor. 12. 4.* Grace is out of us in the good will and pleasure of God and Christ's death was an effect of grace, of God's grace is love, *Titus 3. 7.* We are exhorted to grow in grace, *viz.* In the knowledge of the love of God, &c. *He that believes hath the witness in him*, but faith is not this witness, 1 Cor. 2. 10; 2 Cor. 4. 13. *The seed that remaineth in us* is not God, but the word of God, *Luk. 8. 11, 12; Rom. 10. 17; Rom. 8. 30.* It declares the order of God's dispensing these priviledges to us. The setting of one thing before another does not always prove the being of it before it. See *1 Cor. 1. 30; Rev. 5. 9.* If men be called before justified, men are not justified by believing. For if they be called, they believe, or else how are they called. If they be

believers and yet are not justified, it is because believing could not justify them. We are also to consider when Scriptures were written, if before Christ's death or after. Some of those before his death, say, as some object, *He shall redeem Israel*, Psal. 130. 8, *He shall justify*, Isa. 53. 11. *He shall save his people from their sins*, Mat. 1. 20, 21. These speak in the future tense. He shall come for as yet Christ was not born, but after Christ's death, the Scripture speaks in the present tense, because he had then actually done it. See *Heb. 10. 10; 12. 14; Rev. 1. 5 & 5. 9*. Before *Christ's* death, it was commonly expressed that he should do it. Now Christ has done it. We may not say it is to do. Justification by believing is not to be understood of justification itself, but the manifestation of it in the conscience. For the Scripture attributes that to a thing which is not a cause, nor means, nor effect of it, but a mere shadow of it, as appears, *Lev. 16. 30* compared with *Heb. 10. 11; Col. 2. 17*. Till Christ died there was no satisfaction for any one sin. The Father trusted Christ for the sins of the elect till Christ's death, and then Christ made payment for the sins of his elect to the end of the world.

30. **Argument.** If we are healed by Christ's stripes, then we were healed before we believed, for his stripes were before his death when he died upon the cross, but *Christ's stripes healed us. By whose stripes we are healed*, 1 Pet. 2. 24. Therefore believing does not heal us. Then, ever since Christ's death, we have been sound and whole, even before we knew it. See Eph. 2. 15.
31. **Argument.** If men are *given to Christ* before they believe, then believing does not make men belong to Christ, but the first is true, *John 6. 37; John 17. 6*. Therefore the latter is true also.
32. **Argument.** If salvation is *in Christ*, then it is not in us, much less in believing, but salvation is in Christ, 2 *Tim. 2. 10; Mat. 1. 21*.
33. **Argument.** If the cause why we *shall live is because Christ lives*, John 14. 19, then believing is not the cause why we shall live. If we *are alive to God through Jesus Christ*, 2 Cor. 5. 7, then not through believing, see Rom. 6. 10, 11, for believing is not Jesus Christ.

34. **Argument.** If our salvation depends upon the promise of God, then it depends not upon our believing, but it depends upon the promise of God, *Heb. 13. 8; Heb. 6. 17, 18.*
35. **Argument.** If the reason why we shall not perish is because *none are able to pluck us out of his hand*, then the reason of our not perishing is not because we believe, but the reason we are saved is because none are able to pluck us out of his hand. *John 20. 28-30.*
36. **Argument.** If our salvation depends upon the faithfulness of God, then it depends not on our believing, but it depends not on our believing, but it depends upon the faithfulness of God, *1 Thes. 5. 23, 24; Micah 7. 18. 20.*
37. **Argument.** If the reason why we are *not consumed is because the Lord changeth not*, *Mal. 3. 6*, then it is not because we believe. We change oft, but he never, *Heb. 13. 5*. The ground of my confidence is not in anything in me, or done by me, but in God in his promise, *Psal. 62. 7, 8. I rejoice in the cross of Christ*, *Gal. 6. 14*, and *that my name is written in the book of life*, *Luk. 10. 20*. O ye that love the Lord, *rejoice in the Lord*, *Phil. 3. 1*, *always*, *Phil. 4. 4*, *evermore*, *1 Thes. 5. 16*.

I would know of you that hold we are justified by believing whether faith in the nature and power of it does justify or no. if yes, I would know how the power to believe apart from the exercise of it can be known to us, and how it may be called faith when there is no believing. And whether the light and power by which we believe be not the same by which we obey the rest of the commands of God, and how it can be distinguished apart or without believing. If it justifies us without its act, can you tell how and when you were justified. For if it may be in the soul one hour and not act, why not two seven years? And whether this opinion does not imply that a man may have faith and be justified by it, and yet not know it, nor believe. If faith justifies in respect of the righteousness and meritoriousness of it, whether it will not follow that we are not justified by the righteousness of Christ, but by that of faith which is in ourselves, and so need not look at a righteousness in another, in Christ. If the act of faith justifies, whether we are justified by one act or many? If by one, how we may know it or distinguish it that we may not so act faith again needlessly. For what need is there of more than

one if one be enough? If many acts of faith be required to justify us, it is necessary to know how many that so we may know we are justified. If we are to act faith continually to be justified, because we sin continually, it will follow we are not justified forever, and that we may despair for every enjoying one quarter of an hour's sweet enjoyment of justification, because in less time we sin and so are unjust, and to be justified again. And, if it be so, no man can say three minutes together, he is a justified man because in less time he sins and then he is by faith to be justified again, but it is for man to justify himself (as the blind Pharisees justified themselves) *Luk. 16. 14, 15*. Call you this justification which will last no longer, and is to so little purpose, it is but a shadow. There is no truth nor substance in it. They are like the Priests under the law and their work to less purpose, *Heb. 10. 11*.

Geree: For satisfaction that they may see we derogate not a jot from Christ, see Ward's Sermon, p. 68.

Answer. It seems *Ward's Sermon* says they do not, therefore they do not. This is proof enough for those that will think it so.

Geree: How can this be a derogating unto Christ, or an abrogating unto faith to say by believing we live and are justified from sin, &c. John 3. 33, p. 92.

Answer. How can it be otherwise seeing you dishonor Christ and put him to open shame. It is a very great evil you do. Your evil is great and grievous.

- For: 1. Christ should be lifted up, but you pull him down in that you deny him his perfection and glory. You derogate from his sacrifice in that you deny it to be sufficient to save us.
2. You bring in works, believing, and repentance, &c. as joint causes of salvation, and deliverance from wrath.
 3. In desiring something beyond his perfection, you make Christ an imperfect Priest and his sacrifice imperfect.
 4. You disgrace Christ in adding your righteousness to his. You deny the efficacy of his death, and deny him to be able to save to the uttermost.
 5. In that you would have something done for salvation, you deny it depends alone upon Christ, for it depends not alone upon him if it also depends upon any other condition or additions.

- 6. You deny salvation to be a free gift, freely given us. If we must do for it, and so earn it, else (as you say) we shall not have it, and so you make salvation uncertain and doubtful.**
- 7. You make Christ a mere shadow in comparison of your works in saying the promise of God and the death of Christ is frustrate to us unless we perform such conditions.**
- 8. In saying we are justified by believing, you deny we are justified by Christ which is dangerous, though it has a show of truth because Christ and believing are two things so that it is to divide our justification between God and man, Christ and us, his works and ours.**
- 9. You deny justification and salvation to be accomplished by Christ's obedience in making it to depend upon our obedience and so you impute it in part (if but in part) to ourselves, & so overthrow the death of Christ.**
- 10. You make not Christ, but faith and repentance, &c. the means of our salvation.**
- 11. Ye give that to believing, &c which is proper to Christ in that ye attribute justification, (which is the chief and main thing Christ hath done for us) to believing, *Isa. 45. 24 & 53. 11.***
- 12. You make believing a cause of justification in saying without it we cannot be justified.**
- 13. In saying believing is imputed for righteousness, you make it our righteousness, or charge God to impute that for righteousness which is not righteousness.**
- 14. Your opinion engenders unto bondage. It leaves the conscience in fear. It robs it of peace, joy, and consolation. It is an enemy to a cheerful and free serving of God.**
- 15. To say that we are justified by Christ and faith together is dishonorable to Christ. For if we be justified by both, then not by one and so Christ is made no Savior. In their judgements, he is but a half Savior. I desire to know how it can be made out that we are justified by Christ if we be justified by believing. if we are *justified by his blood*, Rom. 5. 9, unless believing be his blood, we are not justified by believing. The Scripture does not say that anyone is justified from sin by believing, but we have been taught so and it is no easy matter to unlearn and leave a corrupt principle.**
- 16. You attribute righteousness in part to ourselves in attributing it in part to believing. Many please themselves with a conceit that they do**

not dishonor Christ in attributing salvation to believing because faith is from Christ.

17. If we may ascribe justification to believing, then by the same reason we may ascribe justification to love, patience, temperance, &c., yea, to all our performances, our good works, prayers, tears, &c. because the power by which we do these is Christ's. *Without me ye can do nothing*, John 15. 5.
18. You make Christ no Savior at all though you confess Christ died for us. Yet, you affirm believing and works save us. He is all, yet you make him nothing at all unless man please to make him (and what he has done) something by believing, &c. Christ will be all ***** thing, in that if you make him not all, you **** upon him.

O you sons and daughters of the most High, lift up your voice, and cry no inherent holiness, nor works of the law to justification. *It is not of works, of righteousness we have done, but according to his mercy he saved us*, Titus 3. 5 to 9. *In the Lord have I righteousness*. He is our righteousness, Jer. 23. 6. *My tongue shall talk of thy righteousness, even of thine only*, Psal. 71. 16. 24.

Geree: Methinks Ezek. 36. 26-28 should make him blush if he were alive. They shall be my people, and I will be their God, p. 79.

Answer. You have cause to blush for writing yourself a Preacher of the gospel, and are so ignorant a preacher (of the law, yea) of Popery. To be a minister of the law is to be a minister of the letter, as appears, 2 Cor. 3. 6-9. Such a minister you are.

Such as belong to the election of grace ever were and shall be the people of God. Yea, all the world, and all in it is God's. he says, *My gold it is his, Ezek.* And the *beasts of ten thousand mountains*. The world and all in it is his, but when God says, *I will be their God and they shall be my people*. The meaning is he will declare himself to be theirs and own them for his visibly. *My people*, Isa. 5. 13, call so, Rom. 9. 25, and so shall they own him. In this sense, they were not his people, nor God to their God before.

Geree: We must make our election sure, 2 Pet. 1. 5-11.

Answer: This place is to be understood of the knowledge of our interest in it, that is, we are to use all the means to attain to the knowledge of it. As for election itself is sure enough. It was before the world, therefore,

nothing we can do can cause it to be, nor cause us to have an interest in it, *Eph. 1. 4*. Our help comes too late to do that which was done before we were born. We grant that until men believe we cannot tell who is elected, or shall be saved, till it appears to us, *Acts 13. 48*.

Geree: All justified persons please God, but without faith none can please God, Heb. 11. 5, therefore without faith no man is justified.

Answer. God was ever pleased with the persons of the elect, *Jacob was loved before he had done good or evil, Rom. 9. 11. 13. This love is from everlasting, Jer. 31. 3.* God loves the elect, as he loves Christ, and Christ was loved before the foundation of the world, *John 17. 23, 24*. Therefore the persons of the elect pleased God before the world, therefore before they believed. Nor does God love any the more or the better because they believe, as appears, *Rom. 5. 8-10; 2 Tim. 1. 9, 10; Rom. 11. 28; 1 John 4. 16*. Therefore *Heb. 11. 6* is to be understood of actions not done in faith are not according to the word, therefore, are not acceptable; therefore, your sylogism is not true nor safe. If you learn the truth, you must learn a new logic. Your doctrine infers that a believer does not sin, or if he does, he pleases God. If you grant it is possible for one that is justified to displease God, then you contradict yourself, then it is possible for a man to displease God and yet be justified.

Geree: Faith and repentance on man's part are conditions of the covenant of grace is evident, John 3. 16, p. 73.

Answer. I would see scripture for this. I hear it from men, but not from Christ. The scripture does not say that believing and repentance are conditions of the covenant of grace, not that there is any conditions on man's part of the covenant of grace. When you write again, alledge the scripture says so, or say nothing. If there be conditions in the covenant of grace, then the covenant is frustrate if the condition be broken. If it were so, we could not be certain of salvation. *John 3. 16; Mat. 16. 15, 16* and the like places are not conditions of the covenant of grace, but directions how the gospel is to be preached, and applied. If any ask who shall be saved, the scripture answers, *He that believes*.

The scripture says, *he that believes and is baptized, shall be saved, Mark 16. 16*. You see baptism is required as well as faith. The thief on the cross was not baptized, yet saved. If he was saved and yet wanted the one, by the same reason another may be saved in the want of the other

(if he belongs to the election of grace) seeing believing, repentance, baptism are works in nature one. Whereas it is said, *he that believeth not shall be damned, and is condemned already*. Such scriptures hold forth what men are in appearance and not what they are in respect of the eternal decree and appointment of God. For those who believe were once unbelievers, *Rom. 11. 32*. And if it were his will that they should be damned, God has or must change his will, or they cannot be saved. *For the Lord of hosts hath sworn saying, as I have thought, so shall it come to pass, as I have purposed it shall stand*, *Isa. 14. 24 & 46. 10*; *Acts 2. 23*; *Heb. 6. 17*. To be condemned already is to be understood they are condemned in the scriptures, and in their own consciences, yet if elected, they shall be saved.

The word of God is his will, *viz.* His signifying will. It reveals some part of his pleasure. It is not his decree or pleasure. It is not so properly his will as the will of his good pleasure is. By the event (the not slaying *Issac*) it appeared that it was not the will and decree of God that *Abraham* should kill his son, nor *Niniveh* be destroyed. The word of God is his signifying will, and it concerns us to look upon it, to bind us to the observation of it until he signify the contrary. Thus it was in *Abraham's* case concerning the killing of his son. Also, the providence of God declares his will as well as his word though it be not in the same way. Instance the sparing of *Niniveh*, &c.

Geree: Righteousness is imputed to us by faith, p. 102.

Answer. The Scripture says, *God imputeth Righteousness*. You say faith imputes. Faith and belief you make one, *p. 85*. Do you make God and belief one or do you deny that God imputes righteousness?

1. Nor does God impute our believing for righteousness. If it be said *Abraham believed and it was imputed to him for righteousness. So Phineas executing judgement was imputed to him for righteousness unto all generations*. *Psal. 106. 30, 31*. That is, it was an action commendable.
2. [It] what it, was imputed, his believing or that which he believed it was Christ his righteousness that was imputed, not his believing. The word believing implies so much that righteousness is elsewhere, and not in believing, nor in ourselves, for by it we apprehend something out of our selves in another, in Christ.
3. If God imputes his believing to him for righteousness, then it was his righteousness or God imputes it for that which it was not, for Christ

is our righteousness. *This is his name that they shall call him the Lord our Righteousness, Jer. 23. 6.* We are to ask in his name, viz. His name is his righteousness. *He is made unto us righteousness, 1 Cor. 1. 30.* In his name, that is, in the confidence of his righteousness we are accepted, and shall have what we need. In this confidence go to God without wavering.

1. Righteousness is in Christ. *In the Lord have I righteousness, Isa. 45. 24; Rom. 2. 24.*
2. Belief is in us. Christ's righteousness is without us. *It covereth us, Rev. 19. 8 & 7. 9. 13, 14; Isa. 61. 10.*
3. *Daniel* believed, yet righteousness was not then brought in, *Dan. 9. 24; Isa. 61. 1.*
4. The saints did not count belief to be their righteousness, *Psal. 71. 16; Micah 7. 9. I shall behold his righteousness.* Righteousness and glory consists not in faith, but rather subsists in us by it. I mean the comfort of this righteousness.
5. To say that anything is our righteousness besides Christ it to deny him the *preeminence in all things, Col. 1. 18.*
6. Therefore that saints cry, *O Lord, thou art our righteousness, Ezra 9. 15.*
7. All that fallen man needed was only a perfect righteousness to justify and save him. If believing could have been that to them, Christ might have been spared.
8. That which is our righteousness causes us to be accepted, and that is Christ, *Eph. 1.*

The saints expect not any acceptance for anything in them, or acted by them, *Dan. 9. 18; Isa. 71. 10. 16.* It is most evident that Christ he is made unto us righteousness, *1 Cor. 1. 30.* Therefore believing is not made our righteousness is not in anything but Christ, in and by whom we are more righteous than *Adam* in his purity and greatest glory.

Geree: *Belief makes us the children of God.*

Answer. Men are sons, first by creation, secondly by generation, or thirdly, by adoption. A fourth way we know not.

The elect are sons before they believe which appears by these reasons:

1. We are the children and sons by adoption, *Eph. 1. 5.* We were sons when elected, for election is nothing else but our adoption (by adoption Christ and the elect became sons to God) adoption and choice is one. The elect were *chosen before the world, Eph. 1. 4.*

Adoption is acceptation of us in Christ; therefore, we were children before we believe. Before God declares mercy to *Ephraim*, he calls him his son. *Ephraim, my son, I will surely have mercy upon him*, Jer. 31. 20.

2. The action of the Father is before the action of the son. Adoption is attributed to the Father; therefore, it must in order be before redemption which is the work of the Son so that the elect were chosen before Christ did redeem them by his death, *Rev. 5. 9*. Therefore, adoption is before our redemption, *Eph. 1. 3, 4, 5*. And our redemption was before we believed, *Rev. 5. 10*. And therefore we were sons before we believe.
3. If we were not sons before Christ suffered, he could not have *brought sons to glory through suffering*, Heb. 2. 10. If not sons before he suffered, how could we be his brethren? *It behoved him to be like unto his brethren*, verse 17. But if they had not been children, they could not be his brethren. Also, Christ by his death justified children.
4. We were given to Christ before he suffered for us, then we were heirs, sons. *If ye be Christ's, then are ye Abraham's sees and heirs, &c.* that is, children of God, *Gal. 3. 29*. So that our being Christ's makes us the seed and not our believing.
5. If a child differs nothing from a servant, *Gal. 4. 1*. That is, one that is not a child, then he is a child before he believes. For if he believes, he differs apparently.
6. We are sons before we believe, because we cannot believe without the Spirit. For faith is a *fruit of the Spirit*, *Gal. 5. 22*. Therefore, we have the Spirit before we believe and we are the sons before we have the Spirit, for the Spirit had not been *sent into their hearts* if they had not been sons, *because ye are sons, God hath sent for the Spirit of his Son into your hearts*, *Gal. 4. 5*. If the reason he sent the Spirit into their hearts was because they were sons, then it was not because of the smallness of the measure they had received; therefore, *Gal. 4. 5* is to be understood of the first sending it into their hearts.
7. If believing makes us the children of God, it will follow, we have no union nor interest in God without our act, for *we believe*. This suits well with Popery.
8. It is against truth and reason to believe that by believing I make myself a son, and God my father. If I believe myself to be a King's son, will believing it make me so? If I believe brass is gold, will it be so? He that is a Prince knows not that he is so until sometime after he is so, yet he is a son and a Prince whether he knows it or believes it or

no; therefore, believing makes us not sons, but by it we see ourselves to be sons and enjoy the comfort of it by believing.

9. Some teach and say by baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. And you say by believing, yet it is by neither.
10. Some have believed themselves to be sons, yet see what God says, *Isa. 58. 2, 3, 4.*

Besides, God says, *some believed for a time and after fell away*, Luk. 8 and that the *devils believe*, as James 2. Were these the sons of God? If no, then believing cannot make any a son, sons by faith in *Gal. 4*. By faith is understood Christ, or by faith we know ourselves to be sons and by faith we appear to be sons. Faith and works being inseparable. In any other sense, it cannot be extended as I have proved.

Geree: None can be in Christ without faith, Rom. 11. 20; Eph. 3. 17. P. 97.

Answer. The scriptures saith not any are in Christ by faith. Christ says, *Every branch in me*, John 15. 2. 4. &c. That is, in the (visible) Church, for that is called Christ, 1 Cor. 12. 12. In this sense men may be in Christ and perish. A contrary exposition enforces a final falling away, &c. There is a being in Christ by election, *Eph. 1. 4*, but this is not by believing; therefore, your conclusion is without a foundation.

Geree: We are dead till we believe.

Answer. We are so in ourselves, but *alive unto God by Jesus Christ. Our life is his with Christ in God*, Col. 3. 3, 4.

Geree: That which is sinfull may justify from sin, p. 91.

Answer. So you say, but the Scripture does not say so. Read me this out of the word of God. If you cannot, it must be placed among the unwritten verities or fables. God does not approve of that which is sinfull, much less does he justify us for it or by it. All that is sinful is detestable and accursed. The wrath of God is against it, *Rom. 1. 18; Gal. 3. 10; Hab. 1. 13*. That which makes us innocent makes us just and that is not sin, but Christ, who is our righteousness.

Geree: *It justifieth not in regard of itself or work, but in regard of that which it holds, being most worthy, p. 91. They over-honor faith indeed that say the very act of faith justifies which we utterly disclaim in the Arminians, p. 90.*

Answer. If faith justifies as it holds, then it justifies as it is an act. For to hold a thing is an act and yet you say the act of faith does not justify. I see you can contradict yourself and disclaim what you affirm.

If faith justifies, because by faith we receive justification, then the act justifies, for it is an act to receive. Also, it will follow by this reason that he that receives a pardon from a Prince may say his hand pardoned him, because the hand received it. And may he not as well say he pardoned himself, because he received it? The reason is the same.

Geree: *Faith is before Christ, p. 116.*

Answer. Christ says, *Without me ye can do nothing, John 15. 15.*

Geree: *Repentance and faith are antecedents of grace, p. 76, 77.*

Answer. It seems they are no grace, but go before it. They are and are not. You know not what they are. They are effects of grace and signs to us that we are chosen to life, *Acts 13. 48.* Repentance is a change of the mind, *luke 16. 13,* and a change in conversation, *Hos. 14. 10.*

Geree: *Treading the wine-press alone, Isa 63. 3 is not meant Christ suffering for sin, but causing his enemies to suffer, as the coherence with Rev. 19. 13. Christ is an agent. He treadeth, p. 13.*

Answer. Christ's passiveness was an actual destroying sin his greatest enemy. What you have said to it has not proved that it is not so meant. Is not this your mistake? Be not so confident.

Geree: *Eph. 5. The word might present holy without spot, &c. is meant for the future in heaven, p. 5.*

Answer. It seems you are ignorant and a stranger to these and like places, *Song 4. 7; & 2. 10 & 6. 9; 1 John 4. 17; Rev. 14. 5; Heb. 10. 14; Rev. 1. 5.* We believe these because they be the word of God.

These places speak in the present tense. Has Christ been 1600 years a removing iniquity and still is it to do? This is contrary to *Zach. 3. 9; Heb. 9. 26.*

Many scriptures written before Christ's death say, *he shall redeem, &c. as Psal. 130. 8; Isa. 53. 11; Mat. 1. 21.* After his death, it says, *it is done, Heb. 10. 10 12. 14.; Rom. 4. 9; Rev. 1. 5.*

Geree says, *The Doctor doth unlearnedly infer, p. 83.*

Answer. It seems if any infer anything contrary to you, it is no learned inference. Will you monopolize all to yourselves that wisdom may die with you? God is the teacher of his, *1 Cor. 2. 10. They shall all be taught of God.* He is the best teacher, and they are the most learned that are taught by him. *Who teacheth like him?* Says Job.

Geree: *He hath not any solid author on his side for what he hath delivered, p. 99.*

Answer. He alledges none but solid ones. Is Christ, his Prophets and Apostles no solid authors with you? If we had said so, you might well have cried blasphemy.

Geree: *The antinomians hold that faith cannot be showed by our works, p. 89.*

Answer. Then I am no Antinomian, nor never knew any. Yet you rate and revile us at your pleasure.

Geree says Doctor *Crispe denies, Mat. 10. 34-36; Luk. 11. 33. 26. Therefore he teacheth another Christ, and a wrong way to heaven, p. 22.*

Answer. He mentions not these places, much less does he not deny them. Your words want warrant and weight for they are a manifest slander. The objection you answer unto is sufficient to convince you. You charge falsely and then draw a false conclusion. What boldness and large conscience have you? How unjust and unreasonable is your charge and inference? Do you it to make us vile?

Geree says Doctor Crispe says righteousness puts a man from Christ, a prodigious profaneness. Hell itself has not a more devilish expression, Mat. 5. 6., p. 104.

Answer. The righteousness he condemns is our own righteousness and that which keeps men from Christ. See Rom. 10. 3. He condemns not the righteousness of Christ, nor anything that is righteous, or from Christ. I never knew any so unreasonably wrest any man's words as you do him.

When the Doctor says, Sit down. Question it not. Believe it is good security as God can make thee. God hath promised. Venture thy soul upon it without further security. *Geree* wonders at this security and says, *it is no security. As good as God can make. Blush, O heavens at this blasphemy. If they have no better assurance, their faith is built upon a sandy and slippery foundation.* P. 124, 125.

Answer. The security is that which the soul is to rest upon; therefore, he says God has promised. Venture your soul upon it without seeking any further security, p. 124.

Is the promise of God no security at all with you? Blush O heavens at this blasphemy to call it none at all, sandy and slippery.

The promise has an oath annexed to it, *Heb. 6. 17, 18.* This is as good security as God has made, or is needful to make.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up for us a horn of salvation in the house of his servant David, &c. Luke 1. 68, 69.

**An Answer to a Treatise, entitled
An Antidote against Antinomianism,
By Doctor *Homes.***

An antidote promises some rare extract to expell poison, a specious pretence. But how can poison expell poison? His antidote is poison and he that has received it need and Antidote to expell its poison. He crowns the truth we contend for with names of disgrace (which is powerful to deceive the simple) calling it unjustifiable Antinomianism, &c. But it is easier to say it than to prove it. And though his saying so is sufficient to

many, the wise will try it, *1 John 4. 1*. He confesses actual justification is by union and so has overthrown what he contends for, seeing we were united to Christ before we believed, as appears, *Heb. 2. 11; John 1. 14*. Then we were justified before we believed. Also, how could the elect be crucified with Christ if they were not considered in him, one with him, united to him, *Gal. 2. 20*.

But he says *the instant of union is when Christ is in us by faith*, *Eph. 3. 17; John 3. 36; John 1. 12*.

Answer. A thing may be said to be in us and yet not on in union. How could *Paul* say, *It is not I, but sin that dwelleth in me*, *Rom. 7*. If sin and he were one in union. Is the house and he that dwells in it one in union? *Eph. 3. 17* speaks of Christ's dwelling in us by faith. *John 3. 36* it declares who has everlasting life; he that believes has it. We do not say men have it before they believe. We say *this life is in his Son* and the elect shall have it, *1 John 5. 11; John 1. 12* declares that those that receive him have this privilege or prerogative to be called sons. This none have, but such as believe for we may not call him a son who appears ont to be so. To men there is no difference between men before they believe, but to God there is. He knows who are his.

Without faith it is impossible to please God. Please signifies a delight, so Basill and Bud.

Answer. Seeing the Scripture declares that God's well pleasedness with us depends not upon our pleasing of him, we are satisfied. We regard no man's testimony. We own no Doctor's but Christ.

Can God approve of the greater, our persons without faith, and not of the lesser, namely, our actions without faith. This is strange.

Answer. It is Christ that causes us to be accepted, *Eph. 1. 6*. Actions without faith are not accepted, neither for Christ, nor for faith.

Our happiness consists not in God's accepting our actions, but in our union with him, and in that our sins are not imputed unto us. *Psal. 32. 1*.

Our actions are accepted because our persons are accepted, Gen. 4.

Answer. It is strange you will offer to say so. Oh, the horrible and tragical effects that naturally flow from this doctrine that he that believes cannot sin, or his sinful actions are accepted. If so, then *David's* adultery and murder was accepted. Yea, all the sins of believers are accepted. We abhor to open such a gap for sin to enter.

The word Reconcile declares that God is at enmity with us and we with him. Re signifieth again, con signifieth together, ciliation, to call or move to. How is there a removing where there was never a removing? How together of those who were never asunder? How again unless the oneness had been broken in pieces?

Answer. Though the word signifies so, it will not follow that God was ever at enmity with the elect. We are full of movings and removings because changeable, but it is no so with God. Although the elect sin, and depart from God, yet the Scripture says not that God was at enmity with them, or that they fell from the love of God, or that God hated the elect. Consider *1 John 5. 16; Isa. 27. 4; Rom. 5. 9, 10; Heb. 13. 8.*

In saying God was never an enemy to the elect, you make the fall of Adam, in whom the elect were included, a fiction, and the story of Christ's sufferings a fable, and Christ's passion a vanity, and overthrow the nature of God whose purity cannot endure sin. You deny many scriptures which testify that God was at enmity with the elect, Eph. 2; Isa. 63. 10, 11; Lev. 26. 40-42; Ezek. 16. 62, 63.

Answer. These are hard words and high charges indeed, *Jude 13. 15* like the raging waves of the seas that look big, and rise high, and fall as suddenly. So will your words fall into mere fables or slanders. For no such thing will follow. We say the fall of *Adam* & *Christ's* death are no fictions, nor fables, but real things. By nature in *Adam* the elect did sin and fell in *Adam*, &c. And had not *Jesus Christ* been made a curse for us, we had perished; therefore, the death of *Christ* did more than reveal love. Men can reveal love each to other without dying, much more could God. In the love of God, and *Christ's* death lies our eternal happiness. Consider whose doctrine is against the purity of God, yours or ours?

You say we deny many scriptures. Tell us of one. We deny not any. We deny your false glosses and mis-representations. I pray tell us in what place of scripture we may read that God was ever at enmity with the elect or that he did not love them until they did believe.

You say, *till conversion comes, God is an enemy with the elect.*

Answer. The Scripture you alledge to prove it say not as you do. The word *wrath*, Eph. 2 is the curse. That, not any other place does not say that by the word *wrath* is meant God's enmity against the elect. If it does, we will say so too. In Isa. 63. 10, 11 is the word *enmity*, viz. In some of his dispensations he was so, for *he fought against him*. So *Levit. 26. God walked contrary to them*, yet it will not follow that God did so from any enmity and hatred to them, for he did then love them and own them for his, as appears, verse 45, *I have given the dearly beloved of my soul into the hands of their enemies*, Jer. 12. 7. As for Ezekiel 16. 62, 63 *When I am pacified towards thee*. It appears by the four last verses that it is to be understood of the knowledge of his love, for he says, *Thou shalt know that I am the Lord thy God. John 14. 20* God may seem angry, yea, seem an enemy, and hide himself, and handle them roughly, and yet love them not the worse for that. As *Jer. 31. 20 He changeth not*, Mal. 3. 6. He says, *He is the same yesterday, today, and forever*, Heb. 13. 8. *Anger is not in me*, Isa. 27. 4. Therefore your brother was very much mistaken to conceive that there was anger in God till he was pacified.

If God's enmity had not concurred with Eve's enmity against him, she had not in all likelihood eaten the forbidden fruit.

Answer. You are hard put to it and have no Scripture to prove that you affirm. It appears you have no more but a likeness for it; therefore, we must take that, or nothing.

The fall was not from any enmity in God against her, but God by that means was pleased to bring about his glory. See *Eph. 1. 6 to 12; Rom. 3. 19.*

God is a God of wrath to us till faith in Christ comes, Eph. 2; Rom. 5. 1, 2. *It is evident as evident may be that by faith in Christ, God is reconciled to us and we to him.*

Answer. It is as evident as may be in your book, though the Scriptures say not so.

Faith is a cause of justification.

Answer. You ascribe as much to faith as to Christ a cause. This your opinion is very dishonorable to Christ in making it a cause whereas Christ's death is but a means. A cause is above a means. The cause is the love of God.

I say actually God cannot be said to be reconciled to man while man is not reconciled to God.

Answer. I see you say it and say more than you can prove. We say and prove that we were reconciled to God by the death of his Son, *Rom. 9. 10.* What Christ did was actual, unless you will make it a fable. If Christ died before we believed, we were reconciled before we did believe.

Faith brings us to Christ, Eph. 2. 8, 9; John 6. 37; John 3.

Answer. You say into Christ and that faith is a part of Christ and a part of the divine nature, but the scripture does not say so. The divine nature is God and incommunicable. If it could be divided in parts, it would not be infinite. We partake of it by union, not by infusion. It is no wonder you ascribe all to faith as you do if you think faith is God. So you ask if God saves us without our being in Christ, and whether God does not love to see us in Christ rather than out of him. Is this to speak like a Doctor? Tell me. How could we be chosen in Christ before the world, if God did not consider us in him, *Eph. 1. 4?* Can you tell when God considered us out of Christ, or in what Scripture it is said that ever any of the elect were out of Christ, or that they by sin fell out of Christ, or out of the love of God?

When in Ephes. 2. 5 doth not import a difference in time.

Answer. But it does for when we were dead, then was the time that we were not alive.

Evermore the godly learned schoolmen (we call not the Papists in) put a difference between God's decree and the execution of it.

Answer. So do we, but not because they say so. If the Scripture be clear, why call you in any at all? We will not believe men; therefore,

spare that labor when you write again. We do not say we were actually justified from eternity, but by Christ on the cross.

Why is God said to be wroth with the Ephesians whilst out of Christ?

Answer. You abuse the Scriptures. For they do not say that they were ever out of Christ, or that Christ was wroth with them.

Tremble to say, God loved Paul with as great love when he persecuted the Church as when he preached the Gospel.

Answer. Let them tremble that say that the sins of believers are accepted; that make God changeable and love in him finite and to be by fits and starts sometimes without any love at all; and that a purpose of love and an act of love are contrary. I though a purpose of love could not be without love. A purpose of love is love in act. See Jer. 31. 3; John 3. 16; 1 Tim. 1. 14-16.

Concerning you distinction of God's love and benevolence to a sinner, and his love of complacency after conversion, there is not light in it. In what Scripture may I read this distinction of the love of God? If not in any, I believe it came out of the impure fountain, *viz.* The blind schoolmen. How this distinction of love may suit with man, I pass not, but to refer this to God, is to make him imperfect. *Christ loved me and gave himself for me*, Gal. 2. 20. I did not believe when God sent his Son and when he died for me; therefore, he loved me before I believed. See Rom. 9. 11. 13.

I wonder why you so contend for this expression that God loved the elect from eternity, seeing the Scripture for once calling it love, calls it, purpose, choice, counsel, election, predestination.

Answer. Wonder not we contend for it, seeing many deny it. A little leaven leavens all, Gal. 5. 9. We believe also that all those expressions hold forth love, and are one with it.

Where is life and peace till faith comes?

Answer. It is in Christ where it should be, Col. 3. 3, 4, Who is our peace, Eph. 2. 14, and when we believe, we may enjoy the comfort of it.

I wonder you so contend against our justification and salvation alone by Christ, unless you intend to establish your own works for righteousness, Rom. 10. 3; Luke 18. 9.

What need we take care if we believe he will not love us the better if we believe not. He will not love us the worse and then a man may die without faith, and yet be saved.

Answer. If this be all, the Papists say as much against you for denying they are saved by charity. Say the Papists, if our good works cannot make us to be never the more loved, what need we take care to do them? If we do them, God will not love us the better. If we do them not, God will not love us the worse. If we die without them, we may be saved. Consider what answer you would give to them and take it for yourself.

So you tell us a story of a maid who, as you say, was led away with this doctrine, said boldly to you, she knew not how she could offend Jesus Christ by anything she did. Answer Heb. 13. 8. He changeth not. If her speech could not be justified, what is that to us? The doctrine of Christ is not the cause of the sins of men. If there none of your mind do amiss? It is easier to tell a story than to prove what you have said.

To use you own words, Many errors, blasphemies, and tragical effects flow from your doctrine. You say, faith

makes a man out of the state of damnation, &c. with other strange doctrines which the Bible never knew which tend to dishonor Christ and to obscure the Gospel, and fill the conscience with trouble and sorrow instead of joy and peace.

Christ's perfection is our happiness and in it we rest satisfied, desiring to obey him. O that we did not think anything too much for him who has done so much for us; to love us and wash away our sins in his own blood. Many shall receive the notion of this truth (as I hear you have done) but shall afterwards lay it down again for error (as you have done) grow dead, or be profane. Because they received not the truth in the love of it, God gave them up to strong delusions to believe lies, taking error for truth, they not being taught it of Christ, they wanted the power of it and never truly knew nor understood this truth, but ye have not so learned Christ, if so be ye have heard him and have been taught by him, and the truth is in Jesus, Eph. 4. 20-22. You see the teachings of men, and the teachings of Christ are diverse and have several effects. The one ends in profaneness, but Christ's teaching ends in holiness as becomes the Gospel.

***An Answer to a Treatise, entitled
Sin suffered for, but not remitted.***

In which he says, sin was not before the sinning person had a being.

Answer. If sin cannot be considered to be before we were born, then when Christ suffered, he bore none of our sins. How then can we be saved, for that which is not cannot be born. And how is it just to punish Christ for nothing, for so is that which is not, Isa. 53. 4-6.

We put a difference in the covenant and the performance of it.

Answer. So do we. And when Christ died, he performed the condition of the covenant.

Heaven was then purchased, and we may as well say we have that now, as pardon of sin before it be committed.

Answer. The Scripture says we are justified in his blood and that he has washed us from our sins in his own blood, but the Scripture does not say we have heaven in his blood and are glorified in his blood; therefore, the reason is not the same.

The Scripture speaks only of sins past.

Answer. If Christ satisfied only for the sins past before his death, or only those we have committed, who shall satisfy for the rest we shall hereafter commit? The Scripture says he has forgiven us all our trespasses, past, present, and to come, is all, less is not all. How past? What before Christ suffered? Who or what satisfied for sins since committed if past, or before we believe? What

satisfies or purges us after conversion? Will our works do it?

We put a difference between the salve in the surgeon's box and the healing of the wound.

Answer. *So do we. Yet say, his stripes healed us.*

Some whose sins Christ, are yet unwashed, *Zach 13. 1.*

Answer. *Zach. 13. 1 was a prophecy of Christ who by his death washed us clean in his own blood. Rev. 1. 5.*

Christ gives the remission of sins after we believe.

Answer. *The question is not when Christ gives it, not when we receive it, but when sin was destroyed, and washed away, and we made just. If there were not remission of sins in Christ for us before we believe, how could it be given us afterward?*

We are to ask pardon, *Mat. 6. 12.*

Answer. *The word pardon is not in the text. The word debts is to be understood between man and man. First, for we pray to be forgiven as we forgive. We forgive not perfectly. Will an imperfect forgiveness of our sins from God be sufficient for us? Secondly, because God's forgiving us our sins against him is not on that condition if we forgive others, as this is. See Mark 11. 25, 26; Luke*

17. 3; 2 Cor. 2. 7. And as for the forgiveness of sin in 1 John 1. 9 is to be understood for the manifestation of forgiveness, the assurance and enjoyment of it in the conscience. It is usual in the Scripture to put the cause for the effect and the effect for the cause, Prov. 8. 36. It is so to be understood because there is nothing of pardon obtainable, but the manifestation of it; therefore, not to be prayed for since Christ's death, all that is to be done is only to declare it is done, and for whom it is done, for Christ will die no more. It is vain to pray for the pardon of sin which was not washed away in his blood, Heb. 10. 18; 2 Cor. 5. 19. It is no mocking to God to pray to God to manifest to us what he has done for us, as David, Psal. 51. 9. 12.

I grant Christ hath born our sins. There is a difference between Christ's bearing them, and giving us pardon for them.

Answer. If Christ has born them and satisfied for them, seeing God is satisfied, now we know it. We are satisfied in that God has not anything to lay to our charge, Rom. 8. 33;

2 Tim. 1. 9 speaks of his purpose.

Answer. Christ by his death did save us according to his purpose before the world, mark the words, his purpose to save us was before the world. He says not that we were saved before the world. He saved us by his death so that it is said, he has saved us, 2 Tim. 1. 9. See Titus 3. 5; John 3. 36 & 5. 24; Col. 2. 01; Eph. 1. 3 & 2. 5. 8; Heb. 10. 14;

1 John 5. 11, 12; Phil. 3. 12; Rom. 8. 24. We have all in Christ, Rom. 8. 23. We wait for the adoption, yet we are now the sons of God, 1 John 3. 2 and our redemption, Eph. 1. 4. Yet by Christ we are redeemed, Luk. 1. 68. We have redemption in him, Col. 1. 14 for Eph. 1. 3. In ourselves imperfect, there is no perfection in us, nor in this life.

Heb. 10. 10 proves that by one act, Christ's death, God was satisfied.

Answer. It is enough, seeing God is satisfied, we are satisfied though others cavil and be unsatisfied.

Forgiveness of sin conveyed to us by the Spirit is called pardon.

Answer. It appears from Isa. 40. 1. 2 that their sins were pardoned before it was declared unto them. God calls it pardon, yet they knew it not, nor had it in their consciences. Comfort ye my people. Tell her that her iniquity is pardoned.

Pardon of sin, or justification in the conscience, is not justification itself, but only the knowledge of it. Justification depends not upon our assurance of it, or knowledge of it, but upon Christ, Isa. 45. 25. It consists in taking away sin. That which is in the conscience is the knowledge of it, and comfort of it.

That pardon of sin or justification consists not in the declaring of it, nor receiving of it. For if to declare one to be just makes him so, then he was not so before. God and

wisdom are said to be justified by men, Mat. 11. 19; Luk. 7. 35; Rom. 3. 3, 4 did it make him so?

God by his Spirit declares a sould to be just and righteous, but if he were not made so by Christ before, it will follow, he justified the wicked, which is abomination, Prov. 17. 15. They are just or wicked, guilty persons or not guilty. He says he will by no means clear the guilty, Exo. 34. 7; Deut. 25. 1. Therefore they that are righteous before, God will declare them to be so. God will not have men to declare any to be just and righteous, unless they appear to be so. The elect are made just by Christ, therefore they appear so to God and in his time he declares it.

If to declare one to be just could make him so, it were good to do it. For it is good to make evil good. If the wicked and their actions were to be declared to be just, yet would they remain wicked and sinful still.

Neither is justification a taking son out of the conscience. It if were, faith justifies not, nor does it take sin out of the conscience, nor assure the conscience that he is a child of God, for that is the work of the Holy Spirit of God.

A man may fear the Lord and obey Christ and yet walk in darkness and see no light, and yet God is his God, Isa. 50. 10, 11. If he be not a believer, how does it appear that God is his God? If sin be taken out of his conscience & he assured that God is his God, how does he walk in darkness and see no light? To see all Christ has done to be for us, and sin taken out of the conscience, which is the fruit of the former, is a great light.

If the knowledge that a man is a believer takes away sin, then faith takes it not away, for it is one thing to believe, and another to know I believe. As it is one thing to see, and another to know I see, the latter is by a reflection. By this reason it will follow that nothing justifies, but the taking sin out of the conscience, which is assurance, and,

If assurance be justification, then a believer may be an unjustified man, because he may want assurances and be so clouded and deserted that he may not enjoy the assurance of pardon, but very much doubt whether his sins be pardoned or not. Thus it was with Heman, Psal. 88 and many other believers.

If justification consists in taking sin out of the conscience, it will follow that if conscience is accuse, he is an unjustified man in ten minutes. For idle thoughts and words are sins, and conscience will accuse for them and they may lie heavy upon the conscience.

Also, by this reason it will follow that none are converted, nor have faith. Until they have assurance, they appear to be in their sins, no faith, but assurance, yet assurance is no faith at all, for they are two things, Job 6. 68, 69.

In placing pardon and justification only in the conscience, many of the children of God who enjoy no assurance, but walk in darkness, in that respect are concluded to be in sin and unjustified which is not only uncomfortable, but contrary to the Scriptures, and the saints' experiences. It is an error, therefore, to affirm that men must believe and be assured of the remission of sin to the end they may be remitted.

Heb. 10. 14 By Perfect, is not meant pardon of sin, they were sins, and after washed, **1 Cor. 8.**

Answer. *What then does it mean? Isn't he that is perfect without fault? Did not Christ by himself purge our sins, Heb. 1. 3? Was it not enough and to purpose?*

They allege **1 John 3. 9 & 5. 8** Whosoever is born of God sinneth not, &c.

Answer. *It is not I but sin that dwells in me, Rom. 7. 20. If sin and a believer be one, how can he say, it is not I; therefore, I and sin are two things. We say, whosoever is born of God sinneth not, and we do not sin, and have sin, if this be a contradiction, you know where we had it.*

O but, say they, God's people cannot sin in God's account.

Answer. *We neither say so, nor think so, but think and say the contrary. Believers sin and they see it; therefore, God much more, and counts it as it si sin. Also, we say there is no condemnation to be inflicted on the elect for their sin, Rom. 8. 1-33.*

Your doctrine causeth men not to feel the sense of sin and to cry to God for pardon, nor to know the sweetness of pardon.

Answer. *If by sense of sin, you mean the horror and terror of it, we desire not such a sense of son, nor wish it*

you, nor do we fetch our comfort from our sense of sin, or tears, or crying, nor our best works, but only and alone from the love of God in the death of Christ. We have made a Christ of our works, tears, and crying long enough.

*An Answer to a Treatise, entitled,
Ancient and durable Gospel: written
In answer to my book, entitled,
Justification by Christ alone.*

He says, It is well you yield to the truth at last. If you had done so all this while, I had spared my labor in opposing you. You confess what I stand for, p. 93, 97, 98.

Answer. You should have read my book before you answered it. If I confess that which you stand for, you might well have spared you labor. You answer and contradict yourself and so contradict yourself, that you book needs no answer to throw it down. It will fall alone. For he affirms things unreasonable. He says, Sonship and purity goeth together, p. 12. We are sons when we believe, p. 76. We are not purified till Christ's second coming. Salvation and sonship came together, p. 77. Yet no man is saved till Christ's second coming. We are sons by faith. When God is our God we shall, &c. p. 11, 19. Adoption and Redemption is not yet, p. 44. We are justified by faith before God, p. 87. Faith by which we are justified: yet faith doth not, nor cannot justify, p.

32, 89. We are not justified while we act sin, *p. 107*. No man is justified in this life. We shall be justified when Christ again appears, nor before, *p. 105*. When they believe, they by faith become sons, *p. 76*. We are sons by faith, *p. 77*. That fiath makes us sons I utterly disown, *p. 76*. *Are not these contradictions? So he contradicts the express Scripture. Such deserve no anwer. Instance, he says, Our sins remain. Our sins are not laid upon Christ, and taken away as yet, p. 55. He says, we are not healed till Christ's second coming, p. 57. Contrary to 1 Pet. 2. 24. Christ says, woman thy sins are forgiven thee, Mat. 9. 2. I write unto you little children, because your sins are forgiven you, 1 John 2. 12. Yet he says, forgiveness of sin is not in this life, p. 63. He says, health of body and outward cures are forgiveness of sins, p. 16. Our sins are not remitted, but imputed to us, till Christ's second coming, p. 94. And that believers are under the curse, and do bear it, p. 67. He denies God to be their God who believe, and that we have no interest in God. He says, We shall have interest and propriety in the world to come. When God is our God, we shall not need word nor ordinances, p. 10, 12, 15, 16, 19, 20. Contrary to the express word of God. Psal. 48. 14 & John 20. 17. God says, He will not remember our sins. He says, he will rememver them till we sin no more, p. 57. And that these Scriptures, Col. 1. 21; Eph. 5. 26; Isa. 53; Song 4. 7; 2 Cor. 2. 21; Eph. 3. 17; Rom. 8. 33 are not relations of things done, but prophecies of this to come, p. 48, 49, 57, 63, 65. He might as well have said those words, we have all sinned in Rom. 3 is a prophecy as well as Rom. 8. 33. Who shall lay anything to the charge of*

God's elect? *He might as truly have said, Christ's Testament is a prophesy and is to be understood in the future tense, and then Christ as yet is not crucified, dead and risen, &c. Since he said to thos words in Isa. 53. 6 He hath laid on him the iniquity of us all, he could not tell whether they were or no. so he has added and detracted, altered and falsified some of my words, and left out the Scripture and strength of what I wrote which is but a slight answering & therefore a slight answer is more than enough.*

The main difference lies in the time of justification. I say it was when he shed his blood. Others say it is when men believe. He says, it is not till the next world. I have given my reasons from the scripture, and answered all the objections that I know are made against this doctrine, with as much love and tenderness, and their expressions against the truth would admit. And now I have declared the truth, and pleaded for it in faithfulness, love, plainness, and singleness of heart, as in the sight of God. Christ was called a deceiver, Mat. 27. 63. Therefore I wonder not if I be so called, yea, I expect if, and that which Christ & his followers in teaching the truth, to meet with, which was, some believed the things that were spoken and some believed not, Acts 28. 24.

I pass not if any condemn me, so they do not condemn Christ and his truth, seeing all shall work for good, therefore I am satisfied in committing all to God.

And concerning the doubt which does arise in many concerning communion, whether we may have communion in the ordinance of the supper with such as hold contrary to this truth so much contended for, I

answer to the question, whether we may walk in communion with those that deny this doctrine. Can two walk together unless they be agreed, Amos 3. 3.

The saints cannot walk together warrantably and so not comfortably without these two things.

An oneness of faith in the principles or doctrine of Christ, known, owned, and declared.

Love to the truth and to each other so as to desire to walk together.

For my part, I would not join to that church who denied any foundation truth and this is one, but being joined, if the church do not deny it, I am not to deny communion with those that deny it, until sufficient means have been used to inform them. It appears to me there is a necessity to part in any of these causes following; as,

If the staff of beauty is broken, Zach. 11. 10 Faith and Order, Col. 3. 5.

Or the staff of bands is broken, Zach. 11. 14 Love so broken so as each desires to part.

Or the brotherhood so broken that the church, the candlestick, is removed one part from another, that we cannot perform our duty one to another, Rev. 2. 5; with 1. 10.

Or many depart from the faith.

Or the worst over power the best that offenders cannot be cast out.

Or cannot agree about the doctrine and discipline in the scriptures for the church, when our staying cannot reclaim the rest, then can we not with honor to the truth, nor with comfort and peace of conscience, walk together. Such as love the Lord, who are of one mind and heart, in

the principles of truth, are to cleave to the truth, and each to other, as Jer. 50. 5. Only let each soul consider well that his grounds be full and clear. Let not anything be done in strife, nor passion, but in love to the truth and them. The Lord help and direct us all to know his will and to do it.

Concerning the ordinances of Christ, many shall slight them and depart from the faith and practice of them and pretend want of Apostles and or men to work miracles. That ll that did baptized did work miracles cannot be proved, but the contrary appears. John did baptize, yet he did no miracle, (nor Apollo, Acts 19) John 10. 41 He that is least in the kingdom of God is greater than he; therefore, a preaching disciple may baptize as well as he. The Scripture does not declare that he that baptizes must work miracles, &c. Therefore, it may not be restrained to such. Consider 1 Cor. 12. 7-14. The gifts of the Spirit are in nature one, though diverse in operation; therefore, of equal authority and so to be esteemed by us, 1 cor. 13. 7-9, 24.

He that is baptized by any of the gifts of the Spirit is baptized by the same Spirit. We are baptized by one Spirit, 1 Cor. 12. 3. He says not by the gifts of miracles. See verses 28, 29, 30.

If God works in all the operations of the Spirit, the baptism by one gift of it is to be acknowledged the baptism of the same God. The first is true, 1 Cor. 12. 6, therefore the latter is true also.

To tie baptism to some of the gifts of the Spirit and not to the rest is to dishonor the Spirit, as 1 Cor. 12. 23, 24. This in effect was the Corinths sin, 1 Cor. 12. 26. The

ceasing of the gifts of tongues and miracles might be because they might not be idolized above the other.

If the Apostles did baptize, because Apostles, then might they baptize, though they had not the gifts of miracles, &c. for it is one thing to be an apostle, and another to work miracles, 1 Cor. 12. 28-30. Gifts are given to men severally as he will, 1 Cor. 12. 11. The disciples were not Apostles when they baptized, John 3. 22-24 & 4. 2. At that time, Christ had no Apostles, Mark 1. 14. After John was cast into prison, verse 16, Simon and Andrew his brother were converted and that Simon and Andrew were the first Apostles, appears, Mat. 10. 2; Luk. 13, 14, 15. Whence it will follow that one that is not an Apostle, nor a worker of miracles may baptize.

Objection. *Apollo conferred the gifts of the Spirit by laying on of hands, because it is a principle in religion, and he baptized not till he had learned the principles of religion, Heb. 6.*

Answer. *It does not follow because it is one thing to understand the principles of religion, and another to confer the gifts of the Spirit by laying on of hands. As it is one thing to understand, to believe the resurrections of the dead, &c. and another thing to raise the dead. Which holds forth most of God's wisdom & love. To say the ordinances of Christ are not necessary, or cannot be had, or to say they are usefull, and God has appointed a way and means for such as believe to come by them, and enjoy them. Therefore as in Mose's time the children of Israel had miracles, yet obedience was required of the after ages*

who saw few miracles. So in the Apostles' days there were miracles, yet obedience is required of those who now believe although we see not such miracles. It is foretold that Antichrist shall come with signs and wonders, as Mat. 24. 23, 24 & 2 Thes. 2. 8-10. Christ is not to come in this way, yet many, except they see signs & wonders, they will not believe, John 4. 48.

Preaching and baptism are to continue to the end of the world, as appears, Matt 28. 19, 20. And breaking of bread until he come, 1 Cor. 11. 26. And gifts to teach until he come, Luke 19. 13; 1 Cor. 14. 3. So all things delivered unto the saints are to be held fast till he come, Rev. 2. 25, 16.

The end of the third Part.

FINIS.