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Division RL

Section

Number

SCW 11112

A DOOR OF SALVATION OPENED Unto all Men:

OR

A SHORT TREATISE,

Discovering

That all man-kinde as they are considered under the fall of *Adam*, have an equal and a like respect with Almighty God, and that by Jesus Christ he hath prepared eternal Salvation for All, and afforded unto All, means sufficient to bring them thereunto.

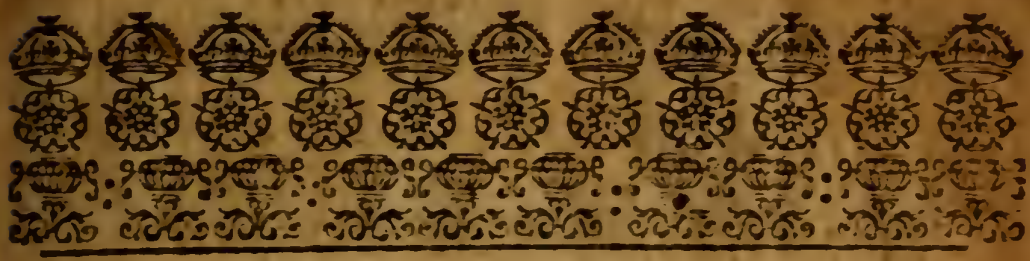
In which also,

Sundry Objections, Grounds of Reason, and Texts of Scripture, for the contrary Opinion are alleadged and answered.

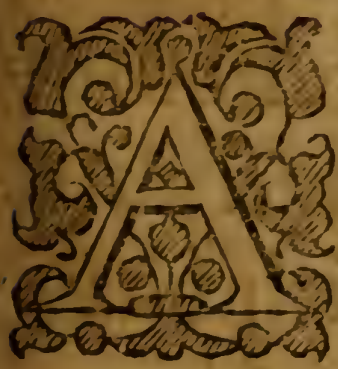
By *R. B.*

Ezek. 18. 4. *Behold all souls are mine, as the soul of the father, so also the soul of the sonne is mine: the soul that sinneth it shall die.*

London, Printed for *Wil. Larnar*, and are to be sold at the sign of the *Blackmore* near *Bishops-gate*, 1648.



TO The Impartial READER.



AS concerning what I here preſent unto thee, I am neither ignorant of my ſwerving therein from the common Opinions of the Times, nor yet inſenſible of the many cenſures I

ſhall incurre from ſome by reaſon thereof; But *He that obſerveth the winde, ſhall not ſowe: and he that regardeth the clouds, ſhall not reap.* (*Eccleſ.*11.4.) The ſcope of Scriptures, and light of reaſon is the ground of my belief, and my onely rule in this: From which I have not conſciouſly erred in any thing contained therein. Notwithſtanding conſidering mine own, with the common frailty of all men

now

now living, I crave not thy acceptance in any thing more, than what after a diligent peruſall, with a free and impartiall examination upon the fore-ſaid Grounds, ſhall appear warrantable unto thee. All which I humbly deſire thee, as well for thine own happineſſe (depending thereupon) as for the good and benefit of others, thankfully and gladly to receive in the love thereof, faithfully to

practice, and induſtrioufly to promote in thy whole Converſation: And ſo referring thee to the Diſcourſe it ſelf, and the Grace of God diſcovered therein, I reſt

Thine in all

Chriſtian duty

R. B.

A

TABLE

Directing to ſome of the moſt principal Heads contained in this TREATISE.

A

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And

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by

To

To the Reader.

Reader,

THrough want of opportunity to attend the Presse, several escapes have been made in the Printing hereof (and some of them such as pervert the very sence of the place where they are committed) most of which (in the two first sheets) I thought good (more especially) to give thee notice of, to the end that thou mightest correct them, as well as any other, which thou shalt observe in the reading of the whole.

Errata.

PAge 4.lin.4. for *from the enjoyment*, read *and the enjoyment*. p.18.l.28.for *other*, r.*greater*. p.19. l.18. for *made in under*,r.*made in him under*. p.20.l.3.for *deny*,r.*denieth*. p.24.l.5.for *tendreth*,r.*rendreth*. p.27.l.19. for *we*,r.*men*. p.27. l.22. for *inveterable*,r.*inveterate*. p. 30.l.5.for *magnified*,r.*imagined*.p.38.l.14.for *oppose*,r.*opposeth*.p.62.l.31.add *which*. p.67.l.1.for *Israel*, r.*Ephraim*. p.69.l.32.for *and happines*,r.*and of obtaining happines*. p.74.l.11.for *apprehended*,r.*applied*. p.80.l.24.for *with* r.*by*.p.95.l.23.for *he*,r.*I*. p.99.l.24.dele *from this text*. p.100.l.6.add *and*. p.105.l.1.for *this*,r.*his*. Postscript, p.2.l.12.for *internity*,r.*infirmity*. ibid.p.l.19.for *offered*,r.*afforded*.

A DOORE OF SALVATION OPENED UNTO AL MEN.

The Introduction.

Orasmuch as man-kinde commeth not into this World alwaies to continue therein, but is appointed after a short space to leave the same, and returne to corruption: And forasmuch as we are abundantly admonished by God in the Scriptures of our Restauration from thence to an estate of Immortality in the World that is to come; wherein every man shall receive according to his deeds done in his life, and are thereupon often required to remember their latter end, *Deut.* 32. 20. (to wit) death and judgement to come; to the intent that from the consideration thereof, they may be lead so to passe the time of their being here in feare, 1 *Pet.* 1. 17. that it may go well with them at that day: It having other-

wise been (according to the saying of Christ, though here they had gained the Dominion of the whole World) good for them that they had never been born. *Mat.* 16. 26. In which regard, there cannot possibly be any thing of greater concernment unto men, than to be informed what it is that God requireth of them in this World to the aforesaid end, and how they may be inabled to the doing thereof; because that what a man knoweth not, or knoweth not how to performe, he can in no wise dispose or apply himselfe to the performance thereof.

And yet there is not any thing wherein most men are more wanting, than in this so necessary *knowledge*, to the great disquietnesse and perplexity of their mindes all their dayes, apprehending themselves in the greatest danger, and not understanding how or by what meanes they may avoid the same; which misery (as may justly be supposed) happeneth unto them chiefly by reason of their dependance for information in the things of this nature upon those persons only, who unduely arrogate unto themselves to be the infallible teachers of the ignorant, and dispensers of the Oracles of God appointed and sent into the World for all men to aske counsel of, in their Spirituall affaires. Whose principals are such as these.

First, That by *Adams* transgression all men were brought under the guilt of Temporall, Spirituall, and Eternall death. The first consisting in the miseries of this life, and the dissolution of mans nature in the end thereof. The second in the depravation of the inward man, whereby al men are disabled from descerning spirituall things, or choosing the things that are good, or doing any thing pleasing or acceptable unto God

The

The third in the destruction and perdition of the whole man body and Soul, in hell fire, for ever and ever.

Secondly, That of man-kinde thus considered God in his eternall counsell was pleased to choose and elect for his sons and daughters onely some few persons (in comparison of the whole) whom also he decreed to deliver from the fore-said guilt, to call them to the knowledge of himselfe, to worke in them faith by the effectuall operation of his Spirit, and in the end to give them salvation; But decreed to leave all the rest of man-kinde in that estate wherein they were fallen; and that although by the doctrine of the Gospel, he decreed outwardly to cal them to repent, believe, &c. yet to the intent that they might not escape the damnnation of hel, whereunto they were design'd (by reason of *Adams* transgression) by answering his call, & giving obedience thereunto, he further decreed, not onely to deny them the benefit of such meanes which he knew to be necessary to enable them to repent & believe, &c. but he also decreed to blinde their eyes, harden their hearts, and to make their ears dul of hearing, least at any time they should see with their eyes, hear with their eares, and understand with their hearts, & come unto him and be healed, or be converted and have their sins forgiven them. By which opinions pressed & received as fundamental points in Divinity, men are generally brought to believe, that as the damnation of some persons is altogether impossible, God having decreed so as of necessity to worke in them faith, &c. and to bring them to eternall life; so on the contray, That the salvation of the greatest part of men is as impossible to be obtained, God having denyed unto them all necessary meanes for that purpose.

The evill of which belief so necessarily diverting and disabling all men from the prosecution and obtaining of these ends that *God* proposeth unto them (to wit) an exemption from everlasting death, and from the enjoyment of eternall life; discovereth unto us the errour and false-hood of these doctrines before recited, whereby these opinions are begotten and fostred in them, in regard that it may not be conceived, that God who is truth it self, should require all men to believe his love and favour towards them, manifestly implyed in his frequent, fervent and pathetical exhortations unto them in the Scriptures, to hearken unto wisedome, to choose his feare, to choose life, to worke out their own salvation, with feare and trembling, &c. When as in his eternall counsell, for *Adams* offence he hath utterly excluded them from his love, and irrecoverably sealed them to everlasting destruction.

And also (although it be a most certaine truth that God before the World, did elect and choose some men unto salvation, & appoint others to be punished) yet this may justly leade us to conceive, that neither the one sort were elected, nor the other rejected upon the grounds that these men pretend, or upon any other than those grounds whereupon God in the Scriptures promiseth unto men adoption and salvation, and denounceth unto them death and reprobation, or those where-upon Christ at the last day will graciously reward some men with eternall happinesse, and punish others with everlasting paines; except we will set the secret and revealed minde of God at an irreconcilable variance, or fancy two mindes in God, opposite each unto the other; one whereby he hateth and abhorreth in time, those persons whom he loved and elected be-

be-

before time; and the other whereby he loveth in time those persons whom he hated and abhorred before time: which may not be imagined.

And therefore originally, or as men were considered under the fall of *Adam*; we are to conceive that God maketh no difference or distinction betwixt them, but of his great and abundant grace in Christ Jesus, maketh and openeth unto them all a doore of salvation, excluding none, who through their own wilfull and voluntary disobedience and contempt of his goodnes, exclude not themselves; nor saving any but those who from a thankfull apprehension of his rich mercy revealed unto them in his Word and workes, or both, doe chearfully, and willingly submit themselves to the obedience of his will, known and understood by them.

For the Probation of which two general heads joyntly discoursed, & the detection of the contrary opinions, exhibited in sundry objections, reasons and texts of Scripture, the summe of that which followeth is applyed; beginning with the first.

CHAP I.

That God being no respecter of persons cannot choose one man in his disobedience, and reject another; or enforce one man to believe and not another.

IF that God should necessitate the salvation of some men and not others, then he should be a respecter of

persons contrary to the Scriptures. As will appeare by severall texts thereof. As first by *Acts* 10. 34. Where *Peter* when he perceived, that God had received unto adoption *Cornelius* a Gentile as well as himselfe, and others that were Jewes, he thus expresseth himselfe. Now I perceive of a truth that there is no respect of persons with God, but in every Nation he that feareth him and worketh righteousnesse is accepted of him: Arguing plainly, that if God should accept of one person working righteousnesse and not of another as righteous and just as he; that therein God should be a respecter of persons, and that the reason why God doth not accept of one man working righteousnesse, and reject another, is because that he is no respecter of persons.

Secondly the same Apostle in 1 *Peter* 1.17. exhorting Believers to take heed and feare least that they disobey and displease God, groundeth his exhortation upon the impartiality of Gods proceeding towards all men without respect of persons; in which argument there would be no force to dissuade them from disobedience, if that God without respect of persons could dispence with one man in his disobedience, more than with another.

Again *Paul* in the *Rom.*2.4. to the 11. Admonisheth all sorts of men, Not to despise the riches of the goodnesse of God leading them to repentance; but through patience to continue in wel-doing, and not to obey unrighteousnesse, for this reason: That there is no respect of persons with God. And upon the same reason *Jehoshaphat* chargeth the Judges whom he had appointed to judge the people, To administer righteous judgement, 2 *Chron.* 19.7. And likewise *Paul*, upon

on the same ground instructeth servants to serve their masters, not with eye-service: but in singlenesse of heart as to the Lord, *Eph.* 6. 9. *Col.* 3. 25. Clearly evincing, that God being no respecter of persons, hee cannot accept of one man and reject another in the same estate and condition, (an evill which he reproveth, *Jam.* 2. 2, 3, 4, 5, 6.) Condemne one man for his offence, and acquit another under the same guilt: but to all men in one and the same capacity equally and alike, administreth his mercies and favours, reproofs and punishments.

Which equality of proceedings towards all men is by God himselfe in *Ezek.* 18. 21, 22, 23, 24, 25. plainly avowed in the words following. *If that the wicked will turne from his sinnes that he hath committed, and keep all my Statutes, and doe that which is lawfull and right, he shall surely live, he shall not die, all his transgressions that he hath committed, they shall not bee mentioned unto him, in his righteousnesse that hee hath done he shall live. Have I any pleasure at all, saith the Lord, that the wicked should die, and not that hee should returne from his waies and live. But when the righteous turneth away from his righteousnesse, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousnesse that he hath done shall not be mentioned; in his trespasse that he hath trespassed, and in his sins that he hath sinned he shall die. Yet you say the way of the Lord is not equal.* Seeing then that God is no respecter of persons, but dispenseth his favour and displeasure in an equall proportion and even measure unto every man, not preferring one before another; it must needs thereupon follow, that in the estate of nature wherein all men are

concluded to be alike, every man hath a like esteeme with him, and receiveth alike from him.

And although that sometimes hee affordeth more meanes of Instruction unto some people in the estate of nature, than he doth unto others; as formerly hee did to the Jewes, more than to the Gentiles. Yet if it be considered that where he giveth much, hee asketh the more againe, *Luke* 12. 48. And that such meanes doth not necessarily enforce those persons to whom it is granted to the love and obedience of the giver thereof; nor that the want of those extraordinary meanes, doth necessarily hinder any men from walking acceptably unto God, but that as the Scriptures declare, the Gentiles who faithfully served God according to the Law written in their hearts, *Rom.* 2. 15, 16, 26. *&c.* found as good an acceptation with God, as the Jewes that served him according to the Letter of the Law delivered unto them; Nothing can be inferred from hence, to prove that God in the estate of nature loveth one man more than another, so as to necessitate his salvation rather than another.

Object. The Scriptures declare, *Titus* 3. 3. *&c.* 2 *Tim.* 1. 9. That God calleth and saveth some men, not according to their workes: but according to his Grace which was given them before the world, but hee doth not so call and save all; therefore he doth respect the persons of some men above others?

For Answer to this Objection, I shall only endeavour briefly to clear the Scripture alleadged for the countenance thereof, the first of which is *Tit.* 3. 3. *&c.* Wherein is declared, First, what the Cretians were, before the Grace of God in Christ was made knowne unto them, (to wit) foolish, disobedient, serving

ving divers lusts, *&c.* vers. 3. Secondly, what they became, after this Grace of God was revealed unto them, (*viz.*) they were regenerated and renewed by the holy Ghost. Thirdly, the benefit that did redound unto them thereby, (*viz.*) they were justified and made heires according to the hope of eternall life. The summe whereof, I take to be this. That the love and kindnesse of God in Christ towards men, appearing unto them in the Ministery of the Apostles, vers. 4. They were thereby taught and perswaded (not necessarily enforced by a power which they could not resist) to deny all ungodlinesse and worldy lusts (wherein before they lived) and to live righteously, soberly, and godly, in this present evil World. And hereupon (forasmuch as the same Apostle sheweth that godlinesse hath the promise of the World to come) they obteined the hope and assurance of eternal life. According to *Titus* 2. 11, 12, 13. Which I take to be the natural exposition of this text.

And whereas it is said that they were renewed by the Holy Ghost, it must not be conceived that they were irresistably so renewed thereby: Because it is evident that the Spirit as it is vouchsafed for these ends doth not so operate in any men. According to the Scriptures the Spirit is communicated unto men, only these two wayes.

First, Ministerially in the preaching of the Gospel, to instruct men in the knowledge of the same; and from thence to leade them to the unfeigned obedience thereof. In which respect Jesus Christ who spake not of himselfe, but according as the Spirit of God that was upon him, wherewith hee was Anointed to preach the Gospel, *Luke* 4. 18. taught him, what hee

should

should say, and what hee should speake, *John* 12. 49. saith, The words that I speak unto you they are Spirit, *John* 6. 63. So likewise the Ministery of the Apostles, wherein they delivered nothing but what they had heard or seen, 1 *Joh.* 1. 1. nor spake otherwise than according as the Spirit gave them utterance, *Acts* 2. 4.) Is called the ministration of the Spirit, 2 *Cor.* 3. 8. and in like manner, in 1 *Pet.* 3. 17, 18. the spirit is said to preach repentance to the World in the dayes of *Noah*. And thus the natural man is instructed in the things of the Spirit of God, 1 *Cor.* 2. 13, 14.

Secondly, Actually to those that have received and subjected themselves to the obedience of the Gospel, (the Spirits instruction.) Repent and be Baptized, and ye shall receive the Holy Ghost, *Acts* 2. 38. Have ye received the Holy Ghost since ye believed? *Acts* 19. 2. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, *Ephes.* 1. 12, 13. For ye are all the Sonnes of God by Faith in Christ Jesus, *Galat.* 3. 26. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, *Galat.* 4. 6.

By the first of these wherein the Spirit by doctrine with signes and wonders for the confirmation thereof, *Heb.* 2. 3, 4. Speaketh to the eares and eyes of men, graciously and lovingly striving thereby, to convert them from their evill wayes; *Gen.* 6. 3. beseeching them by all the mercies of God to present themselves living sacrifices unto him, holy and acceptable, which is their reasonable service, *Rom.* 12. 1. hee enforceth none in any such sort, but that possibly they may resist and rebell against him therein: according as the Israelites are often charged. Ye stiff-necked and uncir-

circumcised

cumcised in hearts and eares(saith *Steven* speaking unto them) ye doe alwaies resist the holy Ghost, as your Fathers did, so doe yee *Acts* 7.51.

They rebelled against, and vexed his holy Spirit, therefore he was turned to be their enemy, and fought against them, *Esay.* 63.10. Yea, so far may the wickednesse of men heerin be extended, as not only wilfully and stubbornly to resist and oppose; but most maliciously to blasphemé him, and to attribute his very doctrines and wonders to *Beelzebub* the prince of Devils, *Matth.* 12.24-27. *John* 8.48.

Nor yet in the second place, are any of those who are actually possessed with the holy Ghost necessitated thereby to the obedience thereof; as is manifestly implyed, first, in those many exhortations contained in the Scriptures. To walke in the Spirit. *Gal.* 5.16. Not quench the Spirit. 2 *Thes.* 5.19. Nor grieve the holy Spirit, whereby ye are seal'd to the day of redemption, *Eph.* 4.30.

But secondly & more especially in those Scriptures wherein it is clearly supposed(& by the Apostles of Jesus Christ taken for granted) that those persons who have been made partakers of the Holy Ghost, may fall away from the obedience of it, *Hebr.* 6.4. doe despite unto it, *heb.* 1.29. and so defile their bodies the temples of it, as to bring the sorest destruction & condemnation upon themselves by reason thereof. Know ye not (saith the apostle) that ye are the temple of God, and that the spirit of *God* dwelleth in you? If any man defile the Temple of God, him shall God destroy. 1 *Cor.* 3. 16,17. compare here with *Heb.* 10.29.

And this more evidently may serve to demonstrate that the Spirit in the Ministery thereof doth not enforce

force regeneration and purity in any; for if that it should enforce purity in the uncleane, much more should it preserve purity in those that are clean, and become temples thereunto.

And therefore when it is said, That the Cretians were renewed by the holy Ghost, it must be understood, that they were renewed thereby no otherwise than through their diligent hearkning unto & receiving the blessed doctrine thereof, revealed unto them by the Apostles preaching. From whence it is, that the Apostle *Peter* in his first Epistle the second chap. verse 22, writing unto Believers, thus expresseth himself; Having purified your own souls in obeying of the truth through the Spirit: Plainly intimating, that no man is renewed by the Spirit any otherwise than through their applying themselves unto the doctrine and instruction thereof.

The other Text is 2 *Tim.* 1. 9. (the words whereof are these) Who hath saved us and called us with an holy calling, not according to our workes, but according to his own purpose and grace that was given us in Christ before the world. Which will not prove that God doth necessitate the faith and salvation of any man; seeing that that the grace, that was given to the persons heer spoken of before the world, by which they were called and saved, in verse the 10. is declared to be none other, than the grace that was manifested by Christ at his appearing, (so also in *Titus* 1. 1, 2, 8.) and therefore by the latter we are to measure the former; & by the grace manifested, judge & determine what that grace was that was given them before the world.

Now the grace of God towards man-kinde, manifested by Christ at his appearance, is by *Paul* in *Titus*

us 2.11,12 .(before cited)thus discribed,The grace of *God*(saith he)that bringeth salvation to all men, hath appeared teaching us, that denying ungodlinesse and worldly lusts , *&c.* to looke for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ; which generall description in other Scriptures is unfoulded into these particulars (*viz.*) That God so loved the world that he sent his Son to be a Saviour thereof. *Joh.* 3.16,17.And on purpose by his death to destroy death, *Heb.*2.14. and therely deliver man from the curse of the Law consisting therein. *Gal.* 3.13. of which all men stood guilty. *Rom.*3.23.And by his resurrection to bring life & immortality to light. 2 *Tim.*1.10. And in that estate to prepare mansions of glory and happinesse, to be possessed of all those that repent, believe, *&c.* That is to say, That love God for his grace and mercie manifested towards them, 1 *John* 4. 19. Which consisteth in keeping his commandments. 1 *John* 5. 3. Or in loving of Jesus Christ being revealed unto them, and keeping his precepts. *John* 15.10. And that thus repenting, believing, *&c.* men are required with confidence to hope, and with patience to waite for the promised Salvation,1 *Iohn* 3.19,20,21. & 4.17. *Titus* 2.11,12,13. 2 *Tim.*4.7,8. *Heb.*10.36.

This then being the substance of the grace of God manifested by Christ at his appearing ; the grace that was given to men before the world, is to be understood as followeth, (*viz.*) That God forth of his rich grace, pity, and compassion,considering all mankinde fallen from their first estate ; and become guilty of everlasting death ; resolved to send his Son into the World, to redeem them from thence, to restore them

again

again to immortality, to prepare for them therein heavenly Kingdome, to open unto them a way there into, to invite them to walke therein, and walkin therein, in the end to give them the possession thereo According to which grace *Paul* and *Timothy* wer called and saved, and not according to their worke of righteousnesse by the Law; which is all that can ra tionally be inferred from this Scripture.

And this is further confirmed by that which follow eth in the 13. verse, where *Paul* exhorteth *Timothy* To hold fast the forme of sound words which he ha heard of him in faith and love which is in Christ Jesus which exhortation seemeth to be grounded upon th turning away from the truth of many in *Asia*, menti oned verse 15. the which would be altogether inper tinent (as also that caution which he giveth him, 1 *Tim.* 1.19. To hold faith and a good conscience where of some had made shipwrack) If that before in the 9. verse (as it is pretended) he had concluded that God in his eternall purpose had decreed to necessitate and enforce his faith and salvation, for where it is known there is no danger of miscarriage, there is no ground to exhort to beware, or to admonish him to hold fast, when both the admonisher and the admonished understand that God hath decreed not to suffer him to let goe his hold if that he would.

Object. If that God doth not inforce men to believe, and so inforce their salvation thereby; then man is the author of his owne salvation.

This consequence is badly collected: As well might it be said, that man is the author of his owne subsistance in this life, because the food wherewith his life is mainteyned and preserved is not brought unto his

his hand, minced and violently put into his mouth by the immediate hand of God.

There are two things required to the Salvation of men (*viz.*) Gods Grace in Jesus Christ, and mans obedience thereunto; as no man is saved by the former without the later, so neither can any man be saved by the later without the former. That no man can be saved without the Grace of God in Christ, appeares in this: That no man is able to deliver himself from the curse of the Law, raise himselfe from corruption to immortality, create and set up that Glorious Fabrick of the World to come, or that Heavenly Jerusalem which is to bee possessed therein, for these, as also for his owne being, the meanes of his Salvation, the promises of Adoption, Justification, *&c.* through Faith and obedience every man must acknowledge himselfe to be infinitely engaged to the unspeakable mercy and goodnesse of God in Christ. And that no man is saved by the Grace of God, without his obedience and conformity thereunto, appeareth from hence. That men are punished with damnation, for turning the Grace of God into wantonnesse, *Jude* 4. For neglecting Salvation, *Heb.* 2. 3. And walking in darknesse when light is come into the World, *John* 3. 19. Upon which ground it is, that *Paul* to *Timothy* thus exhorteth, 1 *Tim.* 4. 16. Take heed unto thy selfe, and to thy doctrine, continue therein; for in so doing thou shalt both save thy selfe, and them that hear thee. And yet notwithstanding, forasmuch as we our selves, the meanes which is improved, and the end thereof which is Salvation, is all of God; we are by the Scriptures instructed to attribute the honour and glory thereof wholly unto him. He giveth us (saith the Apostle,) 2 *Tim.* 6. 17. speaking of the things of this life procured no otherwise

wise than through a laborious industry in the use o meanes) richly all things to enjoy.

CHAP. II.

That it cannot stand with the love of God unt all, to enforce some men to believe and no all.

IF that God should necessitate the Faith and Salvation of some men and not others, it would argue repugnancy in the Doctrine of his love to man-kinde unto whom he hath expressed an equall affection, in giving his Son a Saviour for all, and in desiring the salvation of all.

First, That God sent his Sonne into the World to save the World, appeareth by severall plaine Texts of Scripture, as *John* 3. 17. God sent not his Son into the World to condemne the World; but that the World through him might be saved, and *John* 6. 11. I am, saith Christ, the living Bread which came down from Heaven; If any man eate of this Bread, he shall live for ever. And the bread that I shall give is my Flesh, which I will give for the life of the World. Againe in *John* 12. 47. If any man, saith he, heare my words and believe not, I judge him not, for I came not into the world to judge the world, but to save the world. And in the 1 *Tim.* 2. 5, 6. the Apostle saith, There is one God, and one Mediator between God and

nd men, the Man Christ Jesus; who gave himselfe a ansome for all.

And whereas it is by some objected, That by the Vorld here spoken of, is not to be understood the hole lumpe of man-kinde, but only the Elect, a part hereof; and that by this terme (all) is not meant e-ery particular man and woman in the world, but nly some of all sorts, &c. The Scripture as it were oreseeing this objection, addeth in *Hebr.* 2. 9. That Christ tasted death for every man. And in the 2 *Pet.* 2. .That as there were false prophets among the peo-le: even so there shall be false teachers amongst ou, who privily shall bring in damnable heresies, even enying the Lord that bought them; and bring upon hemselves swift destruction. And *Rom.* 14. 15. De-roy not with thy meat him for whom Christ dyed. And 1 *Cor.* 8. 11. Through thy knowledge shall the eake brother perish for whom Christ dyed. Plainly ntimating, that Christ dyed not only for the Elect (as hey use to say) but for every man; for those that deny im are destroyed, perish, and are damned.

And furthermore, whereas it is objected, That the ersons here spoken of, were not really of the number f those for whom Christ dyed; only in the judgement f charity were so reputed.

The Scriptures affordeth unto us divers evident rounds, to prove that Christ came into the World to ve every particular person therein, without excepti-n. As First, the Gospel is declared to be glad tydings nto all, *Luke* 2. 10. And Secondly, is commanded herefore to be preached unto all, *Matth.* 28. 19. *Marke* 16. 15. And Thirdly, all men to whom it is reached, are required to believe it, *Marke* 16. 16.

Mat.

Matth. 11. 20. And Fourthly, Such as doe not believe and give obedience unto it, are threatned with damnation, *Mat.* 10. 4. *Joh.* 3. 8. And Fiftly, those that have had it preached unto them, and refused to give obedience thereunto, are declared to judge themselves unworthy of everlasting life, *Acts* 13. 46. and to neglect Salvation, *Hebr.* 2. 3.

Now forasmuch as the Gospel in generall is none other than the fruits of Christs death, & that Salvation in particular is otherwise altogether impossible; it could not in the nature thereof be glad tydings unto all, nor in equity or justice be proclamed unto all; nor the obedience thereof be required of all; nor disobedience thereunto be punishable in all; nor could it truly be said, That those that are damned for their disobedience unto it, have neglected Salvation, if that Christ had not shed his Bloud for all.

And furthermore, whereas it is replyed by some, That although Christ dyed for all, yet his death was intended only to save the Elect.

It is by God declared, that he sent his Son into the world forth of his love to man-kinde; to the end that thereby they might be saved, (for so saith the Scripture) God so loved the world, that he sent his only begotten Son, *&c. John* 3. 16.

And for the further confirmation of all mens Faith in this behalfe, he most solemnly professeth, yea, and having no other to swear by, he sweareth by Himselfe, That he desireth not only the Salvation of those that are saved; but of those also who through contempt of his goodnesse, dye in their sins and perish, as we may reade in *Ezek.* 33. 11. As I live saith the Lord God, I have no pleasure in the death of the wicked,

wicked, but that the wicked turne from his way and live: Turne ye, turne ye, from your evill wayes, for why will ye dye O Houſe of Iſrael? And herewithall accordeth the teſtimonies of his ſervants, in the 2 *Tim.* 2. 3, 4. This is ſaith *Paul*, good and acceptable in the ſight of God our Saviour (to wit) That we ſhould pray for all men, verſ. 1, 2. becauſe he would have all men to be ſaved, and come to the knowledge of the Truth. And *Peter* in his Second Epiſtle the 3. chap. 9. to the ſame effect ſaith, The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſſe) but is long ſuffering to us wards, not willing that any ſhould periſh, but that all ſhould come to repentance, and conſequently to Salvation, as the end thereof.

Now as there is nothing more oppoſite than yea, and nay, (which as the Apoſtle informeth us in the 2 *Cor.* 1. 19, 20. Is not in Jeſus Chriſt or in the promiſes of God made in under the New Covenant:) ſo can there be nothing more repugnant to the Doctrine of Gods Love to mankinde expreſſed, in ſending his Son into the Word, that the world through him might be ſaved, and in his oath whereby he profeſſeth, that he would not have any thereof to periſh, &c. Then this Doctrine which ſaith, That God doth neceſſarily enforce ſome men to believe, to the end they may bee ſaved: and denieth ſufficient meanes unto others to enable them to believe, to the end they may be damned. The Firſt ſaith, That he loveth and deſireth the Salvation of all alike, and would have none to periſh. The latter ſaith, That he deſireth but the Salvation of a few in ſpeciall, and willeth the damnation of many. The firſt ſaith, That through the mercy of God vouchſafed in Jeſus Chriſt, every man may poſſibly be ſaved. The

later faith, That no man can possibly obtaine Salvation thereby, without a speciall assistance vouchsafed unto him, to enable him to believe, &c. and so deny Jesus Christ to be the Doore and way to eternall life, and concludeth man-kinde (whom he came into the world to save) as incapable of obtaining the end of his comming, as if he had not at all come into the world to be their Saviour: And so in a word maketh the Death of Jesus Christ in relation to the Salvation of man-kinde of none effect: And the solemne Oath of Almighty God, as touching his desire of the Salvation of all, and the death of none (with reverence be it spoken) worse then jesuiticall delusion and equivocation; which alone may serve as a sufficient evidence against this Opinion.

CHAP. III.

How the Doctrine of Gods enforcing men to believe, leadeth the Reprobates to Blasphemy against God, and maketh them excusable in their condemnation.

IF God should necessitate the Salvation of some men, and not others, it would fill the Reprobates with Blasphemy against him, by reason of their condemnation contrary to the Scriptures. From this consideration, That in the point of Salvation he doth that for others, which he refused to doe for them, and yet professeth

fesseth that he hath done as much for them in that behalfe as he could.

That God professeth, that he hath done as much for the Reprobates to make them fruitfull to Salvation, as he could: The words of the Prophet *Isay* in his 5. chap. doe plainly declare, I will sing to my wel-beloved (saith he) a Song of my beloved touching his Vineyard: My wel-beloved hath a Vineyard in a very fruitfull hill, and he fenced it, and gathered out the stones thereof, and planted it with the choiseſt Vine, and built a Tower in the midst of it, and also made a Wine-presse therein; and he looked that it should bring forth Grapes, and it brought forth wilde Grapes. And now, O Inhabitants of *Jerusalem*, and men of *Judah*, judge I pray you betwixt me and my Vineyard, what could have been done more to my Vineyard, that I have not done to it? Wherefore when I looked, that it should have brought forth Grapes, it brought forth wilde Grapes: And now go to, I will tell you what I will doe to my Vineyard, &c. Under which similitude, the Prophet declareth unto the Inhabitants of *Iudah* and *Ierusalem*; whose destruction for their unfruitfulnesse & disobedience towards God, he denounceth in the following part of the chapter, from the 8. v. &c. That God to make them fruitfull unto all good workes, to prevent their destruction, and to bring them to eternall life, had vouchsafed and granted unto them all convenient and necessary means conducing to those ends. Insomuch that when hee appealeth unto them for judgement therein, before he proceedeth to pronounce his definitive sentence against them, they are left altogether speechlesse, not having any thing to reply unto God in their owne

behalfe; whereas if their underſtandings had been informed that any neceſſary meanes had been wanting unto them, without which they could not poſſibly render unto God that which he requireth of them; or that he had not vouchſafed unto them as effectuall meanes, as he did unto others in the like caſe; their anſwer might have been ready in words to this effect.

" Lord we are poore helpleſſe Creatures (who alone
" by reaſon of thy decree, in reference to *Adams*
" tranſgreſſion, which we could no wayes poſſibly pre-
" vent) are made altogether uncapable by any ſuch
" meanes as thou affordeſt unto us, to doe any thing
" pleaſing or acceptable in thy ſight, no not ſo much
" as to thinke one good thought; and this Lord thou
" koweſt, and from the conſideration thereof, thou
" giveſt unto ſuch and ſuch men and women, thy good
" Spirit; whereby they are enabled to the doing of
" thoſe things that thou requireſt of us; without which
" Spirit, our inflicted condemnation is altogether un-
" avoydable. And therefore if that we muſt periſh,
" it's only for thy wills ſake, and neither for omitting
" or miſdoing any thing that we were able rightly to
" doe.

Whereas, therefore the Scriptures informeth us, that when the greateſt enemies of Almighty God, ſhal take into their moſt ſtrict and ſevereſt examination, all his ſayings and proceedings againſt them; that forth of their owne mouthes, like unto thoſe wicked Husband-men (in the Goſpel, *Matth.* 21.40, 41.) they ſhall fully acquit and juſtifie him in them all. *Rom.* 3. 4. And that we are thereby alſo plainely informed, That if our conſciences doe uot accuſe and condemne us, we have peace with God, 1 *Iohn* 3. 21. And ſo

con-

:onſequently that then he will not condemne us; we ire hereby neceſſarily led to this conclusion, That Sal-ration is not confered upon men through neceſſity: nor that it is any otherwiſe to be obteined, than hrough mens improvement of the meanes granted un-:o them for that purpoſe.

Object. Gods not doing ſo much for the Reprobates s he doth for others, is no direct cauſe of Blaſphemy n them, in regard that he is not thereunto bound; ſo hat if they Blaſpheme, it's without cauſe on Gods part.

Anſw. Firſt, Wherein any mans conſcience accuſeth im not as touching ſuch things whereof he is accuſed nd condemned by another, he is inevitably compelled o contradict and gain ſay in that reſpect: And ſo kewiſe, if that the Reprobates ſhould be condemned y God for impenitency and the workes thereof, and et in their owne conſciences be infallibly aſſured that epentance was altogether impoſſible unto them, they hould therein directly (nil they will they) be inforced o contradict and gain-ſay in ſuch their condemnation; hich in the Scripture ſenſe is none otherwiſe than laſphemy, *Acts* 13. 45.

Secondly, And therefore although that God as hee Lord and Creator of all, cannot be bound unto any f his creatures, yet conſidering that he doth not pre-end to condemne any of them; thereby to exerciſe like a cruell tyrant) his power and prerogative upon hem, but only to puniſh them for their voluntary and vilfull diſobedience againſt him; for the Honour of is Iuſtice he is abſolutely bound not to condemne hem for any ſuch thing which is impoſſible unto hem, becauſe that then his Iuſtice cannot appear nor

bee acknowledged by them in their condemnation as he hath declared it ſhall.

CHAP. IV.

How the Doctrine of Gods enforcing men to believe tendreth the exhortations of God to the Reprobates, and his lamentations for their damnation hateſull and odious.

IF that Faith and Salvation were attainable only through an neceſſitating power, and not through mens improvement of the meanes, it would render all the invitations and exhortations of God to the Reprobates to heare his voyce and partake of Salvation by Chriſt contemptable and all his lamentations for their refuſall thereof; and their deſtruction thereupon enſuing, hateſull and odious, becauſe that ſuch exhortations, invitations and lamentations (if real) are alwaies moſt infallible arguments of the ſtrongeſt affection, towards thoſe perſons in whoſe behalfe they are made, but are not ſuch towards them if that Repentance, Faith, &c. be attainable only through neceſſity, and not through their improvement of the meanes afforded unto them, they otherwiſe being wholly uncapable of themſelves, of obeying his exhortations, &c. And God unwilling to grant them that aſſiſtance which hee knew to be neceſſary for the avoyding of their threatned deſtruction, notwithſtanding ſuch his lamentations That

That God exhorteth and inviteth the Reprobates, to hear his voice, and partake of the ſalvation prepared in Chriſt, the Scriptures doe plentifully declare unto us, as in *Proverbs* 1. 20, to the 24. Wiſdome cryeth without, ſhe uttereth her voyce in the ſtreets, ſhe cryeth in the chief place of the concourſe, in the opening of the Gates in the City ſhe uttereth her words, ſaying, How long ye ſimple ones, will ye love ſimplicity, and ſcorners delight in their ſcorning, and fooles hate knowledge? Turne ye at my reproof, behold I will pour out my Spirit (or minde) unto you (as ſome reade) I will make known my words unto you. And *Prov.* 9. 1. *&c.* Wiſdome hath builded her a Houſe, ſhe hath hewen her out ſeven Pillars, ſhe hath killed her Beaſts, ſhe hath mingled her Wine, ſhe hath alſo furniſhed her Table, ſhe hath alſo ſent forth her maidens, ſhe cryeth upon the higheſt places of the City, who ſo is ſimple let him turne in hither; as for him that wanteth underſtanding, ſhe ſaith to him, come eat of my bread and drinke of the Wine which I have mingled, forſake the fooliſh, and live, and go in the way of underſtanding. And *Matth.* 22. 2. *&c.* The Kingdom of Heaven is like unto a certaine King, which made a Marriage for his Son, and ſent forth his Servants to cal thoſe that were bidden to the Wedding, and they made light of it, and he ſent forth other Servants, ſaying, Tell them which are bidden, behold I have prepared my dinner, my Oxen and my fatlings are killed, and all things are ready, come unto the Marriage, but they made light of it.

And that the Lord doth expreſſe himſelfe in way of ſorrow and lamentation, for the diſobedience of men to his loving invitations, exhortations, and their

puniſh-

punishment following thereupon, is as manifest as the former. In *Jer.* 15.5,6. he thus speaketh; Who shall visite thee, Oh Ierusalem? Or who shall bemone thee? Or who shall go aside to aske how thou doest? Thou hast forsaken me, saith the Lord, thou hast gone backward, therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. *Psalme* 81.8-11-13. Hear O my people and I will testify unto thee; O Israel, if thou wilt hearken unto me: But my people would not hearken unto my voice, and Israel would have none of me: O that my people had hearkned unto me, and Israel had walked in my waies. *Ezek.* 33.11. Turne ye turne ye, why will yee dye O house of Israel? *Ezek.* 18.32. I have no pleasure in the death of him that dyeth, saith the Lord God, wherefore turne your selves and live. *Luke* 19.41. And when he was come neer he beheld the City and wept over it, saying, If thou haddest known, even thou, at least in this thy day, the things that belong unto thy peace. *Matth.* 23.37. O Ierusalem, Ierusalem, that killest the Prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a Hen gathereth her chicken, and ye would not? *Hoseah* 6. 5. O *Epraim*, what shall I doe unto thee? O *Judeah* what shall I do unto thee? For your goodnesse is as the morning cloud, and as the early dew it goeth away. 2 *chron.* 26.14,15,16. Moreover all the chief of the Priests and the people, transgressed very much after the abominations of the Heathen; and the Lord God of their Fathers sent unto them by his Messengers, rising up betimes, and sending, because he had compassion on his People, and on his dwelling place; but they mocked the Messengers of

of God, and despised his word, and misused his Prophets, untill the wrath of the Lord arose against them ill there was no remedy.

Now as nothing can possibly be said by God to render him more gracious, loving, kinde and pitifull towards miserable men, or more to endear and enflame heir affections towards him, than what is he re by him xpressed, being understood according to these rules which he hath given unto us to judge of his love and oodnesse by; in regard that such expressions doe oundantly demonstrate that he unfainedly and om his very heart (as it were) desireth that wee l should hear his voice, obey his counsell, partake f the benefits of his Son, obtain salvation through m, and that there is no defect, nor any thing wanting n his part that can be judged or any waies conceived ecessary or requisite to enable us thereunto, and onsequently to avoide and escape the wrath that is o come: so neither on the contrary is it possible, that he Almighty God should present himselfe to his creators more hateful & odious then by any blasphemy that s most inveterate and malicious enemies forth of eir deepest despight and hatred against him, can any y waies imagine or foment, which would be by such s exhortations and lamentations, where the bedience and duty that he requireth of men to their vation, and the escaping of perdition in the world come are impossible unto them: forasmuch as then his love and affection, pity and compassion therein nifested, could be esteemed no other then meere ockage, hipocrisie, delusion and cruelty in the high- degree, because that whilest he pretendeth, the atest love, he should beare the greatest hatred;

whilest

whileſt he pretendeth to ſeeke their ſalvation, he ſhould ſecretly aime at and intend their damnation whileſt he pretendeth to lament their miſery, he ſhould laugh thereat, rejoyce and delight therein, having from eternity without any reſpect to their miſdoings utterly excluded them out of his favour, ſhut and faſt ſealed them up under his wrath, hatred and foreſt indignation; and from thence denying unto them the neceſſary meanes of their ſalvation, which being the true and naturall conſequence of that doctrine, which afferteth ſalvation to be through neceſſity, and not through mens voluntary improvement of the means may admoniſh all men that tender the glory and honour of God, to beware thereof.

Object. The exhortations and invitations of God to Reprobates to partake of good things prepared in Chriſt are not contemptible and odious, conſidering that good things are prepared in Chriſt, unto which the Reprobates are invited, which retain their goodnes, though they be rejected.

Anſw. Its not the goodnes of the thing prepared in Chriſt, that can free the exhortations of God to Reprobates, to partake thereof from contempt: if that God forth of his hatred againſt them, ſhould be conceived to exclude them from the participation of them; becauſe that thereby the Reprobates ſhould be abuſed with a ſpecious ſhew of love towards them, when as nothing but hatred is intended to them; which muſt needs render ſuch exhortations odious unto them. *Abſaloms* good cheare rendreth his invitations to *Ammon* to eate thereof far worſe than open hatred. 2 *Sam.* 13. 26-28.

2. Therefore I further anſwer, That it is impoſſible that

at God who abhorreth nothing more than mens rawing neare unto him with their mouthes, and hoouring him with their lips, when their hearts are r from him, *Jer.* 6.20. *Isay* 1.13,14. *Amos* 5.23. And ho hath instructed all men not to eate the bread or esire the dainty meates of him that hath an evill eye, ut to contemne his invitations (eate eate) when his eart is not with them. *Prov.* 23 6,7. That he himlfe should so practise, doe the thing which he desteth , and exhort men to eate in the same case, herein he willeth them to abstain ; he cannot lye, ecause he is truth it selfe , *Titus* 1. 1. therefore as he eaketh so he thinketh, and like as he pretendeth so e meaneth.

Ob. 2. Secondly, concerning the lamentations of od in respect of those that perish, it is objected, That ey serve onely to expresse the remedilesnes of their isery : And that he is not delighted with their puishment as they are his creatures, but with the glory f his justice which shineth in their wickednes.

Answ. The first part of which objection (*viz.*) That e lamentations of God in the behalfe of those that erish, serve only to expresse the remedilesnes of heir misery, rightly understood may be admitted; ut I desire to know, whither their misery be remedies in respect of themselves, or in respect of God? hether for want of meanes sufficient vouchsafed by od to prevent their misery, or through their wilfull eglect and abuse thereof? In the latter sense I grant e objection to be good; For he that neglecteth the ace of God in Christ vouchsafed unto him in this e, by what meanes shall his misery be prevented in ut which is to come, damnation in hell being the penalty

penalty thereof ? From which there is neither redemption nor Redeemer made known unto us. But that their misery should be remediless for want of mercy sufficient vouchsafed unto them in this life for the prevention thereof, may not be magnified, because it's inconsistant with the integrity of Gods pure nature (discovered unto us in his Atributes of Truth, Love, Goodnesse, Mercy and Iustice)to make lamentation in the behalfe of his perishing creatures, when as the reason thereof lyeth simply and wholy in himselfe.

Secondly, Whereas it is further suggested, That these lamentations are intended to expresse, That God is not delighted with the punishment of his creatures, but with the glory of his justice, which shineth in their palpable wickednes; its most absurd, Because that if God should be delighted to have men wicked as they are his creatures, he must needs much more be delighted with their punishment, as they are his creatures, the punishment of wickeduess being the most proper exercise of his justice: And therefore if the glory of his justice against the honour of his mercy, should engage him to deny his grace unto his creatures, to the intent that they might be wicked, it must needs much more engage him to punish them being wicked.

Besides, the Scriptures doe plainly informe us, That God doth not onely lament the punishment of his creatures, but their ingratitude and wickednesse also as the cause thereof. In *Ier.*2.2. *&c.* To the ingratefull Israelites he thus speaketh.

I remember thee, the day of thy espousals, when thou wentest after me in the wildernesse in a Land that was not sowne, vers. 5. What iniquities have your Fathers

hers found in me, that they are gone far from me,and
ıre walked after vanities and are become vaine? verſ. 6.
Neither ſaid they where is the Lord that brought us up
out of the Land of *Egypt?* That led us through the
Wilderneſſe through a Land of Deſarts and of Pits,
hrough a Land of drought, and of the ſhaddow of
death, through a Land that no man paſſed through,and
where no man dwelt, verſ. 7. And I brought you into
ı plentifull Country, to eate the fruit thereof, and the
goodneſſe thereof, but where ye entred ye defiled my
Land, and made mine Heritage an abomination. The
Prieſt ſaith not,where is the Lord, and they that hand-
ed the Law knew me not; the Paſtors alſo tranſgreſſed
gainſt me, *&c.* verſ. 12, 13. Be aſtoniſhed O Heavens
t this, and be horribly afraid, be ye very deſolate
ith the Lord. For my people have committed two e-
ils, they have forſaken me,the fountaine of living wa-
ers, and hewen to themſelves broken Ciſterns that can
old no water. verſ. 31. O Generation, ſee the Word
f the Lord: have I been a Wilderneſſe unto Iſrael? A
and of darkneſſe? Wherefore ſay my people,We are
ords, we wil come no more unto thee? Can a Maide
rget her Ornaments, or a Bride her Attire? Yet my
eople have forgotten me dayes without number. *Iſay.*
. 2. Hear O Heavens, and give ear O Earth, for the
ord hath ſpoken; I have nouriſhed and brought up
hildren, and they have rebelled againſt me. The Oxe
noweth his owner, and the Aſſe his Maſters cribbe:
ut Iſrael doth not know, my people doth not conſi-
er. Ah! ſinfull Nation, a people laden with iniquty,
ſeed of evill doers; Children that are corrupted, they
ave forſaken the Lord, they have provoked the holy
ne of Iſrael unto Anger. *Ierem.* 13. 27. Woe unto
thee

thee O Jerusalem, wilt thou not be made clean? When shall it once be? How much more of this nature might be added? Such as reade the Scriptures know. Now that the goodnesse of God should thus cause him to lament the wickednesse of men, and endeavour their repentance; and yet the glory of his Justice in opposition thereunto, should cause him to delight in their wickednesse; and from thence to deny them the means of repentance, cannot be supposed, because that this would quite invert the testimony of S. *James*, chap. 2. 13. And make judgement in God to glory and rejoyce against mercy: nor yet can it stand any better with the purity of God, to lament the wickednesse of those whom he delighteth to have wicked, then for him to lament the damnation of those, whom from eternity he hath excluded from his favour, and appointed thereunto. But secondly, I answer, That it is inconsistent with the nature of Gods justice, to delight in the wickednesse of any man, because that justice it selfe can neither occasion nor take delight in any thing that is unjust, or contrary to it selfe; as all such things must needs be which are reprehended and punished thereby, *Rom.* 2. 1, 3, 21, 22. *Rom.* 3. 3, 6. Therefore seeing that the justice of God is declared to be angry with, and provoked to wrath by the wickednesse, hardnesse of heart, and impenitency of men, *Marke* 3. 5. *Mat.* 22. 4, 5, 6, 7. It cannot possibly be pleased or delighted therein, or be any waies accessary thereunto, Either by working wickednesse in mens mindes, *Jam.* 1. 13. (As some men too rashly affirme from these and such like Scriptures, *Rom.* 9. 18. *Acts* 4. 28. *Ioh.* 12. 40.) or by prohibiting meanes sufficient for the prevention thereof.

Obiect.

Object. God could have prevented both Angels and en from falling, and could recover all and every one f men, as well as any; which argueth that he would ave some to perish.

Answ. What God as he is Almighty and Omnipotent might have done, we will not dispute, nor is necessary to the present point: It is sufficient to r purpose to prove, that God vouchsafed both to len and Angels, means sufficient to prevent their falng; the which, I suppose no rationall man will deny; eing that whatsoever God hath imposed upon his reatures, by the Law of nature and necessity (as hunr, drought, wearinesse, eating, drinking, sleeping, rc.) are neither offensive, nor displeasing to him; it eing impossible, that he should blame or finde fault ith what himselfe doth, or necessitateth his Creatures or to doe: so that if the fall of Men or Angels had een unavoidable by them, by the Law of their Creaon, their falling had not been sinfull in them, nor ould they ever have incurred the displeasure of God any respect, by reason thereof; no more than we ow do by our eating, drinking, &c.

God Created both Angels and men in a mutable tate, sufficiently able to doe whatsoever he required them; and furnished them abundantly with arguents of his love and goodnesse, to endear and engage em to the perpetuall love and obedience of himself; d yet withall subject, (or incident) through the want consideration of his goodnesse towards them, to fall to ingratitude and disobedience against him, because at otherwise, neither the one nor the other could ve been capable of manifesting their fidelity and nkfulnesse unto him their Lord and Creator, (as it

was most necessary they should) for how should he expresse his subjection and obedience, who cannot possibly disobey? And how God could have made a creature in such an estate, wherein his love and goodnesse towards him, and soveraignty over him, could not thankfully be acknowledged by him, cannot reasonably be imagined. In which respect, it may justly be questioned, Whether God could have done any more to prevent the fall of angels and men, then what he did?

4. Whereas it is implied, That God hath not recovered by Jesus Christ, all and every of men (as well as any) from under the curse of *Adams* transgression, it is not to be admitted, because the Scriptures do informe us, That as in *Adam* all die, so in Christ, all are made alive, 1 *Cor.* 15.22. And that as by one mans offence, judgement came upon all men to condemnation, even so by the righteousnes of one, the free gift came upon al men, to the justification of life, *Rom.* 5.18. And that as the first man *Adam* was made a living soul, so the second man *Adam* is made a quickning spirit, 1 *Co.* 15.45. But I suppose that by these words (God could recover all, and every man, as well as any) is to be understood only, That God could (if he were pleased) enforce the salvation of all, and every man, as well as some: wherin that is taken for granted, which is denied (to wit) that God doth necessitate the salvation of some particular men, and not others (which hath already, and shall hereafter be further disproved:) And although that it cannot be denied, but that some men doe perish, yet is it not therefore to be conceived, that they so perish for want of means sufficient to accomplish their salvation, but by reason of their contempt thereof. All the

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waies of God being mercy and truth, the goodneſſe of God is alwaies firſt exerciſed in providing means ſufficient for the Salvation of men; but when his goodneſſe therein is deſpiſed, and his Grace turned into wantonneſſe; then, and not till then, doth his righteouſneſſe and juſtice call for judgement and vengeance againſt the deſpiſers and contemners of him, as the Scriptures doe witneſſe, *Jud.* 3, 4, 5, 6. *Rom.* 2. 4, 5. 2 *Chron.* 26. 14, 15, 16. In which reſpect it is that God is ſaid to be ſlow to anger, *Nahum.* 1. 3. That he doth not willingly afflict nor grieve the Children of Men, *Lament.* 3.33. That mercy glorieth againſt judgement, *James.* 2. 13. And that his tender mercies are over all his workes, *Pſal.* 145. 9.

CHAP. V.

How the opinion of enforcing Faith and Repentance in men, oppoſeth the Wiſdome of God.

IF that Repentance, Faith, &c. were through neceſſity, and not attainable; only by the improvement of the means afforded, (*viz.*) the workes and Word of God, it would not ſtand with the Wiſdome of God, to expect and wait for the Repentance of men, as the Scriptures declare he doth: Becauſe that herein hee ſhould not locke for Figs of a Fig-Tree, according to the practice of Chriſt; But for Figs of Thornes, and

Grapes of Thistles, which is much below the wisdome of men; and therefore much more of God.

That God doth expect and wait for Repentance from men, is plainly taught in the Scriptures, *Isai.* 5. 1, 2. My beloved (saith the Prophet, speaking of God) hath a Vineyard in a very fruitfull hil; and he fenced it; and gathered out the stones thereof; and planted it with the choicest Vine, and built a Tower in the midst of it; and also made a Wine-presse therein, and he looked that it should bring forth Grapes, and it brought forth wilde Grapes.

Luke 13. 6. And Jesus spake also this parable: A certaine man had a Fig-Tree planted in his Vineyard, and he came and sought fruit thereon, and found none; Then said he to the dresser of the Vineyard, Behold these three years I come seeking fruit on this Fig-Tree, and finde none; cut it down, why cumbreth it the ground. *Jer.* 13. 27. O Jerusalem, wilt thou not be made cleane, when shall it once be?

Now forasmuch as wisdome doth prohibite a man to expect the effect without the cause, or more from any cause, then can be effected thereby, or to wait for a plentiful harvest in Summer, without ploughing and sowing in the Winter; who can conceive that Almighty God the fountaine of all wisdome, yea, who is wisdome it self, should expect and wait for repentance from men, without vouchsafing unto them means sufficient to answer his expectation therein! No man seeketh Figs of Thorns, or Grapes of Thistles, and shall God that maketh men wise, be conceived to be so far inferiour unto him in wisdome, as to seek and expect repentance of man, it being no lesse impossible to be found? Surely nothing can be lesse imaginable;

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And yet for the further prevention of ſuch diſhonourable thoughts concerning the God of all Wiſdome, the Scriptures before cited, note unto us theſe two things: Firſt, the ground upon which God doth expect repentance from men, demonſtrated to us under the ſimilitude of a man planting his Vineyard in a fruitfull Hill, planting it with the choiceſt Vine, fencing it, gathering out the ſtones, *&c.* As alſo under the ſimilitude of a Husband-man, dreſſing and digging about his Fig-Tree. Secondly, the time in which God expecteth repentance from men, which by Chriſt; in *Mat.* 21.34. (in which Parable he alludeth to *Iſai.*5.1) is declared to be not untill the time of Vintage, and the more plainly to declare, how farre he is from expecting from men that which is unreaſonable: in *Luke* 13. 7. he uſeth theſe words, Theſe three years have I come ſeeking fruit and finde none, *&c.* Under which formes of ſpeech, the Lord doth inſtruct us, That as a wiſe Husband-man doth not expect to receive fruit from his Vineyard, without the uſe of all neceſſary means required thereunto, nor untill the ſeaſon of the year wherein his expectation may be anſwered; ſo neither doth he himſelf look for any thing more from men, then what he affordeth unto them ſufficient means and opportunity to effect.

And ſeeing then that if repentance, *&c.* were no otherwiſe attainable then through the irreſiſtable operation of the Spirit: that all impenitent wicked and ungodly perſons from whom he expecteth repentance, ſhould neither have means nor any opportunity afforded unto them for that purpoſe, (for if that the means thereof doe neceſſarily accompliſh the ſame; then all thoſe that have that means muſt needs be enforced to

repentance thereby.) Therefore repentance muſt be acknowledged to be obtained only thorow the improvement of ſuch means which God vouchſafeth unto all, and the nature thereof be acknowledged to be ſuch, that poſſibly may be neglected by thoſe to whom it is granted, and from whence (repentance) the end thereof is expected, *Revel.*2.21. I gave her ſpace (ſaith the ſpirit) to repent, and ſhe repented not.

CHAP. VI.

How the commands of God in Scripture are oppoſed by the opinion of Gods enforcing Repentance, Faith, &c.

THis doctrine (to wit of Gods neceſſitating repentance, *&c.*) oppoſe the Commandments of God given unto men, whereby he requireth them to repent, believe in the name of his Sonne, work out their own ſalvation with fear and trembling. Now foraſmuch as God cannot oppoſe himſelf, therefore that which he requireth of men to doe, muſt needs be proper and peculiar to them to perform.

That God requireth every man to repent, *&c.* is evident by the Scriptures, *Act.*17. 30. The times of this ignorance God winked at, but now he commandeth all men every where to repent, 1 *Joh.*3.23. And this is his Commandment, that we ſhould beleeve in the name of his Sonne Ieſus Chriſt, *Phil.*2.12. Work out your own ſalvation with fear and trembling whereby repentance, *&c.* is by God made the peculiar work and duty of man, through the improvement of the means vouchſafed unto him for thoſe ends, oppoſite

pose whereunto is the doctrine, which averreth repentance, *&c.* to be the peculiar work of God, and not of men, That it is by God made the peculiar work of man, through the improvement of the means, appeareth from hence, that God threatneth condemnation to those persons, who thorow the use of such means, as he afforded unto them for that end, do or did not repent, *Mat.* 11.20,21,22. Then began he (saith the text, meaning Iesus) to upbraid the Cities, wherein most of his mighty works were done, because they repented not: Wo unto thee *Corazin*, Wo unto thee *Bethsaida*: for if the mighty works, which were done in you, had been done in *Tyre* and *Sydon*, they would have repented long agoe in sack-cloth and ashes. But I say unto you, it shall be more tolerable for *Tyre* and *Sydon*, in the day of judgement then for you. For it cannot be supposed, that God should condemn men for not doing the thing which doth not peculiarly appertain unto them to doe. And that it is by the opinion of Gods necessitating repentance, *&c.* made the peculiar work of God is as evident, the opinion it self plainly intimating, Then no man by all his best endeavours in the use of the means, can possibly attain thereunto: which opposition cannot be applied unto God, as proceeding from him, because that in the Scriptures it is to be observed, that he is so far from requiring of men the doing of such things, which peculiarly belong unto himself to perform, that in all such cases he requireth them to stand still, and wait upon him for his help and salvation. As we may reade, *Exod.* 14.13. where by his Almighty power he made it his work to give the people passage thorow the red sea, he commanded them that they should not fear, but stand still, and see

his ſalvation. As alſo in 2 *Sam*.5.23. where having before undertaken to diſcomfit the hoaſt of the *Philiſtims* in the behalf of the *Iſraelites*, he commandeth *David* that he ſhould not move untill he heard the ſound of a going in the tops of the Mulbery trees: as alſo again, when he was pleaſed to make it his peculiar work to deliver the *Iſraelites* forth of their captivity, he commanded them only to wait upon him with confidence for their delivery from thence, *Hab*.2.3.

Secondly, Becauſe it is alſo to be obſerved, That when he uſeth the concurrence of man for the accompliſhing of any worke, he alwaies diſtinguiſheth the work of man from that which belongeth to himſelf to perform therein: and whatſoever he requireth of them in ſuch caſes, that he will have to be performed by them: and will not himſelf do it for them.

As firſt, when he gave the people in the wildernes water out of the rock, *Numb*. 20. 8. he preciſely diſtinguiſheth unto *Moſes*, the work that he required of him thereunto. Take the rod (ſaith he) and gather the Aſſembly together, thou and *Aaron* thy brother, and ſpeak ye unto the rock before their eies, and it ſhall give forth his water.

Secondly, Likewiſe when he promiſed to deliver the City of *Jericho* unto his people, for the over-throw of the walls thereof, he plainly and evidenty declared, what he required of them to that end, *Joſh*. 6. 3, 4, 5. Ye ſhall compaſſe the City (ſaith he) all ye men of warre, and goe about the City once; thus ſhalt thou doe ſix daies. And ſeven Prieſts ſhall bear before the Ark ſeven Trumpets of Rams-horns, and the ſeventh day ye ſhall compaſſe the City ſeven times, and the Prieſts ſhall blow with the Trumpets. And it ſhall

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come to passe, that when they make a long blast with the Rams-horns, and when ye hear the sound of the Trumpets, all the people shall shout with a great shout, and the wall of the City shall fall.

Thirdly, And also when he made it his work to destroy the *Canaanites*, and the other Nations, for their great and abominable wickednesse, and to give the possession of their Land to the children of *Israel*, he clearly manifested unto them, what he would have performed on their part for the accomplishment thereof; They were to observe his Word, and to obey his voice: As we reade, *Exod.*23.20,21,22. and in particular to goe armed before the Lord unto battel, *Num.* 32 20. And he himself would cause the hearts of their enemies to fail them for fear, and make them turn their backs upon them, untill they were destroyed, *Exod.*23.27.

And this he doth, Because that he will not give his glory unto another, *Isa.*42.8. which would necessarily follow upon his requiring of men, and assigning unto them the performance of those things, which immediately concerneth himself, or by his not distinguishing the work of man from his own, in such actions, wherein his concurrence is required. In regard that no man can possibly ascribe unto him the honour of that work, which is not evidently discovered to be wrought by him.

Whereas therefore we finde that men are absolutely commanded to repent, *&c.* and are no where required to stand still, or wait upon God, untill such time as he shall necessitate them thereunto, nor yet can finde any distinction made therein, as that man should doe this or that, and that God will doe the rest: repent-

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ance, as it is considered, whether in the disposition of the minde, or in the actions, and exercise thereof; must be concluded the peculiar work of men, by the use and improvement of the means vouchsafed unto them by God for that purpose; the which will further appear from these grounds.

1. Because that the penitent shall rise up in judgement against the impenitent, and condemn them; as appeareth by the words of Christ, in *Mat.*12.41. The men of *Nineveh* (saith he) shall rise up in judgement against this generation, and condemn them, because they repented at the preaching of *Jonas*, and behold a greater then *Jonas* is here; which could not be, if that repentance were the peculiar work of God, and not of men, by the improvement of the means. For where there is no difference in men, but that which is enforced in them by God, the one can be no accusation against the other, in respect of any such difference: for as he that did repent would not have repented, if he had not been enforced: so he that did not repent, would have repented, if that he had been enforced. And therefore the men of *Nineveh*, if they were enforced to repent, can be no greater an accusation against the Iews for their impenitency in the day of judgement, then *Benjamins* brethren can be against him, in respect of the cup that was put into his sack, against his will or procurement.

2. Because the Scriptures doe plainly declare, That God doth not require of men, beyond what he giveth unto them, means to attain unto, as we may perceive in the Parable of the talents, in *Luk.* 19. 15. where none are called to give an account before Christ at his coming, but those to whom before hand he had deli-

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vered his money to be improved, nor nothing required of any of them, but proportionably to that which was delivered to them, to whom he giveth much, he asketh the more again, according to his ſaying, in *Luk.*12.48. And ſo on the contrary, From whence it doth follow, That ſeeing repentance is required of all men, and that all men ſhall be accountable to God concerning the ſame, That therefore all men have the means of repentance vouchſafed uuto them, & that repentance by the improvement therof peculiarly appertaineth unto them, and is no otherwiſe to be obtained.

3. Becauſe that the impenitent are charged with rebellion againſt God in reſpect of their impenitency, which plainly argueth, repentance not only to be the peculiar work of man, but alſo within his power to be performed, rebellion being none other then a wilfull and ſtubborn refuſall of that known duty which a man is enabled to perform. And ſo much the words of the text do evidently declare, *Ezek.* 12.2. Son of man (ſaith the Lord to the Prophet) thou dwelleſt in the midſt of a rebellious houſe, That have eies to ſee, and ſee not, they have ears to hear, and hear not. Their rebellion being demonſtrated from this grounnd, That they have eies, and ſee not, *&c.*(*i.e.*)they know and underſtand how to perform their duty, but they will not do it; according to that in *Chap.* 33. 31,32. He that knoweth to do well, and doth not, to him it is ſin, *Jam.*4 17. Whereas that which a man underſtandeth not, nor is any waies able to perform, is imputed to his infirmity only, which God will never lay to his charge, *Heb.*5.2. For we have an high-Prieſt that can have compaſſion on the ignorant, and of thoſe that are out of the way; I obtained mercy, becauſe I did it ignorantly, 1 *Tim.*1.13.

CHAP.

CHAP. VII.

That the opinion of enforcing Faith, and Repentance in men, cannot ſtand with the nature of the laſt Judgement by Chriſt.

THis Doctrine (namely of Gods neceſſitating repentance, *&c.* in men) is inconſiſtent with the last ſentence of Chriſt, (which as the Scriptures declare) ſhal be according to every mans works; And therfore foraſmuch as al ſuch things wherunto men are enforced by a power which they cannot reſiſt, are imputable only unto that power whereby they are ſo enforced It muſt follow that if that ſome men ſhould by God be neceſſitated to repentance, *&c.* they could be no more juſtified according to the ſentence of Chriſt in relation thereunto, then any other men could be condemned with reference to ſuch evill actions wherunto they were enforced by a power which they could no waie poſſibly reſiſt. To make this evident by the Scriptures in *Mat.* 16. 27. it's declared by Chriſt himſelf; Th when he commeth in the Glory of his Father with h Angels, he will reward every man according to h workes. In like manner, *Revel.* 22. 12. he ſaith, Be hold I come quickly, and my reward is with me, t give to every man according as his worke ſhall be; greeable unto which is the Teſtimony of the Apoſtl 2 *Cor.* 5. 10. We muſt all appear before the Judge

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nent Seat of Christ, that every one may receive the things done in his boby, according to that he hath done, whether it be good or bad. According to which rule (the Scriptures aforehand describing unto us the manner of the last Judgement, as if it were already past) we finde the sentence of Christ denounced towards all persons, *Mat.* 25.34. with *Rev.* 20.12, 13.

Secondly, That all such actions, *&c.* whereunto persons are enforced against the choice and assent of their own wils, are not imputed unto them as their own actions, will plainly appear; first, by *Deut.* 22.25, 26. If a man saith the Text, finde a betrothed Damsell in the field, and force her; then the man only that forced her shall die. But unto the Damsell thou shalt doe nothing, there is in the Damsell no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter. Likewise by the words of the Apostle, in *Rom.* 7. 2. If I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me; from which in the 24. and 25. verses, he concludeth, That God would acquit him. And thereupon in the 1. verse of the 8. chapter, declareth unto all, That there is no condemnation belonging unto men for such actions. The reason hereof is, Because that God looketh only at the heart of a man, 1 *Sam.* 16. 7. and alwaies judgeth of him according to what he observeth therein, whether it be good or bad; what is willed and determined therein, he reckoneth it as if it were done, though through want of opportunity or ability it never be effected: from whence it is that the Apostle declareth unto us for a generall rule, in the 2 *Cor.* 8. 12, That if there be first a willing minde, it is accepted according to that a man hath,

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and not according to that he hath not; which we finde verified unto us by a clear instance, in the 1 *King*. 8 18. 19. of Gods kinde acceptation of *Davids* affection to build him an House, though that it was never built by him, Whereas it was in thy heart (saith the Lord) to build me an house, thou didst well, that it was in thine heart; nevertheles, thou shalt not build me the House, *&c*. And we may also observe that *Solomon*, who by Gods appointmeut did build it, received not a greater reward for his action therein, then *David* did for his affection thereunto: And so on the other side, Christ informeth us, That the things that defile a man, are only those that proceed from his heart, Out of the heart, saith he, *Mat*. 15. 19, 20. proceedeth evil thoughts (he speaketh not of those that are suggested, or that at unawares arise therein, and are forthwith quenched, and suppressed, for these defile no man) but of those that are conceived and harboured therein, which when opportunity serveth, break forth into murthers, adulteries, fornications, thefts, false witnes, blasphemies, these defile the man; upon which ground it is, That the Scriptures declareth *David* to be a man according to Gods own heart, save only in the matter of *Uriah*, 1 *Kings* 15. 5. Wherein deliberately and with purpose of heart (as must needs be conceived) he chose the thing which he knew to be evill, which in other cases (wherein his actions much swerved from the rules of perfect justice) he did not; and therefore is neither blamed nor accused for them.

Object. God doth not justifie men for Faith, but by Faith: nor reward them for their workes, but according to their workes; the reward of good workes being

Grace

Grace belonging to Adopted Children, not to servants for the worke done.

Answ. The distinction betwixt Justification by Faith, and for Faith, is altogether vaine: seeing that he that is justified by Faith, or by reason thereof, which is all one, is so justified for Faith: Because that without Faith he cannot please God, *Hebr.* 11. 5, 6. nor obtain acceptation with him. Thy Faith, saith Christ to the woman, hath saved thee, *Luke* 7. 5. The like may be said concerning the distinction betwixt reward for workes, and according to workes; in regard that he that is rewarded according to his workes, is so rewarded for his workes: as he that is rewarded according as he hath fed, relieved, and feasted the poor, that were not able to feast him again, (as Christ hath promised in *Luke* 14. 13,14.) or as he that is rewarded according as he hath given a cup of cold water in the name of Christ, (having no better in his power to give) he is so rewarded for that he hath so done, by reason that otherwise he should have received no such reward.

And yet it is not to be denied but that Justification through Faith, and reward of good workes, originally proceedeth from the meer Grace and speciall favour of God in Jesus Christ, considering that by the Law we can lay claim unto no such thing, but must acknowledge our selves, according to that Covenant, guilty of everlasting death, or the dissolution of our natures for ever in the Grave; and therefore whatsoever we either doe or shall receive from God more or lesse than this, as our present being in this life, the enjoyment of the Creatures, a time of repentance, with the means thereof, as redemption from the curse of

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the Law, Resurrection to another life, Adoption and Salvation through Faith, or conformity to the will of God, known and understood by us; must be attributed to the alone Grace of God in Jesus Christ, through whom he hath obtained these things for us, and Covenanted and granted to bestow them upon us. According to which distinction betwixt the Covenants, is that distinction which runneth through the Bodie of the New-Testament, betwixt righteousnes and righteousnes, workes and workes, reward and reward, to be understood according to the first covenant, There is none that doth good, none righteous, but all have sinned and are fallen short of the Glory of God, accursed, dead and excluded from all happinesse for ever. But in relation to the second Covenant made with us in Christ, as we were considered in this estate; we are through his death and resurrection redeemed from death, made alive from the dead, under a Law of liberty sutable to our frailty, and capable of working righteousnesse thereby, under the promises of Adoption, of reward of good workes, and of raigning together with God and Christ for ever and ever. It doth not therefore follow, That because men obtain Justification and Adoption through Faith, and are rewarded for their good workes, that therefore all these things are not obtained through Grace; seeing that it is from the unspeakable Grace of God, that we who were dead doe live, that we enjoy such precious promises, and upon such gracious termes, whereby we are or may be made partakers of them.

And yet although that Justification and Salvation, are thus founded upon the Grace of God, yet hath every man through the performance of those things where-

whereunto the ſame is promiſed as juſt, a right and claime thereunto, as our firſt Father *Adam* could have had unto life by obedience to the Law, as the words of the Apoſtle in *Hebr*. 6. 10. doe plainly witneſſe, God is not unfaithfull (ſaith he) to forget your worke and labour, of love, the righteouſneſſe of God is engaged to performe whatſoever, forth of his goodneſſe he hath promiſed.

And as for the pretence of ſome (gathered from theſe and ſuch like Scriptures, 1 *John* 5. 10, 11. *Luke* 27.)That Salvation is freely beſtowed upon men without any thing required on their part thereunto; their miſtake therein is clearly diſcovered from theſe grounds.

1. That the Apoſtles of Jeſus Chriſt who handled not the Word of God deceitfully, but commended themſelves to every mans conſcience, as in the ſight of God, 2 *Cor*. 4. 2. doe every where in Anſwer to the Queſtion, What men ſhould doe to be ſaved? Declare, That men muſt repent and believe, *Acts* 2.37,38. *Acts* 16. 30, 31.

2. From the practice of the Apoſtles themſelves, who being fully inſtructed in the knowledge of the race of God, *Acts* 20. 27. yet ſtrove to obtain the crown of eternall life, And not un-neceſſarily, as men beating the Aire, 1 *Cor*. 9. 25, 26, 27. with 2 *Tim*. 2. 5. 12.

3. From the tenure of the promiſes, which all runne conditionally; I will give to him that is a thirſt of the water of life freely, *Rom*. 20. 6. Be thou Faithfull unto death, and I will give thee a Crown of life, Rev. 2. 10. I have fought a good fight, I have finiſhed my courſe, I have kept the Faith, henceforth there

is laid up for me a Crown of rightcousnesse, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all those that love his appearing, 2 *Tim.* 4. 6, 7. *Rev.* 3. 11. *Rev.* 3. 24.

4. And lastly, from hence that Salvation it self is intituled, The inheritance of reward, *Col.* 3. 24. Forasmuch as reward doth alwaies presuppose something either done or to be done, in recompence whereof, the same is given. *Moses* chose to suffer with the people of God, because he had respect to the recompence of reward, *Hebr.* 11.25, 26.

5. And although in 1 *John* 5.10,11. It is said that God hath given us eternall life; yet in vers. the 12. it is also said, That this life is in his Son, and that he that hath it must have the Son. And the same Apostle in his 2 Epist. v. 9, plainly declareth, That whosoever transgresseth and abideth not in the doctrine of Christ, hath neither the Father nor the Son; He is the author of Salvation to those that obey him, *Hebr.* 5. 9.

And as for *Luke* 1. 77. where it is prophesied, That *John* the Baptist should give knowledge of Salvation to the Jewes, by the remission of sinnes. The meaning thereof is best interpreted by the tenour of his own preaching unto them; whereby they are taught not to expect either remission of sins, or Salvation otherwise then through repentance, and amendment of life, *Luk.* 3. 3. *Mat.* 3. 8, 9, 10. *Luke* 3. 8. according to that in *Acts* 3. 19.

Object. Faith being the gift of God, *Eph.* 2. 8. Salvation in reference whereunto it is given, is the gift of God also.

Answ. First, It is not clear in this Text that the Apostle doth intend Faith to be the gift of God; but rather

rather that ſalvation is the gift of God, and in what nature Salation is given by him, hath been ſhewed before.

2. But admit that Faith is the giſt of God; it doth not therefore follow, that Faith whereunto Salvation is promiſed is the gift of God; for Faith in the Scriptures is diverſly taken: As firſt, it is taken for the Doctrine of Faith; in which reſpect, they that have preached the ſame, are ſaid to preach the Faith, *Galat.* 1. 23. and thoſe to whom it was preached, are ſaid to hear the Faith, *Gal.* 3. 5. and thoſe that received and ſubjected themſelves thereunto, are ſaid to be obedient to the Faith, *Acts* 6. 7. Secondly, it is taken for the bare credence and belief of the Doctrine of Chriſt; in which reſpect, The Rulers that loved the praiſe of men more than the praiſe of God, are ſaid to believe in Chriſt, *John* 12. 42,43. And thus the Devils are alſo ſaid to believe and tremble, *James* 2. 19. Thirdly it is taken for the knowledge, love and obedience of the Doctrine of Chriſt; In which reſpect, thoſe that have departed from the love and obedience thereof, are ſaid to make Shipwrack of Faith and a good conſcience, 1 *Tim.* 1. 19. And laſtly, it is taken for an aſſured hope and expectation of eternall life: begotten in men through a conſcientious privity of the truth of their repentance, ſincerity of their obedience, and the gracious promiſes of God made thereunto (according as the words of the Apoſtle, in 2 *Tim.* 4. 7, 8. before rehearſed do declare.) Now although that Faith in the firſt and ſecond acceptation; whereunto the Apoſtle in theſe words, (*viz.*) (It is the gift of God) may have reſpect) be acknowledged the giſt of God, and be after a ſort neceſſarily impoſed upon men (eſpecially when

as the Doctrine of Christ is clearly and evidently demonstrated unto them (by the miraculous power of God, as it was by the Ministery of the Apostles.) Yet in the third acceptation, by which alone men are intituled to Salvation, it cannot from hence be concluded to be the gift of God; it being begotten in men only through a due and serious consideration of the truth, certainty, worth, and excellency of the Doctrine thereof discovered unto them: For like as a soft answer turneth away wrath, and a soft tongue breaketh the bone, (according to *Prov.* 15. 1. and 25. 15.) Even so the unspeakable love and goodnesse of God appearing unto men, received into, and laid up in their hearts, (as it is required in *Deut.* 6. 6, 11, 18. *Prov.* 4. 4.) begetteth in them a love towards God, obedience to his Word, crucifieth them to the world, casteth downe imaginations and every high thing that exalteth it self against the knowledge of God, and bringeth into captivity every thought, to the obedience of Christ, 2 *Cor.* 10. 4, 5. *Eph.* 6. 16, 17. From whence it is that those persons who have had the mercy and goodnesse of God demonstrated unto them (in a more abundant measure than others) and have not thereby been subdued to the love and obedience of him, are charged with forgetting God their Saviour and maker, with forgetting his workes, *Psalm.* 106. 21, 13. *Deut.* 32. 18. With forgetting that they were purged from their old sinnes, 2 *Pet.* 1. 9. Are called forgetfull hearers of the word, *Jam.* 1. 25. and resembled to a man beholding his naturall face in a glasse, and straight way forgetteth what manner of man he was, *Jam.* 1. 23, 24. plainly arguing that the consideration of the love and goodnesse of God towards men, is the only

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and effectual means to beget the love and obedience of God in them.

3. But let it be granted, That the Apostle in these words doth conclude, that faith whereunto Salvation is given, is the gift of God, yet it will not from thence follow, That it is by him necessarily begotten or enforced in any men.

1. Because that in the Scriptures, that is declared to be given, which is only offered to mens acceptation to receive or refuse, as themselves shall please: So *Ephron* the *Hittite* gave the field of *Machpelah*, and the Cave that was therein to *Abraham*, Gen. 23. 11. And the souldiers that crucified Christ, gave him to drink wine mingled with myrrhe, but neither the one nor the other of them, were thereby possessed with that which was so given unto them, because they refused to accept thereof, *Genesis* 23. 12,13,17. *Mark* 15. 23.

2. That in the Scriptures is said to be given by God unto men, which is no otherwise obtained, then through a free, voluntary use and improvement of such means, which he hath vouchsafed unto them for those ends. These are the children, saith *Jacob*, Gen. 33.5. which God hath graciously given unto thy servant, he giveth food to all flesh. *Psal.*136.25. He gave the *Israelites* their corn, and their wine, and multiplied their silver and their gold, *Hos.*2.8. He giveth us (saith the Apostle) richly all things to enjoy, 2 *Tim.*6.17. And thus God hath given eternal life to all men in his Son, 1 *Joh.* 5. 10,11. So God being said to give faith unto men, when he only affordeth unto them the means thereof, *Act.* 17.31. That faith which is obtained by the use of that means, must

needs be acknowledged to be his gift also. And therefore as the Scriptures testimony, that salvation is of grace, and the gift of God, is no sufficient evidence to prove, that therefore it is conferred upon men any otherwise then in the nature of a reward and recompence of their obedience, repentance, *&c.* So neither is the Scriptures evidence, That faith is the gift of God, a sufficient ground to prove, that therefore it is either infused into mens hearts by the Spirit of God, or intruded upon them by the irresistable operation thereof, or that it is any otherwise obtained by them, then through the voluntary use and improvement of the means that God hath vouchsafed unto them for that purpose.

It is declared, That God gave the *Israelites* bread from heaven, and fed them thereby, *Psal.* 78.25. *Joh.*6.31. *Deut.*8.3. And yet none will from thence affirm, That he either inspired them therewith, or enforced them to eat thereof, or that their sustentation thereby, did not wholly depend upon their own voluntary gathering and applying the same thereunto, according as the Lord commanded, *Exodus* 16. 16. *Numb.*11.8.

To conclude therefore this Argument seeing(as it was shewed before) that God only regardeth the hearts of men. And that his love and displeasure is directed towards them, according to that which he observeth to be chosen or refused therein, vertue and vice, life and death proceeding from thence,* *Pro.* 4. 23.

* *Life and death is therefore said to be in the power of the tongue,* Prov.18.21. *And that by our words we shall be justified, and by our words we shall be condemned,* Mat.12.37.

23. If that faith and repentance did not proceed from the free and voluntary choice of mans will, as thereby in the sight of God he should not be distinguished from the impenitent and disobedient; so neither should he finde any favour or acceptation with God by reason hereof, or receive any reward from him at the last day for the same. If I doe this thing willingly (saith *Paul*) I have a reward, 1 *Cor.* 9. 17. but otherwise not, as his words doe clearly imply.

because that the tongue is presupposed to be the infallible Interpreter of the heart, and that nothing is uttered by the one, which is not first chosen, and determined in the other, Mat. 12.34. *which plainly argueth, That all vertue and vice proceedeth from thence, and that every mans judgement in the day of Christ, shall be, not according to such thoughts or actions whereunto they were enforced, but according to that which was freely chosen, embraced and accepted by them in their own hearts.*

And therefore to the end that all men may obtain eternal life, life and death being by Almighty God set before them, *Deut.* 30. 19. it concerneth them to hearken diligently to wisdoms voice, calling upon them to choose the fear of the Lord, *Prov.* 1. 29. And from a thankfull apprehension of his goodnesse discovered unto them, with uprightnesse of heart to apply themselves to the obedience of him; and that whatsoever they doe, to doe it willingly, and not grudgingly, nor of necessity, knowing that he only loveth the chearfull giver: from whence the widdows mite, being offered with affection, becometh a most acceptable sacrifice unto him. He desireth not to reap, where

he hath not first sowed, yet he expecteth from us, according to the talents delivered unto us, the which therefore every man ought faithfully to improve. And in so doing, when the Lord shall return to take an account of his servants, he may assuredly conclude, That he will graciously imbrace and receive him with this heavenly Eulogy, Well done good and faithfull servant, enter thou into the joy of thy Lord, when the wicked and slothfull servant shall be cast into outer darknesse.

CHAP. VIII.

Serveth for the clearing of such Texts of Scripture, which seem to imply a disability in men to improve the means vouchsafed unto them, for their salvation.

AGainst that which hath been said there are two main Objections, which require some further Answer to be given unto them; The first of which is grounded upon such Scriptures which seem to imply a disability in men to improve the means vouchsafed to their salvation: The second is grounded upon such other Scriptures which seem to import repentance, faith, *&c.* to be necessitated in men by the irresistable power of God.

The Scriptures appertaining to the first of these Objections are these and such like, *Ephes.* 2.1,2,3. 1 *Cor.* 2.14. *John* 6.44. 2 *Cor.* 3.5. which in order I shall endea-

endeavour to clear, and so proceed to those which belong to the second.

1. From the first of these *Ephes.* 2.1,2,3. the words whereof are as followeth (And you hath he quickned who were dead in trespasses and sins. Where in times past ye walked, according to the course of this world, according to the prince of the power of the air, *&c.* fulfilling the lusts of the flesh, and of the minde, and were by nature the children of wrath) Its conceived that a man deprived of his natural life, is not more incapable of performing the actions of living men then a man in his natural condition, is of performing any thing required of him to his Salvation. Which will appear very incredible, if that we doe but consider, that the Scriptures doe evidently declare, that God requireth not of any men, but according to the talents delivered unto them, he requireth not five, where he giveth but two, nor two, where he giveth but one, nor yet one, where he hath not vouchsafed any: If ye were blinde (saith Christ) ye had not sin, *John* 9.41.

2. Therefore secondly, I answer, That although that this text doth declare, that the *Ephesians* were dead in trespasses and sins: yet it doth not argue that they were necessarily dead therein, or that they might not have avoided the same, for mens being bad is no good ground to prove that they could not be good. If that they were necessarily such, it must be either by reason that they were such by birth, or else through want of instruction, but that they were such by birth, cannot be gathered from this text.

1. Because that those sins and trespasses, wherein they are said to be dead, are declared to be such, as relate

relate to their converſation, and time of ripe age, they walked according to the courſe of this world, the prince that ruleth in the air, fulfilled the deſires of the minde, *&c.* which is not incident to the eſtate of infancy.

2. It was obſerved before, That all ſins have their original in the wils of men; and then foraſmuch as children cannot diſtinguiſh betwixt good and evil, *Deut.* 1.39. they cannot poſſibly chooſe the thing that is evil; and therefore cannot be guilty thereof, much leſſe dead therein.

If it be objected, That they are ſaid to be the children of wrath by nature.

Its anſwered, That by nature in this place probably may be underſtood that fleſhly, ſenſuall or deviliſh courſe of life, wherein they had their converſation (for ſo the word naturall in the 3. Chapter of *Iames* the 15. verſe, compared with the margent, appeareth to be rendered) in reference unto which, they may here be ſaid, to be children of wrath: But if that thereby we muſt underſtand their eſtate by birth, then in that reſpect are they to be eſteemed none otherwiſe the children of wrath, then as they were ſubject to the wrath or curſe of mortality, inherent to their natures by their deſcent from *Adam* *. From whence being ranſomed by the death and reſurrection of Ieſus Chriſt, the more to endear

* *By wrath in this place cannot poſſibly be underſtood the condemnation of hell, becauſe that puniſhment relates to the reſurrection, which could not have been had not Chriſt died and roſe again; and therefore the curſe of the fall (of which only we are chargeable by nature) muſt of neceſſity end in*

endear them unto him for his goodneſſe towards them therein, the Apoſtle in this place may put them in minde thereof.

And as they were not dead in treſpaſſes and ſins by birth: So neither were they dead therein through want of divine illumination or demonſtration (though that neither the Moſaical Law, Doctrine of the Prophets, or of Chriſt, were delivered unto them) as appeareth by *Act.* 14.17. where we reade that *Paul* and *Barnabas*, having before reproved the men of *Lyſtra*, for walking after ſtrange gods, and ſacrificing unto them (to convince them, and diſcover to us, that it was not through want of divine evidence that they ſo walked) They declare, that God did not leave himſelf without witneſſe, that he only ought to have been worſhipped by them, in that he did them good, and gave them rain from heaven, filling their hearts with food and gladneſſe: and the ſame Apoſtle further declareth, in *Rom.* 1. 19. That that which may be known of God was manifeſt unto them (to wit the *Gentiles*) for God ſhewed it unto them: For the inviſible things of him (ſaith he) from the Creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.

the grave, and the being of fallen Adam, *there ceaſing, no puniſhment beyond the ſame can be inflicted. And therefore the wrath or condemnation of hell muſt of neceſſity be proper to the being that is to come, and the reward of diſobedience in the ſecond* Adam, *and not of our fall in the firſt* Adam.

And yet the more fully to evidence this truth, in *verſ.* 21, it's plainly declared, that by the aforeſaid means they did attain to the knowledge of God, and

and of that worship that he required of them, when they knew God, saith the text, they glorified him, not as God, neither were thankfull, *&c.* But knowing the judgement of God, that they which did commit such things, were worthy of death, did not only doe the same, but took pleasure in those that did them, *vers.*32. And thereupon in *Chap.*2.1,3. are declared to be without excuse, both in their disobedience and condemnation.

2. This is yet more clearly demonstrated by the words of the Apostle, in *Chap.*2.14,15. When the Gentiles (saith he) which have not the Law, doe by nature the things contained in the Law: these having not the Law are a Law unto themselves, which sheweth the work of the Law written in their hearts; their consciences also bearing them witnesse, and their thoughts in the mean while accusing and excusing one another in the day, when God shall judge the secrets of men by Iesus Christ. In which words these two things are plainly declared; First, That whatsoever was necessarily required of them to their salvation, was fully known unto them. Secondly, That the things so known by them, was within their power to perform and practise. That their duty was fully knowne unto them, he demonstrateth from these two grounds.

1. That some of them did performe the same, which according as he argueth, they could not have done, had they been ignorant thereof, when the Gentiles (saith he) doe by nature the things contained in the Law, they shew thereby, that they have the worke of the written in their hearts.

2. From

2. From hence (*viz.*) that those of them which id not performe the things required of them to their alvation, had therein consciences accusing them at resent (and should accuse them) by reason thereof, in he day when God shal judge the secrets of men by Jesus Christ; the which should be impossible, were not he same things known and understood by them, as we ay perceive by a very plain instance, in *Gen.* 20. here we read, That *Abimelech* having taken unto him *Abrahams* Wife, upon his denying her to be his Wife, nd of Gods threatning him with death, in case that he id not restore her again unto him, he not being privy o himself of any evil committed therein; In ers. the 4. and 5. thus replieth in his own defence, ord wilt thou also slay a righteous Nation? Said he ot unto me she is my sister? And she, even she her elf said, He is my brother; in the integrity of my heart nd innocency of my hands I have done this; the hich grounds also serve plainly to demonstrate the ruth of the later position, (*viz.*)

2. That whatsoever was required of them to their alvation, was within their power to be performed by hem. For by the same reason that some performed hem by nature; others in the same condition might ave done so likewise, and consciousnesse that they ould not performe them, being known unto them, vould quiet their minds both in this world, and at he day of Christ, as much as consciousnesse of their ignorance thereof could. For the conscience of a man n the omission or misdoing of his duty not understood, acquitteth him therein only upon this ground, That the doing or right performance thereof was impossible unto him, notwithstanding his utmost endeavours,

vours; the which ground of impossibility, to performe his duty will appease his conscience in the omission thereof, in any other case whatsoever. And thus this Objection with the ground thereof is taken away.

The second text is, 1 *Cor.* 2. 14. the words whereof are these: But the naturall man perceiveth not the things of the Spirit of God, for they are foolishnes unto him, neither can he know them because they are Spiritually discerned; from whence it is supposed that no man in the estate of nature, not endued with the Spirit of God, can possibly understand or doe any thing required of him to his Salvation.

1. The groundlesnesse of this supposition was clearly disproved before, by the testimony of the Apostle, concerning the Gentiles, their doing by nature the things required of them to their Iustification and Salvation.

2. But yet the more fully to take away the ground thereof. By the things of the Spirit in this place must needs be understood, either such things which are peculiar to the Spirits revelation to those which after their believing have received the same, according to *Iohn* 16. 12. where Christ telleth his Disciples, That he had many things to say unto them, which they could not then (*viz.* before the Spirit was given unto them) bear: How be it (saith he) the Spirit of Truth when he is come, he will guide you into all Truth, and will shew you things to come. Or else secondly, By the things of the Spirit must be understood the Doctrine of the Gospel in generall, mentioned chap. 1. 17, 18. 21. 2. 4. 5. By the wisdome of the World is accounted foolishnesse. If that the things of the Spirit be taken in the first acceptation, (as may be conceived from the

12, and

12, and 13, verses, where the Apostle intimateth, that the things whereof he here speaketh, were none other then what was revealed or taught unto himself and others, by the Spirit which they had received) then this text pretendeth not at all to prove, that men in the estate of nature cannot perceive or doe any thing required of them to their Salvation, but only that none can understand the mysteries or secrets of the Kingdome of God, untill first they believe the Gospel, *Mat.* 13. 11. and are Baptized with the Holy Ghost; which the World cannot receive, *Iohn* 14. 17. Nor yet secondly, If that by the things of the Spirit are understood the Doctrine of the Gospel in general: it will not thereupon follow, that a man in the estate of nature, by the exercise of his understanding, cannot perceive or receive the knowledge thereof, when it is plainly preached, and by the evidence of the Spirit demonstrated unto him. Seeing it is manifest by the Scriptures, that the very worst of naturall men, The Rulers, Scribes and Pharisees, have attained to the knowledge of the most fundamentall points of Christianity; under which the whole Doctrine therof is comprehended. As 1 They believed that there was a God. 2. They believ- that Jesus Christ was the Messias and Saviour of the World, and so consequently that his whole Doctrine was none other then the undoubted Oracles of God, *Iohn.* 2.23,24,25. *Iohn* 12. 42,43. And thirdly, They believed the resurrection of the just and of the unjust, *Acts* 23. 7, 9. *Acts* 24. 15. And the Gospel being thus understood by men, they are thereby sufficiently enabled to the obedience thereof; whence it is that the Scriptures unto such persons speaketh on this wise, Receive not the grace of God in vain; having

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these promises, let us cleanse our selves from all filthinesse of flesh and spirit, and perfect holinesse in the fear of God: He that knoweth to do wel, and doth not, or that knoweth his masters wil, and doth it not, to him it is sin, and he shall be beaten with many stripes. Such manner of speech alwaies presupposing an ability in the persons to whom it is directed to improve the same to the end thereof.

Wherefore we are not to conceive (that because it is said, The naturall man perceiveth not the things of the spirit, nor can receive them) that therefore no man destitute of the spirit can possibly understand or give obedience to the Gospel of Christ, when it is evidently (in the preaching thereof) demonstrated unto them. But we are thereby given to know, That no man whatsoever measuring the Gospel of Grace, teaching him to deny al ungodlines & worldly lust, & to live righteously, soberly & godly in this present world, (&c. Tit. 2. 11, 12.) by the natural, earthly & sensual principles and wisdom of the world * (teaching

* *S. John in his* 1 Joh. 2. 15. *exhorting not to love the world, nor the things that are therein, in ver.* 16, *teacheth us, what he would have us to understand thereby (viz.) the lusts of the flesh, the lusts of the eyes, and the pride of life; whereby we are also taught to understand, whereunto the wisdome of the world, so often spoken of in the first, second and third Chap. of the* 1 Cor. *is to be confined (viz.) to the promoting and accomplishing the fore-said ends, because that it cannot extend beyond it self, or direct men unto any thing that is not comprehended therein, the which may serve to admonish all men to beware of branding*

teaching him to deny all godlineſſe and goodnes in this world, and to live according to the luſts of the fleſh, the luſts of the eyes, and pride of life, 1 *Joh.*2.16. can poſſibly receive the

the vertuous and juſt principals, whether of the Heathens, or any other perſons whatſoever (though learned in the book of Creation only) with the odious infamy of worldly wiſdom: An evil too ordinary in our times.

same, and become obedient thereunto, but muſt reject it as fooliſhneſſe. God and the world, the wiſdome of God, and the wiſdome of the world, being so directly oppoſite and contrary each unto other, that whoſoever will love the one, muſt hate the other; or that will embrace the one, muſt reject the other. If any man, ſaith *James*, will be a friend to the world, he muſt be an enemy unto God, *James* 4.4.

Joſhua having put it to the *Iſraelites* choice, whether they would ſerve the Lord, or the gods that their Fathers had worſhipped, *Chap.*24.15. And they having in anſwer thereunto declared, That they would ſerve the Lord only, *verſ.*18. He replieth unto them, *verſ.*10. in theſe words (*Ye cannot ſerve the Lord*) wherein his meaning is not, that it was impoſſible for them to ſerve the Lord (for then he would not have put it to their choice, whether they would ſerve him or not) but his meaning is, that they would not ſerve him acceptably, unleſſe they did holly cleave unto him, and reject Idols, *verſ.*14.19. So likewiſe in this place, when the Apoſtle ſaith, That the natural man cannot receive the things of the Spirit of God (that is to ſay, approve and ſubject him-

lelf to the wisdome and instruction of God, contained in the doctrine of the Gospel) we may not suppose that thereby he concludeth it absolutely impossible for them so to do; but impossible only so long as they retain and nourish in themselves the vicious wisdome of the world; whereby they are instructed to gainsay, resist and oppose all godlinesse, vertue and honesty.

The third Text, is, *Ioh.* 6.44. The words whereof are these, No man can come unto me, except the Father that sent me draw him. From whence it is ordinarily supposed, That no man can believe in Jesus Christ, except that he be necessarily enforced thereunto by an immediate exercise or operation of the power of God upon his soul.

For answer whereunto, I desire that it may be observed, that this word *(draw)* whereupon the whole weight of this Objection standeth, is diversly understood in the Scriptures, and is not alwaies taken for a necessary compulsion, as it is here supposed, but ordinarily for an argumentative perswasion only, as appeareth by *Act.* 5.37. Where (speaking concerning one *Judas*, a seducer of the people) it is said That he drew away much people after him. As also by the words of the Apostle, in *Act.* 20.30. where he declareth to the Church, That from amongst themselves men should arise, speaking perverse things, and should draw away Disciples after them. And that God only draweth men to the love of himself, the Faith and Obedience of Christ, by the discovery of his goodnesse towards them, and of the danger of their ingratitude towards him, doth evidently appear by these following Scriptures, *Hosea* 11.3,4. where

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concerning backſliding *Iſrael*, whoſe goodnes like the morning dew paſſed away) the Lord thus ſpeaketh, I taught *Ephraim* alſo to goe, taking them by their arms, but they know that I healed them, I drew them with cords of a man, with bands of love, and I was to them as one that taketh of the yoke on the jaws, and I laid meat unto them. And in *Heb*.10.38,39. The juſt ſhall live by faith; but if any man draw back ſaith the Lord) my ſoul ſhall have no pleaſure in him. But we are not of thoſe (ſaith the Apoſtle) that draw back to perdition, but of thoſe that believe to the ſaving of their ſoul.

In which Scriptures are diſcovered(beſides the means whereby God draweth men) theſe two things.

1. That God draweth all men, the backſliding,and thoſe that draw back to perdition, as well as thoſe that believe to the ſaving of their ſouls. And

2. That he ſo draweth none, but that poſſibly they may draw back to perdition (as *Ephraim*, and thoſe others ſuppoſed in the later Text) it being otherwiſe to no purpoſe, to preſent men, with the danger of drawing back, nor would it be any matter of commendations, either in the Apoſtle, or that number wherewith he joyneth himſelf, that they did not draw back, as well as others : For what praiſe is it not to draw back, when as it is impoſſible ſo to do.

Secondly, The words of the Text, compared with the former, and following verſes, doe clearly import, That the drawing of the Father, whereof Chriſt ſpeaketh, conſiſteth only in external means, and doctrinal inſtruction delivered unto men by his preaching. In verſ.41. Chriſt declaring himſelf to be the living bread, (or bread of life)come down from heaven,which giveth

life unto the world, and that by eating thereof, a man should live for ever (of which he had spoken before, vers. 33.35.) And the Jews carnally weighing his words therein, and not considering that he spake not unto them concerning material bread, wherewith their natural lives should be sustained. In vers.41,42. Murmur against him, saying, Is not this *Iesus* the son of *Ioseph*, whose father and mother vve know? How then saith he, I came down from heaven? Whereupon in vers.43,44,45. Christ that he might remove from before them the occasion of their stumbling at him, by reason of his parentage, and instruct them by vvhat means they should attain to the Belief and Obedience of his Doctrine; answereth them to this effect, Although that my father and mother be known unto you, yet notwithstanding, murmur not against me, because I said, I am the bread which came down from heaven, to give life unto the vvorld: For it is not my bodies descending from heaven, but the promised Grace of God touching your Redemption, Resurrection, and eternal Salvation thorow my Death, and Obedience to my doctrine, which I intend, vvhen I so spake unto you, the vvhich you cannot receive, except my Father vvhich sent me, draw you, according as it is vvritten in the Prophets, They shall be all taught of God: Every man therefore which hath heard and learned of the Father (*viz.* received his instruction, and submitted themselves thereunto) cometh unto me. And then in vers.46. least that he should be mistaken in vvhat he had here said concerning the Fathers drawing and teaching, and be thought thereby to affirm, That none could believe him to be the bread of life, & Saviour of the vvorld, except that the Father im-

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mediately in his own perſon, or by his ſpirit ſhould in ſtruct them therein, & enforce them thereunto. He ſubjoyneth theſe vvords, Not that any man hath ſeen the Father at any time, ſave he that is of God, he hath ſeen the Father; intimating thereby; That although that the Father teacheth men, yet he teacheth them not perſonally or immediately, but mediately by the Miniſtery of his Sonne, vvho is God vvith us, *Mat*.1.23. and ſent into the vvorld, to the end, that we may be taught of God by him, according to theſe plain Scriptures, *Ioh*.1.18. *Heb*.1.2. *Ioh*.7.16. *Ioh*. 12.49, 50. So that when it is ſaid, That none can come unto Chriſt, except that he be drawn thereunto by the teaching of the Father; The meaning thereof is only this, That no man can receive Jeſus Chriſt to be the Saviour of the vvorld, and become obedient unto him, except that he hear and learn, be drawn and perſwaded thereto by the inſtruction of the Father, in the Miniſtery of his Son.

The fourth Text alleadged to prove men incapable of improving the means of ſalvation, is, 2 *Cor*.3.5. The words whereof are theſe, Not that we are ſufficient of our ſelves to think any thing, as of our ſelves, but our ſufficiency is of God.

1. To which I anſwer, firſt, That this Scripture is leaſt of all to the purpoſe for which it is alleadged, ſeeing that it is not pleaded, that of our ſelves, as of our ſelves, or as we are men ſimply conſidered, without either having the Law vvritten in our hearts, or ſome diſcovery made unto us of our deliverance from mortality and happineſſe in the vvorld to come, to thinke any good thought, either towards God, or of reforming our ſelves according to the rules of vertue or Chri-

ſtianity. It being according to the teſtimony of the Apoſtle, if that the dead vvere not raiſed, and conſequently no felicity to be expected after death, our only vviſdome to eat and drink, to free and acquit our ſelves from all manner of troubles and ſufferings vvhatſoever in this vvorld (as for conſcience ſake) 1 *Cor*.15.32. with the 19. 31, 32. To fill our ſelves with coſtly wine and ointments, and to let no flower of the ſpring paſſe by us, to crown our ſelves vvith Roſe-buds, before they be vvithered, and to leave tokens of our joyfulneſſe in every place, it being our portion and only lot, *Wiſd*.2.7,8,9. Its thorow Faith only in the Reſurrection and eternal Salvation, that we overcome the vvorld, 1 *Iohn* 5. 4. The croſſe of Chriſt crucifieth us to the vvorld, *Gal*.6.14. The bloud of Chriſt, or the bloud of the Covenant ſanctifieth us in the world, *Heb*. 16.29. And vve love God, and keep his Commandments, becauſe he hath commended his love unto us, by ſending his Son into the world, that we might live thorow him, 1 *Ioh*.4.19.with v.9,10. & cap.5.3.

But the intent of the Apoſtle in this place doth manifeſtly appear to be only this (*viz*.) That neither he himſelf, nor any other of the Apoſtles vvere of themſelves, ſufficient to think or conceive that glorious Miniſtery that was committed unto them. For having in the 3. verſe declared, That the *Corinthians* were the Epiſtle of Chriſt miniſtred by them, not written with inke, but with the Spirit of God, not in tables of ſtone, but in fleſhly tables of their hearts, leaſt that they ſhould think of them, above that which vvas meet, 1 *Cor*. 4. 6. And aſcribe the honour of this miniſtration unto them, as if that they had

had not received it, 1 *Cor.*4.6,7. In the fifth and sixth verses, he addeth these words, Not that we are sufficient of our selves to think any thing, as of our selves, but our sufficiency is of God, who hath made us able Ministers of the new Testament, not of the letter, but of the spirit. And therefore in 1 *Cor.*4.1. desireth, that they should account of them only, as Ministers and Stewards of these things.

So that all that can rationally be inferr'd from hence, is only this, That like as the Apostles of themselves were not sufficient to conceive that Ministerie, that was given unto them, nor to accomplish any such things, as were effected in men thereby: So neither are any men sufficient of themselves to conceive or believe the things declared therein, or to purifie their hearts thereby, unlesse that the same be revealed unto them: Faith herein (and the effects thereof) being by hearing, and hearing by the word of God, *Rom.* 10.17.

Some other Scriptures there are of this nature, but the answers to these duly considered, may be sufficient to enlighten any indifferent mans understanding therein. And therefore I shall proceed to answer to the second main Objection, and to such principal Scriptures which belong thereunto.

CHAP. IX.

Containing ſeverall Anſwers for the clearing of ſuch Scriptures, which ſeem to import faith to be neceſſitated in men by the irreſiſtable power of God.

THe Scriptures alleadged in favour of the ſecond main Objection, are ſuch as theſe, *Rom.*8.28,29, 30. *Phil.*2.13. *Phil.*1.19. 2 *Tim.* 2.25. *Rom.*11.5, 6. *Jer.*31.33.

1. From the firſt of which, the words whereof are theſe (And we know that all things work together for good to them that love God , to them who are the choſen according to his purpoſe ; for whom he did fore-know , he alſo did predeſtinate to be conformed to the Image of his Sonne ; Moreover whom he did predeſtinate , them he alſo called, and whom he called, them he juſtified,*&c.*) Its conceived that of man-kinde fallen in *Adam*, God in that eſtate before the world, choſe a certain number thereof unto himſelf for his ſons and daughters. And that in reference thereunto in time begetteth them to faith,in his Son juſtifieth them,*&c.*

1. To which I anſwer, firſt, That none are choſen to Adoption or Salvation before the world, otherwiſe then in relation to their obedience to thoſe duties which God in the Scriptures by Ieſus Chriſt , and his Apoſtles requireth of men unto thoſe ends, 2 *Tim.*1.9.

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with the 10. *Tit.*1.1,2. with the 3.

2. Secondly, The Scriptures doe positively declare, That election is only in Iesus Christ, *Ephes.* 1.5. with the 2 *Thess.*2.13. God hath chosen you to Salvation from the beginning, through sanctification and belief of the truth.

3. If that God should choose men to Adoption and Salvation before the world, otherwise then in relation to their obedience to his will made known unto them, Then the will of God in this respect, should be twofold, and contradictions in it self; The one whereby he chooseth and accepteth to Adoption and Salvation, the wicked, disobedient and impenitent: The other whereby he will not choose, nor receive to adoption or Salvation, any other then the godly, *Philip.* 4. 3. the rich in faith, *Jam.* 2.5. The penitent, 2 *Cor.6.* 17,18. And obedient, *Matth.* 22. the third to the fourteenth, which contradiction is impossible to be in God.

4. Nor doth the words of the Text prove the contrary; Wherein first is laid down the happy estate of those that are called according to purpose, *ver.*28. And 2. the ground thereof, which in *ver.* 29. is declared to be this (*viz.*) That all those whom God fore-knew (that is to say before the world beheld in his Sonne through obedience unto him, who are therefore in verse the 28. described to be such as love God, least that we should conceive that God knew the workers of iniquity before time, whom he refuseth to own or know in time, *Mat.*7.23.) those he predestinated, that they should be conformable to the Image of his Sonne in glory, *Phil.* 3.21. For the accomplishment whereof he administreth unto them the

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means for their calling, and upon their obedience thereunto, receiveth them to justification, and in the end to glory.

The second text is, *Phil.*2.13. the words are these: For it is God that worketh in you both to will and to doe of his good pleasure. From whence it is conceived, That whatsoever any man willeth or doth acceptable unto God and tending to his Salvation, he is necessarily enforced thereunto by God.

Answ. For the removall whereof its to be observed, That in the Scriptures things are apprehended unto God, as done by him upon severall grounds: As

1. Such things are said to be done by him, which he only suffereth, or permitteth to be done, *Job* 1. 12——21. whether by men or devils, *Job*.1.15,16,17, 21. *Job*.2.7. with the 10.

2. Such things are said to be done by him, which are no otherwise effected, or brought to passe, then by the use and improvement of the means that he affordeth for the doing thereof. Thus he giveth man day by day his daily bread; and feedeth the young ravens that cry, *Ps*.147.9.

3. Also such things are said to be done by him, which he affordeth fit and necessary means unto men for the doing of: Although that through their neglect or abuse of those means the same he never accomplished, *Ezek.* 24.13. because I have purged thee, and thou wast not purged; therefore thou shalt not be purged from thy filthines, untill I have caused my fury to rest upon thee.

And that God in this sense only is said to work in the *Philippians*, to will and to doe, plainly appeareth by comparing the 12. verse with the 13. where the same

ſame perſons are required, to work out their own ſalvation with fear and trembling, becauſe that God worketh in them, *&c* whereby his working in them, to will and to doe, is neceſſarily implied, to conſiſt only in providing and propounding prompt and fit means to induce and perſwade them to will, and to do the things, that in the former verſe is required of them, becauſe that otherwiſe the Argument which the Apoſtle uſeth to ſtirre them up, to work out their ſalvation with fear and trembling, ſhould more fitly ſerve to perſwade them to ſit ſtill and doe nothing, nor take any thought or care at all for that purpoſe. For if that God did work in them the will and the deed, which is all that is neceſſary to ſalvation, there ſhould then remain nothing at all on their part to be done thereunto. So that the words of the Apoſtle in this place, are to be underſtood only; as if he ſhould have ſaid, Be you diligent and carefull to performe the things that God requireth of you to your Salvation *; for he (is not wanting, but) affordeth unto you al neceſſary means to enable you thereunto.

**God wrought in the Phariſees and Lawyers, to will and to do, the things required of them to their Salvation, by the Miniſtery of* John: *or elſe in rejecting the ſame, they could not be charged with fruſtrating and rejecting the counſel of God within themſelves,* Luke 7.30. *with the margent.*

3. And this may alſo ſerve to enlighten us in the underſtanding of *Phil.* 1.29. (which is the next Scripture to be anſwered) the words whereof are theſe: For unto you it is given in the behalf of Chriſt, not only

only to believe on him, but alſo to ſuffer for his ſake; being delivered in the very ſame nature as the former, (*viz.*)as a ground to perſwade the Philippians to ſtand faſt in the Spirit with one minde, ſtriving together for the Faith of the Goſpel, and in nothing to be terrified by their adverſaries. Foraſmuch as that which is made the ground of an exortation,muſt not only admit,but alſo with ſome kinde of vehemency, ſtirre up and provoke to induſtry and diligence for the obtaining of whatſoever is from thence urged,preſſed or perſwaded unto. And that the preſence and aſſured poſſeſſion of a thing doth prohibite a man to ſeeke and endeavour after the ſame, and any other to exhort him therunto, therefore the giving of Faith and perſeverance in this place muſt not be conceived to conſiſt in the actuall conveiance thereof, but in the giving of ſuch means and helps, through the uſe and well improvement whereof, they might be enabled to believe, and believing to perſevere therein, to the end, againſt all oppoſition whatſoever: becauſe that otherwiſe, the Apoſtle muſt be underſtood to exhort them to ſtrive for what they already have,or elſe to keep what they cannot looſe, yea to ſtrive for them, becauſe that they have theſe things already and cannot looſe them,which is moſt abſurd, and not to be imagined: And therefore as God is ſaid to give food unto all fleſh, *Pſal.* 136. 25. By affording unto them means for the obtaining thereof, *Prov.* 10. 4. *Prov.* 20. 4.

And as he is ſaid to give aſſurance (or faith) unto all men (as touching the reſurrection and judgement to come by Jeſus Chriſt) by his meer granting unto them a ground for their aſſurance therein, *Acts* 17. 3. Even ſo in this place God is ſaid to give unto thePhilippians

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to believe in Christ, and to suffer for his sake, by affording unto them means, through the improvement whereof, they were brought thereunto, and might be furnished with power and strength to persevere therin, against all the malice of their adversaries.

4. The fourth text is the 2 *Tim*. 2. 25. the words are these, (*viz*.) In meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth; from whence it is conceived, that repentance is not to be obtained by the use of externall means, but is given unto men, or wrought in them by the immediate hand of God.

Answ. To which I answer, That this inference doth neither suite with that which is exprest in the 18, and 21, verses, afore-going in the chapter: nor yet with the text it self.

For first, in the 18, vers. it is declared, that some by the errour of *Hymeneus* and *Philetus* (who taught, that the resurrection was past already) had their faith overthrown, that is to say, were thereby seduced to the belief of that opinion; and from the deniall of that, the foundation of God and godlinesse to Apostates, from all the duties of Christianity, and workes of repentance, implyed verse 19, which must needs be imputed either to some change and alteration in God, or else in themselves: but unto God it cannot be imputed, for he changeth not, *Mat*. 3. 6. His foundation standeth sure; therefore it must be imputed to themselves: and if so, then it must therupon needs follow, That repentance in men is not any otherwise obtained, then through their own improvement of the means vouchsafed for that end; for if that it did not wholly depend

pend upon themſelves, then it ſhould be altogether impoſſible, either that any thing done or miſ-done, omitted or committed, ſhould be prejudiciall unto them in that reſpect.

And that this is ſo, doth further appear by that in the 21, verſe, the words whereof are as followeth: If a man therefore PURGE HIMSELF from theſe, he ſhall be a veſſell of honour, ſanctified and meet for his Maſters uſe, &c. Wherein is plainly declared how, and by what means Sanctification (wherein repentance conſiſteth) is to be endeavoured and obtained, (*viz.*) That every man by the Doctrine of the Reſurrection and Glory in the World to come, through conformity to Chriſt, verſe 11, 12. DOE PURGE HIMSELF from the foreſaid opinions, with all the evil conſequences thereof. Flee youthfull luſts, and follow after righteouſneſſe, faith, charity, peace, with thoſe that call on the Lord out of a pure heart; the neglect whereof occaſioned the falling away of thoſe afore-mentioned, as by the coherence of theſe verſes doth manifeſtly appear.

2. Nor doth it any better ſuite with the Text it ſelf: wherein *Timothy* is required with meekneſſe to inſtruct thoſe that oppoſe themſelves, the end whereof, as alſo of Gods forbearance, being every where in the Scriptures declared to be none other than mens repentance; and therefore to whomſoever the ſame is vouchſafed, the poſſibility of their repentance thereby muſt needs be ſuppoſed; becauſe it doth not ſtand with the wiſdome of God to propound an end, from ſuch means whereby it cannot poſſibly be effected. And its frequently to be obſerved in Chriſt, that he directeth his inſtruction only to thoſe that have ears

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to hear, *Mat.* 11. 15, 13, 43. *Reve.* 2. 7, 11, 17, 29, verses, chapter 3, 6, 13, 22, verses, Thereby doubtlesse to informe us, that if men were absolutely uncapable of hearing and receiving the same, it should not at all be preached unto them.

Besides, It cannot be supposed, that God should command his servants, to cast holy things unto Swine to be trampled under their feet, or to spil the immortall and incorruptible Seed of his Word, as water upon the ground, (the consequence of the contrary opinion) seeing that it is delivered by him for a generall rule to be observed by them; That when men by their preaching unto them were fully enlightened in the knowledge of his Grace, and of eternall Salvation brought unto them by Jesus Christ, and should then wilfully and stubbornly reiect the same, put it from them, and judge themselves unworthy thereof, (thereby declaring that no hopes of their repentance were to be expected from thence) that then they should depart from them, and cease to preach any further unto them, *Acts* 13. 45, 46, 47.

And therefore it may not be imagined, that either the persons intended in the text, whom *Timothy* was required to instruct, or any other to whom the Gospel was sent to be preached, were altogether uncapable of improving the same, to the end thereof.

Which considered, the meaning of the Apostle in this place, must be understood only as if he should have commanded *Timothy* to instruct with meeknesse, those that oppose themselves, because that paradventure at one time or other they might hearken thereunto, lay it to heart, and improve the same to their repentance, &c.

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God being ſaid (as was ſhewed before) not only to give unto us ſuch things wherewith we are immediatly poſſeſſed by his meer devotion, but all ſuch things likewiſe which are obtained by our laborious induſtry, and improvement of the means vouchſafed unto us for thoſe ends: He giveth unto us richly all things to enjoy, 1 *Tim.* 6. 17. Day by Day, he giveth unto us our daily bread.

5. The fifth text alleadged, is *Rom.* 11. 5, 6. The words are theſe, Even ſo at this preſent time alſo there is a remnant according to the Election of Grace, and if by Grace, then is it no more of workes, otherwiſe Grace is no more Grace: but if it be of workes, then it is no more of Grace, otherwiſe worke is no more worke. From whence it is conceived that by the Covenant of Grace, all workes on mens part, either in reference to their Election or Salvation, are wholly excluded; and that there is not any thing required to be done by them thereunto.

Anſw. To which I anſwer: firſt, That it was ſhewed before in anſwer to *Rom.* 8. 28, 29, 30. That Election is not in the firſt, but in the ſecond *Adam*; not of the diſobedient but of the repentant, godly, rich in Faith, *&c.* which with comparing the 4, verſe with the 5, before alleadged, will receive further confirmation; For when in the 4, verſ. the Apoſtle having declared, That thoſe whom God reſerved to himſelf in the daies of *Elias*, were ſuch only who in obedience unto him, refuſed to bow the knee to the Image of *Baal*. In the 5, verſe he addeth, That even ſo at this preſent time alſo, there is a remnant according to the Election of Grace; which is as if he ſhould have ſaid, Whereas a great number of the Iſraelites are rejected and caſt off

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from the favour of God, you are not to conceive them to be so rejected for any other cause, then for their wilfull and stubborn disobedience against his word revealed unto them, chap. 1.17. chap. 10. 18, 21. chap. 11. 20. For as in the daies of *Elias* he reserved to himself, all those that hearkened unto him, and refused to bow to the Image of *Baal*: Even so likewise at this time he reserveth to himself for his sonnes and daughters, all those that submit themselves to his righteousnesse, chap. 10. 3. Harden not their hearts, *Hebr*. 3. 8, 17, 18, 19. Nor judge themselves unworthy of eternall life, *Acts* 13. 46, 47. Nor yet doth he so reject any of them for their unbelief; but that he will readily accept of them again, if that they doe not continue therein, *Rom*. 11. 23.

2. I answer, That when the Apostle saith, That Election to Salvation is not of workes, but of Grace, he doth not thereby exclude all works in reference thereunto, but the workes of perfection, according to the law of innocency and creation; only from which estate man-kinde being fallen, *Eccl*. 7. 29. their Justification and Salvation thereby must needs be altogether impossible.

That Grace doth not exclude all Workes, doth evidently appear from hence, (*viz*.) That integrity and uprightnes of heart (which properly consisteth in a ready and chearfull conformity to all the Commandments of God made known unto us, so far forth as opportunity and ability doth afford) is required of every man to his Salvation, *Gen*. 17. 1, 2, 7. 1 *Chron*. 28. 9. *Mat*. 6. 48. *Mat*. 19. 16, 17, 21.

In which respect Christ implieth the young man, *Mat*. 19 21, 23. (that refused to sell all that he had

and give to the poor, and to take up his Crosse and follow him, when it was required of him, to be imperfect, and incapable of entring into eternall life. And S. *John* denieth that man to have the love of God dwelling in him, that seeth his brother stand in need, and shutteth up his bowels of compassion towards him, 1 *John* 3. 17. And from hence it is, that S. *James* declareth, That that faith which obtaineth justification is made perfect thorough workes, *Iames* 2. 21, 22, 23 *. For where workes (such as are within a mans power) are wanting, integrity is wanting; and where integrity is wanting, faith is dead, verse 17, 26. Unprofitable, *Gal.* 5. 6. And not to be distinguished from that of the Devil, *Jam.* 2. 19.

* Abrahams *integrity engaged him to offer up his Son upon the Altar, when it was required of him; and by offering of him up, he is said to fulfill the Scripture, which said that he believed, God,* Jam. 2. 23. *Which plainly argueth that all knowne duties, or works within a mans power to be performed, are so essentiall to integrity and faith, that they cannot possibly be distinguished: whence* Abraham, *that one while is said to be justified by faith,* Rom. 4. 9. *is otherwhiles by S.* James *chap.* 2. 21. *declared to be justified by workes.*

And seeing then that all such workes which are within mens power to performe, are required of them to their Salvation: It must needs be granted, when the Apostle saith, That it is not of workes, that his meaning therin is none other, then that it is not of workes of perfection according to the law of our creation, which are impossible for any man to performe, so as to be

be justified thereby, *Gal.* 2. 16. And that the difference betwixt Workes, and Grace, or the Law, and the Gospel, standeth only in this, (*viz.*) That the first requireth unto life, that which is impossible unto men in their fallen estate: the later no more then what is possible unto them therein; and so consequently, that life and Salvation which could not be obtained by any through the covenant of workes, may be obtained by all, through the covenant of Grace: which will more evidently appear, if it be considered.

First, That the only and speciall reason, why the first Covenant was repealed, and the second vouchsafed, is declared to be this, (*viz.*) That the first could not give life unto men, (that is to say, in their fallen estate, for in the estate of innocency, it must needs be acknowledged it could) If there had been a Law that could have given life (saith the text, *Gal.* 3.21.) verily righteousnesse had been by the Law, but in regard it could not, therefore, (as the words of the Apostle in *Hebr.* 8. 6,7. doe plainly intimate) the Lord found fault therewith, abolished it, and gave unto men a more excellent Covenant instead thereof, (that is to say, a covenant wherby salvation might be obtained by them in their fallen estate) for, seeing that the goodnesse of God, and his desire of mens Salvation was such, as caused him to abolish the first Covenant, because it could not give life unto them: no reasonable man can conceive, that his said goodnesse and love towards them would suffer him to give unto them a second Covenant, as faulty and unable, to give life unto them, as that abolished: and if not, Then forasmuch as by the later workes are required to be performed by men to their Salvation, as well as by the former; the excellen-

cy of the later above the former, muſt needs be acknowledged to conſiſt only in this, (*viz.*) That the workes required thereby, and the conditions upon which life is promiſed therin, are performable by men in their fallen eſtate, whereas thoſe required thereunto by the other were not. In which reſpect it is, that in the 6, verſe, the Apoſtle declareth, that the later is eſtabliſhed upon better promiſes, then the former.

Secondly, That thoſe that endeavoured to reduce men from the Doctrine of the Goſpel, to the obſervation of the Law, are by the Apoſtles, *Acts* 15.10. charged with tempting God, by putting a yoak upon the necks of the Diſciples, which they were not able to bear. And to the Galathians which were perverted by thoſe falſe teachers, *Paul* in *Gal.* 3.1,3. thus writeth: O fooliſh Galathians, who hath bewitched you, that ye ſhould not obey the truth? Are ye ſo fooliſh that having begun in the Spirit, are ye made perfect by the Law? Which plainly argueth, that the Doctrine of the Goſpel which they preached was no ſuch yoak, becauſe that then they themſelves in preaching the Goſpel, & turning men from *Moſes* to Chriſt, ſhould have bin liable to the ſame reproof which they laid upon others: And as fooliſh ſhould the Galathians have been, in hearkening to them preaching the Goſpel: as they were in hearkening to the falſe Apoſtles preaching the Law. For of two yoaks alike intollerable, wiſdome directeth a man to chooſe the one as ſoon as the other, and not to prefer the one before the other; and therefore unleſſe that we will ſuppoſe the Apoſtles to be guilty of tempting God in the ſame nature, wherein they accuſe and cenſure others, (and thereby to make them-

themſelves inexcuſable, both before God and men, *Rom.* 2. 1.) we muſt needs conclude that the yoak or precepts of the Goſpel, which they endeavoured to impoſe upon men, were not intollerable or grievous, 1 *John* 5. 3. Like unto thoſe of the Law, but eaſie and light, *Mat.* 11. 30. and ſo conſequently, that righteouſneſſe, life and ſalvation impoſſible by the former, is poſſible, and may be attained by the later.

3. That *Paul* in the 2 *Cor.* 3. 7, 9. ſpeaking of the Law, calleth it the Miniſtration of death and of condemnation. And contrariwiſe ſpeaking of the Goſpel, or New Teſtament, he calleth it the miniſtration of righteouſneſſe, and in verſe the 6, ſaith, That the firſt killeth, but the later giveth life: Now foraſmuch as the Law in it's own nature, is neither the miniſtration of death nor condemnation, being holy, juſt and good, promiſing life, and would aſſuredly bring us to the poſſeſſion thereof, could we but obſerve what it requireth, or attain unto that originall innocency and purity in which we were created; therefore it is ſo called only, in reſpect that in the neceſſary conſequence therof (by reaſon of our inability to fulfill the ſame) it becommeth ſuch unto us. And therefore if that the conditions of the new Covenant were no more performable then thoſe of the Law: the Goſpel could not be called, the miniſtration of righteouſneſſe and life any more then the Law: becauſe it is the ſavour of death unto death, unto all thoſe that diſobey it as well as the Law, *John* 3. 19. *Hebr.* 10. 28, 29. and conferreth neither righteouſnes nor life unto any that obſerve it not, any more then the Law; therefore whereas it is called, the miniſtration of righteouſneſſe and life, in oppoſition to the Law; it muſt needs be

understood in this respect, That righteousnesse, life and Salvation, impossible by the Law, may be obtained by it.

4. The same Apostle likewise discoursing of the two Covenants, in the ninth and tenth chapters of the *Romans*, and having in the 32, verse of the 9. chapter, after a large discourse concerning the same, concluded righteousnesse not to be attainable by the Law: in the 8, verse of the 10. chapter, he declareth, That the righteousnesse that is by the Gospel, is nigh unto us (even in our mouthes and in our hearts) then which nothing can be more near unto us. And in *Deut.* 30. 11, 12, 13, 14. whereunto he hath allusion, to prevent all objections concerning this thing, *Moses* thus speaketh: The commandment that I command thee this day, it is not hidden from thee, neither is it farre off: It is not in Heaven that thou shouldst say, who shall go up for us to Heaven, and bring it unto us, that we may hear it and do it. Neither is it beyond the Sea, that thou shouldst say, who shall goe over the Sea for us and bring it unto us, that we may hear it and doe it? But the word is nigh unto thee, in thy mouth and in thy heart, that thou maiest doe it; then which, what words can possibly be used more emphatically to set forth to our understandings that righteousnesse which was impossible by the Law, is not only possible, but easie to be obtained by the Gospel; it is not hidden from us, nor far off, but near unto us, in our mouthes, and in our hearts, that we may doe it. Far from their opinion that affirme, That God must bow the Heavens and come down into our Souls, and infuse into them supernaturall light faith, &c. before that we can either understand or doe any thing requisite to our Salvation.

5. But

5. But to put this point out of all dispute. Whereas the Scriptures do informe us, that according to the Law of workes, There is none righteous; none that doth good, no, not one, *Rom.* 3. 10, 12. and yet notwithstanding doe also informe us, That *Abel*, *Heb.* 11. 4. *Noah*, *Gen.* 7. 1. *Abimelech*, *Gen.* 20. 4. *Lot.* 2 *Pet.* 2,8. & *Zechariah*, *Luke* 1.6. were all of them righteous men. That *Jacob Mat.* 1.19. *Simeon*, *Luke* 2.25. *Cornelius*, were just men, *Acts* 10. 1, 22. That *Job*, chap. 1. 18. *Asa*, 1 *Chron.* 15. 17. and others, were upright and perfect men, *Phil.* 3. 15. That *Ahimaas* the son of *Zadock*, 2 *Sam.* 18.27. and *Barnabas* the son of consolation, were both of them good men, *Acts* 11. 24. It must therefore necessarily follow, That what was impossible by the Law or covenant of workes, is possible by the Gospel, or covenant of Grace: and that righteousnesse, justice, goodness, and eternall Salvation, which could not be obtained by the former, hath, and may be obtained by the later.

And yet notwithstanding, although that the Covenant of Grace (or the Gospel) doth require to Salvation, the performance of all such good workes, which are within our power to performe; yet ought it, and that eminently to be esteemed by us a Covenant of Grace: and that for these respects.

First, In regard of the time, (state, and condition, wherein all man-kinde were) when this Covenant was vouchsafed unto them. That is to say, When all mankinde by reason of *Adams* transgression, were brought under the guilt of condemnation, and everlasting oblivion, having no eie to pity them, *Ezek.* 16. 5, 6. nor ability to deliver themselves from thence (but must of necessity have perished therein for ever,

1 *Cor.* 15. 16, 17, 18.) That then God the Father of all pity and compaſſion, commended his love unto them, *Rom.* 15. 8. and forth of his infinite goodneſſe, was graciouſly pleaſed by the death of his only begotten Son, to pay the price of their redemption, to ranſome them from that eſtate, 2 *Cor.* 5. 14. 1 *Cor.* 15. 21, 22. and to ſay unto them, return from corruption, ye periſhing ſons of men, and live, and in relation thereunto, to grant this Covenant of life and Salvation unto them.

2. That becauſe in this Covenant God requireth of us leſſe than his due, and no more then what in our fallen eſtate we are ſufficiently enabled to performe and render unto him; we owed unto him perfect innocency, being in creation made perfect by him, *Eccl.* 7. 29. he asketh of us but integrity conſiſtent with nocency and imperfection ſo conſidered) as plainly appeareth by that which is ſpoken concerning *David*, 1 *Kings* 9. 4. *Aſa*, 1 *Kings* 15. 14. *Simeon*, *Luke* 2. 25. *Cornelius*, *Acts* 10. 22. and divers others, declared to be perfect, juſt, and upright men, (notwithſtanding all their frailties, ſenſurable by the covenant of works) and are by God approved and accepted, in reference to his covenant of Grace.

3. In regard that although we have our lives of Grace, and that he asketh of us ſo little in compariſon of what we are indebted unto him, he is ſo bountiful, as to grant us a reward of all our workes, *Hebr.* 11. 6. ye ſuch an exceeding great reward, that our light afflictions which are but for a moment, worketh for us a far more exceeding and eternall weight of Glory, 2 *Cor.* 4. 17.

That he ſhould grant us any reward at all for any ſer-

ſervice done unto him, (if we conſider that it was nothing but his owne which we gave unto him, that we received it of him, and that we our ſelves likewiſe are his, and that by a double debt) it muſt needs according to the humble confeſſion of *David*, be acknowledged great bounty in him, 1 *Chro.* 29. 13, 14, 15, 16. but that he ſhould ſo far regard our bounden affection, as to reward us for our very meaneſt workes, even for a cup of cold water given in his name; and to grant us ſo great a reward for ſo ſmall a worke: as a Prophets reward (doubtles one of the greateſt) for but receiving a Prophet in the name of a Prophet, *Mat.* 10.41. muſt needs be acknowledged tranſcendent Grace, love that paſſeth all knowledge.

The 6. Text is *Jerem.* 31. 31,32, 33, 34. the words whereof are as followeth: Behold the daies come, ſaith the Lord, that I will make a new covenant with the houſe of *Iſrael*, and with the houſe of *Judah*: Not according to the covenant that I made with their fathers in the day that I tooke them by the hand, to bring them out of the Land of *Egypt*; which covenant they brake, although that I was a husband unto them. But this ſhall be the covenant that I will make with the houſe of *Iſrael*: After thoſe daies ſaith the Lord, I wil put my Law in their inward parts, and write it in their hearts, *&c.*

From whence it is ordinarily objected, That God hath covenanted neceſſarily and unavoidably to inſtruct ſome men in the knowledge of himſelf, and by putting his Lawes into their hearts, to worke in them repentance, faith, &c. The which objection, as it ſuppoſeth ſome men to be more accepted and beloved of God, in the eſtate of unbelief then others; hath been often

often before disproved; yet in regard that it hath so seeming a countenance of truth put upon it by this Scripture, with some others speaking in the same language, I shall further answer thereunto, desiring,

First, That it may be considered, that seeing there are but two Covenants known at any time to be given by God unto men, the one of works, the other of Grce: all man-kinde must be concluded, either to be under the first, or under the later of them.

1. But under the first they are not, because that God finding fault therewith hath repealed it, caused it to wax old, and to vanish away, *Heb.*8.7--13.

2. Secondly, Hath redeemed all men from the curse and penalty thereof, death, *Gal.*3.13.

3. Thirdly, Hath prohibited all men from seeking righteousnesse thereby, *Acts* 15. 10. *Romans* 10. 3. And therefore all men must be concluded to be under the second. And not for these reasons only; But also,

4. Fourthly, Because that the duties of the second Covenant (*viz.*) Repentance, *&c.* is required of all, *Act.*17.30. And

5. Fifthly, That Salvation the end thereof is thereupon promised unto all, whence those that perish are charged with neglecting Salvation, *Heb.* 2. 3.

6. And lastly, Because that the second death, *Rev.* 2.11. or condemnation inflicted by Christ at the last day, is none other then the penalty of the breach of the second Covenant. This is the condemnation of the world (saith S. *John*) Chap.3.19. That light is come

come into the world, and men love darkneſſe rather then light, becauſe their deeds are evil: Which later reaſon receiveth confirmation from hence, That Chriſt by a moſt lively embleme in the Parable of the Talents, hath declared unto us, That God at that day will require no more of any men, but according to the Talents of Grace delivered unto them by himſelf, the Mediatour of the new Covenant, and will then condemn none, but for not well uſing what they had, ſo received of him. Whereupon it doth neceſſarily follow, That all men being under the new Covenant, whatſoever Grace neceſſary to Salvation, is therein by God promiſed unto any (he being faithfull that hath promiſed, and the Covenant confirmed unto all mankinde by the bloud of Jeſus Chriſt) the ſame muſt needs be acknowledged to be granted unto all. And then foraſmuch as we ſee, that all men have not the Law and Fear of God written in them (otherwiſe then was ſhewed before concerning the Gentiles, *Rom.* 2.14,15.) nor their ſtony hearts taken out of their fleſh, *&c.* we muſt not therefore imagine, that God hath covenanted abſolutely to do theſe things for any men.

But there are two things in this Text, which thorow want of due conſideration miſ-lead many men from the right underſtanding thereof.

Firſt, Becauſe it is ſaid, That this Covenant which God promiſed to make with the Iews in the laſt daies, ſhould not be like unto the Covenant that he made with their fathers, when he brought them out of the Land of *Ægypt* (which Covenant they brake, *&c.*) It is conceived, That as the firſt Covenant could not by any be kept, ſo the later cannot by any that

that are comprehended therein be broken.

For the clearing of this mistake, I desire that it may be observed,

That if by these two Covenants here spoken of, we must understand the Law and the Gospel, Works and Grace (which is much questioned by some, who conceive them to be particular Covenants, proper and peculiar to the Iews only, and so nothing at all to the point in hand) that they were neither of them unmade, untill the time that God brought the *Israelites* out of the Land of *Ægypt*. And therefore much lesse, until the daies of the Prophet *Jeremy*, as this Text seemeth to import.

That the first Covenant was given unto our first parents in Paradise, appeareth from hence, That the curse thereof entered into the world by *Adam*, and raigned over all men before the Law was given at mount *Sinai*, Rom.5.14. For where the curse of the Law is inflicted, there the breach of the Law must needs be imputed. And seeing (as the Apostle teacheth, *Rom*.5.13. that sin is not imputed, where there is no Law given, therefore the Law must needs be acknowledged to be given unto *Adam*, and in him to all man-kinde, before the punishment thereof, death, thorow his disobedience did enter into the world, and raign therein. And like as the Law was given unto *Adam*, before he incurred the punishment thereof. So the Gospel or second Covenant must needs be granted immediately to succeed upon his transgression of the first: because that otherwise the curse of the Law, should forthwith, according as it was threatned, *Gen*. 2.17.) have seized upon him to have destroied him, and in him all man-kinde then in his loins sinning in him,

him, the truth whereof is confirmed unto us from hence.

1. That the end of Gods patience and forbearance towards sinners, is none other then their Repentance and Salvation, *Rom.*2.4. Despiseſt thou (ſaith the Apoſtle ſpeaking to the Gentiles) the riches of his goodneſſe, and forbearance, and long-ſuffering, not knowing that the goodneſſe of God leadeth thee to Repentance. Again, 2 *Pet.*3.9. *Peter* telleth thoſe that ſcoffed at Gods forbearance towards them in their wickedneſſe (contrary as they ſuppoſed to his threats denounced againſt them) That God was not ſlack concerning his Promiſe, as they counted ſlackneſſe, but long-ſuffering, not willing that any ſhould periſh, but that all ſhould come to Repentance. And *Paul*, in *Act.* 17. 26,27. plainly informeth us, That the end why God made of one bloud (that is to ſay of *Adam*) all Nations of men to dwell upon the face of the earth, was, That they ſhould ſeek the Lord: Now foraſmuch as ſeeking of the Lord, Repentance and the obtaining of Salvation doth neceſſarily preſuppoſe the granting and exhibiting of the new Covenant: theſe ends being otherwiſe impoſſible to be attained, it muſt needs follow, That as God is declared to ſpare and forbear *Adam*, and all men, to the end they might repent, *&c.* that in reference to theſe ends he vouchſafed unto them the Covenant of his Grace, whereby they might be enabled to attain thereunto.

2. Beſides, If that God ſhould have ſpared our firſt parents, and granted unto them the procreation of ſeed, and not in order to the Grace of the new Covenant, Redemption from death, the curſe of the Law, and Salvation in the world to come, thorow Repent-

ance,

ance, then there ſhould have been no proportion betwixt the ſinne of man-kinde in *Adam*, and the puniſhment thereof, becauſe ſinning but *in potentia*, they ſhould be puniſhed *in actu*, which inequality of proceeding is by God in *Ezek.* 18. diſclaimed; ſo that if he had not prepared for man-kinde another life after death, and vouchſafed means to make them happy therein, they ſhould never perſonally have ſuffered death, but ſuch as was their ſin, ſuch ſhould have been their puniſhment.

3. Moreover, If that the Covenant of Grace had not been from the beginning, then Salvation ſhould not have been from the beginning, ſeeing that it is of Grace only, and not of works, *Epheſ.* 2. 8. Whereas therefore the Scriptures enformeth us, That remiſſion of ſins, acceptation with God, and conſequently Salvation was preached unto *Cain*, Gen. 4. 6, 7. And that *Abel*, the third man on earth, obtained the ſame, *Heb.* 11. 4. it muſt needs be granted, That the Covenant of Grace was vouchſafed unto men from the beginning, even from the very time that they ſtood in any need thereof.

These two Covenants of Works and Grace then being made and given ſo long before the time implied by the Prophet *Jeremy*, his words cannot poſſibly be underſtood to import the time wherein either the firſt was, or the later ſhould be made with man-kinde, but the time wherein the firſt was, and the later ſhould be more clearly made known and demonſtrated both unto the Iews and unto others, then at any time from the beginning of the world they had been. In which reſpect it is that Chriſt (ſpeaking unto his Diſciples) ſaith, Bleſſed are your eyes, for they ſee, and your

ears,

ears, for they hear; for verily I say unto you, That many Prophets and righteous men, have desired to see these things which ye see, and have not seen them, and to hear these things which you hear, and have not heard them, *Mat.* 13 16, 17. And hence are the words of the Apostle, in *Ephes.* 3.8,9,10,11, Unto me who am lesse then the least of all Saints, is this Grace given, that I should preach amongst the Gentiles, the unsearchable riches of Christ, and to make all men see, what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdome of God, according to the eternall purpose which he purposed in Christ Iesus our Lord. And hereunto also is the words of the same Apostle, in *Rom.* 16.25,26. to be applied.

Which considered, the emphasis contained in the words of the Prophet (before rehearsed) are to be understood only, as if the Lord should have said, I exhibited unto your fathers the Covenant of works, when he brought them out of the Land of *Ægypt*, not to the intent that they should seek righteousnesse and life by it, *Gal.* 3.7--18, *Rom.* 10.3. but to shew them their impurity and weaknesse, *Gal.* 3.19. *Rom.* 7.7. *Gal.* 3.22. And that they should seek Salvation only thorow the promise preached unto *Abraham* their father four hundred years before the Law was given, *Gal.* 3.17. The which Covenant they brake, though that I was a husband unto them. But the Covenant of my Grace preached unto you by all the Prophets since the world began, *Luke* 1.70. *Act.* 43.26.22,23. and which in the

the later daies I will more clearly demonstrate unto your children by the Ministery of my Son, is not like unto that Covenant, being established upon better promises, wherby I shall so abundantly commend my love unto them. That although possibly they may despise the same, and turn my Grace therein manifested unto them into wantonnesse, yet surely (or in all reason) they will not, but will reverence my Sonne, when they see him, receive my word from him into their hearts, and become obedient unto me.

For God having made men rationall (in reference whereunto only he treateth with them, by arguments different from all other his creatures) and naturally disposed to their own happinesse, whensoever more clearly then ordinary, he openeth unto them a way thereunto, and useth Arguments extraordinary to endear them unto him for his goodnesse towards them therein (in the Scriptures) he often taketh it for granted, That then more especially they will be induced to the love and perpetual Obedience of him, as is shewed in *Isa.* 63.7,8,9. where from the consideration of the goodnesse that he had vouchsafed to the house of *Israel*, the mercies and multitude of loving kindenesses that he had bestowed upon them, in saving them by the Angel of his presence, redeeming them in his love and pity, carrying them thorow the wildernesse, and in all their afflictions being afflicted with them, *&c.* he concludeth them to be his people, in such sort that they would never deal untruly with him, because that (although possibly they might, as in vers. 10. it, appeareth they were, yet) rationally they could not be unthankfull unto him, nor disobedient against him

after

after ſuch extraordinary mercies received from him. From whence alſo it is that S. *Paul* ſtileth thoſe men that refuſed and oppoſed the Goſpel of Salvation, when it was preached unto them unreaſonable men, 2 *Theſ.* 3.2. degenerated from men into brute beaſts, 1 *Cor.* 15.32. becauſe that reaſon cannot oppoſe it ſelf. And therefore ſeeing that it teacheth and directeth all men endued therewith, to ſeek their own happineſſe and felicity, as it muſt needs prohibit them the rejection thereof, and the abuſe of the means leading thereunto: So on the contrary, it muſt needs engage them to ſincerity of love, and hearty affection towards God, by how much the more he diſcovereth himſelf in Love, Mercy and Goodneſſe towards them in that nature.

And hereupon it is, that God conſidering how abundantly the riches of his grace, Fatherly affection, and bowels of compaſſion towards all men, ſhould by the Miniſtery of Ieſus Chriſt at his appearance be revealed, and by ſigns and wonders, confirmed beyond all contradiction (to the Iews eſpecially, to whom moſt immediately he was ſent, *Joh.*1.11. *Mat.*15.24.) more than at any time from the beginning of the world it had been (inſomuch that hearing and beholding the ſame, and not rejecting reaſon and humanity, and judging themſelves unworthy of everlaſting life, they could not poſſibly but rejoyce therein, be humbled for their former diſobedience againſt ſo merciful a God, receive with thankfulnes his holy inſtructions, delivered unto them, and ever afterwards become obedient unto him, he concludeth therefore that they would be converted, and united unto him for ever; although that through ſavage and brutiſh folly (unto which

men may possibly degenerate, *Isa.* 46. 6, 7, 8.) they both might, and did reject, and despise his unspeakable goodnesse towards them. All which is most clearly and plainly demonstrated by the words of Christ himself, in *Mat.* 21. from the 33. to the 39. *Mark* 10 from the first to the ninth. And *Luke* 20. from the 9. to the 15.

Hear a Parable (saith Christ speaking to the Iews, to whom the premise in *Ier.* 31. hath the most especial relation) There was a certain housholder which planted a Vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a farre countrey: and when the time of fruit drew near, he sent his servants, that he might receive from the husbandmen the fruit of the vineyard, *&c.* But the husbandman took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more then the first, and they did unto them likewise. 2 *Chron.* 38. 15, 16. *Acts* 7. 51, 52. *Luke* 9. 49, 50.

Whereupon (to the end, that he might to the admiration of all men and Angels, expresse his patience, goodnesse, and hearty affection to the Salvation of the very worst of men) the Lord of the Vineyard (saith *Luke*) said unto himself, What shall I doe? I will send my beloved Sonne, my only and well-beloved Sonne (*Mark* 12. 6.) saying, THEY WILL, (note) Reverence my Sonne, when they see him, *Mar.* 12. 6. *Mat.* 21. 37. (But what followeth?) when the husbandmen saw his Son, they reasoned among themselves, saying, This is the heir, come let us kill him, that the inheritance may be ours: and they cast him out

of

of the vineyard, and killed him.

Secondly, The mistake concerning the sence of this Scripture, is grounded upon these words (*viz.*) I will put my laws into their mindes, and write them in their hearts, *&c.* From whence it is conceived, that God hath promised unavoidably, to beget the Love, Fear, and Obedience of himself, in some particular persons, not in others.

1. For the clearing whereof, it is to be remembred, that the reason why God promised to write his laws in the hearts of the *Israelites* in the later daies, rather then in the former, was, because that in the later daies (by the Ministery of his Sonne) he would more abundantly demonstrate his love and goodnesse unto them, then formerly he had done by the Ministery of any of his servants; The which although it did most powerfully tend to imprint his Love and Fear in them, and to perswade them to deny all ungodlines and worldly lusts, and to serve him in righteousnes and true holines all their daies, *Lu.* 1. 74, 75. yet forasmuch as that means did not inevitably effect the same in them, for if it had, then they should all of them been converted thereby: therefore it cannot from hence be rightly inferred from this text, That God hath promised effectually to beget the love and fear of himself in any one man more then another.

2. It is also to be considered, That when God (in the Scriptures) saith, that he will doe this or that, it doth not alwaies imply, an absolute and peremptory resolution in him, necessarily to enforce and bring the same to passe, but to administer such means, whereby he knoweth, that men either by a direct or indirect use thereof, will, or may be induced

to the doing of that which he ſaith, he will doe.

In the later reſpect it is that he ſpeaketh, when he ſaith, I will harden *Pharaohs* heart: becauſe that conſidering him to be a proud, covetous tyrant, he knew that he would take occaſion of obſtinacy againſt him by reaſon of his mercy towards the oppreſſed *Iſraelites* (notwithſtanding all his ſignes and wonders ſhewed unto him, powerfully tending to humble him to the very earth before him) and refuſe to let them depart out of his Land, as he was commanded.

And in the former reſpect, are the words of the Apoſtle, 1 *Tim* 2. 4. to be underſtood; when he ſaith, That God would have all men to be ſaved. And ſo likewiſe are the words of Chriſt, in *Iohn* 12. 32. to be taken, where he ſaith, And I, if I were lifted up from the earth, I WILL DRAW all men after me; becauſe that by his Death and Reſurrection he ſhould further manifeſt himſelf to all men to be the Saviour of the world: For as when he affordeth unto men the means of repentance, he is ſaid thereby to purge them from their filthineſſe, though that they be not actually purged thereby (as was ſhewed before in *Ezek*.24.13.) So (according to theſe Scriptures) when he diſpenſeth meanes extraordinary, tending to lead men to Converſion and Salvation, Then more eſpecially it is ſaid, That he will put his Laws into their hearts, will draw them to Chriſt, and will have them to be ſaved.

Thirdly, It is to be conſidered, That like as God ſaith, That he will write his Laws in mens hearts, circumciſe their hearts, make them new hearts and new ſpirits, *Ier*.31.33. *Deut*.30.16. *Ier*.36.26. Even ſo he

he alſo requireth men to write his Laws in their hearts, *Prov.* 7. 3. Circumciſe their hearts, *Ier.*4.4. and make to themſelves new hearts and new ſpirits, *Ezek.*19.31. Now as the Evangelical precepts are not to be expounded againſt the promiſes, ſo neither are the promiſes thereof to be expounded againſt the precepts; and if conſidered together, they are to be underſtood, as if God ſhould ſay, I will afford means unto you for theſe ends, do you improve them thereunto.

If it be ſaid, that theſe precepts ſerve only to expreſſe unto men, that which God promiſeth to work in them.

It is anſwered firſt, That this is a very forraign expoſition, and will neither be warranted by Scripture or ſound reaſon: God being never known to require of men that which he himſelf promiſeth to doe for them, and moſt irrationall to conceive, that he ſhould not rather expreſſe his goodneſſe towards men, in requiring them to wait upon him for the things that he purpoſeth to beſtow upon them, then to give them precepts for the doing thereof, thereby to divert their hopes and expectation, as from the promiſes, and to ſet them on work to beat the air, or to make brick without ſtraw.

But ſecondly, ſeeing it is manifeſt, that theſe precepts are unto all men, and as manifeſt that all men have not the things enjoyned therein effected in them, it cannot in any wiſe be ſuppoſed, that the intent of God in them ſhould be to expreſſe what he himſelf would work in men, but to enforme us that his promiſes to put his Laws in mens mindes to write them in their hearts, to make them new hearts, *&c.*

consisteth only unto them in affording means serving for those ends, which they themselves are enjoyned to improve for the effecting thereof.

4. Lastly, It is to be observed, That those very persons the *Israelites* to whom this promise hath the most principal, unto whom the Apostle most directly applieth the same, in the tenth Chapter to the *Hebrews*, are notwithstanding by him evidently declared to be under a possibility of sinning wilfully against the knowledge of the truth, of trampling the Sonne of God under their feet, and counting his bloud the bloud of this Covenant wherewith they were sanctified an unholy thing, and of doing despite unto the spirit of Grace, and thereby of incurring to themselves the sorest punishment, judgement and fiery indignation, that which possibly could not be, if that God in this Covenant had absolutely promised, or undertaken to put his laws in their hearts, and write them in their mindes, *&c.* as it is supposed, or any otherwise then by administring unto them means for those ends, which possibly might be neglected and contemned by them. But because that this Scripture serveth so clear to discover the intent and nature of this Covenant, it shall be rehearsed *verbatim.*

Heb. 10. 16. *This is the Covenant that I will make with them after those daies, saith the Lord: I will put my laws into their hearts, and in their mindes will I write them: And their sinnes and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldnesse* or liberty, *to enter into the holiest by the bloud of Jesus, By a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh:*

And

And having an high Priest over the house of God: Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And let us consider one another, to provoke unto love, and to good workes: Not forsaking the assembling of our selves together, as the manner of some is: but exhorting one another, and so much the more as ye see the day approaching. For if we sinne wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, But a certain fearfull looking for of judgement, and fiery indignation, which shall devour the adversaries. He that despised Moses Law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?

Now forasmuch as where God hath absolutely promised to doe all for men which is any waies necessary to be done, to bring them to an end; there remaineth not any thing to be done by them for that purpose: and that not only all danger, but the very least supposition of miscarriage, or possibility of failing thereof, is thereby wholly taken away: so neither can there reasonably be any thing required of them thereunto, or any danger of falling be justly suggested unto them; (the power and truth of God being thereby directly impeached of impotency and falshood) and therefore seeing that the Apostle (who in all such things which dependeth altogether for their accomplishment, upon the faith and omnipotency of God alone, as the resurrection of the dead, and the reward

of Faith, with Christ in the world to come instructeth men (according to the example of *Abraham*, *Rom.* 4.) not to stagger at the promise of God through unbelief, but against hope to believe in hope, to be strong in faith, giving glory to God, being fully perswaded that whatsoever (in that nature) he hath promised, he is able, and will bring it to passe, and that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to prevent or hinder the same) doth notwithstanding this covenant (or promise) of God made unto the *Hebrews* (to put his Lawes in their hearts, and write them in their mindes, &c.) so earnestly exhort them to draw near unto God, in purity of heart, conscience, and conversation verse, 22, to hold fast the profession of their faith without wavering, verse 23, and for that end not to forsake the assembling themselves together: but to exhort, and provoke one another unto love, and to good workes, vers. 24, 25. To looke diligently that no man fail (or fall from the Grace) of God, chap. 12. 15. And least there be in any of them a heart of unbelief (hardened through the deceitfulnes of sin) in departing from the living God, chap. 2. 12, 13.

And all this from the ground and consideration of the danger of sinning wilfully against the truth, verse 26, and falling into the hands of God by trampling his Son under their feet, and counting his bloud (the bloud of the Covenant given unto them, rehearsed in verse 16, 17.) whereby they were sanctified an unholy thing, and doing despite unto the Spirit, verse 29, 30. (which witnessed and confirmed him unto them to be the

the Son of God, and that the principles of this Doctrine, (*viz.*) repentance from dead workes, &c. chapter 1. and chapter 6. 1. with chapter 2. 3, 4. were of God,) must of necessity argue unto us, That neither he nor yet the *Hebrews* themselves, did understand this Covenant (as now ordinarily it is taken) or as in this Objection it is urged: For if they had then, doubtles he would not (having no reason for the same) have exhorted and cautioned them in this manner, but contrariwise would have encouraged them, wholly to have rested themselves upon the faith and power of God, engaged unto them to do for them, and work in them whatsoever was necessary to their Salvation, & to prevent all such things that might any waies possibly hinder them thereof, nor would they themselves ever have regarded any thing, that he should have spoken unto them to the contrary, any more then if he should have exhorted them after death, to raise themselves from thence, upon the danger of perishing for ever and ever in the Grave. Which shall serve for answer to this Objection.

The

The Conclusion.

THe consideration of this discourse, may serve. First, as a means to remove out of all mens mindes, all prejudiciall and evil thoughts, as concerning the decrees, and precepts of Almighty God: It having been shewed, That in his Election he respecteth not the persons of any, nor prefereth one man before another therein: but extendeth and vouchsafeth the same freely and indifferently to every one who doth not voluntarily, knowingly, and of malicious wickednes debar themselves thereof: his decree of Reprobation being grounded only upon the known, wilfull, and stubborn disobedience against his Commandments, and means of Grace used and vouchsafed for their repentance, and reformation, *Ierem.* 6. 30. with the 28, 29. And his Commandments having been shewed not to be grievous, but easie and light, for every man to observe and practice.

2. It may serve to admonish every man to take heed and beware of all kinde of disobedience against God, and that they doe not approve or allow themselves in any or the least thing which they know to be displeasing unto him, either forth of a conceit of their Election, or of an opinion of impossibility of falling away totally, and finally, forth of his love and favour, seeing it appeareth that he only chooseth unto himself the man that is godly, the rich in faith. And that he

he will not juſtifie the righteous, in the day that he turneth away from his unrighteouſnes, to commit iniquity, nor neceſſarily prevent him therein: nor will know the works of iniquity in the day of Account.

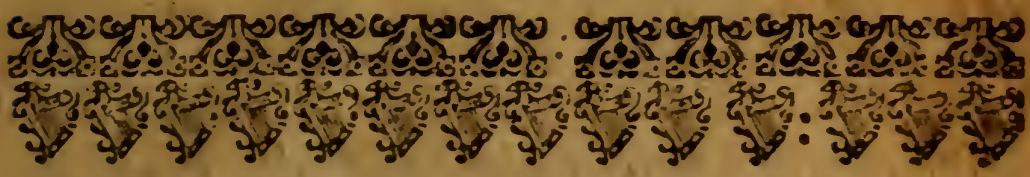
3. It may alſo adminiſter ſound comfort and conſolation to all ſimple hearted, ſincere and godly affected perſons, againſt all their ſcruples, fears, doubts, and jealouſies, as concerning their ignorances, weakneſſes, and infirmities, wherewith their mindes are ordinarily perplexed; It having been ſhewed that God will never lay any of theſe things to their charge, or any whit the leſſe eſteem of them, by reaſon thereof: but doth and will alwaies behold and judge of them (through the riches of his grace in Jeſus Chriſt) according to the integrity, purpoſe of heart, and ſincerity of affection, which he obſerveth in them towards his name.

4. And laſtly, The conſideration hereof, doth alſo abundantly ſerve to beget in all men an unfeigned love, and obedience towards God. I will love the Lord (ſaith *David*) becauſe he hath heard my voice, *&c. Pſal* 116. 1. And being but advanced, from the ſheepfold to an earthly Crown, and receiving a promiſe for the continuance thereof to his houſe, hath his heart thereby exceedingly filled with affection towards him; how much more then may the conſideration of his goodnes (before expreſſed) in advancing us, not from a ſheep-fold, but from death it ſelf, the fold of Satan, *Hebr.* 2. 14. Nor to a terreſtial and corruptible crown, but to a glorious eſtate of immortality (even when we were his enemies, *Rom.* 5.8,10. and neither asked nor deſired any ſuch thing of him)

ſerve

ſerve to kindle and inflame our hearts with an unfained love and ſincere affecton towards him; eſpecially if we conſider what an heavenly City, immortal crown, and weight of Glory he hath therein prepared to beſtow upon us for an inheritance and crown of reward, even for that love, ſervice and obedience, which of bounden duty we owe unto him. The conſideration of this Grace, cauſed S. *John* to love God, 1 *Joh.*4.19. with the 9, 10. chap. 3. 16. And conſtrained *Paul* to the obedience of him, 2 *Cor.* 5. 14, 15.

FINIS.



Postscript.

BEcause I would not be mistaken in my meaning, concerning that which I have spoken in the favour of ignorance; I thought it necessary, more clearly to discover; That my intention therein is not to patronize any mans voluntary and wilfull ignorance, (such as that mentioned by S. Peter *in his 2 Epist. chap* 3. 4, 5. *or that of the* Jews *discovered in* John 9. 9. *to the end of the chapter,) For, for men to refuse to know, because they would not obey, or wilfully to oppose evident grounds of reason, and light appearing unto them, (whether forth of a hatred against it, or a love to walke in darknesse,* John 3. 19.

And

And so in effect to say unto God, Depart from us for we desire not the knowledge of thy waies, Job 21. 14.) *can be no more excusable then stubborn rebellion, and disobedience against the truth, clearly known and understood. But the ignorance for which I plead excuse, is that only which befalleth men, either through imbecility in nature, or want of means. For as it cannot be required of an ideot to understand reason, nor of a childe to distinguish betwixt good and evill, naturall internity having hidden those things from their eies; and no talent given to them to enable them thereunto: So neither (by the like reason) can the particular knowledge and faith of the Gospel (or any thing else whatsoever) be required of those to whom the necessary means thereof is not offered; Upon which ground Christ declareth: That if he had not come and spoken unto the* Jews, *and done amongst them such works which did evidently demonstrate*

unto

unthem the truth and excellency of his dorine, and that he was the Messias promised to come; they had not had sin, rejecting either him, or it, John 15. 22, 23. *with* he 10, 27. *And therefore ignorance in its nature cannot be concluded any great sin then* Uriah *his carrying of the Lter to take away his own life,* 2 Samel 18. 14, 15. *which will never be laid to's charge.*