

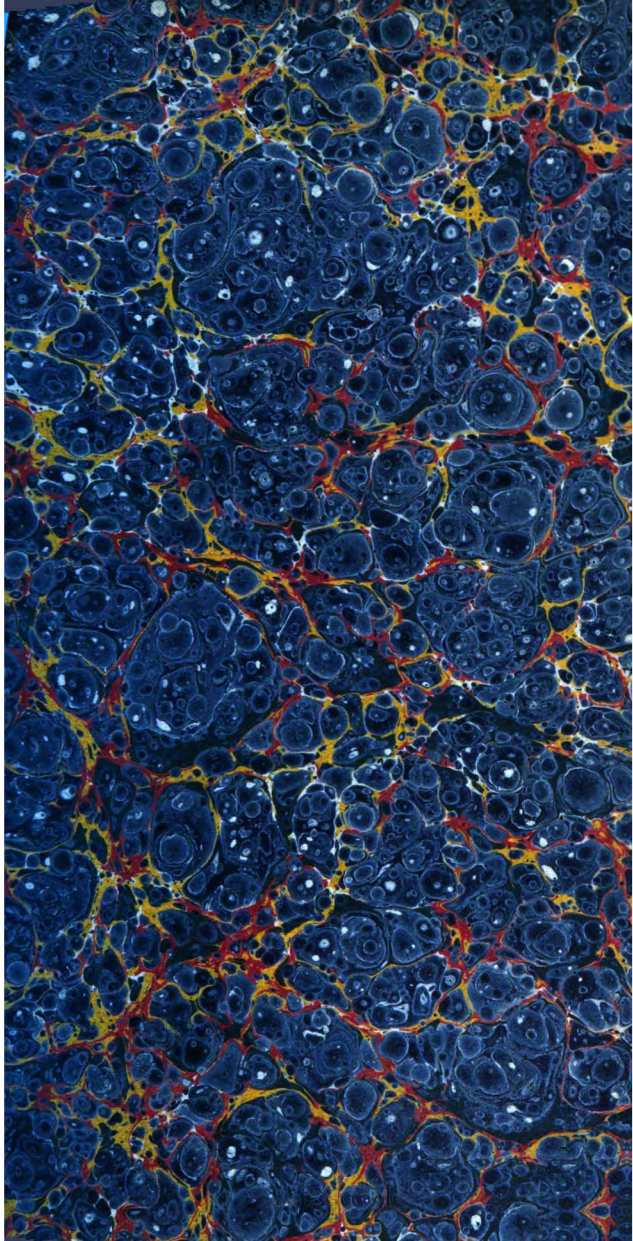
---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>















# ZELOTES and HONESTUS reconciled :

O R,

An Equal Check to *Pharisaism* & *Antinomianism*  
continued :

BEING THE FIRST PART OF

THE

# SCRIPTURE-SCALES

To weigh the Gold of Gospel-Truth—To balance a  
multitude of opposite Scriptures—To prove the gospel-  
Marriage of *Free-Grace* and *Free-Will*, and restore  
primitive Harmony to the Gospel of the day.

With a PREFACE,

Containing some Strictures upon the Three Letters of  
*Richard Hill*, Esq; which have been lately published.

---

*By a Lover of the whole Truth as it is in JESUS.*

---

THE SECOND EDITION.

---

‘ How is the most fine Gold changed !---Take heed that ye be not  
‘ deceived : For many shall come in my name, saying, I am Christ’  
DOCTRINAL--- ‘ I am Christ’ MORAL --- *But*, ‘ To the Law, and  
‘ to the Testimony : If they speak not according to THIS Word,  
‘ it is because there is no Light in them,’ [*or at least because*] *their*  
‘ Wine is mixed with Water, and *their* Silver is’ [*partly*] ‘ become  
‘ Dross.’

BIBLE.

“ Si non est Dei gratia, quomodo salvat mundum ? Si non est  
“ liberum arbitrium, quomodo judicat mundum ? *Aug.*

—————  
L O N D O N:

Printed by R. HAWES, (No. 34.) in *Lamb-Street*,  
Near *Spital-Square*, 1775.

And Sold at the *Foundery* in *Moorfields*, and by J. BUCKLAND,  
in *Pater-noster-Row*, [Price 1s 6d.]



BRITISH MUSEUM  
LONDON

1871



---

## Advertisement.

**I**T is the Author's desire, that the following pages should be considered as written for all those, whom they exactly suit. And in order to this he informs the reader, that in general,

**ZELOTES** represents any zealous solifidian, who, thro' prejudice, looks upon the doctrine of Free-will as heretical.

**HONESTUS** — any zealous moralist, who thro' prejudice also, looks upon the doctrine of Free-grace as enthusiastical.

**LORENZO** — any man of sense, yet unsettled in his religious principles.

**CANDIDUS** — any unprejudiced enquirer after truth, who hates bigotry, and should be glad to see the differences among Protestants settled upon rational and scriptural terms.

**A SOLIFIDIAN** is one who maintains that we are completely and eternally saved [solâ fide] by sole faith — by faith alone; and who does it in so unscriptural a manner as to make good works unnecessary to eternal salvation; representing the law of Christ as a mere rule of life; and calling legalists, pharisees, or heretics, all those who consider that law as a rule of Judgment.

---

**T**H E Author of the *Checks* has promised to his readers an answer to the Rev. Mr. Toplady's piece, entitled, *More Work for Mr. Wesley*. His reason for postponing the finishing of *that part* of his *Logica Genevensis*, was the importance of the *Equal Check*, which closes the controversy with Mr. Hill. He saw life so uncertain, that, of two things which he was obliged to do, he thought it his duty to set about that which appeared to him the more useful. He considered also, that it was proper to have quite done with Mr. Hill, before he faced so able a writer as Mr. Toplady. And he hoped, that to lay before the judicious a complete system of truth, which, like the sun, recommends itself by its own lustre, was perhaps the best method to prove that error, which shines only as a meteor, is nothing but a mock-sun: However he fully designs to perform his engagement in a short time, if his life is spared.

Madecy, Nov. 12, 23 OC 62

1774.

---

A  
PREFATORY EPISTLE

HUMBLY ADDRESSED

To the TRUE PROTESTANTS  
In Great Britain and Ireland.

*Containing some remarks upon the distinguishing character of true Protestants, and upon the contrary disposition.— True Protestants are chosen judges of the Doctrines advanced in this book.—A sketch of the Author's Plan.— Observations upon the manner in which it is executed.—General directions to the Reader.—True Protestants are encouraged to protest against religious absurdities, and unscriptural impositions: The Author enters a double protest against the ANTINOMIAN and PHARISAIC gospels of the day—and continues to express his love and esteem for the good men, who, thro' the force of prejudice, espouse and defend those partial gospels.*

BRETHREN AND FATHERS,

**Y**E know how hard the Romanists fought for their errors at the time of the reformation. They pleaded, that antiquity, synods, councils, Fathers, canons, tradition, and the church were on their side: And they so obscured the truth by urging scripture-metaphors, and by quoting unguarded passages from the writings of the Fathers, that thousands of simple souls knew not which of the contending parties had the Truth on its side. The great question debated in those days was, whether the *host*, that is, the bread consecrated by the priest in the Lord's supper, was to be worshipped as the identical body of our Lord. The Romanists produced Christ's own words, *Take and eat, THIS is MY body:—THIS is MY blood; drink of it—*

*Except you eat my flesh and drink my blood, ye have no life in you.* The Reformers answered that, those expressions being *figurative*, it was *absurd* to take them in a *literal* sense; and they proved their assertion by appeals to *reason*, and to the *scriptures*, where the consecrated bread is plainly called *bread*. The Romanists replied, that in matters of faith we must set aside *reason*: And some of them actually decried it as the greatest enemy to faith; while others continued to produce crude quotations from all the *injudicious, inconsistent, over-doing Fathers*. The Reformers seeing that, at this rate, there would be no end of the controversy, *protested* three things in general: (1) That right reason has an important place in matters of faith: (2) That all matters of faith may, and must be decided by scripture understood reasonably, and consistently with the context: And (3) That antiquity and Fathers, traditions and councils, canons and the church, lose their authority, when they depart from sober reason and plain scripture. These three general *protests* are the very ground of our religion, when it is contradistinguished from popery. They who stand to them deserve, in my humble opinion, the title of *true Protestants*; They are at least the only persons, to whom this epistle is inscribed.

If the preceding account is just, *true Protestants* are all *candid*; christian candor being nothing but a readiness to hear right *Reason* and plain *Scripture*. Sincerely desirous to *prove all things*, to *hold fast that which is good*, and to *approve things which are excellent*. Protestants are then never afraid to bring their creed to a *reasonable* and *scriptural* test. And, conscious that the mines of natural and revealed religion are not yet exhausted, they think with the apostle, that if any man supposes, he has learned all that he should know, *he is vainly puffed up in his fleshly mind, and knows nothing, yet as he ought to know*.

Hence it is, that of all the tempers which true Protestants abhor, none seems to them more detestable than that of those *ghosticks*—those pretenders to superior illumination, who under the common pretence of

of *orthodoxy* or *infallibility*, shut their eyes against the light, think plain scripture beneath their notice, enter their protest against reason, steel their breasts against conviction, and are so rooted in blind obstinacy, that they had rather hug Error in an *old* fantastic dress, than embrace the naked Truth, *newly* emerging from under the streams of prejudice:—impetuous streams these, which *the dragon casts out of his mouth, that he may cause the celestial virgin to be carried away by the flood*, Rev. xii. 15. Alas! how many professors are there, who like St. Stephen's opponents, judges, and executioners, are neither able to resist, nor willing to admit the truth; who make their defence by *stopping their ears, and crying out, the temple of the Lord, the temple of the Lord are we*; who thrust the supposed heretic out of their sanhedrim; who from the press, the pulpit, or the dictator's chair, send volleys of hard insinuations or soft assertions, in hope that they will pass for solid arguments; and who, when they have no more stones or snow-balls to throw at the supposed Philistine, prudently avoid drawing *the sword of the Spirit*, retire behind the walls of their fancy'd orthodoxy, raise a rampart of slanderous contempt against the truth that besieges them, and obstinately refuse either candidly to give up, or manfully to contend for, the unscriptural tenets which they will impose upon others as pure gospel.

Whether some of my opponents, good men as they are, have not inclined a little to the error of those sons of prejudice, I leave the candid reader to decide. They have neither answered, nor yielded to the argument of my Checks. They are shut up in their own city. Strong and high are thy walls, O mystical Jericho: thy battlements reach unto the clouds; but *truth*, the spiritual ark of God, is stronger, and shall prevail. The bearing of it patiently around thy ramparts, and the blowing of rams horns in the name of the Lord, will yet shake the very foundation of thy towers. O that I had the honour of successfully mixing my feeble voice with the blasts of the champions

who encompass the devoted city! O that the irresistible shout, *Reason and Scripture*.—*Christ and the Truth*, was universal! If this were the case, how soon would Jericho and Babylon—antinomianism and pharisaism, fall together!

Those two antichristian fortresses are equally attacked in the following pages; and to you, true protestants, I submit the inspection of the attack. Direct me where I am wrong, assist me where I am right, nor refuse to support my feebleness by your ardent prayers; for, next to the captain of our salvation, I look to you for help and comfort.

My opponents and I equally pretend to *protestantism*, and who shall judge between us? Shall it be the men of the world? No: for St. Paul says, *I speak to your shame: Is it so, that there is not a WISE MAN among you? No, not one that shall be able to judge among his brethren?*—There are *wise men* in our despised camp, *able to judge* between us; and ye are the men, honoured brethren; for ye are all willing to hear *reason*, and ready to weigh *scripture*: Therefore, on my part, I sincerely chuse you as judges of the present dispute.

And that you may not look upon this office as unworthy of your acceptance, permit me to tell you, that our controversy is one of the most important which was ever set on foot. To convince you of it, I need only remind you, that the GRAND enquiry, *What shall I do, to be saved?* is entirely suspended on this GREATER question, *Have I any thing TO DO, to be eternally saved?* A question this, which admits of three answers: (1) That of the *mere Solifidian*, who says, if we are *elect*, we have nothing to do in order to eternal salvation, unless it be to believe that Christ has done all for us, and then to sing *finished salvation*: and if we are *not elect*, whether we do nothing, little, or much, eternal ruin is our *inevitable* portion.—(2) That of the *mere Moralist*, who is as great a stranger to the doctrine of *free-grace*, as to that of *free-wrath*; and tells you, that there is no free, initial salvation for us; and that we must work ourselves into a state  
of

## PREFACE.

of initial salvation by dint of care, diligence, and faithfulness.—And (3) that of their *reconciler* whom I consider as a rational bible-christian, and who asserts: (1) That Christ has done the part of a sacrificing priest and teaching prophet upon earth, and does still that of an interceding and royal priest in heaven, whence he sends his holy Spirit to act as an enlightener, sanctifier, comforter, and helper in our hearts:—(2) That *the free gift* of initial salvation, and of one or more talents of saving grace, *is come upon all thro' the God-man Christ, who is the Saviour of all men, especially of them that believe*: And (3) that our free-will assisted by that saving grace imparted to us in the free gift, is enabled to work with God in a subordinate manner: So that we may freely [*without necessity*] do the part of penitent, obedient, and persevering believers, according to the gospel-dispensation we are under.

This is the plan of this work, in which I equally fight *pro aris et focis*, for faith and works, for gratuitous mercy and impartial justice; reconciling all along Christ our *Saviour* with Christ our *Judge*, heated Augustin with heated Pelagius, free-grace with free-will, divine goodness with human obedience, the faithfulness of God's promises with the veracity of his threatenings, *first* with *second* causes, the original merits of Christ with the derived worthiness of his members, and God's foreknowledge with our free-agency.

The plan, I think, is generous; standing at the utmost distance from the extremes of bigots: It is deep and extensive; taking in the most interesting subjects, about which professors generally divide, such as the origin of evil, liberty and necessity, the law of Moses and the gospel of Christ, general and particular redemption, the apostacy and perseverance of the saints, the election and reprobation maintained by St. Paul, &c.—I entirely rest the cause upon *protestant-ground*, that is, upon *Reason and Scripture*. Nevertheless, to show our antagonists that we are not afraid to meet them



them upon any ground, I prove by sufficient testimonies from the Fathers and the Reformers, that the most eminent divines in the primitive church and our own, have passed the straits which I point out; especially when they weigh'd the heavy anchor of prejudice, had a good gale of divine wisdom, and steer'd by the christian mariner's compass (*the word of God*) more than by the *false lights* hung out by party-men.

If I have in any degree succeeded in the execution of this *reconciling* plan, I hope that my well-meant attempt will provoke abler pens to exert themselves; and will excite more respectable divines to strike heavier blows, and to repeat them, till they have given the finishing stroke to divisions, which harden the world against christianity; which have torn the bosom of the church for above twelve hundred years, and which have hurt or destroyed myriads of her injudicious children; driving some into pharisaic obstinacy, others into antinomian immorality, and not a few into open infidelity or fierce uncharitableness.

If a tradesman is allowed to recommend his goods, when he does it in a manner consistent with modesty and truth, shall I be accused of self-conceit if I make some commendatory remarks upon the following papers?—I venture to do it in the fear of God. And

(1) They are plain. I deal in *plain Reason* and *plain Scripture*; and when the depth of my subject obliges me to produce arguments that require close attention, I endeavour so to manage them, that they do not rise above the reach of mechanics, nor sink beneath the attention of divines.

(2) I have been charged with widening the breaches, which the demon of bigotry has made among religious people; but, if I have done it, I take the Searcher of hearts to witness, that it has been with such a design, as made our Lord *bring fire upon earth*—the fire of truth, to burn the stubble of error, and to rekindle the flame of love. However, have I in years past made a wound *rashly* (of which I am not yet conscious) in this book I bind it up, and bring the *healing*

*ing*, though [to proud or relaxed flesh] *painful* balsam. This book is entirely written upon a *pacifical* plan: If I sometimes give the contending parties a keen reproof in obedience to the apostolic precept, *Rebuke them sharply*, it is only to make them ashamed of their contentious bigotry, that I may bring them to reason the sooner. And if prejudiced readers will infer from thence, that I am a bad man, and that my pen distils gall, I forgive their hasty conclusion: I once more send them back to the good men of old, who have reprov'd far *less* errors with far *greater* severity than I allow myself in: And I ask, if persons impatient of controul, do not always put wrong constructions upon the just reproofs, which they are determined to disregard?

(3) I hope that notwithstanding the outcry rais'd against my former Checks, they have been of some service to such readers as are not steel'd against argument and scripture; but I flatter myself that, through God's blessing, this tract will be more useful: I prefer it [at least] far above the others, because it has far more of *God's* word, far less of *mine*; the scriptures having so large a place in the following sheets, that you will find whole Sections filled with balanced passages, to which, for brevity's sake, I have added nothing but a few illustrations in brackets [ ].

(4) My method, so far as I know, is new. I have seen several concordances, made of scripture *words*, but have not yet met with one of scripture *doctrines* upon the delicate subjects handled in this book. And I flatter myself, that, as whatever throws light upon the bible, has always met with approbation from true Protestants, you will not despise this attempt to make the seeming contradictions of that precious book vanish away; by demonstrating, that they are only wise oppositions, not less important in the world of grace, than the distinction of man and wife is in the world of nature.

(5) I hope that you will see in the following pages, many passages placed in such a light, as to have their force heightened, and their obscurity removed by the  
**opposition**

opposition of the scriptures with which they are balanced; the passages which belong to the doctrine of *free-grace*, illustrating those which belong to the doctrine of *free-will*, (and vice versa,) just as the *lights* and *shades* of a picture help to set off each other. I therefore earnestly intreat all my readers, especially those who read much and think little, to take time, and not to proceed to a new pair of scriptures, 'till they have found out the balance of the last pair which they have reviewed. If they deny me this request, my trouble will be lost with respect to them; and, thro' their hurry, my scales will degenerate into a dull collection of passages; the very life and spirit of my performance consisting in the harmonious opposition of the scriptures, which prove my capital doctrine, that is, the gospel-marriage of free-grace and free-will. And that the reader may find out with ease in every couple of texts, the *bands* by which they are joined, and see (if I may carry the allegory so far) the *ring*, by which their marriage is ascertained, and their gender known, I have generally put in DIFFERENT CHARACTERS the words on which the *opposition* or *connection* of the paired texts chiefly depends; hoping to help the reader's mind by giving his eyes a silent call, and by meeting his attention half way. If he exerts his powers, and

Si callida verbum.

Reddiderit junctura novum\*:

he will, thro' God's grace, profit by his labour and mine. But, I repeat it, he must find out the delicate *connection*, and harmonious *opposition* of the paired scriptures which I produce, or my scales will be of as little service to him, as a pair of scale-bottoms *without a beam* would be to a banker, who wants to weigh a thousand guineas.

(6) As I make my appeal to true Protestants, I lay a particular stress upon the *Scriptures*. And there I find a doctrine, which for a long succession of ages has been

\* If a delicate connection renders the word new to him.

been ~~partly~~ buried in the rubbish of Popery and Calvinism: I mean the doctrine of the various *dispensations* of divine grace towards the children of men; or of the various *talents* of saving grace, which the Father of lights gives to Heathens, Jews and Christians. To the obscurity in which this doctrine has been kept, we may chiefly impute the self-electing narrowness, and the wide-reprobating partiality of the Romish and Calvinian Churches. I make a constant use of this important doctrine. It is it chiefly, which distinguishes this tract from most polemical writings upon the same subject. It is my key and my sword. With it I open the mysteries of election and reprobation; and with it I attempt to cut the *Gordian* (should I not say? the *Calvinian and Pelagian*) *knot*. How far I have succeeded, is yours to decide.

If these general observations, O ye true Protestants, ~~may~~ cast a favourable look upon my scales; and if ~~you~~ close trial you find that they contain the *re-levancing truth*, and the *one* compleat gospel of Christ, sent by Zelotes and Honestus to make the *two* partial gospels of the day; let me intreat you to show what you are, by boldly standing up for *reason and scripture*, that is, for *true protestantism*. Equally enter your protest against the antinomian innovations of Zelotes, and the pharisaic mistakes of Honestus. These two champions have indeed their thousands, and tens of thousands at their feet: and they may unite their adherents to oppose you, as Jews and Gentiles did to oppose the Prince of peace. But, resist them with the *armor of righteousness on the right hand and on the left*, and you will *in time* make them friends to each other and to yourselves: I say *in time*, because when peaceful men *meet* between  *fierce combatants* in order to *part* them, they *at first* get nothing but blows: the confusion for a time increases; and idle spectators, who have not joye and courage enough to rush into the danger, and to stop the mischief, say that the peace-makers only add fuel to the fire of discord. Thus are the courageous sons of peace *hated of all men* but



and all kinds of music recommends the pompous delusion: The enthusiastic multitudes are fired into universal applause: In Nebuchadnezzar's sense of the word, they are all *orthodes*; they all believe *the gospel of the day*, "Great is the Diana of the Babylonians," *All people, nations, and languages fall down* before her. But the day is not lost: Shadrach has not yet bowed the knee to Baal: Nor have his two friends yet deserted him: "What! three!"—Yes, *three only*. Nor are they unequally matched:—*One Shadrach against all people! One Meshach against all nations! One Abednego against all languages!*—One Luther, one Protestant against all the world! O ye iron-pillars of truth—ye true *Protestants* of the day, my exulting soul meets you in the plain of Dura. Next to him who witnessed alone a good confession before Pontius Pilate, of you I learn to *protest* against triumphant error. *Try me in a furnace for us!* The truth—the *whole truth*—it is in Jesus, and a burning fiery furnace for true *Protestants!*

And shall we forget thee, O thou *man greatly beloved*—Thou pattern of undaunted Protestants? Shall we silently pass over the bold protest against the foolish, absolute, irreversible *decree* of the day? No, Daniel: We come to pay our tribute of admiration to thy blessed memory, and to learn of thee also a lesson of true protestantism. Consider him, my brethren. His sworn enemies watch him from the surrounding palaces; but he believes in *the Lion of the tribe of Judah*, and his fearless soul has already vanquished their common lions. He opens his window, he looks towards desolate Jerusalem, with bended knees he presents his daily supplication for her prosperity, with uplifted hands he enters his *jewish* protest against the *Perſian ſtatute*; and, animated by his example, I enter my *christian* protest against the *Calvinian decree*.

‘If Daniel in sight of the lions, durſt testify his contempt of an absurd and cruel decree, wantonly impoſed upon his king; by which decree the king hindered his ſubjects from offering any true prayer

for a month, under pretence of asserting his own  
*absolute sovereignty*; shall I be ashamed to enter my  
*protest* against a worse decree, absurdly imposed upon  
 the Almighty on the very same absurd pretence?—  
 a decree which hinders *the Saviour of the world* from  
*praying for the world?* (see p. 84,)—a decree, which  
 Calvin himself had the candor to call “*horribile †*  
*decretum?*” O how much better is it to impose upon  
 an earthly king a *decree* restraining the Persians from  
 praying aright *for thirty days*, than to impose upon  
 the King of kings a decree hindering the majority  
 of men, in all countries and ages, from praying once  
 aright *in all their life!* And if Darius stained his  
 goodness by enacting, that those who disobeyed his  
 UN-FORCIBLE decree, should be cast into the den of  
 lions, and devoured in a moment; how do they stain  
 God’s goodness, who teach us as openly as they dare,  
 that he will cast into the den of devils, and cause to  
 be devoured by flames unquenchable, all those whom  
 his FORCIBLE decree binds either not to pray at all,  
 or to offer up only hypocritical prayers?—I PRO-  
 TEST against *doctrines of grace*, which cannot stand  
 without such *doctrines of wrath*.—I PROTEST against  
 an exalting of Christ, which so horribly debases  
 God. — I PROTEST against a new-fangled gospel,  
 which holds forth a robe of *finished salvation* lined  
 with such irreverible and *finished damnation!*  
 Again: ‘If Moses had courage enough in an hea-  
 then country, and in the midst of his enemies, to  
 enter his PROTEST against the oppressive decree, by  
 which Pharaoh required of the Israelites their usual  
 tale of bricks, when he refused them fewel to burn  
 them with: Shall I be afraid in this *Protestant*-king-  
 dom, and in the midst of my friends, to bear also  
 my testimony against the error of *Honestus?*—an  
 error this, which consists in asserting, that our gra-  
 cious God has decreed, that we shall work our own  
 salvation without having *first* life and strength to  
 work imparted to us in a state of *initial* salvation?  
 —without

† See a short account of that decree, p. 145.

—without being *FIRST helped* by his *free-grace* to do  
 whatever he requires of us in order to our *eternal*  
 salvation? Shall such a supposed decree as this, be  
 countenanced by a silence that gives consent? No:  
 I must, I do also enter my *protest* against it, as being  
 contrary to divine goodness, derogatory to Christ's  
 merits, subversive of the penitent's hope, destruc-  
 tive of the believer's joy, unscriptural, irrational.  
 And agreeably to our tenth article I protest: (1) in  
 opposition to pharisaic *PRIDE*, that *we have no power*  
*to do good works, pleasant and acceptable to God, WITH-*  
*OUT the grace of God preventing us that we may have*  
*a good will, and working with us when we have that*  
*good will.* And (2) in opposition to pharisaic *BI-*  
*GOTRY* I protest, upon the proofs which follow,  
 that *God's saving grace has appeared in different de-*  
*grees to all men; PREVENTING (NOT FORCING) them,*  
*that they may have a good will, and WORKING WITH*  
*them: our church does not say, DOING ALL FOR]*  
*them, when they have that good will.* And I hope,  
 that when my Protestant brethren will be acquanted  
 with the merits of the cause, they will equally ap-  
 prove of my anti-solifidian, and of my anti-phari-  
 saic *protest.*

But, shall a blind zeal for truth carry me beyond  
 the bounds of love? Shall I hate Zelotes and Hones-  
 tus, because I think it my duty to bear my *full testi-*  
*mony* against their errors? God forbid! I have enter-  
 ed two protests as a *divine*, and now permit me, my  
 Protestant-brethren, to enter a third as a plain *christi-*  
*an.* Before the Searcher of hearts I once more *protest,*  
 that I make a great difference between the persons of  
 good men and their opinions, be these ever so pernicious.  
 The God who loves me — the God whom I  
 love — the God of love and truth teaches me to give  
 error no quarter, and to confirm my love towards the  
 good men who propagate it; not knowing what they  
 do, or believing that they do God service. And I  
 humbly hope, that their good intentions will, in some  
 degree, excuse the mischief done by their bad tenets.



But in the mean time mischief, unspeakable mischief is done, and the spreading plague must be stopped. If in trying to do it as soon and as effectually as possible, I press hard upon *Zelotes* and *Honestus*, and without ceremony drive them to a corner, I *protest*, it is only to disarm them, that I may make them submit to Christ's easy yoke of evangelical moderation, and brotherly kindness.

A polemical writer ought to be a champion for the Truth; and a champion for the truth who draws only a wooden sword, or is afraid lovingly to use a steel one, should, I think, be hissed out of the field of controversy, as well as the disputant, who goes to *Billinggate* for dust, mud, and a dirty knife; and the wretch, who purposely misses his opponent's arguments, that he may basely stab his character. I beg therefore, that the reader would not impute to "a bad spirit," the keenness which I indulge for conscience's sake; assuring him that severe as I am sometimes upon the error of my antagonists, I not only love, but also truly esteem them, *Zelotes* on account of his zeal for Christ, *Honestus* on account of his attachment to sincere obedience, and both on account of their genuine, tho' mistaken, piety.

Do not think however, that I would purchase their friendship by giving up one of my scales, that is, one half of the bible. Far be the mean compliance from a true Protestant. I hope that I shall cease to breathe, before I cease to enter protests against antinomian faith, and pharisaic works, and against the mistakes of good men, who for want of scripture-scales *honestly* weigh the truth in a *false* balance, by which they are deceived first, and with which they afterwards *inadvertently* deceive others.

But, altho' I would no more yield to their *base assertions* or *inconclusive arguments*, than to *hard names* or *soft speeches*; I hope, my honoured brethren, that they and you will always find me open to, and thankful for every reproof, admonition, and direction, which is properly supported by the two pillars of protestantism  
—found\*

## P R E F A C E.

iv

—sound Reason † and plain Scripture: For, if I may depend upon the settled sentiments of my mind, and the warm feelings of my heart, I am determin'd as well as you, to live and die a *consistent bible christian*. And, so long as I shall continue in that resolution, I hope you will permit me to claim the honour of ranking with you, and of subscribing myself,

BROTHER AND FATHERS,

Your affectionate brother, and obedient  
SON in the WHOLE Gospel of Christ,  
A true Protestant.

† By sound reason I mean the light of the world—the true light which enlightens every man that comes into the world.

## P O S T S C R I P T.

*Containing some strictures upon a new publication of  
Richard Hill, Esq.*

SOMEtime after I had sent this epistle to the press, one of my neighbours favour'd me with the sight of a pamphlet, which had been hawk'd about my parish by the news-man. It is entitl'd *Three Letters written by Richard Hill, Esq; to the Rev. John Fletcher, &c.* It is a second *Finishing Stroke*, in which that gentleman gives his “*reasons for declining any farther controversy relative to Mr. Wesley's principles.*” He quits the field: but it is like a brave Parthian. He not only shoots his own arrows as he retires, but borrows all those of two persons whom he calls “*a very eminent minister in the church of England,*” and “*a lay gentleman of great learning and abilities.*” As I see neither argument nor scripture in the performances of those two new auxiliaries, I shall take no notice of their ingrafted productions.

With

## P O S T S C R I P T.

With respect to Mr. Hill's arguments they are the same which he advanced in his *Finishing Stroke*: Nor need we wonder at his not scrupling to produce them over again, just as if they had been overlooked by his opponent; for in the first page of his book he says, "I have not read a single page, which treats on the subject since I wrote my FINISHING STROKE." But, if Mr. Hill has not read my answer to that piece, some of our readers have; and they may remember, that the *crambe repetita*—I mean his supposition, that St. Paul and St. John held Dr. Crisp's doctrinal peculiarities, is answered in the Vth Check. Part 1, from page 2, to page 9.—As for his common plea taken from the objection, *Who hath resisted his will?* it is answered in this book, page 131.

As Mr. Hill's arguments are the same, so are also his personal charges. After passing some compliments upon me as an "able defender" of Mr. Wesley's principles, he continues to represent me as "*possessing noble endowments to the advancing of a party.*" He affirms [still without shadow of proof] that he has "detected many misrepresentations of facts throughout my publications." He accuses me of using "*unbecoming artifices—much declamation, chicanery, and evasion,*" and says, "Upon these accounts I really cannot with any degree of satisfaction, &c. read the works of one, who, I am in continual suspicion, is endeavouring to mislead me by false glasses and pious frauds."—If I were permitted to put this argument in plain english, it would run thus: I bespatter my opponent's character, therefore his arguments are dangerous and not worth my notice: I do not find it easy to overthrow one of the many scriptures, which he has produced against antinomianism, but I can set them all aside at a FINISHING STROKE; for I can say, "*The shocking misrepresentations and calumnies you have been guilty of, will for the future prevent me from looking into any of your books, if you should write a thousand volumes. So here the controversy MUST END.*" FIN. STROKE, p. 40.—When Mr. Hill had explained himself so clearly about

about his reason for *defining the controversy*, is it not surprizing that he should suffer his bookseller to get six-pence for a new pamphlet; "*setting forth Mr. Hill's reasons for declining any farther controversy relative to Mr. Wesley's principles,*"—i. e. to Mr. Wesley's *anti-solusian* doctrine; of which I profess myself the Vindicator.

But another author vindicates those principles also. It is Mr. Olivers, whom Mr. Hill calls "*one Thomas Oliver, alias Olivers.*" This author, was 25 years ago a mechanic, and [like "*one*" Peter, "*alias*" Simon, a fisherman; and "*one*" Saul, "*alias*" Paul, a tent-maker] has had the honour of being promoted to the dignity of a preacher of the gospel; and his talents, as a writer, a logician, a poet, and a composer of sacred music, are known to those who have looked into his publications. Mr. Hill informs the public why he takes so little notice of this able opponent's arguments. He does of mine: and the "*reason*" he "*sets forth,*" is worthy of the cause which he defends. *Es argumentum palmarium!* I shall "*not,*" says he, "*take the least notice of him, or read a line of his composition, any more than, if I was travelling on the road, I would stop to lash, or even order my footman to lash, every impertinent little quadruped in a village, that should come out and bark at me; but would willingly let the contemptible animal have the satisfaction of thinking he had driven me out of sight.*" How lordly is this speech! How surprizing in the mouth of a good man, who says to the CARPENTER, *My Lord and my God!* When the author of "*Goliath Slain*" dropped it from his victorious pen, had he forgotten the *voluntary humility*, for which his doctrines of grace are so conspicuous? or did he come off in triumph from the *slaughter of the gigantic Philistine*?—O ye English Protestants shall such *lordly* arguments as these, make you submit to Geneva-sovereignty? Will you be "*lashed*" by such *stately* logic as this, to the foot of the great image, upon whose back you see *absolute Preterition* written in such large characters? Will you suffer reason

son and scripture to be whipped out of the field of controversy in this *despotic* manner? Shall such *imperial* cords as these, bind you to the horns of an altar, where myriads of men are intentionally slain before they are born, and around which injudicious worshippers so sing their unscriptural songs about *finished salvation*, as to drown the dismal cries of *ensured destruction* and *finished damnation*!

Mr. Hill's performance is closed by "a *stocking*, not to say *blasphemous confession of faith*," in Ten articles, which he supposes "must inevitably be adopted, if not in express words yet in substance, by every Arminian whatsoever," especially by Mr. Wesley, Mr. Sellon, and myself. As we desire to let true Protestants see the depth of our doctrine, that they may side with us if we are right, or point out our errors if we are wrong, I design to produce that creed in the second part of this work; frankly adopting what is agreeable to our principles, and returning to Mr. Hill, the errors which his inattention makes him consider as necessary consequences of our doctrines of grace.

With respect to the three letters, which that gentleman has published to set forth his reasons for declining the controversy with me, what are they to the purpose? Does not the first of them bear date "July 31, 1773." Now I beg any unprejudiced person to decide if a private letter, written in July 31, 1773, can contain a reasonable overture for DECLINING THE CONTROVERSY, when the *Finishing Stroke*, which was given me publicly, and bears date January 1, 1773, contains (page 40) this explicit and final declining of it. "So HERE the CONTROVERSY MUST END, at least it SHALL END FOR ME. You may misquote, and misrepresent whomsoever and whatsoever you please, and you may do it with impunity; I ASSURE YOU, I shall give MYSELF NO TROUBLE to detect you." If I had received this *finishing stroke* in January, the controversy was "declined" in January on the above-mentioned bitter reason. Mr. Hill cannot then reasonably pretend to have offered to decline it in July, six  
or

or seven months after this, "from sweet reasons of brotherly kindness, and love for peace." "But in July Mr. Hill wrote to his bookseller to sell no more of any of his pamphlets which relate to the Minutes." True: but this was not declining the controversy; and here is the proof: Mr. Hill still professes "declining any farther controversy about the Minutes," and yet in this his last publication, page 11th, he advertises the sale of all the books which he has written against them, from the *Paris Conversation* to the *Finishing Stroke*. Therefore, Mr. Hill himself being judge, declining the controversy and stopping the sale of his books are different things.

Concerning the three letters I shall only add, that I could wish Mr. Hill had published my answers to them, that his readers might have seen, I have not been less ready to return his *private* civilities, than to ward off his *public* strokes. In one of them in particular, I offered to send him my answer to his *Finishing Stroke* before it went to the press, that he might let me know if in any thing I had misunderstood or misrepresented him; promising to alter my manuscript upon any just animadversion that he might make upon it; because, after his FINISHING STROKE, he could not make a public reply without breaking his word. And it is to this proposal, that he replies thus in his second letter, "As you intend to introduce my worthless name into your next publication, I must beg to decline the obliging offer you make of my perusing your manuscript."

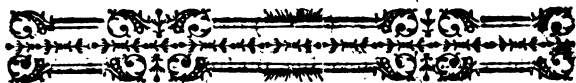
With respect to that gentleman's character, this after-clap does not alter my thoughts of it. I cannot but still love and honour him on many — very many accounts. Tho' his warm attachment to what he calls "the doctrines of grace." [and what we call "the doctrines of limited grace and free wrath"] robs him, from time to time, of part of the moderation, patience, and meekness of wisdom, which adorn the complete christian character; I cannot but consider him as a very valuable person. I do not doubt but, when the paroxysm of his calvinistic zeal shall be over, he will be as great an ornament to the church of England in  
the

the capacity of a gentleman, as he is to civil society  
 in the capacity of a magistrate. And justice, as well  
 as love, obliges me to say, that in the mean time he  
 is in several respects a pattern for all gentlemen of  
 fortune; few equalling him in devoting a large for-  
 tune to the relief of the poor, and their leisure hours  
 to the support of what they esteem the truth. Happy  
 would it be for him, and for the peace of the church,  
 if to all his good qualities he always added *the accom-  
 panyment of a meek and quiet spirit*; and if he so far suspect-  
 ed his orthodoxy, as to condescend to weigh himself  
 in the *Scripture-Scales*.

23 OC 62



THE



A N

# EQUAL CHECK, &c.

## PART THE SECOND.

---

### SECTION I.

*The cause of the misunderstandings of pious protestants:—  
The contrary mistakes of Zealots and Honestus, who  
are invited to try their doctrines by the Scripture  
Scales:—The manner of using them, and the need of  
them in our days.*

**F**IRST and second Causes, leading and subordinate Motives, may perfectly agree together. The hinder wheels of a chariot need not be taken off, because they are not the fore-wheels. It would be absurd to pull down the *left* wing of a palace, merely because it is opposed to the *right*. And a man makes himself ridiculous, who destroys one of his scales because it accidentally outweighs the other. For both scales may recover their equilibrium, and answer the best of purposes.

Such, if I mistake not, is the necessary distinction, and such the nice union, that subsist between those two opposite, and yet harmonizing; exploded, and yet capital doctrines of the gospel, which we call *Free-grace* and *Free-will*. To demonstrate that their due conjunction in our hearts, forms the spiritual marriage of *faith*, and gives birth to all good works; I have ventured upon the construction of the *Scales*, which the reader will find in these pages. If their *composition* is human, their *materials* are divine; for they consist of plain scriptures, chiefly placed under two heads of doctrine, which, for their justness and importance



portance, may be called the WEIGHTS OF THE SANGUARY. (1) *Our salvation is of God.* (2) *Our damnation is of ourselves.* The *first* of these propositions is inseparably connected with the doctrine of *Free-grace*; nor can the *second* stand, but upon the doctrine of *Free-will*; two doctrines these, which the moralists and the solifidians have hitherto thought incompatible; and about which some of them have contended with the utmost acrimony of temper and language.

--Even men of piety have rashly entered the lists, some against *Free-grace*, others against *Free-will*; warmly opposing what they should have mutually defended. The cause of their misunderstanding is very singular. They are good men upon the whole, therefore they can never oppose truth *as truth*: and, as they are not destitute of charity, they cannot quarrel merely for quarreling's sake. Whence then springs their continual contest? Is it not from gross partiality, excessive jealousy, wilful inattention, and glaring prejudice? They will not look gospel-truth full in the face: They are determined to stand on either side of her, and by that means, seldom see above the half of her beauty.

But all the protestants are not so partial: for, while the *Solifidians* gaze upon the *side-face* of Christianity on the *right* hand, and the *Moralists* on the *left*; her unprejudiced lovers, humbly sitting at her feet, and beholding her in full, admire the exquisite proportion of *all* her features; an advantage this, which the opposite rivals can never have in their present, unfavourable position. Therefore, whilst a mere moralist considers as "*enthusiastic rant*," the doctrine of *free-grace* extolled by the solifidians; and whilst a bound-willer brands as "*dreadful heresy*," the doctrine of *free-will* espoused by the moralists; an unprejudiced christian equally embraces the pretended "*enthusiasm*" of the one, and the imaginary "*heresy*," of the other; being persuaded, that the different sentiments of those partial contenders for *free-grace* and *free-will*, are only the opposite truths, which form the *complete* beauty of genuine protestantism. This

This contrary mistake, of the moralists, and of the solifidians, is attended with the most fatal consequences; for, as they receive only one part of the truth, they think to do God service by attacking the other part, which they rashly take for a dangerous error: and, so far as the influence of their contrary misconception reaches, the *whole* truth is destroyed. Primitive christianity, in their busy hands, seems to be in as much danger of losing her capital doctrines, as the elderly man in the fable was of losing his hair between his two wives: One was *young*, and could not bear his partly-silvered locks; the other, who was *old*, wanted him to be altogether as grey as herself. Both accordingly fell to work; and in a little time the young wife had so plucked out his *white* hairs, and the old woman his *black* ones, that he remained absolutely bald.

Will you see their ridiculous conduct exemplified in the religious world? Consider *Honestus*, the sedate moralist; and *Zelotes*, the warm solifidian. *Honestus*, who values the ten commandments far above the three creeds, seldom dwells upon Christ's redeeming love and atoning blood. Out of the church he rarely mentions the inspiration of God's spirit, or the comforts of the Holy Ghost; and it is well if he does not think, that our addresses to the Mediator are remains of papistical idolatry. He piques himself much upon his honesty; and, hoping that his *free-will*, best endeavours, and good works, are almost sufficient to save him, he leaves the doctrine of a sinner's justification by faith to *Zelotes* and St. Paul.—*Zelotes* flies to the other extreme. His creed is all; and, so far as decency permits, he insinuates, that believers may break the first and second commandment with Solomon, the third with Peter, the fifth with Absalom, the sixth and seventh with David, the eighth with Onesimus, and the two last with Ananias and Sapphira; in short, that they may go any length in sin, without endangering in the least their title to a crown of glory. He thinks that the contrary doctrine is rank popery. Some of

his favourite topics are: (1) God's *unconditional election* of some to *finished salvation*; an election this, which necessarily includes God's *unconditional appointment* of the rest of mankind to *finished damnation*:— (2) An *unchangeable fondness* of God, and a *partial atonement* of Christ, for a comparatively small number of the children of men; a fondness and an atonement these, which include also an *unchangeable wrath* against, and an *absolute reprobation* of all the world besides:—And (3) a zealous decrying of free will and sincere obedience, under the specious pretence of exalting Christ and free grace. As for the *justification* of a BELIEVER by *works, and not by faith only*, he leaves it to Honestus, Bellarmine, and St. James.

If the sum of Christ's religion is, *Cordially believe, and Sincerely obey*; and if Honestus makes almost nothing of *saving faith*, while Zelotes makes next to nothing of *sincere obedience*, is it not evident that between them both genuine Protestantism is almost destroyed? If I may compare Christianity to the woman, that St. John saw in one of his visions; how barbarously is she used by those two partial lovers? Both pretend to have the greatest regard for her: Both have publicly espoused her: Both perhaps equally recommend her from the pulpit: but alas both, tho' without any bad design, use her with the greatest unkindness; for, while Honestus divests her of her peculiar *doctrines* and *mysteries*, Zelotes robs her of her peculiar *precepts* and *sanctions*: Thus the one [if I may carry the allegory so far] puts out her right; and the other, her left eye: the one stabs her in the right side; and the other, in the left: And this they do upon a supposition, that as soon as all their dreadful operations shall be performed, Christianity will shine in the perfection of her native beauty.

While the heavenly woman mutilated by those partial lovers, lies thus bleeding and deformed in the midst of spiritual Egypt, Lorenzo casts his eyes upon her; and starting back at the sight, he wisely protests, that he cannot embrace so deformed a religion: and

it

it is well, if, in this critical moment, a painted Jezebel, who courts his affections, does not ensnare his unwary soul. She calls herself *Natural Religion*, but her right name is *Scepticism* in infancy, *Infidelity* in youth, *Fatalism* in ripe years, and *Abaddon* in old age: Guilty, thrice guilty will *Honestus* and *Zelotes* prove, if they continue to drive the hesitating youth into the arms of that syren, by continuing to render *Christianity* monstrous in his eyes!

O mistaken men of God, before you have caused Lorenzo's ruin, be persuaded to review your doctrine; nor refuse to weigh it in the balance of the sanctuary. If fine gold loses nothing in the fiercest fire, what can your sentiments lose in my scripture-scales? Let cheats dread to have their weights tried by the royal standard; but do not you start from the trial. I acknowledge your *honesty* before hand. If your weights should prove false, your reputation is safe. My readers will do you justice; they will perceive, that, far from having had any intention to deceive others, you yourselves have been the dupes of your own prejudice; thus will your mistakes be found out to your *profit*, and not to your shame.

The error of *Honestus* and that of *Zelotes* being opposite, so must be their method of using the Scripture-scales. *Honestus*, who inclines to the neglect of Christ, and to the contempt of Free-grace, must weigh himself against the scriptures which follow N<sup>o</sup> I, and batter down pharisaic dotages; That is, he must read those scriptures over with attention; asking his conscience, if he honestly insists upon them as the *primary* truths of christianity; and if he may not rank with *modern pharisees*, so far as he opposes or despises those scriptures.—On the other hand, *Zelotes*, who leans to the disregard of sincere obedience, good works, and, free-will, must weigh himself against N<sup>o</sup> II, under which he will find the scriptures, that oppose the antinomian delusion; confessing that, so far as he sets them aside, he clips away the *secondary* truths of the gospel, mangles

bible-christianity, and strengthens the hands of immoral gospellers and flagitious antinomians.

If Zelotes and Honestus will not weigh their doctrine in the Scripture-Scales, *Candidus* will do it for them. Prejudice has not yet captivated him, nor is he unacquainted with church-history: He believes, that the Pope himself is not infallible: He knows all that glitters as gospel, is not gospel-gold: He remembers, that for several hundred years, the worship of a consecrated wafer was esteemed a capital part of "orthodoxy" all England over; and he has observed, that the cautions of my motto are particularly given with respect to those, who say, *I am Christ*, i. e. I represent him as his gospel-minister, his faithful ambassador; I thank God that I am not like that "Methodist-ranter, or that dreadful heretic." In a word, *Candidus* is modest enough not to think any part of scripture beneath his notice; and he is not such a bigot, as to suppose it a crime to compare *spiritual things with spiritual*; and to make the candle of truth burn brighter, by snuffing away the black excrecence of error.

To you therefore, *Candidus*, I particularly dedicate my Scripture-scales. Despise them not at a time, when the gospel-gold, the coin current in the church, is far lighter in proportion, than the material gold was last year in these kingdoms:—at a time when the antinomians have so filed away the arms of the King of kings, that it is hard to distinguish whether they are quartered with a *dove*, a *goose* or an *hawk*; a *lamb*, a *lion*, or a *goat*:—at a time when the *solifidians* have so clipped the royal motto, that many, instead of HOLINESS, inadvertently read FILTHINESS unto the Lord:—at a time, when, on the other hand, pharisaic moralists make it their business so to deface the head of the King of saints on the gospel-coin, that you might take it for the head of Seneca, or that of M. Antonine:—at a time, when dealers in orthodoxy, publicly present you with one half of the golden truth, which they want to pass for the whole—at a time,

time, when some openly assert, that dung is gold—that impure doctrines are the pure gospel; and that gold is “dung”—that good works are “dross:”—at *such* a time, I say, stand upon your guard, Candidus: Beware of men; beware of *me*; nor use my scales till you have tried them by the old and new testament, those balances of the sanctuary, which you have at home. But if upon close examination you find that they differ chiefly in cheapness, size, and conveniency, adopt the invention; and when you are going to read a religious book, or to hear a sermon, imitate the prudent trader, who goes to receive money; take your scales and use them according to the following directions.

(1) Keep them even. Let not the strings of your intangled affections for this or that preacher, or your attachment to one or another party, give an hasty preponderance to either scale. Fairly suspend your judgment till it honestly turn by the full weight of truth and evidence. Consider, that *the Lord is a God of knowledge, by whom actions are weighed*; and call upon him for impartiality; remembering, that, *with what measure ye mete, it shall be measured to you again.*

(2) Please to observe, that preaching the doctrines, which follow No. I, does not prove that a minister is an *antinomian*; any more than preaching the doctrines, which follow No. II, proves that he is a *pharisee*; but only preaching them in such a manner as directly or indirectly attacks, opposes, or explains away the doctrines in the other scale; in open defiance of one half of the scriptures, which represent *free-grace* and holy *free-will* as the *flux* and *reflux* of divine grace, by which alone the city of God flourishes, and thro' which only her commerce with heaven can be profitably carried on. If therefore you hear a man say, *I was by nature a child of wrath, and by practice the chief of sinners—Not by works of righteousness which I have done, but by grace I am saved,* &c. set him not down for a son of voluntary humility: and if he cries out, *“I have lived in all good conscience unto*

*this day.—Touching the righteousness which is in the law, —I am a slave —Be followers of me—Work out your own salvation—In so doing you shall save yourself,”* &c. Do not rank him with the bare-faced sons of pride: but look into both scales, and if you find that he honestly uses *all* the weights of the sanctuary, and does the *two* gospel-axioms justice, as St. Paul; acknowledge him *a workman who needeth not to be ashamed, rightly dividing the word of truth.*

(3) Consider times, persons, places, circumstances, and subjects: nor imitate the unreasonable scrupulosity of the man, who will make no more allowance for the fair wear of a good old guinea, than for the felonious diminishing of the coin that was delivered last week at the mint. Do not *make a man an offender for a word*, or a phrase: nor not for such unscriptural phrases as “*The imputed righteousness of Christ.*” and “*Sinless perfection.*” Nor forget, that, although error is never to be propagated, yet all the branches of truth can never be displayed at once: and grant a man time to unfold his sentiments, before you accuse him of countenancing pharisaic and antinomian dogmas: Otherwise you might charge St. Paul with Solifidianism, and Christ himself with pharisaical errors.

(4) Above all, remember, that, altho’ you have all orthodoxy and all faith, you are nothing without humility and love: Therefore, when you weigh a preacher’s doctrine, throw into his scale two or three grains of the *charity* that is *not puffed up, thinketh no evil, and hopeth all things* consistently with scripture and reason. If you neglect this caution, you will slide into the severity of a lordly inquisitor; or at least into the implicit faith of a tame papist: and the moment this is the case, throwing one scale away, and casting all your weights into the other, you will become a blind follower of the first warm preacher, that shall hit your fancy, work upon your passions, foment your prejudices, tickle your itching ears, or encourage your party-spirit; whether he be Honestus or Gallio, Elymas or Zelotes.

## SECTION II.

Containing some general observations upon God's FREE GRACE and our personal FREE WILL, which are represented as the ORIGINAL causes of SALVATION and DAMNATION.

CICERO, heathen as he was, asserted, that there is no great, and consequently no good man [sine aliquo afflatu divino] without some influence from the Deity. This influence our Church calls *inspiration*; ["Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit;"] and St. Paul calls it *Grace*, giving that name, sometimes to the fountain of divine goodness, and sometimes to the innumerable streams, which flow from that eternal fountain. A man must then be darker than a thoughtful heathen, and as blind as an atheist, if he absolutely denies the existence of divine *Grace*. And, on the other hand, if we deny, that there is in man a power to *will* or to *chuse*, the words *I will, I chuse, I will not, I refuse*, which are in every body's mouth, will prove us *perverse*. Now, if there is such a thing as *grace* in God, and *will* or *power of chusing* in man; both that *grace* and that *will* are FREE. The nature of the thing, and the well-known meaning of the words, imply as much; a bounty, which we are *obliged* to bestow, hardly deserving the name of *grace* or *favour*; and a choice, to which we are *forced*—a choice, which is not accompanied with an *alternative*, deserving the name of *necessity* or *compulsion*, better than that of *will, choice, or liberty*.

Again: Are not God's *grace* and man's *will* perpetually mentioned, or alluded to by the sacred writers? Nay, does not Honestus himself sometimes indirectly set his seal to the doctrine of free *grace*, when he implores divine mercy at the foot of the throne of *grace*? And warmly as Zelotes exclaims against the doctrine of free *will*, does he not frequently grant that there



is such a thing as choice, liberty, or free will in the world? And if there be, is not this *choice, liberty, or free will* the reverse of *necessity*, as well as of *unwillingness*? If I *freely* chuse to blow my brains out, is it not evident that I have a *liberty* NOT to commit that crime, as well as a *willingness* to do it? Would not Zelotes expose his good sense by seriously asserting, that, if he were in prison, a *willingness* to continue there would make him *free*; unless, together with that *willingness*, he had a power to go out if he pleased? And is it right in him to impose the doctrine of *necessity* upon the simple, by playing upon the double meaning of the word *free*? I beg leave to explain this a little more.

According to the *full* meaning of the word *Free*, can it be said with any propriety, that Judas went *freely* to hell, if he never had power to go to heaven? Or that David went *freely* to heaven, if he was always hindered by an *absolute, irreflexible* decree from going to hell? And alluding to mechanical freedom, I ask, Was the motion of those scales ever *free*, which never were as free to ascend as descend? Does not experience convince us, that, when one scale is kept from *freely* descending, the opposite scale is by the same means kept from ascending *freely*? Is it not evident, from the same rational principles, that no sinner can *freely chuse death in the error of his ways*, who has not power to *chuse life*; a *free choice* of death, necessarily implying a *free refusal* of life; and a *free choice* of life, necessarily supposing a *free refusal* of death, in a state of temptation and probation? And is not this doctrine perfectly agreeable to such scriptures as these, He shall *know to refuse the evil and chuse the good*:—*CHUSE whom you will serve*:—*Because ye REFUSED, &c. and DID NOT CHUSE the fear of the Lord, &c. therefore shall they eat the fruit of THEIR OWN way, and be filled with THEIR OWN devices*?

Upon the preceding observations seconded by the arguments, which shall follow:—upon the consent  
of

of all judicious and good men, who sooner or later grant, that there are such things as God's *grace*, and man's *unnecessitated choice*; and consequently such things as *Free-grace* and *Free-will* in the moral world: — upon the repeated testimonies of the most pious christians of all denominations, who agree, that we ought to *give God the glory* of our salvation, and to *keep to ourselves the blame* of our damnation: — and upon almost-numberless declarations of the scriptures, I rest these two propositions, which, if I mistake not, deserve the name of GOSPEL-AXIOMS (1) *Our salvation is ORIGINALLY of God's FREE-GRACE*: — (2) *Our damnation is ORIGINALLY of our own FREE-WILL*.

*Honestus*, who believes in general that the bible is true, cannot decently oppose the first axiom: for, according to the scriptures, God's FREE-GRACE gave Christ freely *for us*, and *to us*: — FOR *us*, that he might be a propitiation for the sins of the whole world: — AND TO *us*, that, by the light which enlightens every man that comes into the world, the strong propensity to evil, which he had contracted by the fall of Adam, might be counterbalanced; and that, by the saving grace of God, which has appeared to all men, we might, while the day of salvation lasts, be blessed with a gentle bias to good, to counteract our native bias to evil; and be excited by internal helps, external calls, and gracious opportunities, to resist our evil inclinations, to follow the bias of divine grace, and to *work out our own salvation with fear and trembling*, in due subordination to the Saviour and his grace.

Nor can *Zelotes*, who professes a peculiar regard for God's glory, reject the second gospel-axiom with any decency: For, if our own *free-will* makes us *freely*, and unnecessarily, *neglect so great salvation* as Christ *initially* imparts to us, and offers *eternally* to bestow upon us, on the gracious terms of the gospel; is it not ridiculous to exculpate us, by charging either God, or Adam, or both together, with our damnation? And do we not cast the most horrible reflection upon the *Judge of the earth*, and the *Father of mercies*, if we suppose

suppose, that he has appointed a day to judge the world in righteousness, and sentence to the gnawings of a worm that dieth not, and to the preyings of a fire that is not quenched, numberless myriads of his poor creatures, merely for wanting a faith, which he determined they should never have: or for doing what they could no more help to do, than a pound can help weighing sixteen ounces.

Impartially read any one book in the bible, and you will find that it establishes the truth of the two following propositions:

1. God hath *freely* done great things for man; and the still greater things which he *freely* does for believers, and the mercy with which he daily crowns them, justly entitle him to all the honour of their salvation; so far as that honour is worthy of the PRIMITIVE Parent of good, and FIRST CAUSE of all our blessings.

2. He *wisely* looks for some return from man; and the little things, which obstinate unbelievers refuse to do, and which God's preventing grace gives them ability to perform, justly entitle them to all the shame of their damnation. Therefore, altho' their TEMPORAL misery is *originally* from Adam; yet their ETERNAL ruin is *originally* from themselves.

The *first* of those propositions extols God's MERCY, and the *second* clears his JUSTICE: while both together display his TRUTH and HOLINESS.—According to the doctrine of *free-grace*, Christ is a *compassionate Saviour*: according to that of *free-will*, he is a *righteous Judge*.—By the *first*, his rewards are *gracious*; by the *second*, his punishments are *just*.—By the *first*, the mouths of the blessed in heaven are opened to sing *deserved* hallelujahs to God and the Lamb: And by the *second*, the mouths of the damned in hell are kept from uttering *deserved* † blasphemies against God

† I do not mean that any blasphemy against God is *deserved*; but that, according to all our ideas of justice, this would be the case, if the doctrine of *free-will* were false. For, supposing men and angels

God and his Christ.—According to the *first*, God remains the genuine Parent of *good*: and according to the *second*, devils and apostate men, are still the genuine authors of *evil*.—If you explode the *first* of those propositions, you admit pharisaic dotages, and self-exalting pride; if you reject the *second*, you set up antinomian delusions, and voluntary humility: But if you receive them both, you avoid the contrary mistakes of Honestus and Zelotes, and consistently hold the scriptural doctrines of faith and works—free-grace and free-will—divine mercy and divine justice—a sinner's impotence and a saint's faithfulness.

Read the scriptures in the light, which beams forth from those two capital truths; and that precious book will, in some places, appear to you almost new. You will at least see a beautiful agreement between a variety of texts, that are irreconcilable upon the narrow, partial schemes of the pharisees, and of the antinomians. Permit me to give you a specimen of it, by presenting you with my *Scales*: that is, by placing in one point of view a number of opposite truths, which make one beautiful *whole*, according to the doctrine of the two gospel-axioms. And may the Father of

C

lights

angels are not endued with *free-agency*, is it not evident, that they are mere instruments in the hand of a superior, irresistible Agent, who works wickedness in and by them, agreeably to this unguarded proposition of Elisha Coles, "ALL THINGS were present with God from eternity; and his decree the CAUSE of their AFTER-EXISTENCE?" And does not Reason cry aloud, that such an almighty Agent, is more culpable than his over-powered, or passive tools? Can Zelotes himself say, that an highwayman does not deserve hanging more than the pistol which he fires, and the horse, which he rides when he commits murder? What an immense field does the doctrine of *bound-will* open in hell for the most execrable blasphemies? The Lord forgive its supporters: for they know not what they do! The gospel leaves even heathen unbelievers *without excuse*, Rom. i. 20; but the modern "doctrines of grace" furnish *all sorts* of infidels with the best excuses in the world. "God's predestination caused Adam's sin and their own; and God's decree kept Christ from dying for, and his spirit from sincerely striving with them." As these necessary consequences of Calvinism encourage "Mr. Falsome" to sin here; so [if his doctrines of grace were true] they would comfort him in hell-hereafter.

lights to bless the *primary* truths to *Honestus*, that he may receive the doctrine of *free-grace*; and the *secondary* ones to *Zelotes*, that he may espouse the doctrine of *free-will*! So shall those inveterate contenders be happily reconciled to moderation, to the whole gospel, and to one another.

### S E C T I O N III.

*Containing: (1) The golden beam of the Scripture-Scales: (2) The chains by which they are suspended: And (3) A rational account of the origin of evil.*

### SCRIPTURAL PRINCIPLES.

*Making the BEAM of the Scriptural Scales.*

**T**HERE is a GOD, *i. e.* a wise, good, and JUST GOVERNOUR of his creatures.

1. It was a design highly worthy of a wise Creator, to place mankind in a state of earthly bliss, and to put their loyalty to the trial, that he might *graciously reward* the obedient, and *justly punish* the rebellious.

1. The Lord is LOVING to every man, and his MERCY is over all his works. Psalm cxlv. 9.

1. *Grace super-abounded*, when God, in the midst of wrath remembering mercy, promised a SAVIOUR to Adam personally, and to us SEMINALLY, Rom. v. 20. Gen. iii. 15.

**T**HERE are MEN, *i. e.* rational creatures capable of being MORALLY GOVERNED.

2. Our wise Creator has actually executed that design. To have done otherwise, would have been inconsistent with his *distributive justice*, an attribute as *essential* to him as goodness, knowledge, or power.

2. The Lord is RIGHTEOUS to every man, and his JUSTICE is over all his works.

2. *Sin abounded*, when the first man personally fell by the wrong use of his free-will, and caused us to FALL in him SEMINALLY. Rom. v. 20. Gen. iii. 6.

1. By

1. Not as the offence, fo also is the FREE GIFT. For if thro' the offence of one MANY be dead; much more the GRACE of God and the GIFT BY GRACE, which is by Jesus Christ, hath ABOUNDED unto MANY. Rom. v. 15.

1. By man came the RESURRECTION of the dead — for IN CHRIST shall all be MADE ALIVE.

1. By the OBEDIENCE of one shall MANY be made RIGHTEOUS. Rom, v. 19.

1. That GRACE might REIGN, thro' righteousness, unto eternal LIFE by Jesus Christ our Lord Rom. v. 21.

1. Therefore, &c. by the RIGHTEOUSNESS of one, the FREE GIFT came upon ALL men to JUSTIFICATION of life. Rom. v. 18.

1. The Lord is long-suffering to us-ward, not willing that ANY should perish, but that ALL should come to repentance. 2 Pet. iii. 9. Hence it follows, that,

1. God's FREE-GRACE GAVE CHRIST to atone for man, and initially gives the spirit of grace to sanctify man.

1. To

2. DEATH reigned from Adam.—By one man sin entered into the world, and death by sin; and so DEATH passed upon ALL MEN, for that ALL have SINNED. Rom. v. 12, 14.

2. By man came DEATH —for IN ADAM all DIE. 1 Cor. xv. 21, 22.

2. By one man's DISOBEDIENCE MANY were made SINNERS. Rom. v. 19.

2. As SIN hath REIGNED [thro' righteousness] unto DEATH, [by Adam] Rom. v. 21.

2. Even so by the offence of one JUDGMENT came upon ALL men to CONDEMNATION. *Ibid.*

1. Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, wherefore TURN yourselves, and LIVE ye. Ez. xviii. 31, 32. Hence it follows, that,

2. Man's FREE-WILL, helped by the spirit of grace, MAY RECEIVE CHRIST implicitly as *the light of men*, or explicitly as *the Saviour of the world.*

C 2

2. Some

1. To guard the doctrine of *grace*, divine *justice* appointed, that a certain sin, called a *doing despite to the spirit of grace*, and a *sinning against the Holy Ghost*, or a wilful persisting in disobedient unbelief to the end of *the day of salvation*, should be emphatically *the sin unto eternal death*; and that those who commit it, should be the *sons of PERDITION*. See Mat. xii. 32. Mark. iii. 29. Luke xii. 10. 1 John v. 16. John xvii. 12.

2. Some men commit that sin. For some men *tread under foot the Son of God*, *count the blood of the covenant*, *wherewith they were sanctified*, *an unholy thing*, *do despite to the spirit of grace*—and *draw back unto PERDITION*. Heb. x. 29, 39 — *Falling from their own steadfastness*—and *even denying the Lord that bought them*, *they bring upon themselves swift DESTRUCTION*, 2 Peter ii. 1, and *PERISH in the gainsaying of Core*. Jude 11.

THREE PAIR OF GOSPEL-AXIOMS,

Which may be considered as the GOLDEN CHAINS, by which the Scripture-Scales hang on their beam.

I. 1. **EVERY** obedient believer's SALVATION is *originally* of God's FREE GRACE.

II. 1. God's *free-grace* is always the FIRST CAUSE of what is *good*.

III. 1. When God's FREE GRACE has begun to work *moral GOOD*, man may faithfully follow Him by believing, ceasing to do evil, and working righteousness, according to his light and talent.

Thus

2. **EVERY** unbeliever's DAMNATION is *originally* of his OWN personal FREE WILL.

2. Man's *free-will* is always the FIRST CAUSE of what is *evil*.

2. When man's FREE-WILL has begun to work *moral EVIL*, God may justly follow him by withdrawing his slighted grace, revealing his deserved wrath, and working *natural evil*.

&

Thus

Thus is God the WISE Rewarder of them, that diligently seek him, according to these words of the apostle: *God, at the revelation of his RIGHTEOUS judgment will render to every man according to his deeds: eternal life to them, who by patient continuance in well-doing seek for glory.—Seeing it is a RIGHTEOUS thing with God to RECOMPENCE rest to them who are troubled for his sake—:o give them a crown of righteousness as a RIGHTEOUS judge—and to make them walk with Christ in white, BECAUSE they are WORTHY [in a gracious and evangelical sense.]*

Thus is God the RIGHTEOUS Punisher of them, that obstinately neglect him, according to such scriptures as these: *Shall not the Judge of all the earth do right?—Ye say, The way of the Lord is not equal: Hear now, O ye house of Israel, Is not my way equal?—I will judge you every one after his way.—Is God unrighteous, who taketh vengeance? God forbid! How then shall God JUDGE the world?—Thou art RIGHTEOUS, O Lord, &c. BECAUSE thou hast JUDGED thus.—Thou hast given them blood to drink, for they are WORTHY [in a strict and legal sense.]*

Hence it appears, that God's design in the three grand oeconomies of man's Creation, Redemption, and Sanctification, is to display the riches of his FREE GRACE and DISTRIBUTIVE JUSTICE; by showing himself the bounteous *Author of every good gift*, and by GRACIOUSLY rewarding the worthy; while he JUSTLY punishes the *unworthy* according to their works; agreeably to these awful words of Christ, and his prophets: *For JUDGMENT I am come into this world.—The Lord hath made all things for himself: yea, even the [men, who to the last will remain] wicked, for the day of evil.—Because he hath appointed a day, in which he will judge the world in righteousness:—and to all the wicked that day will be evil, and terrible: For behold, the day cometh, says the Lord, that shall burn as an oven; and all that do wickedly shall be stubble; and the day that cometh shall burn them up, says the Lord of hosts. But the righ-*



eous shall rejoice when he seeth the vengeance: so that a man shall say, Verily there is a REWARD for the righteous! Doubtless there is a God that JUDGETH THE EARTH!

Upon this rational and scriptural plan, may we not solve a difficulty, that has perplexed all the philosophers in the world? "How can you, say they, reasonably account for the ORIGIN OF EVIL, without bearing hard upon God's infinite goodness, power, or knowledge? How can you make appear, not only that a good God *could* create a world, where evil now exists in ten thousand forms; but also, that it was highly expedient, he should create such a world, rather than any other!"

Ans. When it pleased God to create a world, his WISDOM obliged him to create it upon the plan, that was most worthy of a God. Such a plan was undoubtedly that, which squared best with *all* the divine perfections *taken together*. WISDOM and POWER absolutely required, that it should be a world of *rational*, as well as of *irrational* creatures; of *free*, as well as of *necessary-agents*; such a word displaying far better what St. Paul calls *πολυποιικλος σοφια*, the *multifarious, variegated WISDOM of God*, as well as his infinite POWER in making, ruling, and over-ruling various orders of Beings.

It could not be expected, that myriads of *free-agents*, who necessarily fell short of absolute perfection, would *all* behave *alike*. Here God's GOODNESS demanded, that those who behaved *well*, should be *rewarded*; his SOVEREIGNTY insisted, that those who behaved *ill*, should be *punished*; and his DISTRIBUTIVE JUSTICE and EQUITY required, that those who made the *best* use of their talents, should be entitled to the *highest* rewards; while those who abused divine favours *most*, should have the *severest* punishments; MERCY reserving to itself the right of raising rewards, and of alleviating punishments, in a way suited to the honour of all the other divine attributes.

This

This being granted [and I do not see how any man of reason and piety can deny it] it evidently follows : (1) That a world, in which various orders of *free*, as well as of *necessary-agents* are admitted, is *most perfect* : (2) That this world, having been formed upon such a wise plan, was the most perfect that could possibly be created : (3) That, in the very nature of things, *evil may*, altho' there is no necessity, it *should* enter into such a world ; else it could not be a world of *free-agents*, who are candidates for *rewards* offered by *distributive justice* : (4) That the blemishes and disorders of the natural world, are only penal consequences of the disobedience of *free-agents* : And (5) That from such penal disorders we may indeed conclude, that man has abused *free-will*, but not that God deals in *freewrath*.—Only admit therefore the *free-will* of rationals, and you cannot but fall in love with our Creator's plan ; dark and horrid as it appears, when it is viewed thro' the smoked glass of the fatalist, the manichee, or the rigid predestinarian.

#### S E C T I O N IV.

Containing : (1) *An Observation upon the terms of the covenants ; and* (2) *A balanced specimen of the anti-pharisaic gospel, displaying CHRIST'S glory in the first scale ; and of the anti-solifidian gospel, setting forth the glory of evangelical OBEDIENCE in the second scale.*

**T**O reconcile the opposite parts of the scriptures, let us remember, that God has made two covenants with man ; *The covenant of WORKS*, and *The covenant of GRACE*. The **FIRST** requires uninterrupted obedience to the law of paradisiacal innocence. The **SECOND** enjoins repentance, faith, and humble obedience to all those gospel-precepts, which form what David calls *the law of the Lord* ; St. Paul, *the law of Christ* ; St. James, *the law of liberty* ; and what our Lord calls **MY sayings**,—**MY commandments**, &c.

Being

Being conceived in sin since the fall; and having all our powers enfeebled, we cannot personally keep the *first* covenant: Therefore, as the *first Adam* broke it for us; Christ, the *second Adam*, the *Lord from heaven*, graciously came to make the law of innocence honourable by keeping it for us, and to give us power to keep his own *law of liberty*, that is, to repent, believe, and obey for ourselves. Therefore, with respect to the law of the first covenant, Christ alone is, and must be, our *Foundation*, our *Righteousness*, our *Way*, our *Door*, our *Glory*, and *all our salvation*.

But, with respect to the **SECOND** covenant, the case is very different: For *this* covenant, and its *law of liberty*, requiring of us *personal* repentance and its fruits — personal faith and its works, all which together make up evangelical obedience, or *the obedience of faith*; it is evident, that, according to the requirements of the covenant of grace, our *obedience of faith* is [in due subordination to Christ] our *righteousness*, our *narrow Way*, our *strait Gate*, our *Glory*, and our *Salvation*: just as a farmer's care, labour, and industry, are, in due subordination to the blessings of divine providence, the causes of his plentiful crops.

If you do not lose sight of this distinction:—If you consider, that our salvation or damnation have each *two causes*, the second of which never operates but in subordination to the first:—If you observe, that the **FIRST cause** of our **ETERNAL salvation** is God's **FREE-GRACE** in making, and *faithfulness* in keeping thro' Christ his gospel-promises to all sinners, who **FREELY** submit to the terms of the gospel; and that consequently the **SECOND cause** of THAT salvation is our own prevented **FREE-WILL**, submitting to the obedience of faith, thro' the helps that Christ affords us:—If, on the other hand, you take notice, that the **FIRST cause** of our **ETERNAL damnation** is always our own **FREE-WILL**, doing despite to the spirit of grace; and that the **SECOND cause** of it is God's *justice* in *denouncing*, and his *faithfulness* in *executing* by Christ, his *awful* threatenings against all that *persist* in unbelief

to the end of their day of initial salvation, generally called "the day of grace:" — If you consider these things, I say, you will see, that all the scriptures, which compose my scales, and some hundreds more, which I omit for brevity's sake, agree as perfectly as the different parts of a good piece of music.

We now and then find, it is true, a *solo* in the bible; I mean a passage, that displays *only* the powerful voice of *free-grace*, or of *free-will*. Hence Zelotes and Honestus conclude, that there is no harmony, but in the single part of the truth which they admire; supposing that the accents of *free-grace* and *free-will* justly mixed together, form an enthusiastical or heretical noise, and not an evangelical, divine concert. Thus much by way of introduction.

## FIRST SCALE.

Scriptures that display the glory of CHRIST, the importance of PRIMARY CAUSES, the excellence of ORIGINAL MERIT, and the power of FREE-GRACE.

1. Jesus saith unto him, I am the WAY, &c. no man cometh to the Father but by me.—I am the DOOR: by me if any man enter in he shall be saved. John xiv.—6. x. 9.

1. Other FOUNDATION can no man lay, than that is laid, which is JESUS CHRIST.—I lay in Sion a chief corner-stone, &c. he that believeth on him shall not be confounded. 1 Cor. iii. 11. 11 Pet. ii. 6.

1. God

## SECOND SCALE.

Scriptures that display the glory of OBEDIENCE, the importance of SECONDARY CAUSES, the excellence of DERIVED WORTHINESS, and the power of FREE-WILL.

2. *Christ, in his sermon upon the mount, strongly recommends the obedience of faith as* The strait GATE, and the narrow WAY, which lead unto LIFE. Mat. vii. 13.

2. Not laying again the FOUNDATION of REPENTANCE.—Charge the rich that they DO GOOD, &c. laying up in store for themselves a good FOUNDATION against the time to come. Heb. vi. 1.—1 Tim.

vi. 17.

2. Let

1. God forbid that I should GLORY save in the cross of CHRIST.—He that GLORIETH, let him GLOXY IN THE LORD. Gal. vi. 14. 1 Cor. i. 31.

1. My soul shall be joyful in MY GOD, for he hath clothed me with the garments of salvation, Is. lxi. 10.—My spirit hath rejoiced in God MY SAVI-  
OUR. Luke i. 47.

1. PUT YE ON the Lord Jesus Christ.—He hath covered me with the ROBE of *righteousness*, as a bride adorneth herself with her JEWELS. Rom. xiii. 14.—Is. lxi 10.

1. CHRIST is made unto us of God *righteousness*. 1 Cor. i. 30.

1. Neither is there *salvation* in any other: for there is none other NAME [or person] under heaven whereby we must be *saved*. Acts iv. 12.

1. CHRIST was once offered to *bear* the sins of many. Heb. ix. 28.

1. Behold! the LAMB OF GOD, that *taketh away* the sin of the world. John i. 29.

1. Look

3. Let every man prove his OWN WORK, and then shall he have *καυχηται*, GLORYING IN HIMSELF alone, and not in another. Gal. vi. 4. [*It is the same word in the original.*]

2. This is our *rejoicing* the testimony of OUR CONSCIENCE, that in simplicity and GODLY SINCERITY, &c. we have had our conversation in the world, and to you-wards. 2. Cor. i. 12.

2. I caused the widow's heart to sing for joy. I PUT ON *righteousness*, and it covered me: *my judgment* was a ROBE and a DIadem. I was eyes to the blind, &c. Job xxix. 14, 15.

2. The *righteousness* of the RIGHTEOUS shall be upon him, and the *wickedness* of the WICKED shall be upon him. Ez. xviii. 20.

2. Take heed to thyself and to thy doctrine, &c. for in DOING this thou shalt both *save* thyself, and them that hear thee, 1 Tim. iv. 16.

2. Let every man prove his own WORK—For every man shall *bear* his own burden. Gal. iv. 4, 5.

2. *Put away* the evil of YOUR DOINGS from before mine eyes. Is. i. 16.

2. Look

1. Look unto *me*. If. xlv  
22.

1. Consider the high-priest of our profession *Jesus Christ*. Heb. iii. 1.

1. Jesus was made a SURETY of a better testament. Heb. vii. 22. [Note: *It is not said, that Jesus is the SURETY of disobedient believers; but of THAT TESTAMENT, which cuts off the entail of their heavenly inheritance. See Eph. v. 5.*

1. Who his own SELF, BARE OUR SINS in his own body on the tree.

1. God has made him [Christ] to be sin FOR US, who knew no sin, that we might be made the righteousness of God IN HIM.

2. COR. V. 21.

1. By HIS KNOWLEDGE shall my righteous servant [Christ] justify many. If. liii. 11.

1. PREACH THE GOSPEL to every creature — and FORGIVENESS of sins in [my] name. Mark xvi. Luke xxiv. 47.

1. SAUL PREACHED CHRIST in the synagogues — We preach not ourselves, but CHRIST JESUS, the Lord. Acts ix. 20. 2 Cor. iv. 5.

1. We

2. Look to *your selves*.  
2 John 8.

2. Consider *thyself* — Let us consider *one another*. Gal. vi. 1. Heb. x. 24.

2. The Lord is our JUDGE, the Lord is our LAWGIVER, the Lord is our KING: he will save us: [*consistently with those glorious titles.*] If. xxxiii. 22.

2. That WE, being DEAD TO SIN, should live unto righteousness. 1 Pet. ii. 24.

2. Be not deceived: God is not mocked: for, WHATSOEVER a man sowETH, THAT shall he also REAP. For he that soweth to his flesh, shall, &c. reap destruction. Gal. vi. 7, 8.

2. He judged the cause of the poor and needy, then it was well with him: Was not this to KNOW ME? saith the Lord. Jer. xii. 16.

2. TEACHING them TO OBSERVE ALL THINGS, whatsoever I have COMMANDED you. Mat. xxviii. 29.

2. As he REASONED of righteousness, [*or JUSTICE*] TEMPERANCE, and the JUDGMENT to come, Felix trembled. Acts xxiv. 25. 2. And

1. We preach CHRIST CRUCIFIED, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called [*and obey the call*] Christ, the power of God, and the wisdom of God—For I determined not to know ANY THING among you [Corinthians] save Jesus Christ, and HIM CRUCIFIED. 1 Cor. i. 23, 24.—ii, 2.

1: Preaching PEACE by JESUS CHRIST, he is Lord of all—the Prince of PEACE. Acts x, 36. Isa. ix. 6.

1. He that HATH THE SON hath life; and he that hath not the Son of God HATH NOT LIFE. 1 John, v. 12.

1. He that ACKNOWLEDGETH the SON, HATH the Father also. 1 John, ii. 23.

1. CHRIST IS OUR LIFE. Col. iii. 4

1. JESUS CHRIST, who is OUR HOPE. 1 Tim. i. 1.

1. I have laid help upon ONE that is mighty.—  
With-

2. *And yet when the Apostle exhorts these very Corinthians to relieve the poor, he uses a variety of motives, besides that of Christ's cross.*—Other Churches had abundantly given, 2 Cor. viii. 2:—He had boasted of their forwardness:—Their charity would make others praise God, and pray for them:—He THAT SOWETH bountifully SHALL REAP bountifully, &c. 2 Cor. vi. 3, 6, 12, 14.

2. There is no PEACE to the wicked—He that will love LIFE, &c. let him DO GOOD, seek PEACE, and pursue it. Is. lvii, 21. Ps. xxxiv. 14.

2. Beloved, &c. He that DOETH GOOD is of God: he that DOETH EVIL HATH NOT SEEN GOD. 3 John 11.

2. Whosoever TRANSGRESSETH, HATH NOT God. 2 John 9.

2. To be spiritually minded is LIFE. Rom. vii. 6.

2. What is OUR HOPE? &c. Are not even YE, [THESSALONIANS?] 1 Thes. ii. 19.

2. I [PAUL] can do ALL THINGS thro' Christ, who

Without me ye can do NOTHING. Pf. lxxxix. 19.—  
John xv. 5.

1. Neither is he that planteth ANY THING [*comparatively*] &c. but GOD that giveth the increase. 1 Cor. iii. 7.

1. Yet not I [*alone, not I first*] but the GRACE of God, which was with me. 1 Cor. xv. 10.

1. Call NO MAN your FATHER upon earth: for ONE is your father, who is in heaven. Mat. xxiii. 9.

1. CHRIST is made unto us of God WISDOM. 1 Cor. i. 30.

1. GOD ONLY WISE. Jude 25.

1. Why callest thou me *good*? There is none *good* but one, that is GOD. Mat. xix. 17.

1. THOU ART WORTHY, O Lord, to receive glory and honour. Rev. iv. 11.

1. I AM the light of the world. John viii. 12.

1. If God be for us, who can be against us?—Who is he that condemneth? It is CHRIST that DIED, yea rather that is risen again, who is even at

who strengtheneth me. Phil. iv, 13.

2. WE ARE LABOURERS together WITH GOD.—As A WISE MASTER-BUILDER I have laid the foundation. 1 Cor. iii. 9, 10.

2. I [*Paul*] LABOURED MORE abundantly than they all [*the apostles.*] 1 Cor. 15, 10.

2. Ye have not many FATHERS: for in Christ Jesus I HAVE BEGOTTEN you thro' the gospel. 1 Cor. iv. 15.

2. Whoso KEEPETH the law is a WISE SON. Prov. xxviii, 7.

2. FIVE VIRGINS were WISE. Matt. xxv. 2.

2. A *good* MAN out of the *good* treasure of the heart, [*an honest and good heart*] bringeth forth *good* things. Matt. xii, 35. Luke viii, 15.

2. They shall walk with me in white, for [*or rather, not*] BECAUSE THEY ARE WORTHY. Rev. iii, 4.

2. YE ARE the light of the world. Mat. v. 14.

2. Hearken unto me, ye men of understanding: Far be it from GOD that he should do wickedness, &c. for the WORK of a man shall be rendered unto him,

D

him,



at the right hand of God, who also maketh intercession for us. Rom. viii. 31, 34.

1. If any man sin, we have an **ADVOCATE** with the Father, **JESUS CHRIST** the righteous. 1 John ii, 1.

1. **CHRIST** ever liveth to make **INTERCESSION** for them that come unto God by him. Heb. vii, 25.

1. The **SON** of man hath power on earth to **FORGIVE SINS**. Mark ii. 10.

1. **CHRIST**, by whom we have now received the **ATONEMENT**. Rom. v. 11.

1. There is **ONE Mediator** between **GOD** and men, the man **CHRIST JESUS**. 1 Tim. ii, 5.

1. O God, shine on thy sanctuary, for the **LORD'S SAKE**. — For **MY NAME'S SAKE** will I defer mine anger. Dan. ix, 17. Isa. xlvi, 19.

1. The **SON** of man is come to — &c. **SAVE** that, which

him, and cause every man to find according to **HIS WAYS**. Yea, surely **GOD** will not **DO WICKEDLY**, neither will the **Almighty PERVERT JUDGMENT**. Job xxxiv, 10, 11, 12.

2. If **ANY MAN** see his brother sin, &c. **HE SHALL ASK**, and he [*God*] will **GIVE HIM LIFE** for them, that sin not unto death. 1 John v. 16.

2. I will that **INTERCESSIONS** be made for all men. — The effectual fervent prayer of a righteous man availeth much. 1 Tim. ii, 1. James v, 16.

2. Whose-soever **SINS YE REMIT**, they are remitted to them. John xx, 23.

2. **PHINEHAS** was zealous for God, and made an **ATONEMENT** for the children of Israel. Numb. xxv, 13.

2. **MOSES** his chosen stood before him in the breach to **TURN AWAY** his wrath, lest he should destroy them. Ps. cvi. 23.

2. I will not do it [i. e. *I will not rain fire and brimstone from the Lord upon Sodom*] for **TEN RIGHTEOUS'S SAKE**. Gen. xviii, 32.

2. He became the author of **eternal SALVATION** to

which was lost. Luke xix. 10.

1. CHRIST IS ALL and in all—It pleased the Father that IN HIM should all fullness dwell—and ye are complete IN HIM. Col. iii, 11.—i. 19.—ii, 10. To him that hath LOVED us, and WASHED us from our sins in his own blood, and hath MADE us kings and priests, &c. to him be glory and dominion for ever and ever. Rev. i. 5, 6.

to all them that OBEY him. Heb. v. 9.

2. IS CHRIST the minister of SIN? God forbid! —By their FRUIT ye shall know them. — WE LABOUR that we may be ACCEPTED of him, for we must all appear before the JUDGMENT-SEAT of Christ, that every one may receive the things DONE in this body, according to that he hath DONE, whether it be good or bad. Gal. ii. 17. Matt. vii. 20. 2 Cor. v. 9, 10.

Is it not evident from the balance of these, and the like scriptures, that Honestus and Zelotes are both under a capital, tho' contrary mistake? and that, to do the gospel justice, we must scripturally join together what they rashly put asunder?

### SECTION V.

*Setting forth the glory of FAITH and the honour of WORKS.*

#### FIRST SCALE.

1. **W**Hosoever BELIEVETH on him [CHRIST] shall not be ASHAMED. Rom. x. 11.

1. This is the work of GOD, that ye BELIEVE on him whom he hath sent. John vi. 29.

1. Abraham

#### SECOND SCALE.

2. **T**HEN shall I not be ASHAMED, when I have respect unto all thy COMMANDMENTS. Ps. cxix, 6.

2. What does the LORD require of thee, but to do justly, to LOVE mercy, and to WALK humbly with thy God? Micah vi. 8.

D 2 2. Ye

1. Abraham BELIEVED God, &c. and he was called the FRIEND of God. James ii, 23.

1. To him that worketh not, but BELIEVETH, &c. his faith is counted for righteousness. Rom. iv. 5.

1. IF YE BELIEVE NOT that I am he, YE SHALL DIE in your sins. John viii, 24.

1. ONLY believe: [*I particularly require a strong exertion of thy faith at this time.*] Luke viii, 50.

1. He that BELIEVETH on him that sent me, hath EVERLASTING LIFE, and shall not come into condemnation: but is passed from death unto life. John v. 24.

1. Thy FAITH hath SAVED thee. Luke vii, 50.

1. Thro' FAITH they wrought righteousness, obtained promises, &c. Heb. xi, 33.

1. With the HEART man BELIEVETH TO RIGHTEOUSNESS, Rom. x. 10.

1. Received ye the spirit by the *works* of the law, or by the hearing of *faith*? Gal. iii. 2.

1. Through his name, whosoever BELIEVETH on him

2. Ye are my FRIENDS, if ye DO whatsoever I COMMAND you. John xv. 14.

2. Faith, IF IT HATH NOT WORKS, is dead, being alone. James ii, 17.

2. Brethren, &c. IF YE LIVE after the FLESH, YE SHALL DIE. Rom. viii 13.

2. The DEVILS believe, [*Therefore faith is not sufficient without its works.*] James ii, 19.

2. With the MERCIFUL thou [*O God*] wilt shew thyself merciful — and with the froward, thou wilt shew thyself unfavoury. 2 Sam. xxii. 26, 27.

2. We are SAVED by HOPE. Rom. viii, 24.

2. Remembering, &c. your LABOUR of LOVE. — Let patience have her perfect work. 1 Thes. i. 3. James i. 4.

2. And with the MOUTH confession is MADE TO SALVATION. *Ibid.*

2. I know thy WORKS, that thou art neither cold nor hot, &c. so then, &c. I will spue thee out of my mouth. Rev. iii, 15, 16.

2. FORGIVE and ye shall be forgiven. — If we CON-

him, shall receive remission of sins. Acts x. 43.

1. If ABRAHAM were JUSTIFIED by works, he hath whereof to glory. Rom. iv. 2.

1. Without FAITH it is impossible to please God. Heb. xi. 6.

1. They that are of FAITH, are blessed with faithful ABRAHAM. Gal. iii. 9.

1. To them that are UNBELIEVING IS NOTHING PURE. Tit. i. 15.

1. BELIEVE in the Lord &c. so shall you be ESTABLISHED. 2 Chron. xx. 20.

1. To the praise of the glory of HIS GRACE, &c. he hath made us ACCEPTED in the beloved. Eph. i. 6.

1. I LIVE by FAITH in the Son of God, who loved me, and gave himself for me. Gal. ii. 20.

1. For me to LIVE is CHRIST, Phil. i. 21.

1. This. [*Christ*] is the true God, and ETERNAL LIFE. 1 John v. 20.

1. This is eternal life to KNOW thee, &c. and JESUS CHRIST. John xvii.

2.

1. He

FESS our sins, he is faithful and just to forgive us. Luke vi. 37. 1 John i. 9.

2. Was not ABRAHAM our Father JUSTIFIED by WORKS? James ii. 21.

2. O vain man, faith without WORKS is dead. James ii. 20.

2. If ye were Abraham's children ye would do the WORKS of ABRAHAM. John viii. 39.

2. GIVE ALMS, &c. and behold ALL THINGS are CLEAN unto you. Luke xi. 14.

2. If thou DO well, shalt not thou be ACCEPTED? Gen. iv. 7.

2. In every nation he that FEARETH God, and WORKETH righteousness, is ACCEPTED with him. Acts. x. 35.

2. If ye, thro' the spirit, MORTIFY the deeds of the body, ye shall LIVE. Rom. viii. 13.

2. KEEP my commandments and LIVE. Prov. iv. 4.

2. His [*my Father's*] COMMANDMENT is LIFE EVERLASTING. John xii. 50.

2. Though I have ALL KNOWLEDGE, &c. and have not CHARITY, I am nothing. 1 Cor. xiii. 2.

D 3

2. And

1. He that BELIEVETH on the Son, hath everlasting life.

1. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by FAITH, but as it were by the works of the law [*opposed to Christ*]: for they stumbled at that stumbling stone. Rom. ix. 31, 32.

1. Abraham BELIEVED God, and it was IMPUTED [*or counted*] to him for righteousness. Rom. iv. 3.

1. TRUST [*i.e. BELIEVE*] ye in the Lord FOR EVER: for in the Lord Jehovah is everlasting strength. Is. xxvi. 4.

1. He that BELIEVETH on him is not condemned, but he that BELIEVETH NOT is condemned already. John iii. 18.

1. Be it known unto you, that thro' this man is preached unto you the forgiveness of sins: and by him all that BELIEVE are JUSTIFIED. Acts xiii, 38, 39.

1. We

2. And he that [*απειθεῖς*] DISOBEYETH the Son, shall not see life. John iii. 36.

2. If any man among you, &c. BRIDLETH NOT his tongue, &c. this man's religion is vain. Pure religion and undefiled before God is this: To VISIT the fatherless and widows in their affliction, and to KEEP himself unspotted from the world. James i. 26, 27.

2. Phinehas EXECUTED judgment, and that was counted [*OR IMPUTED*] unto him for righteousness for evermore. Ps. cvi, 30, 31.

2. If I REGARD iniquity in my heart the Lord will not hear me—If our heart condemn us not, THEN have we CONFIDENCE towards God. Ps. lxvi, 18. 1 John iii. 21.

2. He that HUMBLETH himself shall be exalted, and every one that EXALTETH HIMSELF shall be abased. Luke xiv. 11.

2. The DOERS of the law [*of satib*] shall be JUSTIFIED, —in the day when God shall judge the secrets of men, &c. according to my GOSPEL. Rom. ii, 13, 16.

2. In

1. We have BELIEVED in Jesus Christ, that we might be JUSTIFIED [as *sinners*] by the FAITH of Christ. Gal. ii. 16.

2. In the day of judgment—by thy WORDS thou shalt be JUSTIFIED, and by thy WORDS thou shalt be condemned. Mat. xii 36. 37.

The balance of the preceding scriptures shews, that FAITH, and the WORKS of faith are equally necessary to the salvation of adults: FAITH, for their justification as *sinners* in the day of *conversion*; and the WORKS of faith, for their justification as *believers*, both in the day of *trial* and of *judgment*. Hence it follows, that, when Zelotes preaches *mere solifidianism*; and when Honestus enforces *mere morality*, they both grossly mangle bible-christianity, which every real protestant is bound to defend against all antinomian and pharisaic innovators.

## S E C T I O N VI.

The Moral Law of CHRIST is weighed against the Moral Law of MOSES.

*Our translation makes St. Paul speak unguardedly, where it says, that The Law is not made for a righteous man. The absurdity of making believers afraid of the decalogue. The moral law of Christ, and the moral law of Moses, are one and the same. The moral law is rescued from under the feet of the antinomians. Christians are not less under the moral law to Christ as a rule of judgment, than the Jews were under it to Moses. The Sinai-covenant is proved to be an edition of the covenant of grace. The most judicious Calvinists maintain this doctrine. Wherein consists the difference between the jewish, and the christian dispensation. As the latter is most glorious in its promises, so it is most terrible in its threatenings. Two capital objections are answered.*

**W**HEN Justice has used her scales, she is sometimes obliged to wield her sword. In imitation  
tion

tion of her I lay by my scales, to rescue a capital scripture, which, I fear, our Translators have inadvertently delivered into the hands of the antinomians.

1 Tim. i. 8, 9, the apostle is represented as saying, *We know that the law is good, if a man use it lawfully; knowing this, that the law IS NOT MADE FOR a RIGHTEOUS man.* Now, say some antinomians, all believers being complete in Christ's imputed righteousness, are and shall for ever be perfectly righteous in him: therefore *the law is not made for THEM*: They can no more be condemned for breaking the moral, than for transgressing the ceremonial law: An horrible inference this, which, I fear, is countenanced by these words of our translation: *The law is not made for the righteous.* Is this strictly true? Were not angels and our first parents *righteous*, when God made for them the [then] easy yoke of the law of innocence? And is not the law made for the absolution of *the righteous*, as well as for the condemnation of the wicked? Happily St. Paul does not speak the unguarded words which we impute to him, for he says, *δικαιῶ νόμος ἐν καρτίᾳ*, literally, *The law lieth not at, or, is not levelled against, a righteous man, but against the lawless and disobedient, that is, against those who break it.* This literal sense perfectly agrees with the apostle's doctrine, where he says, *Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have [absolution and] PRAISE of the same.*

This mistake of our translators seems to be countenanced by Gal. v. 23. *Against such [the righteous] there is no law*: Just as if the apostle had said, *ἐστὶ νόμος οὐδενί*, whereas his words are *κατὰ τῶν τοιούτων οὐκ ἐστὶ νόμος*, literally, *The law is not against such.* Whence it appears: (1) That believers are under the law of Christ, not only as a rule of life, but also as a rule of judgment: (2) That when they bear one another's burdens, and so fulfil that law, it is not against them, it does not condemn them: (3) That, as there is no medium between the condemnation and the absolution of the law; the moment the law does not condemn

*Deum* a believer, is acquits him : And (4) that consequently every penitent, obedient believer, is actually justified by the law of Christ, agreeably to Rom. ii. 13, and Mat. xii. 37 : for, says the apostle, *The law is not AGAINST such*, plainly intimating that it is FOR them.

It were well for us, if some of our divines had been satisfied with insinuating, that we need not keep the commandments to obtain eternal salvation thro' Jesus Christ : but, some of them even endeavour to make us as much afraid of the decalogue, as of a battery of cannon. With such design it is, that pious J. Bunyan says in one of his unguarded moments : "*Have a care of these great guns, the ten commandments ;*" just as if it were as desperate an attempt to look into the law of God, in order to one's salvation ; as to look into the mouths of ten loaded cannons, in order to one's preservation. What liberty is here taken with the gospel ! Christ says, *If thou wilt enter into life, keep the commandments ;* the obedience of faith being *the narrow way*, that thro' him *leads to life*. No, say some of our gospel-ministers, "*Sincere obedience is a jack o'lanthorn.*" And what you recommend as a way to life, is a ten-fold way to death. O ye that fear God, do not so rashly contradict our Lord. Who among you regard yet his sayings ? Who stand to their baptismal vow ? Who will not only *believe all the articles of the christian faith ;* but also *keep God's holy will and commandments, and walk in the same all the days of their life ?* Let no solifidian make you afraid of the commandments, Methinks I see the bleeding *Captain of our salvation* lifting up the standard of the cross, and giving thus the word of command. Dread not my precepts. *If you love me, keep my commandments.* Blessed are they, who *keep God's commandments, that they may enter into the city by the gate, and lay hold on eternal life.* If this is the language of inspiration, far from dreading "*the ten great guns*" love their mouths next to the wounds of Jesus. Stand behind the cross ; ply there the heavenly ordinance, and you shall be invincible : yea, one of you shall chase a thousand. It is the command  
broken



broken in unbelief, and not the command kept in faith that slays : for that very ordinance which is loaded with a fearful curse, levelled unto the third or fourth generation of them that hate God, is loaded with mere mercy to a thousand generations of them that love him and keep his commandments.

Zelotes probably wonders at the legality of the preceding lines, and is ready to exclaim against my "blindness," for not seeing that Moses's moral law, delivered on mount Sinai, is a mere covenant of works, diametrically opposed to the covenant of grace. As his opinion is one of the strongest ramparts of anti-nomianism, I beg leave to erect a battery against it : If I am so happy as to demolish it, I shall not only be able to recover the decalogue—the "ten great guns;" but also a considerable part of the old testament, such as most of the lessons, which our Church has selected out of Deuteronomy and Ezekiel, and which the solidians consider as *jewish* trumpery, akin to the *Arminian* heresy ; merely because they contain powerful incentives to sincere, evangelical obedience, according to the doctrine of the *second* gospel-axiom.

I humbly conceive then : (1) That the moral law delivered to Moses on mount Sinai, was a particular edition of that gracious and holy law, which St. James calls *the law of liberty*, and St. Paul *the law of Christ* : (2) That our Lord solemnly adopted the moral part of the decalogue, in his sermon upon the mount, where he rescued the moral precepts from the false glosses of the scribes ; representing those precepts as the evangelical law, according to which we must live, if ever our righteousness exceeds that of the pharisees ; and by which we must be justified in the day of judgment, [agreeable to his own doctrine, Mat. xii. 37,] if ever we escape the curse, which will fall on the ungodly : And (3) That, altho' we are not bound to obey the decalogue, as delivered to Moses *literally written in stone* [in which sense St. Paul observes that it is *done away*, 2 Cor. iii. 7, 11 :] yet we are obliged to obey it, so far as it is a transcript to the moral law, that eternally binds all rational agents, and so far as Christ has

has made it his own, by spiritualizing and enforcing its moral precepts on the mount. I say its *moral* precepts, because the fourth Commandment, which is rather of the ceremonial than of the moral kinds, does not bind us so strictly as the others do. Hence it is that St. Paul says, *Let no man judge you in respect of the sabbath-days*, Col. ii. 16; and even finds fault with the Galatians for *observing days*, with a jewish scrupulosity.

That the moral law of Sinai was a peculiar edition of God's evangelical law adapted to the jewish commonwealth, and not an edition of the Adamic law of innocence, I prove by the following arguments :

(1) Rom. x. 5, St. Paul produces Moses as describing the righteousness, which is of the law of Sinai: *That the man who does these things SHALL LIVE by them.* And Rom. viii. 13, he himself describes the righteousness, which is of the law of liberty thus, *If ye live after the flesh, ye shall die; but if ye, thro' the spirit, mortify the deeds of the body, ye SHALL LIVE.* Now are not those people excessively prejudiced, who deny, either that in both these descriptions, the promise SHALL LIVE is the same; or that it is suspended on sincere obedience? And therefore, is it not evident, that St. Paul never blamed the Jews for seeking salvation by an humble obedience to the moral precepts of the Mosaic covenant, in due subordination to faith in the divine mercy and in the promised Messiah; but only for opposing their *opus operatum*, their formal, partial, ceremonious, pharisaic obedience, to that very faith, which should have animated all their work?

(2) The truth of this observation will appear in a still stronger light, if you consider, that when the evangelical apostle asks, *What says the righteousness of FAITH*, he answers almost in the very words, in which the legal prophet asserts the practicableness of his own LAW. For St. Paul writes, *The WORD is nigh thee, in thy mouth, and in thy heart; that is the WORD of FAITH which we preach.* Rom. x. 8. And Moses says, Deut. xxx. 11, *The WORD is very nigh unto thee, even in thy mouth, and in thy heart, that thou mayest DO it;* which undoubtedly implies a BELIEVING of that WORD, in order

order to the *doing* of it; agreeably to the doctrine of our church, who asks in her catechism, "What dost thou learn in the commandments?" and answers, "I learn my duty towards God, &c. which is to *believe* in him," &c. Thus we see, that, as the Mosaic law was not without *gospel* and *faith*, so the christian *gospel* is not without law and obedience; and consequently, that those divines, who represent Moses as promiscuously *curfing*, and Christ as indiscriminately *bleffing* all the people under their respective dispensations are greatly mistaken.

(3) What ever liberty the apostle takes with the superannuated ceremonies of the Jews, which he sometimes calls *carnal ordinances*, and sometimes *beggarly elements*; it is remarkable that he never speaks disrespectfully of the *moral law*, and that he exactly treads in the steps of Moses's evangelical legality: For if Moses comes down from mount Sinai saying, *Honour thy father and mother*, &c. St. Paul writes from mount Sion, *Honour thy father and mother* (which is the *first commandment* of the second table WITH PROMISE) *that it may be WELL WITH THEE*, Eph. vi, 2, 3. As for Christ, we have already seen, that when he informs us how *well it will be with us*, if we keep his commandments, he says, *This do, and thou shalt live: i. e. thou shalt inherit eternal life* in glory.

(4) As Christ freely conversed with Moses on the mount, so St. Paul is freely conversant with Moses's legality in his most evangelical epistles. Take another instance of it. *Thou shalt love thy neighbour as thyself*, says the jewish Lawgiver, Lev. xix, 18. *Love one another*, says the christian Apostle, *for he that loveth another hath fulfilled the law, for, &c. love is the fulfilling of the law*, Rom. xiii. 8, 10. And, that he spoke this of the moral law of Sinai, as adopted by Christ, is evident from his quoting in the 9th verse the very words of that law, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and—any other commandment, &c.*

(5) St.

(5) St. James forms a three-fold cord, with Moses and St. Paul, to draw us out of the ditch of antinomianism, into which pious divines have inadvertently led us. *If ye fulfill the royal law, says he, ye do well: but if ye have respect to persons, ye commit sin, &c. So speak ye, and so do as they that shall be judged by the laws of liberty.* James ii, 8, 9, 12. "True, says Zelotes; but that law of liberty is the free gospel preached by Dr. Crisp." Not so: for St. James immediately produces part of that very law of liberty, by which fallen believers, *that have shewed no mercy, will have judgment without mercy:* and he does it in the very words of Moses and St. Paul, *Do not commit adultery, Do not kill.* James ii. 11. Any one who can set aside the testimony which those apostles bear in favour of the moral law of Moses, may, by the same art, press the most glaring truths of the bible into the service of all new-fangled dotages.

(6) Because the Mosaic dispensation, considered with respect to its superannuated types and ceremonies, is an *old* covenant with regard to the Christian dispensation; Zelotes rashly concludes, that Moses's *moral law* is the covenant of unsprinkled works, and of perfect innocence, which God made with Adam in paradise. Hence he constantly opposes the ten commandments of God to the gospel of Christ, altho' he has no more ground for doing it, than for constantly opposing Rom. ii, to Rom. viii; Gal. vi, to Gal. ii; and Mat. xxv, to John x. Setting therefore aside the ceremonial and civil laws of Moses, the difference between him and St. Paul consists principally in two particulars: (1) The Books of Moses are chiefly *historical*; and the Epistles of St. Paul, chiefly *doctrinal*: (2) The great prophet chiefly insists upon *obedience*, the *fruit* of faith; and the great apostle chiefly insists upon a *faith*, the *root* of obedience. Hence it appears, that those eminent servants of God cannot be opposed to each other with any more propriety, than Mr. B. has opposed a *jewish* *if* to a *christian* *if*.

E

(7) The

(7) The Sinai-covenant does not then differ from the christian dispensation *essentially*, as darkness and light but only in degree, as the morning light and the blaze of noon. Judaism deals in types and veiled truths; Christianity in anti-types and naked truths. Judaism sets forth the second-gospel-axiom without observing the first; and Christianity holds out the first, without obscuring the second. The Jews waited for the first coming of Christ *to put away sin by the sacrifice of himself*: And the Christians look for his *appearing a second time without sin*, i. e. without that humiliation and those sufferings, which constituted him *a sacrifice for sin*. I see therefore no more reason to believe that mount Sinai flames only with divine wrath, than to think that mount Sion flames only with divine love: for if a beast was to be thrust through with a *dart*, for rushing upon mount Sinai; I find that Ananias and Sapphira were thrust through with a *word*, for rushing upon mount Sion. And if I read that Moses himself *trembled exceedingly* at the divine severity, displayed in Arabia, I read also, that *great fear came upon all the church*, on account of the judgment inflicted upon the first backsliders in the good land of Canaan. In a word, as Christ is *the Lion of the tribe of Judah*, as well as *the Lamb of God*; so Moses is *the meekest man upon earth*, as well as *the severest* of all the prophets.

(8) To prove that the decalogue is a gospel-law of *liberty*, and not the Adamic law of innocence, one would think it is enough to observe, that the law of innocence was given without a *mediator*, whereas the law of Sinai was given by one. For St Paul informs us, that *it was ordained by angels in the hand of a MEDIATOR*, Moses, a mighty intercessor, and a most illustrious type of Christ, to whom he pointed the Israelites. This makes the Apostle propose a question, which contains the knot of the difficulty raised by the antinomians: *Is the law then against the promises of God? Is the Sinai-covenant against the Gospel of Christ? And he answers it by crying out, God forbid!* Nay,

as a schoolmaster it brings us to Christ, that we may be justified by faith as sinners; and afterwards it makes us keep close to him for power to obey it, that we may be justified by works as believers; For, says he in another place, *The DOERS of the LAW, [and none but they] shall be justified, &c. in the day when God shall judge the secrets of men by Jesus Christ according to MY GOSPEL:* A plain proof this, that the moral LAW, with all its sanctions and precepts, is a capital part of the Christian, as well as of the Jewish dispensation.

(9) Again, The Adamic moral law was given without a *sacrificing priest*: but not so the Mosaic moral law: For, while Moses was ready to act his part as an interceding prophet; Aaron was ready to second him, by offering up typical incense and propitiatory sacrifices; and God graciously invested him with power to give a sacerdotal blessing to penitent transgressors; appointing him the representative of Christ, whom St. Paul calls *The High Priest of OUR dispensation.*

Once more: The preface of the decalogue is altogether evangelical; and the second Commandment speaks of *punishing only unto the third generation, while it mentions shewing mercy unto a thousand generations,* which, if I mistake not, intimates that the decalogue breathes *mercy* as well as *justice*; and therefore that it is an edition of Christ's evangelical, and not of Adam's anti-evangelical law.

These observations make me wonder that pious divines should set aside the moral part of Moses's law as being the impracticable law of innocence: But, when I reflect that Aaron himself helped to set up the golden calf, and that Moses, in a fit of intemperate zeal for God, dashed the material tables of his own law to pieces; I no more wonder that pious solidians should help the practical antinomians to set up their great Diana; and that warm men should break the Almighty's laws to the diminutive, insignificant pieces, which they are pleased to call "*rules of life.*"

And let nobody say that these arguments are only  
 “ novel chimeras ; ” for the most judicious Calvinists  
 have been of this sentiment. Flavel, after mentioning  
 several, such as Bolton, Charnock, and Burges, adds,  
 “ Mr. Greenhill on Ez. xvi, gives us *demonstration*  
 “ from that context, That since it [the Mosaic law]  
 “ was a marriage-covenant, as it appears to be, verse  
 “ 8, it cannot possibly be a distinct covenant from the  
 “ covenant of grace. The incomparable Turretine”  
 [one of Calvin’s most famous successors at Geneva]  
 “ learnedly and judiciously states this controversy,  
 “ and both positively asserts, and by many arguments  
 “ fully proves, that the Sinai-law cannot be a pure  
 “ covenant of works, or a covenant specifically dis-  
 “ tinct from the covenant of grace.” See Flavel’s  
 Works, Folio Edit. p. 423.

The same candid Author helps me to *some* of the  
 following, supernumerary arguments. (1) Nothing  
 can be more unreasonable than to suppose that God  
 brought his chosen people out of Egyptian bondage,  
 to put them under the more intolerable bondage of  
 the law of innocence.—(2) If God had done this:  
 instead of bettering their condition, he would have  
 made it worse: Nay, he would have brought them  
 from the *blessing* to the *curse*: For, in Egypt they were  
 nationally under the covenant made with Abraham:  
 a gracious covenant this, into which they were all ad-  
 mitted by the sacrament of circumcision: Nor could  
 they be put under the Adamic covenant of Works,  
 without being first cut off from the covenant of Grace  
 made with Adam after the fall, renewed with all man-  
 kind in Noah, and peculiarly confirmed to the Jews  
 in their ancestors Abraham, Isaac and Jacob; it be-  
 ing evident, that no man can be at the same time un-  
 der two covenants absolutely different.—Nay, (3) If  
 the law given to the Israelites upon mount Sinai, was  
 not an evangelical law; if it was the law of paradisa-  
 cal innocence; God treated his peculiar people with  
 greater severity than he did the Egyptians, who were  
 all under the gracious dispensation which St. Peter  
 describes

describes in these words, *In EVERY NATION he that feareth God, and worketh righteousness, is accepted of him.*—(4) If, because St. Paul *decries* the obsolete ceremonies of Moses's law, it follows that the moral law delivered to Moses was not a *gospel law*; it will also follow, that the covenant of circumcision made with Abraham, was not a *gospel-covenant*: For the apostle expressly *decries* *circumcision*, the great, external work of that covenant. But as Abraham's covenant was undoubtedly a *gospel-covenant*, altho' circumcision is now abolished; so was Moses's law a *gospel-law*; altho' the ceremonial part of it is now abrogated.— Lastly: St. Paul, Rom. ix. 4, places "*the giving of the law*" among the greatest *privileges* of the Jews, but if by *the law* he meant the Adamic covenant, he should have called it the greatest *curse*, which can be entailed upon a *fallen* creature: For what can be more terrible, than for a whole nation of *sinners* to be put under a *law*, that absolutely curses its violators, and admits of neither repentance nor pardon?

Flavel, in the page which I have already quoted, makes the following, just observation: "The Law is considered two ways in scripture. (1) Largely, for the whole † Mosaical œconomy, comprehensive of the ceremonial as well as moral precepts, and that law is of faith, as the learned Turretine has proved by four scripture arguments, (1) Because it contained Christ the object of faith: (2) Because it impelled men to seek Christ by faith: (3) Because it required that God be worshipped, which cannot rightly be without faith: And (4) because Paul describes the righteousness of faith in those very words, whereby Moses had declared the precepts of

E 3

" the

---

† Thus when St. John says, *The law came by Moses, but grace and truth came by Jesus Christ*; he does not mean, that the law of Moses is a *graceless* and *lying* law: He only declares, that, Whereas the Jewish dispensation which is frequently called *THE LAW*, came by Moses, with all its *shadowy* types; the Christian dispensation, which is frequently called *GRACE*, came by Jesus Christ, in whom the shadows of the ceremonial law have their *truth* and *reality*.



“ the law.—Again, The Law in scripture is taken  
 “ *strictly for the moral law only, considered abstractedly*  
 “ *from the promises of grace, as the legal justiciaries*  
 “ understood it. These are two different senses and  
 “ acceptations of the law.”

Apply this excellent distinction to the refinements, with which the doctrine of the law has been perplexed; and you will easily answer the objections of those who availing themselves of St. Paul's laconic style, lay their own farrago at his door. For instance, when he says, *As many as are of the works of the law are under the curse, for it is written, Cursed is every one, that continueth not in all things, &c.* he means [to use Flavel's words] the law “ *considered abstractedly from the promises of grace;*” for, in that case, the law immediately becomes the Adamic covenant of works, which knows nothing of justification by faith in a merciful God, thro' an atoning mediator: and, in this point of view, the apostle says with great truth, *The law is not of faith, but the man that doth these things shall live in them, without being under any obligation to a Saviour.* From the curse of this Adamic, merciless law, as well as from the curse of the ceremonial burdensome law of Moses, *Christ has delivered us:* But He never intended to deliver us from the curse of his own royal law, without our personal, sincere, penitential, and faithful obedience to it: for he says himself, *Why call ye me Lord! and do not the things which I say.—Those mine enemies, who put honour upon my cross, while they pour contempt upon my crown—Those mine enemies, who would not that I should REIGN over them, bring hitber and slay them before me.*

From the preceding arguments I conclude, that what St. James calls *the royal law*, and *the law of liberty*, and what St. Paul calls *the law of Christ*, is nothing but *the moral law of Moses*, which Christ adopted, and explained in his sermon upon the mount; a law this, which is held forth to public view duly connected with the apostles creed in our churches, to indicate, that *solifidianism* is the abomination of desolation,

tion, and that the commandments ought no more to be separated from the articles of our faith in our pulpits and hearts, than they are in our chancels and bibles.

And that we shall stand or fall by the moral part of the decalogue in the great day, is evident, not only from the tenor of the new testament, but even from St. Paul's express declarations to those very Galatians to whom he says, *Christ has delivered us from the curse of the law*: For he charges them to *fulfil the law of Christ*; adding, *God is not mocked: whatsoever a man soweth, that shall he also reap: For he that soweth to his flesh, shall of the flesh reap destruction.—I have told you, that they, who do such things [adultery, fornication, uncleanness, murders, drunkenness, and such like] shall not inherit the kingdom of God. But the fruit of the Spirit is love, &c. goodness, temperance: AGAINST such [as bear this fruit] there is no law: Or rather, The law is not against them: For, as the apostle observes to the Corinthians, We are not antinomians—We are not without LAW to God, but under the LAW to Christ.*

Among the many objections, which Zelotes will raise against this doctrine, two deserve a particular answer.

I. "If the Mosaic dispensation is an edition of the everlasting gospel, why does St. Paul decry it when he writes to the Galatians and Corinthians? And why does he say to the Hebrews, *Now hath Christ obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, &c.* Heb. viii. 6, &c. for of these two dispensations the apostle evidently speaks in that chapter, under the name of *an old and a new covenant.*"

(1) Altho' Christ is the one Procurer of grace under all the gospel-dispensations, yet his own peculiar dispensation has the advantage of the superannuated dispensation of Moses, on many accounts, chiefly these. Christ is the *Son*, and Moses was the *servant* of God:—Christ is a *sinless, eternal* priest *after the royal order* of

of Melchisedec; and Aaron was a *sinful, transitory, levi- tical* high-priest: Christ is a *living, spiritual* temple; and Moses's tabernacle was a *lifeless, material* building: Christ writes the decalogue *internally*, upon the the tables of the believer's heart; and Moses brings it written *externally*, upon tables of stone: Christ *by one offering for ever perfected them that are sanctified*; but the Mosaic sacrifices were daily renewed: Christ shed his own precious blood, the blood of *the Lamb of God*; but Aaron shed only the vile blood of bulls and common lambs:—Christ's dispensation *remaineth*; but that of Moses is *done away*, 2 Cor. iii. 11.—Christ's dispensation is *the ministration of the Spirit*; but that of Moses is *the ministration of the letter*—of *condemnation*—of *death*, not only because it eventually killed the carnal Jews, who absurdly opposed the *letter* of their dispensation to the *spirit* of it; but also because Moses condemned to *instant death* blasphemers, adulterers, and rebels; destroying them with volleys of stones, earthquakes, fire from heaven, waters of jealousy, &c. All these strange executions were acts of severity, which our mild Redeemer not only never did himself, but never permitted his apostles to do while he was upon earth; kindly delaying the execution of his woes, and chiefly delighting to proclaim peace to penitent rebels. Hence it is, that St. Paul says, *If the Mosaic ministration, [which, in the preceding respect, was comparatively a ministration of righteous condemnation] be glory, much more does the ministration of Christ [which, in the sense above-mentioned, is comparatively a ministration of righteous mercy] exceed in glory!* 2 Cor. iii. 9.

(2) With regard to the BETTER PROMISES, on which the apostle sounds his doctrine of the *superior* excellence of the christian, over the jewish, dispensation, they are chiefly these: (1) *The Lord whom ye seek, even the messenger of the better covenant, shall suddenly come to his temple.*—(2) *To you, that fear my name, shall the sun of righteousness arise with healing in his wings.*—(3) *I will be merciful to your unrighteousness, and your sins I will remember no more:—giving you the KNOWLEDGE*

of salvation by the remission of sins; a privilege this, which is enjoyed by all christian believers.—(4) ALL shall know me from the least to the greatest: They shall all be taught of God: for, I will pour of my spirit upon all flesh, and my servants and my handmaids shall prophesy, i. e. speak the wonderful works of God. This blessing, which under the jewish dispensation was the prerogative of prophets and prophetesses only, is common to all true christians. The four evangelists, and St. Peter, our Lord and his forerunner, agree to name it the baptism of the Holy Ghost: St. Peter calls it the spirit of promise: Christ terms it also Power from on high, and the Promise of the Father: The fulfilment of this great promise is the peculiar glory of christianity in its state of perfection, as appears from John vii. 39, and 1 Peter i. 12; and it is chiefly on account of it, that the christian dispensation is said to be founded on better promises: but to infer from it that the jewish dispensation was founded on a curse, is a palpable mistake.

(3) Therefore all that you can make of Heb. viii. 2 Cor. iii, and Gal. iv, i. (1) That the jewish dispensation puts an heavy yoke of ceremonies upon those who are under it, and by that means *gendereth to bondage*: whereas the Gospel of Christ begets *glorious liberty*; not only by breaking the yoke of Mosaic rites, but also by revealing more clearly: and sealing more powerfully, the *glorious promise* of the Spirit.—And (2) That the *gospel* of Moses, if I may use that expression after St. Paul, Heb. iv. 2, was *good* in its time and place, and was founded upon *good promises*; but that the *gospel of Christ* is *better*, and is *established upon BETTER PROMISES*, the latter dispensations illustrating improving, and ripening the former; and all together forming the various steps, by which the mystery of God hastens to its glorious accomplishment.

H. “ If the Mosaic dispensation is so nearly allied  
 “ to the gospel of Christ, why does the apostle, Heb.  
 “ xii. 18—21, give us so dreadful a description of  
 “ mount Sinai? And why does he add, *So terrible*  
 “ *was*

“ *was the sight [of that mount burning with fire] that Moses said, I exceedingly fear and quake ?* ”

Ans. The apostle, in that chapter, exalts with great reason, mount *Sion* above mount *Sinai*; or the *christian* above the *jewish* dispensation; and herein we endeavour to tread in his steps. But the argument taken from the dreadful burning of mount *Sinai*, &c. does by no means prove, that the *Sinai-covenant* was essentially different from the covenant of grace. Weigh with impartiality the following observations, and they will, I hope, remove your prejudices as they have done mine\*.

(1) If the dispensation of *Moses* is famous for the past terrors of mount *Sinai*: so is that of *Christ* for the future terrors of the day of judgment. His voice, says the apostle, then shook the earth: but now he hath promised, saying, *Yet once more I shake not the earth only, but also heaven*—We too look for the shout of the archangel, and the blast of the trump of God; and are persuaded, that the flames which ascended from mount *Sinai to the midst of heaven*, were only typical of those flames, that shall crown the christian dispensation, when our Lord shall be revealed in flaming fire to take a more dreadful vengeance of them that obey not the gospel, than ever *Moses* did of those who disobeyed his dispensation. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation; looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. How inconsiderable do the *Mosaic* terrors of a burning bush, and a flaming hill appear, when they are compared with the *Christian* terrors of melting elements, and of a world, whose inveterate curse is pursued from the circumferences to the centre, by a pervading fire; and devoured by rapidly-spreading flames.

(2) How

---

\* I have bordered myself upon the mistake of *Zelotes*, in one or two *Solidian* expressions, in the Address which concludes my Appeal, That place shall be guarded in the next edition.

(2) How erroneous must the preaching of Zelotes appear to those, who believe *all* the scriptures? "I do not preach to you *duties* and *sincere obedience* like "Mr. Legality" on mount *Sinai*; but *privileges* and *faith*, like St. Paul on mount *Sion*."—How unscriptural, I had almost said, how deceitful is this modish effeminate divinity? Does not the very apostle, who is *supposed* to patronize it most, speak directly against it, where he says, *We labour that we may be accepted of Him (the Lord :) for we must all appear before the judgment-seat of Christ, &c. knowing therefore the TERROR OF THE LORD [in that great day of retribution,] we persuade men?—* Nay, does he not conclude his dreadful description of mount *Sinai*, and its terrors, by threatening christian believers, who *are come to mount Sion*, with more dreadful displays of divine justice than Arabia ever beheld, if they do not obey *him that speaks from heaven?* Heb. xii. 25. And does he not sum up his doctrine, with respect to mount *Sinai* and mount *Sion*, in these awful words, *Wherefore, we receiving [by faith] a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and GODLY FEAR: For OUR God is not the God of the antinomians, but A CONSUMING FIRE: i. e. The God, who delivered the moral law upon mount Sinai in the midst of devouring flames, and gave a fuller edition of it in his sermon upon the mount, solemnly adopting that law into his own peculiar dispensation as the law of liberty, or his own evangelical law—This very God is a consuming fire. He will come in the great day, revealed in flaming fire to consume the man of sin by the breath of his mouth, and to take vengeance on all that obey not the gospel, whether they despise its gracious offers, or trample under foot its righteous precepts. If Zelotes would attentively read Heb. xii. 14—29, and compare that awful passage with Heb. ii. 2, 3, he would see, that this is the apostle's anti-solifidian doctrine: but alas! while the great, pharisaic whore forbids*

bids some papists to read the bible; will the great antinomian *Diana* permit some protestants to mind it? Should not the preceding observations have the desired effect upon the reader, I appeal to witnesses. Moses is the first. He comes down from mount Sinai with an angelic appearance. Beams of glory dart from his seraphic face. His looks bespeak the man that had conversed forty days with the God of glory, and is saturated with divine mercy and love—but I forget that christianized jews will see no glory in Moses, and have a veil of prejudice ready to cast over his radiant face, I therefore point at a more illustrious witness. It is the Lord Jesus. *Behold! he cometh, with ten thousand of his saints*, says St. Jude, to execute judgment upon all; and particularly upon those that sin wilfully after they have received the knowledge of the truth. *There remaineth no more sacrifice for their sins*, says my third witness, *but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised MOSES'S LAW, died WITHOUT MERCY: of HOW MUCH SORER PUNISHMENT shall he be thought worthy, who hath despised the christian dispensation, and done despite to the Spirit of grace? For we know him, that hath said, Vengeance belongeth unto me—The Lord shall judge HIS people. It is a fearful thing to fall into the hands of the living God. Heb. x, 26.—31.*

Thus speaks the champion of free-grace: such is the account, which he gives us of Christ's severity towards those who despise his dispensation; a severity this, which will display itself by the infliction of a punishment MUCH SORER than that of the rebels destroyed by Moses. And are we not come to the height of inattention, if we can read such terrible declarations as these, and maintain, that nothing but vinegar and gall flows from mount Sinai, and nothing but milk and honey from mount Zion? How long shall we have eyes that do not see, and ears that do not understand? Lord, rend the veil of our prejudices; Let us see the truth as it is in Moses, that we may more clearly see the truth as it is in Jesus.

The

The balance of the preceding arguments shews, that the *Mosaic* and the *Christian* covenant only set before us *Blessing* and *Cursing*; and that, according to both those dispensations, the obedience of *faith* shall be crowned with gracious rewards; whilst disobedience, the sure fruit of *unbelief*, shall be punished with the threatened curse. I throw this conclusion into my Scales, and weigh it before my readers, thus:

### BLESSINGS of the *Mosaic* Covenant,

Being the words of *Moses*.

1. **M**OSESES said, consecrate yourselves to-day to the Lord, &c. that he may bestow upon you a BLESSING this day. Ex. xxxii. 29.—Behold I set before you this day a BLESSING, &c. if ye obey the commandments of the Lord. And it shall come to pass, that thou shalt put the BLESSING upon mount Gerizim, &c. Deut. xi. 20, 29.—And it shall come to pass, if thou shalt hearken diligently, &c. that the Lord thy God will BLESS thee — All these BLESSINGS shall overtake thee, &c. BLESSED shalt thou be in the city, and BLESSED in the field, &c. BLESSED shalt thou be when thou comest in, and BLESSED when thou goest out,

### CURSES of the *Christi-* *an* Dispensation,

Being the words of *Christ*.

2. **J**ESUS began to upbraid the cities, wherein most of his mighty works were done, because they repented not. WOE unto thee Chorazin! — WOE unto thee Bethsaida: — I say unto you, It shall be MORE TOLERABLE for Tyre and Sidon, at the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to HELL, &c. I say unto you it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Mat. xi. 20, 25. — I tell you, Nay: but except ye repent, ye shall ALL LIKEWISE PERISH. — CUT IT DOWN [the barren fig-tree:] Why cumbereth it the ground?



out, &c. The Lord shall command the BLESSING upon thee, &c. The Lord shall establish thee an holy people to himself, if thou shalt walk in his ways. And, &c. he shall open unto thee his good treasure. Deut. xxviii. 1 to 12.

1. This is the BLESSING, wherewith MOSES, the man of God, BLESSED the children of Israel:—And he said: The Lord came from Sinai, &c. with ten thousands of saints: from his right hand went a fiery law: yea he LOVED the people. — LET REUBEN LIVE, and not die:—And of Levy he said, Let thy THUMMIM and thy Urim [thy *perfections* and thy *lights*] be with thy holy one.—And of Naphtali he said, O Naphtali SATISFIED WITH FAVOUR, and FULL WITH THE BLESSING of the Lord, possess thou the West:—HAPPY art thou O Israel: who is like unto thee, O PEOPLE SAVED BY THE LORD, the shield of thy help? — Thine enemies shall be found liars,—and thou shalt tread upon their high places. Deut. xxxiii. 1 to 29.

1. The

ground? — Let it alone this year also;—if it bear fruit, well: and if not, then after that, THOU SHALT CUT IT DOWN. Luke xiii, 5, 9.

2. The Lord of that [once BLESSED, but now *backsliding*] servant will come in a day when he looketh not for him, and will CUT HIM ASUNDER, and will appoint him his portion with the unbelievers. And that servant, who knew his Lord's will, and prepared not himself, neither DID according to his will, shall be beaten with MANY STRIPES. Luke xii. 46. WO unto you — hypocrites:—ye shall receive the GREATER DAMNATION: — ye make a profelyte two-fold more a child of hell than yourselves. — Wo unto you, ye blind guides—ye fools, and blind—ye pay tithe of mint, and have omitted judgment, mercy, and faith, &c. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the DAMNATION OF HELL? Mat. xxiii, 13 to 33.

2. Wo

1. The Lord passed by before MOSES, and proclaimed, The Lord, The Lord God, MERCIFUL and GRACIOUS, LONG-SUFFERING, and ABUNDANT IN GOODNESS and truth. KEEPING MERCY FOR THOUSANDS, PORGIVING iniquity, transgression and sin, &c. And Moses made haste, &c. and said, If now I have found grace in thy sight, O Lord, &c. PARDON OUR INIQUITY, and our sin, and take us for THINE INHERITANCE. And he (the Lord) said, I make a (or the) COVENANT. Ex. xxxiv. 6—10.

2 WO to that man by whom the offence cometh: wherefore, if thy hand or thy foot offend thee, cut them off. It is better to enter into life maimed, rather than to be cast into EVERLASTING FIRE. Mat. xviii. 7, 8.—WO unto you, that are rich, &c. WO unto you, that are full, &c. WO unto you, that laugh now, &c. WO unto you, when all men shall speak well of you. Luke vi. 24 to 26.—DEPART from me, ye CURSED into EVERLASTING FIRE, prepared for the Devil—for I was hungry, and ye gave me no meat, &c. Mat. xxv. 41, 42.

I flatter myself, that if Zelotes and Honestus candidly weigh the preceding arguments and scriptures, they will reap from thence a double advantage: (1) They will no more tread the honour of Christ's moral law in the dust—no more rob it of its *chief* glory, that of being a *strict* rule of JUDGMENT. (2) Honestus will be again benefitted by a considerable part of the *new testament*; and Zelotes, by a considerable part of *the law and the prophets*, which [as our Lord himself informs us] *hang on* those very *commandments* that the antinomians divest of their *sanction*; and the pharisees, of their *spirituality*.

## SECTION VII.

The doctrine of the preceding Section is weighed in the Scripture-scales. According to Christ's gospel, keeping the moral law in faith is a SUBORDINATE way to eternal life, and some protestants are grossly mistaken, when they make believers afraid sincerely to observe the commandments, in order to obtain thro' Christ a more abundant life of grace here, and an eternal life of glory hereafter.

**I**F I have spent so much time in attempting to remove the difficulties, with which the doctrine of the law is clogged, it has not been without reason; for the success of my Checks in a great degree depends upon clearing up this part of my subject. If I fail here, pharisaism will not be checked, and gross antinomianism will still pass for the pure gospel; fundamental errors about the law being the muddy springs, whence the broken cisterns, both of the pharisees and of the antinomians, have their constant supplies. *Honestus* will have an anti-evangelical, Christless law, or at least a law without spirituality and strictness; the law, he frames to himself, being an insignificant twig, and not the Spirit's two-edged, piercing sword. And *Zelotes* contrives a gospel without law; or, if he admits of a law for Christ's subjects, it is such a one as has only the shadow of a law — “*a rule of life,*” as he calls it, and NOT *a rule of judgment*. That at first sight *Honestus* may perceive the spirituality of the law, and the need of CHRIST'S GOSPEL; and that *Zelotes* may discover the need of CHRIST'S LAW, and see its awful impartiality, I beg leave to recapitulate the contents of the last Section; presenting them to the Reader, in my Scales, as the just weights of the sanctuary exactly balancing each other,

## The WEIGHTS of FAITH and FREE GRACE.

1. *When the Philippian Jailor* cried out, *Sirs, What must I do to be saved?* Paul and Silas said, [*according to the FIRST gospel-axiom*] BELIEVE in the Lord Jesus Christ, and thou shalt be SAVED. ACTS xvi, 31.

## The WEIGHTS of WORKS and FREE WILL.

2. *When the young Ruler, and the pious Lawyer, asked our Lord, What shall I do to inherit eternal life?* he answered them, [*according to the SECOND axiom:*] If thou wilt enter into LIFE, KEEP THE COMMANDMENTS:—This DO, and thou shalt LIVE. Matt. xix, 17. Luke x, 28.

Here Zelotes, as if he were determined to set aside the left gospel-scale, cries out, “There is no ENTERING INTO LIFE BY DOING, and *keeping the commandments*. The young Ruler and the Lawyer were both as great *legalists* as yourself, and Christ answered them according to their error; the wise man having observed, that we must sometimes *answer a fool according to his folly*.”—I understand you, Zelotes; you suppose, that some pharisaic fiend had driven the poisoned nail of *legality* into their breasts, and that Christ was so officious as to clinch it for him.—“Not so [replies Zelotes] but I think, Christ’s answer was *ironical*, like that of the prophet Michaiah, who said one thing to king Ahad, and meant another.”—What! Zelotes, two men, at different times and in the most solemn manner, propose to our Lord the most important question in the world: He shews a particular regard for them: and returns them similar answers. When one of them had described the way of *obedience*, an evangelist observes, that *Jesus saw, he had answered DISCREETLY*, Mark xii, 34: St. Luke informs us, that Christ commended him and said, *Thou hast answered RIGHT*, Luke x, 28;

and yet you intimate, that not only our Lord's ANSWERS, but his COMMENDATIONS were ironical. In what unfavourable light do you put our Saviour's kindness to poor sinners, who prostrate themselves at his feet, and there ask the way to heaven! If *Cursed is he, that maketh the blind to wander out of their earthly way*; how can you, upon your principles, exculpate our Lord, for doing this with respect to the blind seekers, who enquire the way that leads to ETERNAL LIFE and HEAVEN?

But this is not all: It is evident, that, altho' from the taunting tone of Michaiah's voice, Ahab directly understood, that the answer given him was ironical; yet, lest there should be deception in the case, the prophet dropt the mask of irony, and told the king the *naked* truth before they parted. Not so Jesus-Christ, if solifidianism is the gospel: For, altho' neither the Ruler, nor the Lawyer *suspected*, that his direction and approbation were ironical, he let them both depart without giving them, or his disciples who were present, the least hint, that he was sending them upon a fool's errand. Therefore, if setting sinners upon *keeping the commandments* in faith to go to heaven, is only showing them the cleaner way to hell, as Zelotes sometimes intimates, no body ever pointed sinners more clearly to hell, than our blessed Lord. This mistake of Zelotes is so much the more glaring, as the passages which he supposes to be ironical, agree perfectly with the sermon on the mount, and with Mat. xxv, two awful portions of the gospel, which I am glad the solifidians have not yet set aside as *evangelical ironies*.

Once more, If our Lord's direction was *not* true with regard to the *covenant of grace*, it was ABSOLUTELY FALSE with respect to the *covenant of works*; for as the Ruler and the Lawyer had undoubtedly broken the Adamic law of perfect innocence, they NEVER could obtain life by keeping THAT law, should they have done it to the highest perfection for the time to come. Therefore, which way soever Zelotes turns

turns himself, upon *his* scheme our Lord spoke either  
 a DECEITFUL IRONY, OR A FLAT UNTRUTH:—

I resume the Scales.

1. I am the Lord † THY  
 GOD, who BROUGHT THEE  
 OUT of the house of bon-  
 dage.

1. The righteousness of  
 FAITH speaketh on this  
 wise: Say not in thine  
 heart, Who shall ascend  
 into heaven? &c. or, Who  
 shall descend into the  
 deep? &c. But what faith  
 it? THE WORD IS NIGH  
 THEE. Rom. x, 5, &c.

1. Christ hath REDEEM-  
 ED us from the curse of  
 THE LAW, being made a  
 curse for us. Gal. iii, 13.

1. If they, that are of  
 the [*anti-evangelical*] law,  
 be heirs; FAITH is made  
 void, and the PROMISE of  
 none effect. Rom. iv. 14.

1. I do not frustrate  
 the GRACE of God: for if  
 RIGH-

2. Thou shalt have no  
 other GOD BUT ME, &c.  
*to the end of the decalogue.*

2. THIS COMMANDMENT,  
 which I command thee  
 this day, is not, &c. far  
 off. It is not in heaven,  
 that thou shouldst say,  
 Who shall go up for us to  
 heaven? &c. Neither is it  
 beyond the sea, that thou  
 shouldst say, Who shall go  
 over the sea for us? &c.  
 but THE WORD IS VERY  
 NIGH UNTO THEE. Deut.  
 xxx, 11. &c.

2. So SPEAK ye, and so  
 DO, as they that shall be  
 JUDGED by THE LAW of  
 liberty. James ii, 12.

2. If ye FULFIL the  
 royal law, &c. "Thou  
 shalt love thy neighbour as  
 thyself," ye DO WELL:  
 —For he shall have JUDG-  
 MENT without mercy,  
 that HATH SHEWED NO  
 mercy. James ii. 8, 13.

2. God sending his own  
 Son, &c. for sin, con-  
 demned

---

† Here observe, that God prefaces the decalogue by *evangelically*  
 giving himself to the Jews as THEIR GOD---a gracious God, who  
 had already SAVED *them out of the Land of Egypt*, Jude 5, and who  
 had a peculiar right to their FAITH and grateful, evangelical OBE-  
 DIENCE.

RIGHTEOUSNESS came by the [*anti-evangelical*] LAW; [or if it came ORIGINAL-  
LY by *any*] LAW; then CHRIST is dead in vain. Gal. ii. 21.

1. I, thro' the law, am dead to the LAW.—Ye are not under the LAW.—Now we are delivered from the LAW [*both as a cumberous burden of carnal commandments; as an heavy load of typical ceremonies; and as an anti-evangelical, Christless covenant of works.*] Gal. ii. 19.—Rom. vi. 14.—vii. 6.

[*moral*] law till all be fulfilled: Whosoever therefore SHALL BREAK ONE of these LEAST commandments, &c. shall be called the \* LEAST in the kingdom of heaven. Mat. v. 17.

1. CHRIST is the end of the law for RIGHTEOUSNESS to every one that BELIEVETH, Rom. x. 4.

1. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes CHRIST has been evidently

demned sin in the flesh, that the RIGHTEOUSNESS OF THE LAW might be fulfilled in [*or by*] us WHO WALK NOT after the flesh, &c. Rom. viii. 3. 4.

2. Do we make void the LAW through faith? God forbid: yea we establish the LAW.—WHO-SOEVER shall keep the WHOLE law, and yet offend in ONE point, he is guilty of ALL. James' ii. 10.—Think not that I am come to destroy the LAW, &c. Verily I say unto you &c. one jot or tittle shall IN NO WISE pass from the

Whosoever therefore SHALL BREAK ONE of these LEAST commandments, &c. shall be called the \* LEAST in the kingdom of heaven. Mat. v. 17.

2. Ye are HIS SERVANTS, whom ye OBEY; whether of SIN UNTO DEATH, OR OF OBEDIENCE UNTO RIGHTEOUSNESS. Rom. vi. 16.

2. We are not without law to God, but UNDER THE LAW to Christ, 1 Cor. ix. 21.—Let brotherly LOVE continue.—He that LOVETH

\* Thus APOSTATES [by breaking *one* of the ten commandments and not repenting according to the privilege, which *the law of liberty* allows in the day of salvation] are *last*, tho' they once were *first*. I say APOSTATES; because our Lord, St. Paul, and St. James, evidently speak of *believers*, i. e. of persons already in *the kingdom of heaven*, or in the christian dispensation.

decently set forth, crucified among you, &c? Received ye the Spirit by the works of the law, or by the HEARING OF FAITH? Gal. iii, 1, 2.

1. Stand fast in the liberty wherewith CHRIST hath MADE US FREE, and be not entangled again with the yoke of bondage: [i. e. with the curse of a Christless law, or with the galling yoke of Mosaic rites.] Gal. v, 1.

1. If there had been a law given, which could have given life, verily RIGHTEOUSNESS should have been by the law. Gal. iii, 21. NOTE No law of works can justify a SINNER: he must be justified by grace, or not at all.— If he is not crushed into an atom for his native sinfulness, or sent instantly to hell for his first sin; or if he has an opportunity to repent and turn, all is of GRACE: all springs from the free gift, which is come upon all men unto justification of life. Rom. v, 11.]

I. By

LOVETH another hath FULFILLED THE LAW.— Love is the FULFILLING of the LAW.—FULFIL the law of Christ. Heb. xiii. 1. Ro. xiii, 1, 10. Gal. vi, 2.

2. Why call ye me Lord, Lord, and DO NOT DO the things which I say?— Those mine enemies, who would not that I should reign over them [*or who would not receive and keep my law*] bring hither and slay them before me. Luke vi, 46—xix, 27.

2. Awake to RIGHTEOUSNESS, and SIN NOT. 1 Cor. xv, 34.— Except YOUR RIGHTEOUSNESS shall exceed the righteousness of the Scribes, &c. ye shall IN NO CASE enter into the kingdom of heaven. Mat. v, 20.— As it is written, He hath dispersed abroad; he hath given to the poor: HIS RIGHTEOUSNESS remaineth for ever. Now he that ministereth seed to the sower, multiply your seed-sown, and increase the fruits of YOUR RIGHTEOUSNESS. 2 Cor. ix, 9, 10.— And it shall be † OUR RIGH-

† The reader will be glad to see what judicious Calvinists make of this passage. Diodati, one of Calvin's most famous successors, comments thus upon it: 'God out of his fatherly benignity and clemency shall



1. By the works of the law [*when it is opposed to Christ, or abstracted from the promise*] shall no flesh living be JUSTIFIED [*at any time.*] Gal. ii, 16.

1. When you have DONE ALL that is commanded you, say: We are UNPROFITABLE SERVANTS. Luke xvii, 10.

If I am not mistaken, the balance of these scriptures shows, that, altho' we are not under the moral law without Christ, yet we are *under it to Christ*, both as a rule of *life* and a rule of *judgment*: Or, to speak more plainly, altho' we shall not be judged by *the law of innocence*, i. e. the moral law abstracted from gospel-promises, yet we shall be judged by *the law of liberty*, i. e. the moral law connected with the promise of the gospel—an evangelical law this, under which the merciful God for Christ's sake put mankind in our first parents, when he graciously promised them *the seed of the woman*, the atoning Mediator, the royal Priest after the order of *Melchisedec*.

RIGHTEOUSNESS, if we observe to do all these commandments. Deur. vi, 25.

2. In the day of judgment—by thy words thou shalt BE JUSTIFIED.—The doers of the law [*of liberty—the law connected with the gospel-promises*] shall BE JUSTIFIED. Mat. xii. 37. Rom. ii, 14.

2. Cast the UNPROFITABLE SERVANT into outer darkness: there shall be weeping and gnashing of teeth. Mat. xxv, 30.

---

' shall accept from us, his children, this endeavour and study to keep  
' his law, instead of a perfect righteousness, &c. All this discourse  
' ought to be referred to the new obedience, &c. which is the plainer  
' because MOST of these statutes were CONCESSIONS, REMEDIES,  
' and EXPIATIONS for sin.' *Diéd in loc.*—Mr. Henry is exactly of  
the same sentiment. ' Could we perfectly fulfil but that one com-  
' mand of loving God with all our heart, &c. and could we say we  
' had never done otherwise, that would be to our righteousness as to  
' entitle us to the benefits of the *covenant* of innocency, &c. But  
' that we cannot pretend to; therefore our SINCERE OBEDIENCE  
' shall be accepted thro' a mediator, to denominate us (as Noah was)  
' RIGHTEOUS BEFORE GOD,' *Hen. in loc.*

## S E C T I O N VIII.

*Shewing what is GOD'S WORK, and what is OUR OWN ;  
how CHRIST SAVES US, and how WE WORK out OUR  
OWN salvation.*

## FIRST SCALE.

*Containing the Weights of  
FREE-GRACE.*

1. **T**H E hour is coming and now is, when the DEAD shall hear the voice of the Son of God ; and they that HEAR SHALL LIVE. John v. 25.

1. I AM COME, that they might have LIFE, and that they might have it more abundantly. John x. 10.

1. You hath he QUICKENED, who were DEAD in trespasses and sins. Eph. ii. 1.

1. You, being DEAD in your sins, &c. hath he QUICKENED together with him. Col. i. 13.

1. Except a man be BORN AGAIN, he cannot see the kingdom of God. John iii. 3.

1. The wind bloweth WHERE IT LISTETH, &c. so

## SECOND SCALE.

*Containing the Weights of  
FREE-WILL.*

2. **A** WAKE, thou that sleepest, ARISE from the DEAD, and Christ SHALL GIVE thee light. Eph. v. 14.

2. Except YE EAT the flesh of the Son of man, &c. ye have no LIFE in you. John vi, 53.

3. Ye WILL NOT come unto me, that ye might have LIFE, John v, 40.

2. Thou hast a name that thou livest, and ART DEAD, &c. STRENGTHEN the things that remain, and are READY TO DIE. Rev. iii, 1, 2.

2. Every one that LOVETH—every one that DOES righteousness, is BORN OF GOD. I John, iv, 7.—ii. 22.

2. **H**UMBLE YOURSELVES under the mighty hand

so is every one that is  
BORN OF THE SPIRIT.  
John iii, 8.

1. Being BORN AGAIN,  
not of corruptible SEED,  
but, &c. BY \* THE WORD  
of God: and this is the  
WORD, which by the gos-  
pel is PREACHED UNTO  
you; 1 Pet. i, 23, 25. OF  
HIS OWN WILL begat he  
US WITH THE WORD OF  
truth. James i, 18.

hand of God, that he may  
EXALT you. — For God  
RESISTETH THE PROUD.  
and GIVETH GRACE TO THE  
MUMBLE. 1 Pet. v, 6, 5.

2. Wherefore, &c. LAY  
APART all filthiness, &c.  
and \* RECEIVE, &c. the  
engrafted word. James, i,  
19, 21. — Whosoever BE-  
LIEVETH, &c. is born of  
God [*according to his dis-  
pensation.*] 1 John v, 1;—  
As many as RECEIVED  
him, TO THEM, [*of his own  
gracious will*] gave he

power to BECOME the sons of God, even to them that  
BELIEVE on his name. John i, 12.—For ye are all  
the children of God BY FAITH in Christ Jesus.—Faith  
cometh by HEARING [*which is our work.*] Gal. iii, 26.  
Rom. x, 17.—They [*the Bereans*] RECEIVED the word  
with all readiness of mind, and SEARCHED the scrip-  
tures daily, whether those things were so; therefore  
many of them BELIEVED: [i. e. RECEIVED the engraft-  
ed word, and by that means were born again according to  
*the christian dispensation*] Acts xvii. 11, 12.

## 1. CHRIST

---

\* How mistaken were the divines that composed the Synod of  
Dort, when speaking of REGENERATION they said without any  
distinction [*Illam Deus in nobis sine nobis operatur*] “*God works  
in us without us.*” Just as if God believed in us without us! Just  
as if WE received the word without OUR receiving of it. Just as if  
the sower and the seed produced corn without the field that bears it!  
What led them into this mistake was, no doubt, a commendable de-  
sire to maintain the honour of free-grace. However, if by regene-  
ration they meant the first communication of that fructifying saving  
grace which has appeared to all men—the first visit, or the first im-  
planting of that light of life which enlightens every man that cometh into  
the world, they spoke a precious truth—For God bestows this free gift  
upon us, absolutely “without us:” Nor could we ever do what he  
requires of us in the scale of free-will, if he had not first given us a  
talent of grace, and if he did not continually help us to use it aright  
when we have a good will.

1. CHRIST OUR PASSOVER IS SACRIFICED for us. 1 Cor. vi. 7.

1. THE BLOOD of Christ CLEANSETH us from all sin. 1 John i. 7.

1. By one offering HE HATH PERFECTED for ever [ *in atoning merits* ] them that are sanctified. Heb. x. 14.

1. HE BY HIMSELF PURGED our sins: — Of the people there was NONE with him. Heb. i. 3. — If. lxiii. 3. [*Here the incommunicable glory of making a proper atonement for sin, is secured to our Lord.*]

1. HE PUT AWAY SIN, by the sacrifice of himself. Heb. ix. 26.

1. Ye are SANCTIFIED, &c. in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11.

1. Surely one shall say, IN [ *or thro'* ] THE LORD have I RIGHTEOUSNESS and strength. If. xlv. 24.

1. I will make mention of THY RIGHTEOUSNESS, even

2. PURGE OUT THE OLD LEAVEN [of wickedness] that ye may be a new lump. *Ibid.*

2. CLEANSE your HANDS, ye sinners; and PURIFY your HEARTS, ye double-minded. James iv. 8.

2. Let us GO ON UNTO PERFECTION. — This one thing I DO, &c. I PRESS towards the mark. Heb. vi. 1. Phil. iii. 13.

2. YE HAVE PURIFIED your souls in OBEYING the truth. — Verily I HAVE CLEANSED MY HEART in vain, and WASHED MY HANDS in innocency. [ *The sword in vain refers only to a temptation of David, when he saw the prosperity of the wicked.* ] 1 Pet. i. 22. — Ps. lxviii. 13.

2. PUT AWAY THE EVIL of your doing from before mine eyes. If. i. 16.

2. If a man PURGE HIMSELF from those, he shall be a vessel unto honour, SANCTIFIED and meet for the master's use. 2 Tim. ii. 21.

2. In every nation he that WORKETH RIGHTEOUSNESS is accepted of him. Acts x. 35.

2. THEN [WHEN thou dealest thy bread to the hungry

even of thine only, &c. My mouth shall show forth **THY RIGHTEOUSNESS**, and thy salvation all the day. Pf. lxxi. 15, 16.

1. **MY RIGHTEOUSNESS** is near, my salvation is gone forth. If. li. 5.

1. I bring near **MY RIGHTEOUSNESS**, it shall not be far off; and **MY SALVATION** shall not tarry. If. xlvi. 13.

1. God sent his son **JESUS** to **BLESS YOU**, in **TURNING**, &c. **YOU** from your iniquities. Acts iii. 26.

1. Him [**CHRIST**] hath God exalted to **GIVE REPENTANCE** to Israel, and **FORGIVENESS OF SINS**. Acts v. 31.

1. Be it known unto you, that thro' this man [**CHRIST**] is preached unto you the **FORGIVENESS OF SINS**. Acts xxxi. 38.

1. Not by **WORKS OF RIGHTEOUSNESS**, which we have done; but of his mercy he saved us. Tit. iii. 5.

hungry, bringest the poor to thy house, &c.] **THEN** shall **THY RIGHTEOUSNESS** go before thee, and the glory of the Lord shall be thy re-reward. If. lviii. 8.

2. Whosoever **DOES NOT RIGHTEOUSNESS** is NOT of God. 1. John iii. 10.

2. The Lord rewarded me [*David*] according to **MY RIGHTEOUSNESS**, according to the **CLEANNESS OF MY HANDS**. 2. Sam. xxii. 21.

2. I **THOUGHT** on my ways, and **TURNED MY FEET** unto thy testimonies. I **MADE HASTE**, and **DELAYED NOT** to keep thy commandments. Pf. cxix. 59, 60.

2. **REPENT** ye therefore, and **BE CONVERTED**, THAT your **SINS** may be **BLOTTED OUT**. Acts iii. 19.

2. **ARISE**: Why tarriest thou? **WASH AWAY THY SINS**; calling upon the name of the Lord. Acts xxii. 16.

2. Except your **RIGHTEOUSNESS** exceed the righteousness of the scribes, ye shall **IN NO CASE** enter into the kingdom of heaven. Mat. v. 20.

1. And

2. He

1. And this is the name whereby he shall be called, The Lord our RIGHTEOUSNESS. Jer. xxiii. 6.

1. Them that have obtained like precious faith with us, thro' THE RIGHTEOUSNESS OF GOD, and our Saviour Jesus Christ. 2 Peter i. 1.

1. CHRIST is made unto us of God, &c. RIGHTEOUSNESS. 1 Cor. i. 30.

1. Even for mine own sake WILL I DO it. Is. xlvi. 11.

1. No man can say that Jesus is the Lord, but BY THE HOLY GHOST—the Spirit of faith. 1 Cor. xii. 3.—2 Cor. iv, 13.

1. I will put my SPIRIT within you, Ez. xxxvi, 27.—I will pour out of my Spirit upon all flesh. Acts ii. 17.

1. Hear me, O Lord, that this people may know, &c. that THOU HAST TURNED THEIR HEART back again. 1 Kings xviii, 37.

1. A NEW HEART will I GIVE you, &c. I will TAKE AWAY the stony heart, &c. and I will GIVE you an heart of flesh. Ez. xxxvi, 26.

1. The

2. He that DOES RIGHTEOUSNESS is righteous, even as he [*Christ*], is righteous. 1 John iii, 7.

2. Tho' Noah, Daniel; and Job were in it [*the place about to be destroyed*] they should BELIEVE BUT THEIR OWN SOULS BY THEIR RIGHTEOUSNESS. Ez. xiv, 14.

2. The RIGHTEOUSNESS of the RIGHTEOUS shall be upon him. Ez. xviii, 20.

2. I WILL for this BE ENQUIRED of, &c. to DO it for them. Ez. xxxvi, 37.

2. Your heavenly Father will give his HOLY SPIRIT to them that ASK him:—To them that OBEY him. Luke xi, 13.—Acts v, 32.

2. Repent and be baptized, &c. [*or, stand to your baptismal vow*] and ye shall receive the gift of THE HOLY GHOST. Acts ii, 38.

2. Take with you words, and TURN to the Lord—TURN YE even to me with all YOUR HEART. Hos. xiv. 2.—Joel ii, 12.

2. HARDEN NOT your heart:—RENT your hearts:—MAKE you a NEW HEART, for why will ye die? Ps. xcv, 8.—Joel ii, 13.—Ez. xviii, 31.

G 2

2. Ne-

1. The PREPARATION of the heart in man is from the Lord.—Thou wilt PREPARE their heart [*the heart of the humble*] Prov. xvi, 1.—Ps. x, 17.

1. The Lord will GIVE GRACE and glory. Psalm lxxxiv, 11.

1. Exceeding great and precious PROMISES are GIVEN us; that by these you might be partakers of the divine nature. 2. Pet. i, 4.

2. Come, for all things are NOW READY. Luke xiv, 17.

1. THE LORD WILL WAIT to be gracious. Isa. xxx, 18.

1. Be not dismayed, for I am THY GOD: I will STRENGTHEN thee. Is. xli, 10.

1. Yea, I WILL UP-HOLD thee with the RIGHT HAND of my righteousness. Isa. xli, 10.

1. I WILL SPRINKLE clean water upon you, and ye shall be CLEAN: From all your filthiness, and from

2. Nevertheless there are good things found in thee, in that, &c. THOU HAST PREPARED THINE HEART to seek God. 2 Chron. xix, 3.

2. No good thing will he withhold from them that WALK uprightly. *Ib.*

2. Having therefore THESE PROMISES, let us CLEANSE OURSELVES from ALL FILTHINESS of the flesh and spirit. 2 Cor. vii, 1.

2. The Lamb's wife hath MADE HERSELF READY.—Be ye also READY. Rev. xix, 7. Matt. xxiv, 44.

2. WAIT ON THE LORD, &c. Wait, I say, on the Lord. Ps. xxvii, 14.

2. David ENCOURAGED HIMSELF in HIS GOD. 1 Sam. xxx, 6.—They that WAIT on the Lord shall renew THEIR STRENGTH. Isa. xl, 31.

2. Cursed is the man that 'MAKETH FLESH his ARM. Jer. xvii, 5.—CAST thy burden UPON THE LORD, and he will sustain thee. Psalm lv, 22.

2. WASH YE, make you CLEAN. Isa. i, 16. O Jerusalem, WASH THY HEART from wickedness, and that

from all your idols will I  
CLEANSE you. Ez. xxxvi.  
25.

1. I the Lord do KEEP  
it [*the spiritual vineyard*]  
lest any hurt it. I will  
KEEP it night and day. Is.  
xxvii, 3.

1. I will GIVE THEM an  
heart of flesh, that they  
may WALK in my statutes.  
Ez. xi, 20.

1. David my servant  
shall be king over them ;  
and &c. they shall WALK  
in my judgments. Ez.  
xxxvii, 24.

1. For we are his work-  
manship, CREATED IN  
CHRIST JESUS unto the  
good works, which God  
[*by his word of command,  
by providential occurrences,  
and by secret intimations of  
his will, προπαρασκευασθη*] hath  
before prepared, that we  
should

that thou mayest be saved.  
Jer. iv, 14,

2. KEEP THYSELF pure.  
I Tim. v. 22.—KEEP  
THY HEART with all dili-  
gence, for out of it are  
the issues of life. Prov.  
iv, 23.

What does the Lord  
require [of THEE but &c.  
to WALK humbly with thy  
God? Micah vi, 8.—  
And Enoch\* SET HIMSELF  
TO WALK WITH GOD.  
Gen. v. 24.

2. He that faith he  
abideth in him [*God mani-  
fested in the flesh*] OUGHT  
HIMSELF ALSO SO TO  
WALK, even as he walked.  
I John, ii, 6.

2. And as many as  
WALK according to this  
rule, peace be on them  
and mercy. Gal. vi, 16.  
—That they might SET  
THEIR HOPE in God, &c.  
and not be as their fathers,  
a STUBBORN generation,  
&c. that SET, NOT THEIR

G 3 HEART

† The word in the original is in the conjugation *Hithpabel*, which signifies, *to cause oneself to do a thing*: Our translation does not do it justice. Nor can Zelotes reasonably object to the meaning of the word used by *Moses*, unless he can prove, that Enoch had no hand, and no foot, in HIS WALKING WITH GOD; and that God dragged him as if he had been a passive cart, or a recoiling cannon. However I readily grant, that Enoch did not set himself to walk with God without the help of that saving grace, which has appeared to all men, and which so many receive in vain.



should WALK IN THEM. Eph. ii, 10.

WILL WALK in mine integrity. Psa. lxxviii, 7. 10.—xxvi, 11.

1. God hath SAVED us, and called us with an holy CALLING: not according to our works, but according to his own purpose and GRACE, which was GIVEN US IN CHRIST before the world began. 2 Tim. i, 9.

1. I will give them a heart to KNOW me, that I am the Lord. Jer. xxiv 7.

1. I will PUT MY FEAR in their hearts, Jer. xxxii, 40.

1. The Lord thy God will CIRCUMCISE THINE heart. Deut. xxx, vi.

1. I WILL PUT my LAW in their inward parts, and write it in their hearts. Jer. xxxi, 33.

1. We LOVE him, BECAUSE he first loved us. 1 John iv, 19.

1. By GRACE ye are SAVED, thro' FAITH: and that

HEART aright, &c. and, REFUSED TO WALK in his law. But as for me, I

WILL WALK in mine integrity. Psa. lxxviii, 7. 10.—

2. The grace of God, that bringeth SALVATION, hath appeared unto all men, teaching us, that we SHOULD LIVE soberly, &c. —Give DILIGENCE to make your CALLING sure. —How shall we escape, if we NEGLECT so great SALVATION? Titus ii, 11 12.—2 Pet. 1, 10.—Heb. ii, 3.

2. Then shall we KNOW, IF we FOLLOW on to know the Lord. Hosea, vi, 3.

2. They shall not find me, &c. for that they did NOT CHUSE THE FEAR OF THE LORD. Prov. i, 29.

2. CIRCUMCISE therefore the foreskin of YOUR heart. Deut. x, 16.

2. Let every man BE SWIFT TO HEAR, &c. RECEIVE WITH MEEKNESS the engrafted word, which is able to SAVE your souls. James i, xix, 21. — Thy word HAVE I HID in my heart. Ps. cxix, 11.

2. The Father LOVETH you, BECAUSE ye have believed. John xvi, 27.

2. BELIEVE &c. and thou shalt be SAVED. Acts xiv.

that not of yourselves: it is the GIFT of God. Eph. ii, 8. — It is of FAITH, that it might be by GRACE. Rom. iv, 16.

1. NOT FOR THY RIGHTEOUSNESS, &c. dost thou go and POSSESS THEIR LAND. Deut. ix, v.

1. Not of WORKS, lest any man should boast. Eph. ii. 9.

1. Thou hast hid those things from the WISE and PRUDENT [*in their own eyes*] and revealed them unto BABES. Luke x, 21.

xvi 31.—Receive not the GRACE of God IN VAIN. 2 Cor. vi. 1. — LOOKING DILIGENTLY lest any man fail of [*or be wanting to*] the GRACE of God. Heb. xii, 15.

INHERIT THE KINGDOM, &c. for I was hungry, and YE GAVE ME MEAT, &c. Mat. xxv. 34.

2. Charge them, &c. to DO GOOD, &c. that they may lay hold on ETERNAL LIFE. 1 Tim. vi. 17, &c.

2. Who is WISE, and he shall understand these things? PRUDENT and he shall know them? Hosea xiv. 9. None of the WICKED shall understand, but the WISE shall understand. Dan. xii. 10.

If I am not mistaken, the balance of the preceding scriptures shows, that Pharisaism and Antinomianism are equally unscriptural; the harmonious opposition of those passages evincing: (1) That *our free will* is SUBORDINATELY a worker with *God's free grace* in every thing but a *proper atonement* for sin, and the *first implanting* of the light, which enlightens every man that comes into the world: such an *atonement* having been fully completed by *Christ's Blood*, and such an *implanting* being entirely performed by *his Spirit*: (2) That *Honestus* is most dreadfully mistaken, when he makes next to nothing of FREE GRACE and her works: (3) That *Zelotes* obtrudes a most dangerous paradox upon the simple, when he preaches FINISHED *salvation* in the Crispian sense of the word. And (4) that St. Paul speaks as the oracles of God, when he says, GOD WORKETH *in you*, &c. THEREFORE WORK YE OUT *your own salvation*.

SECT.

## SECTION IX.

*Displaying the most wonderful work of FREE-GRACE, the GENERAL redemption, of the LOST WORLD of the UNGODLY by Jesus Christ : And the most astonishing work of FREE WILL, the OBSTINATE neglect of that redemption, by those who do despite to the Spirit of grace.*

**H**ONESTUS has such high thoughts of his uprightness and good works, that he sometimes doubts if he is a lost sinner by nature, and if the virtue of Christ's blood is absolutely necessary to *his* justification. And the mind of *Zelotes* is so full of absolute election and reprobating partiality, that he thinks, the sacrifice of Christ was confined to the little part of mankind, which he calls "The church, the pleasant children, Israel, Jacob, Ephraim, God's people, the elect, the little flock, &c." Those happy souls, if you believe him, are loved with an everlasting love, and all the rest of mankind are hated with an everlasting hate. Christ never bled, never died for *these*. God *purposedly* let them fall in the first Adam, and *absolutely* denied them all interest in Christ the second Adam, that they might *necessarily* be wicked, and *infallibly* be damned, "to illustrate his glory by their destruction."

To rectify those mistakes—to show *Honestus*, that ALL MEN without exception are *so wicked* by nature, as to stand in need of Christ's atoning blood; and to convince *Zelotes*, that Christ was *so good* as to shed it for ALL MEN without exception; I throw into my scales *some* of the weights stamped with GENERAL REDEMPTION: I say *some*, because *others* have already been produced in the third Section,

How

How all men are  
*temporally* redeemed  
by Christ's *blood*.

## The WEIGHTS of FREE-GRACE.

NOTE. General Redemp-  
tion by *price* and *free-  
grace* CANNOT fail, be-  
cause it is entirely the  
work of *Christ*, who  
does all things well.

1. We see Jesus, who  
was made a little lower  
than the angels [*i. e. was  
made man*] for the suffer-  
ing of death, &c. that he,  
BY THE GRACE OF GOD,  
should taste DEATH FOR  
EVERY MAN. Heb. ii. 9.

1. When we were yet  
without Strength, Christ  
DIED FOR THE UNGOD-  
LY. Rom. v. 6.—The Son  
of man is come to SAVE  
THAT WHICH IS LOST.  
Luke xix. 10.—Behold  
the Lamb of God, that  
taketh away the sin of  
THE WORLD. John i. 29.  
—God so loved THE  
WORLD, that he gave his  
only begotten Son, &c.  
that

Why some men are  
not *eternally* redeem-  
ed by Christ's *spirit*.

## The WEIGHTS of FREE-WILL.

NOTE. General Redemp-  
tion by *power* and *free-  
will* CAN and DOES  
fail, because many re-  
fuse to the last, subor-  
dinately *to work out  
their own salvation*.

2. As I LIVE, saith the  
Lord God, I have no plea-  
sure in the death of the  
wicked; but that the  
WICKED TURN from his  
way and LIVE:—TURN  
YE, TURN YE, from your  
evil ways; for why will  
YE DIE, O house of Israel?  
Ez. xviii. 23.—xxxiii. 11.

2. And now, &c. judge  
I pray you, betwixt me  
and my vineyard. WHAT  
COULD have been done  
MORE to my vineyard,  
that I have not done in it?  
Wherefore, when I LOOK-  
ED, that it SHOULD  
BRING forth grapes,  
BROUGHT IT forth *wild*  
grapes. And now I will,  
&c. lay it waste, &c. I  
will also command the  
clouds

that THE WORLD thro' him MIGHT BE SAVED [*upon gospel terms.*] John iii. 16, 17.—This is indeed the Christ, the SAVIOUR OF THE WORLD. John iv. 42. — We have seen, and do testify, that the Father sent the Son to be the SAVIOUR OF THE WORLD. 1 John iv. 14.— Behold I bring you GOOD TIDINGS of great joy, which shall be TO ALL PEOPLE; for unto you is BORN, &c. A SAVIOUR, who is Christ, the Lord. Luke ii. 10, 11.

1. Christ is our peace, who hath made BOTH [*Jews and Gentiles*] one, &c. that he might [*on his part*] reconcile BOTH unto God by the Cross. Eph. ii. 14, 16. [*Now Jews and Gentiles are equivalent to THE WORLD.*]— God was in Christ reconciling THE WORLD unto himself, not imputing their trespasses unto them [*when they believe.*] 2 Cor. v. 10.

1. It pleased the FATHER, &c. having MADE PEACE by the blood of his cross, by him to reconcile ALL THINGS unto himself, by him, I say, whether they be THINGS IN EARTH or things in heaven.

clouds that they rain no rain upon it. For the VINEYARD OF THE LORD is the house of Israel, and the men of Judah are his PLEASANT PLANT: and he LOOKED FOR Judgment, but behold oppression; for righteousness, but behold a cry. Is. v. 3, 7.— They have TURNED unto me THE BACK, and not the face; tho' I taught them rising early. Jer. xxxii. 33.

2. And now, BECAUSE ye have DONE ALL THESE WORKS, saith the Lord, and I spake unto you rising up early, and speaking, but YE HEARD NOT, and I called you, but YE ANSWERED NOT; therefore, &c. I will cast you out of my sight, &c. THEREFORE pray not for this people, &c. for I WILL NOT HEAR THEE. Jer. vii, 13, 15, 16.

2. WILT THOU NOT from THIS time cry unto me, MY FATHER, &c? Hast thou seen that, which backsliding Israel hath done? &c. And I said, after she had done all these things, TURN THOU unto

heaven. And you, &c. hath he reconciled, &c. THRO' DEATH, to present you holy, &c. IF YE continue in the faith, &c. and be not moved away from the hope of THE GOSPEL, &c. which is PREACHED TO EVERY CREATURE, that is under heaven. Col. i. 19—23.

1. We trust in the living God, who is the SAVIOUR of ALL MEN, especially of those that believe: [*Because such obediently submit to the terms of ETERNAL salvation: for INITIAL salvation depends on no term on our parts.*] 1 Tim. iv. 10.

1. The PHILANTHROPY, [ or ] kindness of God OUR SAVIOUR towards MAN appeared. Tit. iii. 4. — The bread of God giveth LIFE unto the WORLD:—The bread that I will give is my flesh, which I will give for THE LIFE OF THE WORLD. John vi. 33, 51.

1. Jesus said, I am the light of THE WORLD. — I came, &c. to SAVE THE WORLD.

unto me; [RETURN UNTO ME, for I have REDEEMED THEE, Is. xliv, 72] but SHE RETURNED NOT: and, &c. when for ALL THE CAUSES, whereby backsliding Israel committed adultery, I had PUT HER AWAY, and given her a BILL OF DIVORCE, yet her treacherous sister Judah feared not, but went, and PLAYED THE HARLOT ALSO. Jer. iii, 4—8.

2. IF THOU WILT RECEIVE my words, &c. so that thou INCLINE THINE EAR to wisdom, and APPLY THINE HEART to understanding, &c. THEN shalt thou understand the fear of the Lord; and FIND the knowledge of God. Prov. ii, 1, &c.

2. As the girdle cleaveth to the loins of a man; so have I CAUSED TO CLEAVE TO ME the WHOLE house of Israel, saith the Lord; that they might be UNTO ME for A PEOPLE, &c. but THEY WOULD NOT hear. THEREFORE, &c. I will not pity, nor spare, nor have mercy, but DESTROY them. Jer. xiii, 11, 12, 14.

This is the condemnation, that LIGHT IS COME INTO THE WORLD, and men

WORLD **John viii, 12.**—**xii 47.**—That **THE WORLD MAY BELIEVE**, thou hast sent me, **John xvii, 21.**—This is a faithful saying, and worthy of all acceptation [or, OF ALL MEN to be received] that **Christ came into the world to save † SINNERS, of whom I am CHIEF.** **1 Tim. i, 15.**

1. I exhort, that first of all, supplications, &c. and giving of thanks, be made for **ALL MEN, &c.** for **THIS IS GOOD AND ACCEPTABLE**, [not in the sight of Zealotes, but] in the sight of **GOD OUR SAVIOUR**, who will have **ALL MEN to be SAVED**, and come to the **KNOWLEDGE OF THE TRUTH.** For there is, &c. one mediator between **GOD and MEN**, the **MAN Christ**, who gave himself a **RANSOM FOR ALL, &c.** I will therefore, that **MEN pray EVERY WHERE, &c.** without doubting. **1 Tim. ii, 1, &c.**

1. Mine

men loved darkness rather than light **BECAUSE** their deeds were evil. For everyone that [*actually*] **DOES EVIL**, hateth the light, neither cometh to the light, **LEST** his deeds should be reprov'd. But he that **DOES TRUTH**, cometh to the light. **John iii, 19, &c.**

2. Jeshurun, [*i. e.* *The righteous*] waxed fat and kicked, &c. He forsook **GOD, &c.** and lightly esteem'd the rock of his salvation, &c. They sacrificed to devils, &c. And when the Lord saw it he abhorred them, **BECAUSE** of the provoking of his sons and daughters. And he said, I will hide my face from them, &c. for a fire is kindled in mine anger, and shall burn to the lowest hell, &c. I will spend mine arrows upon them. **Deut. xxxii, 15, 23.**

2. Because

† If Christ came to save sinners, yea the **CHIEF** of sinners, did his goodness, impartiality, equity, truth, and holiness permit him **UNCONDITIONALLY** to reprobate any sinner *less* than the **CHIEF**? And if he came to save sinners, the **CHIEF** not excepted, why does *Zealotes* excepts **ANY** that die in unbelief? If they do not believe, and do their part as *reprobated* souls; is it right to infer, that Christ did not die for them, and do his part as the Redeemer or **SAVIOUR OF ALL MEN**? Especially, since the scriptures testify, that *eternal* salvation is suspended on *our* works of faith; and that the reprobates perish, because they *deny in works the Lord that BOUGHT THEM*?

1. Mine eyes have seen [*Christ*] thy SALVATION, which thou hast prepared before the face of ALL PEOPLE, a light to lighten THE GENTILES, and the glory of thy people ISRAEL. [*i. e. the Jews*] Luke ii, 30, &c. — It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob [*i. e. the Jews*] &c. I will also give thee for a light to the GENTILES, that thou mayst be my SALVATION unto the END OF THE EARTH. Is. xlix, 6. — God, &c. preached before the gospel to Abraham, saying, In thee [*i. e. in thy seed which is Christ*] shall ALL NATIONS [*yea*] ALL FAMILIES OF THE EARTH be blessed. Gal. iii, 8, 16. — Gen. xii, 3.

1. In him [*the Word made flesh*] was life, and the life was the light of MEN; and the light shineth [*even*] in the darkness, &c. [*that*] comprehended it not. — John came for a witness, to bear witness of the light, that ALL MEN through it [*διὰ τοῦ φωτός*] might believe,

2. Because I have called, and YE REFUSED, I have stretched out my hand and NO MAN REGARDED; but ye have SET AT NOUGHT all my counsel, and WOULD NONE of my reproof: I also will mock when your destruction cometh as a whirlwind. Then shall they call upon me, but I will not answer, &c. for that they HATED knowledge, and DID NOT CHUSE the fear of the Lord, &c. Prov. i, 24. &c. — If ye walk contrary to me, &c. I will bring seven times MORE plagues upon you, &c. And if ye WILL NOT be reformed by these things, I will punish you YET seven times, &c. And if ye WILL NOT for all this hearken to me, &c. I will cast down your carcases upon the carcases of your idols, &c. and my soul shall ABHOR you. Lev. xxvi, 21—30.

2 Every branch IN ME that beareth not fruit [*during the day of salvation*] he taketh away, &c. and it is WITHERED, and men gather them, and cast them into the fire and they are burned. John xv. 2—6. — Ye shall bow down to the slaughter, BECAUSE, when I called, H ye



lieve, &c. That was the true light, which lighteth EVERY MAN that cometh INTO THE WORLD. John i. 4, &c. | ye did NOT ANSWER. If. lxx. 12.

From the preceding scriptures it appears, that, as in a vine some branches are nearer the root than others: so among mankind some men have a stronger, and more immediate union with Christ than others: but, so long as their *day of salvation* lasts, all men have some interest in him; there being as many ways of being in Christ, as there are dispensations of gospel-grace. That infants are interested IN HIM, seems evident from Rom. v. 18, and Mark x. 14: And that Cornelius, for example, was in Christ as a *just heathen*, before he was in him as a *jewish proselite*, much more before he was in him as a *christian believer*, is not less evident from Mat. xxv. 29.—Ps. l. 23.—Luke xvi. 10, 11. But when the expression, *being in Christ*, is taken in its most confined sense, as it is in some of the epistles, it means a being so fully acquainted with, and so intimately united to Christ, as to enjoy the privileges peculiar to the *christian dispensation*, like Cornelius, when he had believed the *gospel of Christ*, and was baptized with the Holy Ghost. To say, that he was in every respect *without Christ* before, is to strike a blow at the root: it is to suppose, that a man can be *accepted out of the beloved*; work righteousness *WITHOUT* Christ's assistance, and *bring forth fruits meet for repentance*, in a state of *total separation* from the vine. Thus it is however, that the *solifidianism* of *Zelotes* meets with the *pharisaism* of *Honestus*.

1. ALL MEN should honour the Son [*by believing on him*] John v. 23—I will draw ALL MEN to me. John xii. 32.—The free-gift came upon ALL MEN. Rom. v. xviii.—The saving grace of God hath

2. I have purged thee [*I have done the part of a SAVIOUR*] and thou wast not purged: [*thou hast not done the part of a PENITENT sinner.*] Ez. xxiv. 13. Behold, I stand at the door and knock; if ANY MAN

hath appeared unto ALL MEN. Tit. ii. 11.—God giveth to ALL MEN liberally and upbraiderth not. James i. 5.—The Lord is good to ALL [or loving to EVERY MAN] and his ten-

der mercies are over ALL HIS WORKS. Ps. cxlv. 9.—If one DIED FOR ALL, then were ALL dead.—He DIED FOR ALL, that they which live, should &c. live to him, who died for them. 2 Cor. v. 14, 15.

1. He is despised and rejected of MEN, &c. We [men] esteemed him not, &c. Surely he was wounded for OUR transgressions, &c. and with his stripes, WE ARE [INITIALLY, and his seed, persevering believers, COMPLETELY] healed. ALL WE [men] like sheep have GONE ASTRAY: WE HAVE TURNED EVERY ONE TO HIS OWN WAY, and the Lord hath laid on him the iniquity of us ALL, &c. He poured out his soul unto DEATH, &c. he bore the sin [RBIM] OF THE \* MULTITUDES, and made intercession for THE TRANSGRESSORS. Is. liii. 3, 4, 5, 6, 12.—If ANY MAN sin, we have AN ADVOCATE with the Father, Jesus

MAN HEAR my voice, and OPEN the door [by the obedience of faith] I will come in to him, and sup with him, and he with me. Rev. iii. 20.

2. Of a truth I perceive that God is NO RESPECTER of persons. Acts x, 34.—If ye have respect to persons, ye commit SIN. James ii, 9. It is written, BE YE HOLY, for I AM holy. And if ye call on the Father, who, WITHOUT RESPECT OF PERSONS, JUDGETH ACCORDING TO EVERY MAN'S WORK pass

the time of your sojourning here in FEAR; forasmuch as ye know, that ye WERE REDEEMED, &c. with the precious BLOOD OF CHRIST. 1 Pet. i, 17, 18. [How different is this gospel from the Gospel of the day! And, if to ELECT and to REPROBATE is to JUDGE, that myriads of unborn people

*St. a. l*

H 2

\* The first signification of the hebrew word (RB) is A MULTITUDE; and as Isaiah uses it in the plural number, I hope, Zelotes will not think, that I take an undue liberty, when I render it, THE MULTITUDES: namely, *the multitudes* of TRANSGRESSORS mentioned in the same verse; or the multitudes of MEN, that *have turned every one to his own way*. See verses, 3, 6.

Jesus Christ the righteous: and he is THE PROPITIATION for our sins: and not for our's ONLY, but ALSO for the sins of the WHOLE WORLD. 1 John, ii 1, 2.

*shall be eternally LOVED or HATED, without ANY RESPECT TO THEIR TEMPER AND ACTIONS; what can we say of doctrines, which fix upon God the spot, that Solomon describes in the following*

words ?] It is NOT GOOD to have RESPECT OF PERSONS in JUDGMENT. He that says to the wicked, Thou art righteous, [or he that says to what IS NOT, THOU ART wicked, and I unconditionally appoint thee for eternal destruction] him shall the people curse: nations shall abhor him. Prov. xxiv. 23, 24.



GENERAL REDEMPTION and FREE-GRACE are the gracious spring whence flow the GENERAL, SINCERE and RATIONAL missions, gospel calls, commands, exhortations and expostulations which follow.

1. GOD HATH RECONCILED us to himself by Jesus Christ. 2 Cor. v, 18.

1. Him [CHRIST] God hath exalted to GIVE REPENTANCE to ISRAEL — [and] to the GENTILES [i. e. to ALL MANKIND, who are made up of Jews, and

Thro' the LIBERTY OF OUR WILL, we may improve or NEGLECT so great redemption, we may make, or REFUSE to make OUR SINCERE election and RATIONAL calling sure; as appears from the following scriptures.

2. WE PRAY YOU, in Christ's stead, BE YE RECONCILED TO GOD. 2 Cor. v, 20.

2. And they all with one consent began to MAKE EXCUSE, &c. I have married a wife, and therefore I CANNOT come, &c. Then the master of the house

and Gentiles.] Acts v, 31. —xi, 18. [*Hence it is, that*] God now commandeth ALL MEN, EVERY WHERE to repent; because he will JUDGE THE WORLD in righteousness. Acts xvii, 30, 31.

1. Thou [*Paul*] shalt be his [*Christ's*] witness unto ALL MEN. — To make ALL MEN see what is the fellowship of the mystery [*of redeeming and sanctifying love.*] Acts xxii, 15. Eph. iii, 9.

2. Look unto me, and be ye SAVED, ALL THE ENDS OF THE EARTH. Is. xlv, 22.—Come unto me, ALL ye that travel [*with sin*] and are heavy-laden [*with troubles,*] and I WILL GIVE you rest. Mat. xi, 28.

1. Jesus spake unto them, saying: All power is given unto me in heaven, and IN EARTH: go ye therefore, and teach [*profelyte*] ALL NATIONS; baptizing THEM in the name of the Father, and of the SON, and of the HOLY GHOST. [*A sure proof this, that the SON has redeemed ALL NATIONS, and purchased for THEM the influences of the HOLY GHOST.* Mat. xxviii. 18, 19.

1. GO

house being angry, said, &c. None of those men, who WERE BIDDEN [*or called, and refused to make their calling and election sure*] shall taste of my supper. Luke xiv, 18, &c.

2. How long, ye SIMPLE ONES, will ye love simplicity? and the SCORNERS delight in scorning? and FOOLS hate knowledge? TURN YOU at my reproof: Behold, I will pour out my spirit unto YOU. Prov. i, 22, 23.

2. I am the Lord THY GOD, &c. OPEN thy mouth wide, and I WILL FILL it. BUT MY PEOPLE WOULD NOT hearken to my voice, and ISRAEL WOULD NONE OF ME. Ps. lxxxi, 10, 11.

2. I call heaven and earth to record this day AGAINST YOU, that I have set before you life and death, blessing and cursing: Therefore CHUSE LIFE, that thou mayst LIVE. Deut. xxx, 19. — Mary hath CHOSEN the good part. Luke x, 42.—CHUSE you this day whom ye will serve, &c. but as for me, and my house, [*we have made our CHOICE*] WE WILL SERVE the Lord. Josh. xxiv, 15.

H 3

2. He

1. Go into ALL THE WORLD, and preach the gospel to EVERY CREATURE, &c. and they went forth preaching EVERY WHERE. Mark xvi, 15, 20.—WHO SOEVER WILL, let him take of the water of LIFE FREELY. Rev. xxii. 17.—The Lord is NOT WILLING that ANY should perish, but that ALL should come to repentance. 2 Pet. iii, 9.

1. COME NOW [ye rulers of Sodom, ye people of Gomorrah] and LET US REASON together, saith the Lord: tho' your sins be as scarlet, they shall be as WHITE AS SNOW, &c. Ye shall eat the GOOD of the land. Is. i, 10, 18, 19.

1. HO, EVERY ONE that thirsteth [*for life and happiness*] come ye to the waters, and he that HATH NO MONEY; come ye, buy wine and milk, without money and without price, &c. INCLINE \* your ear, &c. HEAR and your SOUL SHALL LIVE, and I WILL

2. He that REJECTETH ME, &c. hath one that JUDGEH him: the word [*of the gospel*] that I have spoken, THE SAME shall JUDGE him IN THE LAST DAY. John xii, 48.—We WILL NOT have this man to reign over us—Those, &c. who WOULD NOT that I should reign over them, slay them before me. Luke xix, 14, 27.

2. IF YE BE WILLING and OBEDIENT, &c. But IF YE REFUSE and rebel, YE SHALL BE DEVoured with the sword: for the mouth of the Lord hath spoken it. *Verses 19, 20.*

2. Thus spake the Lord of hosts, &c. But THEY REFUSED to hearken, and PULLED AWAY THE SHOULDER, and STOPPED their ears, that they should not hear. Yea, THEY MADE their heart as an adamant stone, LEST they should hear the law, and the

---

\* Zelotes represents the *sure mercies of David*, and the *everlasting covenant*, as absolutely unconditional. But I appeal to Candidus: Does not this passage mention four requisites on our part? Inclining our ear:---Hearing:---Seeking the Lord:---And forsaking our wicked way?---And do we not accordingly find, Acts xiii, 34, that many of those, to whom St. Paul offered those *sure mercies*, missed them by *contracting*, instead of *inclining their ear*?

WILL MAKE an everlasting covenant with you, even the sure mercies of David, &c. SEEK ye the Lord, while HE MAY BE FOUND; and CALL upon him, while HE IS NEAR. Let THE WICKED FORSAKE his way, &c. and RETURN unto the Lord, &c. for he will ABUNDANTLY PARDON. If. lv. 1—7.

1. Wisdom standeth in the top of high places: She cryeth at the gates, at the entry of the city, &c. Unto you, O MEN, I call, and my voice is to the SONS OF MEN, &c. Hear, for I will speak excellent things, &c. Receive my instruction rather than choice gold, &c.—Take MY YOKE upon you, and learn of ME; for I am meek and lowly in heart, and ye shall FIND REST unto your souls; for MY yoke is easy, and MY burden is light. Prov. viii. 2, &c. Mat. xi. 29, 30.

1. ALL THE PEOPLE [*of bloody, devoted Jerusalem*] ran together unto them [*Peter and John*]: And when Peter saw it, he answered, Ye [ALL THE PEOPLE] are the children of the covenant, which God made, saying to Abraham, “And in thy seed, shall ALL THE KINDREDS OF THE EARTH be blessed.” Unto you [ALL THE PEOPLE], first [*as being Jews*], God,

the words, which the Lord of Hosts hath sent IN HIS SPIRIT, &c. THEREFORE it is come to pass, that as he cried, and THEY WOULD not hear; so they cried, and I WOULD NOT hear, saith the Lord of Hosts. Zech. vii, 8—13.

2. I ALSO will CHUSE their delusions, &c. BECAUSE when I CALLED, none did answer; when I spake they DID NOT HEAR; but they DID EVIL before mine eyes, and CHOSE that, in which I delighted not. If. lxvi, 4.

2. The Jews were FILLED WITH ENVY, and spake against those things, which were spoken by Paul; contradicting and blaspheming. Then Paul waxed bold, and said, It was NECESSARY that the word of God [*the Gospel of Christ*] should FIRST have been spoken to YOU; but, seeing YE PUT IT FROM YOU, and JUDGE YOURSELVES UNWORTHY OF ETER-

God, &c. sent his Son Jesus to BLESS YOU [ALL [THE PEOPLE] by turning away EVERY ONE OF YOU from his iniquities. Acts iii, 9, 11, 12, 25, 26.

1. To whom [THE GENTILES] I send thee, to open THEIR eyes, and to turn THEM from darkness to light, and from the power of Satan unto God : THAT THEY MAY receive FORGIVENESS of sins, and INHERITANCE among them, who are sanctified BY FAITH that is IN ME. Acts xxvi. 17, 18.

1. Behold, now is the ACCEPTED TIME ; behold, NOW IS THE DAY OF SALVATION. 2. Cor. vi, 2.— Wherefore, beloved, account that the LONG SUFFERING of the Lord is SALVATION ; even as our beloved brother Paul also hath written to you [*in the next passage.*] 2 Pet. iii, 9, 15.— Despisest thou the RICHES of God's GOODNESS, and forbearance, and LONG-SUFFERING ; not knowing, that the GOODNESS of God leadeth THEE to repentance

[and

ETERNAL LIFE, lowe turn to the Gentiles : For so hath the Lord commanded.

Acts xiii, 45, 46. —

[QUERY. Why was it NECESSARY, that the gospel should FIRST be spoken to those Jews, if God had eternally fixed, that there should be NO GOSPEL—NO SAVIOUR FOR THEM ?]

2. Them that PERISH BECAUSE they RECEIVED NOT the love of the truth, that they might be SAVED. And FOR THIS CAUSE God shall send them strong delusions, &c. that they all might be damned, who BELIEVED NOT the truth, but HAD PLEASURE in unrighteousness. 2 Thess. ii, 10, &c.

2. O Jerusalem, &c. how often would I have gathered together thy children [*among whom were the chief priests, scribes, and pharisees*] as a hen doth gather her brood under her wings, and YE WOULD NOT ? Luke xiii, 34.— Thus saith the Lord of hosts : Behold, I will bring upon this city, &c. all the evil that I have pronounced against it ; BECAUSE THEY HAVE HARDENED THEIR necks, THAT THEY MIGHT NOT hear my

[*and of consequence to eternal salvation?*] Rom. ii. 4. | my words. Jer. xix. 15. —The Lord is our God and we are the people of HIS pasture and the SHEEP of HIS hand. To-day, if YE WILL hear his voice, HARDEN NOT your hearts as in the provocation, &c. when your Fathers saw my works. Forty years long was I grieved with that generation and said, It is a people that DO ERR in their hearts, &c. To whom I sware in MY WRATH, that they SHOULD NOT enter into MY REST. Ps. xlv. 7, &c.

This is one of the *clouds of scripture-witnesses*, which we produce in favour of *redeeming* FREE-GRACE, and *electing* FREE-WILL. To some people this cloud appears so big with evidence, and so luminous, that they think *Honestus* and *Zelotes*, with all the admirers of *Socinus* and *Calvin*, can never raise dust enough to involve it in darkness, at least before those, who have not yet permitted prejudice to put out both their eyes, It is worth notice, that *Honestus* has NOT ONE scripture to prove, that any man can be saved *without* the Redeemer's atonement. On the contrary, we read, that there is salvation IN NO OTHER; that there is NO OTHER NAME, or person, WHEREBY we must be SAVED; and that NO MAN cometh to the Father but BY HIM—the light of the world, and the light of men. And it is as remarkable, that altho' the peculiar gospel of *Zelotes* is founded upon the doctrine of a *partial* atonement, there is not in all the bible one passage, that represents THE WORLD as being made up of the elect *only*—not one text, which asserts that Christ made an atonement for one part of the world *exclusively* of the other:—no nor one word which, being candidly understood according to the context, cuts off either man, woman or child from the benefit of Christ's redemption; at least so long as the day of grace and initial salvation lasteth. Nay, the very reverse is directly or indirectly asserted: For our Lord threatened his very *apostles* with a hell, where the worm dieth not, and



and the fire is not quenched, if they did not pluck out the offending eye: St. Peter speaks of those, who bring SWIFT DESTRUCTION upon themselves by DENYING THE LORD THAT BOUGHT THEM: And St. Paul mentions the DESTRUCTION of a BROTHER for whom CHRIST DIED; yea, and the MUCH SORER punishment of him, who hath trodden under foot the Son of God, hath counted the BLOOD of the covenant, WHEREWITH HE WAS SANCTIFIED [and consequently redeemed] an unholy thing, and hath done despite to the spirit of grace, by which spirit he, and other apostates, were once enlightened, and had tasted the heavenly gift—the good word of God, and the powers of the world to come. Heb. x. 29.—vi. 4.

Hence it appears, that of all the unscriptural doctrines, which prejudiced divines have imposed upon the simple, none is more directly contrary to scripture, than the doctrine of Christ's particular atonement. An Arian can produce, *My Father is greater than I*; and a Papist, *This is my body*, in support of their error; but a Calvinist cannot produce one word, that excludes even Cain and Judas, from the temporary interest in Christ's atonement, whereby they had the day of initial salvation, which they once enjoyed and abused.

The tide of scripture-evidence in favour of general redemption is so strong, that at times it carries away both St. Augustin and Calvin, notwithstanding their particular resistance. The former says, *Ægrotat humanum genus, non morbis corporis, sed peccatis. Facet toto orbe terrarum ab oriente usque ad occidentem grandis ægrotus. Ad sanandum grandem ægrotum descendit omnipotens Medicus. Aug. de verbis Domini, Serm. 59.*—'MAN-  
'KIND is sick, not with bodily diseases, but with sins.  
'THE HUGE PATIENT lies ALL THE WORLD OVER,  
'stretched from east to west. To heal the HUGE  
'PATIENT, the omnipotent Physician descends from  
'heaven.'—As for Calvin, in an happy moment he does not scruple to say: *Se TOTI MUNDO propitium descendit, cum SINE EXCEPTIONE OMNES ad Christi fidem*

*fidem vocat, quæ nihil aliud est quam ingressus in vitam.* Calv. in Job. iii, 15, 16. — ‘ God shows himself propitious to ALL THE WORLD, when he WITHOUT EXCEPTION, invites ALL MEN to believe in Christ; faith being the entrance into life.’—Agreeably to this, when he comments upon these words of St. Paul, *There is one Mediator between God and men, the man Christ,* he says with great truth: *Cum itaque COMMUNE mortis suæ beneficium OMNIBUS esse velit, INJURIAM illi faciunt, qui opinione sua QUEMPIAM arcent a spe salutis.* Calv. in 1 Tim. ii, 5.—‘ Since therefore Christ is willing, that the BENEFIT OF HIS DEATH should be COMMON to ALL MEN; they do him an INJURY, who, by their opinion, debar ANY ONE from the hope of salvation.’—If, Calvin himself being judge, they do Christ an injury, who by their opinion debar ANY ONE from the hope of salvation, how great, how multiplied an injury does Zelotes do to the Redeemer, by his opinion of particular redemption; an opinion this, which effectually debars all the unredeemed from the least well-grounded hope of ever escaping the damnation of hell; be their endeavours after salvation ever so strong and ever so many

As I set my seal with fuller confidence to the doctrine of our Lord’s *divine* carriage upon the cross, when I hear the centurion, who headed his executioners, cry out, *Truly this was the Son of God*: so I embrace the doctrine of *general redemption* with a fuller persuasion of its truth, when I hear Calvin himself say; ‘ Forasmuch as the upshot of an happy life consists in the knowledge of God, lest the door of happiness should be shut against ANY MAN, God has not only implanted in the minds of men, that which we call THE SEED OF RELIGION; but he has likewise so manifested himself in all the fabric of the world, and presents himself daily to them in so plain a manner, that they cannot open their eyes, but they must needs discover him.’ His own words are: *Quia ultimus beatæ vitæ fines in Dei cognitione positus est, ne cui præclusus esset ad felicitatem aditus, non solum hominum mentibus*

*mentibus indidit illud, quod dicimus RELIGIONIS SEMEN; sed ita se patefecit in toto mundi opificio, ac se quotidie palam offert, ut aperire oculos nequeant, quin cum aspicere cogantur. Inst. lib. i. cap. 5. sect. 1.*—Happy would it have been for us, if Calvin the *Calvinist* had been of one mind with Calvin the *Reformer*.—Had this been the case, he would never have encouraged those who are called by his name to despise the SEED OF RELIGION which God has implanted in the minds of men, lest the door of happiness should be shut against ANY ONE: Nor would he inconsistently have taught his admirers to do Christ, and desponding souls, that very “injury,” against which he justly bears his testimony in one of the preceding quotations.

Altho’ Zelotes has a peculiar veneration for Austin and Calvin, yet when they speak of redemption as the oracles of God, he begs leave to dissent from them both. To maintain therefore even against them, his favourite doctrine of *absolute* election and preterition, he advances some objections, three or four of which deserve our attention, not so much indeed on account of their weight: as on account of the great stress which he lays upon them.

OBJ. I. “You assert, says he, that the doctrine of GENERAL redemption is scriptural, and that no man is absolutely reprobated: but I can produce a text strong enough to convince you of your error. If the majority of mankind were not unconditionally reprobated, our Lord would at least have prayed for them: but this he expressly refused to do in these words, *I pray for them* [my disciples:] I PRAY NOT FOR THE WORLD. John xvii, 9. Here THE WORLD is evidently EXCLUDED from all interest in our Lord’s *praying breath*; and how much more from all interest in his *atonjng blood*?”

Ans. I have already touched upon this objection. [Check III, p. 8] To what I have said there, I now add the following fuller reply. Our Lord never excluded THE WORLD from ALL share in his intercession. When

he said, *I pray for them, I pray not for the world*; it is just as if he had said, The blessing, which I *now* ask for my believing disciples, I do not ask *for the world*; not because I have absolutely reprobated the world, but because the world is not in a capacity of receiving *this* peculiar blessing. Therefore, to take occasion from that expression to traduce Christ as a reprobating respecer of persons, is as ungenerous as to affirm that the master of a grammar-school is a partial, capricious man, who pays no attention to the greatest part of his scholars, because when he made critical remarks upon Homer, he once said, "My lecture is for the *greek* class, and not for the *latin*."

That this is the easy, natural sense of our Lord's words, will appear by the following observations. (1) Does he not just after [verse 11] mention the favour, which he DID NOT ASK FOR THE WORLD? *Holy Father keep thro' thy name, those whom thou hast given me, [by the decree of faith] that they may be one as we are?*—(2) Would it not have been absurd in Christ, to pray the Father to KEEP A WORLD OF UNBELIEVERS, and to MAKE THEM ONE?—(3) Tho' our Lord prayed at first for his disciples alone, did he not before he concluded his prayer [ver. 20.] pray for future believers?—And then giving the utmost latitude to his charitable wishes, did he not pray [verse 21] THAT THE WORLD MAY BELIEVE—and [verse 23] THAT THE WORLD MAY KNOW THAT GOD HAD SENT HIM?—(4) Was not this PRAYING, THAT THE WORLD might be made partakers of the very blessing, which his disciples THEN enjoyed, witness these words, [ver. 24, 25] *O righteous Father, the world has not known thee: but I have known thee, and THESE [believers] HAVE KNOWN THAT THOU HAST SENT ME?*—(5) *The world HATETH me*, said our Lord: now if he NEVER *prayed for the world*, how could he be said to have loved and prayed for his *enemies*? How badly will Zelotes be off, if he stands *only* in the imputed righteousness of a man, who would never pray for THE BULK of his enemies or neighbours?—But this is not all; for, (6) If our Lord NEVER *prayed for the world*, he acted the part of

I

those

those wicked pharisees, who laid upon other people's shoulders, heavy burdens which they took care not to touch with one of their fingers; for he said to his followers, PRAY for them, who despitefully use you, and persecute you, [i.e. Pray for THE WORLD.] Mat. v. 44. But if we believe Zelotes, HE SAID and DID NOT: Like some implacable preachers, who recommend a forgiving temper, he gave good precepts and set a bad example.

I ask Candidus pardon for detaining him so long about so frivolous an argument: but as it is that which Zelotes most frequently produces in favour of PARTICULAR redemption, and the ABSOLUTE reprobation of the world, I thought it my duty to expose his well-meant mistake, and to wipe off the blot which his opinion [not he] fixes upon our Lord's character—an opinion this, which represents Christ's prayer, *Father, forgive them*, to be all of a piece with Judas's kiss. For, if Christ prayed with his lips, that his worldly murderers MIGHT BE FORGIVEN, while in his heart he absolutely excluded them from all interest in his intercession, and in the blood, by which alone they COULD BE FORGIVEN; might he not as well have said, My praying lips SALUTE, but my reprobating heart BETRAYS you: HAIL, reprobates, and BE DAMNED?

OBJ. II. 'All your "carnal reasonings," and logical subtleties can never overthrow the plain word of God. The scriptures cannot be broken, and they expressly mention PARTICULAR redemption. Rev. v, 8, 9. we read that *Four and twenty elders, having harps, sung a new song, saying, &c. Thou hast REDEEMED US to God by thy blood, OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION.* Again, Rev. xiv, 1. &c. we read of one hundred and forty four thousand *Harpers that stood with the Lamb on mount Zion, having his Father's name written in their foreheads, and, &c. singing as it were a new song, which no man could learn but the one hundred and forty-four thousand which were REDEEMED FROM THE EARTH, &c. these were REDEEMED FROM AMONG MEN.* NOW, if ALL MEN

‘ MEN WERE REDEEMED would not St. John speak  
 ‘ nonsense if he said, that the elect were REDEEMED  
 ‘ FROM AMONG MEN ? But as he positively says, so  
 ‘ it follows, that the generality of men are *passed by,*  
 ‘ or left in a reprobate state, ABSOLUTELY *unredeemed.*’

Ans. There is a redemption by *power*, distinct from, tho’ connected with, our redemption by *price*. That redemption is in many things *particular*; consisting chiefly in the actual bestowing of the temporal, spiritual, or eternal deliverances and blessings, which the atoning blood has peculiarly merited for *believers*; *Christ being the Saviour of ALL men, but ESPECIALLY of them that BELIEVE*. Various degrees of THAT redemption are pointed out in the following scriptures, as well as in the passages, which you quote out of the revelation. *The angel who REDEEMED me from all evil, bless the lads. — The Lord hath REDEEMED you from the band of Pharaoh—When these things begin to come to pass, then look up, for your REDEMPTION draweth nigh.—Ye are sealed, &c. UNTIL the REDEMPTION of the purchased possession — We ourselves groan, waiting for the REDEMPTION of our body.—When therefore some eminent saints sing, Thou hast REDEEMED us to God by thy blood [sprinkled upon our consciences thro’ faith] out of every kindred, &c. it is not because Christ shed more blood upon the cross for them than for other people; but because, thro’ the faithful improvement of the five talents, which sovereign, distinguishing grace had entrusted them with, they excelled in virtue, and overcame the accuser of the brethren by the blood of the Lamb, more gloriously than the generality of their fellow-believers do.*

One or two arguments, will, I hope, convince the reader, that Zelo’es has no right to press into the service of Free-wrath the texts produced in his objection; as he certainly does, when he applies them to a particular redemption by price.—(1) God promised to Abraham, that *all the nations, yea, all the kindreds of the earth should be blessed in his seed, that is, in Christ, the*

*propitiation for the sins of the whole world.* And our Lord commands accordingly, that his redeeming work be preached to every creature among all nations: but if there is no redemption, but that of those elders and saints, mentioned Rev. v, 8, 9. and said to be REDEEMED to God out of every kindred, and tongue, and people, and nation, it follows, That EVERY kindred, and tongue, and people and nation, is left UNREDEEMED, in flat contradiction to God's promise, as well as to the general tenour of the scriptures. — (2) The number of the saved is greater than that of the redeemed. For St. John, Rev. vii, 9. describes the SAVED as a great multitude, which no man could number. But the persons REDEEMED from the earth, and REDEEMED from among men, are said to be just one hundred and forty-four thousand: whence it follows, either, that an innumerable multitude of men will sing salvation to the Lamb, without having been redeemed; or that one hundred and forty-four thousand souls are a multitude, which no man can number; and that as the number of these redeemed from the earth and from among men, is already COMPLETED all the rest of mankind are consigned over to inevitable finished damnation. Thus according to the objection which I answer, Zelotes himself is passed by, as well as every kindred, and tongue, and people, and nation.—O ye kindreds and tongues, ye people, and nations—Ye English, and Welsh, ye Scotch and Irish, awake to your native good sense; nor dignify any longer with the name of “*Doctrines of GRACE*” inconsistent tenets imported from Geneva—barbarous tenets, that rob you nationally of the inestimable jewel of redemption and leave you nationally in the lurch with Cain and Judas—with wretches, whose reprobation [if we believe Zelotes,] was absolutely ensured, before your happy islands emerged out of the sea, and the sea out of the chaos.

OBJ. III. But, we are pressed with *rational*, as well as *scriptural* arguments. To show that Christ, who was lavish of his tears over justly-reprobated Jerusalem, was so sparing of his blood, that he would not shed one

one drop of it for the world, and for all the reprobated nations therein, much less for the arch-reprobate, Judas:—to show this, I say, Zelotes asks, ‘ How could Christ redeem Judas? Was not Judas’s soul *actually* in hell beyond the reach of redemption, when Christ bled upon the cross?’

ANS. The fallacy of this argument will be sufficiently pointed out by resorting it thus: ‘ How could Christ redeem David? Was not David’s soul *actually* in heaven, beyond the need of redemption, when Christ bled upon the ignominious tree?’ The truth is: From the foundation of the world Christ *intentionally* shed his blood, to procure a *temporary salvation* for all men, and an *eternal salvation* for them that obey him, and work out their salvation with fear and trembling. With respect to David and Judas, in the day of their visitation, thro’ Christ’s intended sacrifice, they had both *an accepted time*; and, while the one by penitential faith SECURED *eternal* salvation, the other by obstinate unbelief TOTALLY FELL from *initial* salvation, and by *his own* sin went to HIS OWN, and not to Adam’s place.

OBJ. IV. As to the difficulty, which Zelotes raises from a *supposed* “ Defect in divine wisdom, if Christ offered for ALL a sacrifice which he foresaw MANY would not be benefitted by:” I once more observe, that ALL MEN UNIVERSALLY ARE benefitted by the sacrifice of the Lamb of God. For all men enjoy a *day of* INITIAL and TEMPORARY *salvation*, in consequence of Christ’s mediation: And if *many* do not IMPROVE *their* REDEMPTION so as to be *eternally* benefitted thereby, their malness is no more a reflection upon God’s wisdom, than the folly of those angels, who did not IMPROVE *their* CREATION.— Again, This objection, taken from *divine wisdom*, and levelled at our doctrine, is so much the more extraordinary, as, upon the plan of *particular redemption*, *divine wisdom* [to say nothing of *divine veracity*, *impartiality*, and *mercy*] receives an eternal blot. For, how can God judge the world in WISDOM according to the GOSPEL, Rom. ii. 16? How can he WISELY upbraid



men with their IMPENITENCY, and condemn them BE-  
CAUSE they have NOT BELIEVED in the name of his  
only begotten Son, John iii. 18, if there never was FOR  
THEM a gospel to embrace, repentance to exercise, and  
an only begotten Son of God to believe in ?

And now, Reader, sum up the evidence arising from  
the scriptures balanced, the arguments proposed, and  
the objections answered in this Section; and say, if  
the doctrines of bound-will and curtailed redemption,  
or, which is all one, the doctrines of necessary sin and  
absolute, personal, yea national reprobation, can with  
any propriety be called either SWEET "doctrines of  
GRACE," or SCRIPTURAL doctrines of WISDOM.



## S E C T I O N X.

*The doctrine of FREE GRACE is farther maintained  
against Honestus; and that of FREE-WILL and JUST  
WRATH against Zelotes, who is presented with a  
scriptural explanation of some passages about the WILL-  
POWER, REPENTANCE, FAITH, the Dispensation of  
the FATHER, and the Dispensation of the SON, which  
are frequently pressed into the service of NECESSITAT-  
ING grace, BOUND-will, and FREE-wrath.—With  
two NOTES: The one to clear the Remonstrants from a  
charge of HERESY published by the Rev. Mr. Madan :  
And the other, to vindicate our Lord from the scanda-  
lous imputation of IMMEDIATELY raising an ACTUAL  
unbeliever, and an ABSOLUTE reprobate, to the best  
dignity in his church.*

The

The Scale of FREE-GRACE and JUST-wrath in God.

Resistible *Free-grace* is the spring of all our graces and mercies.

The Father, as Creator, gives to the Son, as Redeemer, the souls that yield to his *paternal* drawings; and they who resist those drawings, CANNOT come to the Son for rest and liberty.

The Scale of FREE-WILL in man, without FREE-wrath in God.

Perverse *Free-will* is the spring of all our sins and curses.

The Son, as Redeemer, brings to the Father, for the promise of the Holy Ghost, the souls that yield to his *filial* drawings; and they who resist those drawings, CANNOT come to the Father for the spirit of adoption.



1. **I**T IS GOD, who WORK-ETH in you both to WILL and to DO of his good pleasure. [*That is, God, as CREATOR, has wrought in you the power to will and to do what is right: God, as REDEEMER, has restored you that noble power, which was lost by the fall: And God, as SANCTIFIER, excites and helps you to make a proper use of it. Therefore grieve him not: for, as it is his GOOD PLEASURE*

2. **W**HEREFORE, WORK OUT your OWN SALVATION with fear and trembling: [Arise and BE DOING, and the Lord be with you, 1 Chr. xxii, 16] DO all things without disputing, &c. THAT I may rejoice, that I have not run IN VAIN; neither laboured IN VAIN. If follow after, IF THAT I may apprehend that, for which I am apprehended of Christ. — This one thing I DO,

SURE to help you now: so, if you do despite to the spirit of his grace, it may be his GOOD PLEASURE to give you up to a reprobate mind, and to swear in his anger, that his spirit shall strive with you *no more*. — [That this is the Apostle's meaning, appears from his own words to those very Philippians in the opposite scale.] Phil. ii, 13.

1. Thy people [shall, or will be] willing in the DAY OF THY POWER: [Or, as we have it in the reading Psalms:] In the day of THY POWER shall the people offer free-will offerings. Ps. cx, 3.

DO, &c. I PRESS towards the mark, &c.— BE FOLLOWERS of me—FOR many WALK — enemies of the cross of Christ, who end in DESTRUCTION.— Those things, which ye have seen in me, DO: and the God of peace SHALL be with you. Phil. ii, 12, &c.— iii, 12, &c.—iv, 9, &c.

2. I am not (personally) sent but to the lost SHEEP of the house of Israel.— But MY PEOPLE &c. would none of me. — Mat. xv, 24. Ps. lxxxii, 11. He came to his own, and HIS OWN received him not. John i, 11.—The POWER

OF THE LORD was present to heal THEM, &c. but the Pharisees murmured.—They REJECTED the counsel of God against themselves. Luke v, 17, 30. vii, 30.— If I by the finger [i. e. the POWER] OF GOD cast out devils, no doubt the kingdom of God [THE DAY OF GOD'S POWER] is come upon you, Luke xi, 15, &c. He did not many mighty works [i. e. he did not mightily exert HIS POWER] there, BECAUSE of their unbelief.—He could there do no mighty work [consistently with his wise plan] and he marvelled BECAUSE of their unbelief [which was the source of their UNWILLINGNESS.] Mat. xiii, 58. — Mark vi, 5, 6. — Now the things which belong unto thy peace, &c. are hid from thine eyes, BECAUSE thou knewest not the DAY of [my power, and of] thy visitation. Luke xix. 42, &c. How OFTEN WOULD I have gathered thy children, as a hen does gather her brood under her wings, and YE WOULD NOT? Luke xiii, 34. [Any one of those scriptures shows, that free-grace does not NECESSITATE free-will;

*free-will; and all of them together make a good measure running over into Zealots's bosom.*

1. God hath exalted him [Christ] to GIVE REPENTANCE. Acts v, 31.—God peradventure [i. e. if they are not judicially given up to a reprobate mind, and they do not obstinately harden themselves] will GIVE them [that oppose themselves] REPENTANCE to the acknowledging of the truth. 2. Tim. ii, 25.

1. Every good GIFT, &c. is from above, and cometh down from the Father of lights. James i, 17.—FAITH is the GIFT of God, Eph. ii, 8.—They rehearsed how GOD HAD opened the door of FAITH [in Christ] to the Gentiles, Acts xiv, 27.—To you it is GIVEN, on the behalf of Christ, to believe in him. Phil. i. 29.

believed, &c. And ye, when ye had seen it, repented not afterwards, THAT YE MIGHT BELIEVE. Mat. xxi, 30.—Thomas said, I WILL NOT BELIEVE. John xx, 25.—Having damnation, BECAUSE they have CAST off their first FAITH. 1 Tim. v, 12,

1. When the Gentiles heard this, they were glad, and as MANY as were

2. God is willing, that ALL should come to REPENTANCE, 2 Pet. iii, 9.—God's goodness leadeth thee to REPENTANCE. Rom. ii, 4.—And the rest of men, which were not killed by these plagues, YET REPENTED NOT, Rev. ix, 20.—Then began he to upbraid the cities, &c. BECAUSE THEY REPENTED NOT. Mat. xi, 20.—I GAVE her space to repent, and she REPENTED NOT. Rev. ii, 21.

2. Faith cometh by HEARING. [the work of man] Rom. x, 17.—Lord, I BELIEVE, [not, THOU believest for me,] HELP thou my unbelief, Mark, ix, 24.—HE UPBRAIDED them with their unbelief, Mark xvi, 14.—HOW is it, ye have no faith? Mark iv 40.—How can you believe, WHO RECEIVE honour one of another? John v. 44.—The publicans

2. These (the Jews of Berea) were more noble or CANDID) than those of Thessa-

[ΤΕΤΑΥΜΕΝΟΙ] DISPOSED †  
FOR [our translators say,  
ORDAINED TO] eternal life  
BELIEVED. Acts xii, 48.

Theſſalonica, in that they  
RECEIVED the word with  
all readineſs of mind, and  
SEARCHED the ſcriptures  
daily, whether thoſe things  
were ſo: therefore MANY  
of them BELIEVED. Acts.  
xvii, 11, 12. .1. He

† The Rev. Mr. Madan in his *Scriptural Comment upon the xxxix Articles*, 2d Edit. p. 71, ſays, “This method of conſtruction is attended  
“with the diſadvantage of giving the GREEK language a ſenſe which  
“it diſowns, and therefore to be rejected.” And in ſupport of this aſ-  
ſertion, and of Calviniſm, he quotes Mr. Leigh’s *Critica Sacra*: but  
I think, moſt unfortunately, ſince in the very next page we have it  
under Mr. Leigh’s, and of courſe under Mr. Madan’s own hand, that  
the learned ſcholiaſt “*Syrus renders it [the controverted word] diſpo-*  
“*ſiti,*” [DISPOSED] “for he knew not, that the HERETICS OF  
“OUR DAY would DREAM of underſtanding ΤΕΤΑΥΜΕΝΟΙ, &c.  
“to ſignify INWARDLY DISPOSED.” Now as “THE REMON-  
STRANTS” are immediately after by name represented as “THE  
HERETICS OF OUR DAY,” I beg leave to vindicate their “he-  
reſy:” tho’, I fear, it muſt be at the expence of Mr. Madan and  
Mr. Leigh’s “orthodoxy.”

Fiſt then, take notice, Reader, that theſe gentlemen grant us all  
we contend for, when they grant, that the word, which our tranſla-  
tors render *ordained*, means alſo *diſpoſed*, placed, ordered, or ranged,  
as ſoldiers that keep their ranks in the field of battle; which is the  
ordinary meaning of the expreſſion in the claſſics. Now, according  
to Mr. Madan’s ſcheme, the *diſpoſition* of the perſons that believed,  
was merely “*extrinſick*, outward:” they had no hand in the matter,  
God *diſpoſed* them by his neceſſitating grace, as Bezaleel *diſpoſed* the  
twelve precious ſtones, which adorned Aaron’s breaſt-plate. But, ac-  
cording to our ſuppoſed “heresy,” the free-will of thoſe candid gen-  
tiles (in ſubordination to free-grace) had a hand in *diſpoſing* them to  
*take the kingdom of heaven by violence*: They were like willing ſoldi-  
ers, who obey the orders of their general, and *range* or *diſpoſe* them-  
ſelves to form a fortified town.

(2) But, ſays Mr. Madan, “the Greek language diſowns this ſenſe.”  
To this aſſertion I oppoſe all the greek lexicons I am acquainted  
with, and (for the ſake of my *english* readers) I produce Johnſon’s  
*english* dictionary, who, under the word *Tactics*, which comes from  
the converted word *Tatto*, informs us, that *Tactics* is “The art of  
*-ranging men* in the field of battle:” and every body knows, that be-  
fore *men* can be *ranged* in the field, two things are abſolutely neceſſa-  
ry: an authoritative, directing ſkill in the general; and an active,  
obedient ſubmiſſion in the ſoldiers. This was exactly the caſe with  
the

1. He THAT HATH an ear to hear, let him hear what the SPIRIT saith. Rev. ii, 7.

1. Can

2. THEY HAVE ears to hear, and hear not; for they are a REBELLIOUS house. Ez. xii, 2.

2. THEY

the gentiles mentioned in the text: before they could be *disposed for eternal life*, two things were absolutely requisite: the helpful teaching of God's *free-grace*, and the submissive yielding of their own *free-will*, touched by that *grace*, which the *indisposed* (at least at that time) *received in vain*.

(3) It is remarkable, that the word *τεταγμενος* occurs but in one other place in the new testament, Rom. xiii. 1. *The powers that are, are τεταγμεναι*, ordained or placed: and I grant, that there it signifies a divine, "extrinsic" appointment only: But why? Truly because the apostle immediately adds *υπο τη θεη*, *They are ordained or placed OF GOD*. Now if the word *τεταγμενος* alone, necessarily signified *ordained, disposed, or placed OF GOD*, as Mr. Madan's scheme requires; the apostle would have given himself a *needless* trouble in adding the words *OF GOD* when he wrote to the Romans: and as St. Luke adds them not in our text, it is a proof, that he leaves us at liberty to think, according to the doctrine of the gospel-axioms, that the gentiles who believed, WERE *DISPOSED* to it by the concurrence of *free-grace* and *free-will*—of *GOD* and *THEMSELVES*. *God worked*, to use St. Paul's words, and *THEY worked out*.

(4) A similar scripture will throw light upon our text. Rom. ix, 22, we read that *God endured with much long suffering the vessels of wrath καταρτισμενα* *FITTED for destruction*. The word *fitted*, in the original, is exactly in the same voice and tense as the word *ordained* or *disposed* in the text. Now if Mr. Madan's observation about "the greek language" is just, and if the gentiles who believed, were *ENTIRELY disposed OF GOD to eternal life*, so these *vessels of wrath* were *ENTIRELY fitted OF GOD for destruction*. But if he, and every good man, shudders at the horrid idea of worshipping a God who absolutely *fits* his own creatures *for destruction*: if the word *καταρτισμενα εις απωλειαν* means not only *inwardly fitted*, but *SELF-fitted* rather than *GOD-fitted for destruction*, why should not *τεταγμενοι εις ζωην αιωνιον* mean *SELF-disposed*, as well as *GOD-disposed for eternal life*?

(5) St. Luke, who wrote the Acts, is the best explainer of the meaning of his own expression. Accordingly Luke ii, 51, we find, that he applies to Christ a word answering to, and compounded of, that of our text. *He was says he*, (*υποτασσομενος*) *SUBJECT* or *SUBJECTED to his parents*. Now I appeal to Mr. Madan's piety and charity; and ask whether the Remonstrants deserve the name of  
"dreaming

1. Can the Ethiopian change his skin and the Leopard his spots; THEN may ye also DO GOOD [without my gracious help] that are accustomed to do evil. Jer. xiii, 23.

1. Neither

2. [It is very remarkable that the Lord, to show his readiness to help those obstinate offenders, says just after:] O Jerusalem WILT THOU NOT be made clean? WHEN shall it once be?

2. GOD

“dreaming heretics” for believing. (1) That our Lord’s *subjection to his parents* was not merely “outward” and passive, as that of an undutiful child, who is *subject* to his superiors, when rod in hand, they have forced him to submit: And (2) That it was “inward” and active, or, to speak plainer, that he *subjected* HIMSELF of his own free-will to his parents.

(6) St. Paul informs us, that *the veil of Moses is yet upon the heart of the Jews, when they read the old testament*; and one would be tempted to think, that Calvin’s veil is yet upon the eyes of his admirers, when they read the *new testament*. What else could have hindered such learned men as Mr. Leigh and Mr. Madan not to take notice, that when the sacred writers use the passive voice, they do it frequently in a sense, which answers to the hebrew voice *Hishyabel*, which means *to cause oneself to do a thing*. I beg leave to produce some instances. 1 Cor. xiv, 32, *The Spirits of the prophets υποτασσεται* are *subject* (i. e. *subject THEMSELVES*) *to the prophets*.---Rom. x, 3. ΟΥΧ ΥΠΕΤΑΥΝΤΑΝ, *They have not been subjected*, or, (as our translators, Calvinists as they were, have not scrupled to render it) *They have not submitted THEMSELVES to the righteousness of God*.---Acts ii, 40. σωθητε, *Be ye saved*, or *save YOURSELVES*.---Eph. v, 22. *Wives υποτασσεσθε*, *be subject*, or *submit YOURSELVES to your own husbands*.---2 Pet. 5, 6., ταπεινωθητε, *Be humbled*, or *humble YOURSELVES*.---James iv, 7. υποταγυνητε, *Be ye submissive*, or, as we have it in our bibles, *submit YOURSELVES to God*, &c. &c. I hope, these examples will convince Mr. Madan, that, if our translators had shewn themselves “heretics,” and men unacquainted with “the greek language,” supposing they had rendered our text, *As many as (THRO’ GRACE) had disposed themselves, or were (inwardly) disposed for eternal life, believed*, they can hardly pass for orthodox or good grecians now, since they have so often been guilty of the pretended error, which Mr. Leigh supposes peculiar to the “dreaming heretics of our day.”

(7) All the scriptures show, that *man and free-will* have their part to do in the work of our salvation, as well as *Christ and free-grace*. If this is denied, I appeal to the multitude of passages, which fill my second scale; and I ask, Is it not strange, that a doctrine, supported by such a variety of SCRIPTURES, should be called “heresy” by men,

that

1. Neither knoweth any man the Father save, &c. he to whomsoever the Son WILL REVEAL him; [*and he will reveal him unto BABES, as appears from the context.*] Mat. xi, 25, 27. — Flesh and blood hath not revealed this un-  
to

2. GOD resisteth the proud but GIVETH GRACE to the HUMBLE, *i. e. to BABES:*] &c. SUBMIT therefore YOURSELVES to God, &c. HUMBLE YOURSELVES in the sight of the Lord, and he shall lift you up. James iv, 6, &c.—If  
K ANY

that as “real protestants” profess to admit the SCRIPTURES as the rule of their faith. If I designed to amuse, and not to inform my readers; might I not on this occasion borrow from one of my opponents a couple of satyric stanzas, and put them in the mouth of every protestant, who extols the scriptures and free-grace, and yet denies the second gospel-axiom and free-will?

By chemist or by magic art,  
I've learn'd to conjure too:  
And made that false and “her<sup>ty</sup>” now,  
Which lately was all true.

See this *left scale* and mark it well:  
Presto! hey pass! be gone  
An hundred *weighty scriptures* now  
Are vanish'd into NONE.

But as I had rather deal in scriptural arguments than in versified puns, I shall conclude this note by an appeal to the context.

(8) Acts xiii, 40, St. Paul having called the Jews to believe in Christ, bids them *Beware lest they were found among the despisers that perish* in their unbelief. Now how absurd would this caution have been, if a forcible decree of absolute election or reprobation had irreversibly ordained them to eternal life, or to eternal death. Would the apostle have betrayed more folly, if he had bid them *Beware lest the sun should rise or set at its appointed time?* Again verse 46, we are informed, that these unbelievers judged THEMSELVES unworthy of eternal life, and put the word of God's grace from them. But if Mr. Madan's scheme were scriptural, would not the historian have said, that God from the foundation of the world had absolutely judged THEM unworthy of eternal life, and therefore had never PUT, or sent TO THEM the word of his grace?—Once more: We are told, verse 45, that indulged envy, which the Jews were filled with, made them speak against those things which were spoken by Paul, that is, made them disbelieve, and show their unbelief. Now is it not highly reasonable to understand the words of the text thus, according to that part of the context: *As many as did not obstinately harbour envy, prejudice,*  
love



to thee [that Jesus is the Christ, &c.] but MY FATHER. Mat. xvi, 17.

ANY MAN WILL DO HIS WILL, he SHALL KNOW of the doctrine, whether it be of God. John vii, 17. —The SECRET of the Lord is with them that FEAR him. Ps. xxv, 14. To

love of honour, or worldly-mindedness :---as many as did not put the word from them, and judge themselves unworthy of eternal life, believed?---Nay, might we not properly explain the text thus, according to the doctrine of the talents, and the progressive dispensations of divine grace, so frequently mentioned in the scriptures. As many as believed in GOD, believed also in CHRIST, whom Paul particularly preached at that time.---As many as were humble and teachable, received the engrafted word, for God resisteth the proud, but giveth grace to the humble : His secret is with them that fear him, and he will shew them his covenant.

(9) But what need is there of appealing to the context? Does not the TEXT answer for itself; while Mr Madan's sense of it affords a sufficient antidote to all, who dislike absurd consequences, and are afraid of traducing the Holy one of Israel? Let reason decide. If AS MANY AS [in Antioch] were calvinistically ordained to eternal life, believed under that sermon of St. Paul [for almost the whole city came together to hear the word of God] it follows: that all who believed not then, were eternally shut up in unbelief: that all the elect believed at once: that they who do not believe at one time, shall never believe at another: and that, when Paul returned to Antioch, few souls, if any, could be converted by his ministry: God having at once taken AS MANY AS WERE ordained to eternal life, and left the devil all the rest. But,

(10) The most dreadful consequence is yet behind; If they that believed did it merely because they were ABSOLUTELY ordained of GOD to eternal life; it follows, by a parity of reason, that those who disbelieved, did it merely, because they were absolutely ordained of God to eternal death; God having bound them by the help of Adam in everlasting chains of unbelief and sin. Thus, while proud, wicked, stubborn unbelievers are entirely exculpated, the God of all mercies is indirectly charged with free-wrath, and finished damnation.

I hope, that if the truly reverend Author, at whose mistake I have taken the liberty of levelling this note, condescends to read it with the attention of an enquirer after truth; he will see, that Mr. Leigh had neither scripture nor reason on his side, when he painted out "the Remonstrants" as "the hereticks of our day:" that he himself had acted with more good nature, if he had cast a veil over Mr. Leigh's black picture, instead of holding it out to publick view as a good likeness: and that, when he rests his doctrines of grace upon his quotation from the *Critica Sacra*, he might as well rest them upon Mr. B---'s distinction between *if* and *if*.

To understand aright some passages in St. John's gospel, we must remember, that, wherever the gospel OF CHRIST is preached, the FATHER particularly DRAWS to the SON as Redeemer, those that believe in him as Creator. And this he does, sometimes by cords of love, sometimes by cords of fear, and always by cords of conviction and humiliation. They that yield to the drawings, become babes, poor in spirit, and members of the little flock of humble souls, to whom it is the Father's good pleasure to give the kingdom. For he giveth grace to the HUMBLE; — yea, he giveth grace and glory, and no good thing will he withhold from them that follow his drawings, and lead a godly life. Those convinced, humbled souls, conscious of their lost estate, and enquiring the way to heaven as honest Cornelius, and the trembling jailor — those souls, I say, the FATHER in a particular manner GIVES to the SON, as being prepared for him, and just ready to enter into his dispensation. They believe in God, they must also believe in Christ; and the part of the gospel, that eminently suits them, is that which Paul preached to the penitent jailor; and Peter, to the devout Centurion.

The Jews about Capernaum shewed great readiness to follow Jesus: but it was out of curiosity, and not out of hunger after righteousness. Their hearts went more after loaves and fishes, than after grace and glory. In a word, they continued to be grossly unfaithful to their light under the dispensation of the Father, or of God-Creator. Hence it is, that our Lord said to them, *Labour not for the meat which perisheth, but for that which endureth to everlasting life*: Mind your souls as well as your bodies, be no more practical atheists. To vindicate themselves they pretended to have a great desire to serve God. *What shall we do, said they, that we may work the works of God?* This is the work of God, replied our Lord — This is the thing which God peculiarly requires of those, who are under HIS dispensation — *that ye believe on him whom he hath sent* — i. e. that ye submit to MY dispensation. Here the Jews began to cavil and say, *What sign*

*shewest thou, that we may believe thee? Our Lord to give them to understand, that they were not so ready to believe upon proper evidence, as they professed to be, said to them, Ye have seen me and my miracles, and yet ye believe not: Then comes the verse, on which Zelotes founds his doctrine of absolute grace to the elect, and of absolute wrath to all the rest of mankind: All that the Father [particularly] giveth me, because they are particularly convinced, that they want a Mediator between God and them; and because they are obedient to his drawings, and to the light of their dispensation — all these, says our Lord, shall or will come unto me, and I will be as ready to receive them, as the Father is to draw them to me, for him that cometh to me, I will in no wise cast out: I will admit him to the privileges of MY dispensation; and, if he is faithful, I will even introduce him into the dispensation of the Holy Ghost—into the kingdom, that does not consist in meat and drink, nor yet in bare penitential righteousness; but also in peace and joy IN THE HOLY GHOST.—And this is the Father's will, that, of all which he has given me, that I may bless them with the blessings of my dispensations, I should lose nothing BY MY NEGLIGENCE AS A SAVIOUR, or by my carelessness as a shepherd: Altho' some will lose THEMSELVES by their own perverseness, and wilful apostacy. That this is our Lord's meaning is evident from his own doctrine about his disciples being the salt of the earth, and about some losing their saviour, and losing their own soul: But above all, this appears from his express declaration concerning one of his apostles:—*  
 This being premised, I balance the favourite text of Zelotes thus:

1. All that the FATHER GIVETH ME [by the decree of faith, according to the order of the dispensations] shall [or will] come to me; and him that cometh unto

2. I have manifested thy name [O FATHER] to the MEN, whom thou hast GIVEN ME out of the world. Thine they were [they belonged to THY dispensation]

unto me I will in no wise cast out. [If he is lost, it will not be by my losing him, but by his *losing his own soul*. It will not be by my *casting him out*, but by his casting himself out: witness the young man, who thought our Lord's terms too hard, and WENT AWAY sorrowful; witness again Judas, who WENT OUT, and of his own accord *drew back unto perdition.*] Jphn. vi, 37.

*dispensation, they believed in THEE*] and thou GAVEST THEM ME, [they entered MY dispensation, and believed in ME.] — Those that thou gavest me, I have kept [according to the rules of my dispensation] and none of them is lost BUT [he that has destroyed himself, Judas,] the son of perdition, THAT THE SCRIPTURE MIGHT BE FULFILLED. JOHN xvii, 6, 12.

Enquire we now what SCRIPTURES WERE FULFILLED by the perdition of Judas. They are either *general* or *particular*: (1) The *general* are such as these: *The turning away of the simple shall SLAY them*, Prov. i, 32. *When the righteous man turneth from his righteousness, [and who can be a righteous man without true faith?] he shall die in his sin.*—Again: *When I say to the righteous, that HE SHALL SURELY LIVE, if he trust to his righteousness, and commit iniquity, HE SHALL DIE FOR IT.* Ez. iii, 20.—xxxiii. 19. (2) The *particular* scriptures fulfilled by the destruction of Judas are these: *Ps. xli, 9. Mine own familiar friend, in whom I trusted, who did eat of my bread hath lift up his heel against me.* These words are expressly applied to Judas by our Lord himself, John xiii, 18, and they demonstrate that Judas was not always a cursed hypocrite, unless Zelotes can make appear that our Lord reposed his trust in an hypocrite, whom he had chosen for his own familiar friend:—Again: *Let his days be few, and let another take his office or his bishoprick.* These words are quoted from Ps. cix, and particularly applied to Judas by St. Peter, Acts i, 20. Now to know whether Judas's perdition was absolute, flowing from the unconditional reprobation of God, and not from Judas's foreseen back-

backsliding, we need only compare the two psalms where his sin and perdition are described. The one informs us, that before he lifted up his heel against Christ, he was *Christ's own familiar friend*, and so sincere that the searcher of hearts *trusted in him*: And the other psalm describes the cause of Judas's personal reprobation thus: *Let his days be few, and let another take his office, &c.* BECAUSE THAT [though he once knew how to tread in the steps of the merciful Lord, who honoured him with a share in his *familiar friendship*, yet] he REMEMBERED NOT to show mercy, but PERSECUTED the poor, that he might even slay the broken in heart. AS he loved cursing, so let it come unto him: AS he delighted not in blessing, so let it be far from him: AS he clothed himself with cursing like as with a garment, so let it come into his bowels like water, Ps. cix, 8, 16. &c. — Hence it is evident that if Judas was *lost agreeably* to the scriptural prediction of his PERDITION; and if that very prophecy informs us, that *his days were few*, BECAUSE HE remembered not to show mercy, &c. we horribly wrong God when we suppose, that this means, BECAUSE GOD never remembered to show any mercy to Judas—BECAUSE GOD was a graceless God to Iscariot thousands of years before the infant culprit drew his first breath. Brethren and fathers, as many as are yet concerned for our Creator's honour, and our Saviour's reputation, resolutely bear your testimony with David and the Holy Ghost, against this doctrine: We shall Zelotes blush to charge still the Father of mercies with the *absolute* reprobation of Judas, not only in opposition to all good-nature, truth, and equity; but against as plain a declaration of God, as any that can be found in all the scriptures: *Let his days be few, and let another take his office, &c.* BECAUSE he remembered not to show mercy, but persecuted the poor, that he might [betray innocent blood, and] even slay the broken in heart. \*

---

\* To say that God stood in need of Judas's wickedness to deliver his Son to the Jews, is not less absurd than impious. God has no need of the sinful man. Any boy that had once heard our Lord preach

To conclude: If God has taken such particular care to clear himself from the charge of ABSOLUTELY appointing even Judas to be a *son of perdition*: Nay, if CHRIST himself asserts, that the FATHER GAVE HIM Judas, as well as the other apostles: — And if the HOLY GHOST declares by the mouth of David, that Judas was once *Christ's familiar friend*, and as such honoured with his *trust* and confidence; is it not evident, that the

in the temple, and seen him go to the garden of Gethsemane might have given as proper an information to the high-priest, and been as proper a guide to the mob, as Judas: especially as Christ was not less determined to deliver himself, than the Jews were to apprehend him. With regard to the notion, that Judas was a wicked man---an absolute unbeliever---a cursed hypocrite when our Lord gave him a place in his familiar friendship, and raised him to the dignity of an apostle, it is both unscriptural, and scandalous.---(1) *Unscriptural*: For the scriptures inform us, that when the Lord immediately proceeds to an election of that nature, *he looketh on the heart*, 1 Sam. xvi. 7.---Again, when the eleven apostles prayed, that God would over-rule the lot which they were about to cast for a proper person to succeed Judas, they said, *Thou Lord, who knowest the HEARTS OF ALL MEN, show whether of these two THOU HAST CHOSEN*, that he may take part of *the MINISTRY, from which Judas BY TRANSGRESSION fell*. Acts i. 24. Now, as Judas FELL BY TRANSGRESSION, he was undoubtedly raised *by righteousness*, unless Zelotes can make appear, that he rose the same way he fell; and that, as he fell by a bribe, so he gave some of our Lord's friends a bribe, to get himself nominated to one of the twelve apostolic bishopricks: But even then, how does this agree with our Lord's KNOWING THE HEART; and CHOOSING accordingly? (2) This notion is *scandalous*: it sets Christ in the most contemptible light. How will he condemn in the great day men of power in the church, who for by-ends commit the care of souls to the most wicked men? How will he even find fault with them, if he did set them the example himself, in passing by all the *best and good men* in Judea, to go and set the apostolic mitre upon the head of a *thief*---of a *wolf in sheep's clothing*? In the name of wisdom I ask, Could Christ do this, and yet remain the *GOOD shepherd*? How different is the account, that St. Paul gives us of *his own election* to the apostleship. *The glorious gospel of God was committed to my trust*, says he; *and I thank Christ, who bathenailed me, FOR THAT HE COUNTED ME FAITHFUL, PUTTING ME INTO the ministry*, 1 Tim. i. 11; 12. Now if we represent Christ as *putting Paul into the ministry* because he counted him FAITHFUL, and Judas because he counted him *unfaithful*---a *thief*---a *traitor*---a *curse* hypocrite, do we not make

the doctrine of free-wrath, and of any man's [even Judas's] absolute, unconditional reprobation is as gross an imposition upon bible-christians, as it is a foul blot upon all the divine perfections?

- |   |   |
|---|---|
| <p>1. Ye BELIEVE NOT, BECAUSE ye are not of my sheep, as I said unto you: [John viii, 37, He that</p> | <p>2. He that BELIEVETH NOT is condemned already, BECAUSE he hath not believed, &amp;c. And this is the</p> |
|---|---|

Christ a Proteus? Are his ways equal? Has he not two weights?--- God, I grant, sets sometimes a wicked king over a wicked people, but it is according to the ordinary course of human affairs, and *in his anger*; to chastize a sinful nation with a royal rod. But what had the *unformed* christian church done, to deserve being scourged with the rod of apostolic wickedness? And what course of human affairs obliged our Lord to fix upon a wicked man in a *new* election to a *new* dignity---and, what is most striking, in an election, to which he proceeded without the interposition of any *free-agent* but HIMSELF?

O Zelotes, mistake me not: If I plead the cause of Judas's *sincerity*, when he *left all to follow Christ*, and when our Lord passed by thousands, *immediately* to chuse him for *his own familiar friend in whom he trusted*,---for a preacher of his gospel, and an apostle of his church; I do not do it so much for Judas's sake, as for the honour of Christ, and the comfort of his timorous, doubting followers. Alas! if Christ could shew *distinguishing favour* and *familiar friendship* to a man, on whom he had *absolutely* set his black seal of *unconditional reprobation*---to a man, whom from the beginning of the world he had without any provocation marked out for a goat, and for unavoidable damnation: if he could converse, eat, drink, travel, lodge and pray for years with a man, to whom he bore from everlasting, and will bear to all eternity a settled ill-will, an immortal hatred, where is sincerity? Where is the Lamb without blemish? the Lamb of God in whose mouth no guile was ever found? If Christ is such a *STY DAMNER* of one of his twelve apostles as the "doctrines of grace" [so called] represent him to be, who can trust him? What professor---what gospel minister can assure himself, that Christ has not chosen and called him for purposes as sinister as those, for which it is supposed that Judas was chosen, and called to be Christ's *familiar friend*? Nay, if Christ barely on account of Adam's sin, left Judas in the lurch, and even *betrayed* him into a deeper hell by a *mock call*; may he not have done the same by Zelotes, by me and by all the professors in the world? O ye "doctrines of grace," if you are *sweet as honey, in the mouth of Zelotes, as soon as I have eaten you, my belly is filled; poison corrodes my vitals; I must either part with you, my reason, or my peace,*

that is of God, heareth God's words; ye therefore hear them not, BECAUSE you are not OF GOD—i. e. BECAUSE ye are not GODLY, *whatever ye pretend.*] My sheep [*those that really belong to my dispensation, and compose my little flock*] my sheep, I say, HEAR MY VOICE, [*they mind, understand, approve, embrace my doctrine*] and they FOLLOW ME [*in the narrow way of faith and obedience:*] And [*in that way*] I give unto them eternal life, and [*in that way*] they shall never perish, neither shall any pluck them out of my hand. [*For, Who shall harm them, if they be followers of that which is good? 1 Peter, iii, 13.*] My Father, who gave them me, [*who agreed that where my dispensation is opened, those who truly believe on him as Creator, should be peculiarly given me as head of the christian Church, to make them christian priests and kings unto him.*] My Father, I say, who gave them me, is greater than all, and none shall pluck them [*that thus hear my voice and follow me*] out of my Father's hands: for I and my Father

the ground of unbelief and] condemnation, that light is come into the world, and men loved darkness rather than light, BECAUSE their deeds were evil. For every one that [*buries his talent of light, and*] DOETH EVIL hateth the light, neither cometh to the light, LEST his deeds should be reproved. But he that doth truth [*be that occupies till I come with more light*] cometh to the light, that his deeds may be made manifest, that they are wrought in God. John iii 18, &c. [*All that our Lord meant then, when he said to the Pharisees, Ye believe not BECAUSE ye are not of my sheep, is explained in such scriptures as these:*] He that is FAITHFUL in that which is LEAST, is faithful also in MUCH, Luke xvi, 10. How CAN YE believe, who RECEIVE honour one of another, and SEEK NOT the honour that cometh from God? [*Had you been FAITHFUL to the light of conscience, you would have believed Moses: and*] had ye believed MOSES, ye would have believed ME: But if ye believe not HIS writings, how shall ye believe



Father are one [*in nature, power, and faithfulness, to show, that* The way of the Lord is strength to the UPRIGHT; but DESTRUCTION shall be to the WORKERS OF INIQUITY, Prov. x, 29] JOHN x, 26. &c.

1. No man can come unto me except the Father draw him, [*and he be faithful to the FATHER'S attraction*] — Every man therefore, that hath HEARD and LEARNED OF [*i. e. submitted to*] THE FATHER [*and to his drawings*] cometh unto me. — There are some of you that believe not, &c. Therefore said I unto you, that no man CAN COME UNTO ME, EXCEPT IT BE GIVEN him of my Father. JOHN vi, 44, 45, 64, 65.

*The meaning is, that no man can believe in the SON, who has not first a degree of true Faith in the FATHER. Ye believe in GOD, believe also in ME, says Christ. All must honour the SON, as they honour the Father. All therefore, that do not learn of, i. e. submit to, and HONOUR THE FATHER, CANNOT COME to the SON, and pay him homage. He that obstinately*

believe MY words? JOHN v. 44, &c. [*If ye believe not in GOD, how shall ye believe in ME? If you dishonour my Father, how can you honour ME?]*

2. [FIRST PROPOSITION. *The Father draws all to himself, and gives to the Son all those, who yield to his drawings. Witness the following scriptures.*] — All the day long I have stretched forth my hand to [DRAW] a DISOBEDIENT people. Rom. x. 21. — DESPISEST thou the riches of God's forbearance, NOT CONSIDERING that his goodness LEADETH [*i. e. gently DRAWEETH*] thee to repentance [*and of consequence to faith in a Mediator between God and man*] Rom. ii. 4. — Of THOSE whom THOU hast GIVEN ME none is lost [*hitherto*] but [*one, Judas who is already so completely lost, that I may now call him*] a son of perdition. JOHN xvii. 12. —

SECOND PROPOSITION. *The Son likewise, who is the light that enlightens every man, draws all to himself, and then brings to*

ately refuses to take the FIRST step in the faith, CANNOT take the SECOND. To show therefore, that Zelotes cannot with propriety ground the doctrine of Free-wrath upon John vi, any more than upon John x, I need only prove the three propositions contained in the opposite Scale.

the Father those who yield to his attraction, that they may receive the adoption of sons. Witness the following scriptures: — And I, if I be lifted up from the earth, will draw ALL MEN unto me, John xii. 32.—Come unto me, all ye that labour [and are restless] and I will give you rest—If you come to me, I will plainly reveal to

you the Father: I will enable you by my peaceful spirit to call him Abba, Father, with delightful assurance: For] No man [thus] knoweth the Father but the Son, and he, to whomsoever the Son will reveal him [by the Holy Ghost.] Mat. xi. 27, 28.—THIRD PROPOSITION. These drawings of the Father, and of the Son, are not irresistible, as appears from the following scriptures: Because I have stretched out my hands, and no man [comparatively] regarded [my drawings,] I will mock when your destruction cometh as a whirlwind, Prov. i. 24, 27.—These things I say unto you, [obstinate Pharisees] that you might be [DRAWN unto me, and] saved, &c. and [notwithstanding my drawings] ye WILL NOT COME unto me, that ye might have life. John v. 34, 40. The preceding propositions are founded upon the proportion of faith, upon the relation of Father, Son, and Holy Ghost, and upon the doctrine of the dispensations explained in the Essay on Truth.

Should Zelotes compare those propositions, he will see, that if the Father does not particularly give all men to the Son, that they may receive the peculiar blessings of the christian dispensation; and if the Son does not explicitly reveal the Father to all men by the spirit of adoption, or the baptism of the Holy Ghost; it is not out of free, reprobating wrath; but merely for the two following reasons; (1) As in the political world all men are not called to be princes and kings; so in the religious world all are not blessed with five talents

talents—all are not called to believe explicitly in the Son and in the Holy Ghost, or to be made kings and priests to God in the christian church. (2) Of the many that are called to this honour, few [comparatively] are obedient to the heavenly calling; and therefore, few are chosen to receive the crown of christian righteousness: or as our Lord expresses it, few are counted worthy to stand before the son of man among them, that have been faithful to their five talents. But, as all men have one talent till they have buried it, and God has judicially taken it from them:—as all men are at least under the dispensation of the Father, as a gracious and faithful Creator:—as Christ, *the light that lighteth every man who cometh into the world*, draws all men IMPLICITLY to this merciful Creator; while the Spirit, as *the saving grace, which has appeared unto all men*, IMPLICITLY teaches them to deny ungodliness, and to live soberly, righteously, and piously in this present world:—As this is the case, I say, what can we think of the absolute ELECTION or REPROBATION of individuals, which ensures *saving grace* and heaven to some, while [thro' the denial of EVERY DEGREE of *saving grace*] it secures damning sin and everlasting burnings to others? Does it not follow, that these twin-doctrines [great Diana and grim Apollyon] are a queer couple? Study their pedigree, and you will find, that, like the Helena and Pollux of the ancients, they can equally boast that a fabulous Jupiter transformed into a swan is their godlike Sire. It can be said of each of them, *Ovo processit eodem*. A fair lady, whom some call *Leda*, and others *Voluntary Humility*, was courted in Babel by a surly gentleman, whom some call *Jove*, and others *Pharisaic Pride*. His excessive ugliness obliged him to transform himself into the above-mentioned *Swan*. *Leda* in the dark took him for the heavenly *Dove*, and from her mistake sprung the conception of our twins. They were brought forth in Moses's decayed chair at Jerusalem, nursed by Austin at Hippo, fondled by Bellarmine at Rome, educated by Calvin at Geneva, and, to the disgrace

disgrace of the reformation, publickly christened and married at Dort by a number of divines, who named them *Orthodoxy*, and recommended them to the world as *The Doctrines of grace*.

If it is asked, What induced those divines to take such a step? I reply: it was chiefly their inattention to the doctrine of the dispensations. Being altogether taken up with the PARTICULAR dispensations of the Son and of the *Holy Ghost*, they overlooked, as Peter once did, the GENERAL dispensation of the Father, which is the basis of all the *superior* oeconomies of divine grace. They paid no manner of attention to the noble testimony, which that apostle bore, when parting with his last scrap of jewish bigotry he said: *Of a truth I perceive, that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him.* As if he had said, *Tho' distinguishing grace should never give two talents to an heathen that fears God and works righteousness: Tho' he should never explicitly hear of the Son, and of the Holy Ghost; yet shall he enter, as a faithful servant, into the joy of his merciful Lord, when many children of the kingdom shall be thrust out.* For it is revealed upon earth, and of consequence it is decreed in heaven, that they, who are *chosen and called* to partake of the divine PEACE, which is essential to the peculiar dispensation of the Son; and of the unspeakable joy, which is essential to the peculiar dispensation of the Holy Ghost, shall be reprobated or *thrust out*, if they do not make their *HIGH calling and election sure*: Whilst they, that were only *chosen, and called* to the RIGHTEOUSNESS essential to the general dispensation of the Father, shall receive the reward of the inheritance, if they do but walk worthy of their *INFERIOR election and calling*.

Methinks that Zelotes, instead of producing solid arguments in favour of his doctrines, complains, that *I bring certain, strange things to his ears*; and that the distinction between the *christian* dispensation, and the other oeconomies of grace, by which I have solved his

L

calvinistic

calvinistic difficulties, has absolutely no foundation in the scripture. That I may convince him of his mistake in this respect, to what I have said on this subject in the *Essay on Truth*, I add the following proof of my dealing in old truths, and not in "novel chimeras." St. Paul, 1 Cor. ix, 17, declares, that the *dispensation* of the gospel of Christ [which in its fulness takes in the *ministration of the spirit*] was committed unto him: Eph. i, 10, he calls this dispensation, the *dispensation of the FULNESS OF TIME, in which God gathers IN ONE all things in Christ*.—Chap. iii, 2, &c. after mentioning THE DISPENSATION of the grace of God given him as an apostle of Christ, he calls it a *preaching among the Gentiles the UNSEARCHABLE RICHES OF CHRIST*, and the *making all men see, what is the fellowship of the MYSTERY, which hath been HID in God from the beginning of the world*.—Col. i, 25. &c. speaking of the christian church, in opposition to the jewish, he says, *WHEREOF I am made a minister, according to the DISPENSATION of God, which is given to me for you, &c. even the MYSTERY, which hath been HID from ages, but NOW is made manifest to his SAINTS*: And he informs them, that this mystery, now revealed, is *Christ in you, the hope of glory*:—Again, what he calls here the mystery hidden *before*, but now made manifest to christians, he calls in another place *The new testament—the ministration of righteousness—where the Spirit of the Lord is—and where there is liberty, even the glorious liberty of the children of God*; observing that, altho' the Mosaic dispensation or *ministration* was glorious, yet that of Christ *exceeds in glory*. 2 Cor. iii. 6, &c.

To deny the doctrine of the dispensations is to deny, that God made various covenants with the children of men since the fall: It is at least to confound all those covenants, with which the various gospel dispensations stand or fall. And to do so is not to divide the word of God aright, but to make a doctrinal *sarrago*, and increase the confusion that reigns in mystical Babel. From the preceding quotations out of St. Paul's

Paul's epistles, it follows therefore, either that there was no gospel in the world, before the gospel which was *hid from ages, and made manifest* in St. Paul's days *to God's saints*, when this mystery, *Christ in them the hope of glory*, was revealed to them by the Holy Ghost: Or, [which to me appears an indubitable truth] That the evangelical dispensation of Adam and Noah was bright; that of Abraham and Moses brighter; that of initial christianity, or of John the Baptist explicitly setting forth *the Lamb of God that taketh away the sins of the world*, brighter still; and that of perfect Christianity, [or of Christ revealed in us by the power of the Holy Ghost] the brightest of all.

## S E C T I O N XI,

*A rational and scriptural view of St. Paul's meaning in the ninth chapter of the Epistle to the Romans.—Some of the deepest passages of that chapter are thrown into the Scripture-scales, and by being weighed with parallel texts, appear to have nothing to do with free-wrath, and calvinistic reprobation.—A solution of the difficulty arising from confounding the Vessels, or persons, whom God's distinguishing grace makes comparatively to DISHONOUR, with those vessels or persons, who positively make themselves VESSELS OF WRATH, and upon whom, as such, God judicially pours his deserved WRATH.*

**I**F Zelotes finds himself pressed by the weights of my second Scale, he will probably try to screen his "doctrines of grace" by retreating with them behind the ixth Chap. of the Epistle to the Romans. But I am before hand with him: and appealing to that chapter, I beg leave to show, that the passages in it, which at first sight seem to favour the doctrine of FREE-WRATH, are subversive of it, when they are

candidly explained according to the context, and the rest of the Scriptures. Five couple of leading propositions open the section.

I. 1. TO DENY that God out of mere distinguishing grace, may and does grant church-blessings, or the blessings of the *covenant of peculiarity*, to some men, making them *comparatively* VESSELS TO HONOUR; and making of consequence other men *comparatively* VESSELS TO DISHONOUR, or vessels LESS honourable: — To deny this, I say, is to oppose the doctrine of the dispensations, and to rob God of AGRACIOUS sovereignty, which he justly claims.

II. 1. GOD is too GRACIOUS *unconditionally* to reprobate, i. e. ordain to eternal death, any of his creatures.

III. 1. IN the day of initial salvation they, who through grace, believe in their light, are *conditionally* VESSELS OF MERCY, or GOD'S ELECT, according to one or another dispensation of his grace.

IV. 1. GOD JUSTLY gives up to FINAL blindness of mind, and COMPLETE hardness of heart, them that RESOLUTELY shut their eyes, and harden

2. TO INSINUATE that God, out of mere distinguishing WRATH, fixes the curse of absolute rejection upon a number of unborn men, for whom he never had any mercy, and whom he designs to call into being only to show, that he can make and break VESSELS OF WRATH — to insinuate this, I say, is to attribute to God a TYRANNICAL sovereignty, which he justly abhors.

2. GOD is too HOLY and too JUST, not to reprobate his obstinately-rebellious creatures.

2. IN the day of initial salvation, they, who unnecessarily do despite to the spirit of grace, and disbelieve, are *conditionally* VESSELS OF WRATH, that FIT THEMSELVES for *destruction*.

2. PERVERSE FREEWILL in us, and not FREEWRATH in God, or NECESSITY from Adam, is the CAUSE of our avoidable unbelief: and our personal

den their hearts, TO THE END of their day of initial salvation.

V. 1. There can be sovereign, distinguishing *free-grace* in a GOOD God; because *goodness* can bestow free, undeserved gifts.

sonal, avoidable unbelief is the cause of our complete, personal reprobation both at the end of the day of grace, and in the day of judgment.

2. There can never be sovereign, distinguishing *free-wrath* in a JUST God; because *justice* cannot inflict free, undeserved punishments.

REASON and conscience should alone, one would think, convince us, that St. Paul, in Rom. ix. does not plead for a right in God so to *bare* any of his unformed creatures, as to *intend, make, and fit them for destruction*, merely to show his absolute sovereignty and irresistible power. The apostle knew too well the *God of love*, to represent him as a mighty potter, who takes an unaccountable pleasure to form rational vessels, and to endue them with keen sensibility, only to have the glory of absolutely filling them, by the help of Adam, with sin and wickedness on earth, and then with fire and brimstone in hell. This is the conceit of the consistent admirers of unconditional election and rejection, who build it chiefly upon Rom. ix. Should you ask, why they fix so dreadful a meaning to that portion of scripture; I answer, that, thro' inattention and prejudice, they overlook the two keys, which the apostle gives us to open his meaning, one of which we find in the three first, and the other, in the three last verses of that perverted chapter.

In the three first verses St. Paul expresses the *continual sorrow*, which he had in his heart, for the obstinacy of his countrymen, the Jews, who so depended upon their national prerogatives, as Jews; their church-privileges, as children of Abraham; and their pharisaic righteousness of the law, as observers of the Mosaic ceremonies; that they detested the doctrine of salvation by faith in Jesus Christ. Now, if the apostle



had believed, that God, by a wise decree of preterition, had irreversibly ordained them to eternal death “to illustrate his glory by their damnation,” as Calvin says; how ridiculous would it have been in him, to sorrow night and day about the execution of God’s wise design! If God from the beginning of the world had absolutely determined to make the unbelieving Jews personally and absolutely vessels of wrath, to the praise of the glory of his sovereign free-wrath; how wicked would it have been in St. Paul to begin the next chapter by saying, *My heart’s desire and prayer to God for unbelieving Israel—for the obstinate Jews is, that they might be saved?* Would he not rather have meekly submitted to the will of God, and said like Ely, *It is the Lord: Let him do what seemeth him good?* Did it become him—nay, was it not next to rebellion in him, so passionately to set his heart against a decree made [as we are told] on purpose to display the absoluteness of divine sovereignty? And would not the Jews have retorted his own words? *Who art thou, O vain man, that repliest against God,* by wishing night and day the salvation of *vessels of wrath*—of men, whom he hath absolutely set apart for destruction!

“But if the apostle did not intend to establish the absolute, personal preterition of the rejected Jews and their fellow-reprobates, what could he mean by that mysterious chapter?” I reply: He meant in general to vindicate God’s conduct in casting off the Jews, and adopting the Gentiles. This deserves some explanation. When St. Paul insinuated to the Jews, that they were rejected as a church and people, and that the uncircumcised Gentiles [even as many as believed on Jesus of Nazareth] were now the chosen nation—the *peculiar people* and church of God, his countrymen were greatly offended: And yet, as *the apostle of the GENTILES*, to *provoke the Jews to jealousy* he was obliged peculiarly to enforce this doctrine among them. They generally *gave him audience* till he touched upon it. But when he *waxed bold*, and told them plainly that Christ had bid him *Depart from Jerusalem,*

Jer., as from an accursed city ; and had *sent him far thence unto the GENTILES*, they could contain themselves no longer : and *lifting up their voices they said, Away with such a fellow from the earth*, Acts xiii, 46. xxii, 21. \*

When St. Paul wrote to Rome, the metropolis of the *gentile* world, where there were a great many *Jews*, the Holy Ghost directed him to clear up the question concerning the general election of the Gentiles, and the general rejection of the Jews : and this he did, both for the comfort of the humble, gentile believers, and for the humiliation of his proud, self-elected countrymen ; that being provoked to jealousy, they, or at least *some* of them, might with the Gentiles make their *personal* calling and election sure by believing in Christ. As the Jews were generally incensed against him, and he had a most disagreeable truth to write, he dips his pen in the oil of brotherly love, and begins the chapter by a most awful protestation of his tender attachment to them, and sorrowful concern for their salvation ; hoping that this would soften them, and reconcile their prejudiced minds. But if he had represented them as **ABSOLUTE** reprobates, and vessels of wrath **IRREVERSIBLY** ordained of God to destruction, he would absurdly have defeated his own design, and exasperated them more than ever against his doctrine and his person. That he told them with one breath, *he wished to be accursed from Christ for them*, whilst with  
the

---

\* It is remarkable that Jewish rage first broke out against our Lord, when he touched their great Diana — the doctrine of their absolute election. You think, said he, to be saved, merely because you are Abraham's children, and God's chosen, peculiar people. *But I tell you of a truth*, God is not so partial to Israel as you suppose : *Many widows were in Israel in the days of Elias but to none of them was Elias sent, but to a ZIDONIAN (heathen) widow. And many lepers were in Israel in the time of Elisba, yet none of them was cleansed, save Naaman the SYRIAN.* Luke iv, 25, &c. The Jews never forgave our Lord that levelling saying : If he narrowly escaped their fury at Nazareth, it was only to meet it increased seven-fold in the *holy city*. So fierce and implacable are the tempers, to which some professors work up themselves, by drinking into unscriptural notions of election !

the next breath he insinuated, that God had absolutely accursed them with unconditional, personal reprobation, is a notion so excessively big with absurdity, that at times Zeluca himself can scarce swallow it down. - Who indeed can believe, that St. Paul made himself so ridiculous, as to weep tears of the most ardent love over the free-wrath of his reprobating Creator? Who can imagine, that the pious apostle painted out *the God of all grace*, as a God full of immortal hatred to most of his countrymen: while he represented himself as a person *continually* racked with the tenderest feelings of a matchless affection for them all; thus impiously raising his own reputation, as a *benevolent man*, upon the ruins of the reputation of his *malevolent God*?

Come we now to the middle part of the chapter. St. Paul having prepared the Jews for the disagreeable message which he was about to deliver, begins to attack their pharisaic prejudices concerning their absolute right, as children of Abraham, to be God's church and people, exclusively of the rest of the world? whom they looked upon as reprobated dogs of the Gentiles. To drive the unbelieving Jews out of this sheltering place he indirectly advances two doctrines: (1) That God, as the Creator and supreme Benefactor of men may do what he pleases with his *peculiar favours*; and that he had now as indubitable a right freely to give five talents of church-privileges to the Gentiles, as he had once to bestow three talents of church-privileges upon the Jews. And (2) that God had as much right to set the seal of his wrath upon them, as upon Pharaoh himself, if they continued to imitate the inflexibility of that proud unbeliever; inexorable unbelief being the sin, that *fits men for destruction*, and pulls down the *wrath* of God upon the children of disobedience.

The first of those doctrines he proves, by a reasonable appeal to conscience: (1) Concerning the absurdity of *replying against God*, i. e. against a Being of infinite wisdom, goodness, justice and power: And

And (2) concerning a right which a potter has of the same lump of clay to make one vessel for \* *honourable*, and another for comparatively *dishonourable* uses. The argument carries conviction along with it. Were utensils capable of thought, the *basin*, in which our Lord washed his disciples feet [ a comparatively *dishonourable* use ] could never reasonably complain, that the potter had not made it the *cup*, in which Christ consecrated the sacrament-wine. By a parity of reason the king's soldiers and servants cannot justly be dissatisfied, because he has not made them all generals and prime ministers. And what reason had the Jews to complain, that God put the Gentiles on a level with, or even above them? May he not, without being arraigned at the bar of slothful servants who have buried their talents, give a peculiar, extraordinary blessing when he pleases, and to whom he pleases? *Shall the thing formed say to him that formed it, Why hast thou made me thus?* Shall the foot say, *Why am I not the head?* and the knee, *Why am I not the shoulder?* Or, to allude to the parable of the labourers, If God chuses to hire the Gentiles and send them into his favourite vineyard; blessing them with church-privileges as he did the Jews; shall the eye of the Jews *be evil, because God is good to these newly-hired labourers?* *May he not do what he pleases with his own?*

To

---

\* I have lived these fifteen years in a part of England, where a multitude of potters make all manner of *iron* and *earthen* vessels. Some of these mechanics are by no means conspicuous for good sense, and others are at times befotted thro' excessive drinking; but I never yet saw, or heard of one so excessively foolish as to make, even in a drunken fit, a vessel on purpose to break it, to shew that he had power over the work of his own hands. Such however is the folly that Zelotes's scheme imputes to God. Nay, if a potter makes vessels on purpose to break them, he is *only* a fool: but if he could make sensible vessels like dogs, and formed them on purpose to roast them alive, that he might show his sovereign power, would you not execrate his *cruelty*, as much as you would pity his *wadness*? But what would you think of the man if he made *five* or *ten* such vessels for absolute destruction, while he made *one* for absolute salvation, and then assumed the title of *gracious* and *merciful* Potter, and called his potting schemes, "*schemes of grace?*"

To this rational argument, St. Paul adds another (*ad hominem*) peculiarly adapted to the Jews, who supposed it a kind of sacrilege to deny, that, as children of Abraham, they were absolutely *the chosen nation*, and *the temple of the Lord*. To convince them, that God was not so partial to the posterity of Abraham, Isaac, and Jacob; as they imagined, the apostle reminds them, that God had excluded the first born of those favoured patriarchs from the peculiar blessings, which by birth-right belonged to them: doing it sometimes on account of the sin of those first-born, and sometimes previously to any personal demerit of their's, that he might show, that his purpose, according to election to peculiar privileges and church-prerogatives, does *not stand of works, but of him that chuses*, and *calleth of his sovereign*, distinguishing grace. St. Paul confirms this part of his doctrine by the instance of Ishmael and Isaac, who were both sons of Abraham: God having preferred Isaac to Ishmael, because Isaac was the child of his own promise, and of Abraham's faith by Sarah, a free woman, who was a type of grace and the gospel of Christ: whereas Ishmael was only the child of Abraham's natural strength by Agar, an Egyptian bond-woman, who was a type of nature and of the Mosaic dispensation.

With peculiar wisdom the apostle dwells upon the still more striking instance of Isaac's sons, Esau and Jacob, who had not only the same godly father, but the same free, and pious mother; the younger of whom was nevertheless preferred to the elder without any apparent reason. He leaves the Jews to think how much more this might be the case, when there is an apparent cause as in the case of Reuben, Simson, and Levi, Jacob's three eldest sons, who thro' incest, treachery, and murder, forfeited the blessings of the first born; a blessing this, which by that forfeiture devolved to Judah, Jacob's *fourth* son, whose tribe became the first and most powerful of all the tribes of Israel, and had of consequence the honour of producing the Messiah, *the Lion of the tribe of JUDAH*. St. Paul's argument

gument is masterly, and runs thus: If God has again and again excluded some of Abraham's posterity from the blessing of the peculiar covenant, which he made with that patriarch concerning the *promised seed*:—If he said, *In Isaac, Jacob, and Judah, shall thy seed [the Messiah] be called, and not in Ishmael, Esau, and Reuben, the first born sons of Abraham, Isaac, and Jacob*; how absurd is it in the Jews to suppose, that merely because they are descended from Abraham, Isaac, and Jacob, they shall absolutely share the blessings of the Messiah's kingdom? If God excluded from the birth-right, Ishmael the scoffer, Esau the seller of his birth-right, and Reuben the defiler of Bilhah his father's wife; why might not *Israel* [*his son called out of Egypt*] his first born among nations, forfeit his birth-right thro' unbelief? And why should not the gentile world, God's prodigal son, inherit the blessing of the first born, if they submit to the obedience of faith, and with the younger son in the parable, return from *the far country* to their father's house; whilst the elder son insolently quarrels with God, reproaches his brother, absolutely refuses to come in, and thus makes his calling void, and his reprobation sure?

The apostle's argument is like a two-edged sword. With one edge he cuts down the bigotry of the Jews, by the above-mentioned appeals to the history of their forefathers. And with the other edge he strikes at their unbelief, by an appeal to the destruction of Pharaoh; insinuating that God, as Maker, Preserver, and Governor of men, has an undoubted right to fix the *gracious* or *righteous* terms, on which he will *finally* bestow salvation; or inflict damnation on his rational creatures.

With the greatest propriety St. Paul brings in Pharaoh, to illustrate the odious nature, fatal consequences, and dreadful punishment of unbelief. No example was better known, or could be more striking to the Jews. They had been taught from their infancy, with how *much long-suffering* God had *endured* that notorious unbeliever; *raising him up*, supporting him, and bearing

bearing with his insolence day after day, even after he had *fitted himself for destruction*. They had been informed, that the Lord had often reprieved that *father of the faithless*, that, in case he again and again hardened himself (as omniscience saw he would do) he might be again and again scourged, till the madness of his infidelity should drive him into the very jaws of destruction; God having on purpose spared him, yea † *raised him up* after every plague, that if he refused to yield, he might be made a more conspicuous monument of divine vengeance, and be more gloriously overthrown by matchless power: So should *God's name*, i. e. his adorable perfections, and righteous proceedings, be *declared throughout all the earth*: And so should unbelief appear to all the world in its own odious and infernal colours.

St. Paul having thus indirectly, and with his usual prudence and brevity given a double stab to the bigotry of the unbelieving Jews, who fancied themselves *unconditionally elected*, and whom he had represented as *conditionally REPROBATED*; lest they should mistake his meaning as Zelotes does, he concludes the chapter thus: *What shall we say then? What is the inference, which I draw from the preceding arguments? One which is obvious, namely this: That the Gentiles, [typified by Jacob the younger brother] who followed not professedly after righteousness, have attained to righteousness, even the Christian righteousness which is of faith. But Israel, or the Jews, who professedly followed after the law of mosaic righteousness, as the sports-*  
man

---

† Is it not strange, that Zelotes should infer from this expression, that God had *originally RAISED UP*, i. e. *CREATED* Pharaoh on purpose to damn him? Is it not evident, that Pharaoh justly looked upon every plague as a *DEATH*, witness his own words, *Intreat the Lord your God, that he may take away from me this DEATH only*, Ex. x; 17? and if every plague was a *DEATH* to Pharaoh, was not every removal of a plague a kind of *resurrection*, a *RAISING HIM UP*, together with his kingdom from a state of *DESTRUCTION*, according to these words of the Egyptians, *Knowest thou not yet that Egypt is DESTROYED*? How reasonable and scriptural is this sense! How dreadful, I had almost said, how *diabolical* is that of Zelotes!

man Esau did after his game, *have not attained to the law of mosaic, or christian righteousness*: They are neither justified as Jews, nor sanctified as christians.—

“ True; and the reason is, because God had absolutely passed them by from all eternity, that he might in time make them vessels of wrath fitted for destruction.”—So insinuates Zelotes: but happily for the honour of the Gospel, St. Paul declares just the reverse. *Wherefore, says he, did not the reprobated Jews attain to righteousness? To open the eyes of Zelotes, if any thing will, he answers his own question thus: BECAUSE they sought it not BY FAITH, but as it were by the external works of the mosaic law opposed to christian faith: for they stumbled at that stumbling stone, Christ, who is a rock of offence to unbelievers, and the rock of ages to believers: As it is written, Behold I lay in Zion a rock, that some shall, thro’ their obstinate unbelief, make a rock of offence; and others, thro’ their humble faith, a rocky foundation, according to the decrees of conditional reprobation and election; He that believeth not shall be damned—and whosoever believeth on him shall not be ashamed.* Rom. ix. 1—33. Mark xvi. 16.

That Zelotes should mistake the apostle’s meaning, when it is so clearly fixed in the latter part of the chapter, is unaccountable: but that he should support by it his peculiar notion of ABSOLUTE REPROBATION, is really astonishing. The unbelieving Jews are undoubtedly the persons, whom the apostle had first in view, when he asserted God’s right of appointing, that obstinate unbelievers shall be vessels of wrath. But hear what he said of those REPROBATED Jews to the ELECTED Gentiles, in the very next chapter but one. *I speak to you Gentiles, &c. if BY ANY MEANS I may provoke to emulation them that are my flesh [the Jews] and might SAVE some of them.—If some of the branches [the unbelieving Jews] be broken off, &c. BECAUSE OF UNBELIEF they were broken off, and thou [believing Gentile] standest BY FAITH. Be not high-minded, but fear. For if God spared not the natural*  
M branches,



*branches, take heed, LEST be also SPARE NOT TREE, &c. CONTINUE in his goodness, OTHERWISE THOU ALSO shalt be CUT OFF, and treated as a vessel of wrath. And they also, IF THEY ABIDE NOT STILL IN UNBELIEF, shall be grafted in, and treated as vessels of mercy. Rom. xi, 13. &c.*

But what need is there of going to Rom. xi, to show the inconsistency of the Calvinistic doctrines of free-grace in Christ and free-wrath in Adam? of everlasting love to some, and everlasting hate to others? Does not Rom. ix, itself, afford us another powerful antidote? If the elect were from eternity God's *beloved* people whilst the non-elect were the devil's people, *bated* of their Maker; and if God's *love* and *batred* are equally unchangeable, whether free agents change from holiness to sin, or from sin to holiness; what shall we make of these words? *I will call them MY PEOPLE which WERE NOT my people; and her BELOVED, which WAS NOT beloved. And where it was said unto them. Ye ARE NOT MY people; there (upon their believing) shall they be called the CHILDREN OF GOD. Rom. ix; 25, 26.* What a golden key is here to open our doctrine of *conditional* election, and to shut Zelotes's doctrine of *absolute* reprobation!

Having thus given a *general* view of what appears to me from conscience, reason, scripture, and context, to be St. Paul's meaning in that deep chapter; I present the Reader with a *particular* and scriptural explanation of some passages in it, which do not puzzle Honestus a little, and by which Zelotes supports the doctrines of bound-will and free-wrath with some plausibility.

1. It is not [PRIMARYLY of him that WILLETH [in God's way] — Nor is it [AT ALL] of him that willeth [in opposition to God's will as the self-righteous

2. Ye WILL NOT come to me that you might have life. John v, 40.— Whosoever WILL, let him come. Rev. 22. 17.— I have set before you life and

*teous Jews did.*] Rom. ix, 16.

1. It is not [PRIMARYLY] of him that RUNNETH, but † of God, that sheweth MERCY. Rom. ix, 16.

1. [ελεησω] I will have mercy on whom I will [or rather ελεω] I should HAVE MERCY. Rom. ix, 15.

HAVE MERCY upon him. If. lv, 7.—He shall have judgment WITHOUT MERCY, that hath shewed NO MERCY. James ii, 13.—All the paths of the Lord are MERCY to such AS KEEP his covenant. Pf. xxv, 10.

1. [Οικτειρησω] I will have COMPASSION, ON WHOM I will [or rather οικτειρω] I should have compassion. Rom. ix, 15.

are hid from thine eyes, &c. BECAUSE thou KNEWEST NOT the time of thy visitation, Luke xix, 44.—HOW is it that ye do not DISCERN this time, yea

M 2

and death, &c. CHUSE Deut. xxx, 19.—I WOULD &c. and ye WOULD NOT Luke xiii, 34.

2. I WENT, &c. left by any means I should RUN or had RUN IN VAIN. Gal. ii, 2.—So RUN that [THRO' MERCY] you may OBTAIN. I Cor. ix, 24.

2. Whofo *forsaketh* his sin shall HAVE MERCY, Pro. xxviii, 13.—Let the wicked *forsake* his way, and &c. the Lord will

If. lv, 7.—He shall have judgment WITHOUT MERCY, that hath shewed NO MERCY. James ii, 13.—All the paths of the Lord are MERCY to such AS KEEP his covenant. Pf. xxv, 10.

2. As the heaven is high above the earth; so great is his MERCY towards THEM THAT FEAR him. Pf. ciii, 11.—The things that belong unto thy peace

&c. BECAUSE thou KNEWEST NOT the time of thy visitation, Luke xix, 44.—HOW is it that ye do not DISCERN this time, yea and

---

† In familiar and scripture-language, the effect is frequently ascribed to the *chief* cause; whilst, for brevity's sake, *inferiour* causes or agents are passed over in silence. Thus David says, Except THE LORD BUILD the house, their labour is but VAIN that build it.—St. Paul says, *I laboured, yet NOT I, but the grace of God.*—And we say, "Admiral Hawke has beat the French fleet." Would it not be absurd in Zelotes, to strain these expressions, so as to make absolutely nothing of the mason's work, in the building of an house; of the apostle's preaching, in the conversion of the Gentiles; and of the bravery of the officers and sailors, in the victory got over the French by the English admiral? It is nevertheless upon such frivolous conclusions as these, that Zelotes generally rests the enormous weight of his peculiar doctrines.

and why even of YOURSELVES JUDGE ye not what is right. Luke xii, 56, 57.—Hear O heavens, &c. I have nourished CHILDREN, and they have rebelled against me. The ox knoweth his owner, &c. but ISRAEL doth NOT KNOW, MY PEOPLE doth NOT CONSIDER.—It is a people of NO UNDERSTANDING; THEREFORE he that formed them will shew them NO FAVOUR. Is. i, 3. Chap. xxvii, 11.—And God said to Solomon, BECAUSE thou hast asked for thyself UNDERSTANDING, &c. lo, I have given thee a wife and UNDERSTANDING HEART, 1 Kings iii, 11, 12.—BECAUSE he CONSIDERETH, &c. he shall not die—he shall surely live. Ez. xviii, 28. [*Who can help seeing through this cloud of scriptures, that God has mercy, on whom he should have mercy according to his divine attributes; extending INITIAL mercy to ALL, according to his long-suffering and impartiality; and shewing ETERNAL mercy, according to his holiness and truth, to them that use and improve their talent of UNDERSTANDING, so as to love him and keep his commandments?*]

1. *The children being not yet born, neither having done any good or evil, that the purpose of God according to ELECTION might stand not of works but of him that calleth* [i. e. that God might show, he may and will chuse some of Abraham's posterity to some peculiar privileges, which he does not confer upon others: And likewise to teach us, that grace and the new-man, mystically typified by Jacob, shall have the reward of the inheritance—a reward this, which fallen nature

2. Thus saith the Lord, —Did I plainly appear to the house of thy Father, &c. and did I CHOOSE him out of all the tribes of Israel to be my priest, &c? Why KICK YE at my sacrifice, &c. WHEREFORE the Lord God saith, I SAID INDEED that thy house, should walk before me for ever. BUT NOW the Lord saith: Be it far from me; for THEM that honour me I will honour; and THEY that despise me shall be lightly esteemed. 1 Sam. ii. 27, &c.—Again: The Lord said to Samuel [2

nature and the old man, mystically typified by *Esau* shall never receive:—To teach us this] *it was said to Rebekah: The elder shall serve the younger* [in his posterity † though not in his person:] That is the younger shall have the blessing of the first born. And it was accordingly conferred upon Jacob in these words: *Be Lord over thy Brethren: Gen. xxvii. 29.* To conclude therefore, from *Jacob's* SUPERIOR

(*I have not chosen*) I have REFUSED him [*Eliab*] for the Lord seeth not as man seeth:—The Lord LOOKETH AT THE HEART [and chooseth in consequence: Accordingly when Jesse made seven of his sons to pass before the Lord, Samuel said, The Lord hath NOT CHOSEN these, 1 Sam. xvi. 7, 10.—The Lord hath sought him a man AFTER HIS OWN HEART [*David*] BECAUSE thou [*Saul*] hast NOT KEPT that, which M 3 the

† Mr. Henry says with great truth 'All this chusing' of Jacob 'and refusing' of Esau 'was typical, and intended to shadow forth some other election and rejection.' And altho' he was a Calvinist he does in many respects justice to St. Paul's meaning. 'This difference,' says he, 'that was put between Jacob and Esau, he [*the apostle*] further illustrates by a quotation from Mal. i, 2. where it is said, not of Jacob and Esau the persons, but the Edomites and Israelites their posterity, *Jacob have I loved, and Esau have I hated.* 'The people of Israel were taken into the covenant of PECULIARITY, had the land of Canaan given them, were blessed with the MORE SIGNAL appearances of God for them in special protections, supplies, and deliverances, whilst the Edomites were rejected'] from the covenant of PECULIARITY] 'had no temple, altars, priests, prophets; no such particular care of them, &c. Others understand of the election and rejection of particular persons; some loved, and others hated from eternity. But the apostle speaks of Jacob and Esau, not in their own persons, but as ancestors; Jacob the people, and Esau the people; nor doth God damn any, or decree so to do, merely because he will do it, without any reason taken from THEIR OWN deserts, &c. The chusing of Jacob the younger, &c. was to intimate, that the Jews, tho' the natural seed of Abraham, and the first born of the church, should be laid aside; and the Gentiles, who were as the younger brother, should be taken in, in their stead, and have the birth-right and blessing.' He concludes his comment upon the whole chapter by these words, which exactly answers to the double key, I have given to the reader. 'Upon the whole matter

RIOR blessing, that *Esau* was absolutely cursed and reprobated of God, is as absurd as to suppose that *Manasseh*, Joseph's eldest son, was also an absolute reprobate, because Ephraim, his younger brother, had Jacob's CHIEF blessing: For the old patriarch refusing to put his right hand upon the head of *Manasseh*, said, "Truly his YOUNGER brother shall be GREATER than he." Gen. xviii. 19. But would Zolotes himself infer from such words; that *Manasseh* was

the Lord commanded thee.

—Once more:—The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is BETTER THAN THOU, Chap. xiii. 14. xv. 28.

The kingdom of Israel was an unpromised gift to Saul and to David, and yet God's ELECTION to, and REPROBATION from that dignity, was according to dispositions and works. How much more can this be said of God's ELECTION to, or REPROBATION

matter, the unbelieving Jews have no reason to quarrel with God for rejecting them, they had a FAIR offer of righteousness, and life, and salvation made upon gospel terms, which they did not like, and WOULD NOT come up to; and THEREFORE if they perish, they may thank THEMSELVES: their blood is upon their own heads.

What precedes is pure truth, and strongly confirms my doctrine: But what follows is pure Calvinism, and shows the inconsistency of the most judicious writers in that scheme. 'Were the Jews hardened? It was BECAUSE it was his OWN (God's) pleasure to deny them softening grace, &c. Two sorts of vessels GOD FORMS out of the great lump of fallen mankind: (1) *Vessels of wrath*: vessels filled with wrath, as a vessel of wine is a vessel filled with wine, full of the fury of the Lord, &c. (2) *Vessels of mercy*, filled with mercy.'— And again: 'He (the apostle) answers, by resolving ALL into the DIVINE SOVEREIGNTY. We are the thing formed, and he is the former, and it does not become us to challenge or arraign his wisdom in ordering, and disposing of us into this or that shape or figure.' That is, in plain English, FREE-WRATH, or, to speak as smoothly as a Calvinist, DIVINE SOVEREIGNTY may order and dispose us into the shape of vessels of wrath before we have done either good or evil. How could Mr. Henry thus contradict himself, and write for, and against the truth? Why, He was a moderate Calvinist: As moderate he wrote glorious truths; and as a Calvinist, horrid insinuations.

was *personally* appointed from all eternity to disbelieve and be damned, and Ephraim to believe and be saved; that the purpose of God according to ABSOLUTE reprobation and election might stand NOT OF WORKS \* *but of HIM that capriciously and irresistibly calleth some to FINISHED SALVATION in Christ, and others to FINISHED DAMNATION in Adam?* That God abhors such a proceeding, is evident from the scriptures which fill my left scale, and in particular from the opposite texts.

BATION from a crown of glory! a crown this, which *God hath promised by way of REWARD to them that love him; refusing it, by way of PUNISHMENT, to them that hate him; whom he clothes in hell with shame and with a vengeful curse, according to their works and his own declaration, which follows: Yet saith the [predestinarian] house of Israel, The way of the Lord is NOT EQUAL. O house of Israel are not MY ways EQUAL? Are not YOUR ways UNEQUAL? Therefore I will judge you every one ACCORDING TO HIS WAYS.*

*Repent and turn, &c. so iniquity shall not be your ruin. Ez. xviii. 29, &c. I will do unto them according*

---

\* This phrase, *That the purpose of God according to election might stand, NOT OF WORKS, but of him that calleth,* is to be understood merely of those blessings, which DISTINGUISHING grace bestows upon some men and not upon others, and which do not necessarily affect their eternal salvation, or their eternal damnation. In this sense it was, that God, for the above-mentioned reasons, preferred Jacob to Esau. In this sense he still prefers a Jew to a Hottentot, and a Christian to a Jew; giving a Christian the old and new testament, while the Jew has only the old, and the Hottentot has neither. Far from denying the reality of this SOVEREIGN DISTINGUISHING grace, which is independant on ALL WORKS, and flows entirely from the superabounding kindness of *him that calleth*; I have particularly maintained it, I Part, p. 118.---This is St. Paul's edifying meaning, to which I have not the least objection. But when Zelotes stretches the phrase so far as to make it mean, that God ordains people TO ETERNAL LIFE OR ETERNAL DEATH, *not of works, but of him that without reason forcibly calleth some to believe and be saved, leaving others necessarily to disbelieve and be damned*;--when Zelotes does this, I say, my reason and conscience are equally frightened, and I beg leave to dissent from him for the reasons mentioned in this section.

ing to THEIR WAY, and according to THEIR DESERTS, [secundum merita] will I judge them, and they shall know, that I am the Lord. Ez. vii. 27. To these scriptures you may add all the multitude of texts, where God declares, that he will judge, i. e. justify or condemn, reward or punish, finally elect, or finally reprobate men FOR, BY, ACCORDING TO, OR BECAUSE OF their works.

1. It is written, JACOB have I LOVED, but ESAU have I HATED. Rom. ix. 13.

Zelotes, who catches at what ever seems to countenance his doctrine of Free-wrath, thinks that this scripture demonstrates the electing and reprobating partiality, on which his favourite doctrines are founded. To see his mis-

take we need only consider, that in the scripture-language a love of preference is EMPHATICALLY called LOVE: and an inferior degree of love is COMPARATIVELY called HATRED. Pious Jacob was not such a churlish man as positively to hate any body, much less Leah—his cousin, and his wife: Nevertheless we read, *The Lord saw that Leah was HATED:—The Lord hath heard, that I was HATED;—Now therefore my husband will LOVE me: i. e. Jacob will PREFER me to Rachel, his barren wife, Gen. xxix. 31, 32.—Again: Moses makes a law concerning a man that hath two wives, one BELOVED and another HATED, without intimating, that it is wrong in the husband to HATE, that is, to be LESS FOND OF one of his wives, than of the other. Deut. xxi. 15.—Once more: Our Lord was not the chaplain of the old murderer, that he should command us positively to HATE our fathers, mothers, and wives: for he, who thus hated an other is a murderer: Nevertheless he not only says *He that HATETH his life* [that invaluable gift of God] *shall keep**

2. God is LOVE.—God is LOVING TO EVERY MAN, and his tender mercies [in the accepted time] are over ALL his works.—Yet the children of thy people say, The way of the Lord is not equal: but as for them their way is not equal, &c. 1 John iv. 8.—Ps. cxlv. 9. in the *Common Prayers*.—Ez. xxxiii. 17.

keep it unto life eternal; and he that LOVETH his life shall lose it: But he declares, *If any man HATE not his father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.* Luke xiv. 26. Now Christ evidently means, that whosoever does not LOVE his father, &c. and his own life LESS than him, cannot be his sincere disciple.—By a similar idiom it is said: *Esau have I HATED*: an expression this, which no more means, that God had absolutely rejected Esau, and appointed him for the pit of destruction; than Christ meant, that we should absolutely throw away our lives, reject our fathers, wives, and children, and decree that they shall all unavoidably sin ON and be damned.

2. \* Whom HE WILL be HARDENETH, Rom. ix. 18.

[That is, God judicially gives up to a reprobate mind WHOM HE WILL, not according to Calvinistic caprice, but according to the rectitude of his own nature: And according to this rectitude displayed in the gospel, HE WILL give up all those, who, by obstinately hardening their hearts to the last, turn the day of salvation into a day of final provocation. See Ps. xcvi. 8, &c.

2. He

1, 'The God of this world [not the Almighty] hath [by their own free consent] BLINDED the minds of them that BELIEVE NOT.—Now is the day of SALVATION—Despise thou the riches of God's forbearance, and long-suffering: not knowing that the goodness of God LEADETH THEE TO REPENTANCE.—But after THY HARDNESS, and impenitent heart, treasurest up UNTO THYSELF wrath against the day of wrath. 2 Cor. iv. 4. — vi. 2. — Rom. ii. 4, 5. 1. In

\* The Reader is desired to take notice, that in this, and the following paragraphs, where I produce scriptures expressive of God's JUST WRATH, I have shifted the numbers, that mark which axiom the passage belongs to. And this I have done: (1) Because there is NO FREE WRATH in God: (2) Because when there is wrath in him, man's perverseness is the JUST cause of it: And (3) because in point of evil, man has the wretched, diabolical honour of being FIRST cause; and therefore, No. I, is his shameful prerogative, according to the principles laid down Sect. III.



2. He hath blinded their eyes, and hardened their hearts, that they SHOULD NOT SEE with their eyes, NOR UNDERSTAND with their heart, and be converted, and I should heal them. John xii. 40.

[That is, He hath judicially given them up to THEIR OWN blindness and hardness. They had said so long, WE WILL NOT SEE, that he said at last in his JUST anger. THEY SHOULD NOT SEE, for he would withdraw the abused, forfeited light of his grace; and so they were blinded.]

2. The Lord [in the above-mentioned sense] HARDENED Pharaoh's heart. [for his UNPARALLELED cruelty to Israel.] Ex. i. 10. 22. vii. 13. See the next note.

1. In them is fulfilled the prophecy of Esaias, who says: By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For this people's heart is WAXED gross [thro' their obstinately resisting the light;] and their ears are dull of hearing, and THEIR EYES THEY HAVE CLOSED, LEST at any time THEY SHOULD SEE with their eyes, and hear with their ears, and should UNDERSTAND with their heart, and should be converted, and I should heal them. Mat. xiii, 14, 15.

1. Pharaoh HARDENED his heart, and hearkened not, Ex. viii. 15. — Zedekiah STIFFENED his neck, and HARDENED HIS heart from turning unto the Lord, 2 Chr. xxxvi.

13.—TAKE HEED lest any

of you be HARDENED thro' the deceitfulness of SIN, Heb. iii. 13.—Happy is the man that feareth alway: but he that HARDENETH HIS heart [as Pharaoh did] shall fall into mischief, [God will give him up.] Prov. xxviii. 14.—They are without excuse: BECAUSE when they knew God, they glorified him not as God, &c. WHEREFORE God also gave them up to uncleanness, &c. FOR THIS CAUSE God gave them up to vile affections, &c. And even AS THEY DID NOT LIKE to retain God in their knowledge, God gave them over to a reprobate mind. Rom. ii. 20.—28.

2. Thou wilt say then unto me. Why does he yet find

1. Shall not the Judge of all the earth do right? Gen.

find fault? For who hath *resisted* his will? Rom. ix. 19.

The rigid Calvinists triumph greatly in this objection started by St. Paul. They suppose, that it can be reasonably levelled at no doctrine but their own, which teaches, that God by *irresistible* decrees has *unconditionally* ordained some men to eternal life, and others to eternal death: and therefore, their doctrine is that of the apostle. To show the absurdity of this conclusion, I need only remind the reader once more, that in this chapter St. Paul establishes two doctrines: (1) That God may admit whom he will into *the covenant of peculiarity*, out

of pure, distinguishing, sovereign grace: And (2) That he has an absolute right of *hardening whom he will* upon gospel-terms, i. e. of taking the talent of *\*softening grace* from all that imitate the obstinate unbelief of Pharaoh, such inflexible unbelievers being the only people whom God will harden, or give up to a reprobate mind. Now in both those respects the objection proposed is pertinent, as the apostle's answers plainly show.

Gen. xviii, 25. — That thou mightest be justified in thy saying, and clear when thou art judged. Psa. li, 4. *Com. Pr.*

Who but Zelotes could *justify* an imaginary Being, that should, by the channel of irresistible decrees, pour sin and wrath into vessels made on purpose to hold both; and should call himself the *God of LOVE, the HOLY one of Israel, and a God of JUDGMENT?* Nay who would not detest a king, who should absolutely contrive the contracted wickedness and crimes of his subjects, that he might *justly* sentence them to eternal torments, to show his sovereignty and power?

\* Mr. Henry comments thus upon these words "I will harden his heart, i. e. withdraw softening grace," which God undoubtedly did upon just provocation. Whence it follows, that, inconsistent Calvinists being judges, Pharaoh himself had once *softening grace*; it being impossible for God to *withdraw* from Pharaoh's heart what *never was there*. Query: Was this softening grace which God withdrew from Pharaoh, of the *reprobating* or of the *electing* kind?

show. With regard to the *first* doctrine, that is, the doctrine of that *distinguishing* grace, which puts more honour upon one vessel than upon another; calling Abraham to be the Lord's *pleasant vessel*, whilst Lot or Moab is only his *wash-pot*; the Apostle answers: *Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Why am I a wash-pot, and not a pleasant vessel? Hath not the potter power over the clay? &c.* Besides, is it not a blessing to be comparatively a *vessel to dishonour*? Had not Ishmael and Esau a blessing, tho' it was inferior to that of Isaac and Jacob? Is not a wash-pot as good *in its place* as a drinking cup? Is not a righteous Gentile—a Melchisedech, or a Job, &c. as acceptable to God according to his dispensation, as a devout Jew and a sincere Christian according to their's? —With respect to the *second* doctrine, that of hardening obstinate unbelievers, and *making his wrathful power known* upon them; of tacitly granting, that it is impossible to *resist God's absolute will*, the apostle intimates in his laconic, and yet comprehensive way of writing, that God has a right to FIND FAULT with, and display his *wrathful power* upon hardened sinners, because *he hardens none*, but such as have personally made themselves *vessels of wrath*, and *fitted themselves for destruction* by doing despite to the spirit of his grace, instead of improving their day of initial salvation: And he insinuates, that even then God instead of presently dealing with them according to their deserts, *endures them with MUCH LONG SUFFERING*, which, according to St. Peter's doctrine, is to be *accounted a degree of SALVATION*. Therefore, in both senses the objection is pertinently proposed, and justly answered by the apostle, without the help of sovereign free-wrath, and Calvinistic reprobation.

1. Hath not the POTTER power over the CLAY, of the same lump to make one vessel unto honour,

2. The vessel that he [the POTTER] made of CLAY, WAS MARRED in the hand of the potter; so

honour, and another unto dishonour? Rom. ix. 21.

I have observed again and again, that the apostle with his two-edged sword defends two doctrines: (1) The RIGHT which God, as our sovereign benefactor, has to give *five* talents, or *one* talent to whom he pleases, that is, to admit some people to *the covenant of peculiarity*, while he leaves others under a *more general dispensation of grace and favour*. Thus a Jew was once a **VESSEL TO HONOUR**—a person honoured far above a Gentile; and a Gentile, in comparison to a Jew might be called a **VESSEL TO DISHONOUR**. *Moab*, to use again the Psalmist's expression, was once only God's *wash-pot*, Pl. lx, 8: whilst Israel was his *pleasant vessel*: But now the case is altered: The Jews are nationally become the *vessel wherein is no pleasure*, and the Gentiles are the *pleasant vessel*. And where is the injustice of this proceeding? If a potter may make of the same lump of clay what vessel he pleases, some for the dining-room and others for the meanest

so he made it again into another vessel, as seemed good to the potter, &c. O house of Israel, cannot I do with you as this potter, says the Lord, &c. At what instant I shall speak concerning a nation, &c. to **DESTROY** it [*for its wickedness*:] If that nation, against whom I have pronounced, **TURN** from their evil, I **WILL REPENT** of the **EVIL**, that I thought to do unto them. And at what instant I shall speak concerning a nation, &c. to **BUILD** it, IF it **DO EVIL** in my sight, that it **OBEY** NOT my voice, then I **WILL REPENT** of the **GOOD**, wherewith I said I would benefit them, Jer. xvii, 4.

When St. Paul wrote Rom. ix, 21, he had probably an eye to the preceding passage of Jeremiah, which is alone sufficient to rectify the mistakes of Zelotes; there being scarce a stronger text to prove, that God's decrees respecting our salvation and destruction are *conditional*. Never did "Sergeant *if*" guard the genuine doctrines of grace more valiantly, or give Calvinism a more desperate

N rate

meanest apartment, all good and useful in their respective places; why should not God have the same liberty? Why should he not, if he chooses it, place some moral vessels above others, and raise the Gentiles to the honour of being his *peculiar* people:—an unspeakable honour this, which was before granted to the Jews only.

The apostle's second doctrine respects *vessels of mercy* and *vessels of wrath*, which in the present case must be carefully distinguished from *the vessels to honour* or to nobler uses, and *the vessels to dishonour* or to less noble uses: and, if I mistake not, this distinction is one of those *things* which, as St. Peter observes, are *hard to be understood in Paul's Epistles*. The importance of it appears from this consideration: God may, as a *just* and *gracious* sovereign,

absolutely make a moral vessel for a more or less honourable use, as he pleases; such a preference of one vessel to another being no more inconsistent with divine goodness, than the king's appointing one of his subjects lord of the bed-chamber, and another only groom of the stable, is inconsistent with royal good nature: But this is not the case with respect to *vessels of mercy* and *vessels of wrath*. If you insinuate with Zelotes, that an absolute God, to show his absolute

love

rate thrust, than he does in the POTTER'S house by the pen of Jeremiah. However, lest that prophet's testimony should not appear sufficiently weighty to Zelotes, I strengthen it by an express declaration of God himself.

Have I any pleasure at all that the wicked should die, saith the Lord; and not that he should return from his ways and live? Yet ye say, The way of the Lord is not equal [*in point of election to eternal LIFE, and appointment to eternal DEATH.*] Hear now, O house of Israel, Is not my way equal? When a righteous man turneth away from his righteousness, &c. for his iniquity shall he die. Again, when a wicked man turneth away from his wickedness, &c. he shall save his soul alive. Ex. xvii. 23, &c.

love and wrath, absolutely made some men to fill them *unconditionally* and *eternally* with love and mercy, and others to fill them *unconditionally* and *eternally* with hatred and wrath by way of *reward* and *punishment*, you *change the truth of God into a lie*, and *serve the great Diana of the Calvinists more than the righteous Judge of all the earth*. Whatever Zelotes may think of it, God never made an adult a vessel of *eternal* mercy, that did not *first* submit to the obedience of faith: nor did he ever *absolutely* look upon any man as a vessel of wrath, that had not by personal, obstinate unbelief *first fitted himself for destruction*. Considering then the comparison of the potter as referring in a secondary sense to the *vessels of mercy*, and to the *vessels of wrath*, it conveys the following rational and scriptural ideas: May not God, as the righteous Maker of moral vessels, fill with mercy or with wrath whom he will, according to his essential wisdom and rectitude? May he not shed abroad his pardoning mercy and love in the heart of a believing Gentile, as well as in the breast of a believing Jew? And may he not give up to a reprobate mind, yea fill with the sense of his just wrath, a stubborn Jew—a Caiaphas, as well as a refractory Gentile—a Pharaoh? Have not Jews and Gentiles a common original? And may not the Author of their common existence, as their impartial lawgiver, determine to save or damn individuals, upon the gracious and equitable terms of his gospel dispensations? Is he bound absolutely to give all the blessings of the Messiah's kingdom to Abraham's posterity, and absolutely to reprobate the rest of the world? Has a Jew more right to *reply against God* than a Gentile? When God propounds his terms of salvation, does it become any man to *say to him that formed him, Why hast thou made me thus* subject to thy government? Why must I submit to thy terms? If God without injustice could appoint, that Christ should descend from Isaac and not from Ishmael—If, *before Esau and Jacob had done any good or evil*, he could fix that the blood of Jacob, and not that of Esau, should

run in his Son's veins; though Esau was Isaac's child as well as Jacob: HOW MUCH MORE may he, without breaking the promise made to Abraham, Isaac, and Jacob, fix, that the free-willing believer, whether Jew or Gentile, shall be a *vessel of mercy prepared for glory* chiefly by free-grace; and that the free-willing unbeliever, shall be a *vessel of wrath, fitted chiefly by free-will for just destruction*? Is not this doctrine agreeable to our Lord's exhortation, *With the light of life, which lightens every man, you WILL NOT come unto me that you might have life — more abundant life — yea, life for evermore*? Does it not perfectly tally with the great, irrelative decrees of conditional election and reprobation, *He that believeth, and is baptized, that is, he that shows his faith by correspondent works when his Lord comes to reckon with him, shall be saved: And he that believeth not, tho' he were baptized, shall be damned*? And is it not astonishing, that when St. Paul's meaning in Rom. ix; can be so easily opened by the *silver and golden key*, which God himself has sent us from heaven, I mean *Reason and Scripture*, so many pious divines should go to Geneva, and humbly borrow Calvin's *wooden and iron key*, I mean *HIS Election and Reprobation*? Two keys these, which are in as great repute among injudicious protestants, as the keys of his Holiness are among simple papists: Nor do I see what great difference there is between the Romish and the Geneva-keys: If the former open and shut a *fool's paradise*, or a *knave's purgatory*, do not the latter shut us all up in *finished salvation* or *finished damnation*?

Zelotes indeed does not often use the power of the *keys*: ONE *key* does generally for him. He is at times so ashamed of the *iron key*, which is black and heavy; and so pleased with the *wooden key*, which is light and finely gilt; that instead of holding them out fairly and jointly as St. Peter's pictures do the keys of hell and heaven, he makes the shining key alone glitter in the sight of his charmed hearers. Now and then however, when he is driven to a corner by a judicious opponent,

opponent, he pulls out his iron key, and holding it forth in triumph he asks, *Who has resisted his will?* To these wrested words of St. Paul, he probably adds two or three perverted scriptures—

Which I beg leave to weigh next in my scales.

2. Shall {natural EVIL be in the city, and the Lord hath not DONE IT [for the punishment of the ungodly, and for the greater good of the godly? AMOS iii. 6.

1. They have [done MORAL evil]—they have built the high places of Baal to burn their sons with fire, &c. which I commanded NOT, NOR spake it, NEITHER came it into MY mind—NEITHER came it

into MY heart. Jer. xix, 5.—vii, 31. — The sceptre of thy kingdom is a RIGHT sceptre: Thou lovest righteousness and HATEST wickedness, Ps. xiv, vi.—ABHOR that which is EVIL, Rom. xii, 9.—Thus saith the Lord, I will bring {natural} EVIL upon this city, &c. BECAUSE they have hardened their necks, that they might not hear my words, Jer. xix, 15. Therefore, when David says, that *The Lord does whatsoever pleaseth him*, he does not speak either of man's sin or duty: but only of God's OWN work, which HE absolutely intends to perform: (1) Not of man's SIN; for God is not a God that hath pleasure in wickedness, Ps. v, iv.—Nor (2) of man's DUTY: for, though a master may do his servant's work, yet he can never do his servant's duty. It can never be a master's duty to obey his own commands. The servant must do it himself, or his duty [as duty] must remain for ever undone.

2. There are certain men, &c. who † were before of old ordained to this condemnation,

1. Ungodly men, turning the grace of our God into lasciviousness, and denying,

N 3

† The words *καλας προγεγραμμενοι*, rendered before of old ordained, literally mean formerly fore-written, fore-typified, or fore-described: The condemnation of these backsliders, or apostates, was of old fore-written by David, Ps. cxxv, 5; and by Ezekiel, Chap. xviii, 24. Their lusts were of old fore-typified by those of Sodom; their apostasy, by that of the fallen angels; and their perdition, by that of the Israelites,



demnation, &c. [*namely the condemnation of the angels who kept not their first estate, but left their own habitation [whom] he [God] hath reserved in everlasting chains unto the judgment of the great day.* Jude, verse 4, 6.

denying, &c. our LORD Jesus Christ, [*as lawgiver, judge, and king.*] &c. These be they who separate themselves [*from their self-denying brethren*] sensual, not having the spirit [*i.e. having quenched the spirit*] —walking after their own lusts; and their mouth

speaketh great swelling words [*wherewith they creep in unawares into rich widow's houses; seducing the fattest of the flock, and] having mens persons in admiration because of advantage.* Verse 4, 16, 19.

3. To them that are disobedient, &c. he is a rock of offence, even to them who stumble at the word, being disobedient, whereunto ALSO THEY WERE APPOINTED: [*Or rather*] whereunto [*namely, to being disobedient*] THEY † HAVE EVEN DISPOSED, [*or*] SETTLED THEMSELVES, 1 Peter, ii, 7, 8.

1. Ye will not come to me that ye might have life, John v. 40.—Ye put the word of God from you, and judge yourselves unworthy of eternal life. Acts xiii, 46.

I shall

---

Israelites, whom the Lord saved out of the land of Egypt, and afterwards destroyed for their unbelief: three typical descriptions these, which St. Jude himself immediately produces, verse 5, 6, 7, together with Enoch's prophecy of the Lord's coming to convince them of all their ungodly deeds and hard speeches: Ver. 15, 17. Is it not strange then, that Zelotes should build his notions of absolute reprobation upon a little mistake of our translators, which is contrary both to the greek and to the context? Beloved, says St. Jude, verse 17, remember ye the words [*πρωειρημενων*, FORE-SPOKEN, answering to *προεγραμμενοι*, FORE-WRITTEN, and not fore-appointed] which were spoken before of the apostles of our Lord Jesus Christ. For the apostles, no doubt, often enlarged upon these words of their master, *Because iniquity shall abound the love of many shall wax cold [and they will fall away:] but he that shall endure unto the end, the same shall be saved.*

† A beautiful face may have some freckles. Our translation is good, but it has its blemishes; nor is it one of the least, to represent God

I shall close the preceding scriptures by some arguments, which show the absurdity of supposing, that there can be any free wrath in a just and good God : (1) When Adam, with all his posterity in his loins, came forth out of the hands of his Maker, he was pronounced VERY GOOD, as being *made in the likeness of God, and after the image of him*, who is a perfect compound of every possible perfection. God spake those

---

God as *appointing men to be disobedient*. To vindicate all the divine perfections, which such a doctrine injures, of the two meanings that the word fairly bears in the original, I need only choose that which is not repugnant to reason and scripture. If charity, which *thinketh no evil, and hopeth all things* consistently with reason---if charity, I say, obliges us to put the best construction upon the words of our neighbour, how much more should decency oblige us to do it with respect to the word of God ? When a modest person drops a word, that bears either a *chaste* or an *unchaste* meaning, is it not cruel absolutely to fix the *unchaste* meaning upon it ?---To show that St. Peter's words bear the meaning, which I fix to them, I need only prove two things : (1) That the original word *επειδυσαν*, which is translated *appointed*, means also *fetted* or *disposed* : And (2) that a passive word in the greek tongue frequently bears the meaning of the hebrew, hermaphrodite-voice called *Hübphash*, which signifies a *making oneself do a thing*, or a *being caused by oneself to do it* : a voice this, which in some degree answers to the *middle voice* of the greeks, some tenses of which equally bear an active or a passive sense.---To prove the first point, I appeal only to two texts, where the word *τιθῆμι* undoubtedly bears the meaning, which I contend for. Luke xxi. 14, *θεθεσῆ* SETTLE it in your hearts : And Luke ix. 62, *ευθετος* fit, or mo literally *well-DISPOSED for the kingdom of God*.---And to prove my second proposition [besides what I have already said upon that head, in my note upon Mr. Madan's mistake, p. 94.] I present the critical reader with indubitable instances of it, even in our translation. Jude verse 10, *φθειρονται*, They are corrupted, or, *They corrupt THEMSELVES*.---2 COR. xi, 13, *μετασχηματιζομενοι* being transformed, or *transforming THEMSELVES*.---Acts xviii, 6. *αυτων, αντιτασσομενων*, literally, *they being opposed*, or as we have it in our bibles, *when they opposed THEMSELVES*.---John xx, 14. *εστραφη*, she (Mary) was turned, or, *she turned HERSELF*.---Mat. xvi, 22, Jesus *στραφεις* being turned, or, *turning HIMSELF*.---Mat. xxviii, 3, Judas *μεταμεληθεις*, having been penitent, or having *repented HIMSELF*, &c. &c. In such cases as these, the sacred writers use indifferently

those words *in time*; but, if we believe Zelotes, the supposed decree of absolute, personal rejection, was made *before time*; God having fixed from all eternity, that *E/sau* should be absolutely *hated*. Now as *E/sau* stood in and with Adam, before he fell in and with him; and as God could not but consider him as standing and righteous, before he considered him fallen and sinful; it necessarily follows, either that Calvinism

indifferently the *active* and the *passive* voice, because man acts, and is acted upon:---he is worked upon and he works. Thus we read Acts iii, 19. *ἐπιστρέψατε*, *Convert*, namely yourselves, *actively*: tho' our translators render it passively *Be converted*. And Luke xxii, 32, our Lord speaking to Peter does not say, *ἐπιστρέψεις*, when thou art converted, passively: but actively, *ἐπιστρέψας*, when thou hast converted namely *THYSELF*. Now if in so many cases our translators have justly rendered passive words, by words expressing a *being acted upon by OURSELVES*, I desire Zelotes to show by any one good argument taken from criticism, scripture, reason, conscience or decency, that we must render the word of our text *they were appointed*, namely by God, *to be disobedient*, when the word *ἐτεθροσάμ* may with as much propriety as in all the preceding cases, be rendered *they disposed, set, or settled THEMSELVES* unto disobedience. What has the Holy one of Israel done to us, that we should dishonour him by charging our disobedience upon his *appointment*? Are we so fond of the new doctrines of grace, *finished salvation*, and *finished damnation*, that in order to maintain the latter, we must represent God as *appointing* out of sovereign, distinguishing free-wrath *the disobedience* of the reprobates, that by securing the *means*---their unbelief and sin, he may also secure the *end*---their everlasting burnings?

Zelotes makes too much of some strong figurative expressions in the sacred writings. He forgets, that what is said of God must always be understood in a manner that becomes God. If it would be absurd to take literally what the scriptures say of *God plucking his right hand out of his bosom*---of *his awaking as one out of sleep*---of *his riding upon the heavens*---of *his smelling a sweet savour from a burnt offering*---of *his lending an ear*, &c. is it not much more absurd to take the three following texts in a literal sense? (1) 2 Sam. xvi. 10, *The Lord said unto him (Shimei) Curse David*. Is it not evident, that David's meaning in these words is only this? "The Lord, by bringing me to the deplorable circumstances, in which I now find myself, has justly given an opportunity to Shimei to insult me with impunity, and to upbraid me publicly with my crimes. This opportunity I call a *bidding*, to humble myself under the hand of God, who lashes my guilty soul by

firm is a system of false doctrine; or, that the God of love, holiness, and equity, once hated his righteous creature, once reprobated the innocent, and said by his decree, "Cain, Esau, Saul, and Judas are *very good*, for they are seminal parts of Adam my Son, whom I pronounce *very good*, Gen. i. 31. But I actually hate those parts of my unfulfilled workmanship: Without any actual cause I detest mine own perfect image.

this afflictive providence; but I would not insinuate that God *literally* said to Shimei *Curse David*, any more than I would affirm that he said to me, *Murder Uriah*."

(2) God is represented, 2 Sam. xii. 11, as saying to David, *I will take thy wives before thine eyes, and give them to thy neighbour, and he shall lie with them in the sight of this sun, for thou didst it secretly, but I will do it before all Israel*. And accordingly God took the bridle of his restraining power out of Absalom's heart, who had already murdered his own brother, and was, it seems, by that time a vessel of wrath self-fitted for destruction. The divine restraint being thus removed, the corrupted youth rushed upon the outward commission of those crimes, which he had perhaps an hundred times committed in *intention*, and from which the Lord had hitherto kept him out of regard for his pious father—a regard this, which David had now forfeited by his atrocious crimes. The meaning of the whole passage seems then to be this: "Thou shalt be treated as thou hast served Uriah. Thy wild Son Absalom has already robbed thee of thy crown, and defiled thy wives in his ambitious, libidinous heart. When thou wast a good man—a man after my own heart, I hindered him from going such lengths in wickedness, but now I will hinder him no more: He shall be thy scourge; Thou sinnedst secretly against Uriah, but I will stand in the way of thy wicked son no longer, and he shall retaliate before the sun." This implies only a passive permission, and a providential opportunity to commit a crime *outwardly*. Nor could wicked men ever proceed to the *external* execution of their designs without such opportunities.

(3) By a like figure of speech we read, Ps. cv. 25. that God *TURNED the heart of the Egyptians to HATE his people, and to DEAL SUBTILY with his servants*. But how did he do this? Was it by doing the Devil's work? by infusing hatred into the heart of the Egyptians? No: It was merely by blessing and multiplying the Israelites, as the preceding words demonstrate: *He INCREASED his people GREATLY, and made them STRONGER than their enemies*. Hence it was, that fear, envy, jealousy, and hatred were naturally stirred up in the breasts of the Egyptians. I repeat it: not to explain such scriptures in a manner becoming the God of holiness, is far more detestable than

image. Yea, I turn my eyes from their present complete goodness, that I may hate them for their future, preordained iniquity." Suppose the God of love had transformed himself into the evil Principle of the Manichees, what could he have done worse than thus to hate with immortal hatred, and absolutely to reprobate his innocent, his pure, his spotless offspring, at the very time in which he pronounced it *very good*? If Zelotes shudders at his own doctrine, and finds himself obliged to grant, that so long at least as Adam stood, Cain, Esau, Saul, and Judas stood with him, and in him were actually loved, conditionally chosen, and wonderfully blessed of God in paradise; it follows, that the doctrine of God's everlasting hate, and of the eternal, absolute rejection of those whom Zelotes considers as the four great reprobates, is founded on the grossest contradiction imaginable.

(2) But Zelotes possibly complains, that I am unfair, because I point out the deformity of his "doctrine of grace," without saying one word of its beauty

than to assert, that *the Ancients of days*, LITERALLY wears a robe, and his own white hair, because Daniel, after having seen an emblematic vision of his majesty and purity, said; *His garment was white as snow, and the hair of his head was like the pure wool*. For every body must allow, that it is far less indecent LITERALLY to hold forth God as venerable old Jacob, than to represent him LITERALLY as a mischievous, sin-infusing Belial.

(4) With regard to Jer. xx. 7. *O Lord thou hast deceived me, and I was deceived*, Mr. Sellon justly observes: (1) That the Hebrew word here translated *deceive*, signifies also to *entice* or *persuade*, as the margin shows. And (2) That the context requires the last sense; the prophet expressing his natural backwardness to preach, and saying, *O Lord thou hast persuaded me to do it, and I was persuaded*. It is a pity, that when a word has two meanings, the one honourable, and the other injurious to God, the worse should once be preferred to the better. If Zelotes takes these hints, he will no more avail himself of some figurative expressions, and of some mistakes of our translators, to represent God as the author of sin, and the deceiver of men. When wicked men have long resisted the truth, God may indeed and frequently does judicially *give them up to believe a destructive lie*: but he is no more the author of the lie, than he is Beelzebub, *the Father of lies*.

ty. " Why do you not, says he, speak of God's absolute everlasting love to Jacob, as well as of his absolute everlasting hate to Esau, Pharaoh, and Judas? Is it right to make always the worst of things?" Indeed Zelotes, if I am not mistaken, your absolute election is full as subversive of Christ's gospel, as your absolute reprobation. The scripture informs us, that when Adam fell he lost the favour, as well as the image of God; and that he became a *vessel of wrath* from head to foot: but if everlasting, changeless love still embraced innumerable parts of his seed, his fall was by no means so grievous, and universal as the scriptures represent it:—for a *multitude, which no man can number*, ever stood, and shall ever stand on the rock of ages, a rock this, which, if we believe Zelotes, is made up of unchangeable, absolute, sovereign, everlasting love for the elect, and of unchangeable, absolute, sovereign, everlasting wrath for the reprobates.

(3) But this is only part of the mischief that necessarily flows from the fictitious doctrines of grace. They make the cup of trembling, which our Lord drank in Gethsemane, and the sacrifice, which he offered on Calvary, in a great degree insignificant. Christ's office as high priest, was to sprinkle the burning throne with his precious blood, and to *turn away wrath* by the sacrifice of himself: But if there never was either a burning throne, or any wrath flaming against the elect; if unchangeable love ever embraced them, how greatly is the oblation of Christ's blood depreciated! Might he not almost have saved himself the trouble of coming down from heaven to *turn away a wrath*, which never flamed against the elect, and which shall never cease to flame against the reprobates?

(4) From God's preaching the gospel to our first parents it appears, that they were of the number of the elect, and Zelotes himself is of opinion, that they belonged to the little flock. If this was the case, according to the doctrine of free, sovereign, unchangeable, everlasting love to the elect, it necessarily follows, that Adam himself was never a child of wrath.

Nor

Nor does it require more faith to believe that our first parents were God's pleasant children, when they sated themselves with forbidden fruit, than to believe that David and Bathsheba were persons after God's own heart, when they defiled Uriah's bed : Hence it follows, that the doctrine of God's everlasting love, in the Crispian sense of the word, is absolutely false, or that Adam himself was a child of *changeless everlasting love*, when he made his wife, the serpent, and his own belly his trinity under the fatal tree : While Cain was a child of *everlasting wrath*, when God said of him in his father's loins, that he was *very good*. Thus we still find ourselves at the shrine of the great Diana of the Calvinists, singing the new song of *salvation and damnation finished* from everlasting to everlasting, according to the doctrine laid down by the Westminster-divines in their catechism, "*God from all eternity did, by the most wise and holy council of his own will freely and unchangeably ordain what ever comes to pass.*"

(5) This leads me to a third argument. If God from all eternity did "unchangeably ordain" all events, and in particular, that the man Christ should absolutely die to save a certain, fixed number of men, who [by the bye] never were children of wrath, and therefore never were in the least danger of perishing : If he unalterably appointed, that the devil should tempt, and absolutely prevail over a certain, fixed number of men, who were children of wrath, before temptation and sin made them so : — If this is the case, I say, how idle was Christ's redeeming work ! how foolish the tempter's restless labour ! how absurd Zelotes's preaching ! How full of inconsistency his law-messages of wrath to the elect, and his gospel-messages of free-grace to the reprobates ! And how true the doctrine, which has lately appeared in print, and sums up the Crispian gospel in these sentences ; Ye, elect, shall be saved, do what you will ; and ye, reprobates, shall be damned, do what you can ; for in the day of his power the Almighty will make you all absolutely willing to go to the place which he has uncon-

unconditionally ordained you for, be it heaven or hell; God, if we believe the Westminster-divines, in their catechism “ *having unchangeably fore-ordained whatever comes to pass in time, especially concerning angels and men.*” An unscriptural doctrine this, which charges all sin and damnation upon God, and perfectly agrees with the doctrine of the consistent Calvinists, I mean the doctrine of *finished salvation*, and *finished damnation*, thus summed up by Bishop Burnet in his Exposition of the xviii<sup>th</sup> Article. ‘ They think, &c. That he [God] decreed Adam’s sin, the lapse of his posterity, and Christ’s death, together with the salvation and damnation of such men, as should be most for his own glory: That to those that were to be saved, he decreed to give such efficacious assistances, as should certainly put them in the way of salvation; and to those whom he rejected, he decreed to give such assistances and means only, as should render them inexcusable.’ Just as if those people could ever be *inexcusable*, who only do what their almighty Creator has “ *unchangeably fore-ordained!*”

## S E C T I O N XII.

*The directions to understand the scripture-doctrine of Election and Reprobation.—What election and reprobation are UNCONDITIONAL, and what are CONDITIONAL.—There is an unconditional election of sovereign, distinguishing grace, and a conditional election of impartial, rewarding goodness. The difficulties which attend the doctrines of election and reprobation are solved by means of the gospel dispensations; and those doctrines are illustrated by the parable of the talents.—A scriptural view of our election in Christ.*

**W**HEN good men, like Zelotes and Honestus, warmly contend about a doctrine; charging one another with *heresy* in their controversial heats, each



each has certainly a part of the truth on his side. Would you have *the whole*, Candidus? only act the part of an attentive moderator between them: embrace their extremes at once, and you will embrace truth in her seamless garment—the complete *truth as it is in Jesus*. This is demonstrable by their opposite sentiments about the doctrine of *Election*. Zelotes will hear only of an *unconditional*, and Honestus only of a *conditional* election: but the word of God is both; and our wisdom consists in neither separating, nor confounding, what the Holy Ghost has joined, and yet distinguished.

To understand the scripture-doctrine of *election* take the following directions; (1) God is a God of *truth*. His *righteous* ways are as far above our *hypocritical* ways, as heaven is above hell: Every *calling* therefore, implies an *election* on his part. Who can believe that God ever demeans his majestic veracity so far as to *call* people, whom he does *not chuse* should obey his call? Who can think that the Most High plays boyish tricks? And if he *chuses*, that those whom he calls should come; a sincere *election* has undoubtedly preceded his *calling*. Nor are the well-known words of our Lord, Mat. xxii. 14, *Many are called, but few are chosen*, at all contrary to this assertion: For the context evidently shows, that the meaning of this compendious, elliptic saying is, *Many are called to faith and holiness; but few are chosen to the rewards of faith and holiness:—Many are called to be God's servants, and to receive his talents; but few, comparatively, are chosen to enjoy the blessings of good and faithful servants:—Many are called to run the race; but few are chosen to receive the prize. Not because God has absolutely reprobated any, in the Calvinian sense of the words; but, because few are willing to deny themselves; few care to labour; few are faithful; few so run that they may obtain; few make their initial calling and election sure to the end; and of the many, that are called to enter into the kingdom of God, few STRIVE so to do; and therefore few shall be able.* See Luke xiii. 24.

(2) According

(2) According to the dispensation of *the saving grace of God, which hath appeared to ALL MEN*; so long as *the day of salvation* last, ALL MEN are *sincerely called*, and therefore *sincerely chosen* to believe in their light, to fear God; and to work righteousness. This general election and calling may be illustrated by the general benevolence of a good king towards all his subjects. Whether they are peasants or courtiers, he *elects* them to loyalty, that is, he *chooses*, that they should all be loyal; and, in consequence of this choice, by his royal statutes, he *calls* them all to be so. But when a rebellion breaks out, many do not make their calling and election sure; that is, many join the rebels, and in so doing; forfeit their titles, estates, and lives. However, as many as oppose the rebels, become hereby *peculiarly* entitled to the privileges of loyal subjects, which are greater or less according to their rank, and according to the boroughs or cities of which they have the freedom. Upon this general plan, as many of Adam's sons as, in any one part of the earth, make God's general calling and election sure, by actually fearing God, &c. are *rewardable elect*; according to the FATHER'S dispensation: That is, God actually approves of them; considered as obedient souls; and he designs *eternally* to reward their sincere obedience, *if they continue faithful unto death*. Col. i. 23. Rev. ii. 10.

(3) *Distinguishing*, or particular grace *chooses*, and of consequence *calls* some men to believe explicitly in the Messiah *to come*, or in the Messiah *already come*; and as many as sincerely do so, are *rewardable elect* according to the Son's dispensation, when it is distinguished from that of the Spirit as in John vii. 38, 39; for in general Christ's dispensation takes in that of the Holy Ghost, especially since *Christ is glorified*, and when he is *known after the flesh no more*. Compare John xvi. 7, with 2 Cor. v. 16.

(4) A still higher degree of *distinguishing* grace *elects*, and of consequence *calls* believers in Christ, to *take by force the kingdom* which consists in *righteousness, peace, and joy in the Holy Ghost*; and as many as make *this*

calling and election sure, are God's *rewardable elect*, according to the dispensation of the Holy Ghost.

(5) All true worshippers belong to one or another of these three classes of elect. The first class is made up of *devout heathens*, who worship *in the court of the Gentiles*.—The second class is formed of *devout Jews*, or of such *babes in Christ* as are yet comparatively *carnal*, like John's disciples, or those of our Lord before the day of pentecost. These worship *in the place*—And the third class is composed of those *holy souls*, who, by being fully possessed of Christ's spirit, deserve to be called christians in the full sense of the word. These (which in our Laodicean days, I fear, are a little flock indeed) are all *perfected in one*, and, having *entered within the veil*, worship now *in the Holy of Holies*.

(6) In order to *eternal* salvation, those three classes of elect must not only *make their calling and election sure*, by continuing to-day in the faith of their dispensation: but also by going on *from faith to faith*: by rising from one dispensation to another, if they are called to it; and above all, by *patiently continuing in well-doing*, or by *being faithful unto death*; none but such *having the promise of a crown of life, that fadeth not away*.

(7) *Distinguishing* grace not only *chuses* some persons to *see the felicity of God's chosen* in the two great covenants of peculiarity, called *the law of Moses*, and *the gospel of Christ*; but it *elects* them also to peculiar dignities, or uncommon services in those dispensations. Thus Moses was elected to be the great prophet, and lawgiver of the Jews; Aaron, to be the first High-priest of the jewish dispensation: Saul, David, and Solomon, to be the three first kings of God's chosen nation. Thus again the seventy were chosen above the multitude of the other disciples, the twelve, above the seventy; Peter, James and John, above the twelve; and St. Paul, it seems, above Peter, James, and John. The following scriptures refer to this kind of extraordinary choice—to this *election of peculiar grace*:  
*Moses*

*Moses his CHOSEN stood in the gap:—The man's rod whom I shall CHOOSE, shall blossom.—The man whom the Lord shall CHOOSE, he shall be holy, that is, he shall be set apart for the priesthood.—He CHOSE David his servant, and took him from the sheep-fold.—Before I formed thee [Jeremiah] in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee [or, I set thee apart] and I ordained thee a prophet unto the nations.—Of his disciples he CHOSE twelve apostles.—He [Paul] is a CHOSEN vessel unto me, to bear my name before the Gentiles.—Agreeably to the doctrine of these peculiar elections to singular services, it is even said of Cyrus, an heathen king, by whose means the Jews were to be delivered from the Babylonish captivity: Cyrus is my shepherd, and shall [or will] perform all my pleasure, saying to Jerusalem, Thou shalt be built, and so the temple, Thy foundation shall be laid, &c. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, tho' thou hast not known me as thy covenant-God.—Once more: David, speaking of God's chusing the tribe of Judah before all the other tribes, says; Moreover he refused the tabernacle of Joseph, and [reprobated, or] chose not the tribe of Ephraim: but chose [or elected] the tribe of Judah, the mount Sion, which he [peculiarly] loved. But, what have all those civil, or ecclesiastical elections of persons and places to do with our election to a crown of glory? Will Zelotes affirm, that Saul and Jehu are certainly in heaven, because they were as remarkably CHOSEN to the crown as David himself? And tho' St. Paul knew, that he was a chosen vessel, SET APART from his mother's womb for great services in the church, does he not inform us, that he so ran as to obtain the crown; and that he kept his body under, lest after he had preached to, and saved others, he himself should become a cast-away—a reprobate?*

(8) Do not forget that frequently the word *chosen*, or *elect*, means *principal*, *choice*; *having a peculiar degree of superiority*, or *excellence*. This is evident from the following texts. *The wrath of God smote down the*

CHÖSEN of *Israel*. *Is.* lxxviii, 31,—*I lay in Sion a chief corner stone, ELECT, and precious, 1 Peter ii, 6.—The elder to the ELECT Lady, 2 John i.* And it would be the height of Calvinian orthodoxy to suppose, that in *Is.* xii, 7. *Thy CHOICEST* [or, as the original properly means] *thy ELECT valleys shall be full of chariots,* is to be understood of Calvinian election. To render Ze- lotes less confident in that election, one would think it sufficient to throw into the scripture-scales, and weigh before him the following passages, which are literally translated from the original.

1. For *Israel* mine *ELECT,* I have called thee. *Is.* xlv, 4.

1. THE *ELECTION* hath obtained it. *Rom.* xi, 7.

1. I have made a covenant with my *CHÖSEN* [or *ELECT.*]—I have exalted one *CHÖSEN* out of the people — Mine *ELECT* shall inherit it. *Pf.* lxxxix, 3, 19—*Is.* lxxv, 9.

1. The children of thy *ELECT* sister greet thee, 2 *John* xiii.

1. His *ELECT,* whom he hath *CHÖSEN.* *Mark* xiii, 20.

1. I endure all things for the *ELECT's* sake, 2 *Tim.* ii, 10.—O ye children of *Jacob,* his *CHÖSEN* ones, 1 *Chron.* 16, 13.

2. He [*Kish*] had a son whose name was *Saul,* an *ELECT.* 1 *Sam.* ix, 2.

[*QUERY.* Is *Saul* also among the elect as well as among the prophets?]

2. Set on a pot: fill it with the bones of THE *ELECTION,* *Ez.* xxiv, 4.

2. She committed her whoredoms with the *ELECT* of *Affyria.* *Ez.* xxiii, 7.—The tongue of the just is as *CHÖSEN* silver. — Receive knowledge rather than *ELECT* gold. *Prov.* x, 20.—viii, 10.

2. They shall cut down thine *ELECT* cedars. *Jer.* xii, 7.

2. He [*Jacob*] *CHÖSE* all the *ELECT* of *Israel.* 2 *Sam.* x, 9.

2. *Moab* is spoiled, his *ELECT* young men are gone down to the slaughter. *Jer.* xlvi, 15.—His [*Pharaoh's*] *ELECT* captains also are drowned,

1. I *ELECT,* xv, 4. 2. Ama-

1. I charge thee before the \* ELECT angels. 1 Tim. v, 21. — And shall not God avenge his own ELECT? Luke xviii, 7.

2. Amaziah gathered Judah together, &c. and found them three hundred thousand ELECT, able to go forth to war, 2 Chr. xxv, 5.

I grant that our translators in some of the preceding passages have used the word *choice*, and not the word *elect*: They say for example *choice cedars*, and not *elect cedars*; but if they were afraid to make us suspect the dignity of calvinian ELECTION, I am not. And as the original is on my side, the candid reader will not expect such scrupulousness of me, who wish to act the part of a *reconciler*, and not that of a *Calvinist*.

(9) God's chusing and calling us to *come up higher* on the ladder of the dispensations of his grace, is called *election* and *vocation*. Thus the doctrine which St. Paul insists much upon, in his epistles to the Romans and Ephesians, is, that now Jews and Gentiles are equally *elect*ed and *called* to the privileges of the *christian* dispensation. Nor does St. Peter dissent from him in this respect. Once indeed he took it for granted, that the Gentiles were all reprobates: See Acts x. But when he was divested of his jewish prejudices, and wrote to the believers who were *scattered throughout Pentus, &c.* he said, *The church that is at Babylon,*

ELECTED

---

\* If the expression *elect angels* is taken in a *vague* sense, which is most probable, it means *holy, beloved angels*, who are ELECTED to the rewards of faithful obedience. If it is taken in a *particular* sense, it means those angels who, like Gabriel, are SELECTED from the multitude of the heavenly host, and *sent forth to minister for them who shall be heirs of salvation*, and especially to guard such eminent preachers as Timothy and St. Paul were. In either sense therefore, the words *elect angels*, which Zelotes greedily catches at to prop up his scheme, have nothing to do with *Calvinian* election. — That the word *elect* sometimes means *darling* or *beloved*, will appear evident to those who compare the following passages: Behold MINE ELECT, in whom my soul DELIGHTETH, Is. xliii, 1. This is MY BELOVED son, in whom I am WELL PLEASSED. Mat. iii, 17.

**ELECTED together with you, saluteth you,** 1 Peter v, 13 : Just as if he had said, Think not that the election to the obedience of faith in Christ, is confined to Judea, Pontus, or Galatia. No : God calls both Jews and Gentiles, even in Babylon, to believe in his Son. And as a proof that this calling and election are sincere, with pleasure I inform you that several have already believed, and formed themselves into a christian church, which saluteth you, not only as being *elect* with you to hear the christian gospel ; but as making their *election to so great salvation sure thro' actual belief of the truth as it is in Jesus* : Therefore, I do not scruple, in every sense of the word, to say that they are *elect together with you*, and you may boldly consider them already as **HOLY brethren, PARTAKERS of the heavenly calling** : A glorious proof this, that Christ has broken down the middle wall of partition between Jews and Gentiles ; Babylon in this respect being as much elected as Jerusalem.—But more of this in the next Section.

(10) To conclude : Of all the directions, which can be given to clear up the doctrine of election with respect to our eternal concerns, none appears to me so important as the following. Carefully distinguish between our *election to RUN THE RACE* of faith, and holiness, according to one or another of the divine dispensations ; and between our *election to RECEIVE THE PRIZE*—a crown of glory : St. Paul speaking to Christians of the *first* of these elections says, *God has CHOSEN us that we should be holy* : And our Lord describing the *second* election says, *Many are called, but few CHOSEN.*—*Well-done, good and faithful servant, enter THOU into the joy of thy Lord.*—The former of those elections is always **UNCONDITIONAL** : but the latter is always suspended upon the reasonable **CONDITION** of persevering in the obedience of faith.

To show the propriety and importance of the preceding directions, I need only apply them to the parable of the talents, which displays every branch of the doctrine of *election*. *The kingdom of heaven,* says  
**Christ**

Christ [if it is considered with respect to God's *gracious*, and *righteous* dispensations towards the various classes of his *moral vessels* or *servants*] is as a man, who called [and of consequence, first freely chose] his own *servants*.

Observe here that every man is UNCONDITIONALLY *chosen* and called to serve God in his universal temple. Some may be compared to *earthen vessels*, made, chosen, and called to be useful *in the court of the Gentiles*, like humble Gibeonites: Some to *silver vessels*, made, chosen and called to be useful *in the holy place*, like pious Jews: And others, to *golden*, i. e. most precious and honourable vessels, made, chosen, and called to be useful *in the holiest of all*, like true Christians. Hence it appears, that God has assigned to all his moral vessels their proper place and use in his great temple, the universe: If they are unprofitable, and unfit for the master's use, it is not because he makes them so; but because they receive a bad taint from their parents upon the wheel of *generation*, and afterwards refuse to *purge themselves* by means of the talent of *light*, *grace*, and power, which is bestowed upon them as the seed of *regeneration*, according to their respective dispensations.

The difference that *sovereign grace* makes between God's servants, or, if you please, between his moral vessels, is evidently asserted by St. Paul, 2 Tim. ii, 19. &c. *The Lord*, says he, *knoweth them that are his*: that is, he approves the godly, the vessels of mercy, the clean vessels under every dispensation. *Let then every one that nameth the name of Christ*, and is of consequence under the strictest of all the dispensations, *depart from iniquity*: for, *in a great house there are not only vessels of gold, and of silver, but also of wood and of earth; and some to honour, \* and some to dishonour.* If

---

\* St. Paul having guarded the doctrine of sovereign, distinguishing grace by the *different matter*, earth, wood, silver, &c. of which the vessels are formed: and not making any distinction between vessels of *dishonour* and vessels of *wrath*, as he does in Rom. iv, it necessarily follows



a man purge himself from these [all iniquity] whether he be a vessel of gold, silver, wood, or earth, be shall, according to his dispensation, be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work; tho' it should be only the work of a Gibeonite, hewing wood and drawing water: and if a christianized Saul seeks to slay these spiritual Gibeonites in his zeal to the children of Israel, God himself will plead their cause: For he honours in every dispensation vessels that are clean and sanctified, according to his own decree, *Them that honour me, I will peculiarly honour, and they that despise me shall be lightly esteemed.* That is, Although those that honour me, should be only comparable to wooden or earthen vessels, like the devout soldiers of Cornelius; I will honour them with a place in my heavenly house. And were those that despise me, comparable to silver vessels, like the sons of Eli; or to a golden vessel, like Judas; if repentance does not interpose, they shall be broken with a rod of iron like vessels of wrath; and, after *sleeping in the dust, they shall awake to the everlasting contempt* due to their sins; it being written among the decrees of heaven, *If any man defile the vessel, or temple of God, him shall God destroy.*—Such will be the fearful end of those, who by their willful UNBELIEF make themselves positively UNCLEAN vessels: for to them that are UNBELIEVING is nothing pure, but even their mind and conscience are DEFILED. And these vessels of just wrath and positive dishonour must be carefully distinguished from those, whom God comparatively makes vessels of dishonour, by giving them fewer talents than he does to his upper servants.

Return

---

lows, according to the doctrine of rewarding grace, that the expressions *vessels to honour*, and *vessels to dishonour*, are not to be taken here in a comparative sense as in Rom. ix; but in a positive sense; - and then they answer to vessels SANCTIFIED, and to vessels not PURGED; expressions which occur in the context, and fix the apostle's meaning

Return we now to the parable of the talents, and to the several *classes of SERVANTS*, which St. Paul compares to several *classes of VESSELS*, in God's great house below. *To one of them*, says our Lord, to the Christian, I suppose, according to the election of MOST PARTICULAR distinguishing grace, *he gave FIVE talents*:—To another, suppose the Jew, still according to the election of PARTICULAR grace, *he gave TWO talents*:—And to another, suppose the Heathen, according to the decree of GENERAL grace, *he gave ONE talent*. Hence it appears, that God reprobates no man *absolutely*, and is no calvinistical respecter of persons; for, adds our Lord in the parable, *he gave to EVERY ONE according to his several ability*, or circumstances. Mat. xxv. 15.—This FIRST distribution of grace and privileges, is previous to ALL WORKS; and to it belong [as I have shown by parallel scriptures] those words of the apostle, *The children being not yet born, neither having DONE ANY GOOD OR EVIL, that the purpose of God, according to sovereign, distinguishing election* to a certain number of talents, or to certain remarkable favours, *might stand NOT OF WORKS, but of him that calleth, it was said, The elder shall serve the younger — Jacob have I loved and Esau have I hated*, i. e. I have preferred Jacob to Esau, in point of family-honour; and the Israelites to the Edomites, with respect to the covenant of peculiarity. And with as much propriety it might be said in point of super-angelical dignity, *MICHAEL the arch-angel have I loved, and GABRIEL the angel have I hated*: i. e. I have reprobated the latter from a degree of dignity and favour, to which I have elected the former.

Thus far the parable illustrates the doctrine of *sovereign free-grace*, and of an UNCONDITIONAL election to receive and use different measures of grace; and thus far I walk hand in hand with Zelotes; because thus far he speaks as the oracles of God, except when he hints at his doctrine of absolute reprobation. For at such times he makes it his business to insinuate, that there are some men, to whom God never gave so much

much as *one* talent of saving grace, in flat opposition to that clause of the parable, *he gave TO EVERY ONE, one or two TRUE talents* at least: I say *true*, because whatever dreadful hints Zelotes may throw out to the contrary, I dare not allow the thought, that the *true* God deals in *false* coin; or that, because he is *the God of ALL* grace, he deals also in *damning* grace:—*Damning* grace I call it; for in the very nature of things, all grace bestowed upon an absolute reprobate—upon a man hated of God with an everlasting hate, and given up from his mother's womb unavoidably to sin and be damned—all grace, I say, flowing from such a reprobating God to such a reprobated man, is no better than a serpent, whose head is Calvin's *absolute reprobation*, and it's tail *Zelotes's finished damnation*.

Zelotes, I fear, objects to the sovereign, *free*, distinguishing grace which I contend for, chiefly because it has no connexion with the *bound will*, and distinguishing *free-wrath*, which characterize his opinions. Accordingly he soon takes his leave of me and the parable of the talents, the middle part of which illustrates what he calls my heresy, that is, the doctrine of FREE-WILL;—(1) The doctrine of OBEДИENT *Free-will*, which our Lord secures thus: *Then he that had received five talents, went and traded with the same, and made them other five talents, &c.*—And (2) The doctrine of PERVERSE *free-will*, which Christ lays down in these words: *But he that had received one talent, went and digged in the earth, and hid his Lord's money.* Here Christ, for brevity's sake, points out unfaithful free-will in the lowest dispensation *only*: sloth and unfaithfulness being by no means necessary consequences of the least number of talents: For whilst some Christians bury their *five*, and some Jews their *two* talents, some Heathens so improve their *one* talent, as to verify our Lord's doctrine, *The last shall be first*.

The third part of the parable illustrates the doctrine of *rewarding* grace: or of *CONDITIONAL election* to, and *reprobation* from the rewards, with which divine  
grace

grace crowns human faithfulness. I call this election and this reprobation *conditional*, because they are entirely suspended upon the good or bad use, which our faithful, or unfaithful free will makes of the talent or talents bestowed upon us by free-grace; as appears by the rest of the parable: *After a long time the Lord of those servants cometh, and reckoneth with them, proceeding first to the election of REWARDING grace. He that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents more.* Here you see in an exemplifying glass the doctrine, which Zelotes abhors, and which St. John recommends thus: *Beloved, if our heart condemn us not, then have we confidence towards God; — Herein is our love made perfect, that we may have boldness in the day of reckoning, or of judgment, John iii. 21. iv. 17.* His Lord [instead of driving him to hell as a poor, blind, unawakened creature, who never knew himself; or as a proud, self-righteous Pharisee, who was never convinced of sin] said unto him, *Well-done, thou GOOD and FAITHFUL servant [Thou vessel of mercy] Thou hast been faithful over a few things, I will make thee ruler over many things, enter THOU into the joy of thy Lord thro' my merciful gospel-charter, and the passport of thy sincere, blood-besprinkled obedience.*

The servant, who through free grace and faithfulness had gained two talents, besides the two, which distinguishing grace had given him, came next: and when he had been elected into the joy of his Lord in the same gracious manner, the trial of the faithless Heathen came on. His plea would almost make one think, that Zelotes had instilled into him his hard doctrine of reprobation. He is not ashamed to preach it to Christ himself. *Lord, says he, I knew thee, that thou art an hard man, who didst contrive my reprobation from the beginning of the world, and gavest me only one talent of common grace, twenty of which would not amount to one dram of saving grace. — I knew thee, I say, that thou art an austere master; reaping, or*

P

wanting

wanting to reap, where thou hast not sown the seed of effectual grace ; and gathering, or wanting to gather, where thou hast not sowed one grain of TRUE grace : and I was afraid, and went, and hid thy talent, thy ineffectual, false, common grace in the earth : lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, &c. thou oughtest to have put my money to the exchangers, who sometimes exchange to such advantage for the poor, that their little one becomes a thousand. Hadst thou made this proper use of my "common grace," as thou callest it, at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents : for every one that hath to purpose, shall have abundance : but from him that hath not to purpose, shall be taken away even that which he hath : — his unimproved, hidden talent. And cast ye the unprofitable servant into outer darkness : i. e. into hell : there shall be weeping and gnashing of teeth. Mat. xxv. 14, 31. Hence it appears, that a man may be freely ELECTED to receive one, two, or five talents — freely CHOSEN to trade with them, and afterwards be justly REPROBATED or CAST AWAY into outer darkness, for not improving his talent, that is, for not making his calling and election sure.

Zelotes, indeed, as if he were conscious, that the parable of the talents overthrows all his doctrinal peculiarities, endeavours to explain it away by saying, that it does not represent God's conduct towards his people, with respect to grace and salvation ; but only with regard to parts and natural gifts. To this I answer : (1) The scriptures no where mention a day of account, in which God will reward and punish his servants according to their natural parts, exclusively of their moral actions. — (2) The servants had all the same master. Luke xix. 13, they are all represented as receiving one pound each, to occupy or trade till their master came : He that did not improve his pound, or talent, is called wicked on that account : now the non-improvement of a natural talent, suppose for poetry  
or

or husbandry, can never constitute a man *wicked*; nothing can do this, but the non-improvement of a talent of grace.—(3) We have as much reason to affirm, that the oil of the virgins, mentioned in the beginning of the chapter, and the good works of the godly, mentioned at the end of it, were “*not of a gracious nature* ;” as to assert it of the improvement of the pound, which constituted some of the servants *good and faithful*.—(4) It is absurd to suppose, that Christ will never take some men *into his joy*, and will command others to be *cast into outer darkness*; for improving or not improving the natural talent of speaking, writing, or singing in a masterly manner.—(5) The description of the day of judgment, that closes the chapter, is a key to the two preceding parables. On the one hand the door is shut against the FOOLISH VIRGINS, merely FOR their apostacy:—for having burned out all their oil of faith working by love, so that their *lamps went out*.—The SLOTHFUL SERVANT is cast into outer darkness, merely FOR not improving his talent of opportunity and power to believe, and to work righteousness according to the light of his dispensation.—And the GOATS are sent into hell, merely FOR not having done the works of faith. On the other hand [considering salvation according to its *second* causes] the WISE VIRGINS go in with the bridegroom, BECAUSE their lamps are not gone out, and they have oil in their vessels; the FAITHFUL SERVANTS enter into the joy of their Lord, BECAUSE they have improved their talents; and the SHEEP go into life eternal, BECAUSE they have done the works of faith.—The three parts of that plain chapter make a three-fold cord, which, I apprehend, Zelotes cannot break, without breaking all the rules of morality, criticism, and common sense.

I shall close my parabolic illustration of the scripture-doctrine of *unconditional* and *conditional* election, by presenting Zelotes and Honestus with a short view of our *election in Christ*; that is, of our election to receive freely, and to use faithfully the five talents of

the Christian dispensation, that we may reap all the benefits annexed to making that high calling and election sure.

1. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things IN [the person and dispensation of] CHRIST: according as he hath \* CHOSEN US [to believe] IN HIM, before the foundation of the world; that [in making our high calling and election sure] we should be holy and without blame before him in love. Eph. i. 3, 4.

[If Zelotes is offended at my insinuating that St. Paul's phrase IN CHRIST, in some times an ellipsis—a short way of speaking, which

2. Hearken, my beloved brethren, hath not God CHOSEN the poor of this world? [Yes, but not absolutely: for Zelotes knows, that ALL the poor are not elected in his way; and St. James insinuates, that their election to the kingdom of heaven is suspended on faith and love; for he adds, that] God hath chosen the poor RICH IN FAITH and [of consequence] HEIRS OF THE KINGDOM, which he hath promised to THEM THAT LOVE him, [i. e. to them that are rich in the faith which works by love.] James ii. 5. —Know this also, that the Lord hath CHOSEN

---

\* This passage will be explained in the next Section. In the mean time I desire the reader to take notice, that the election of which St. Paul writes, is not of the antinomian kind: I mean, it is not Calvinian election, which enforces eternal salvation to all fallen believers. That the apostle was an utter stranger to such a doctrine appears from his own words to those *elect* Ephesians. 'Putting away lying speak truth—Let him that stole steal no more—Be not drunk—Let not fornication or uncleanness be once named among you, &c. for this ye know, that no unclean person, &c. hath any inheritance in the kingdom of Christ. Let no man deceive you with vain words, for because of these things the wrath of God cometh upon the children of disobedience,' i. e. upon the disobedient children, who, by their bad works, lose their inheritance in the kingdom of God. Is it not surprising, that, when St. Paul has thus warned the Ephesians against antinomian deceptions, he should be represented as deceiving those very Ephesians first, by teaching them a doctrine, which implies, that no crimes, be they ever so atrocious, can deprive fallen believers of their inheritance in the kingdom of Christ?

which conveys the idea of our Lord's gospel and dispensation; I appeal to the reader's candour, and to the meaning of the following texts. *Babes IN CHRIST.* — *Urbane, our helper IN CHRIST.* — *The churches of Judea which were IN CHRIST.* — *Baptized INTO CHRIST.* — *The Mosaic vail is done away IN CHRIST.* — *IN CHRIST Jesus circumcision availeth nothing, &c.* Again, when St. Paul tells us that his *bonds IN CHRIST* are manifest in all the palace, does he not mean the chain with which he was personally bound, as a preacher of the christian faith? And would not Zelotes make himself ridiculous, if he in Christ, were those with *perjon of Christ* in the garden

CHOSEN to himself [*i. e.* to his rewards of grace and glory, not this or that man out of mere caprice, but] the man THAT IS GODLY. [That is] The man AFTER HIS OWN HEART. *Com: Prayers.* Pf. iv, 3. — 1 Sam. xiii, 14. — God hath from the beginning CHOSEN you to salvation [*yea, out of mere distinguishing grace, he has chosen you to partake of the GREAT SALVATION of christians; not indeed absolutely, but*] thro' sanctification of the Spirit, and belief of the truth, [*as it is in Jesus—the truth as it is revealed under the christian dispensation.*] 2 Theſ. ii. 13.

asserted that St. Pauls *bonds* which he was bound in the of Gethsemane?]

1. There is a remnant [*of Jews, who believe*] according to the election of grace [*who, thro' sanctification of the spirit to obedience, and sprinkling of the blood of Jesus Christ, make their calling and election sure* according to the christian dispensation, 1 Peter i. 2] — The election [*those Jews, who make their election to the blessings of the christian dispensation sure* by

2. Many are CALLED [*to repentance; yea many are CHOSEN that they should be holy, Eph. i. 4*] but few are CHOSEN [*to receive the reward of perfected holiness—the reward of the inheritance.*] Mat. xx. 16. — Wherefore brethren, give diligence to make your CALLING and ELECTION SURE: for IF ye DO these things, ye shall never fall. 2 Peter i. 10. — Put on P 3 there-



by faith in Christ:] hath obtained it [righteousness] and the rest were blinded; [that is, The unbelieving Jews have not obtained righteousness, BECAUSE they sought it not BY FAITH but by BLINDLY opposing their pharisaic works of the law, to Christ and the humble obedience of faith.] Rom. xi. 5, 7. ix. 32.

If I am not mistaken, the balance of the preceding scriptures shows, that Honestus and Zelotes are equally in the wrong.—Honestus, for not rejoicing in free-grace, in the election of grace, and in God's power, love, and faithfulness, which are engaged to keep believers while they keep in the way of duty:—And Zelotes, for corrupting the genuine doctrines of grace by his doctrines of Calvinian election, necessity, and unconditional reprobation from eternal life.

---

### S E C T I O N XIII.

*A view of St. Paul's doctrine of ELECTION, laid down in Eph. i. THAT ELECTION consists in God's choosing from the beginning of the world, that the Gentiles should now share; thro' faith, the blessings of the gospel of Christ together with the believing Jews, who BEFORE were alone the CHOSEN NATION and PECULIAR PEOPLE of God. It is an ELECTION from the obscure dispensation of the Heathens, to the luminous dispensation of the Christians; and not an election from a state of absolute ruin, to a state of finished salvation.—It is as absurd to maintain Calvinian election from Eph. i. as to support Calvinian reprobation by Rom. ix.—What we are to understand by the BOOK OF LIFE, and by the NAMES written therein from the foundation of the world.—A conclusion to the first part of this work.*

**W**HEN Zelotes is made ashamed of what Calvin calls "the horrible decree," he seems to give it up, I have nothing to do with reprobation, says he,

my business is with *Election*. Thus he is no sooner beaten out of Rom. ix, than he retires behind Eph. i. where he thinks he can make a more honourable defence. It may not be amiss therefore to follow him there also, and to show him, that he entirely mistakes the *predestination, purpose, and election* mentioned in that chapter.

The design of the apostle in his epistle to the Ephesians is two-fold. In the *three first* chapters he extols their gracious election, their free vocation, and the unspeakable privileges of both; and in the *three last*, he exhorts them to walk worthy of their election and calling; warning them against antinomian deceivers; and threatening them with the loss of their heavenly inheritance, if they followed their filthy tenets, and immoral example. This epistle therefore is a compendium of the new testament: The former part contains a *strong* check to pharisaism, or to the doctrine of *boasting* legalists; and the latter part, a *severe* check to antinomianism, or to *the doctrine and deeds of the Nicolaitans*. See Eph. v. 5, 6; and Rev. ii. 6, 15, 20.

To be a little more explicit: In the three first chapters St. Paul endeavours to impress the hearts of the Ephesians with a deep sense of God's free-grace in Christ Jesus, whereby he had compassionately called, and of consequence mercifully *elect*ed them, ignorant and miserable *sinners of the Gentiles* as they were, to partake of all the blessings of the christian dispensation. The apostle tries to inflame them with grateful love to Christ, for setting them on a level with his *peculiar people* the Jews, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the [explicit] promises; whose were the Fathers, and of whom Christ came, as concerning the flesh.

To prove that this is St. Paul's design I produce his own words, with short illustrations in brackets. [ ]  
 'Remember, [says he] 'that ye were in time past  
 'GENTILES in the flesh, called UNCIRCUMCISION  
 'by the circumcision, &c.' [abhorred by the circum-  
 cised

cised Jews, because you were uncircumcised Heathens. Remember] ‘ that at that time, ye were without’ [*the knowledge of*] ‘ Christ’ [*not having so much as heard of the Messiah,*] ‘ being aliens from the common-wealth of Israel,’ - [*bating the Jews, and bated of them,*] ‘ strangers to the covenants of promise’ [*which God had made with Abraham, Isaac, and Jacob,*] ‘ having no’ [*covenant-*] ‘ hope, and without’ [*covenant-*] ‘ God in the world. But now in Christ Jesus’ [*who has sent us into all the world to preach the gospel to every creature.*] ‘ Ye’ [*Gentiles*] ‘ who were sometimes afar off, are made nigh by the blood of Christ: for he is our peace, who hath made BOTH’ [*Jews and Gentiles.*] ‘ one, and hath broken down the middle wall of partition between us, &c. that he might reconcile both’ [*Jews and Gentiles*] ‘ to God, &c. by the cross; having slain the enmity thereby: and came and preached peace to you’ [*Gentiles*] ‘ who were afar off, and to them that were nigh’ [*that is, to the Jews:*] ‘ For thro’ him we BOTH’ [*Jews and Gentiles*] ‘ have an access by one spirit unto the Father. Now therefore, ye’ [*Gentiles*] ‘ are no more strangers and foreigners, but fellow-citizens with the’ [*jewish*] ‘ saints, and of the household’ [*or peculiar people*] ‘ of God: And are built upon the foundation of the’ [*Christian*] ‘ apostles, and’ [*jewish*] ‘ prophets; Jesus Christ himself being the chief corner stone’ [*which unites the Jews and Gentiles who believe, as a corner stone joins the two walls which meet upon it.*] &c.’ ‘ In whom you also’ [*Gentiles of Ephesus*] ‘ are builded together’ [*with us believing Jews*] ‘ for an habitation of God thro’ the Spirit.’ Eph. ij, 11, &c.

The apostle explains his meaning still more clearly in the next chapter. ‘ For this cause’ [*namely that you might be quickened together with us \* unto Christ, that you might be raised up together, and placed together with us in heavenly privileges in or by Jesus Christ:*] ‘ For this cause, I Paul am the prisoner of Christ for you, GENTILES; if ye have heard of the DISPENSATION OF THE GRACE of God, which is given me

\* See Eph. ii. 5, 6, in the original.

' to YOU-WARD : How he made known to me [*once a*  
 ' *jewish bigot*] the mystery, &c. that THE GENTILES  
 ' should be fellow-heirs, and of the same body, and  
 ' PARTAKERS OF THE PROMISE OF CHRIST by the  
 ' gospel, whereof, I am made a minister, &c. that I  
 ' should preach among the GENTILES' [*as Peter does*  
*among the Jews*] ' the unsearchable riches of Christ,  
 ' &c. Wherefore I desire that ye faint not at my tri-  
 ' bulations for YOU' [*Gentiles*] ' which is your glory'.  
 Eph. iii. 1—13.

The two preceding paragraphs are two keys, which  
 St. Paul gives us to open his meaning with, and to  
 make us understand *God's eternal purpose, which he pur-*  
*posed in Christ Jesus our Lord, of gathering all things in*  
*Christ*, by calling the Gentiles to be partakers of the  
 gospel of Christ, as well as the Jews: a *mystery* this,  
*which hath been hid in God from the beginning of the*  
*world*, Eph. iii. 9; God having *then purposed* to take  
 the Gentiles into the covenant of peculiarity: altho',  
 for particular reasons, he did it only in St. Paul's  
 days, and chiefly by his instrumentality. What pity  
 is it then, that Zelotes should cast the veil of his pre-  
 judices over so glaring a truth; and should avail him-  
 self of the apostle's laconic style, and of our inatten-  
 tion, to impose Calvin's predestination upon us! Does  
 not the context demonstrate, that St. Paul speaks *only*  
 of God's *predestinating* and *electing* THE GENTILES IN  
 GENERAL [and among them the Ephesians] to share  
 the prerogatives of the christian dispensation? Is it  
 not evident, that as the unbelieving Jews *boasted* much  
 of their being saved by the work of circumcision, thro'  
 Abraham: St. Paul keeps the believing Gentiles hum-  
 ble by reminding them, that *by grace they were saved*  
 —[i. e. made partakers of the great salvation of chris-  
 tians] *thro' faith*: and that *not of themselves*, nor of  
 their forefathers: *it was the gift of God*: *not of works*,  
 not of circumcision or Mosaic ceremonies, *lest any of*  
*them should boast* like the Jews, who, by their fatal  
 glorying in Abraham and in themselves, had hardened  
 their hearts against Christ's gospel, and brought God's  
 curse

curse upon their church and nation? In a word, is it not clear, that St. Paul no more speaks of God's having predestinated this Englishman, or that man of Ephesus to be absolutely saved; and this Scotchwoman or that Ephesian widow to be absolutely damned, than he has absolutely predestinated Honestus to be Musti, and Zelotes to be Pope?

This being premised, I present the reader with what appears to me to be the genuine sense of the chapter, upon which Zelotes founds his doctrine of an *absolute, particular, and personal* election of *some* men to eternal life in glory.—‘ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us’ [*Jews and Gentiles, who do not put the word of his grace from us, and reject his gracious counsel against ourselves*] ‘ with all spiritual blessings in heavenly [*things*] in Christ: according as he hath CHOSEN us’ [*Jews and Gentiles*] ‘ in him before the foundation of the world, that we’ [*Jews and Gentiles*] ‘ should be holy, and without blame before him in love’ [*as all christians ought to be:*] ‘ Having PREDESTINATED us’ [*Jews and Gentiles*] ‘ unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:—by which he ‘ hath made BOTH’ [*Jews and Gentiles*] ‘ ONE, and hath broken down the middle wall of partition between us; making in himself of twain’ [*i. e. of Jews and Gentiles*] ‘ one new man’ [*i. e. one new ecclesiastical body, which is at unity in itself, tho’ it is composed of Jews and Gentiles, who were before supposed to be absolutely irreconcilable. Eph. iii. 14.*]—[*And this he hath done*] ‘ to the praise of the glory of his grace, wherein he hath made us’ [*Jews and Gentiles equally*] ‘ accepted in the beloved; in whom we’ [*Jews and Gentiles*] ‘ have redemption thro’ his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us’ [*Jews and Gentiles*] ‘ in all wisdom and prudence; having made known unto us’ [*Jews and Gentiles*] ‘ the mystery of his will, according to his good pleasure, which he hath purposed in himself: that

‘ that in the dispensation of the fulness of times’ [*i. e. under his last dispensation, which is the christian*] ‘ he might gather together in one all things in Christ, both which are in heaven,’ [*i. e. angels and glorified saints,*] ‘ and which are on earth’ [*i. e. Jews and Gentiles*] ‘ even in him [*who is the head of all*] : ‘ In whom ‘ also we’ [*Jews and Gentiles*] ‘ have obtained’ [*thro’ faith*] a [*common*] ‘ inheritance, being’ [*equally*] ‘ predestinated’ [*to share the blessings of the christian dispensation,*] ‘ according to the purpose of him, who ‘ worketh all things after the counsel of his own’ [*gracious*] ‘ will : that we’ [*Jews*] who FIRST trusted ‘ in Christ’ [*For the FIRST gospel-offer was always made to the JEWS, and the FIRST christian church was entirely composed of JEWS : Compare Acts ii. 5, with Acts iii. 26, and Acts xiii. 46*]—‘ that we’ [*Jews, I say,*] ‘ should be to the praise of his glory, who FIRST ‘ trusted in Christ; in whom YE’ [*Gentiles*] ‘ also ‘ trusted, after that ye heard the word of YOUR salvation : in whom also, πιστευσαυτες, having believed, ‘ YE were sealed’ [*as well as WE*] ‘ with that holy ‘ spirit of promise, which is the earnest of our’ [*common*] ‘ inheritance, &c. Wherefore I also, after I heard ‘ of YOUR faith in the Lord Jesus, &c. cease not to ‘ give thanks for you, making mention of you in my ‘ prayers; that, &c. ye may know what is the hope ‘ of his CALLING’ [*of you Gentiles*] ‘ and what the ‘ riches of the glory of his inheritance in the saints :’ [*i. e. in them that obey the heavenly calling, whether they be Jews or Gentiles*] Eph. i. 3—18.

This easy exposition is likewise confirmed by the beginning of the next chapter. ‘ And you’ [*Gentiles*] ‘ who were dead in trespasses and sins, wherein in ‘ time past ye walked according to, &c. the spirit that ‘ now worketh in the children of disobedience, among ‘ whom we all’ [*Jews and Gentiles*] ‘ had our conversion in time past, &c.’ [*See Rom. i. ii.*] ‘ You’ [*I say, and us*] ‘ God, who is rich in mercy’ [*towards all*] ‘ for his great love wherewith he loved us’ [*Jews and Gentiles*] ‘ hath quickened us together with Christ : ‘ By

‘ By grace ye are saved’ [*thro’ faith as well as we : That is, ye are saved by the free grace of God in Christ, as the FIRST CAUSE ; and by your believing the gospel of Christ, which is GRACE AND TRUTH, John i. 17, as the SECOND CAUSE.*]—‘ For, thro’ him, WE BOTH’ [*Jews and Gentiles*] ‘ have an access by the Spirit un-  
‘ to the Father.’ Eph. ii. 1—5, 18.

If Zelotes doubts yet, whether the apostle treats in this Epistle of the *predestination* and *election* of the GENTILES, to partake of the blessings of christianity together with the JEWS ; let him consider what the commentators of his own party have candidly said of the design of the epistle ; and his good sense will soon make him see the scope of the parts which I have produced.

I appeal first to Diodadi, ‘ one of Calvin’s successors, who opens his exposition by these words. ‘ The summary of it [*the Epistle to the Ephesians*] is that he ‘ [*the apostle*] gives God thanks for the infinite benefit of eternal salvation and redemption in Christ, ‘ communicated out of mere grace and election THRO’ ‘ FAITH in the gospel, to the apostle FIRST, and HIS ‘ COMPANIONS OF THE JEWISH NATION ; THEN ‘ AFTERWARDS TO THE EPHESIANS, who were GEN- ‘ TILES, &c. by the ministry of St. Paul appointed ‘ by God to preach to the GENTILES the MYSTERY ‘ of THEIR CALLING IN GRACE, *which was before* ‘ *unknown* TO THE WORLD.’—Burkitt says the same thing in fewer words, ‘ This excellent epistle divinely ‘ sets forth, &c. the marvellous DISPENSATION of ‘ God to the GENTILES in revealing Christ to THEM.’—Mr. Henry touches thus upon the truth which I endeavour to clear up : ‘ In the FORMER PART [*of* ‘ *the epistle*] he [*St. Paul*] represents the great privilege of the Ephesians, who, being in time past ‘ idolatrous HEATHENS, were now converted’ [*and, of consequence, chosen and called*] ‘ to christianity, and ‘ received into covenant with God.’—And again, ‘ This Epistle has much of common concernment to ‘ all christians ; especially to all, who having been  
‘ GENTILES,

' GENTILES, &c. were converted to CHRISTIANITY.'  
 —See one more flash of truth breaking out of a Calvinistic cloud. Pool speaking of the *mystery which God had made known to Paul by revelation*, raises this objection after Estius: 'But the mystery of the CALLING' [*and consequently of the ELECTION*] 'of the Gentiles, of which it is evident the apostle speaks, was not unknown to the prophets, &c. Why then does he say, that it was not made known? And Pool answers, That the prophets knew not explicitly, *quod Gentiles pares essent Judæis quoad consortium gratiæ Dei.*' 'That the GENTILES should be put on a level with the JEWS, with respect to a COMMON INTEREST in God's grace.' *Syn. Crit. on Eph. iii, 5.*

If Zelotes does not regard the preceding testimonies, let him at least believe St. Paul himself, who explicitly speaking of the calling and election of the GENTILES, which he names *the mystery of Christ*, mentions his having WROTE ABOUT IT AFORE IN FEW WORDS; *whereby* (adds he) *when YE READ, ye may understand my knowledge in that mystery*, Eph. iii. 3 Hence it is evident, that the apostle, in the PRECEDING PART of the epistle, treats of God's ELECTING THE GENTILES to the prerogatives of Christianity: An election this, by which they are admitted to share in privileges, which the apostles themselves, for a considerable time after the day of pentecost, durst not offer to any but their own countrymen, as appears by Acts x, xi;—in privileges, which multitudes of jewish converts would never allow the believing Gentiles to enjoy; tormenting them with judaism, and saying, *Except ye be circumcised, i. e. except ye turn Jews as well as Christians, ye cannot be saved.* Compare Acts xv, with the Epistle to the Galatians. But what has this Election from gentilism to christianity—this *abolishing the enmity between Jews and Gentiles, even the law of commandments, contained in Mosaic ordinances, for to make of twain one new man, to make of Jews and Gentiles one new chosen nation, and peculiar people called CHRISTIANS;—* what has such an election, I say, to do with the election main-  
 Q tained



tained by Zelotes? Who does not see, that the *general* election of *all the Gentiles*, from the obscure dispensation of the Heathens to the luminous dispensation of the Christians [as the sound of the gospel trump shall gradually reach them] is the very reverse of Zelotes's *particular* election? of an election by which (if we believe him) God only tithes [if I may so speak] the damned world of the Gentiles; absolutely setting apart for himself a dozen people, if so many, in an English village; half a dozen, it may be, in a Scotch district; and a less number perhaps in an Irish hamlet; calvinistically passing by the rest of their neighbours; that is, absolutely giving them up to necessary sin and unavoidable damnation: binding them fast with the chain of Adam's unatoned sin; and, to make *sure work*, sealing them with the seal of his *free* wrath, even before the fall of Adam: for, if we may credit Zelotes, this world was made **AFTER** the decree, by which God *secured* the commission of Adam's sin, and the damnation of his reprobate posterity.

From the preceding observations I draw the following inference.

Seldom did the perverter of truth play a *bolder*, and more artful game, than when he transformed himself into an angel of light, and produced Rom. ix, and Eph. i, as demonstrations of the truth of *Calvinian* reprobation and election. St. Paul maintains in Rom. ix, that the Jews, *as a circumcised nation*, are rejected from the covenant of *peculiarity*; that God has an indubitable right to extend to whom he pleases, the *peculiar* mercy which he before confined to the circumcised race; and that he now, according to the antient purpose of his grace, extends that mercy to [the Gentiles, i. e. to all other nations, among which, of consequence, the gospel of Christ gradually spreads. Therefore, insinuates Zelotes, God has absolutely given over to necessary sin and certain damnation [it may be] the best half of the English, Scotch, and Irish. These poor reprobates, if we believe his doctrines of grace, were unconditionally cast away,

not

not only from his mother's womb ; but also from the time that he, who *tasted death for every man*, forbid all his wounds to pour forth one single drop of blood for them : Nay, they were *from all eternity* intentionally made to be *necessarily* vessels of wrath to all eternity. But in the name of wisdom I ask, What has Zelotes's conclusion to do with St. Paul's premises ? Has the one any more agreement with the other, than kindness with cruelty, Christ with Moloch, and sense with non-sense ? Again :

In Eph. 1, the apostle *makes known* to the Ephesians *the mystery of God's will, who purposed in himself, predestinated, or resolved before the foundation of the world, that, in the dispensation of the fulness of times, he would gather together in one all things in Christ, and call the Gentiles, as well as the Jews, to partake of unsearchable riches of Christ by faith* : But Zelotes, instead of gladdening the heart of his countrymen by the gospel-news of this *extensive* grace, and *general election* of the *Gentiles*, takes occasion from it to confine redemption, to preach narrow grace, and to insinuate the personal, calvinistic election of some of his neighbours : Suppose *Peter Penitent, Martha Forward, and Matthew Fulsome* : an election this, which is inseparable from the personal, absolute, eternal reprobation of his other neighbours, suppose *John Endeavour, Thomas Doubter, Geo. Honest, and James Worker*, to say nothing of *Miss Wanton, Mr. Cheat, Sarah Cannibal, and Samuel Hottentot*. For it is evident, that, if none of Zelotes's next neighbours are in the book of life but the three first-mentioned ; if those three can never be put out of the book, sin they ever so grievously ; and not one of the others can possibly be put in, live they ever so righteously—it is evident, I say, upon this footing, that the *salvation* of some of Zelotes's neighbours, and the *damnation* of all the rest, are absolutely *necessary* ; or, to speak his own language, absolutely *finished*. Thus the *gracious election of the Gentiles*, which filled St. Paul's soul with transports of grateful joy, and would be a perpetual spring of consolation to

as, European *Gentiles*, if it were preached in a scriptural manner:—This gracious election, I say, becomes, by Zelotes's mistake, the source of all the presumptuous comforts which flow from Calvin's *luscious, antinomian* election; and of all the tormenting fears, which arise from his *severe, pharisaic* reprobation.

Having just mentioned the *book of life*, so triumphantly produced by Zelotes, it may not be amiss to hear what he, and his antagonist Honestus think about it. Throw we then their *partial* sentiments into the scripture-scales, and by balancing them according to the method of the sanctuary, let us see the meaning of that mysterious expression.

1. Help, &c. my fellow-labourers, whose NAME is written in the BOOK OF LIFE. Phil. iv, 3. — All that dwell on the earth, whose NAMES are not written in the BOOK OF LIFE of the Lamb, shall worship him [*the Beast*] Rev. xiii, 8. — Whose NAMES were not written in the BOOK OF LIFE FROM THE FOUNDATION OF THE WORLD. Rev. xvii, 8. — Whosoever worketh abomination, &c. shall in no wise enter into it [*the city of God*] but they which are WRITTEN in the Lamb's BOOK OF LIFE. Rev. xxi. 17. — And whosoever was not found WRITTEN

2. Another book was opened which is the BOOK OF LIFE: and the dead where JUDGED out of those things which were WRITTEN in the books, ACCORDING TO THEIR WORKS. Rev. xx. 12. — If thou wilt not forgive, blot me I pray thee OUT OF THY BOOK which thou hast written [*from the foundation of the world.*] And the Lord said to Moses, WHOSOEVER HATH SINNED against me, HIM will I BLOT OUT of my book, [*a sure proof this, that he was before in the book*] Ex. xxxii, 32, 33. — Let them [*persecutors*] be BLOTTED OUT of the BOOK \* OF LIFE. Pf. lxix. 28.

\* I take the liberty to say *the book OF LIFE*, and not *the book of THE LIVING*, because our translators themselves, Gen. ii, 7. have rendered the very same word *the breath OF LIFE*, and not *the breath OF THE LIVING*.

WRITTEN in the Lamb's BOOK OF LIFE, was cast into the lake of fire. Rev. xx. 15.—At that time thy people shall be delivered, EVERY ONE that shall be found written IN THE BOOK. Dan. xii, 1.

28.—They that FEARED the Lord spake often one to another, and the Lord heard it, and A BOOK OF remembrance was WRITTEN before him, for THEM THAT FEARED the Lord: and THEY shall be MINE, saith the Lord of Hosts, in

that day when I make up my jewels. Mal. iii, 16.—I will NOT BLOT OUT his name [the name of HIM THAT OVERCOMETH] out of the BOOK OF LIFE. Rev. iii, 5.—If any man shall take away from the words of, &c. this prophecy, God shall TAKE AWAY HIS PART out of the BOOK OF LIFE. Rev. xxii, 19.

The balance of these scriptures evidently shows :  
 (1) That from the foundation of the world, God decreed to reward the righteous with eternal life :—(2) That, to show us the certainty of this decree, the sacred writers by a striking, oriental metaphor represent it as written in a book, which they call the book of life.—  
 (3) That, to carry on the allegory, the names of the righteous are said to be written in that book, and the names of the wicked, not to be found in it ; while the names of apostates are said to be blotted out of it :—  
 (4) That the NAMES written in this metaphorical book of life (if I may use the expression) are to be understood of natures, properties, and characters ; in the sense in which Isaiah says of Christ, His NAME shall be called Wonderful, Counsellor, and Prince of peace ; or in the sense in which God proclaimed his NAME to Moses ; calling himself Merciful, Gracious, and Long-suffering. Whence it follows, that the NAMES WRITTEN in the BOOK OF LIFE from the foundation of the world, are not Matthew Fulsome, Sarah Forward, or William Fanciful ; but True Penitent, Obedient Believer, Good Servant, or Faithful unto death.—And lastly, that it is as absurd to make the metaphor of the book of Life go upon all four, as to suppose that all David's hairs shall be glorified,

rified, and his *tears* literally bottled up in heaven, because it is said, *The very HAIRS of your head are NUMBERED.*—*All my members were WRITTEN in THY BOOK.*—*Put thou my TEARS into thy bottle: are they not WRITTEN IN THY BOOK?*

If *Zelotes* and *Honestus* condescend to weigh the preceding observations, their prejudices will, I hope, gradually subside; and while the one sends back to *Geneva* the *false*, intoxicating election recommended by Calvin, the other will bring us over from *Ephesus* the *true* comfortable election maintained by St. Paul. That in the mean time we may all be thankful for our evangelical *calling*, improve our gospel-*privileges*, make our scriptural *election* sure, and as the apostle writes to the Ephesians, *walk worthy of the vocation wherewith we are called*, is the ardent wish of my soul, which I cannot express in words more proper than those, which I have just used in “receiving a  
 “ child into the congregation of Christ’s flock—and  
 “ incorporating him into God’s holy church.—  
 “ Heavenly Father, we give thee humble thanks, that  
 “ thou hast vouchsafed to CALL us” [*and of consequence to choose us first*] “to the knowledge of thy  
 “ grace and faith in thee. Increase this knowledge,  
 “ and confirm this faith in us, evermore:—that we  
 “ may receive the fulness of thy grace,—live the rest  
 “ of our life according to this beginning,—CONTI-  
 “ NUE Christ’s faithful soldiers to our lives end,—  
 “ and EVER REMAIN in the number of God’s FAITH-  
 “ FUL and ELECT children, through Jesus Christ our  
 “ Lord.” *Office of Baptism.*

This truly christian prayer shall conclude this Section, and the *first part* of the *Scripture-scales*. *Zelotes* and *Honestus* have at this time, given one another as much truth as they can well stand under. In a few days their strength will be recovered; they will meet again to fight it out, each from his scale: and when they shall have spent all their ammunition, they will, I hope, shake hands and be friends: But if they were obstinate, and will still juggle, instead of embracing each

each other ; we will charge the peace. *When we are for a scriptural peace, if they still prepare themselves for battle, we will bind them with all the cords we can borrow from reason, revelation, and experience. And if then, they will not be quiet and agree, by a new kind of metamorphose we will change them into scales ; we will tie them to the solid beam of truth, and expose them in booksellers shops, where they shall hang in logical chains, an eyesore to bigots—a terror to doctrinal clippers, who openly diminish the coin of the church—a comfort to those who are persecuted for truth and righteousness sake—an encouragement to those who, like their master, equally bate the doctrine of the Nicolaitans, and that of the Pharisees—a new check to those, who spoil all by overdoing—and a contrivance useful, I hope, to novices, and to unwary professors, who through an excess of simplicity, or for want of scales, frequently take of Masters in Israel a bare half-shekel for the full shekel of the sanctuary.*

END OF THE SECTION XIII, AND OF THE FIRST PART OF THE SCALES.



23 OCT 62

# ZELOTES *and* HONESTUS R E C O N C I L E D :

O R,

An E Q U A L C H E C K

To PHARISAISM and ANTINOMIANISM  
C O N T I N U E D :

BEING THE SECOND PART OF THE

## S C R I P T U R E - S C A L E S

To weigh the Gold of Gospel-truth, to balance a multitude of opposite Scriptures, to prove the Gospel-marriage of *Free-grace* and *Free-will*, and restore primitive Harmony to the Gospel of the Day.

---

*By a Lover of the whole Truth as it is in Jesus.*

---

How is the most fine gold changed!--"Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ' DOCTRINAL:--'I am Christ' MORAL:---*But*, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (or at least because) their wine is mixed with water, and their silver is (partly) become dross.'" BIBLE.

"Si non est Dei *gratia*, quomodo *salvat* mundum? Si non est *liberum arbitrium*, quomodo *judicat* mundum?" Aug.

---

L O N D O N :

Printed by J. PARAMORE, at the Foundry, Moerfields :  
And sold at the New Chapel, City-Road ; and at the Rev. Mr.  
WESLEY'S Preaching-Houses in Town and Country, 1785.

[Price EIGHTEEN-PENCE.]



## ADVERTISEMENT.

**T**HE Reader is desired to turn to the end of the Book, where he will find an Appendix entitled,

A  KEY

*To the Controversy, which is intended to be ended by the Scripture-Scales.*

That Appendix may be considered as a Supplement to the Preface, and to the *Explanation of some Terms used in these Sheets.*

---



---

## P R E F A C E.

*THE Reconciler invites the contending Parties to end the Controversy; and, in order to this, he beseeches them not to involve the question in clouds of evasive cavils, or personal reflections: but to come to the point, and break, if they can, either the one or the other of his Scripture-Scales; and, if they cannot, to admit them both, and, by that means, to give glory to God and the Truth, and be reconciled to all the Gospel, and to one another.*

**B** EING fully persuaded that Christianity suffers greatly by the opposite mistakes of the mere Solidians, and of the mere Moralists; we embrace the truths and reject the errors, which are maintained by these contrary parties. For, by equally admitting the doctrines of grace and the doctrines of justice;—by equally contending for faith and for morality, we adopt what is truly excellent in each system; we reconcile *Zelotes* and *Honestus*; we bear our testimony against their contentious partiality; and, to the best of our knowledge, we maintain the *whole truth* as it is in Jesus. If we are mistaken, we shall be thankful to those who will set us right. Plain scriptures, close arguments, and friendly exhortations, are the weapons we chuse. We humbly hope, that the unprejudiced reader, will find no other in these pages: and to engage our opponents to use such only, we present to them the following Petition.

For Candor's sake;—for Truth's sake;—for Peace's sake;—for the Reader's sake;—and, above all, for the sake of Christ, and the honour of Christianity; whoever ye are, that shall next enter the lists against us, do not withdraw the Controversy by uncharitably attacking our persons, and absurdly judging our spirits, instead of weighing our arguments, and considering the scriptures which we produce. Nor pass over fifty solid reasons, and

a hundred plain passages, to cavil about non-essentials, and to lay the stress of your answer upon mistakes which do not affect the strength of the cause, and which we are ready to correct, as soon as they shall be pointed out.

Keep close to the question: do not divert the reader's mind, by starting from the point in hand upon the most frivolous occasions; nor raise dust to obscure what is to be cleared up. An example will illustrate my meaning. Mr. *Sellon*, in vindicating the Church of England from the charge of Calvinism, observes, that her catechism is quite anti-calvinistic, and that we ought to judge of her doctrine by *her own* catechism, and not by *Ponet's* Calvinian catechism, which poor young King *Edward* was prevailed upon to recommend some time after the establishment of our church. Mr. *Toplady* in his *Historic Proof*, instead of considering the question, which is, whether it is not fitter to gather the doctrine of our church from her own *anti-Calvinian* catechism, than from *Ponet's Calvinian* catechism; Mr. *Toplady*, I say, in his answer to Mr. *Sellon*, fastens upon the phrase poor young King *Edward*, and works it to such a degree, that he raises from it clouds of shining dust, and pillars of black smoke; filling, if I remember right, a whole section with the praises of King *Edward*, and with reflections upon Mr. *Sellon*: and in his bright cloud of praise, and dark cloud of dispraise, the question is so entirely lost, that I doubt if one in a hundred of his readers has the least idea of it, after reading two or three of the many pages, which he has written on this head. By such means as this, it is, that he has made a ten or twelve shilling book, in which the church of England is condemned to wear the badge of the church of Geneva. And the Calvinists conclude, Mr. *Toplady* has proved, that she is bound to wear it; for they have paid dear for the *Proof*.

That very gentleman, if fame is to be credited, has some thoughts of attacking the Checks. If he favours me with just remarks upon my mistakes (for

(for I have probably made more than one; though I hope none is of a capital nature) he shall have my sincere thanks: but, if he involves the question in clouds of personal reflections, and of idle digressions; he will only give me an opportunity of initiating the public more and more into the mysteries of *Logica Genevensis*. I therefore intreat him, if he thinks me worthy of his notice, to remember that the *capital* questions—the questions, on which the fall of the Calvinian, or of the anti-Calvinian doctrines of grace turn, are not, Whether I am a fool and a knave; and whether I have made some mistakes in attacking Antinomianism: but, Whether those mistakes affect the truth of the *anti-solifidian* and *anti-pharisaic* gospel, which we defend;—Whether the two gospel-axioms are not equally true;—Whether our *second* scale is not as scriptural as the *first*;—Whether the doctrines of *justice* and *obedience* are not as important in their places, as the doctrines of *grace* and *mercy*;—Whether the plan of reconciliation laid down in Sec. xvii. and the marriage of *Free-grace* and *Free will*, described in Sect. xxiv. are not truly evangelical:—Whether God can judge the world *in righteousness* and *wisdom*, if man is NOT a free, unneccesitated agent;—Whether the justification of *obedient believers* by the WORKS OF FAITH, is not as scriptural as the justification of *sinners* by FAITH itself;—Whether the *eternal* salvation of *adults* is not of *remunerative justice*, as well as of *free grace*;—Whether *that* salvation does not SECONDARILY depend on the evangelical, derived worthiness of obedient, persevering believers; as it PRIMARILY depends on the original and proper merits of our atoning and interceding Redeemer;—Whether man is in a state of probation; or, if you please, Whether the Calvinian doctrines of *finished salvation* and *finished damnation* are true; Whether there is not a day of *initial* salvation for *all* mankind, according to various dispensations of divine grace;—Whether Christ did not taste death for every man, and purchase a

day of *initial* redemption and salvation for *all* sinners, and a day of *eternal* redemption and salvation for *all* persevering believers;—Whether *all* the sins of *real* apostates; or *foully fallen* believers shall so work for their good, that none of them shall ever be damned for any crime he shall commit;—Whether they shall *all* sing louder in heaven for their greatest falls on earth;—Whether our absolute, *personal* reprobation from eternal life, is of God's *free-wrath* through the *decreed, necessary* sin of Adam; or of God's *just-wrath* through our own *obstinate, avoidable* perseverance in sin;—Whether our doctrines of *non necessitating grace*, and of *just-wrath*, do not exalt *all* the divine perfections; and Whether the Calvinian doctrines of *necessitating grace* and *free-wrath*, do not pour contempt upon *all* the attributes of God, his *Sovereignty* not excepted.

These are the important questions, which I have *principally* debated with the Hon. and Rev. Mr. Shirley, Richard Hill, Esq; the Rev. Mr. Hill, the Rev. Mr. Berridge, and the Rev. Mr. Toplady. Some less essential collateral questions I have touched upon, such as, Whether *Judas* was an absolutely-graceless hypocrite, when our Lord raised him to apostolic honours;—Whether some of the most judicious Calvinists have not, *at times*, done justice to the doctrine of *Free-will* and † co-operation, &c. These and the like questions I call *collateral*, because they are only occasionally brought in; and because the walls which defend our doctrines of grace stand firm without them. We hope therefore,

† The Rev Mr. WHITEFIELD in his answer to the Bishop of London's pastoral letter, says, "That prayer is NOT the SINGLE work of the Spirit, without any CO-OPERATION OF OUR OWN, I readily confess.—Whoever affirmed, that there was NO CO-OPERATION OF OUR OWN MINDS, together with the impulse of the spirit of God?"—Now, that MANY left short of salvation merely by NOT CO-OPERATING WITH THE SPIRIT'S IMPULSE, is evident, if we may credit these words of the same reverend author. "There is a great difference between GOOD DESIRES, and good habits. MANY have the one, who NEVER ATTAIN to the other."

fore, that if Mr. *Toplady*, and the other divines who defend the ramparts of mystical *Geneva*, should ever attack the Checks, they will erect their main batteries against our towers, and not against some insignificant part of the scaffolding, which we could entirely take down, without endangering our *Jerusalem* in the least.—Should you refuse to grant our reasonable request; should you take up the pen to perplex, and not to solve the question; to blacken our character, and not to illustrate the obscure parts of the truth; you must give us leave to look upon your controversial attempt as an *evasive show of defence*, contrived to keep a defenceless, tottering error upon its legs, before an injudicious, bigoted populace.

If you will do us, and the public justice, come to close quarters, and put an end to the Controversy by candidly receiving our *Scripture-Scales*, or by plainly showing that they are false. Our doctrine *entirely* depends upon the *two* gospel axioms, and their *necessary* consequences, which now hang out to public view in our *Gospel-balances*. Nothing therefore can be more easy than to point out our error, if our system is erroneous. But, if our Scales are just; if our doctrines of *Grace* and *Justice*,—of *Free-grace* and *Free-will* are TRUE: it is evident that the *Solidians* and the *Moralists* are both in the wrong, and that we are, *upon the whole*, in the right. I say *upon the whole*, because *insignificant* mistakes can no more affect the strength of our cause, than a cracked slate, or a broken pane can

MANY (through the Spirit's impulse) "have GOOD DESIRES to subdue sin; and yet RESTING (through want of co-operation) in those GOOD desires, sin has ALWAYS the dominion over them." WHIT. WORKS, Vol. iv. page 7. 11. Mr. *Whitefield* grants in these two passages all that I contend for in these pages, respecting the doctrine of our *concurrence* or *co-operation* with the Spirit of free-grace, that is, respecting the doctrine of *Free-will*: and yet his warmest admirers will probably be my warmest opposers. But why?—Because I aim at (what Mr. *Whitefield* sometimes overlooked) *Consistency*.

affect

affect the solidity of a palace, which is firmly built upon a rock.

Therefore, if you are an admirer of *Zelotes*, and a Solifidian opposer of *Free-will*, of the law of liberty, and of the remunerative justification of a believer by the works of faith; raise no dust; candidly give up Antinomianism; break the two pillars on which it stands; *necessitating Free-grace*, and *forcible Free-wrath*: or prove, if you can, that our SECOND SCALE, which is directly contrary to your doctrines of grace, is irrational, and that we have forged or misquoted the passages which compose it.—But, if you are a follower of *Honestus*, and a neglecter of *Free-grace*, and salvation by faith in Jesus Christ; be a candid and honest disputant. Come at once to the grand question; and terminate the Controversy, either by receiving our FIRST SCALE, which is *directly contrary* to your scheme of doctrine: or by proving that THIS SCALE, is directly contrary to Reason and Scripture, and that we have misquoted or mistaken *most* of the passages which enter into its composition. I say *most*, though I could say *all*: for if *only* two passages properly taken in connection with the context, the avowed doctrine of a sacred writer, and the general drift of the scriptures;—if *only* two such passages, I say, *fairly* and *truly* support each section of our *Scripture-scales*, they hang *firmly*, and can no more, upon the whole, be invalidated, than the *scripture* itself, which, as our Lord informs us, CANNOT BE BROKEN. John x. 35.

I take the Searcher of hearts, and my judicious, unprejudiced readers to witness, that, through the whole of this Controversy, far from concealing the most plausible objections, or avoiding the strongest arguments which are, or may be advanced against our reconciling doctrine, I have carefully searched them out, and endeavoured to encounter them as openly as *David* did *Goliath*. Had our opponents followed this method, I doubt not but the Controversy would have ended long ago in the destruction  
of

of our prejudices, and in the rectifying of our mistakes.—Oh, if we all preferred the unspeakable pleasure of finding out the truth, to the pitiful honour of pleasing a party, or of vindicating our own mistakes; how soon would the useful fan of scriptural, logical, and brotherly controversy, *purge the floor* of the church! How soon would the light of truth, and the flame of love, *burn the chaff* of error, and the thorns of prejudice *with fire unquenchable!* May the past triumphs of bigotry suffice! and, instead of sacrificing any more to that detestable idol, may we all henceforth do whatever lies in us, to hasten a general reconciliation, that we may all share together in the choicest blessings, which God can bestow upon his peculiar people;—the Spirit of pure, evangelical *truth*; and of fervent, brotherly *love!*

Madeley, March 30, 1775.

---

## A N E X P L A N A T I O N

*Of some Terms used in these Sheets.*

**T**HE word *Solifidian* is defined, and the characters of *Zelotes*, *Honestus*, and *Lorenzo*, are drawn in the ADVERTISEMENT prefixed to the *first* part of this work. It is proper to explain here a few more words or characters.

PHARISAISM is the Religion of a *Pharisee*.

A PHARISEE is a loose or strict professor of natural or revealed religion, who so depends upon the system of religion which he has adopted, or upon his attachment to the school or church he belongs to; (whether it be the school of Plato, Confucius, or Socinus;—whether it be the church of Jerusalem, Rome, England, or Scotland)—who lays such a stress on his religious or moral duties, —and has so good an opinion of his present harmlessness



lessness and obedience, or of his future reformation and good works, as to overlook his natural impotence and guilt, and to be insensible of the need and happiness of *being justified freely* [as a sinner] *by God's grace through the redemption that is in Jesus Christ*, Rom. iii. 24.—You may know him: (1) By his contempt of, or coldness for, the Redeemer and his free-grace:—(2) By the antichristian, unscriptural confidence, which he reposes in his *best endeavours*, and in the self-righteous exertions of his own free-will:—Or (3) by the jests he passes upon, or the indifference he betrays for, the convincing, comforting, assisting, and sanctifying influences of God's Holy Spirit.

ANTINOMIANISM is the Religion of an *Antinomian*.

AN ANTINOMIAN is a christian who is *antinomon* against the law of Christ, as well as against the law of Moses: he allows Christ's law to be a rule of life, but not a rule of judgment for believers, and thus he destroys that law at a stroke, as a law; it being evident that a *rule*, by the *personal* observance or non-observance of which Christ's subjects can never be acquitted, or condemned, is not a law for them. Hence he asserts that christians shall no more be justified before God by their personal obedience to the law of Christ, than by their personal obedience to the ceremonial law of Moses. Nay, he believes, that the best christians perpetually break Christ's law; that no body ever kept it but Christ himself; and that we shall be justified or condemned before God in the great day, not as we shall personally be found to have finally kept or finally broken Christ's law; but, as God shall be found to have before the foundation of the world arbitrarily laid, or not laid to our account, the merit of Christ's keeping his own law. Thus, he hopes to stand in the great day, merely by what he calls, "*Christ's imputed righteousness*;" excluding with abhorrence, from our final justification, the evangelical worthiness of our own personal, sincere

mere obedience of repentance and faith;—a precious obedience this, which he calls *dung, drofs,* and *filthy rags*; just as if it was the insincere obedience of self righteous pride, and pharisaic hypocrisy. Nevertheless, though he thus excludes the evangelical, derived worthiness of the works of faith from our eternal justification and salvation, he does good works, (if he is in other respects) a good man. Nay, in this case, he piques himself to do them; thinking he is peculiarly obliged to make people believe, that, immoral as his sentiments are, they draw after them the greatest benevolence and the strictest morality: but *Fulsome* shows the contrary.

FULSOME represents a *consistent* Antinomian—that is, one who is such in *practice*, as well as in *theory*. He warmly espouses *Zelotes's* doctrine of *finished salvation*; believing that, before the foundation of the world, we were all Calvinistically, i. e. personally *ordained to eternal life* in Christ, or *to eternal death* in Adam, without the least respect to our own works, that is, to our own tempers and conduct. Hence he draws this just inference: “If Christ never died for me, and I am CALVINISTICALLY-reprobated, my best endeavours to be finally justified, and eternally saved, will never alter the decree of reprobation, which was made against me from all eternity. On the other hand, if I am CALVINISTICALLY-elected, and if Christ *absolutely secured*, yea, FINISHED my eternal salvation on the cross; no sins can ever blot my name out of the book of life. God, *in the day of his almighty power*, will irresistibly convert or reconvert my soul; and then, the greater my crimes shall have been, the more they will set off divine mercy and power in forgiving and turning such a sinner as me; and I shall only sing in heaven louder than less sinners will have cause to do.” Thus reasons *Fulsome*, and like a wise man, he is determined, *if he is an absolute* REPROBATE, to have what pleasure he can before God pulls him down to hell

*in the day of his power: or, if he is an absolute ELECT, he thinks it reasonable comfortably to wait for the day of God's power, in which day he shall be irresistibly turned, and absolutely fitted to sing louder in heaven the praises of CALVINISTICALLY-DISTINGUISHING love:— a love this, which (if the Antinomian gospel of the day be true) eternally justifies the chief of sinners, without any personal or inherent worthiness.*

INITIAL SALVATION is a phrase which sometimes occurs in these sheets. The plain reader is desired to understand by it, *Salvation begun*, or, an inferior state of acceptance and present salvation: in this state sinners are actually saved from hell, admitted to a degree of favour, and graciously entrusted with one or more talents of grace, that is, of means, power, and ability to *work out their own* [eternal] *salvation*, in due subordination to God, who, consistently with our liberty, *works in us both to will and to do*, according to the dispensation of the Heathens, Jews, or Christians, *of his good pleasure.*

By the ELECTION OF GRACE, understand the free, and merely gratuitous choice, which God (as a wise and sovereign Benefactor) arbitrarily makes of this, that, or the other man, to bestow upon him one, two, or five talents of Free-grace.

Opposed to *this election*, you have an ABSOLUTE REPROBATION, which does not draw damnation after it, but only rejection from a superior number of talents. In this sense God reprobated *Enoch* and *David*:—*Enoch*, with respect to the peculiar blessings of *Judaism*; and *David*, with regard to the still more peculiar blessings of *Christianity*. But although neither of them had a share in the election of God's most peculiar grace; that is, although neither was chosen and called to the blessings of *Christianity*; their lot was never cast with those *imaginary* "poor creatures," whom *Calvin* and his followers affirm to have been from all eternity reprobated with a reprobation, which infallibly

libly draws eternal damnation after it. For *Enoch* and *David* made their election to the rewards of their dispensations sure by the timely and voluntary obedience of faith. And so might all those who obstinately bury their talent or talents to the last.

By FUTURE CONTINGENCIES, understand those things, which will, or will not be done; as the free, *unnecessitated* will of man shall chuse to do them or not.

By SEMINAL EXISTENCE, understand the existence that we had in Adam's loins before Eve had conceived; or the kind of being, which the Prince of Wales had in the loins of the King, before the Queen came to England.

23 OC 62

---

THE SECOND PART  
OF THE  
SCRIPTURE SCALES.

SECTION XIV.

*Containing the Scripture-doctrine of the Perseverance  
of the Saints.*

I Promised the Reader, that Zelotes and Honestus should soon meet again, to fight their last battle; and that I may be as good as my word, I bring them a second time upon the stage of controversy. I have no pleasure in seeing them contend with each other; but I hope, that when they shall have shot all their arrows, and spent all their strength, they will quietly sit down, and listen to terms of reconciliation. They have had already many engagements, but they seem determined that *this* shall be the sharpest. Their challenge is about the doctrine of *Perseverance*. Zelotes asserts that the perseverance of believers depends entirely upon God's almighty grace, which nothing can frustrate; and that, of consequence, no believer can *finally* fall. Honestus on the other hand maintains, that continuing in the faith depends *chiefly*, if not *entirely*, upon the believer's free-will; and that of consequence, final perseverance is, *partly*, if not *altogether*, as uncertain as the fluctuations of the human heart. The reconciling truth lies between those two extremes, as appears from the following propositions, in which I sum up the scripture-doctrine of perseverance.

- |   |  |  |    |
|---|--|--|----|
| 1. God makes us glorious<br>promises to encourage us<br>to persevere. |  | 2. Those promises are<br>neither compulsory nor<br>absolute. | We |
|   |  | R  |    |

1. God on his part gives us his *gracious* help.

1. FREE-GRACE always *does* it part.

1. Final perseverance depends **FIRST**, on the final, *gracious* concurrence of *free-grace* with free-will.

1. As free-grace has in all things the pre-eminence over free-will, we must lay much more stress upon **GOD'S** faithfulness, than upon **OUR OWN**. The spouse **COMES** out of the wilderness leaning upon her Beloved, and not upon herself.

1. The believer stands upon two legs (if I may so speak) **GOD'S** faithfulness and **HIS OWN**. The one is always sound, nor can he rest too much upon it, if he does but walk *strait* as a wise christian; and does not foolishly *hop* as an Antinomian, who goes only upon his *right* leg; or as a pharisee, who moves entirely upon the *left*.

begins to heal, and he can again run the way of **GOD'S** commandments.

1. When gospel ministers speak of **OUR FAITHFULNESS**, they chiefly mean

2. We must on our part *faithfully* use the help of God.

2. FREE-WILL DOES NOT always do its part,

2. Final perseverance depends **SECONDLY**, on the final, *faithful* concurrence of *free-will* with free-grace.

2. But to infer from thence, that the spouse is to be **CARRIED** by her Beloved every step of the way, is unscriptural. He gently **DRAWS** her, and she runs. He gives her his arm, and she leans. But far from **DRAWING** her by main force, he bids her *remember Lot's wife*.

2. The believer's *left* leg (I mean **HIS OWN** faithfulness) is subject to many humours, sores, and bad accidents; especially when he does not use it at all; or when he lays too much stress upon it, to save his other leg. If it is broken, he is already fallen; and if he is out of hell, he must lean as much as he can upon his right leg, till the left

begins to heal, and he can again run the way of **GOD'S** commandments.

2. To aim *chiefly* at being faithful in external works, means of grace,

mean—(1) Our faithfulness in *repenting*, that is, in renouncing our sins and pharisaic righteousness; and in improving the talent of light, which shows us our natural depravity, daily imperfections, total helplessness, and constant need of an humble recourse to, and dependance on divine grace.—And (2) Our faithfulness in *believing* (*even in hope against hope*) God's redeeming love to sinners in Christ; in humbly apprehending, as returning prodigals, the gratuitous forgiveness of sins through the blood of the Lamb: in cheerfully claiming, as impotent creatures, the help that is laid on the Saviour for us; and in constantly coming at his word, to *take of the water of life freely*. And so far as Zelotes recommends this evangelical disposition of mind, without opening a back-door to Antinomianism, by covertly pleading for sin, and dealing about his imaginary decrees of forcible grace and sovereign wrath, he cannot be too highly commended.

1. If

grace, and forms of godliness, is the high road to Pharisaism, and *insincere* obedience. I grant, that he who is *humbly* faithful in little things, is faithful also in much; and that he, who slothfully neglects little helps, will soon fall into great sins: but the professors of christianity cannot be too frequently told, that if they are not *first* faithful in maintaining true poverty of spirit, deep self-humiliation before God, and high thoughts of Christ's blood and righteousness; they will soon slide into Laodicean pharisaism: and, Jehu-like, they will make more of their own partial, external, selfish faithfulness, than of divine grace, and the spirit's power: a most dangerous and common error this, into which the followers of Honestus are very prone to run, and so far as he leads them into it, or encourages them in it, he deserves to be highly blamed; and Zelotes, in this respect, hath undoubtedly the advantage over him.

R 2 2. Would



1. If Zelotes will do justice to the doctrine of perseverance, he must speak of the obedience of faith, that is, of genuine, sincere obedience, as the oracles of God do. He must not blush to display the glorious rewards, with which God hath promised to crown it. He must boldly declare, that for want of it *the wrath of God cometh upon the children of disobedience*—upon fallen believers, who *have no inheritance in the kingdom of Christ and of God*, Eph. v. 5. — In a word, instead of emasculating ‘*Serjeant IF, who valiently guards the doctrine of perseverance,*’ he should show all the respect, that Christ himself does in the gospel.

2. Would Honestus kindly meet Zelotes half way, he must speak of free-grace, and of Christ’s obedience unto death as the scriptures do. He must glory in displaying divine faithfulness, and placing it in the most conspicuous and engaging light. He must not be ashamed to point out the great rewards of the faith which inherits promises, gives glory to God, and out of weakness makes us strong to take up our cross, and to run the race of obedience.—In a word, he must teach his *willing* hearers to depend every day more and more upon Christ; and to lay as much stress upon his *promises*, as they ever did upon his *threatenings*.

To sum all up in two Propositions.

1. The *infallible* perseverance of *obedient* believers, is a most sweet and evangelical doctrine, which cannot be pressed with too much earnestness and constancy upon sincere christians, for their comfort, encouragement, and establishment.

2. The *infallible* perseverance of *disobedient* believers, is a most dangerous and unscriptural doctrine, which cannot be pressed with too much assiduity and tenderness upon antinomian professors for their re-awakening and sanctification.

To

To see the truth of these propositions, we need only throw with candor into the Scripture-scales, the weights which Zelotes and Honestus unmercifully throw at each other; taking particular care not to break, as they do, the *golden beam* of evangelical harmony, by means of which the opposite scales, and weights, exactly balance each other.

1. The Weights of FREE-GRACE thrown by Zelotes.

1. The Lord shall ESTABLISH thee an HOLY people to himself, as he hath SWORN unto thee, Deut. xxviii. 9.

1. Know therefore the LORD thy God: he is God, the faithful God, who keepeth COVENANT. Deut. vii. 9.

1. He hath made with me an EVERLASTING COVENANT, ordered in all things and SURE: for this is ALL my salvation and ALL my desire. 2 Sam. xxiii. 5.

fire was kindled in Jacob, and anger also came up against Israel; BECAUSE they BELIEVED NOT in God, and TRUSTED NOT in HIS SALVATION, &c. The wrath of God came upon them, &c. and SMOTE DOWN the chosen of Israel, Psalm lxxviii. 10. 21, 22. 31.

[Hence it appears, that part of the *everlasting covenant ordered in all things, and SURE*, is, that those who

2. The Weights of FREE-WILL thrown by Honestus.

2. IF thou shalt KEEP the commandments of the Lord thy God, and WALK in HIS ways. *Ibid.*

2. But THEY &c. have transgressed the COVENANT.—THEY CONTINUED NOT in my COVENANT, and I regarded them not. Hos. vi. 7. Heb. viii. 9.

2. THEY have broken the EVERLASTING COVENANT; therefore hath the curse devoured the earth. Is. xxiv. 5.—THEY kept not the COVENANT OF GOD, and REFUSED to walk in his law, &c. so a

who break it presumptuously, and do not repent, as David did, before it is too late, shall SURELY be smitten down and destroyed.]

1. With him [the Father of lights] is NO variability, neither shadow of TURNING, James i. 17.—I am the Lord, I CHANGE NOT: [*I still bear with sinners during the day of their visitation;*] therefore, ye sons of Jacob, are not consumed, Mal. iii. 6.

[*Observe here, that, although God's essence, and the principles of his conduct towards man, never change; yet, as He loves righteousness, and hates iniquity; and as He is the Rewarder of the righteous, and the Punisher of the wicked; he must show himself pleased or displeased a Rewarder or a Punisher, as moral agents turn from sin to righteousness, or from righteousness to sin. Without this kind of change ad extra, he could not be holy and just:—he could not be the Judge of all the earth:—he could not be God.*]

2. The angel of his presence SAVED them: in his LOVE and PITY he remembered them. BUT THEY rebelled, and vexed his holy spirit; THEREFORE he WAS TURNED to be their ENEMY, Is. lxiii. 9, 10.—The Lord God of Israel saith: I said indeed, that thy house, and the house of thy father, should walk before me FOR EVER: BUT NOW, be it far from me; FOR, &c. they that despise me shall be lightly esteemed, 1 Sam. ii. 30.—And the word of the Lord came to Jonah, saying, Preach unto Nineveh the preaching that I BID thee;—and Jonah cried and said, Yet forty days, and Nineveh SHALL BE OVERTHROWN. So the people of Nineveh believed God, &c. For the king sat in ashes, and caused it to be proclaimed, &c. Cry mightily to God, yea let every one TURN from his evil way, &c.

Who can tell if God will TURN and repent, that we perish not. And God saw their works, that they turned from their evil way: and God repented of

of the evil, which HE HAD SAID, that he would do unto them, and he DID IT NOT, Jonah iii. 1. &c. [From the preceding remarkable passages it is evident, that, except in a few cases, the promises and the threatenings of God, so long as the day of grace and trial lasts, are conditional; and that, even when they wear the most ABSOLUTE aspect, the condition is generally implied.]

1. THE GIFTS and CALLING of God are without REPENTANCE, Rom. xi. 29.—[The apostle evidently speaksthe words of God's gifts to, and calling of the Jewish nation. The Lord is so far from repenting (PROPERLY speaking) of his having once called the Jews to the Mosaic covenant of peculiarity, that he is ready nationally to re-admit them to his peculiar favour, when they shall nationally repent, embrace the gospel of Christ, and so make their sincere calling to the christian covenant sure by believing. But does this prove that God forces repentance upon every Jew, and that when the Jews will nationally repent, God will absolutely and irresistibly work out their salvation for them? I desire him to look into the scale of Honestus.]

1. We [—who hold fast the profession of our faith without wavering] — are not of them who draw back

2. I GAVE her time to repent, and she repented not, Rev. ii. 21.—Because I have CALLED, and ye refused, &c. I also will mock—when your DESTRUCTION cometh as a whirlwind. Prov. i. 24, &c.—The Lord (to speak FIGURATIVELY and after the manner of men) REPENTED that he had made Saul king over Israel, 1 Sam. xv. 35. [That is, when Saul proved unfaithful, the Lord rejected him in as positive a manner as a king would reject a minister, or break a general, when he repents of his having raised them to offices, of which they now show themselves absolutely unworthy.]

and irresistibly work out their salvation for them? If Zelotes thinks so, I desire him to look into the scale of Honestus.]

2. If that, which ye have heard from the beginning shall remain in you, 1 John ii. 24.—If ye

back unto perdition; but of them that believe to the saving of the soul. Heb. x. 39.—We believe, that, THROUGH THE GRACE of our Lord Jesus Christ, we SHALL BE SAVED. Acts xv. 11. ye continue in the faith. Col. i. 23.—If ye continue in his goodness, Rom. xi. 22.—If ye do these things, 2 Peter i. 10.—If we hold fast the confidence firm unto the end, Heb. iii. 6.—For he that shall endure unto THE END, the same shall be saved, Matt. xxiv. 13.—Should *Zelotes* endeavour to set aside these, and the like scriptures, by saying, that each contains a *christian IF*, and not a *jewish IF*, i. e. a description, and not a condition; I refer him to *Equal Check*, Part. I. p. 104, where that trifling objection is answered.]

1. If his [*David's*] children FORSAKE my law, &c. then will I visit their transgression with the rod, &c. nevertheless my loving kindness will I NOT UTTERLY take from HIM [*David, by utterly casting off his posterity*] nor suffer my truth to fail, [*as it would do, if I appointed that the Messiah should come of another family.*] Ps. lxxxix. 30, &c.

2. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will † be found of thee; but IF thou FORSAKE him, he will cast thee OFF FOR EVER. Take heed now, 1 Chr. xxviii. 9.

† When *Isaiah* saith, *I was found of them that sought me not*, &c. Rom. x. 23, he does not contradict his own exhortation to *seek the Lord while he may be found*: that noble testimony to the doctrine of grace does not militate against the doctrine of liberty. But it proves, (1) That free-grace is always before hand with free-will, and (2) That as God freely called the *Jews* to the *Mosaic* covenant of *peculiarity*; so he gratuitously calls the *Gentiles* to the *Christian* covenant of *peculiarity*; neither *Jews* nor *Gentiles* having previously sought that inestimable favour. But when God has *so far* revealed himself either to Jew or Gentile, as to say, *Seek ye my face*, woe to him who does not answer in truth, and in time, *Thy face, Lord, will I seek*.

1. Thus

1. Thus saith the Lord, &c. O Israel, fear not: for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with THEE; and through the rivers, they shall not overflow THEE: when thou walkest through the fire, THOU shalt not be burnt, &c. If. xliii. 1, 2.

1. ALL the PROMISES of God IN HIM [*Christ*] are YEA, and in him AMEN, 2 Cor. i. 20.— [*And so are all the MENACES: for he is the faithful Witness, and the Mediator of the new covenant, which has its threatenings, as well as its promises: as appears from the opposite words, spoken by Christ himself.*] which had their public and national, as well as private and personal accomplishment.] Rev. ii. 5, 15, 16. 23.—iii. 16.

1. God willing more abundantly to show to the heirs of promise [*i. e. to obedient believers*] the IMMUTABILITY of his counsel, confirmed it by an OATH: that by two IMMUTABLE things [*the word and oath of the Lord*] in which it was IMPOSSIBLE for God to lie, we might

2. And the spirit of God came upon Azariah, and he went out to meet Afa, and said unto him, Hear ye me, Afa and ALL Judah: the Lord is with you, WHILE YE be with him; and IF YE seek him, he will be found of you; but IF YE forsake him, he will forsake you. 2 Chro. xv. 1, 2.

2. Remember whence thou ART FALLEN, repent, and do thy first works, or else I will REMOVE thy candlestick.—I will FIGHT with the sword of my mouth against them, that hold the doctrine of the Nicolaitans.—I will kill her children with death.—I will spue thee out of my mouth. [*Awful threatenings these,*]

2. As truly AS I LIVE, saith the Lord, &c. your carcases shall fall in this wilderness; and all that, &c. have murmured against me, DOUBTLESS YE SHALL NOT come in to the land, concerning which I SWARE to MAKE you dwell therein, save Caleb and Joshua, &c. Ye

might have a **STRONG** consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 17. 18.

1. And thou shalt call his name Jesus, for he shall **SAVE HIS PEOPLE** from their sins, Mat. i. 21.

I will **DESTROY MY** [*backsliding*] **PEOPLE**, since **THEY RETURN NOT**, Jer. xv. 7.

1. I will take you to me for a people, and be to you a **GOD**, Ex. vi. 7.

day, that ye shall **SURELY PERISH**, Deut. xxxi. 17, 18.—Indeed the hand of the Lord was against them [*when they disobeyed*] to **DESTROY** them, &c. until they were **CONSUMED**, Deut. ii. 15.—Now all these things, &c. are written for **OUR** admonition, 1 Cor. x. 11.

1. The Lord thy God hath **CHOSEN THEE** to be a **SPECIAL PEOPLE** unto himself. — He brought forth **HIS PEOPLE** with joy, and **HIS CHOSEN** with gladness, Deut. xiv. 2. —Ps. cv. 43.

1. My [*faithful*] people shall **NEVER** be **ASHAMED**, Joel ii. 27.

1. The work of righteousness shall be **PEACE**, quietness, and assurance **FOR EVER**: and **MY PEOPLE** shall dwell in a peaceable habitation, and in **SURE** dwellings, and in

Ye shall bear your iniquities, &c. and ye shall know my **BREACH OF PROMISE**, Numb. xiv. 28—34.

2. My mother and my brethren [*i. e. MY PEOPLE*] are these, who hear the word of God, and **KEEP IT**, Mat. xii. 50.

2. But if thine heart **TURN AWAY**, so that thou will not hear, &c. I denounce unto you this

2. And the Lord spake to Moses, saying, Get you up from among this congregation [*this SPECIAL, CHOSEN people*] that I may consume them in a moment, Num. xvi. 45.

2. Thou [*my unfaithful people*] hadst a whore's forehead: thou refusedst to be ashamed, Jer. iii. 3.

2. **EVERY ONE** of the house of Israel, that **SEPARATETH HIMSELF** from me, saith the Lord, I will **CUT HIM OFF** from the midst of **MY PEOPLE**, Ez. xiv. 7. There is **NO PEACE**

in quiet resting-places. If. xxxii. 17, 18.

1. The eternal God is thy refuge, and underneath are the EVERLASTING ARMS, &c. ISRAEL shall dwell in SAFETY alone, &c. Happy art thou, O Israel: who is like unto thee, O people SAVED BY THE LORD, the shield of THY HELP. Deut. xxxiii. 27, &c.

transgressed against me.—They RETURN NOT to the Most High. Hof. vii. 13, 16.

1. The Lord will PITY his people. Joel ii. 18.

begin at the House of God.

1. Hath God [*absolutely*] cast away his people [*the Jews?*] God forbid! God has not cast away his people, whom he foreknew [*as believing; the Jews being as welcome to believe in Christ as the Gentiles.*] Rom. xi. 1, 2.

1. Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea they may forget, yet WILL I NOT forget thee. If. xlix. 14, 15.

1. Jesus

PEACE to the WICKED. If. lvii. 21.

2. That the house of Israel may GO NO MORE ASTRAY from me, &c. but that they MAY BE my people. Ez. xiv. 11. —OBEY my voice, and ye shall be MY PEOPLE. Jer. vii. 23.—Wo unto them [*Israel and Ephraim*] FOR they have fled from me: DESTRUCTION unto them, BECAUSE they have

2. The Lord shall JUDGE his people. Heb. x. 30. JUDGMENT MUST 1 Pet. iv. 17.

2. Ye are a CHOSEN [*choice*] generation, &c. which in time past WERE NOT a people, but ARE NOW the people of God: which HAD NOT obtained mercy, but NOW HAVE obtained mercy [*by believing,*] 1 Pet. ii. 9, 10.

2. Therefore the children of Israel could not stand before their enemies, &c. because they were ACCURSED: neither will I be with you ANYMORE [*said the Lord*] EXCEPT ye destroy the accursed thing from amongst you. Joshua vii. 12.

S

2. I



1. Jesus having loved his own [*disciples*] he LOVED them UNTO THE END [*of his stay in this world, except him that was once his own familiar friend, in whom he trusted, Judas, whom our Lord himself excepts.* John xvii. 12. See page 101.]

John xiii. 1.—I have loved thee with an EVERLASTING LOVE, [or with the love with which I loved thee of old, when I brought thee out of Egypt] therefore with loving kindness have I drawn thee. Jer. xxxi. 3. [*Compare the word everlasting in the original, with these words, when Israel was a child, then I loved him, and called my son out of Egypt, Hos. xi. 1.*]

1. Truly God is good to ISRAEL. Ps. lxxiii. 1. —This God is OUR God FOR EVER and EVER; he will be our guide even UNTO DEATH, Ps. xlviii. 24.

OF GOD and man. Ps. xxxvii. 27.—Prov. iii. 3. 4.

1. Who shall lay ANY THING to the charge of God's ELECT? [them that are in Christ, who walk not after the flesh, but after the spirit?] It is God that justifieth: who is he that condemneth them? Rom. viii. 1. 33, 34.

1. All things are YOURS [*ye Corinthians*] and YE ARE CHRIST'S and Christ is God's.—Of him YE ARE

2. I will call her BELOVED, who was NOT beloved. — Jesus loved HIM [*the young ruler, who went away sorrowing.*] — I will love them NO MORE. Rom. ix. 24. Mark x. 21.—Hos. ix. 15.

2. Even to such as are of a CLEAN heart. *Ibid.* —Depart from evil, DO GOOD, and dwell FOR EVERMORE.—Bind mercy and truth about thy neck, &c. so shalt thou find favour, &c. IN THE SIGHT

2. [No righteous judge will;] FOR to be SPIRITUALLY minded is LIFE and PEACE; but to be CARNALLY minded is DEATH. Verse 6—Whosoever hath sinned against me, said the Lord, HIM will I blot out of my book. Ex. xxxii. 33.

2. Examine yourselves [*ye Corinthians*] whether ye be in the FAITH, &c. Know ye not, &c. that

Christ

ARE IN CHRIST JESUS.  
1 Cor. iii. 21.—i. 30.

1. To them, that are sanctified by God the Father, and PRESERVED IN JESUS CHRIST, and called [to enjoy the blessings of his gospel. Jude 1.]

1. If we believe not, yet HE ABIDETH FAITHFUL: he cannot deny himself. 2 Tim. ii. 13. [Therefore]

1. Except THE LORD KEEP the city, the WATCHMAN waketh but IN VAIN. Ps. cxxvii. 1. HIMSELF. Mark xiii. 37.—2 Tim. iv. 5.—1 John v. 18.

1. He [the Lord] led him [Jacob] about, &c. he KEPT him as the apple of his eye. AS an eagle fluttereth over her young, taketh them, beareth them on her wings: SO the Lord alone did lead him. Deut. xxxii. 10, 11, 12.

1. Holy Father, KEEP THROUGH THY OWN name those, whom thou hast given me [that I may impart unto them the peculiar blessings of my dispensation.] John xvii, 11.

not in him. [He is fallen from God in spirit.] Jude 21.—1 John v. 21.—ii. 15.

Christ is in you, except YE BE REPROBATES?—2 Cor. xiii. 5.

2. To them, who by patient CONTINUANCE IN WELL-DOING, SEEK for glory, honour, and immortality, [God will render] eternal life. Rom. ii. 7.

2. If we deny him, he will also DENY US: [For he abideth faithful to his THREATENINGS, as well as to his promises] ver. 12.

2. I say unto all, WATCH.—WATCH THOU in ALL things.—He that is begotten of GOD KEEPETH HIMSELF. Mark xiii. 37.—2 Tim. iv. 5.—1 John v. 18.

2. There was no strange God with him [Jacob] —But, &c. they forsook God, &c. sacrificed to devils, &c. and when the Lord saw it, he abhorred them; [and said] I will spend mine arrows upon them. Ver. 12. 15. 17. 19. 23.

2. KEEP YOURSELVES in the love of God.—Little children KEEP YOURSELVES from idols.—Fathers, &c. love not the world, &c. If any [of you] love the world, the love of the Father is

1. You, who are KEPT by the POWER OF GOD unto SALVATION, ready to be revealed in the last time. 1 Peter i. 5.

1. I AM PERSUADED, that neither death, nor life, &c. nor angels, &c. nor any other creature [NOTE: *he does not say, Nor any iniquity*] shall BE ABLE TO SEPARATE US from the love of God, which is in Christ Jesus, our Lord. Rom. viii. 38. means, — I myself should be a CAST-AWAY, or a REPROBATE. 1 Cor. ix. 26, 27.

1. I know whom I have believed, and I am PERSUADED, that He is ABLE TO KEEP that, which I have committed unto him AGAINST THAT DAY. 2 Tim. i. 12. them, &c. BY UNBELIEF and thou standest by faith, &c. FEAR, &c. LEST he also spare not thee. Rom. ii. 11.—xi. 17, &c. Give all diligence to add to your faith virtue, &c. for IF YE DO these things ye shall NEVER fall. 2 Peter i. 5. 10.

1. IN ALL these things we are MORE than conquerors, THROUGH HIM that loved us. Rom. viii. 37.

1. Moreover, whom he did predestinate (i. e. ap-

2. Through FAITH [on your part.] *Ibid.*—Holding FAITH, and a GOOD CONSCIENCE, which some having put away, concerning FAITH have made SHIPWRECK. 1 Tim. i. 19.

2. YOUR INIQUITIES have SEPARATED between you and your God. If. lxxv. 12.—I so run (for an incorruptible crown) not as uncertainly: so fight I, not as one that beateth the air: but I KEEP my body under, &c. LEST that by any means I should be a CAST-AWAY, or

2. There is no respect of persons with God.—Thou partakest of the root of the olive tree, &c. some of the branches are BROKEN OFF, &c. Boast not thyself against them, &c. they were BROKEN OFF, &c. FEAR, &c. LEST he also spare not thee. Rom. ii. 11.—xi. 17, &c. Give all diligence to add to your faith virtue, &c. for IF YE DO these things ye shall NEVER fall. 2 Peter i. 5. 10.

2. I HAVE KEPT the faith:—FOR I have KEPT the ways of the Lord, and HAVE NOT wickedly departed from my God. 2 Tim. iv. 7. Ps. xviii. 21.

2. Many are CALLED (to believe;) but few are chosen

appoint to be conformed to the image of his Son, according to the CHRISTIAN dispensation) them he also called (to believe in Christ:) and whom he (thus) called (to believe in Christ, when they made their calling sure by actually believing) them he also justified: and whom he justified (as sinners by faith, and as believers by the works of faith) them he also glorified. Rom. viii. 30.—By one OFFERING he hath perfected FOR EVER (in atoning merits) them that ARE SANCTIFIED. Heb. x. 14.—Here we have a brief account of the method, in which God brings obedient, persevering believers to glory. But what has this to do with Zelotes's personal and unconditional predestination to eternal life or to eternal death? To show therefore, that the sense, which he gives to these passages is erroneous, I need only prove, that all those who are called are NOT JUSTIFIED; and that all those who are justified, and sanctified, are NOT GLORIFIED; but only those who make their calling, election, justification, sanctification and glorification SURE by the obedience of

chosen (to the rewards of faith,) Matt. xxii. 14.—O thou wicked servant, I forgave thee all that debt (i. e. I JUSTIFIED thee :) because thou desiredst me, &c. shouldst thou not also have had compassion on thy fellow servant, even as I HAD PITY on thee? And his Lord was wroth, and delivered him to the TORMENTORS, Mat. xviii. 32, &c.—He that despised Moses's law, DIED WITHOUT MERCY, &c. of how MUCH SORER punishment shall he be thought worthy, who hath counted the blood of the covenant, wherewith HE WAS SANCTIFIED, an unholy thing! Heb. x. 29.—Ye (believers) shall be hated of all men, &c. but he (of you) that endureth TO THE END, shall be (eternally) SAVED, Matt. x. 22. (For God) will render ETERNAL LIFE to them, who by PATIENT CONTINUANCE in well-doing seek for glory, Rom. ii. 7.

faith unto the end. And I prove it by the opposite scriptures.)

Can any unprejudiced person read the preceding passages without seeing : (1) That, according to the scriptures, and the gospel-axioms, our perseverance, is suspended on *two grand causes*, the *first* of which is merciful *Free-grace*, and the *second*, faithful *Free-will*.—2 That those two-causes must finally act in conjunction : and, (3) That when *Free-grace* hath enabled *Free-will* to concur, and to work out its own salvation, if *free-will* obstinately refuses to do it till the night comes when no man can work, *free-grace* gives up *free-will* to its own perverseness ; and then perseverance fails, and final apostasy takes place.

## S E C T I O N XV.

*The important doctrine of Perseverance is farther weighed in the Scripture-Scales.*

THE scriptures produced in the preceding section might convince an impartial Reader, that Zelotes and Honestus are both in the wrong with respect to the doctrine of Perseverance, and that a Bible-christian holds together the doctrines which they keep asunder. But considering that prejudice is not easily convinced ; and fearing, lest Zelotes and Honestus will both think they have won the day, the one against *free-will*, and the other against *free-grace*, merely because they can quote behind each other's back some passages which I have not yet balanced, and which each will think matchless ; I shall give them leave to fight it out before Candidus, reminding him, that Zelotes produces No. I. against *Free-will*, that Honestus produces No. II. against *Free-grace*, and that I produce *both numbers* to show, that our *free-will* must concur with God's *free-grace* in order to our persevering in the faith, and in the obedience of faith.

1. A VINE-

1. A VINEYARD of red wine. I the Lord DO KEEP IT: I will water it EVERY MOMENT: left any hurt it, I will keep it NIGHT AND DAY, *Is.* xxvii. 2, 3.

2. I had planted thee a NOBLE VINE, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? &c. Thou saidst, &c. I have loved strangers, and after them

I WILL GO, *Jer.* ii. 21, 25.—What could have been done MORE TO MY VINEYARD, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth WILD grapes? And now, I will tell you what I will do to my vineyard, &c. I will lay it WASTE, and &c. command the clouds, that they rain NO RAIN upon it. *Is.* v. 4, 5, 6.

1. The Lord God of Israel saith, that he hateth PUTTING AWAY. *Mal.* ii. 16. (*And yet he allows it for the cause of fornication. Mat.* v. 32.)

2. BACKSLIDING Israel, &c. hath played the harlot. And I said, &c. Turn thou unto me: but SHE RETURNED NOT: and her treacherous sister Judah saw it. And I saw, when,

for—adultery, I had PUT HER AWAY, and given her a bill of DIVORCEMENT: yet her treacherous sister Judah FEARED NOT, *Jer.* iii. 6, 7, 8.

1. The righteous shall NEVER BE MOVED. *Prov.* x. 30.

2. I marvel that ye are SO SOON REMOVED from him that called you, *Gal.* i. 6.

1. The mountains shall depart, &c. but my kindness shall NOT DEPART from thee, neither shall the COVENANT OF MY PEACE be REMOVED, saith the Lord, *Is.* liv. 20.

2. Unto the WICKED God saith: what hast thou to do to declare my statutes, or that thou shouldst take MY COVENANT in thy mouth? *Pf.* l. 16.—O Israel, if thou wilt put away thy abomi-

nations out of my sight, thou shalt NOT REMOVE, *Jer.* iv. 1.—Jerusalem hath grievously sinned: THEREFORE SHE IS REMOVED, *Lam.* i. 8.—My God will

will cast them away, BECAUSE they did not hearken unto him, Hof. ix. 17.

1. They that trust in the Lord shall be as mount Zion, which CANNOT be removed, but ABIDETH FOR EVER. As the mountains are round about Jerusalem, so the Lord is round about HIS PEOPLE, from henceforth, even FOR EVER, Pf. CXXV. 1, 2.

most High (*Thou Lord art my hiding place*, Pf. xxxii. 7.) shall ABIDE under the shadow of the Almighty, Pf. xci. 1.—He that DOES the will of God, ABIDETH for ever, 1 John ii. 17.—DRAW OUT thy soul to the hungry, &c. and the Lord shall guide thee CONTINUALLY, and, &c. thou shalt be like a spring of water, whose waters FAIL NOT, Is. lviii. 10, 11.

1. The LORD will speak PEACE unto his people, and to his saints, Psalm lxxxv. 8.—Peace shall be upon Israel, Pf. cxxv. 5. (*For*) Christ is our peace. Eph. ii. 14.

PEACE be on them, and mercy, 1 Peter iii. 14.—Mat. x. 13.—Gal. vi. 15, 16.

1. O CONTINUE thy loving-kindness unto them that KNOW THEE.

2. And thy righteousness to the UPRIGHT IN HEART, Pf. xxxvi. 10.—He (*the apostate*) FLATTERETH HIMSELF in his own eyes, &c. he hath LEFT OFF TO BE wise, and TO DO good, &c. He setteth himself in a way that is not good, he abhorreth not evil, &c. There are the workers of iniquity FALLEN, &c. and shall NOT be able to rise. Ver. 2, 3, 4. 12.—Who so CONTINUETH in the perfect

2. Lord, who shall ABIDE in thy tabernacle? —He that WALKETH uprightly and WORKETH righteousness, &c. He that DOES these things shall NEVER be moved, Psalm xv. 1, 2, 5.—ABIDE in me, and I (*will abide*) in you, John xv. 4.—He that dwelleth in the secret place of the

2. BE DILIGENT that you may be found of him in PEACE.—If the house be WORTHY, let your PEACE come upon it.—As many as WALK according to this rule (*i. e. as becomes a new creature*)

2. And thy righteousness to the UPRIGHT IN HEART, Pf. xxxvi. 10.—

He (*the apostate*) FLATTERETH HIMSELF in his own eyes, &c. he hath LEFT OFF TO BE wise, and TO DO good, &c. He setteth himself in a way that is not good, he abhorreth not evil, &c. There are the workers of iniquity FALLEN, &c. and shall NOT be able to rise. Ver. 2, 3, 4. 12.—Who so CONTINUETH in the perfect

fect law of liberty, he being a DOER of the WORK, this man shall be BLESSED, Jam. i. 25.—They went out from us, but (*in general*) they were not of us (*that CONTINUE in the perfect law of liberty.*) For had they been of us (*that are still DOERS of the WORK*) they would no doubt have continued with us: (*the Gnosticks, or Antinomians, would not have been able to draw so many over to their pernicious ways, or tenets, 2 Pet. ii. 2, &c.*) But they went out (*they joined the Antinomians*), that they might be made manifest, that they were not ALL of us, i. e. *that IN GENERAL their heart had departed from the Lord; and from us; they of late being of us more by profession, than by possession of the faith which works by obedient love,*) 1 John, ii. 19.

St. John says, *They were not ALL of us, to leave room for some exceptions.* For, as we are persuaded, that many, who have gone over to the Solifidians in our days, are still OF US that are DOERS of the WORK: so St. John did not doubt, but some, who had been *seduced* by the primitive Antinomians (see verse 26.) continued to obey that perfect law of liberty, which the Nicholaitans taught them to decri. May we, after his example, be always ready to make a proper distinction between the Solifidians that are *of us*, and those that are *not of us*! That is, between those, who still keep Christ's commandments: and those, who break them with as little ceremony as they break a ceremonious "*rule of life,*" or a burdensome rule of civility!

1. Let them that suffer according to the will of God, commit the KEEPING OF THEIR soul to GOD, &c. as unto a FAITHFUL Creator. 1 Pet. iv. 19.

1. I will betroth thee unto me FOR EVER, &c. I will even betroth thee unto

2. IN WELL DOING. *Ibid.*—Say ye to the righteous, that it shall be WELL WITH THEM, for they shall eat the fruit of THEIR DOINGS, If. iii. 10.

2. If ye have not been FAITHFUL in the unrighteous mammon (that which



unto me in FAITHFULNESS. — The Lord is FAITHFUL, who SHALL STABILISH you and KEEP YOU from evil. — To him that IS ABLE TO KEEP YOU from falling, and to present you FAULTLESS before the presence of his glory with exceeding joy, Hof. ii. 19, 20. 2 Theff. iii. 3. Jude 24.

which is least) who will commit unto you the true riches? Luke xvi. 11. — He made HIS OWN people to go forth like SHEEP and guided them like a flock. And he led them ON SAFELY, so that they feared not, &c. Yet they KEPT NOT his testimonies; but TURNED BACK and DEALT UNFAITHFULLY: &c. When God

heard this, he &c. greatly ABHORRED Israel: so that he FORSOOK the tabernacle, &c. which he had placed among men, &c. Pf. lxxviii. 52, &c.

1. The earth, which beareth thorns, is rejected; and &c. its end is to be burned. But, beloved, we are persuaded BETTER things of YOU, and things which accompany SALVATION, THO' we thus speak, Heb. 6. 8, 9.

2. FOR, &c. ye have ministered to the saints, and DO MINISTER: *(so that, in the judgment of charity, which hopeth all things, especially where there are favourable appearances, it is right in me to hope the best of you, nor will I suspect you, till you give me cause so to do.*

*However remember that*) If WE sin wilfully, &c. there remaineth *(for us)* &c. a fearful looking for of judgment and fiery indignation, which shall devour the adversaries *(i. e. apostates)* Heb. vi. 10.—x. 26, 27.

1. I am CONFIDENT of this very thing, that he, who has BEGUN a good work in you, WILL PERFORM it UNTIL the day of Jesus Christ, Phil. i. 6

2. It is meet for me to think this of you all, because I have you in my heart *(and charity hopeth all things)* in as much as in my bonds, &c. ye are partakers of my grace: — ye HAVE ALWAYS OBEYED,

Phil. i. 7—ii. 12. *(Thus spake the apostle to those who*  
continued

continued to OBEY. But to his disobedient converts he wrote in a different strain.) O foolish Galatians, who hath bewitched you, that you should NOT OBEY the truth?—Have ye suffered so many things IN VAIN?—I desire now to CHANGE my voice, for I stand in DOUBT of you, Gal. iii. 1, 4.—iv. 20.

1. The Lord is MY rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust, my buckler, and the horn of MY salvation, and MY high tower, Ps. xviii. 2.

2. My defence is God, who SAVETH the UPRIGHT in heart, Ps. vii. 10.—Do good, O Lord, to those that are GOOD and UPRIGHT in their hearts: as for such as TURN ASIDE unto their crooked ways, the Lord

shall lead them forth WITH the WORKERS OF INIQUITY, Ps. cxxv. 4, 5.

1. I will put MY SPIRIT within you, and cause you (*so far as is consistent with your moral agency*) to walk in my statutes, and ye shall (*or will*) keep my judgments, and do them, Ez. xxxvi. 27.

2. Thus saith the Lord God, I will yet for this BE ENQUIRED OF by the house of Israel, to do it for them, Ez. xxxvi. 37.—Ye stiff-necked, &c. ye do always RESIST THE HOLY GHOST, as your fathers did, Acts vii. 51.

1. ISRAEL shall BE SAVED in the Lord with an EVERLASTING SALVATION, Is. xlv. 17.

2. How shall we escape, if we NEGLECT SO GREAT SALVATION, Heb. ii. 3.—Remember Lot's wife, Luke xvii. 32.

1. O Lord save me, and I shall be saved, for thou art my praise, Jer. xvii. 14.—Salvation is of the Lord, Jonah ii. 9.

2. Thy faith hath saved thee, Luke vii. 50.—Ye are saved, if ye keep (*in memory and practice*) what I have preached unto you, 1 Cor. xv. 2.

1. The foundation of God STANDETH SURE, having this seal: the Lord knoweth them that are

2. And let every one that nameth the name of Christ DEPART from iniquity, *Ibid.*—Now if any man

are HIS, 2 Tim. ii. 19. | man have not the spirit  
of Christ, he is none of  
HIS, Rom. viii. 9. HIS PECULIAR people (*being*)  
an HOLY nation ZEALOUS of good works, 1 Pet. ii.  
9. Tit. ii. 14.—Be ZEALOUS therefore, and repent ;  
(or) I will SPUE THEE OUT of my mouth, Rev. iii.  
19. 16.

1. THOU wilt PER-  
FORM the truth to Jacob,  
and the mercy to Abra-  
ham, which THOU HAST  
SWORN to our fathers  
from the days of old.—  
To PERFORM the mercy  
promised to our Fathers,  
and to remember his  
holy COVENANT, and  
the OATH, which he swore  
to our father Abraham,  
Micah vii. 20.—Luke i.  
72.

2. I will PERFORM the  
OATH, which I swore unto  
Abraham thy father, &c.  
BECAUSE that Abraham  
OBEYED my voice, and  
KEPT my charge, my com-  
mandments, my statutes,  
and my laws, Gen. xxvi.  
2. 5.—Thus says the  
Lord God of Israel,  
CURSED be the man,  
that OBEYETH NOT the  
words of this COVENANT,  
which I commanded  
your fathers (in the day

that I brought them forth from the iron furnace)  
saying, OBEY my voice and DO them, so shall ye  
be MY PEOPLE, and I will be your God ; that I may  
PERFORM the OATH which I HAVE SWORN to your  
fathers, Jer. xi. 3, 4, 5.

1. Surely *goodness* and  
mercy shall follow me  
ALL THE DAYS of my  
life, Pf. xxiii. 6.

2. If thou CONTINUE  
in his *goodness*.—Holding  
faith, and a good consci-  
ence, which some having  
PUT AWAY, concerning

faith have MADE SHIPWRECK, Rom. xi. 22.—1  
Tim. i. 18, 19.

1. A thousand shall fall  
at thy side, and ten thou-  
sand at thy right hand :  
but it SHALL NOT come  
nigh THEE, Pf. xci. 7.

2. BECAUSE thou HAST  
MADE the most High thy  
habitation.—BECAUSE  
he HATH SET his love  
upon me, THEREFORE  
will I deliver him, *verses*  
9. 14.

1. My |

2. The

1. MY SHEEP (*obedient believers*) hear my voice, and I know (*approve*) them, and they follow me: and I GIVE unto them eternal life, and they shall NEVER PERISH, neither shall any PLUCK THEM out of my Father's hand, John x. 27, &c.

2. The Lord preserveth the FAITHFUL, &c. Be of good courage, and he shall strengthen your heart, ALL YE that HOPE IN THE LORD, Pl. xxxi. 23, 24.—IF YE WILL FEAR the Lord, and OBEY his voice, and NOT REBEL against his commandment, then shall ye

CONTINUE following the Lord YOUR GOD. But if ye WILL NOT OBEY, &c. then shall the hand of the Lord be against you.—Only SERVE HIM in truth, with all your heart: for consider how great things he has done for you. But if ye shall still DO WICKEDLY, ye shall be CONSUMED, 1 Sam. xii. 14, 15. 24, 25.

[*Lest Samuel's testimony should be rejected as unevangelical, I produce that of Christ himself: hoping that Zelotes will allow our Lord to understand his own gospel.*] Bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you: CONTINUE in my love. IF YE KEEP my commandments, ye shall ABIDE in my love: even as I have kept my Father's commandments, and ABIDE in his love, John xv. 8, &c.—Every branch in me that beareth not fruit, he taketh away—and they are burned, John xv. 2. 6.

1. There shall arise false Christs, and shall show great signs, inso-much that (IF IT WERE POSSIBLE) they shall DECEIVE *πλανησαι* (*lead into error*) the VERY ELECT, Matt. xxiv. 24.

2. They shall deceive many.—Take HEED that no man DECEIVE YOU, verses 4, 5. — They (*that cause divisions,*) by good words DECEIVE the hearts of the simple, Rom. xvi. 18. (Query: *Are all the simple believers,*

*whom party-men DECEIVE, very REPROBATES?*)—I have espoused you to Christ, &c. But I fear, lest, by any means, as the serpent BEGUILLED Eve, so your minds should be CORRUPTED, 2 Cor. xi. 2, 3.—

T

They

They HAVE BEEN DECEIVED, (or have erred) FROM THE FAITH, (*ἀπεικλάνθησαν*, the very word used by our Lord, and strengthened by a preposition,) 1 Tim. vi. 10.—When Zelotes supposes, that the clause (if it were possible) necessarily implies an impossibility, does he not make himself ridiculous before those who know the scriptures? That expression IF IT WERE POSSIBLE, is used only on four other occasions; and in each of them it notes great difficulty, but by no means an impossibility. Take only two instances: IF IT WERE POSSIBLE ye would have plucked out your own eyes; and have given them to me, Gal. iv. 15.—Paul hastened to be at Jerusalem on the day of pentecost, IF IT WERE POSSIBLE for him, Acts xx. 16. Now is it not evident, either that Paul wanted common sense if he hastened to do what could not absolutely be done; or that the expression IF IT WERE POSSIBLE, implies no impossibility? And is not this a proof, that Calvinism can now DECEIVE Zelotes, as easily as the tempter formerly DECEIVED Aaron, David, Solomon, Demas, and Judas in the matter of the golden calf, Uriah, Milcom, and Mammon?

1. I have prayed for thee, that thy faith FAIL NOT, Luke xxii. 32.

That Peter's faith failed for a time is evident from the following observations: (1) Faith without works is dead: much more faith with lying, cursing, and the repeated denial of Christ:—(2) Our Saviour himself said to his disciples, after a far less grievous fall, How is it that you have NO FAITH, Mark iv. 40.—(3) His adding immediately, When thou art

2. I know thy works, &c. thou holdest fast my name, and hast NOT DENIED my FAITH (as Peter did).—Having damnation because they have CAST OFF their first FAITH, Rev. ii. 13. 1 Tim. v. 12.—Which (a good conscience, the believer's most precious jewel, next to Christ) some having put away, concerning FAITH have made SHIPWRECK, 1 Tim. i. 19.—WITHOUT FAITH it is impossible to PLEASE God.—The just shall live by FAITH, but if

art converted, strengthen thy brethren, shows, that Peter would stand in need of conversion, and consequently of living, converting faith; for as by killing unbelief we depart from God, so by living faith we are conaer-  
ted to him. Hence it is evident that, if Christ prayed that Peter's faith

if he draw back (i. e. if he make shipwreck of faith) my soul shall have NO PLEASURE in him, Heb. xi. 6.—x. 38.—If any (believer) provide not for his own, &c. he hath denied the FAITH, and is worse than an INFIDEL, 1 Tim. v. 8.

might not fail AT ALL, he prayed CONDITIONALLY; and, that upon Peter's refusing to watch and pray, which was the condition particularly mentioned by our Lord, Christ's prayer was no more answered than that which he soon after put up, about his not drinking the bitter cup, and about the forgiveness of his revilers and murderers. But, if our Lord prayed (as seems most likely) that Peter's faith might not fail or die like that of Judas, i. e. in such a manner as never to come to life again, then his prayer was perfectly answered: for the candle of Peter's faith, which a sudden blast of temptation (and not the extinguisher of malicious, final obstinacy) had put out. Peter's faith, I say, like the smoking flax, caught again the flame of truth and love, and shone to the enlightening of thousands on the day of pentecost, as well as to the conversion of his own soul that very night. However, from our Lord's prayer, Zelotes concludes, that true faith can never fail, in opposition to the scriptures, which fill the opposite scale; yea, and to reason, which pronounces, that our Lord was too wise to spend his last moments in asking, that a thing might not happen, which, if we believe Zelotes, could not possibly happen.

1. GOD, even our Father, who hath loved us, and given us EVERLASTING consolation, &c. STABILISH

2. IF YE WILL NOT believe, ye shall NOT be ESTABLISHED, Is. vii. 9. God PRESERVETH NOT the

T 2

**ESTABLISH** you in every good word and work, 2 Thes. ii. 16, 17.—He who **ESTABLISHETH** US with you in Christ, &c. is **GOD**, 2 Cor. i. 21.

He openeth also their ear to discipline, and commandeth, that they **RETURN** from iniquity. If **THEY OBEY** and serve him, they will spend their days in prosperity, &c. But if **THEY OBEY NOT**, they shall **PERISH**, &c. and die without knowledge, Job xxxvi. 6—12.

1. Christ shall also **CONFIRM** YOU UNTO THE END, that ye may be blameless, &c. God is **FAITHFUL**, by whom ye were called unto the fellowship of his Son, 1 Cor. i. 8. 9.

2. Know ye not that ye **ARE** the temple of God, &c. If any [*of you*] defile the temple of God, **HIM** will God **DESTROY**, ch. iii. 16, 17.—If thy right eye offend thee, **PLUCK** it out, for it is profitable for thee that one of thy members should **PERISH**, and not that thy whole body should be **CAST INTO HELL**, Matt. v. 29.—**DESTROY** not him with thy meat, **FOR WHOM CHRIST DIED**.—For meat **DISTROY** not the **WORK OF GOD** [*in*] thy brother, who stumbleth, or is offended, Rom. xiv. 15. 20, 21. The Lord having **SAVED** the people, &c. afterwards **DESTROYED** THEM that believed not, Jude 5.—They did **ALL** drink, &c. of that spiritual rock, which followed them: and that rock was Christ. But with **MANY OF THEM**, God was not well-pleased; for they, &c. were **DESTROYED** of the destroyer, 1 Cor. x. 4, 5. 10. They were **BROKEN OFF** because of unbelief, and thou standest by faith, &c. **CONTINUE** in his goodness, otherwise thou also shalt be **CUT OFF**, Rom. xi. 20. 22.—Through thy knowledge shall thy weak brother **PERISH**, **FOR WHOM CHRIST DIED**, &c. Wherefore, if meat make my brother to offend [*and so to PERISH*] I will eat no flesh while the world standeth, 1 Cor. viii. 11. 13.—There shall be false teachers among you, &c. who denying the Lord that **BOUGHT THEM**, shall bring upon themselves

elves swift DESTRUCTION.—These shall UTTERLY PERISH in their own corruption, and shall receive the reward of unrighteousness, &c. cursed children, who have FORSAKEN THE RIGHT WAY, 2 Pet. ii. 1. & 2: 15. See also the scriptures quoted, in page 102.

1. He hath said, I will never leave thee, nor forsake thee: so that (*in the way of duty*) we may boldly say, The Lord is my helper, Heb. xiii. 5. 6.—(I add *in the way of duty*, because God made that promise originally to Joshua, who *knew God's breach of promise*, when Achan stepped out of the way of duty. Compare Josh. i. 5, with Josh. vii. 12, and Numb. xiv. 34.)

1. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the SON (*or child*) OF GOD, cast thyself down; for it is written, He shall give his angels charge concerning thee, &c. (*not only lest thou fall finally, but also*) lest thou dash thy foot against a stone; Matt. iv. 5, 6. Psalm xci. 11, 12.

How wisely does the tempter quote scripture, when he wants to inculcate the *absolute* preservation of the saints! Can Zelotes find a fitter passage to support their un-

2. My people have committed two evils; they have FORSAKEN ME, &c.—I will even FORSAKE YOU, saith the Lord, Jer. ii. 13. xxiii. 33.—The destruction of the transgressors and of the sinners shall be together, and THEY that FORSAKE the Lord shall be CONSUMED, &c. and they shall both burn together, and none shall quench them, Isa. i. 28. 31.

2. Jesus said it is written again, Thou shalt not tempt the Lord thy God, Matt. iv. 7.—Neither let us tempt Christ, as some of them also tempted, and were DESTROYED of serpents, 1 Cor. x. 9:

(Who can tell how many have been destroyed by dangerous errors, which, after insinuating themselves into the bosom of the simple, by means of their smoothness and fine colours, drop there a mortal poison, that too often breaks out in virulent expressions, or in practices worthy of—"Mr. Fulsome?")



*conditional* perseverancel It is true however, that he never quotes it in favour of his doctrine: for who cares to plow with such an heifer? (*sanum habet in cornu.*) Therefore, though she is as fit for the work, as most of those which he does it with; he never puts her to his plow, no not when he makes the most crooked furrows. Should it be asked, why the devil did not encourage Christ to throw himself down, by giving him some hints, that a grievous fall would humble him, would make him sympathize with the fallen, would drive him nearer to God, would give him an opportunity to shout louder the praises of preserving grace, &c. I reply, that the tempter was too wise to show so openly the cloven foot of *his* doctrine: too decent not to save appearances: too judicious to imitate *Zelotes*.

## S E C T I O N XVI.

*What thoughts our Lord, St. John, St. Paul, and St. James, entertained of fallen believers. A parallel between the backsliders delineated by St. Peter, and those who are described by St. Jude. A horrible destruction awaits them, for denying the Lord that bought them, and for turning the grace of God into lasciviousness.*

**I**T is impossible to do the doctrine of *Perseverance* justice, without considering what Christ and the Apostles say of apostates. Even in their days the number of falling and fallen believers was so great, that a considerable part of the last Epistles seems to be nothing but a charge against apostates, an attempt to reclaim pharisaic and antinomian backsliders, and a warning to those who yet stood; not to *fall away* after the same example of unbelief and conformity to this present world.

Begin we by an extract from Christ's epistles to the churches of Asia. Though the *EPHESIANS* hated the

the DEEDS of the Nicolaitans, yet after St. Paul's death, they so far inclined to lukewarmness, that they brought upon themselves the following reproof. *I have somewhat against thee, because THOU HAST LEFT thy first love. Remember therefore, whence THOU ART FALLEN, and repent, and do thy first works, OR ELSE I will remove thy candlestick.*—The church at PERGAMOS was not in a better condition; witness the severe charge that follows: *Thou hast them that hold the doctrine of Balaam, who taught Balaac to cast a stumbling-block before the children of Israel, &c. to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, OR ELSE I will fight against thee with the sword of my mouth.*—The contagion reached the faithful church of THYATIRA, as appears from these words: *Thou sufferest that woman Jezebel to SEDUCE MY SERVANTS to commit fornication.—But unto, &c. as many as have not THIS DOCTRINE, and have not known the DEPTHS OF SATAN, I will put upon you none other burthen.*—In SARDIS a few names (only) had not defiled their garments, the generality of christians there had, it seems a name to live and were dead.—But the fall of the Laodiceans was universal: before they suspected it, they had all, it seems, slid back into the smooth, downward road that leads to hell. *I know thy works, says Christ, I would thou wert cold or hot. So then, because thou art lukewarm, I will spue thee out of my mouth.*—Like those who stand complete merely in NOTIONS of imputed righteousness) *thou sayest, I am rich, &c. and have need of nothing; and knowest not that thou art wretched, and poor, and blind, and naked, Rev. ii. iii.*

Can we read this sad account of the declension, and falling away of the saints, without asking the following questions? (1.) If backsliding and apostasy were the bane of the primitive church, according to our Lord's doctrine; and if he did not promise to ANY of those backsliders, that victorious, almighty grace would CERTAINLY bring them back; what can we think of Zelotes's doctrine, which promises infallible perseverance, and ensures finished salvation

TO EVERY backsliding, apostatizing believer? (2.) If the primitive church, newly collected by the Spirit and sprinkled by the blood of Christ, guided by apostolic Preachers, preserved by the salt of persecution, and guarded by miraculous powers, through which apostates could be given to Satan for the destruction of the flesh, (witness the case of Ananias, Sapphira, and the incestuous Corinthian;)—If the primitive church, I say, with all these advantages, was in such danger by the falling away of the saints, as to require all those reproofs and threatenings from Christ himself: is it not astonishing, that whole bodies of protestant believers should rise in our degenerate days to such a pitch of unscriptural assurance, as to promise themselves, and one another, absolute, infallible perseverance in the divine favour?—And (3.) If the apostate Nicholas, once a man of honest report, full of the Holy Ghost and wisdom, but afterwards (it seems) the ring-leader of the Nicolaitans: if Nicholas, I say, went about to lay a stumbling-block before Christians, by teaching them that fornication would never endanger their finished salvation: does Zelotes mend the matter when he insinuates withal, that fornication, yea, adultery, and if need be, murder, will do Christians good, and even answer the most excellent ends for them?

Consider we next what were St. John's thoughts of Antinomian apostates. He had such a sight of the mischief, which their doctrine did, and would do in the church, that he declares, *This is love, that we walk after his commandments. This is the commandment, that ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not (practically) that Jesus Christ is come in the flesh: (to destroy the works of the Devil: who deny Christ in his holy doctrine: and, among other dangerous absurdities, will even give you broad hints, that you may commit adultery and murder without ceasing to be God's dear children. But believe them not.) Look to yourselves that*

that we lose not those things which we have wrought. Whosoever TRANSGRESSETH and ABIDETH NOT in the (practical) doctrine of Christ, hath not God, &c. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, 2 John vi. 10 to 10.—Again, He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—These things have I written unto you, concerning them that SEDUCE you, 1 John ii. 4. 26.—Little children, let no man DECEIVE you: He that DOES righteousness is righteous, &c. He that COMMITTETH sin is of the Devil, &c. In THIS the children of God are manifest, and the children of the Devil, 1 John iii. 7, &c.—They (who held the contrary doctrine) went out from us, but (in general) they were not of us\*—they were not ALL of us (the heart of most of them had already departed both from God and from us.) 1 John ii. 19.

What a fine opportunity had St. John of saying here, "If they are elect they will INFALLIBLY come back to us." But, as he believed not the modern "*doctrines of grace*," he says nothing, either for Calvin's reprobation, or Dr. Crisp's election. Nor does he drop the least hint about a *day of God's power*, in which changeless love was INFALLIBLY to bring back one of all those backsliders, to make him sing louder the praises of free, sovereign, victorious grace, which Zelotes quotes as a demonstration of Calvinian election, makes against it, rather than for it.

Although I have frequently mentioned St. Paul's thoughts concerning fallen believers, I am persuaded,

\* That this is St. John's meaning appears from the absurdity of supposing, that one and all backsliders are calvinistically reprobated: for, if being *of us*, means being calvinistically elected; when the loving Apostle says, *If they had been of us they would no doubt have continued WITH us*: it necessarily follows, that all who do not continue with us—all who start aside for any time, are not of us, i. e. upon the Calvinian plan, are absolute reprobates, mere hypocrites: a doctrine this, too shocking to be admitted even in mystical Geneva.

that

that the reader will not be sorry to see them balanced with St. James's sentiments on the same subject. St. PAUL'S account of *Backsliders.* St. JAMES'S account of *unfaithful Believers.*

1. Alexander the copper-smith, (*who was once a zealous christian; see Acts xix. 33.*) did me much evil; the Lord reward him according to his works.—No MAN (*i. e. no believer*) stood with me, but ALL forsook me: I pray God that it may not be laid to their charge, 2 Tim. iv. 14.—I fear lest when I come I shall not find you such as I would—lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest my God humble me among you, and that I shall bewail many, which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed,

2 Cor. xii. 20, 21.—Not forsaking the assembling of ourselves together as the manner of some is, &c. for if we sin wilfully (*as they do*) there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, &c. (*especially him*) who hath trodden 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

2. My brethren, &c. if there come unto your assembly a man in goodly apparel, and also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, &c. are ye not partial? &c. But YE HAVE DESPISED the poor, &c. If ye have respect to persons ye commit sin, &c. for whosoever (*of you*) shall keep the whole law, and yet offend in one point, he is guilty of all.—From whence come wars among you? Come they not even of your lusts? &c. YE ADULTERERS and adulteresses, know ye not that, &c. whosoever will be a friend of the world, is the enemy of God? Jam. ii. 1, &c. iv. 1. 4.

despite to the spirit of grace, Heb. x. 25, &c.—Many (*fallen believers*) walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the the cross of Christ: whose end is DESTRUCTION, whose god is their belly—and who mind earthly things.—For all (*comparatively speaking*) seek their own, and not the things which are Jesus Christ's, Phil. iii. 18.—ii. 21.

The Epistle to the Hebrews is a treatise against *apostasy*, and of consequence against *Calvinian perseverance*. As a proof of it, I refer the reader to a convincing Discourse on Heb. ii. 3. which Mr. *Olivers* designs for the press. The whole Epistle of St. Jude, and the second of St. Peter, were particularly written to prevent the falling away of the saints, and to stop the rapid progress of apostasy. The Epistle of St. Jude, and 2 Pet. ii, agree so perfectly, that one would think the two Apostles had compared notes; witness the following parallel.

St. PETER'S description of  
*Antinomian apostates.*

1. They have FORSAKEN the right way;—following the way of BALAAM, who loved the WAGES of unrighteousness, 2 Pet. ii. 15.

1. SPOTS are they and blemishes, sporting themselves with their own deceivings, while they FEAST with you, ver. 13.

1. They WALK after the FLESH in the LUST of UNCLEANNESS, ver. 10.

1. They speak GREAT SWELLING WORDS of vanity—they promise them (whom they allure) liberty,

St. JUDE'S description of  
*Antinomian backsliders.*

2. These be they, who SEPARATE themselves.—They ran greedily after the error of BALAAM for REWARD, Jude, ver. 19. 24.

2. These are SPOTS in your feasts of charity, when they FEAST with you; feeding themselves without fear, ver. 12.

2. FILTHY dreamers,—WALKING after their own LUSTS, ver. 8. 16.

2. Their mouth speaketh GREAT SWELLING WORDS:—creeping in unawares (i. e. insinuating

liberty, while they themselves are the servants of corruption, ver. 18, 19.

1. As natural, brute beasts, &c. they SPEAK EVIL of the things that they understand not, (*especially of the perfect law of liberty*) and shall utterly perish in their OWN CORRUPTION, ver. 12.

1. Wells without water, clouds that are CARRIED with a tempest—beguiling, UNSTABLE SOULS—to whom the mist of DARKNESS IS RESERVED FOR EVER, ver. 14, 17. (*How far was St. PETER from soothing ANY of those backsliders by the smooth doctrine of their NECESSARY, INFALLIBLE return!*)

1. (*St. Peter indirectly compares them to*) The ANGELS THAT SINNED, (*whom*) God spared not, but cast down to hell, and delivered into CHAINS OF DARKNESS to be reserved unto JUDGMENT, ver. 4.

*ting themselves into rich widows houses*) having men's persons in admiration, ver. 4, 16.

2. These SPEAK EVIL of those things which they know not. (*especially of Christ's law*) But what they know naturally, as brute beasts, in those things they CORRUPT THEMSELVES, ver. 10.

2. Clouds they are without water, CARRIED about of winds, trees, whose fruit withereth, &c. WANDERING STARS, to whom IS RESERVED the blackness of DARKNESS FOR EVER, ver. 12, 13. (*How far was St. JUDE from rocking ANY of those apostates in the cradle of INFALLIBLE perseverance!*)

2. (*St. Jude compares them to*) The ANGELS who KEEP NOT their first estate, but left their own habitation, &c. reserved in everlasting CHAINS UNDER DARKNESS, unto the JUDGMENT of the great day, ver. 6.

From this remarkable parallel it is evident, that the *Apostates* described by St. Peter, and the *Backsliders* painted by St. Jude, were one and the same kind of people: and by the following words it appears, that all those backsliders really fell from the GRACE OF GOD, and denied the Lord that BOUGHT THEM.

1. Even

1. Even denying the LORD THAT BOUGHT THEM, and bring upon themselves SWIFT DESTRUCTION, &c. whose &c. DAMNATION slumbereth not, 2 Pet. ii. 1.

2. Ungodly men, turning THE GRACE OF OUR GOD into lasciviousness, and DENYING (in works at least) THE ONLY LORD God, and our LORD JESUS CHRIST, (as Lord, Law-giver, or Judge) Jude 4.

St. Peter more or less directly describes these backsliders in the same Epistle, as people who have forgotten that they WERE PURGED from their old sins—who do not give all diligence to add to their faith, virtue—who do not make their calling and election sure—who after they have ESCAPED the pollutions of the world THROUGH THE KNOWLEDGE of our Lord Jesus Christ, (i. e. through a true and living faith) are again entangled therein, and overcome; whose latter end is worse than the beginning—who, after they have KNOWN THE WAY of righteousness, TURN from the holy commandment delivered unto them, and verify the Proverb, “The Sow that was WASHED, is turned to her wallowing in the mire.”

Here is not the least hint about the certain return of any of those backsliders, or about the good that their grievous falls will do either to others or to themselves. On the contrary, he represents them ALL as people, that were in the high road to DESTRUCTION. And far from giving us an Antinomian inuendo about the final perseverance of all blood-bought souls, i. e. of the whole number of the redeemed, he begins his Epistle by declaring, that those self-destroyed backsliders denied the Lord that BOUGHT them, and concludes it by this seasonable caution: *There are in our beloved Brother Paul's Epistles things* (it seems, about the election of grace, and about justification without the works of the law) *which they that are unlearned* (or rather, ἀμαθή, unteachable) *and unstable, wrest &c. into their own destruction: ye therefore, beloved, seeing ye know these things before,* (being thus fairly warned) *beware lest YE ALSO, being led away with the error of the wicked,*

U

fall



*fall from your own steadfastness: but grow in grace, and in the knowledge of our Lord Jesus Christ: which is the best method not to fall from grace—the only way to inherit the blessing, with which God will crown the faithfulness and genuine perseverance of the saints.*

I read the heart of Zelotes: and seeing the objection he is going to start, I oppose to it this quotation from *Baxter*. “To say that then their faith (*which works by faithful love*) DOES MORE than CHRIST did, or God’s GRACE, is a putrid cavil. Their faith, &c. is no efficient cause at all of their pardon, or justification: it is but a necessary, *receptive qualification*; he that shuts the window causeth darkness: but it is sottish to say, that he who opens it, DOES MORE than the SUN to cause light, which he causeth not at all; but removeth the impediment of reception; and faith itself is God’s gift:”—as all other talents are, whether we improve them or not.

I should lose time, and offer an insult to the reader’s understanding, were I to comment upon the preceding scriptures; so great is their perspicuity and number. But I hope, I shall not insult his candor by proposing to him the following queries. (1) Can Zelotes and Honestus be *judicious* Protestants, I mean *consistent* defenders of Bible-religion, if the one throws away the weights of the *second* scale, whilst the other overlooks those of the *first*?—(2) Is it not evident, that, according to the scriptures, the *perseverance* of the saints has two causes: the *first*, free-grace and *divine* faithfulness; and the *second*, free-will and *human* faithfulness produced, excited, assisted, and nourished, but NOT NECESSITATED by free-grace?—(3) With respect to the capital doctrine of *perseverance* also, does not the truth lie exactly between the extremes, into which Zelotes and Honestus perpetually run?—And lastly: is it not clear, that if Candidus will hold *the truth as it is in Jesus*, he must stand upon the line of moderation, call back  
Zelotes

Zelotes from the *East*, Honestus from the *West*, and make them cordially embrace each other under the scripture *meridian*. There the kind Father falls upon the neck of the returning prodigal, and the heavenly Bridegroom meets the wise virgins:— There Free-grace mercifully embraces Free-will, while Free-will humbly stoops at the foot-stool of Free-grace: there *the sun goes down no more by day, nor the moon by night*: that is, the two gospel-axioms, which are the great doctrinal lights of the church, without eclipsing each other, shine in perpetual conjunction, and yet in continual opposition: there, their conjugal, mysterious, powerful influence gladdens the New Jerusalem, fertilizes the garden of the Lord, promotes the spiritual vegetation of all the trees of righteousness which line the river of God, and gives a divine relish to the fruits of the Spirit which they constantly bear. There, as often as Free-grace smiles upon Free-will it says, *Be faithful unto death, and I will give thee a crown of life*: and as often as Free-will sees that crown glitter at the end of the race, it shouts, *Grace! Free-grace! unto it*; a great part of our *faithfulness* consisting in ascribing to *Grace* all the honour, that becomes the **FIRST CAUSE** of all good—the **ORIGINAL** of all visible and invisible excellence.

*Perseverance* must close our race, if ever we receive the prize; let then the scriptural account of it close my scales. But before I lay them by, I must throw in two more grains of scriptural truth; lest the reader should think, that I have not made good weight. If I thought Zelotes is a *gross* Antinomian; and Honestus an *immoral* Moralist; and that they *maliciously* tear the oracles of God in pieces; I would make them full weight by the two following scriptures:

- |  |   |
|--|---|
| 1. The wrath of God,<br>is revealed from heaven<br>against all ungodliness,<br>and | 2. I testify, &c. that if<br>any man shall take away<br>from the words of the<br>book |
|--|---|

and unrighteousness of men, who hold the truth (or a part of it) in unrighteousness, Rom. i. 18, (much more if he takes away from the words of every book in the Old and New Testament) God shall take his part out of the book of life, and out of the holy city, and from the things, which are written in this book, Rev. xxii. 18, 19.

But, considering Zelotes and Honestus as two good men, who sincerely fear and serve God in their way; and being persuaded that an *injudicious* fear of a gospel-axiom, and not a *wilful* aversion to the truth, makes them cast a veil over one half of the body of Bible-divinity; I dare not admit the thought, that those severe scriptures are adapted to their case. I shall therefore only ask, whether they cannot find a suitable reproof in the following texts.

1. I am against the prophets, saith the Lord, that steal my word (contained No. 2.) every one from his neighbour, Jer. xxiii. 30.

2. Ye have made the word of God (contained No. 1.) of none effect by your tradition, Matt. xv. 6. (Equally dismembering Christianity, ye still help the adversaries of the gos-

pel, to put in practice their pernicious maxim, DIVIDE AND CONQUER. And who requires this at your hands? Who will give you thanks for such services as these?

## S E C T I O N XVII.

*A scriptural Plan of Reconciliation between Zelotes and Honestus; being a DOUBLE DECLARATION to guard equally the two gospel-axioms, or the doctrines of FREE-GRACE and FREE-OBEDIENCE. Bishop Beveridge saw the need of guarding them both. Gospel-ministers ought equally to defend them.— An answer to Zelotes's objections against the declaration which guards the doctrine of free-obedience.— An important distinction between a PRIMARY trust*

*in SECOND causes and means.—Some observations upon the importance of the second gospel-axiom.—Which extreme appeared greater to Mr. Baxter, that of Zelotes, or that of Honestus.—The Author's Thoughts upon that delicate subject.*

I HAVE hitherto pointed out the opposite errors of *Zelotes* and *Honestus*, and shown that they consist in so maintaing *one* part of the truth as to reject *the other*; in so holding out the glory of *one* of the gospel-axioms as to eclipse *the other*. I now present the Reader with what appears to me a fair, scriptural, and guarded plan of reconciliation between themselves, and between all good men, who disagree about the doctrines of faith and works—of Free grace and Obedience. The declaration which the Rev. Mr. S——y desired the Rev. Mr. W——y to sign at the Bristol-Conference, gives me the idea of this plan: nay, the *first* part of it is nothing but that declaration itself, guarded and strengthened by some additions in brackets.

### IT IS PROPOSED:

1. THAT the Preachers, who are supposed to countenance the *pharisaic* error of *Honestus*, shall sign the following ANTI-PHARISAIC Declaration, which guards the doctrine of Faith and Free-grace, without bearing hard upon the doctrine of Obedience and Free-will; and asserts the free, gratuitous justification of a *sinner* in the *day of conversion* and afterwards.

2. THAT the Preachers, who are supposed to countenance the *Antinomian* error of *Zelotes*, shall sign the following ANTI-SOLIFIDIAN Declaration, which guards the doctrine of Obedience and Free-will, without bearing hard upon the doctrine of Faith and Free-grace; and asserts the gracious remunerative justification of a *believer* in the day of trial and

U 3.

afterwards, without denying the *gracious, remunerative* justification of a *believer*, who, in the day of trial and afterwards, keeps the faith that works by love.

1. WHEREAS the doctrinal points in the Minutes of a Conference, held in London, Aug. 7, 1770, have been understood to favour (*the pharisaic*) justification (*of a sinner*) by works: now the Rev. John Wesley, and others assembled in Conference, do declare that we had no such meaning; and that we abhor the doctrine of (*a sinner's*) justification by works, as a most perilous and abominable doctrine; and as the said Minutes are not (*or do not appear to some people*) sufficiently guarded in the way they are expressed, we hereby solemnly declare in the sight of God, that (*as SINNERS—before GOD'S throne—according to the doctrine of FIRST causes—and with respect to the FIRST covenant, or the law of INNOCENCE, which sentences ALL SINNERS to destruction*) we have no trust or confidence but in

and afterwards, without denying the *free, gratuitous* justification of a *sinner* in the day of conversion, and afterwards.

2. WHEREAS the books published against the said Minutes, have been understood to favour the present, inamissible, and eternal justification of all fallen believers before God, that is, of all those, who having made shipwreck of the faith that works by obedient love, live in Laodicean ease; and, if they please, in adultery, murder, or incest: now the Rev. Mr. \*\*\*\* and others do declare, that we renounce such meaning, and that we abhor the doctrine of the Solifidians or Antinomians, as a most perilous and abominable doctrine: and as the said books are not (*or do not appear to some people*) sufficiently guarded, we hereby solemnly declare in the sight of God, that (*AS PENITENT, OBEIENT, and PRESERVING BELIEVERS—before the MEDIATOR'S Throne—according to the doctrine of SECOND Causes—and* with

in the (mere mercy of God, through the sole righteousness and) alone merits of our Lord and Saviour Jesus Christ, for justification, or salvation, either in life, death, or the day of judgment: and tho' no one is a real christian—believer, (and consequently, though no one can be saved (as a believer) who does not good works, where there is time and opportunity; yet our works have no part in (properly) meriting or purchasing our salvation from first to last, either in whole or in part; (the best of men, when they are considered as SINNERS, being justified freely, by God's grace, through the redemption that is in Jesus Christ, Rom. iii. 24.

with respect to the second Covenant, or the law of CHRIST, which sentences all his impotent, disobedient, apostatizing subjects, to destruction) we have no trust, or confidence, † but in the truth of our repentance towards God, and in the sincerity of our faith in Christ for justification, or salvation, in the day of conversion and afterwards:—no trust, or confidence, but in our final perseverance in the obedience of faith, for justification or salvation in death, and in the day of judgment. BECAUSE no one is a REAL believer under any dispensation of gospel-grace, and of consequence no one can be saved, who does not good works, i. e. who

does not TRULY REPENT, BELIEVE, and OBEY, as there is time, light, and opportunity. Nevertheless our works, that is, our repentance, faith, and obedience, have no part in PROPERLY meriting or

† I beg that the reader would pay a peculiar attention to what precedes, and follows this clause. I, myself, would condemn it, as subversive of the doctrine of grace and pharisaical, if I considered it as detached from the context, and not guarded or explained by THE WORDS IN CAPITALS, upon which the greatest stress is to be laid. If *Zelotes* has patience to read on, he will soon see how the secondary trust in the obedience of faith, which I here contend for, is reconcilable with our primary trust in Christ.

purchasing

purchasing our salvation from first to last, either in whole or in part; the PROPERLY-meritorious cause of our ETERNAL, as well as *intermediate* and *initial* salvation, being ONLY the merits, or the blood and righteousness of our Lord and Saviour Jesus Christ.

The preceding declaration, which defends the doctrine of *free-grace*, and the *gratuitous* justification and salvation of a SINNER, is founded on such scriptures as these :

1. If Abraham were justified by works he hath WHEREOF TO BOAST.—To him that WORKETH NOT, but believeth on him that JUSTIFIETH THE UN-GODLY, his faith is imputed, &c.—God imputeth righteousness WITHOUT WORKS.—NOT BY WORKS of righteousness which we have done, BUT OF HIS MERCY he SAVED us.—By GRACE are ye SAVED, through faith : and that NOT OF YOURSELVES, it is the GIFT of God : NOT OF WORKS, lest any man should boast—By the deeds of the law shall NO FLESH BE JUSTIFIED, &c.

The preceding declaration, which defends the doctrine of *free obedience*, and the *remunerative* justification and salvation of a BELIEVER, is founded on such scriptures as these :

2. Was not Abraham our father JUSTIFIED BY WORKS?—Ye see how BY WORKS a man is JUSTIFIED, and not by faith only.—We are SAVED by HOPE.—In DOING this thou shalt SAVE thyself.—He that ENDURETH unto the end, the same shall be SAVED.—He became the Author of ETERNAL SALVATION to them that OBEY him. THIS shall turn to my SALVATION THRO' your prayer.—With the mouth confession is MADE to SALVATION.—By thy WORDS thou shalt be JUSTIFIED.—The DOERS of the law (*of Christ*) shall be JUSTIFIED, &c.

And

And let none say, that this doctrine has not the sanction of good men. Of a hundred whom Zelotes himself considers as orthodox, I shall only mention the learned and pious Bishop Beveridge, who, though a rigid Calvinist in his youth, came in his riper years to the line of moderation, which I recommend, and stood upon it when he wrote what follows, in his *Thoughts upon our call and election*. *Third Edit. page 297.*

“ What then should be the reason, that so many should be called and invited to the chiefest good, and the highest happiness their natures are capable of; yet so few of them should mind and prosecute it so as to be chosen, or admitted into the participation of it? What shall we ascribe it to? The will and pleasure of almighty God, as if he delighted in the ruin of his creatures, and therefore although he calls them, he would not have them come unto him? No; that cannot be: for in his revealed will, which is the only rule that we are to walk by, he has told us the contrary in plain terms, and has confirmed it too with an oath; saying: *As I live, I have no pleasure in the death of the wicked, but that he should turn from his ways and live, Ezek. xxiii. 11.* and elsewhere he assures us, that he would have all men to be saved, and come to the knowledge of the truth, *1 Tim. ii. 4.* And therefore if we believe what God says, nay if we believe what he has SWORN, we must needs acknowledge, that it is his will and pleasure, that as many as are called, should be all chosen and saved: and indeed if he had no mind we should come when we are called to him, why should he call us all to come? Why has he given us his word, his Ministers, his ordinances; and all to invite and oblige us to repent and turn to him; if after all he has resolved not to accept of us, nor would have us come at all? Far be it from us that we should have such hard and unworthy thoughts of the great Creator and Governour of the world; especially considering that he

has.



has told us the contrary, as plainly as it was possible to express his mind unto us."

Then the Bishop mentions five reasons why *many are called but few chosen*: and he closes them by these words (page 310.) "The last reason which our Saviour gives in this parable, is because of those who are called, and come too at the call, many come not aright, which he signifies by the man that came without the wedding garment; where, although he mentions but one man, yet under that one is comprehended all of the same kind, even all such persons—as profess to believe in Christ, and to expect salvation from him, yet will not come up to the terms which he propounds in the gospel to them, even to *walk worthy of the vocation wherewith they are called*, Eph. iv. 1. And indeed this is the GREAT REASON OF ALL, why of so many, who are called, there are so few chosen, because there are so few, who do all things which the gospel requires of them. Many, like *Herod*, will do many things; and are almost persuaded to be christians as *Agrippa* was, &c. Some are all for the duties of the first table without the second, others for the second without the first. Some" (*like heated Zelotes*) "are altogether for obedience and good works without faith in Christ: others" (*like heated Zelotes*) "are as much for faith in Christ, without obedience and good works. Some" (*like mere moralists*) "would do all themselves, as if Christ had done nothing for them: others," (*like mere solifidians*) "fancy that Christ has so done all for them, that there is nothing left for themselves to do: and so betwixt both sorts of people" (*between the followers of Honestus, and those of Zelotes*) "which are the far greater part of those who are called, either the MERITS or else the LAWS of Christ are slighted and contemned. But is this the way to be saved? No surely."

Hence it is evident, that if Bishop *Beveridge* is right here, the saving truth lies exactly between the

the mistake of *Zelotes* and the error of *Honestus*. Now if this is the true state of the question, is it possible to propose a plan of reconciliation more scriptural than that, which so secures the MERITS of Christ as not indirectly to overthrow his LAWS, and so enforces his LAWS as not indirectly to set aside his MERITS? And is not this effectually done in the reconciling declarations? Do they not equally guard the two gospel-axioms? Do they not with impartiality defend *free-grace* and *free-obedience*? And might not peace be restored to the church upon such a scriptural, rational, and moderate plan of doctrine?

I fear, that a *lasting* reconciliation upon any other plan is impossible: for the gospel must stand upon it's legs (the two gospel-axioms) or it must fall. And if Satan, by transforming himself into an angel of light prevails upon good, mistaken men to cut off one of these legs, as if it were useless or mortified; some good men, who are not yet deceived, will rise up in its defence. So sure therefore as *the gates of hell shall never prevail against the church of the living God—the pillar and ground of the truth*, there shall always be a succession of judicious, zealous men, disposed to hazard their life and reputation in the cause of gospel-truth, and ready to prevent the mystical ark from being over-set on the right hand or on the left. If a pious *Crisp*, for example, pushes it into the *Antinomian* ditch, for fear of the *pharisaic* delusion; a pious *Baxter*, will enter his protest against him: and if a *Taylor* throws it into the *pharisaic* ditch, for fear of the *antinomian* error; God will raise up a *Wesley* to counterwork his design. Nay, a *Wesley* is a match for a benevolent *Taylor*, and a seraphic *Hervey*; and I hope, that should Mr. *Sh—y* ever desire him to sign an *anti-pharisaic* declaration, he will not forget to desire Mr. *Sh—y* to sign also an *anti-solifidian* protest; every gospel-minister being an equal debtor to *both* axioms; nor can I conceive why

why Mr. Sh—y should have more right † solemnly to secure the *first* axiom, than Mr. W—y has solemnly to guard the *second*.

But, leaving those two divines, I return to *Zelotes*, who seems very much offended at my saying, *We have no trust, nor confidence*, that any thing will stand us instead of repentance, faith and obedience: an assertion this, which implies, that (with respect to the *SECOND* causes, and *SECONDARY* means) we place a *SECONDARY trust and confidence* in the graces which compose the christian character. But I ask, wherein does the heresy of this doctrine consist? Do I renounce orthodoxy when I say, that with respect to *some SECOND means*, and *some SECOND causes*, I have *no trust nor confidence* but in

† Mr. Wesley is too judicious a divine to sign a paper, that leaves the second axiom quite unguarded: accordingly we find that axiom guarded in these words of Mr. Sh—y's declaration, "*No one is a believer, (and consequently cannot be saved) who doth not good works, where there is time and opportunity.*" Nevertheless this clause does not by far form so *solemn* a guard, as might have been demanded upon so remarkable an occasion. Mr. Sh—y, and the clergy that accompanied him, might with propriety have been desired to remove the fears of those who signed the declaration which he had drawn up, by signing at least the following Memorandum—For as much as Aaron, David, Solomon, Peter, and the incestuous Corinthian did not do good works, when they, or any of them, worshipped a golden-calf, Milcom, and the abomination of the Zidonians,—denied Christ, or committed adultery, murder, or incest, *we heroby solemnly declare in the sight of God, that we abhor the doctrine of the Solifidians, who say, that the above-mentioned backsliders had justifying, saving faith, while they committed the above-mentioned crimes; such a doctrine being perilous and abominable; because it absolutely overturns the xiih Article of our Church, and encourages all christians to make Christ the minister of sin, and to believe that they may commit the most atrocious crimes, without losing their faith, their justification, and their title to a throne of glory.*

If Mr. Sh—y and his friends had refused to sign such a memorandum as this, the world would have had a public demonstration, that Calvinism is the doctrine of *protestant-indulgences*; and that it establishes *speculative*, and consequently makes way for *practical* Antinomianism in its most flagrant immoralities, as well as in its most winning refinements.

my

my eyes to see, in my ears to hear, and in my throat to swallow? Should not I be fit for Bedlam, if I trusted to see without eyes, to hear without ears, and to swallow without a throat? If I have not a trust, that my shoes will answer the end of shoes, and my hat the end of a hat; may I not wisely put my shoes upon my head, and my hat on my feet? And if I have not a confidence, that my horse will carry me better than a broom-stick, may I not as well get upon a broom-stick, as on horse-back? What would Zelotes think of me, if I did not trust that bread will nourish me sooner than poison, and that fire will warm me better than ice? Is it not a branch of wisdom to trust every thing, just so far as it deserves to be trusted; and a piece of madness to do otherwise?

O ye admirers of Zelotes's gospel, come, and I will explain to you all my supposed error. I trust ONLY and SOLELY in GOD as the *first* and *capital* CAUSE, and in CHRIST as the *first* and *capital* MEANS, of my present and eternal SALVATION: But besides this PRIMARY trust, I have a thousand INFERIOR trusts. Take a few instances. I have a *sure trust and confidence*, that the Bible will farther me in the way to eternal salvation, more than the Alcoran:—baptism, more than circumcision: the Lord's supper, more than the jewish passover:—the house of God, more than the play-house:—praying, more than cursing:—repentance, faith, hope, charity, and perseverance; more, far more than impenitency, unbelief, despair, uncharitableness, and apostasy.

If I am an heretic for saying that something besides Christ is conducive to *salvation*, and of consequence may, *in its place and degree*, be trusted in for salvation; is St. Paul orthodox, when he exhorts the Philippians to WORK OUT *their own* SALVATION, assures them that his afflictions shall turn to his SALVATION THROUGH *their prayers*, and writes to Titus, that in DOING the work of an evangelist, he shall SAVE *himself, and them that hear him*?

Again: will Christ stand me instead of repentance?

W

Has

Has he not said himself, *Except ye repent, ye shall perish?* Will He stand me instead of *faith*? Did he not assert the contrary when he declared, that *he who BELIEVETH NOT, shall be damned?* Will He stand me instead of an evangelical *obedience*? Does he not maintain the opposite doctrine, where he declares, that he will bid them *depart from him, who call Lord, Lord, and DO NOT the things which he saith?* Will He stand me instead of *perseverance*? Has he not said himself, that he will *deny them that deny him*; that he will finally own us as his *disciples, IF WE CONTINUE in his words*; and that *he, who ENDURETH TO THE END, the same shall be SAVED?*—Zelotes finds it easier to raise difficulties, than to remove those which are thrown in his way. He comes therefore, with his mouth full of objections against my second declaration. Let us lend him an ear, and give him an answer.

OBJ. I. "If with respect to the doctrine of *SECOND causes*, and *SECOND means*, of eternal salvation, you have no trust or confidence to be saved *AS A PENITENT, OBEDIENT, and PERSEVERING BELIEVER*, but by *true repentance, faith, obedience, and perseverance*; you cannot repose your *whole* trust upon God alone; nor can you give Christ *all* the glory of your salvation."

ANSWER. To make God a 2d *CAUSE*, and Christ a 2d *MEANS of salvation*, is not to give them the glory: it is to pull them out of their throne, and make them stoop to an office unworthy of their matchless dignity. If the king gave you a purse of gold, could you not give him *all the glory* of his generosity, without supposing that he was the laborious digger of the golden ore, the ingenious coiner of the gold, and the diligent knitter of the purse? If you complimented him in *all* these respects, lest he should not have *ALL* the glory; would you not pour contempt upon his greatness? And do you not see, that, by a parity of reason, what you call "robbing God and Christ of their glory," is only *refusing to dishonour them*, by ascribing them

them a shameful office; I mean the office of a *second* cause, or of a *secondary* means of salvation? Can you not conceive, that to give a *general* the honour of a *serjeant*, under pretence of giving him *ALL the honour*, is to set him below an *ensign*, and rank him with an *halberd-bearer*? Again: When you say, that in general, upon a journey, with respect to *SECOND causes and means*, you have *no trust, or confidence*, but in your money, in the goodness of your horses and carriage, in the passable state of the roads, in the skill of your driver, &c. do you betray any *mistrust* of divine Providence? On the contrary, does not your distinction of *SECOND causes and SECOND means* show, that you reserve your *PRIMARY trust and confidence* for God, who is the *FIRST CAUSE* of your blessings; and for his *providential care* over you, which is the *FIRST MEANS* of your preservation? And if a pretender to orthodoxy charged you with atheism or heresy for your assertion; would you not give him your vote to be an officer of the protestant-inquisition; if the black tribunal, which totters in Spain, should ever be set up in England?

OBJ. II. "Your first declaration indeed exalts Christ; but the second *uncrowns* him to *crown* our graces—yea, to *crown OURSELVES* as possessed of such and such graces; which is the rankest popery, and the very quintessence of pharisaism."

ANSWER. How can my *crowning* repentance, faith, and obedience with a *scriptural coronet*, rob Christ of his *peculiar crown*? Are we not indebted to him, both for our graces, and for the coronet, with which he rewards our acceptance and improvement of his favours? Would it be right in you to represent me as an enemy to the crown and King of England, for asserting that Barons, Earls, and Dukes have received from him, or his predecessors, the right of wearing coronets, or secondary crowns? Is it not the glory of our Sovereign, to be at the head of a *crowned Peerage*? And would you really honour him, if on a coronation day you secured the glory of his *imperial crown*, by kicking

the coronets off the heads of all the Peers, who come to pay him homage? Would he thank you for that ill-judged proof of your loyalty? Would he not reprove you for your unparalleled rashness? And think you that Christ will commend the Antinomian zeal, with which you set up the great image of *finished salvation* in the plain of mystical Geneva, upon an heap of the coronets wherewith he and his apostles have crowned the graces of believers? Can you search the sacred records without finding there the doctrine, which you represent as treasonable or heretical? Did you never read, *O woman great is THY faith! THY FAITH hath SAVED thee?* And what is this, but allowing *believers* to wear a *salvation coronet*—a coronet this, which they will justly cast before the throne of the grace that gave it them, and offered it all the day long to those, who obstinately put it from them?—Did you never read, *We are SAVED by HOPE:—Be FAITHFUL unto death, and I will give thee the CROWN of life:—He is the author of ETERNAL SALVATION to them that OBEY him:—He will give the CROWN of life to them that LOVE him, &c.* Is not this granting a *salvation coronet* to the *hopeful, faithful, obedient, loving* believer? And if you throw my Scales away, and cry out “*Arminian † Methodism turned out rank popery at last,*” think you there are no Bibles left in the kingdom? No people able to read such Scriptures as these? *Let no man BEGUILE you of your reward through voluntary humility—fair speeches—and deceivableness of unrighteousness.—Hold fast, that which thou hast, that no man take THY CROWN, on any pretext whatever: no not on the most plausible of all pretexts, “Pray, give me THY CROWN, for it is not consistent with that of the Redeemer.”*—Who could suggest to good men, so artful and dangerous a doctrine?—Who, but the deceitful adversary, that can as easily transform himself into

† The title of a calvinistic pamphlet published against the *Fourth Check*.

*an angel of light, to rob us of our crown of righteousness, as he formerly could transform himself into a serpent, to rob our first parents of their crown of innocence ?*

OBJ. III. "You may turn and wind as long as you please; but you will never be able to reconcile your doctrine with *the doctrines of grace*; for if you have the LEAST trust and confidence in *your* graces, you do not trust WHOLLY in the Lord; you trust PARTLY in *an arm of flesh*, in direct opposition to the Scripture, *Curfed is the man, who trusteth in man, and maketh flesh his arm, Jer. xvii. 5.*"

ANSWER. I grant that our doctrine can never be reconciled to what you call "the doctrines of grace," because *your* partial doctrines of grace are irreconcilable with the holy, free, and equitable gospel of Christ: but, we can as easily reconcile the PRIMARY trust mentioned in our *first* declaration, with the SECONDARY trust mentioned in the *second*, as you can reconcile my *second* Scale with the *first*. Our *secondary* confidence, which arises from the testimony of a good conscience, no more militates in our breast with our *primary* confidence, which arises from the love of Christ; than our regard for the *queen* excludes our respect for the *king*. In mystic Geneva indeed they teach, to the honour of the king, that the royal spouse is all filthy: but in our Jerusalem we assert, that *she is all glorious*, and that *the king greatly desires her beauty*. To uncrown her therefore, and load her with infamy, can never be the way of honouring and pleasing our Melchisedec.

With respect to the passage, which you produce from Jeremiah, the sense of it is fixed by what immediately follows, *And whose heart departeth from the Lord*. These words show, that the trust forbidden in that Scripture, is only such a trust in man and things, as makes our hearts depart from the Lord. Now this can never be the trust and confidence mentioned in our *second* declaration: for, in both declarations, we secure to God, as the *first*



cause; and to Christ, as the *first* means, ALL the glory which is worthy of the *first* cause, and of the *first* means: and, I repeat it, if you ascribe to the Lord any other glory, you insult him as much as you would do a prince; if you gave him the glory which belongs to his consort or his cook:—I mean the glory of bearing fine children, and of making good sauces.

Again: There is no medium between *some* degree of *trust*, and the *utmost* degree of *distrust*. Now if the Scripture which you produce, *absolutely* forbids *every* degree of inferior *trust* in man or things, it follows that the more full we are of *distrust* and diabolical suspicions, the more godly we are. And thus, for fear of putting any degree of *secondary trust* in man or in things, we must *mistrust* all our wives as adulteresses, all our friends as traitors, all our neighbours as incendiaries, all our servants as murderers, and all our food as poison. But if this fair consequence of your doctrine stands, what becomes of *charity*, which *thinketh no evil, and hopeth all things*? And if the words of Jeremiah are to be understood in *your narrow* sense, what becomes of Christ himself, who reposed a degree of *trust* in man—yea, in Judas, whilst he counted him faithful? That expression of Job therefore, *He* (the Lord) *putteth no trust*, (that is, no *absolute* trust) *in his saints*, is to be understood so as not to contradict the words of St. Paul, *He* (the Lord) *counted me faithful*, (i. e. trusted in me) *putting me into the ministry*; or the prophetic words of David concerning Christ and Judas, *yea, mine own familiar friend* IN WHOM I TRUSTED, *who did eat of my* (multiplied) *bread, hath lifted up his heel against me*.

To conclude: If England smiles yet at the imbecility of the king, who durst not venture over London-bridge, and wondered at those who *trusted* that fabric as a *solid bridge*; shall we admire Zealotes's wisdom, who wonders at our having a scriptural, inferior *trust* in the graces which form the christian character? And shall we not count it an honour

Honour to be suspected of heresy, for *having a sure trust and confidence*, that true repentance, and nothing else, will answer for us the end of *repentance*?—that true faith, and nothing else, will answer for us the end of *faith*?—that evangelical obedience, and not an imputed righteousness, will answer for us the end of evangelical obedience?—and that final perseverance, and not whims about “finished salvation,” will answer for us the end of *final perseverance*.

Having thus answered Zelotes’s objections against the declaration which guards the *second* gospel-axiom, I shall now present him with some observations upon the importance of that axiom.

(1) The *FIRST* axiom, or the doctrine of *grace*, holds forth chiefly what *Christ* has done; and the *SECOND* axiom, or the doctrine of *obedience*, holds forth chiefly what *we* are to do; now, any unprejudiced person must own, that it is important for us to know *our own* work, as to know the work of *another*.—(2) In the day of judgment we shall not be judged according to Christ’s works and experiences, but according to our own.—(3) Thousands of righteous heathens, it is to be hoped, have been saved without knowing any thing of Christ’s external work: but none of them were ever saved without knowing and doing their own work, that is, without working out their salvation with fear and trembling according to their light.—(4) Most of the Jews, that have been saved, have gone to heaven without any *explicit, particular* acquaintance with Christ’s merits: (See *Equal Check*, p. 43. Note.) but none of them was ever saved without *fearing God and working righteousness*.—(5) To this day, those that are saved, three parts of the world over, are in general saved by the gracious light that *directly* flows from the second gospel-axiom, through Christ’s *merits*, although they never heard of his *name*. (6) England and Scotland, where the redeeming work of Christ is gloriously preached, swarm nevertheless with practical Antinomians; that

that is, with men who practically separate works from faith, and the decalogue from the creed. Now all these *gnostics* follow the foolish virgins, and the unprofitable servant into hell, crying *Lord!* *Lord!* and forgetting to *do* what Christ commands.

—(7) We can never be too thankful for the light of both axioms; but, were I obliged to separate them, I had much rather obey with Obadiah, Plato, and Cornelius; than to believe with Simon Magus, Nicholas, and “*Mr. Fulsome.*”

These, and the like observations, appeared so weighty to judicious Mr. Baxter, that in the preface to his *Confession of faith*, page 29, he says, “The great objection, is, that I ascribe too much to works.—I shall now only say, &c. that I see many well-meaning, zealous men dividing our religion,” (which is made up of the two gospel-axioms) “and running into two DESPERATE EXTREMES. One sort” (at the head of whom is ZELOTES) “by the heat of opposition to popery do seem to have forgotten, that faith and Christ himself are but *means*, and a way for the revolting soul to come home to God by; and thereupon place all the essence of their religion in *bare believing*; so making that the *whole*, which is but the door or *means* to better, even to a conformity of the soul to the image and will of God. Others” (at the head of whom is HONESTUS) “observing this error, fly so far from it as to make faith itself, and Christ, to be scarce necessary: so a man have God’s image, say they, upon his soul, what matter is it, which way he comes by it? whether by Christ, or by other means! And so they take all the history of Christ to be a mere accident to our necessary belief; and the precepts only of holiness to be of absolute necessity. The former contemn *God*, under pretence of extolling Christ. The latter contemn *Christ*, under pretence of extolling God alone.—He that pretending to extol *Christ* or *Faith* degrades *godliness*, thereby so far rejects *God*; and he, that on pretence of extolling *Godliness*, degrades *Faith*, so far rejects *Christ*, &c.  
I there-

I therefore DETEST BOTH these extremes;" (*that of Zelotes and that of Honestus*;) "But yet it being the FORMER which I take to be the GREATER, and which too many men of *better* repute give too much countenance to, in their inconsiderate disputes against works in justification, I thought I had a call to speak in so great a cause."

It appears from this excellent quotation, that judicious Mr. Baxter gave the preference to the *second* gospel-axiom, and thought the doctrine of *Honestus* less dangerous than that of *Zelotes*. For my part, though *Zelotes* thinks me partial, I keep my Scales even; and according to the weights of the sanctuary which I have produced, I find that *Zelotes* and *Honestus* are EQUALLY wanting. I thank them both for embracing *one* axiom; I check them both for neglecting *the other*: and if *Zelotes* deserves superior praise for maintaining the *first* axiom, I will cheerfully give him the *first* place in my esteem: I confess however, that I am still in doubt about it, for two reasons: (1) *Zelotes* preaches indeed the *first* gospel-axiom, for he preaches *Christ* and *free-grace*: but, after all, for whom does he preach them? For *every creature* according to the gospel-charter?—No: but only for the little flock of the rewardable elect. If you believe his gospel, there never was a single dram of free, saving grace in the heart of God; or one single drop of precious, atoning blood in the veins of Christ, for the immense herd of the reprobates. Before the beginning of the world, they were all personally appointed *necessarily* to sin and be damned. Thus, according to *Zelotes's* doctrine, free grace, and the first gospel axiom, are not only *mere chisheras* with respect to a majority of mankind; but *free wrath* lords it with sovereign caprice over countless myriads of men, to whom Christ may with the greatest propriety be preached as a *reprobating damner*, rather than as a *gracious Redeemer*.—(2) I could better bear with *Zelotes's* inconsistencies, if he were satisfied with *diminishing* the genuine cordial

dial of *free grace*, and *adulterating* it with his bitter tincture of *free wrath*, and with his luscious syrup of *wanton free-grace*: but alas! he openly or secretly attacks the doctrine of *sincere obedience*: he calls them "poor creatures," who zealously plead for it: he unguardedly intimates, that they are out of the way of salvation: and (Oh! tell it not among the heathens:) he sometimes gives you "deadly hints about the excellence of disobedience: sin works for our good:—it keeps us humble:—it makes Christ more precious:—it endears the doctrines of sovereign, rich, distinguishing grace:—it will make us sing louder in heaven."

"You wrong me (*says Zelotes*) you are a slanderer of God's people, and a calumniator of gospel-ministers. I, for one, frequently enforce the ten commandments upon believers." True, Sir; but how do you do this? Is it not by insinuating more or less, sooner or later, as your *moral* audience and your *pious* heart can bear it, that the decalogue is not now a rule to be judged by, but "a rule of life," the breach of which will answer all the above-mentioned excellent ends in believers? And what is this, but preaching protestant *indulgences*, as I said before? When you do this, do you not exceed the popish distinction between venial and mortal sins? yea, do you not make *all the crimes* of every fallen believer, *venial*? Nay more, do you not indirectly represent their grievous fall as *profitable*? And to seal up the delusion, do you not persuade the simple wherever you go, that our works have nothing to do with our eternal justification *before God*? That our everlasting salvation is *finished* by Christ alone, and that whoever believes fallen believers will be condemned by their bad works, is an enemy to the gospel, an Arminian, a Pelagian, a Papist, an Heretick?

If this character of *Zelotes* is just, and if *Honestus* is a conscientious good man, who preaches Christ every sacrament-day, and who enforces spiritual, sincere obedience, (i. e. true repentance,

true

true faith, true hope, and true love to God and man, in all their branches;) and who does it with sincerity, assiduity, and warmth, I cannot but think as favourably of him as I do of his antagonist.

I must however do *Zelotes* the justice to say, that an appearance of truth betrays him into his favourite error. If he does not lay a scriptural stress upon the indispensableness of obedience, it is chiefly for fear of "legalizing the gospel," and robbing God's children of their comforts. See that fond mother, who prides herself in the tenderness she has for her children. She will not suffer the wind to blow upon them: the sun must never shine on their delicate faces: no downy bed is soft enough; no sweet-meats are sweet enough for them: lest they should know weariness they must always ride in the easiest of carriages: their tutor must be turned out of door, if he ventures to give them proper correction. All the day long, they must be told what an immense estate they are born to, and how their father has put it out of his own power to cut off the entail. Above all, no body must mention to them the *duty* they owe to him. *Duty*—that bad word *duty* must not abridge their privileges, and stamp their obedience with legal and servile *meanness*. In a word, by her injudicious, though well-meant kindness, she unnerves their constitutions, spoils their tender minds, and brings deadly disorders upon them. Her fondness for her children is the very picture of *Zelotes*'s tender regard for believers. No *duty* must be PRESSED upon them as *duty*; no *command* INSISTED upon, no *self-denial* ORDERED, lest the dear people should lose the sweetness of their gospel liberty. And, if at any time "Mr. *Fulsome*'s" humours call aloud for physic, it is given with so much honey, that the remedy sometimes feeds the mortal disease.

*Honestus* sees, and justly dreads, the error of *Zelotes*: and, to avoid it, he is so sparing of gospel-encouragements, that he deals chiefly (if not wholly)

wholly) in severe precepts, and hard duties. You may compare him to a stern father, who, under pretence of making his children hardy, and keeping them in proper subjection, makes them carry as heavy burdens, as if they were drudging slaves, and threatens to disown them for every impropriety of behaviour.

Not so a gospel-minister, who reconciles both extremes. He knows how to use sweets and bitters, promises and threatenings, indulgence and severity. He is like a wise and kind father, who does not spare the rod when his children want it; but nevertheless wins them by love as much as possible; —who does not disinherit them for every fault, and yet does not put it out of his power to do it, if they take to a vicious course of life, and obstinately trample his paternal love under foot. Reader, who of the three is in the right, *Zelotes*, *Honestus*, or the Reconciler?

## S E C T I O N XVIII.

*The doctrines of free-grace and free-will are farther maintained against Honestus and Zelotes by a variety of scripture-arguments.*

**I** Flatter myself, that the harmonious opposition of the Scriptures produced in the preceding sections, demonstrates the truth of the gospel-axioms. But lest prejudice should hinder *Honestus* and *Zelotes* from yielding to conviction, I present them with some scriptural arguments, which, like so many buttresses, will, I hope, support the doctrines of *free-grace* and *free-will*, and render them as firm as their solid basis, *reason* and *revelation*. I begin with the doctrine of *free-grace*.

(1) How gladly would *Honestus* stoop to, and triumph in *free-grace*, if he considered the force of such scriptures! *Without me you can do nothing:—What hast thou, which thou hast not received in a remote or immediate manner?—We are not sufficient*

OF

OF OURSELVES to think any thing AS OF OURSELVES, but OUR sufficiency is OF GOD.—Who hath FIRST given HIM, and it shall be recompensed unto him again? For of HIM, &c. are ALL things.

(2) We cannot do the least good without faith and love: and the least degree of true faith and genuine love springs first from free-grace: for Faith is the gift of God, Love is the fruit of his spirit, and when the Apostle wishes charity to his converts, he wishes it them FROM GOD the Father, who is the author of EVERY good and perfect gift. Now if our every good thought, word, and work, springs from faith and love; and if faith and love spring from God; is it not evident, that he is the first cause of our genuine righteousness, as well as of our existence?

(3) When God says, *Ask and you shall have*, does he not show himself, the original of all that we want for body and soul, for time and eternity? And if God owes us nothing—if the help that is done upon earth, the Lord originally does it himself, is it not the height of ingratitude and pride to restrain from God, and arrogate to ourselves, the glory due to him and his infinite perfections?

(4) We are commanded in every thing to give thanks; but if grace is not the source of all the good we do, or receive; does it not follow, that, in some things the original glory belongs to us, and therefore we deserve thanks before God himself? And is not this the horrid sin of Anti-christ, who sitteth as God in the temple of God, and there receives divine honours as if he were God?

(5) Does not reason dictate, that God will not give his glory to another, and that even the MAN, who is his fellow must pay him homage? Is it not the Almighty's incommunicable glory to be the first cause of all good, agreeably to those words of our Lord, *There is none good* (i. e. SELF-good, and truly SELF-righteous) *but God*, from whom goodness and righteousness flow, as light and heat do from the sun? How dangerous then, how dread-



ful is the error of the self-righteous, who are above stooping to divine goodness, and giving it its due! If robbing a church of its ornaments is sacrilege, how sacrilegious is the pride of a pharisee, who, by claiming original goodness, robs God's grace of its indisputable honours, and God himself of his incommunicable glory!

(6) To show christians how ridiculous and satanic is the pride of the self-righteous, I need only remind them that Christ himself—*Christ the righteous* (as the Son of David) declined all *self-righteousness*. Did he not call his works, *The works that I do in my Father's name*, or by my Father's grace? And did he not, as it were, annihilate himself, when he said, *Why callest thou me good without any reference to the Godhead, of which I am the living temple?—I can do nothing of myself.—I speak not of myself, but the Father that dwelleth in me, HE DOES the works.—Learn of me to be LOWLY IN HEART?* What real christian can read such scriptures without learning to disclaim all self-righteousness and to abhor pharisaic dotages? If Honeftus is a *reasonable* christian, I need say no more to reconcile him to *Free-grace*.

I know not which of the two extremes is the most abominable, that of the pharisee, who, by slighting *Free-grace*, will not allow God to be the *first cause* of all our good works; or that of the Antinomian, who, by exploding *Free-will*, indirectly represents the Parent of good as the *first cause* of all our wickedness. This last error is that of *Zelotes*, to whom I recommend the following arguments.

(1) All rationals (as such) are *necessarily* endued with *Free-will*, otherwise reason and conscience would be powers as absurdly bestowed upon them, as persuasiveness upon a carp, and a taste for music upon an oyster. What are reason and conscience but powers, by which we distinguish right from wrong, that we may chuse the one and refuse the other? And how do they reflect upon God's wisdom, who suppose, that he gave and restored to man these

these powers, without giving him a capacity to use them! And what can this capacity be, if it is not *Free-will*? As surely then as *wings* and *legs* prove, that eagles have a power to fly, and hares to run; whether they fly, or run, *towards* the sportsman's destructive weapon, or *from* it: so surely do *reason* and *conscience* demonstrate, that men are endued with liberty, i. e. have a power to chuse, whether they make a *right* or a *wrong* choice. Again,

(2) What is a human soul? You justly answer, It is a thinking, willing, accountable thing: and I reply, from the very *nature* of our soul then, it is evident, that we are, and ever shall be *Free-willing* creatures. For the moment souls have lost their power of thinking and willing *freely*, they are no longer *accountable*: moral laws are as improper for them as for raging billows. None but fools would attempt to rule delirious persons and madmen by penal laws. The reason is plain: people stark mad, thinking freely no longer, are no longer *free-willers*: and being no more free-willers, they are no more considered as *moral agents*. So certain then as man is a reasonable, accountable creature, he is endued with *Free-will*: for all rationals under God are accountable, and all accountable beings have more or less power over themselves and their actions. He (the Lord) *himself made man from the beginning, and left him in the hand of his counsel: if thou wilt keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given him.* Eccl. xv. 14, &c. The tempter therefore may allure, but cannot force us to do evil; and God himself so wisely invites, and so gently draws us to obedience, as not to turn the scale for us in an *irresistible* manner.

(3) O the absurdity of supposing, that God has appointed a day, in which he will judge the world in *righteousness*, if the world is not capable of making a right and wrong choice; and if Christ, Adam,

or the Devil absolutely turn the scale of our morals for us! O the blot fixed upon God's *wisdom*, when he is represented as *rewarding* men with heavenly thrones, for having done the good, which they could no more avoid doing, than rivers can prevent their flowing! O the dishonour done to his *justice*, when he is represented as sentencing men to everlasting burnings, for committing sin as *necessarily* as a leaden ball tends to the centre!

(4) If *Free-grace* does all in believers without *Free-will*, why does David say, *the Lord is my HELPER*? Why does our church pray after the Psalmist, *Make haste to HELP me*? Why does St. Paul declare, that *The Spirit itself \* HELPETH our infirmities*? Why did he not say, *I can do absolutely nothing*, instead of saying, *I can do all things, through the Lord who strengtheneth me*? And when Christ had said, *Without me ye can do nothing*, why did he not correct himself, and declare, that we can do nothing WITH *him*, and that HE ALONE must *do all*? Nay, why does St. Paul apply to himself and others, when THEY WORK WITH God, the very same word that St. Mark applies to God, when HE WORKS WITH men? *We are, συνεργοί, WORKERS TOGETHER WITH God*, 1 Cor. iii. 9.—*The Lord, συνεργήσας, WORKING TOGETHER WITH them*. Mark xvi. 20.

(5.) Do not all the PROMISES, the performance of which is suspended upon some term to be performed by us through divine assistance, prove the concurrence of *Free-grace* with *Free-will*? When God says, *Seek, and you shall find*.—*Forgive, and you shall be forgiven*.—*Come unto me, and I will*

\* The word in the original has a peculiar force: [*συναντιλαμβανται*] It expresses at once how God's Spirit does his part (*συν*) *with us*, and [*αντι*] *OVER AGAINST us*; like two persons that take up a burden together and carry it, the one at one end, and the other at the other end; or like a minister and a congregation, who join in prayer by alternately taking up the responses of the Church.

give

give you rest.—Return to me, and I will return to you, &c. When God, I say, speaks this language, who does not see Free-grace courting and alluring Free-will? Free-grace says, *Seek ye my face*, and Free-will answers, *Thy face, Lord, will I seek*. On the other hand, unbelievers know, that so long as their Free-will refuses to submit to the terms fixed by Free-grace, the promise miscarries, and God himself declares, *Ye shall know my breach of promise*, Numb. xiv. 34.

(6.) As the *promises*, which Free-grace makes to submissive Free-will, prove the doctrine of the gospel-axioms; so do the **THREATENINGS**, which anxious Free-grace denounces, lest it should be rejected by Free-will: take also two or three examples.—*I will cast them that commit adultery with her, into great tribulation, EXCEPT they repent of their deeds.*—*EXCEPT ye repent, ye shall all likewise perish*—*He that believeth not shall be damned*—*If we sin wilfully* (i. e. obstinately, and to the last moment of our day of grace) *after we have received the knowledge of the truth, there remaineth* (for us) &c. *a fiery indignation, which shall devour the adversaries, &c.* Who does not see here, that Free-grace provoked by inflexible Free-will, can, and will act the part of inflexible justice?

(7) There is not one *reproof, encomium, or exhortation*, in the Old and New Testament, that does not support the capital doctrines of free-grace, or free-will. When Christ says with a frown: *How is it that you have no faith? O perverse generation, how long shall I suffer you?—O generation of vipers, BRING FORTH FRUIT meet for repentance.*—*Have ye your heart YET hardened?*—When he smiles and says, *Well done, good and faithful servant:*—When he marvels, and cries out, *Great is thy faith:*—Or when he gives such gracious exhortations; *Be not faithless, but believing:*—*Come to the marriage:*—*Be faithful unto death:*—*Only believe:*—When Christ, I say, speaks in this manner, is it not as if he expressed himself in such words as these? My

free-grace tries every rational means to win your free-will. I reprove you for your sins, I commend you for your faith, I exhort you to repentance, I shame you into obedience; I leave no stone unturned, to show myself the *rational* Saviour of my *rational, free-creatures*.

(8) I may proceed one step farther, and say: There is not one *commandment* in the law, nor one *direction* in the gospel, that does not demonstrate the truth of this doctrine. For all God's precepts and directions are for our good, therefore *free-grace*, gave them. Now if God is *wise*, as well as gracious, it follows that he gave his precepts and directions to *FREE-agents*, that is, to *free-willing* creatures. Let a king who has lost his reason, make a code of moral laws for trees, or horses: let him send Preachers into every mill in the kingdom to give proper directions to cogwheels, and to assure them, that if they turn fast and right they shall grind for the royal family, and if they stop or turn wrong, they shall be cut to pieces and ground to saw-dust: but let not the absurdity of a similar conduct be charged upon God.

(9) Every humble confession of sin shows the various workings of free-grace and free-will. *I have sinned—I have done wickedly, &c.* is the language of *free-will* softened by *free-grace*. To suppose that these acknowledgments are the language of *free-grace* alone, is to suppose that free-grace *sins* and *does wickedly*. And when we heartily join in such petitions as these: *Turn us, and we shall be turned:—Draw me, and I will run after thee:—Bring my soul out of prison, that I may praise thy name:—Save, or I perish, &c.* do we not feel our *free-will* endeavouring to apprehend *free-grace*? Is this heresy? Did not St. Paul maintain this doctrine in the face of the Church, and seal it with the account of his own experience, when he said, *I follow after, if that I MAY APPREHEND that for which also I AM APPREHENDED of God?*

(10) To

(10) To conclude: there is not a damned spirit in hell, that may not be produced, as a living witness of the double doctrine which I defend. Why is Lucifer loaded with chains of darkness? Is it because there was never any *free-grace* for him? and because *free-wrath* marked him out for destruction, before he had personally deserved it? No; but because his free-will *kept not the first estate* of holiness, into which God's free-grace had placed him. Why is Judas gone to his own place? Is it because the Holy Ghost spake an untruth when he said that (till the day of retribution comes) *God's mercy is over all his works*? No; but because Judas's free-will was so obstinately bent upon *gaining the world*, that, according to our Lord's declaration, HE LOST HIS OWN *soul*, became a *son of perdition*, and, by *denying in works the Lord that bought him*, brought upon himself *swift destruction*. Now if Judas himself cannot say, "God's *free-wrath* sent me to hell, and *not* my free-will; I am here in Adam's place, and not in my own. I never rejected against myself the counsel of a gracious God; for, with respect to ME, the Father of mercies was always *unmerciful*—the *God of all grace* had never any *saving grace*:"—If Judas, I say, cannot justly utter these blasphemies, surely none can: and if none can, then every sinner in hell demonstrates the truth of the gospel-axioms, and is a tremendous monument of the vengeance *justly* taken from *free-will*, for doing obstinately despite to the Spirit of *free-grace*.

(11) But, leaving Judas to experience the truth of this awful scripture, *The backslider in heart shall be filled with HIS OWN ways*, let your soul soar upon the wings of faith and reason to the happy regions, where the spirit of just men made perfect shine like stars or suns in their father's kingdom. Ask them, to whom, and to what do you ascribe your salvation? and you hear them all reply, *Salvation is of the Lord*.—*Not unto us, but to his name we ascribe glory*.—*Of his own mercy he saved us, to the praise of the*  
the

the glory of HIS GRACE. What a noble testimony is this to the doctrine of FREE-GRACE !

(12) Nor does the Lord stand less for their FREE-WILL, than they do for his FREE-GRACE. Prostrate yourself before his everlasting throne, and with all becoming reverence ask the following question, that you may be able to vindicate God's righteous ways before unrighteous man: "*Let not the Lord be angry, and I will take upon me to speak unto the Lord: didst thou admit those happy spirits into thy kingdom, entirely out of partiality to their persons? If they are raised to glorious thrones, while damned spirits are cast into yonder burning lake, is it merely because absolute grace and absolute wrath made originally all the difference? In a word, is their salvation so of thy free-grace, that their free-will had absolutely no hand in the matter?*"

Methinks that I hear the *Judge of all the earth* giving you the following answer, which appears to me perfectly agreeable to his sacred oracles.

"O injudicious man, how canst thou be so *slow of heart to believe all that I, and my prophets have said!* Am not I a *Judge* as well as a *Saviour*? Can I shew myself a *righteous Judge*, and yet be partial in judgment? Nay, should I not be the most unjust of all judges, if from my righteous tribunal I distributed heavenly thrones and infernal racks out of distinguishing grace," "and *distinguishing wrath*? Know that *all souls are mine*, and that in point of judgment *there is no respect of persons with me*. In the great day I judge, that is, I condemn or justify, I punish or reward, *every man according to HIS WORK*, and consequently according to HIS FREE-WILL; for if a *work* is not the work of a man's *free-will*, it is not HIS work, but the work of *him* that uses him as a tool, and works by his instrumentality. So certain then as the office of a *gracious Saviour* is compatible with that of a *righteous judge*, my capital doctrines of *free-grace* and *free-will* are consistent with each other. If *these*, therefore, *walk with me in white*, know that it is because *they are WORTHY* a  
for:

for the righteous is MORE EXCELLENT than his neighbour.—Like good and faithful servants, they occupied till I came; and lo, I came and my REWARD was with me. They have kept the faith; and I have kept my promise. They have not finally forsaken me; and I have not finally forsaken them. They have kept the word of my patience; and I have kept them from the great tribulation. They have made themselves ready (though some have done it only at the eleventh hour) and I have admitted them to the heavenly feast. They have done my commandments, and they are entered by the gates into the new Jerusalem. My free-grace gave them their free-will: their free-will yielded to my free-grace: and now my free-grace crowns their faithfulness. They were faithful unto death, and I have given them the crown of life. Thus my free-grace and mercy, which began the work of their salvation, concludes it in conjunction with my truth and justice: and my free-willing people shout Grace! Grace! when they consider the top stone, as well as when they behold the foundation of their salvation. My free-grace is ALL to them, and their FREE-WILL is so much to me, that I am not ashamed to call them brethren, and to acknowledge, that as the bridegroom rejoiceth over the bride, so do I rejoice over them, because when they heard my voice, they knew the day of their visitation, and did not harden their hearts to the last."

If Honestus and Zelotes candidly weigh the preceding arguments in the balance of the sanctuary, they will, I hope, drop their prejudices against free-grace and free-will, and consent to a speedy, lasting reconciliation. But Zelotes is ready to say, that there can be no reconciliation between Honestus and himself, because he cannot in conscience be reconciled even to me, who here act the part of a Mediator; though I come nearer to "the doctrines of grace" than Honestus does. Consider we then the capital objections of Zelotes: and if we can answer them to his satisfaction, we shall probably



probably remove out of his way the strongest bars which the author of discord has fixed between him and Honestus.

## S E C T I O N XIX:

*Zelotes produces his first objection to a reconciliation with Honestus. That objection is taken from God's FORE-KNOWLEDGE, and turns upon a frivolous supposition, that the CERTAINTY of an event implies its NECESSITY.—Our Lord is introduced as answering for himself, and showing, how his PRESCIENCE is consistent with our LIBERTY; and his goodness, with the just destruction of those, who obstinately sin away their day of initial salvation.—A fine observation of Archbishop King upon the consistency of God's FORE-KNOWLEDGE with our FREE-WILL.—The absurdity of supposing, that GOD cannot CERTAINLY know future events, which depend upon the WILL of FREE agents, because WE cannot do it.*

**W**HILST Honestus says, that he has no great objection to the doctrine of *free-grace*, when it is stated in a rational and scriptural manner, *Zelotes* intimates that he is still averse to the doctrine of *free-will*; and declares that capital objections are in his way, and that, till they are answered, he thinks it his duty equally to oppose *Honestus* and the *Reconciler*. Hear we then his objections, and let us see if they are as unanswerable as he supposes them to be.

OBJ. 1. "You want to frighten me from the doctrines of *grace*, and to drive me into the heresy of the *free-willers*, by perpetually urging, that the personal, unconditional, and eternal rejection of the non-elect is inconsistent with divine mercy, goodness, and justice: but you either deny, or grant God's *foreknowledge*. If you deny it, you are an atheist: it being evident, that an ignorant God is no God at all.—If you allow it, you must allow that, when God made such men as Cain and Judas, he foreknew that they would CERTAINLY *deserve to be damned*: and that when he made them upon that

that foreknowledge, he made them that they might *NECESSARILY deserve to be damned*. And is not this granting all that we contend for, namely, that God does make, and of consequence has an indisputable right of making *vessels of wrath*, without any respect to works and free-will? Is it not far better to say, that we have no *free-will*, than to rob God of his *prescience*?"

ANS. We need neither rob *God* of his *prescience*, nor *man* of his *free-will*. I grant, God made angels and men, that IF THEY WOULD NOT be eternally saved, they might be damned. But what has this doctrine to do with yours, which supposes that he made some angels and men that they might *absolutely* and *necessarily* be damned. Is not our doctrine highly consistent with God's *goodness* and *justice*; while yours is the reverse of these divine perfections? Again,

Your argument, tho' ingenious, is inconclusive, because it is founded upon the common mistake of shifting the words upon which it chiefly turns. The flaw of it consists in substituting the clause *NECESSARILY deserve to be damned*, instead of the clause *CERTAINLY deserve to be damned*; just as if there was no difference between *certainly* and *necessity*. But a little attention will convince you of your error. It is *certain* that I write this moment, but am I *necessitated* to it? May I not drop my pen, and meditate, read, or walk? The chasm which, in many cases, separates *absolute certainty* from *absolute necessity*, is as immense as that, which stands between a *point* and *infinity*. Take notice of the insect that buzzes about your ears: does it not exist as *certainly* as God himself? but would it not be a kind of blasphemy to say that it exists as *necessarily*? Would it not at least be paying to a fly, an honour which is due to none but God, the only supreme and *absolute-necessary* Being? And when you support your doctrines of grace by confounding *certainly* with *necessity*, do you not support them by confounding two things, which, in a thousand cases,

and

and especially in the present one, have no more connexion than the two poles? Have not judicious calvinists granted, that although the prescience of God concerning Judas's destruction could not stand (*cum eventu contrario*) with his salvation; yet it stood perfectly well (*cum possibilitate ad eventum contrarium*) with the POSSIBILITY of his salvation? And is not this granting, that although God clearly saw, that Judas WOULD NOT repent, he clearly saw also that Judas MIGHT have repented in the accepted time, which is all that I contend for. See Davenant's Animad. Cambridge Edition, 1641. page 38.

To be a little more explicit: let me again in-treat you to fall with me before the throne of grace, where the Redeemer teaches mortals to be meek, lowly, and wise in heart. Spread your doubts before him in such humble language as this. "Thou Light of the world, let not thy creature remain in darkness with respect to the most important question in the world. Am I appointed necessarily to sin on and be damned? Is my damnation finished? Hast thou absolutely ordained me to be a vessel of wrath, and irrevocably appointed my eternal rejection without any respect to my personal free-will? Does thy FORE-KNOWLEDGE NECESSITATE my actions, or may I chuse life or death, and through thy mercy, or justice, have either the one or the other, according to my free unneccessitated choice—my choice equally opposed to unwillingness and to necessity? Speak, gracious Lord, that if I am a necessary agent, I may, without any farther perplexity, yield myself to be carried by the irresistible stream of thy free-grace, or of thy free-wrath, to the throne in heaven, or to the dungeon in hell, which thou hast appointed for me from all eternity, according to the doctrine of the heathen poet:

"Solvite mortales animos, curisque levate:  
Fata regunt orbem, certâ stant omnia lege."†

† O ye mortals, dismiss your cares, and unbend your minds. Predestination rules the world: all things happen according to a fixed decree. *Mauilius.*

If

If Christ is the *Logos*;—if he is *Reason* and the *Word*—the eternal *Wisdom*, and the uncreated *Word* of the Father; may we not get a satisfactory answer to the preceding question by considering with humble prayer his unerring *word*, and by diligently listening to the *reason* which he has given us? And shall I take an unbecoming liberty if I suppose, that He himself expostulates with Zealotes in such words as these?

“ Son of man, if thou chargest the *reprobation* of the damned, or their *predestination to eternal death*, upon thy free-wrath, my sovereignty, or Adam’s sin, thou insultest my goodness and justice. That reprobation has no *properly-original cause*, but their own *personal free-will*. I would a thousand times have crushed thy primitive parents into atoms, when they forfeited my favour, rather than I would have spared them to propagate a race of creatures, most of whom, according to thy doctrines of grace, are under an *absolute necessity to sin on and be damned*. Thou hast a wrong idea of my word and attributes. With the wisdom, and equity of a tender-hearted judge I condemn the victims of my justice, and I do it *merely* for their *personal and obstinate* contempt of my free-grace. Be then no longer mistaken: my *decree of reprobation* is nothing but a fixed resolution of giving sinners over to the perverseness of their *free-will*, if they resist the drawings of my *free-grace* to the end of their day of initial salvation. And what can be more equitable than such a resolution? Is it not right that *free-agents*, who TO THE LAST despise my *goodness*, should become monuments of my *despised goodness*, which is but another name for my *vindictive justice*?”

“ I foresaw indeed, that by such a final contempt of my grace, many would bring destruction upon themselves; but, having wisely decreed to make a world of *probationers* and *free-agents*, I could not *necessarily* incline their will to obedience, without robbing them of *free-agency*: nor could I rob them

Y

of

of free-agency without foolishly defeating the counsel of my own mind, and absurdly spoiling the work of my own hands. Besides, from the beginning, my intention was not only to show my power and goodness in *creating*, but also to display my wisdom and justice in *governing* accountable creatures, to whom, *without respect of persons*, I should render according to their works—*eternal life to them, who by patient continuance in well-doing seek for glory; but tribulation and anguish to them that are contentious and disobedient.*”

“ I abhor extorted, forced, necessary submission in *rational*s : it suits the dastardly children of the devil, and not the free-born sons of God. I could not then in wisdom send upon this world such overpowering streams of light; or permit the tempter to spread such thick darkness upon it, as might *invincibly*, or *necessarily* turn the scale of man’s will for loyalty or rebellion. So unadvised a step would immediately have taken them out of probation, in which I had placed them.”

“ Again: Had I directly or indirectly thrown into the scale a weight sufficient to turn it irresistibly, I should have acted a most unreasonable and detestable part: (1) A most *unreasonable* part; for if I alone *COMPLETELY work out the salvation* of believers, according to what thou callest *finished salvation*, nothing can be more *ABSURD*, than to appoint a day of *judgment and rewards*, to bestow upon the elect an eternal life of glory according to *THEIR WORKS*: (2) A most *detestable* part; for if I earnestly invited all the wicked to chuse life, after having absolutely chosen death for most of them, should I not show myself the most *hypocritical* of all tyrants?”

“ But, thou stumblest at my *FORE-KNOWLEDGE*, and askest, why I bestow the blessings of *initial salvation* upon those whose free-agency will *certainly* abuse my goodness, and do despite to the spirit of my saving grace.” Thou thinkest, “ It is wrong in me to give them that *will perish* the cup of  
of

of *initial salvation*, when I know they *will not* accept the cup of *eternal salvation*, Thou supposest it would be better to *reprobate* them at once, than to *expose* them to "a greater damnation," by putting it in their power to reject the terms of *eternal salvation*, and by that means to fall from *initial salvation*. But I shall silence thy objections by proposing some plain questions to thee as I once did to my servant Job."

(1) "Is it reasonable to suppose, that I should pervert *my nature*, and act in a manner contrary to *my perfections*, to prevent free-agents, from perverting *their nature*, and acting in a manner contrary to *their happiness*? What wouldst thou have thought of my wisdom, if I had appointed Lucifer to hell, and Adam to the grave, from eternity; for fear they should deserve those punishments by *wilfully* falling from heaven and from paradise? Is it not absurd to fancy that the Creator must bring *himself* in guilty of misconduct, lest his rational creatures should render *themselves* so?"

(2) "If thou thinkest it right in me, to command that the gospel of my free-grace be preached to *every creature*; although thou knowest, that the neglecters of it will, like the people of Capernaum, fall into a deeper hell for their *final* contempt of that favour; why shouldest thou think it wrong in me to extend the virtue of my blood, and the strivings of my spirit, to those, who will *finally* reject my free-grace? When thou approvest the extensive tenour of my gospel-commission, dost thou well to be angry, or to fret, like Jonah, at the extensiveness of my mercy? Dost thou not see, that, if I were absolutely merciless towards *some men*, my commission to preach the gospel to *every man* would be utterly inconsistent with my veracity?"

(3) "Have I not a right to create FREE-agents, and to place them in a state of PROBATION, that I may *wisely* REWARD their obedience, or *justly* PUNISH their rebellion? *Who art thou, that repliest against God?* Shall the thing formed say to him that

formed it, "Why hast thou made me a free-agent? a probationer for heavenly rewards, or infernal punishments?" May not I appoint, that *free-willing* unbelievers, who do final despite to the spirit of my *free-grace*, shall be *vessels of wrath* self-fitted for destruction; and that *free-willing*, obedient believers shall be *vessels of mercy*, *afore-prepared* unto glory by my *free-grace*, with which their *free-will* has happily concurred?"

(4) "In the nature of things, must not *Free-agents*, in a state of probation, be free to *fall*, as well as free to *stand*? When thou weighest gold, if thou hinderest one scale from turning, dost thou not effectually hinder the *free* motion of the other scale?"

(5) "Does it not become *me* to show myself good and gracious, though *my creatures* prove wicked and ungrateful? Should I extinguish or restrain *my light*, because some people love darkness rather than light? If they will not do their duty by *me*, as obedient creatures; ought I not to behave to *them* as a *gracious* Creator, and to hold out the golden sceptre of my mercy, before I strike them with the iron rod of my vengeance? And should not the *honour* of my divine attributes, be considered more than the *additional* degrees of misery, which ungrateful free-agents will *obstinately* bring upon themselves?"

(6) "When I had decreed to create a world of *free-agents*, and to try their loyalty, in order to reward the obedient and *punish* the rebellious, could I execute my wise, just, and gracious plan without suffering sin to enter into the world, if *free-agents* would commit it? Is permitting the *possibility* of sin any more than permitting, that *free-will* might, or might not concur with my *free-grace*? And could I ever have judged the world in righteousness, if I had not permitted such a *possibility*?"

(7) "If I had given the *casting* vote for Peter's obedience, and for Judas's *disobedience*, should I not have fixed an eternal blot upon my impartiality? Thinkest

Thinkest thou, that I could be so unwise and unjust, as to hold universal assizes, to judge angels and men according to what they have done through *mere necessity*? Shall irresistible *free-grace*, and omnipotent *free-wrath*, commit spiritual rapes upon the human will? and shall I reward or punish, overpowered mankind according to such rapes? Far be the thought from thee! Far be the iniquity from me! I judge the world in righteousness, and not in madness; according to *their own works*, and not according to *mine*."

(8) "When I foresaw that sin would enter into the world, could I have been just, if I had not decreed to punish sinners? Could I with justice sentence *moral agents* either to *non existence*, or to a *wretched existence*, BEFORE they had done wickedly?—AFTER they had sinned, and I had graciously promised them a Saviour, could I, without shewing myself full of *dissimulation*, *partiality*, and *falsehood*, condemn those that perish, BEFORE I had afforded them the means of recovery, by which many of their fellow-sinners, *under the same circumstances*, attain eternal salvation? Must not, in the nature of things, those, who work out their damnation, be doubly guilty, or I be notoriously partial? Must *they* not appear without excuse before all; or I, without mercy, long-suffering, and truth towards *them*?"

(9) "Doe'st thou not see, that although the ministration of righteousness and rewards exceed in glory, yet the ministration of condemnation and punishments is GLORIOUS? Besides, are they not closely connected together? Has not the fear of hell, as well as the hope of heaven, kept thousands of martyrs from drawing back to perdition; when the snares of death compassed them about? Nay, is not *the spirit of bondage unto fear* the beginning of wisdom, and of most conversions? and shall I act a deceitful part for thousands of years together: working upon my people by a lie, and making them believe that they *have damnation*



if they disbelieve, or if they *cast off their first faith*, when yet (upon thy scheme) there is nothing but *finished salvation* for them?

(10) "Will not the damnation of obstinate sinners answer as important ends in the world of rationals, as prisons and places of execution do in the kingdoms of this world? If incorrigible, free-willing rebels sin to all eternity, will it not be just in me, to make the line of their punishment run parallel to the line of their wickedness? Does not thy reason dictate, that an unceasing contempt of my holy law, and a perpetual rebellion against creating, redeeming, and sanctifying grace, will call aloud for a perpetual out-pouring of my righteous indignation? And does it not follow, that the eternal damnation of rebels eternally obstinate—of rebels, who have WANTONLY trampled under foot the blessings of INITIAL SALVATION, is as consistent with my despised GOODNESS, as with my provoked JUSTICE?"

(11) "As I could not justly condemn *necessary* agents to infernal misery: so I could not delight in, and reward the obedience of *such* agents. And as thou hast more pleasure in the *free*, loving motions of one of thy friends, than in the *necessary* motions of ten thousand pieces of clock-work, let them move ever so regularly; so do I put more value upon the free, voluntary obedience of one of my people, than upon all the *necessary* revolutions of all the planetary worlds. Why then wilt thou, by thy doctrine of *bound-will*, rob me of what I value most in the universe—the *free* obedience of my faithful servants—the *unforced*, *spontaneous* love of my mystical body, my spouse, my church?"

(12) "With respect to my *foreknowledge* of sin, it had absolutely no influence on the commission of it. Thou thinkest the contrary, because thou canst not, in general, *certainly* foresee what thy neighbours will do, unless they are absolutely *directed* and *influenced* by thee: but the consequence does not hold. Short-sighted as thou art, dost thou not  
sometimes

sometimes with a *degree* of certainty *foresee* things, which thou art so far from *appointing*, that thou wouldest gladly prevent them, if thou didst not consider, that such a step would be inconsistent with *thy wisdom*, and the *liberty of others*?"

(13) "Again, may not my *foreknowledge* of a future event imply the CERTAINTY of that event with respect to *me*, without implying its NECESSITY with respect to the *free agent*, who *spontaneously* brings it about? Suppose thou wert perfectly acquainted with the art of navigation, the force of every wind, the situation of every rock and sand-bank, the strength and burden of every ship, the disposition and design of every mariner, &c.—Suppose again, thou sawest a ship going full sail just against a dangerous rock, notwithstanding thy repeated signals and loud warnings to the pilot; mightest thou not foresee the *certain* loss of the ship, without laying the least *necessity* upon the pilot to steer her upon the fatal spot, where she goes to pieces? And shall not I, from whom no secrets are hid, and before whom things *past* and *to come* meet in one immoveable everlasting *now*:—shall not I, *who inhabit eternity*, where he *that was*, and *is*, and *is to come*, shows himself the unchangeable I AM,—shall not I, I say, foresee the motions and actions of all my *free-agent*-creatures, as certainly as a wise artist foresees the motions of the watch which he has made? Imperfect as the illustration is, it is adapted to thy imperfect understanding. For, tho' thou canst not comprehend how I know *future contingencies*, thou canst easily conceive, that as no one but a watchmaker, can perfectly *foresee* what may accelerate, stop, or alter the motion of a watch; so none but the creator of a free-agent, can perfectly foresee the future motions of a free-agent. If *hell is naked*, and *destruction hath no covering before me*; is it not absurd to suppose, that the human heart can be hid from my all-piercing eye? And if thou, who livest but in a point of *time*, and in a point of *space*:—if thou, whose faculties are so shallow; and  
whose

whose powers are so circumscribed ;—if thou, I say, in that point of time and space which thou fillest, canst see what is before thee ; why should not I, an all-wise and superlatively-perfect spirit, who fill all times, and all places, through an *infinite* NOW and a *boundless* HERE, see also what is before me ? Perceivest thou not the absurdity of measuring me with thy span ? Try to weigh the mountains in a balance, and to measure the seas in the hollow of thy hand : and, if thou findest thyself confounded at the bare thought of a task so easy to my omnipotence, fall in the dust, and confess that thou hast acted an unbecoming part, in attempting to put the very same bounds to *my omniscience*, which I have put to *thy foreknowledge*.” To conclude :

(14) “ Thou art ready to think hard of my wisdom, goodness, or foresight, for giving a talent of saving grace to a man, who, by burying it to the last, enhances his own destruction : to solve this imaginary difficulty, thou ascribest to me a *dreadful sovereignty*—an horrible right of making vessels to dishonour, and filling them with wrath, *merely* to show my *absolute power*. But let me expostulate a moment with thee.—I foresaw indeed, that the slothful, unfaithful man, to whom I gave one talent, would bury it to the last : but if I had kept it from ; if I had afforded him no opportunity of shewing his faithfulness, or his unfaithfulness ; what could I have done with him ? . Had I sent him to hell upon *foreseen* disobedience, I should have acted the absurd and cruel part of a judge, who hangs an honest man to day, under pretence that he fore-sees, the honest man will turn thief to-morrow :—had I taken him to heaven, I should have rewarded *foreseen unfaithfulness* with heavenly glory.—And, had I refused to let him come into existence, my refusal would have been attended with a glaring absurdity, and with two great inconveniencies. (1) With a *glaring absurdity* : for if I foresee, that a man will *certainly* bury his talent ; and, if, upon this foresight, I refuse that man  
existence,

existence, it follows, I *forefaw*, that a thing which shall *never* come to pass, shall *certainly* come to pass. And what can be more unworthy of me, and more absurd, than such a foresight? (2) The notion that my fore-knowledge of the man's burying his talent, should have made me suppress his existence, is big with two great inconveniencies. For first, I should have defeated my own purpose, which was to shew my *distributive justice*, by rewarding him, *if he would be FAITHFUL*; or by punishing him, *if he would continue in his UNFAITHFULNESS*. And secondly, I should have broken, almost without interruption, the laws of the natural world, and nipped the man's *righteous* posterity in the bud. Had I for instance, prevented the wickedness of all the ancestors of the *Virgin Mary* by forbidding their existence, ten times over I might have suppressed her useful being, and my own important humanity. Nay, at this rate, I might have destroyed all mankind twenty times over.—Drop then thy prejudices: be not wise above what is written for thy instruction. Under pretence of exalting *free-grace*; do not pour contempt upon *free-will*; which is my master-piece in man, as man himself is my master-piece in this world. Remember that hell is the *just wages*, which abused free-grace gives to free-willing, incorrigible sinners: and that heaven is the *gracious reward*, with which my free-grace, when it is submitted to, crowns the obedience of corrigible, persevering believers. Nor forget, that, if thou opposest the doctrine of *free-grace*; thou underminest my cross, and insultest me as a *Saviour*; and if thou decryest the doctrine of *free-will*, thou sappest the foundation of my tribunal, and affrontest me as a *judge*.”

To the arguments contained in the preceding plea, I add an extract from a discourse written, I think, by Archbishop King, with a design to reconcile the *predestinarians* and the *free-willers*.

“Foreknowledge

“*Foreknowledge and decrees*, says that judicious writer, are only assigned to God, to give us a notion of the *steadiness* and *certainly* of the divine actions; and if so, for us to conclude that what is represented by them is inconsistent with the *contingency* of events or *free-will*, &c. is the same absurdity as to conclude, that *China* is no bigger than a sheet of paper, because the map that represents it is contained in that compass.”

The same ingenious author proposes the “argument, that has so puzzled mankind, and done so much mischief in the world. It runs thus: “If God *foresee*, &c. that I shall be saved, I shall *infallibly* be so; and if he *foresee*, &c. that I shall be damned, it is *unavoidable*. And therefore it is no matter what I do; or how I behave myself in this life.”—If God’s foreknowledge were exactly conformable to *ours*, the consequence would seem just: but, &c. it does not follow (because our foresight of events, if we suppose it *infallible*, must presuppose a *necessity* in them) that therefore the *divine* prescience must require the *same necessity* in order to its being *certain*. It is true, we call God’s *foreknowledge* and our own, by the same name; but this is not from any real likeness in the nature of the faculties, but from some proportion observable in the effects of them: both having this advantage, that they prevent any surprise on the person endowed with them. Now as it is true, that no *contingency* or *freedom* in the creatures, can any way deceive or surprise God, put him to a loss, or oblige him to alter his measures: so, on the other hand, it is likewise true, that the *divine prescience* does not hinder *freedom*: and a thing may *either be, or not be*, notwithstanding that *foresight* of it, which we ascribe to God. When therefore it is alledged, that if God foresees I shall be saved, my salvation is *infallible*; this does not follow: because the foreknowledge of God is not like *man’s*, which requires *necessity* in the event, in order to its being *certain*; but of another nature consistent with

with *contingency*; and our inability to comprehend this, arises from our ignorance of the true nature of what we call *foreknowledge* in God, &c. Only of this we are sure, that in this it differs from ours, that it may consist either with the *being*, or *not being* of what is said to be *foreseen*, &c. Thus St. Paul was a *chosen vessel*, and he reckons himself in the number of the *predestinated*, Eph. i. 5. And yet, he supposes it possible for him to miss of salvation: and therefore he looked upon himself as obliged to use mortification, and exercise all other graces, in order to make his calling and election sure; *lest*, as he tells us, *that by any means, when I have preached to others, I myself should be a cast-away, or a reprobate*, as the word is translated in other places."

This author's important observation, concerning the difference between *God's* foreknowledge and *ours*, may be illustrated by the following remark. *Hearing* and *sight* are attributed to God, as well as *foreknowledge* and *fore-sight*.—*He that planted the EAR*, says David, *shall he not HEAR? And he that formed the EYE, shall he not SEE?* Now is it not as absurd to measure God's PERFECT manner of *foreseeing* and *foreknowing*, by our IMPERFECT *fore-sight* and *foreknowledge*, as to measure his PERFECT manner of *seeing* and *hearing* by our IMPERFECT manner of doing it? If Zelotes said, I cannot *see* the inhabitants of the planets:—I cannot *see* the antipodes:—I cannot *see* through that wall:—I can see nothing of solids but their surface, &c. therefore GOD cannot see the inhabitants of planets, the antipodes, &c. would not his argument appear to you inconclusive? Nevertheless it is full as strong as the following, on which Zelotes's objection is founded: I cannot CERTAINLY FORESEE the FREE thoughts, and CONTINGENT intentions of the human heart, therefore *God cannot* do it: I am not *omniscient*, therefore *God is not so*. If I argued in this manner, would you not say?—O injudicious man, how long wilt thou measure God's powers by thine?

thing? See, if thou canst, what *now* passes in my breast? Nay, see thy own back:—see the fibres which compose the flesh of thy hands, or the vapour that exhales out of all thy pores. And if these *near*—these *present*—these *material* objects are out of the reach of thy SIGHT, what wonder is it, if *future contingencies* are out of the reach of thy FORESIGHT? Cease then to confine God's foreknowledge within the narrow limits of *thine*, and own that an omnipresent, omniscient, and everlasting spirit, who is *over all, through all, and in all*, and whose permanent existence and boundless immensity comprehend all times and places, as the atmosphere contains all clouds and vapours—Own, I say, that such a Spirit can, at one glance, see from his *eternity* all the revolutions of *time*, far more clearly than thou canst see the characters, which thine eyes are now fixed upon. And confess, that it is the highest absurdity to suppose, that an *omnipresent, omnipotent, spiritual, and eternal EYE*, which is *before, behind, and in all things*, times, and places, can ever be at a loss to know or foreknow any thing? And what is God but *such an eye*? And what are *divine knowledge and foreknowledge*, but the *sight* of such a *spiritual, eternal, and omnipresent Eye*?

I do not know whether this vindication of our *free-agency*, of God's *foreknowledge*, and of the *consistency* of both, will please my readers: but I flatter myself that it will *satisfy Candidus*. Should it soften the prejudices of *Zelotes*, without hardening those of *Honestus*, it will promote the reconciliation which I endeavoured to bring about, and answer the end which I proposed, when I took up the pen, to throw some light upon this deep and awful part of my subject.

## SECTION

## SECTION XX.

Lotés's second objection to a reconciliation. That objection is taken from President Edwards and Mr. Voltaire's doctrine about necessity.—The danger of that doctrine. The truth lies between the extremes of rigid bound-willers and rigid free-willers. We have liberty, but it is incomplete, and much confined.—The doctrines of power, liberty, and necessity are cleared up by plain descriptions, and important distinctions.—The ground of Mr. Edwards's mistake about NECESSITY is discovered; and his capital objection against FREE-WILL is answered.

**Z**ELOTES has another specious objection to a reconciliation with Honestus: it runs thus:  
**OBJ. II.** "Honestus is for *free-will*, and I am **AGAINST** it. How can you expect to reconcile us? can you find a medium between *free-will* and *necessity*? Now, that we are not *free-willing* creatures may be demonstrated from reason and experience.  
 ) From *reason*: does not every attentive mind see, that a man cannot help following the last dictates of his understanding; that such a dictate is the *necessary* result of the *light* in which he sees things; at this light likewise, is the *necessary* result of the *circumstances* in which he is placed, and of the *jects*, which he is surrounded with;—and of consequence, that all is *necessary*; one event being as *cessarily* linked to, and brought on by another, as the second link of a chain in motion, is *necessarily* connected with, and drawn on by the first link. Thus, for example, the *accidental*, not to say the *providential* light of Bathsheba, *necessarily* raised unnatural desires in David's mind: these desires *necessarily* produced adultery: and adultery, by a train of *necessary* consequences, *necessarily* brought on a murder. All these events were decreed, and depended as much upon each other, as the loss of a ship depends upon a storm, and a storm upon a strong rarefaction or condensation of the air.—(2) *experience* shows, that we are not at liberty to act otherwise than we do. Did you never hear pas-

**Z** signate



sionate people complain, that they *could not* moderate their anger? How often have persons in love declared, that their affections were *irresistibly* drawn to, and fixed upon such and such objects? You may as soon bid an impetuous river to stop, as bid a drunkard to be sober, and a thief to be honest, till sovereign, almighty, victorious grace makes them so. \* *The way of man is not in himself: it is not in man that walketh to direct his steps.* Jer. x. 23."

ANS. I grant, that *the way of man is not in himself* to make his escape, when the hour of vengeance is come, and when God surrounds him with his judgments: and that this was Jeromiah's meaning, in the verse which you quote to rob man of moral agency, is evident from the words that immediately precede. *The pastors are BECOME BRUTISH: THEREFORE they shall not prosper, and all their flocks shall be scattered: behold the noise of the bruit (the hour of vengeance) is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons. Then come the misapplied words, O Lord, I know that*

\* This very passage was urged to a friend of mine by the obdurate highwayman, who was hanged last year at Shrewsbury: he cited it on the morning of his execution, to excuse his crimes, and to comfort himself. He had drunk so deep into the doctrine of *necessity, bound-will, and fatalism*, that he was entirely inaccessible to repentance. What pity is it, that *Zelotes* should countenance so horrid a misapplication of the scriptures! *Heated Austin* is my *Zelotes* in this respect. Bishop Davenant saith of him, that "he did not abhor fate;" and to prove his assertion, he quotes the following words of that Father "If any one attributes human affairs" (which take in all the bad thoughts, words, and actions of men) "to FATE, because he calls the WILL and the POWER of God by the name of FATE, LET HIM HOLD his sentiment and alter his language. *Sententiam teneat, linguam corrigat.* Aug. De grat. - Lib. 5. c. 1." — Is not this granting Mr. Voltaire as much FATALISM as he contends for? and gilding the FATAL pill so piously, as to make it go down glib with all the rigid bound-willers in *Christendom?*

the

*the way of a man (to make his escape) is not in himself, &c. Correct me, but with judgment, &c. If thou bring me to nothing.* See verses 21, 22, 24.—With respect to David, he had probably resisted strong temptations to impurity, as that by which he fell: and he might, no doubt have stood, if he had not been wanting to himself, both before, and at the time of his temptation.—With regard to what you say about a storm; two ships of equal strength may be tossed by the same tempest, and without necessity one of them may be lost by the negligence, and the other saved by the skill of the pilot. And if we may believe St. Paul, the lives which God had given him, would have been lost, if the sailors had not stayed in the ship to manage her to the last. Acts xxvii. 31, 34.—You appeal to *experience*; but it is as much against you, as against *Honestus*. Experience shows that we have *liberty*, and thus experience is against *you*. Again, experience convinces us, that our liberty has many *wounds*, and thus experience is against *Honestus*.—As to our scheme of the concatenation of forcible circumstances and events, it bears hard upon all the divine perfections. God is too *wise*, too *good*, and *holy*, to give us a conscience and a law, which forbid us to sin; and to place us in the midst of such forcible circumstances, as lay a majority of mankind under an *absolute necessity* of sinning to the last, and being damned for ever.—We are therefore endued with a *degree* of free-will, through him who *tasted death for every man*, and through the *free gift* which came upon all men, we may *chuse life* in the day of initial salvation: we may by grace (by the *saving grace* which has appeared to all men) pursue the things that make for our peace; or we may by nature (by our own natural powers) follow after the things that make for our misery, just as we have a mind. We cannot do all, says one, therefore we can do *nothing*: we can do *something*, says another, therefore we can do *all*. Both consequences are equally false.

false. The truth stands between two extremes. Besides :

The doctrine of *bound-will*, draws after it a variety of bad consequences. It is subversive of the *moral* difference, which subsists between virtue and vice. It takes away all the *demerit* of unbelief. It leaves no room for the *rewardableness* of works. It strikes at the propriety of a *day of judgment*. It represents truth and error like two *almighty charms*, which *irresistibly* work upon the elect and the reprobates, to bring about God's absolute decrees about our good or bad works, our finished salvation or finished damnation. In a word, it fastens upon us the grossest errors of *pharisaic fatalists*, and the wildest delusions of *antinomian gospellers*.

Having thus given a general answer to the objection proposed, I remind the reader, that Mr. Edwards, President of New-Jersey College, is exactly of Zelotes's sentiment with respect to *necessity* or *bound-will*. They agree to maintain, that *necessary* circumstances *necessarily* turn the scale of our judgment, that our judgment *necessarily* turns the scale of our will, and that the freedom of our will consists merely in chusing *with willingness* what we may chuse by *necessity*. Mr. Voltaire also at the head of the fatalists abroad, and one of my opponets at the head of the Calvinists in England, give us, after Mr. Edwards, this false idea of liberty.

To shew their mistake, I need only to produce the words of Mr. Locke. "Liberty cannot be where there is no *thought*, no *volitation*, no *will*; &c. So a man striking himself or his friend, by a convulsive motion of his arm, which is not in his power by volition or the direction of his mind, to stop or forbear; nobody thinks he has liberty in this; every one pities him, as acting by *necessity* and *constraint*. Again, there may be thought, there may be *will*, there may be *volition*, where there is *no liberty*. Suppose a man be carried, whilst fast asleep, into a room, where is a person he longs to see,

e, and be there locked fast in beyond his power get out; he awakes and is glad to see himself in desirable company, which he stays *willingly* in; at is, he prefers his staying to going away. Is not this stay *voluntary*? I think nobody will doubt it, and yet being locked fast in, he is NOT at liberty to stay, he has NOT freedom, to be gone. So that liberty is not an idea belonging to *volition* or *referring*; but to the person having the power of doing or forbearing to do, according as the mind shall chuse or direct." *Essay on Hum. Und.* h. 21.

This excellent quotation encourages me to make fuller enquiry into the mistakes of the *rigid pre-destinarians*, and *rigid free-willers*, who equally depart from the truth that lies between them both. It is greatly to be wished, that the bounds of *necessity* and *liberty* were drawn consistently with reason, scripture, and experience. I shall attempt to do it; and if I am so happy as to succeed, I shall reach the centre of the difficulty, and point out the very spring of the *waters of strife*: *Hobbes* will be convinced, that he has too high notions of our *liberty*: *Zelotes* will see, that his views of it are too much contracted: and *Candidus* will learn to avoid their contrary mistakes. I begin by a definition of *necessity*, and of *liberty*.

Moral philosophers observe that *necessity* is that *constraint* upon, or *confinement* of the soul, whereby we cannot do a thing otherwise than we do it. Hence it appears, that, *strictly speaking*, there is no such thing as *moral necessity*. For, could we be UNCONSTRAINED to do *unavoidable* good or evil, that good were not moral good, that evil were not moral evil. Could we be NECESSARILY CONFINED in the channel of virtue or of vice, as a river is confined in its bed, without any power to retard or accelerate our virtuous or vicious motions as we see fit; our tempers and actions would lose their morality and their immorality. To speak with propriety, *necessity* has no place but in the *natural*

world: strictly speaking, it is excluded from the *moral* world: for what we *may* and *must* regulate or *alter*, cannot possibly be *necessarily* or *unalterable*. Nevertheless I shall by and by venture upon the *improper* expression of *moral necessity*, to convey the idea of a *strong*, moral propensity or habit, and to point out with greater ease Mr. Edwards's mistake.

This ingenious author asserts, that by the law of our nature, we chuse what we SUPPOSE to be, upon the whole, most eligible. I grant it is so in *most* cases; nevertheless I deny *necessity*, because there is no necessity imposed upon us to SUPPOSE, that, upon the whole a thing most eligible, which at first sight appears to be so to the eye of prejudice or passion; our liberty being chiefly a limited POWER to mind either the dictates of reason and conscience, or those of prejudice and passion:—to follow either the motions of the tempter, or those of divine grace. I say a *limited power*, because our power is *incomplete*, as will appear by considering the particulars of which our liberty does, and does not consist. And,

(1) It does not consist in \* *general* in a power to chuse evil and misery as such. *Seldom* do men, who are yet in a state of probation—men, who are not degenerated into *mere* fiends, chuse evil only as evil. When we pursue some evil, it is then *generally* under the appearance of some good; or, as leading to some good, which will sooner or later

† I use those *limited* expressions because, upon second thoughts, I do not absolutely assent to Mr. Edwards's doctrine, that the will *always necessarily* follows the last dictate of the understanding. I now think, that in this respect Calvin's judgment deserves our close attention, "Sic interdum flagitii turpitudine conscientiam urget, ut non sibi imponens sub falsa boni imagine, sed sciens et volens, in malum ruat. Ex quo affectu prodeunt istæ voces, *Video meliora proboque, Deteriora sequor.*" Inst. Lib. 2. Cap. 2. sect. 23.—*Sometimes the horrid nature of vice so urges the conscience, that the sinner, no longer imposing upon himself by the false appearance of good, knowingly and willingly*

ater make us ample amends for the present evil. For God having made us for the supreme good, which is the knowledge and enjoyment of himself, he has placed in our souls an unquenchable thirst after happiness, that we may ardently seek him the fountain of true happiness. It can hardly be said therefore, that probationers are at liberty with respect to the capital enquiry, *Who will shew us any good?* We naturally desire good, just as an hungry man desires food: although he may say, I do not chuse to be hungry, yet he is so, whether he will or not.

(2) But although an hungry man is necessarily hungry, yet he does not eat necessarily, for he may abstain if he pleases; and when he chooses to eat, he may prefer bad to wholesome food; he may take more or less of either: he may take it now or by and by—with deliberation or with greediness, as he pleases. Apply this observation to our necessary hunger or thirst after happiness. All probationers necessarily ask: *Who will shew us any good?* but although they necessarily aim at happiness, yet they are not necessitated to aim at it in *this* or *that* way:—although they cannot but choose *that* end, yet they are not irresistibly obliged to choose any one particular means to attain it.

Here then room is left for *free-will* or *liberty*. We may choose to go to happiness, our mark, by saying, *What shall we eat? What shall we drink?*

*shes upon evil. Hence flow these words, I see and approve what is good, but follow what is bad.*

Since these sheets went to the press, I have seen Mr. Wesley's *Thoughts upon Necessity*. He strongly sides with *Swain* against Mr. *Edwards*. For after asserting, that sometimes our *first*, sometimes our *last* judgment is according to the impressions we have received; that in some cases we may, or may not receive those impressions; and that in most, we may try them greatly; he denies that the will necessarily obeys the *best* judgment, and affirms, that "The mind has an intrinsic power of cutting off the connexion between the judgment and the will."

Wherewith

*Wherewith shall we be clothed? Who will give us corn and wine, silver and gold, worldly honours and sensual gratifications?—Or we may say, Who will give us pardon and peace, grace and glory? Lord, lift thou up the light of thy countenance upon us.—In a word, though we are not properly at liberty to choose happiness in general; that choice being morally necessary to us; yet, in the day of initial salvation, we may chuse to seek happiness in ourselves, in our fellow-creatures, or in our Creator: we may choole a way that will lead us to imaginary, and fading blifs, or to real and eternal happiness: or, to speak as the oracles of God, we may choose death or life.*

This being premised, I observe, that our liberty consists, (1) in our being under NO NATURAL necessity with regard to our choice of the means, by which we pursue happiness; and, of consequence, with regard to our schemes and actions. I repeat it, by *natural necessity* I mean, an absolute want of power to do the reverse of what is done. Thus, by *natural necessity* an ounce is outweighed by a pound; it can no ways help it; and a man, whose eyes are quite put out, cannot absolutely see the light, should he desire and endeavour it ever so much. Hence it appears, that, when Peter denied his Master, he was under the *natural necessity* so to do; for he might have confessed him, if he had pleased: when the martyrs confessed Christ, they might have denied him with oaths, if they had been so minded: and when David went to Uriah's bed, he might have gone to his own. There was no shadow of *natural necessity* in the case. We may then, or we may not admit the truth or the lie, that is laid before us as a principle of action. Thus the Eunuch without necessity admitted the truth delivered to him by Philip; and Eve without necessity entertained the lie, which was told her by the serpent.

(2) Our liberty consists in a power carefully to consider, whether what is presented to us as a principle

principle of action, is a *truth* or a *lie*; lest we should judge according to *deceitful appearances*. Our blessed Lord, by steadily using this power, steadily baffled the tempter; and Adam, by not making a proper use of it, was shamefully overcome.

(3) It consists in a power natural to all moral agents, to do acts of sin if they please, and in a supernatural or gracious power (bestowed for Christ's sake upon fallen man) to forbear, with some degree of ease, doing sinful acts, † at least when we have not yet fully thrown ourselves down the declivity of temptation and passion; and when we have not yet, by that means, contracted such strong habits, as make virtue or vice *morally necessary* to us.

(4) It consists in a gracious power to make diligent enquiry, and to apply in doubtful cases to the *Father of lights* for wisdom, before we *practically* decide, that such a doctrine is true, or that such an action is right. Had Eve and David used that power, the one would not have been deceived by a flattering serpent; nor the other by an impure desire.

But (5) the highest degree of our liberty consists in a power to suspend a course of life entered

† I make these exceptions for two reasons: (1) Because I am sensible of the justness of Ovid's advice to persons in love.

Principiis obsta, sero medicina paratur.

For if love, and indeed any other violent passion, is not resisted at its first appearance, it soon gets to such a height, that it can *hardly* be mastered, till it has had its course: (2) Because a habit *strongly* rooted is a second nature. It is far easier to refrain from the first acts, than to break off inveterate habits of virtue or of vice. In such cases, powerful, uncommon impulses of grace or of temptation are peculiarly necessary to throw us out of our beaten track. Hence the strong comparison of the Prophet, *Can the Ethiopian change his skin, or theopard his spots? then may ye also, that are ACCUSTOMED to do evil, do good*—without a more than common assistance of divine grace.

upon;



upon; to re-examine our principle, and to admit a new one, if it appear more suitable; especially when we are particularly assisted by divine grace, or strongly wrought upon by temptations adapted to our weakness. Thus by their *gracious* free-agency, Manasses and the prodigal son suspended their *bad* course of life, weighed the case a second time *for the better*, admitted the truth which they once rejected, and from that new principle wrought righteousness: while, on the other hand, Solomon, Judas, and Demas, by their *natural* free-agency suspended their *good* course of life, weighed the case a second time *for the worse*, admitting the lie which they once detested, and from that new principle wrought damnable iniquity. Is not this account of our *real*, though *limited liberty*, more agreeable to scripture, reason, conscience, and experience, than the *necessity* maintained by *Calvinistic* bound-willers and *deistical* fatalists?

I have already observed, (Equal Check, Part I. p. 24) that the seemingly contrary systems of those gentlemen, like the two opposite half-diameters of a circle, meet in *natural necessity*, a central point, which is common to both; Mr. Voltaire, who is the apostle of the *deistical* world; and Mr. Edwards, who is the oracle of *Calvinistic* metaphysicians, exactly agreeing to represent man as a *mere*, though *willing* slave to the circumstances in which he finds himself, and to load him from head to foot, and from the cradle to the grave, with the chains of absolute *necessity*, one link of which he can no more break, than he can make a world. Their error, if I mistake not, springs chiefly from their overlooking the important difference there is between *NATURAL necessity*, and what the barrenness of language obliges me to call *MORAL necessity*. Hence it is, that they perpetually confound *REAL liberty* which is always of an *ACTIVE* nature, with that kind of *necessity* in disguise, which I beg leave to call *PASSIVE liberty*. Clear definitions, illustrated by plain examples, will make  
this

his intelligible; will unravel the mystery of fatalism, and rescue the capital doctrine of *liberty* from its confinement in mystical Babel.

(1) A thing is done by *NATURAL necessity*, when it *unavoidably* takes place, according to the fixed laws of *nature*. Thus, by *natural necessity*, a serpent begets a serpent, and not a dove; a fallen man begets a fallen child, and not an angel; a deaf man cannot hear, and a cripple cannot be a swift racer.

(2) A thing is done by *MORAL necessity* (if I may use that improper expression) when it is done by a free-agent with a peculiar degree of readiness, resolution, and determination;—from strong motives, powerful arguments, confirmed habits: and when it might nevertheless be done just the reverse, if the free-agent pleased. Thus, by a low degree of *MORAL necessity*, chaste, conscientious Joseph struggled out of the arms of his master's wife, and cried out, *How CAN I do this great wickedness, and sin against God?* And, by a high degree of it, Satan hates holiness, God abhors sin, and Christ refused to fall down, and worship the devil.

(3) I have observed in the second Check, that Mr. Edwards's celebrated treatise, upon Free-will, turns in a great degree upon a comparison between *balances* and the *will*. To show more clearly the law of his performance, I beg leave to venture upon the *improper*, and in one sense *contradictory*, expression of *PASSIVE liberty*. By *PASSIVE liberty* (which might also be called *MECHANICAL liberty*) I mean the readiness with which just scales turn upon the least weight thrown into either of them. Now it is certain that *THIS liberty* (so called) is *HERE necessity*: for two even scales *necessarily* balance each other, and the heavier scale *necessarily* outweighs the lighter. According to the fixed laws of nature, it cannot be otherwise. It is evident therefore, that when Mr. Edwards avails himself of such popular, improper expressions as these, "Good scales are *free* to turn either way—just

just balances are *at liberty* to rise or fall by the least weight," he absurdly imposes upon the *moral* world a MECHANICAL *freedom* or *liberty*, which is MERE NECESSITY. His mistake is set in a still clearer light by the following definition.

(4) ACTIVE *liberty* is that of LIVING creatures, endued with *a degree of power to use their powers in VARIOUS manners*; their prerogative is to have in general the weight that turns them in a great degree AT THEIR OWN DISPOSAL. Experience confirms this observation: how many stubborn beasts, for example, have died under the repeated strokes of their drivers, rather than to move at their command! And how many thousand jews chose to be destroyed rather than to be saved by him, who said: *How often WOULD I have gathered you, &c. and YE WOULD NOT?* Hence it appears, that ACTIVE *liberty* subdivides itself into *brutal liberty*, and *rational, or moral liberty*.

(5) BRUTAL *liberty* belongs to beasts, and a RATIONAL OF MORAL *liberty* belongs to men, angels and God. By BRUTAL *liberty* understand the power, that beasts have to use their *animal* powers various ways, according to their instinct, and at their pleasure. By RATIONAL *liberty* understand the power that *God, angels, and men* have to use their *divine, angelic, or human* powers in various manners, according to their wisdom, and at their pleasure. Thus while an *oak* is tied fast by the root, to the spot where it feeds and grows, a *horse* carries his own root along with him; ranging without necessity, and feeding as he pleases, all over his pasture. While a horse is thus employed, a *man* may either make a saddle for his back, a spur for his side, a collar for his shoulder, a stable for his conveniency, or a carriage for him to draw:—or, leaving these mechanical businesses to others, he may think of the scourge that tore his Saviour's back, call to mind the spear that pierced his side, reflect upon the cross that galled his shoulder, the stable where he was born, and the bright

bright carriage in which he went to heaven : or he may, by degrees, so innure himself to infidelity, as to call the gospel a fable, and Christ an impostor.

According to these definitions it appears, that our sphere of *liberty* increases with our *powers*. The more *powers* animals have, and the more ways they can use those powers, the more BRUTAL *liberty* they have also : thus, those creatures that can, when they please, walk upon the earth, fly through the air, or swim in the water, as some sorts of fowls, have a more extensive liberty than a worm, which has the freedom of one of those elements only, and that too in a very imperfect degree.

As by the help of a good horse a rider increases his power to move swiftly, and to go far ; so by the help of science and application, a philosopher can penetrate into the secrets of nature, and an Archytas or a Newton can

Aerias † tentare domos, animo que rotundum  
Transmigrare polum.

Such geniuses have undoubtedly more *liberty of thought* than those sots, whose minds are fettered by ignorance and excess, and whose imagination can just make shift to flutter from the tavern to the playhouse and back again.—By a parity of reason, they, who enjoy *the glorious liberty of the children of God*, who can in a moment recollect their thoughts, fix them upon the noblest objects, and raise them, not only to the stars, like Archytas ; out to the throne of God, like St. Paul ;—they who can *become all things to all men, be content in every station, and even sing at midnight in a dungeon, regardless of their empty stomachs, their scourged backs, and their feet made fast in the stocks ;* they who can command their passions and appetites, *are free from sin*, and find “ God’s service perfect freedom ; ”—these happy people, I say, enjoy far more *liberty of heart* than the brutish men, who are so enslaved to their appetites and passions,

† Soar to the stars, and with his mind travel round the universe.

A a

that

that they have just *liberty* enough left them, not to ravish the women they set their eyes upon, and not to murder the men they are angry with. But although the liberty of God's children is *glorious* now, it will be far more so, when their regenerate souls shall be matched in the great day with bodies blooming as youth, beautiful as angels, radiant as the sun, powerful as lightning, immortal as God, and capable of keeping pace with the Lamb, when he shall lead them to new fountains of bliss, and run with them the endless round of celestial delights.

To return: innumerable are the degrees of *liberty* peculiar to various orders of creatures: but no animals are accountable to their owners for the use of their powers, but they which have a peculiar degree of knowledge. Nor are they accountable, but in proportion to the degree of their *knowledge* and *liberty*. Your horse, for instance, has power to walk, trot, and gallop; you want him to do it alternately, and if he does not obey you, when you have intimated your will to him in a manner suitable to his capacity, you may, without folly and cruelty, spur or whip him into a reasonable use of his *liberty* and *powers*; for inferior creatures are in subjection to their possessors in the Lord. But if his feet were tied, or his legs broken; and you spurred him to make him gallop; or if you whipped a hen to make her swim, and an ox to make him fly; you would exercise a foolish and tyrannical dominion over them. This cruel absurdity however, or tantamount, is charged upon Christ by those, who pretend to "*exalt him*" most. They thus dishonour him, as often as they insinuate that the children of men have no more power to believe than hens to swim, or oxen to fly; and that the Father of mercies will damn a majority of them, for not using a power, which he determined they should never have.

Some people assert, that man has a little liberty in *natural*, but none in *spiritual* things. I dissent from them

hem for the following reasons. (1) All men (monsters not excepted) having a degree of the *human form*, they probably have also a degree of *human capacity*—a measure of those *mental powers*, by which we receive the knowledge of God: a knowledge this, which no horse can have, and which is certainly of a *spiritual nature*.—(2) The same Apostle, who informs us, that *the natural man* (so called) the man, who quenches the spirit of grace under his dispensation, *cannot know the things of the spirit of God, because they are discerned only by the light of the spirit*, which he quenches or resists—the same Apostle, I say, declares, that *What may be known of God, is manifest in them* (the most abandoned heathens) *for God hath shewed it unto them—so that they are without excuse: because when they KNEW God* (in some degree) *they glorified him not as God, according to the degree of that knowledge: but became brutish, befotted persons; or, to speak St. Paul's language, they BECAME vain in their imaginations—they BECAME fools—their foolish heart WAS DARKENED—WHEREFORE God gave them up to a reprobate mind*, and they were left in the deplorable condition of the christian apostates described by St. Jude, *sensual, having not the spirit*: in a word, they came *PSYCHICHE* \* *MERE animal men*, the FULL verse of *spiritual men*: 1 Cor. ii. 14. Far from being the wiser for *the light*, that (graciously) *enlightens every man that cometh into the world*, they came *inexcusable* by changing the truth of God into *lie*, and turning their light to darkness, through the wrong use which they made of their liberty.

\* *PSYCHI* is sometimes taken only for the principle of *animal life*: thus, Rev. viii. 9. *The third part of the sea became blood, and the third part of the creatures which were in the sea, and had PSYCHAS, not a nature, but ANIMAL LIFE, died.* Hence Calverley himself renders the word *psychicos*, *ANIMAL-MAN*, though translators render it *NATURAL man*, as if the greek word were *physicos*. And upon their mistake, a vast majority of mankind are rashly represented as being *absolutely* destitute of all capacity to receive the *saving truths* of religion.

When the advocates for *necessity* deny man the talent of *spiritual liberty*, which divine wisdom and grace have bestowed upon him, they fondly exculpate themselves, and rashly charge God with Calvinistic reprobation. For, who can think that an oyster is culpable for not flying as an eagle? And who can help shuddering at the cruelty of a tyrant, who, to shew his sovereignty, bids all the idiots in his kingdom solve Euclid's problems, if they will not be cast into a fiery furnace? Nor will it avail to say, as *Elisha Coles* and his admirers do, that though man has lost his power to obey, God has not lost his power to command upon pain of eternal death: for, this is pouring poison into the wound, which the doctrine of *natural necessity* gives to the divine Attributes. Your slave runs a sportive race, falls, dislocates both his arms, and by that accident loses his power or liberty to serve you: in such circumstances you may indeed find fault with him, for bringing this misfortune upon himself; but you show a great degree of folly and injustice, if you *blame* him for not digging with his arms out of joint: and when you refuse him a surgeon, and insist upon his thrashing, if he will not doubly feel the weight of your vindictive hand, you betray an uncommon want of good nature. But, in how much more unfavourable a light would your conduct appear, if his misfortune had been entailed upon him by one of his ancestors, who lost a race near six thousand years ago; and if you had given him a bond stamped with your own blood, to assure him that *your ways are equal*, that *you are not an austere man*, that *your mercy is over all your household*, and that punishing is your *strange work*?

God is not such a master as the Calvinian doctrines of grace make him. For Christ's sake he is always well pleased with the *right* use we make of our *present* degree of liberty, be that degree ever so *little*. For unconverted sinners themselves have *some* liberty. Fast tied and bound as they are with  
the

the chain of their sins, like chained dogs, they may move a little. If they have a mind, they may, to a certain degree, come out of Satan's kennel. When they are pinched with hunger or trouble, like the prodigal son, they may go a little way towards the bread and the cordial that came down from heaven; and when their chains gall their minds, they may give the Father of mercies to understand, that they want "the pitifulness of his great mercy to loose them." Happy the souls, who thus meet God with their little degree of power! Thrice happy they, who go to him so far as their chain allows, and then groan with David, *My belly cleaveth to the dust.—Bring my soul out of prison, that I may praise thy Name!* When this is the case, the captive exile hasteneth that he may be loosed: they that are thus faithful over a few things, will soon be set over many things; they will soon experience an enlargement, and say with the Psalmist: *Thou hast enlarged my steps under me. My liberty is increased. I will run the way of thy commandments.*

The defenders of necessity are chiefly led into their error by considering the *imperfection* of our liberty, and the *narrow limits* of our powers: but they reason inconclusively who say, "Our liberty is imperfect: therefore we have none. *Without Christ we can do nothing*; therefore we have absolutely no power to do any thing." As some observations upon this part of my subject, may reconcile the judicious and candid on both sides of the question; I venture upon making the following remarks.

All power, and therefore all liberty, has its bounds. The KING of England can make war or peace when he pleases, and with whom he pleases; and yet he cannot lay the most trifling tax without his parliament.—The power of SATAN is circumscribed by God's power.—GOD's own power is circumscribed by his other perfections: he cannot lie, because he is holy; he cannot cause two and two to make six, because he is true; nor can he create and annihilate a thing in the same instant,

A a 3. because



because he is *wise*.—Our LORD's power is circumscribed also. *Jesus said unto them, Verily, verily, I say unto you, The S. n can do nothing of himself, but what he seeth the Father do.*

If a degree of CONFINEMENT is consistent with the LIBERTY of Omnipotence itself, how much more can a degree of RESTRAINT be consistent with our *natural, civil, moral, and spiritual LIBERTY*? Take an instance of it: (1) With regard to NATURAL liberty. Although you cannot fly, you may walk—but not upon the sea as Peter did:—nor thirty miles at once as some people do:—not one mile when you are quite spent:—nor five yards when you have a broken leg.—(2) With respect to CIVIL liberty. You are a *free-born* Englishman: nevertheless you are not *free* from taxes: and probably you have not the *freedom* of two cities in all the kingdom. On the other hand, St. Paul is Nero's *prisoner bound with a chain*, and yet he swims to shore, he gathers sticks, makes a fire, and preaches *two years in his own hired house, no body forbidding him*.—(3) With respect to MORAL liberty. When *Nabal* is in company with his fellow-fots, has good wine before him, and is already heated by drinking, he cannot refrain himself, he must get drunk: but might he not have done violence to his inclination before his blood was inflamed? Conscious of his weakness, might he not at least have avoided the dangerous company he is in, and the sight of the sparkling liquor, in which all his good resolutions are drowned?

Take one instance more of the *imperfect liberty* I plead for. Is not what I have said of *civil*, applicable to *devotional* liberty? You have not the power to *love* God with *all* your heart; but may you not *fear* him a little? You cannot wrap yourself for *one hour* in the sublime contemplation of his glory; but may you not meditate for *two minutes* on death and judgment? St. Paul's *burning zeal* is far above your sphere; but is not the *timorous inquisitiveness* of *Ni-codemus* within your reach? You cannot attain the

he elevations of him who has *ten* talents of piety; but might you not so use your *one* talent of consideration, as to gain two—four—eight—and so on, till the unsearchable riches of Christ are all yours? And, if I may allude to the emblematic pictures of the four Evangelists, may you not ruminate upon earth with the *ox* of St. Luke, till you can look up to heaven with St. Matthew's *human face*, fight against sin with the courage of St. Mark's *lion*, and soar up towards the Sun of Righteousness with the strong wings of St. John's *eagle*? Did not our Lord expect as much from the pharisees, when he said to them, *Ye hypocrites, how is it that you do not discern this (accepted) time? Yea, and why even of yourselves judge ye not what is right?* Alas! how frequently do we complain of the want of power, when we have ten times more than we make use of? How many *slothfully* bury their talent, and *peevishly* charge God with giving them none? And how common is it to hear people, who are sincerely invited to the gospel-feast, say, "I CANNOT come," who might roundly say, if they had Thomas's honesty, "I WILL NOT believe?" The former of these pleas is indeed more decent than the latter: but is it not shamefully evasive? And does it not amount to the following excuse: "I CANNOT come without taking up my cross; and as I WILL NOT do it, my coming is *morally* impossible?"—a lame excuse this, which will pull down aggravated vengeance upon those, who, by making it, trifle with truth, and their own souls, and with God himself.

From the whole I conclude, that our *liberty*, or *free-agency* consists in a LIMITED ABILITY to use our bodily and spiritual powers right or wrong at our option; and that to deny mankind such an ability is as absurd as to say, that a man cannot work, or beg, or steal, as he pleases;—bend the knee to God, or to Astartoth;—go to the house of prayer, or to the playhouse;—turn a careless or an attentive ear to a divine message;—refuse or give credit  
to

to an awful report;—slight or consider a matter of fact;—and act in a reasonable or unreasonable manner, at his option.

Is not this doctrine agreeable to the dictates of conscience, as well as to plain scripture? And when we maintain, that, as often as our free-will inclines to vital godliness since the fall, it is *touched*, though not *necessarily impelled* by free-grace:—When we assert in the words of our Xth article, that “*we have no power to do GOOD works acceptable to God, WITHOUT the grace of God, by Christ, PREVENTING*” (NOT FORCING) “*us that we may have a GOOD will;*” do we not sufficiently secure the honour of *free-grace*? Say we not as much as David does in this passage, *Thy people* (obedient believers) *shall, or will be willing* (to execute thy judgments upon § thine enemies) *in the day of thy power*—i. e. in the day of thy powerful wrath? Or as we have it in the common prayers, *In the day of thy power shall the people offer free-will* (not bound-will offerings? —Do we not grant all that St. Paul affirms, when he says to the Philippians, *Work out your own salvation with fear, &c. for it is God that worketh in you both to WILL and to DO?* i. e. God of his own good pleasure gives you a *gracious* talent of *will* and *power*: bury it not: use it *with fear*:—lay it out *with trembling*: lest God take it from you, and give you up to a *reprobate mind*?—And is it not evident, that these two passages, on which the rigid *bound-willers* chiefly rest their mistake, are perfectly agreeable to the doctrine of the moderate *free-willers* which runs through all the scriptures, as the preceding pages demonstrate?

§ That this is the true meaning of Pf. cx. 3 is evident from the context. Read the *whole* Psalm; compare it with Pf. cxlix, 6.—Mal. iv. 1, 2, 3. and Rev. xix. 19. and you will see, that the *day of God's POWER*, or the *day of God's ARMY*, is the *day of his wrath* against his enemies:—a day this, which is expressly mentioned two verses after, and described in the rest of the psalm.

THE

## THE THIRD OBJECTION OF ZELOTES.

Rational and scriptural as the doctrine of *liberty* is, President Edwards will root it up: and to succeed in his attempt, he fetches ingenious arguments from heaven and hell.

*Superos, Acheronta movendo.*—He musters up all the subtleties of Logick and Metaphysics, with all the refinements of Calvinism, to defend his favourite doctrine of *Necessity*. To the best of my remembrance, a considerable part of his book may be summed up in the following paragraph, which contains the most ingenious objection of the Calvinists.

The Arminians say, that if we act *necessarily* we are neither punishable nor rewardable; because we are neither worthy of blame, nor of praise. But the DEVIL, who is *punished*, and who therefore is blameworthy, is NECESSARILY WICKED; he has *no liberty* to be good. And GOD, who deserves ten thousand times more praises than we can give, is NECESSARILY GOOD; he has *no liberty* to be wicked. Hence it appears, that the reprobates may be NECESSARILY wicked like the devil, and yet may be JUSTLY punishable like him; and that, the elect may be NECESSARILY good like God and his angels, and yet, that they may be in their degree PRAISE-WORTHY like God, and REWARDABLE like his angels. Therefore, the doctrine of the Calvinists is rational, as only supposing what is undeniable, namely, that NECESSARY sins may JUSTLY be punished in the reprobates; and that NECESSARY obedience may WISELY be rewarded in the elect. And, on the other hand, the doctrine of the Arminians, who make so much ado about Reason and Piety, is both *absurd* and *impious*:—*absurd*, as it supposes, that the DEVIL is not *worthy of blame*, because he sins NECESSARILY; and *impious*, as it insinuates that GOD does not *deserve praise*, because his goodness is NECESSARY.

This argument is plausible, and an answer to it shall conclude this dissertation. (1) God is enthroned

throned in goodness far above the region of evil ; neither *can he be tempted of evil* ; the excellence, unchangeableness, and self-sufficiency of his nature being every way infinite. He does not then exercise his liberty, in choosing moral good or evil ; but (1) In choosing the various manners of enjoying himself according to all the combinations, that may result from his unity in trinity, and from his trinity in unity :—(2) In regulating the infinite variety of his external productions :—(3) In appointing the boundless *diversity* of rewards and punishments, with which he crowns the obedience or disobedience of his rational creatures :—(4) In finding out different methods of overruling the free-agency of men and angels ; and of suspending the laws, by which he governs the material world :—And (5) in stamping different classes of beings, with different signatures of his eternal power and godhead ; and in indulging with multifarious discoveries of himself, the innumerable inhabitants of the worlds which he has created, or may yet condescend to create.

On the other hand, the *devil* is sunk far below the region of virtue and bliss ; neither can he be *tempted of good*, on account of his consummate wickedness, and fixed aversion to all holiness. His liberty of choice is not then exercised about *moral* good and evil ; but about various ways of doing mischief, procuring himself some ease, and trying to avoid the *natural* evils, which he feels or fears.

This is not the case of man, who inhabits, if I may use the expression, a *middle region* between heaven and hell :—a region, where light and darkness, virtue and vice, good and evil, blessing and cursing, are yet before him, and where he is in a state of probation, that he may be *rewarded with heaven*, or *punished with hell*, according to his good or bad *works*. It is then as absurd in President Edwards to confound our liberty with that of God, and of the devil ; as it would be in a geographer,

grapher, to confound the equinoxial line with the two poles.

A comparison may illustrate this conclusion. As the *mechanical* liberty of a pair of just scales consists in a power gradually to ascend as high, or to descend as low, as the play of the beam permits: so the *moral* liberty of rationals in a *state of probation*, consists in a *gracious* power gradually to ascend in goodness quite to their *zenith* in heaven, and in a *natural* power to descend in wickedness quite to their *nadir* in hell; so immensely great is the play of the *moral* scales! God's will, by the perfection of his nature, being immoveably fixt in the *height* of all goodness, cannot stoop to an inferior good, much less to evil: and the devil, being sunk in the *depth* of all wickedness, and daily confirming himself in his iniquity, can no more rise in pursuit of goodness. Thus the presence of all wickedness keeps the scale of the prince of darkness *fixedly sunk* to the nethermost hell; while the absence of all unrighteousness keeps the scale of the Father of lights, *fixedly raised* to the highest pitch of heavenly excellence. God is then quite *above*, and Satan quite *below* a state of probation. The one is good, and the other evil, in the highest degree of *moral necessity*. Not so man, who hovers yet between the world of light and the world of darkness—man, who has life and death, salvation and damnation placed within his reach, and who is called to *stretch forth his hand* to that which he will have, that *the reward of his hands may be given him*.

Nor does it follow from this doctrine, that God's goodness is not praise-worthy, and that Satan's wickedness is not worthy of blame; for, although God is *fixedly* good, and Satan *fixedly* wicked, yet the goodness of God, and the wickedness of the devil, are still of a *moral* nature; and therefore commendable and discommendable. I mean (1) That God's goodness consists in the perfect *rectitude* of his eternal will, and not in a want of power to do

do an act of injustice; and (2) That the devil's wickedness consists in the complete *perversefness* of his obstinate *will*, and not in a complete want of power to do what is right. Examples will explain this.

A rock cannot do an act of justice or an act of injustice, because *reason* and *free-agency* do not belong to a stone: therefore, the praise of justice, or the dispraise of injustice can never be wisely bestowed upon a rock. If a rock falls upon the man who is going to murder you, and crushes him to death, you cannot seriously return it thanks, because it fell without any good intention towards you; nor could it possibly help falling just then. Not so the *Rock of ages*, the Parent of rationals and free-agents: he does justice with the highest *certainty*, and yet with the highest *liberty*; I say with the highest *liberty*, because, if he *would*, he *COULD*, with the greatest ease, do what to me appears inconsistent with the scriptural description of his attributes? Could he not, for example, to please Zelotes, make "efficacious decrees" of *absolute* reprobation, that he might secure the sin and damnation of his unborn creatures? Could he not protest again and again, that *he willeth not* primarily the death of sinners, but rather that they would turn and live; when, nevertheless, he has *primarily*, yea *absolutely* appointed that *most* of them shall never turn and live?—Could he not openly *command* ALL men EVERY WHERE to REPENT upon pain of eternal death; and yet keep MOST men every where from repenting, by giving them up to a reprobate mind from their mother's womb, as he is supposed to have done by the myriads of "poor creatures" for whom, if we believe the advocates of Calvinistic grace, Christ never procured one single grain of penitential grace?—Could he not invite *all the ends of the earth to look unto him, and be saved*, and call himself *the Saviour of the world, and the Saviour of all men, though especially of them that believe* (of all men, by initial salvation; and of them that believe and

and obey, by *eternal* salvation) when yet he determined from all eternity, that there shall be neither *saviour* nor *initial* salvation, but only a *damner* and *finished damnation*, for the majority of mankind? Could he not have caused his only begotten Son to assume an human form, and to weep, yea bleed over obstinate sinners; protesting, that he *came to save the world*, and to *gather them as a hen gathers her brood under her wings*; when yet from all eternity he had absolutely *ordained* § *their wickedness and damnation, to illustrate his glory*: in a word, could he not prevaricate from morning till night, like the God extolled by Zelotes;—a God this, who is represented as sending his ministers to *preach the gospel* (i. e. to offer “finished and eternal salvation”) *to every creature*, when his unconditional, efficacious decree of reprobation, and the partiality of Christ’s atonement, leave to multiplied millions no other prospect, but that of *finished and eternal damnation*?—Could not God, I say, do all this, *if he would*? Do not even some good men indirectly represent him as having acted, and continuing to act in that manner? Now if he does it not, when he has full power to do it; if he is determined not to sully his

§ When Calvin speaks of the absolute destruction of *so many nations*, which (“*una cum liberis eorum infantibus*”) *together with their little children are involved WITHOUT REMEDY in eternal death by the fall*, he says that “*God foreknew their end before he made man*.” and he accounts for this *foreknowledge* thus: “*He foreknew it, because he had ordained it by his decree*.”—a decree this, which three lines above he calls “*horribly awful*.” “*Et ideo præcivit, quia decreto suo sic ordinarat.*”—“*Decretum quidem horrible, fateor.*” And in the next chapter he observes, that, “*For as much as the reprobates do not obey the word of God, we may well charge their disobedience upon the WICKEDNESS of their hearts; provided we add at the same time, that they were devoted to THIS WICKEDNESS; because, by the just and unsearchable judgment of God, they were raised up to illustrate his glory by their DAMNATION.*”—“*Modo simul adjiciatur, ideo in hanc pravitatem addictos, quia justo, et inscrutabili Dei judicio suscitati sunt, ad gloriam ejus sua damnatione illustrandam.*” This Calvinism unmasked may be seen in *Calvin’s Institutions*, Third Book, Chap. 23. Sect. 7.—and Chap. 24. Sect. 14.



veracity by such shuffling, his goodness by such barbarity, his justice by such unrighteousness; or to use Abraham's bold expression, if *the Judge of all the earth does right*, when, if he would, he COULD do wrong, to set off his "sovereignty" before a Calvinistic world; is not his goodness *praise worthy*? Is it not of the *moral* kind?

The same might be said of the devil's wickedness. Though he is confirmed in it, is it not still of a *moral* nature? Is there any other restraint laid upon his repenting, but that which he first lays himself? Could he not confess his rebellion, and suspend some acts of it, *if he would*? Could he not of two sins, which he has an opportunity to commit, chuse the least, *if he were so minded*? But, granting that he has lost all *moral* free-agency, granting that he sins *necessarily*, or that he could do nothing better *if he would*; I ask, who brought this *absolute necessity* of sinning upon him? Was it another devil who rebelled 5000 years before him? You say, No: HE brought it upon HIMSELF by his *wilful, PERSONAL, unnecessary* sin: and I reply, Then he is blameworthy for wilfully, *personally*, and unnecessarily bringing that horrible misfortune upon himself: and therefore, his case has nothing to do with the case of the children of men, who have the depravity of another entailed upon them, without any *personal* choice of their own. Thus, if I mistake not, the doctrine of *liberty*, like the bespattered swan of the fable, by diving a moment in the lympid streams of truth, emerges fairer, and appears purer, for the aspersions cast upon it by rigid Bound-willers and Fatalists, headed by Mr. Edwards and Mr. Voltaire.

## S E C T I O N XXI:

*The fourth objection of ZELOTES to a reconciliation with HONESTUS. In answer to it the Reconciler proves by a variety of quotations from the writings of the Fathers, and of some EMINENT DIVINES, and by the TENTH ARTICLE of our church, that the doctrines of FREE-GRACE and*

and FREE-WILL, as they are laid down in the SCRIPTURE-SCALES, are the very doctrines of the PRIMITIVE CHURCH, and of the CHURCH OF ENGLAND. These doctrines widely differ from the tenets of the Pelagians and ancient Semi-pelagians.

**O**BJECTION IV. " You have done your best to vindicate the doctrine of moderate free-willers, and to point out a middle way between the sentiments of *Honestus* and *mine*, or to speak your own language, between *rigid free-willers* and *rigid bound-willers*: but you have not yet gained your end. For if you have *Pelagius* and *Mr. Wesley* on your side, the primitive church and the church of England are for us: nor are we afraid to err in so good company."

**A**NSWER. I have already observed, that, like true protestants, we rest our cause upon *right reason* and *plain scriptures*: and that both are for us, the preceding sections, I hope, abundantly prove. Nevertheless, to show you, that the two gospel-axioms can be defended upon any ground, I shall, *first*, call in the Greek and Latin Fathers, that you may hear from their own mouth, how greatly they dissent from you. *Secondly*: To corroborate their testimony, I shall show that *ST. AUGUSTIN* himself, and *judicious Calvinists*, in their right moments, have granted all that we contend for concerning *free-will*, and the *conditionality* of *ETERNAL* salvation.—And *thirdly*, I shall confirm the sentiment of the Fathers by our articles of religion, one of which particularly guards the doctrine of *Free-will* evangelically connected with, and subordinated to *Free-grace*.

\* \* \* \* \*

I. I grant, that when *St. Augustin* was heated by his controversy with *Pelagius*, he leaned too much towards the doctrine of *Fate*; meaning by it the over-ruling, efficacious will and power of the Deity, whereby he *sometimes* rashly hinted that all things happen: (See the note page 259) but in his

best moments he happily dissented from himself, and agreed with the other Fathers. Take some proofs of their aversion to fatalism and bound-will, and of their attachment to our supposed "heresy."

(1) JUSTIN MARTYR, who flourished in the second century, says: "Si fato fieret ut esset aut improbus aut bonus, nec alii quidem probi essent, nec alii mali:" Apol. 2. That is: *if it happen by FATE (or NECESSITY) that men are either good or wicked; the good were not good, nor should the wicked be wicked.*

(2) TERTULLIAN, his co-temporary, is of the same sentiment: "Cœterum nec boni nec mali merces jure pensaretur ei, qui aut bonus aut malus necessitate fuit inventus, non voluntate." Tert. lib. 2. contra Marc.—*No reward can be JUSTLY bestowed, no punishment justly inflicted upon him, who is good or bad by NECESSITY, and not by his own CHOICE.*—In the fifth chapter of the same book he asserts, that God has granted man liberty of choice, "ut sui dominus constanter occurreret, et bono sponte servando, et malo sponte vitando; quoniam et alias positum hominem sub judicio Dei, oportebat justum illud efficere de arbitrii sui MERITIS:"—*That he might constantly BE MASTER of his own conduct by VOLUNTARILY doing good, and by VOLUNTARILY avoiding evil: because, man being appointed for God's JUDGMENT, it was necessary to the justice of God's sentence, that man should be judged according to (meritis) the deserts of his free-will.*

(3) IRENÆUS Bishop of Lyons, who flourished also in the 2d century, bears thus his testimony against bound-will. "Homo vero rationabilis, et secundum hoc similis Deo, LIBER ARBITRIO factus, et SUÆ POTESTATIS, IPSE SIBI CAUSA EST ut aliquando quidem frumentum, aliquando autem pascua fiat; quapropter et juste condemnabitur." Lib. iv. adv. Hæret. cap. 9.—That is: *man, a reasonable being, and in that respect like God, is made FREE IN HIS WILL; and being endued with POWER TO CONDUCT HIMSELF, he is a CAUSE of his becoming*

ing sometimes wheat, and sometimes chaff; † therefore will he be JUSTLY condemned.—Again, “Dedit ergo Deus bonum, &c. et qui operantur quidem illud, gloriam et honorem percipient, quoniam operati sunt bonum, cum possent non operari illud. Hi autem qui illud non operantur, iudicium Dei nostri recipient, quoniam non sunt operati bonum cum possent operari illud.”—God gives goodness, and they who do good shall obtain honour and glory, because they have done good WHEN THEY COULD forbear doing it. And they who do it not, shall receive the just judgment of our God, because they have not done good WHEN THEY COULD do it.—Once more: “Non tantum in operibus, sed etiam in fide, LIBERUM, et SUAE POTESTATIS ARBITRIUM servavit homini Deus.” Ibid. Lib. 4. cap. 62.—God has left man’s will FREE, and at HIS OWN DISPOSAL, not only with regard to works, but also with regard to faith.—Nor did Irenæus say here more than St. Augustin does in this well-known sentence, “Possè credere est omnium, credere vero fidelium:” To have a power to believe is the prerogative of all men, but actually to believe is the prerogative of the faithful.

(4) ORIGEN nobly contends for liberty: he grants rather too much than too little of it: he continually recommends, καλήν προαίρεσιν, a good choice, which he frequently calls τὴν ῥοπὴν τῆς αὐτιξίαι, “the inclination of the powerful principle whereby we are masters of our own conduct.” He observes that we are not at liberty to see, but (το κρίναι—το χρησάσθαι τὴν ῥοπὴν, τὴν εὐδοκίαν;) “to judge—to use our power of choice, and our approbation.” And in the solution of some scriptures, which seem to contradict one another, HE REFUTES the sentiment of those who reject the doctrine of our co-operating with divine grace, and who think, ἐκ ἡμετέρου ἔργου εἶναι τὸ κατ’ αὐτὴν εἶναι, ἀλλὰ πάντα θεῖαν χάριν.—That it is NOT

† According to the doctrine maintained in these pages, God is the FIRST cause of our conversion, or of our “becoming wheat.” But man is the FIRST cause of his own perversion, or of his “becoming chaff.”

OUR OWN WORK to lead a virtuous life, but that it is ENTIRELY the work of divine grace.

(5) St. CYPRIAN and LACTANTIUS speak the same language, as the learned reader may see by turning to the seventh book of Vossius's History of Pelagianism. Nor did St. Basil dissent from them, if we may judge of his sentiments by the following passage, which is extracted from his 37th Homily, where he proves that God is not the author of evil. "What is forced is not pleasing to God, but what is done from a truly virtuous motive: and virtue comes from the WILL, not from NECESSITY." (Hence it appears, that in this Father's account, necessity is a kind of compulsion contrary to the freedom of the will.) "For, adds he, the will depends on what is WITHIN US, and within us is FREE-WILL."

(6) GREGORIUS NYSSENUS is of one mind with his brother St. BASIL. For speaking of faith he says, that it is placed "within the reach of OUR FREE ELECTION.—And again, "We say of faith what the Gospel contains, namely that He, who is begotten by spiritual regeneration, knows of whom he is begotten, and what kind of a living creature he becomes. For spiritual regeneration is the only kind of generation, which puts it in our power to become what we chuse to be. Greg. Catech. Disc. Chap. 36, and Chap. 6."

(7) St. CHRYSOSTOM is so noted an advocate for free-will, that CALVIN complains first of him. Part of Calvin's complaint runs thus: Habet Chrysostomus alicubi, &c. Inst. lib. 2. Cap. 2. Sec. 4.—That is, "St. Chrysostom says somewhere, For as much as God has put good and evil in our own power, (electionis liberum donavit arbitrium) he has given us a free power to chuse the one or the other; and, as he does not retain us against our will, so he embraces us when we are willing." Again, "Often a wicked man, if he will, is changed into a good man, and a good man, through sloth, falls away || and becomes wicked; because God has  
 endured

|| I have advanced several arguments to prove that Judas was

endued us with free-agency : nor does he make us do things necessarily, but he places proper remedies before us, and suffers all to be done ACCORDING TO THE WILL of the patient, &c." From these words of St. Chrysoſtom, Calvin draws this conclusion : " Porto Græci præ aliis, atque inter eos ſingulariter Chryſoſtomus, in extollenda humanæ voluntatis facultate modum exceſſerunt."—That is, *The greek Fathers above others, and among them eſpecially Chryſoſtom, have exceeded the bounds in extolling the power of the human will.*—Hence it appears, that, Calvin himſelf being judge, the Fathers, but more particularly the greek Fathers, and among them St. Chryſoſtom, ſtrongly oppoſed *bound-will, and neceſſity.*

(8) St. AMBROSE, a latin Father, was alſo a ſtrenuous defender of the ſecond goſpel-axiom, which ſtands or falls with the doctrine of FREE-WILL. Take two proofs of it. " Ideo omnibus opera fanitatis detulit, ut quicumque periret mortis ſuæ cauſas SIBI adſcribat; qui curari NOLUIT cum remedium haberet quo POSSET evadere." Amb. Lib. 2. de Cain et Abel. cap. 13.—That is: *God affords to all the means of recovery, that whoever perishes may im-*

ſincere, when Chriſt choſe him to the apoſtleſhip : I beg leave to confirm them by the judgment of two of the Fathers. St. Chryſoſtom in his 52d Diſcourſe ſays, Ο Ιουδα ; Βιſιλειαςυιος πρωτον ην, &c. That is, "*Judas was AT FIRST a child of the kingdom, and heard it ſaid to him with the diſciples, You ſhall ſit upon twelve thrones : but AT LAST he became a child of hell.*" And St. Ambroſe, upon Rom. ix. 13, has theſe remarkable words : " Non eſt perſonarum acceptio in præſcientia Dei, &c." That is, "*There is no reſpect of perſons in God's fore-knowledge: for preſcience is that whereby he knows aſſuredly how the will of every man will be, in which he will continue, and by which he ſhall be damned or crowned, &c. They who, as God knows alſo will perſevere in goodneſs, are frequently bad before; and they who, as he knows, alſo will be found evil at laſt, are ſometimes good before, &c. For both Saul and Judas were once good.*"—Hence it is, that he ſays, in another place, "*Sometimes they are at firſt good, who afterwards become and continue evil; and in this reſpect they are ſaid to be written in the book of life, and blotted out of it.*"

*pute*

pute his own destruction to HIMSELF: for as much as he WOULD NOT be cured when HE HAD A REMEDY whereby he MIGHT HAVE ESCAPED.—Again, commenting upon these words of Christ, *It is not mine to give, &c.* he says: “Non est meum qui *justitiam* servo, non gratiam. Denique ad Patrem referens addidit, *Quibus paratum est*, ut ostendat Patrem quoque non petitionibus deferre solere, sed MERITIS; quia Deus personarum acceptor non est. Unde et apostolus ait, *Quos præscivit prædestinavit*. Non enim ante prædestinavit.” Amb. De fide. Cap. 4.—That is, “*It is not mine*” (to give the next seat to my person) “*in point of JUSTICE, for I do not speak in point of FAVOUR: and referring the matter to his Father, he adds, TO THEM FOR WHOM IT IS PREPARED, to show that the Father also*” (in point of reward) “*is not wont to yield to prayer, but (MERITIS) to worthiness; because God*” (when he acts as judge and rewarder) “*is no respecter of persons. Hence it is that the apostle says, “THOSE WHOM GOD FOREKNEW HE PREDDESTINATED. For he did not predestinate to reward them, before he foreknew them”* (as persons fit to be rewarded.) From this excellent quotation it appears, that St. Ambrose maintained the two gospel-axioms, or the doctrines of *Grace* and *Justice*—of *Favour* and *Worthiness*, on which hang the ELECTION OF DISTINGUISHING GRACE, and the ELECTION OF REMUNERATIVE JUSTICE, which the Calvinists perpetually confound, and which I have explained, Section xii.

(9) St. JEROM, warm as he was against *Pelagius*, is evidently of the same mind with the other Fathers: where he says, “*Liberi arbitrii nos condidit Deus: nec ad virtutes nec ad vitia necessitate trahimur: alioquin ubi necessitas est, nec damnatio nec corona est.*”—That is, *God has endued us with FREE-WILL. We are not NECESSARILY drawn either to virtue or to vice. For where NECESSITY rules, there is no room left either for damnation, or for the crown.*—Again, in his 3d book against the Pelagians he says; “*Etiam his qui mali futuri sunt, dari potestatem*

tatem conversionis et penitentiae."—That is, *Even to those who shall be wicked, God gives power to repent and turn to him.*—Again, upon Isaiah i. "Liberum servat arbitrium, ut in utramque partem, non ex præjudicio Dei, sed ex MERITIS singulorum, vel pœna vel præmium fit." *Our will is kept FREE TO TURN EITHER WAY, that God may dispense his rewards and punishments, not according to HIS OWN PREJUDICE, but according to the merits (that is, according to the works) of every one.*—Once more, he says to Ctesiphon, "Frustrablasphemias, et ignorantium auribus ingeris, nos liberum arbitrium condemnare. Damnetur ille qui damnat."—That is, *You speak evil of us without ground; you tell the ignorant that we condemn FREE-WILL: but let the man who condemns it be condemned.*

When I read these explicit testimonies of St. *Jerom* in favour of free-will, I no more wonder that *Calvin* should find fault with him, as well as with St. *Chrysoptom*. Take *Calvin's* own words (Inst. Lib. 2. Cap. 2. sec. 4.) "Ait Hieronimus (*Dial. 3. contra Pelag. &c.*) Nostrum (est) offerre quod possumus: illius (*Dei*) implere quod non possumus."—*Jerom* says (in his third dialogue against pelagianism) *It is our part to offer what we can. It is God's part to fill up what we cannot.*—*You see clearly by these quotations (adds Calvin) that they (these Fathers, upon the Calvinian plan,) attributed to man too much power to be virtuous.*" Such a conclusion naturally becomes *Calvin*. But what I cannot help wondering at, is that *Zelotes* should indifferently call all the advocates for free-will, *Pelagians*, when St. *Jerom*, who next to St. *Augustin* distinguished himself by his opposition to Pelagianism, is so strenuous a defender of the doctrine of free-will, in the books which he wrote against *Pelagius*.

(10) *EPIPHANIUS* confirms this doctrine where he says, "Sane quidem justius a stellis, quæ necessitatem pariunt, pœnæ repetantur, quam ab eo qui quod agit necessitate adactus aggreditur." *Epiph. advers. Hær. l. 1.*—*It would be more just to punish the stars,*



stars, which make a wicked action NECESSARY; than to punish the man, who does that wicked action BY NECESSITY.—He expresses himself still more strongly in the same book: speaking of the pharisees, who were rigid predestinarians, he says, “Est illud vero extremæ cujusdam imperitiæ, ne dicam amentitiæ, cum resurrectionem mortuorum esse fateare, ac iustissimum cujusque facti *judicium* constitutum, *fatum* nihilominus esse ullum asserere. Qui enim duo ista convenire possunt, JUDICIUM atque FATUM.”—That is, *It is extreme ignorance, not to say madness, to allow the resurrection of the dead, and a day of most righteous JUDGMENT for every action; and at the same time to assert that there is a DESTINY: for how can these two agree together, a JUDGMENT and a DESTINY (OF NECESSITY?)*

(11) St. BERNARD grants rather more liberty than I contend for, where he says, “Sola voluntas, quoniam pro *ingenita libertate* aut dissentire sibi, aut præter se in aliquo consentire nulla vi, nulla cogitur necessitate, non immerito justum vel injustum, beatitudine seu miseria dignam ac capacem creaturam constituit, prout scilicet justitiæ injustitiæ ve consenserit.” Bern. De Grat. et lib. arb.—That is, *The will alone can make a man DESERVEDLY just or unjust, and can DESERVEDLY render him fit for bliss or misery, as it consents either to righteousness or to iniquity: for as much as the WILL, according to its INNATE LIBERTY, cannot be forced to will or nill any thing against its own dictates.*

(12) CYRILLUS ALEXANDRINUS upon John, Book vi. chap. 21, vindicating God's goodness against the horrid hints of those who make him the author of sin, as all rigid predestinarians do, says with great truth: “The visible sun rises above our horizon, that it may communicate the gift of its brightness to ALL, and make its light shine upon ALL; but if any one shuts his eyes, or WILLINGLY turns himself from the sun, REFUSING the benefit of its light, he wants its illumination, and remains in darkness; not through the fault of the sun, but THROUGH

THROUGH HIS OWN FAULT. Thus the true sun, who came to enlighten those that sit in darkness, visited the earth, that *in different manners and degrees* he might impart to ALL the gift of knowledge and grace, and illuminate the inward eyes of ALL, &c. But many REJECT THE GIFT of this heavenly light FREELY GIVEN TO THEM, and have closed the eyes of their minds, lest so excellent an irradiation of the eternal light should shine unto them. It is not then through the defect of the true sun, but only through THEIR OWN iniquity," i. e. *through their own perverse free-will.*—And Book i. chap. 11. the same Father speaking on the same subject says. "Let not the world accuse the word of God and his eternal light; but its own weakness; for the sun enlightens, but man REJECTS THE GRACE THAT IS GIVEN him, blunts the edge of the understanding granted him, &c. and, as a prodigal, turns his sight to the creatures, neglecting to go forward, and through laziness and negligence (*not through necessity and predestination*) buries the illumination, and despises this grace."

(13) CLEMENTS ALEXANDRINUS is exactly of the same sentiment: for, calling the *divine word* what St. Cyrill calls *divine light*, he says: "The divine word has cried; calling ALL, knowing well those that WILL NOT obey; and yet, because it IS IN OUR POWER EITHER TO OBEY, OR NOT TO OBEY, that none may plead ignorance, it has made a righteous call, and requireth but that which is according to the ABILITY and STRENGTH OF EVERY ONE." Clem. Alex. Strom. Book ii.

(14) THE FATHER who wrote the book *De vocatione gentium*, says, "Sicut qui crediderunt juvantur ut in fide maneat; ita qui nondum crediderunt, juvantur ut credant: Et quemadmodum illi in SUA POTESTATE habent, ut exeant; ita et isti in SUA habent POTESTATE ut veniant."—That is: *As they that have believed, are HELPED to abide in the faith; so they that have not yet believed are HELPED to believe: and as the former have it IN THEIR POWER*

to go out, so the latter have it IN THEIR POWER to come in.

(15) ARNOBIUS produces this objection of an heathen, "If the Saviour of mankind is come, as you say, why does he not save all?" and he answers it thus: "Patet omnibus fons vitæ, &c.—That is, The fountain of life is open to all, nor is any one deprived of the right of drinking. But if thy pride be so great, that thou refusest the offered gift and benefit, &c. why dost thou blame him [Christ] who invites thee, *cujus solæ sunt hæ partes, ut SUB TUI JURIS ARBITRIO fructum suæ benignitatis exponat?*" Arn. Contra gentes. Lib. 2. "whose full part it is to submit the fruit of his bounty to a CHOICE THAT DEPENDS UPON THYSELF."

(16) PROSPER, although he was St. Augustin's disciple, does justice to the truth which I maintain. For, speaking of some that fall away from holiness to uncleanness, he says, "Non ex eo necessitatem pereundi habuerunt quia prædestinati non sunt; sed ideo prædestinatio non sunt, quia tales futuri ex voluntaria prævaricatione præciti sunt." Prosp. ad. ob. iii. Gall.—That is, *They did not lie under a necessity of perishing, because they were not elected* to a crown of life: "but they were not elected" to that reward "because they were foreknown to be such as they are by THEIR VOLUNTARY iniquity."—The same Father allows that it is absurd to believe a day of judgment, and to deny free-will.—"Judicium futurum (says he) omnino non esset si homines Dei voluntate peccarent." Prosp. ad. obj. 10. Vinc. That is, "By no means would there be a day of JUDGMENT, if men sinned by the WILL or decree OF GOD."—The reason is plain; if we sinned through any necessity laid on us by the will of God, or by predestinating fate, we might say like the heathen poet, "Fati ista culpa est: nemo fit fato nocens." It is the fault of FATE: NECESSITY excuses any one.

(17) FULGENTIUS, although he was also St. Augustin's disciple, cuts the doctrine of bound-will by the  
the

the root, where he says: "Nec justitia justa dicitur, si puniendum reum non invenisse, sed fecisse dicatur. Major vero injustitia, si lapsa Deus retribuat pœnam, quem stantem dicitur prædestinasse ad ruinam." Fulg. l. 1. ad Mon. cap. 22.—That is, JUSTICE could not be said to be JUST, if it did not find, but made a man an offender. And the injustice would be still greater, if God, after having PRÆDESTINATED a man to ruin when he stood, inflicted punishment upon him after his fall.

(18.) If any of the Fathers is a rigid bound-willier, it is heated AUGUSTIN: never heless, in his cool moments, he grants as much free-will as I contend for. Hear him. "Nos quidem sub fato stellarum nullius hominis genesim ponimus, ut LIBERUM ARBITRIUM VOLUNTATIS, quo bene vel male vivitur, PROPTER JUSTUM DEI JUDICIUM AB OMNI NECESSITATIS VINCULO vindicemus." Aug. l. 2. contr. Faust. c. 5.—That is, "We place no man's nativity under the fatal power of the stars, that we may assert the LIBERTY OF THE WILL, whereby our actions are rendered either moral or immoral and keep it FREE FROM EVERY BOND OF NECESSITY, ON ACCOUNT OF THE RIGHTEOUS JUDGMENT of God."—Again: "Nemo habet in potestate quid veniat in mentem; sed consentire vel dissentire PROPRIÆ VOLUNTATIS est." Aug. De litera et Spiritu. Cap. 34. That is, "No body can help what comes into his mind; but to CONSENT to, or DISSENT from involuntary suggestions, is the prerogative of our own will."\*—Once more; "Initium salutis nostræ a

C c

Deo

\* Dr. Tucker judiciously unfolds St. Augustin's thought, where he says, "There is a sense, in which it may be allowed on the Semipelagian, (Semi-augustinian) " or Arminian plan, that grace is irresistible: but it is a sense that can do no manner of service to the cause of Calvinism. Grace, for instance, especially *prevenient*, or *preventing* grace, may be considered as a precious gift, or universal endowment, like the common gifts of health, strength, &c. In which case the recipient must necessarily receive them; for he has not a power to refuse. But after he has received them, he may choose whether he will apply them

Deo miserante habemus; ut acquiescamus salutaris inspirationi, NOSTRÆ EST POTESTAS.” De dogmatibus ecclesiasticis. Cap. 21.—That is, *The beginning of our salvation flows from the merciful God; but it is in our power to consent to his saving inspiration.*—And what he means by having a thing in our power, he explains in these words, “Hoc quisque in sua potestate habere dicitur, quod si vult facit, si non vult non facit.” Aug. De Spir. et lit. c. 31.—That is, *Every one has that IN HIS OWN POWER, which he does IF HE WILL, and which he can forbear doing, if he WILL NOT do it.*

Agreeable to this is that rational observation, which, I think, is St. Augustin’s also. “Si non est liberum arbitrium, non est quod salvetur. Si non est gratia non est unde salvetur”—*If there is no FREE-WILL, there is nothing to be saved: If there is no FREE-GRACE, there is nothing whereby we may be saved.* A golden saying this, which is as weighty as my motto, “*If you take away FREE-GRACE, how does God SAVE the world? And if you take away FREE-WILL, how does he JUDGE the world?*”

So great is the force of truth, that the same prejudiced Father, commenting upon this text, *Every man that hath this hope in him PURIFIETH HIMSELF,* 1 John iii. 3. does not scruple to say: “Behold after what manner he has NOT taken away free-will, that the apostle should say, *keepeth HIMSELF pure.* Who keepeth us pure except God? But God keepeth thee not *so against thy will.* Therefore in as much as thou *joinest thy will to God, thou keepest thyself pure.* Thou keepest thyself pure, not of thyself, but by him, who comes to dwell in thee. Yet because in this thou *doest something* of thine own will, therefore is *something* also attributed to thee.

to any good and salutary purposes, or not: and on this *freedom of choice* rests the proper distinction between good and evil, virtue and vice, morality and immorality. Grace therefore *must* be received; but after it is received, it *may* be abused: the talent *may* be hid in a napkin, and the spirit *may* be quenched, or have a despite done to it.”

Yet

Yet so it is ascribed to thee, that still thou mayst say with the Psalmist, *Lord, be thou my HELPER*. If thou sayst, *Be thou my HELPER*, thou dost something; for if thou dost nothing, how does he HELP?" Happy would it have been for the church, if St. Augustin had always done justice in this manner to the second, as well as to the first gospel-axiom! He would not have paved the way for Free-wrath, and Antinomian Free-grace. Nor could Mr. Wesley do more justice to both gospel axioms than Augustin does in the following words. "Non illi debent sibi tribuere, qui venerunt, quia vocati venerunt: nec illi qui noluerunt venire, debuerunt alteri tribuere, sed tantum sibi: quia ut venirent vocati, in libera erat voluntate." Aug. lib. 83. Quæstionum. Quæst. 68.—*They that came (to Christ) ought not to impute it to themselves, because, they came being called: and they that would not come ought not to impute it to another, but only to themselves, because, when they were called it was in the power of their FREE-WILL to come.*—*"Deus non deserit nisi desertus:" God forsakes no man, unless he be first forsaken.* Here is a right dividing of the word of truth! a giving God the glory of our salvation, without charging him with our destruction!

Nay, St. JEROM and St. AUGUSTIN, notwithstanding their warmth against Pelagius, have not only at times, strongly maintained our remunerative election; but, by not immediately securing the election of distinguishing grace, they have really granted him far more than I, in conscience, can do. Take the following instances of it.

St. JEROM upon Gal. i. says, "Ex Dei præscientiâ evenit, ut quem scit justum futurum, prius diligat quàm oriatur ex utero."—*It is owing to God's præscience that he loves those whom he foresees will become just, before they come out of their mother's womb.*—Again upon Mal. i. he says "Dilectio et odium Dei vel ex præscientiâ nascitur futurorum, vel ex operibus."—*God's love and hatred spring from his foreknowledge of future events, or from our works.*

**Nay**, in his very dispute with the Pelagians, Book iii, he declares, that God “*eligit quem bonum cernit,*” *chooses him whom he sees good.* Which is entirely agreeable to this *unguarded* assertion of St. AUGUSTIN: “*Nemo eligitur nisi jam distans ab illo qui rejicitur. Unde quod dictum est, quia ele- git nos Deus ante mundi constitutionem, non video quomodo sit dictum, nisi de præscientiâ fidei et operum pietatis.*” Aug. Quæst. 2. ad Simplicianum.—That is, *No body is chosen but as he already differs from him that is rejected. Nor do I see how it can be said, That God has chosen us before the beginning of the world, unless this be said, with respect to God’s foreknowledge of our faith and works of piety.*

I call these assertions of St. Jerom and St. Augustin *unguarded*, because they so maintain the election of *remunerative justice* as to leave no room for the election of *distinguishing grace*, which I have maintained in my exposition of Rom. ix. and Eph. i.—An election this, which the Pelagians overlook, and which St. Paul secures when he says, that God chose Jacob to the privileges of the covenant of peculiarity, *before he had done any good, that the purpose of God according to the election of superior grace might stand NOT OF WORKS, but of the superior kindness of him that calleth:—*An important election this, inconsistently given up by St. Augustin, when speaking of Jacob he says in the above-quoted treatise, “*Non electus est ut fieret bonus, sed bonus factus eligi potuit:—*He was not chosen that he might become good, but being made good he could be chosen.

I shall close these quotations from the Fathers, with *one more* from St. Irenæus, who was Polycarp’s disciple, and flourished immediately after the apostolic age. “*Quoniam omnes ejusdem sunt naturæ, et potentes retinere et operari bonum, et potentes rursus amittere id, et non facere; juste apud homines sensatos, quanto magis apud deum, alii quidem laudantur, et dignum percipiunt testi- monium*

monium electionis bonæ, et perseverantiæ; alii vero accusantur, et dignum percipiunt damnatum, eo quod justum et bonum reprobaverunt." Iren. adv. Hær. Lib. iv. Cap. 74.—That is, *For as much as all men are of the same nature, HAVING POWER to hold and to do that which is good, and HAVING POWER again to lose it, and not to do what is right; before men of sense, and how much more before God! some are JUSTLY praised, and receive a worthy testimony, for making a GOOD CHOICE and persevering therein: while others are justly accused, and receive a condign punishment, because they REFUSED what is just and right.*

If I am not mistaken, the preceding quotations prove: (1) That the Fathers in general pleaded for as much free-will as we contend for:—(2) That the two champions of the doctrines of grace, Prosper and Fulgentius, and their Predestinarian leader St. Augustin, when they considered ("justum Dei judicium") *the righteous judgment of God*, have (at times at least) maintained the doctrine of *liberty* as strongly as the rest of the Fathers: and (3) That St. Augustin himself was so carried away ONCE by the force of the arguments and scriptures, which support the *remunerative* election of *impartial justice*, as rashly to give up the *gratuitous* election of *distinguishing GRACE*.

Should any of the above-mentioned Fathers have contradicted himself (as St. Augustin has done for one) I hope I shall not be charged with "*gross misrepresentations*" for quoting them when they speak as the oracles of God. If at any time they deviate from that blessed rule, let them defend their deviations if they can; or let *Zelotes* and *Honestus* (who follow them when they go out of the way) do it for them. I repeat it, like a true protestant; I rest the cause upon right reason and plain scripture; and if I produce the sentiments of the Fathers, it is merely to undeceive *Zelotes*, who thinks that all *moderate free-willers* are Pelagians.



gian heretics, and that the Fathers were as rigid bound-willers as himself.

\* \* \* \* \*

II. Proceed we to confirm the preceding quotations by the testimony of some modern divines.

(1) CALVIN says:—"Quasi adhuc integer staret homo, SEMPER apud Latinos LIBERI ARBITRII nomen extitit. Græcos vero non puduit multo arrogantius usurpare vocabulum: Siquidem *αυτεξουσιον*, dixerunt, ac si potestas suiiphus penes hominem fuisset." Inst. Lib. 2. Cap. 2. Sec. 4.— "The Latin Fathers have always retained the word FREE-WILL, as if man stood yet upright. As for the Greek Fathers, they have not been ashamed to make use of a much more arrogant expression; calling man *αυτεξουσιον*" (FREE-AGENT, or SELF-MANAGER:) "just as if man had a power to govern himself." This concession of Calvin decides the question. I need only observe that Calvin wrongs the Fathers when he insinuates, that they ascribed liberty to man, "as if man stood yet upright." No: they attributed to man a *natural* liberty to EVIL, and a *gracious*, blood-bought liberty to GOOD: thus, like our reformers, they maintained man's free-agency without derogating from God's grace.

(2) BISHOP ANDREWS, a moderate Calvinist, says: "I dare not condemn the Fathers, who almost all assert, that we are elected and predestinated according to faith foreseen: that the necessity of damnation is hypothetical, not absolute, &c. That God is ready and at hand to bestow and communicate his grace, &c. It is the fault of men themselves, that what is offered is not actually conferred: for grace is not wanting to us, but we are wanting to that." And this he confirms by this passage from St. Augustin. "*All men may turn themselves from the love of visible and temporal things to keep God's commands, IF THEY WILL; because that light [Christ] is the light of all mankind.*"

(3) The

(3) The doctrine of *free-will* stands or falls with the *conditionality* of the covenant of grace. Hence it is, that all rigid bound-willers abhor the word *condition*: nevertheless Mr. ROBERT, a judicious Calvinist, sees the tide of the contrary doctrine so strong, that he says in his *Mystery of the Bible*, "Sound writers, godly and learned, ancient and modern, foreign and domestic, do unanimously subscribe to the *conditionality* of the covenant of grace, in the sense before stated:"—a sense this, which Bishop Davenant clearly expresses in these words: "Peter, notwithstanding his predestination, might have been damned, *if* he had *voluntarily* continued in his impenitency; and Judas, notwithstanding his reprobation might have been saved if he had not *voluntarily* continued in his impenitency." *Animadversions*, page 241.

(4) Dr. TUCKER observes, that although *Vossius* and *Norris* (who have each written an history of pelagianism) differ in some points; yet they "agree that St. Augustin's (*Calvinian*) positions were allowed by his warmest defenders at that very time, to be little better than *novelties*, if compared with the writings of the most ancient Fathers, especially of the Greek church." Let. to Dr. Kippis, p. 79.

(5) EPISCOPIUS in his answer to Capellus, Part. 1. says "Augustin, Prosper, and all the other divines of that age [*quinet priorum omnium seculorum patres*] and the fathers of all the preceding ages, have not represented the grace of regeneration so *special*, as to take away FREE-WILL. On the contrary, they unanimously agree, that the *full* effect of regenerating grace depends in some degree on man's free-will; insomuch that, this grace being imparted, the *consent* or *dissent* of the human will may follow. I say the *consent* or *dissent*, lest some people should think, that I understand by *free-will* nothing but a certain *willingness*."—The same learned Author says in his Answer to *Camero*, Chap. vi, "What is plainer than that the ancient divines, for three hundred years after Christ, those at least

least who flourished before St. Augustin, maintained the liberty of our will, or an indifference to two contrary things, free from all internal or external necessity, &c. Almost all the reformed divines confess it, when they are pressed by the authority of the Fathers. Thus Melancthon, on Rom. ix. says, *Scriptores veteres omnes, præter Augustinum, ponunt aliquam causam electionis in nobis esse.*" (That is) *All the ancient Authors, except St. Augustin, allow that the cause of our election (to an eternal life of glory) is in some degree in ourselves.*

(6) VOSSIUS, a divine perfectly acquainted with all the ancient christian writers, says in the sixth book of his *Pelagian history*, "The Greek Fathers **ALWAYS**, and **ALL** the Latin Fathers, who lived before Augustin, are wont to say, that those men are predestinated to life" (*eternal glory*) "whom God foresaw would live piously and well; or, as some others speak, whom God foresaw would *believe and persevere*, &c. Which they so interpret, that predestination UNTO GLORY is made according to God's foreknowledge of FAITH and PERVERANCE. But they did not mean the *foreknowledge* of such things, which a man was to do by the power of nature, BUT BY THE STRENGTH OF PREVENIENT AND SUBSEQUENT GRACE. Therefore this consent of antiquity is of no service to the Pelagians or Semi-pelagians, who both hold, that a reason of predestination in all its effects, may be assigned for some thing in us. Whereas the \*orthodox Fathers acknowledge, that the "FIRST GRACE" (i. e. INITIAL SALVATION) "is not conferred of merit (*or works*) but freely. So that they thought no reason FROM ANY THING IN US, could

\* I desire the reader to take notice, that this doctrine of the absolute freedom of *prevenient grace*, or *initial salvation*, is all along maintained in my *first Scale*; and that if Vossius's account of the *Semi-pelagians* is exact, Zelotes cannot justly charge us with *semipelagianism*; and we have as much right to be called *orthodox*, as the Fathers themselves.

be given of predestination TO PREVENIENT GRACE."

(7) Dr. DAVENANT, Bishop of Salisbury, and one of the English divines, who were sent to the Synod of Dort, (in his ANIMADVERSIONS upon a treatise entitled "God's love to mankind," Cambridge edition, 1641. page 48.) sets his seal to the preceding quotations in these words: "THE FATHERS, when they consider that the wills of men non-elected do commit all their evil acts FREELY, usually say, that THEY HAD A POWER TO HAVE DONE THE CONTRARY:" and he himself espouses their sentiment: for speaking of Cain's murder, Absalom's incest, and Judas's treason, he says, page 253, "All these sinful actions, and the like are committed by reprobates, out of their OWN FREE ELECTION, HAVING A POWER whereby they MIGHT have abstained from committing them."—Again, page 198, he says, "They (*God's decrees*) leave the WILLS OF MEN to as much LIBERTY, as the *divine prescience* † does. And this is the GENERAL OPINION of divines, though they differ about the manner of according man's liberty with God's predestination."—Once more, page 326, &c. The decree of preterition, neither taketh away any POWER OF DOING WELL, wherewith persons non-elected are endued, &c. Neither is it a decree binding God's hands from giving them SUFFICIENT GRACE to do many good acts, which they WILFULLY refuse to do, &c. The non-elect HAVE A POWER, or possibility, TO BELIEVE OR REPENT at the preaching of the gospel; WHICH POWER MIGHT BE REDUCED INTO ACT, IF the voluntary forwardness and resistiveness of their own hearts were not the only hindering cause." Page 72, the learned Bishop grants again all that we contend for, in these

† This would be true if it were spoken of the Predestination which I contend for: but it is a great mistake, when it is said of the doctrine of *efficacious, absolute* Predestination maintained by Zelotes.

words:

words: "In bad and wicked actions of the reprobate, their FREEDOM OF WILL is not vain; because thereby their consciences are convicted of their guiltiness and misdeserts, and GOD'S JUSTICE IS CLEARED IN THEIR DAMNATION. Neither is there any indeclinable or insuperable necessity domineering over FREE-WILL, MORE THAN IN THE OPINION OF THE REMONSTRANTS." Once more, page 177, "Predestination (*says he*) did not compel or necessitate Judas to betray and sell his Master, &c. The like may be said of all other sinners, who commit such sins upon deliberation, and so proceed to election;" (*i. e. to chuse evil;*) "having in themselves a natural power of understanding, whereby they were able otherwise to have deliberated, and thereupon OTHERWISE to have chosen. And we see by experience, that traitors and adulterers fully bent to commit such wicked acts, can, and often times *do refrain* putting them in practice upon better deliberation. This is a demonstration, that they can chuse the doing or the forbearing to do such wicked acts."

From these quotations it appears, that when judicious and candid Calvinists have to do with judicious and learned Remonstrants, they are obliged to turn *moderate free-willers*, or fly in the face of the sacred writers, the Fathers and the best divines of their own persuasion.



III. *Zelotes* endeavours to hide his error under the wings of the Church of England, as well as behind the authority of the Fathers, but with as little success. I design to show his mistake in this respect, in an Essay on the 17th Article: in the mean time I shall observe, that a few years before Archbishop Cranmer drew up our articles of religion, he helped the other reformers to compose a book called, *The necessary doctrine of a christian man*, and added to it a section upon *free-will*,  
in

in which *free-will* is defined "A power of the will joined with reason, whereby a reasonable creature, without constraint, in things of reason, discerneth and willeth good and evil; but CHUSETH GOOD BY THE ASSISTANCE OF GOD'S GRACE, and EVIL OF ITSELF."—"Wherefore," adds *Cranmer*, "men be to be warned, that they do not impute to God their vice or their damnation, but to themselves, which by FREE-WILL have abused the grace and benefits of God.—All men be also to be monished, and chiefly Preachers, that in this high matter, they, looking on both sides" (*i. e. regarding both gospel-axioms*) "so attemper and moderate themselves, that neither they so preach the grace of God" (*with Zelotes*) "that they take away thereby *free-will*; nor, on the other side, so extol *free-will* (*with Honestus*) "that injury be done to the *grace of God.*"

I grant that in the book, from which this quotation † is taken, there are some errors, which  
*Cranmer*:

† Burnet's Hist. of the Refor. 2 Ed. Part. 1. p. 291, and a pamphlet intitled, *A dissertation on the 17th Article, &c.* furnish me with these important quotations. The last seems greatly to embarrass Mr Hill. He attempts to set it aside by urging: (1) That in *The necessary erudition of a christian man*, "the doctrines of the mass; transubstantiation, &c. are particularly taught as necessary to salvation."—(2) That "*Bonner and Gardiner, as well as Cranmer, gave their imprimatur to it:*" and (3) That "*even in this book the doctrine of Predestination is not denied, but the thing itself clearly admitted; only it is laid down in such a manner as not to, &c. supersede the necessity of personal holiness.*" To this I answer (1) That *Cranmer* expressly recanted the errors which Mr. Hill mentions, but instead of recanting the doctrines of *free-grace* and *free-will*, he proceeded upon that very plan in drawing up our articles, and liturgy, as I shall prove just now.—(2) That *Bonner and Gardiner* gave their imprimatur to this quotation; no more proves that it contains false doctrine, than their subscribing to the 39 Articles some years after shows, that our articles are heretical.—(3) We thank Mr. Hill for informing the public that the Book called THE ERUDITION OF A CHRISTIAN MAN clearly admits the doctrine of predestination, only in such a manner as not to supersede the necessity of holiness. This is just the manner in which we admit it after *Cranmer* in our 17th Article. And we argue thus: if the doctrine of *free-grace* and *free-will* admirably-well, balanced by *Cranmer* in *The Erudition of a*

Cranmer afterwards renounced, as he had done *absolute* predestination before. But, that he never varied from the doctrine of *free-will* laid down in the above-mentioned passage, is evident from the tenor of our articles of religion, which he penned, and which contain exactly the doctrine of the above-quoted lines.

Hear him, and the Church of England, publicly maintaining *free-grace* and *free-will*. In the tenth article, OF FREE-WILL, they assert, that "We have no power to do good works pleasant and acceptable to God, WITHOUT THE GRACE OF GOD, by Christ PREVENTING [i. e. first visiting] us, that we may have a GOOD will, and WORKING WITH US when we have that GOOD will." Hence it evidently follows that WE HAVE A POWER TO DO GOOD, &c. WITH the grace of God by Christ PREVENTING (i. e. first visiting) us that we may have a good will. Let the article be thrown into the Scales, and the judicious reader will easily see that it directly or indirectly guards the very doctrine which the Fathers maintained, and which we defend, No. 1, against Honestus, and No. 2, against Zelotes.

1. "The condition of man after the fall of Adam is such, that he CANNOT turn and prepare himself BY HIS OWN NATURAL strength, &c. to faith and calling upon God."

2. The condition of man after the fall of Adam (*and the promise made to him*) is such, that he CAN turn and prepare himself to faith and calling upon God, although NOT BY HIS OWN NATURAL strength.

*christian man*, is a false doctrine, because the book contains some papistical errors: does it not follow, that the doctrine of a *Predestination* consistent with personal holiness is a false doctrine, since (Mr. Hill himself being judge) such a doctrine is clearly admitted in that very book?—If Mr. Hill gives himself time to weigh this short answer to his pamphlet intitled, "*Cranmer vindicated from the charge of (what he is pleased to call) Pelagianism, by the author of Goliath slain* ; I make no doubt but he will see, that *Goliath*, (if that word means *our doctrine*) far from being slain, is not so much as wounded.

1. "Wherefore

1. " Wherefore we have no power to do good works, &c. WITHOUT the grace of God by Christ preventing us, *i. e. visiting us first*, that we may have a good will, and working WITH, not WITHOUT us, when we have that good will."

2. Wherefore we have a power to do good works, &c. THRO' the grace of God by Christ preventing us, *i. e. visiting us first*, that we may have a good will, and working WITH, not WITHOUT us, when we have that good will.

Who does not see, that there is not the least disagreement between these balanced propositions? And, that when Zelotes produces the Xth article of the Church † of England to prove us heretics; he acts as unreasonable a part as if he produced John xv. 5, to show that St. Paul was not orthodox when he wrote Phil. iv. 13.

1. WITHOUT ME [Christ] ye can do nothing, John xv. 5.

2. I [Paul] can do all things THRO' CHRIST, Phil. iv. 13.

This supposed "heresy" runs through our common prayer-book. Take one or two instances of it. In her catechism she teaches every child whom she nurses, to *thank God for calling him to this state*

† The Rev. Mr. Toplady makes much ado in his *Historic proof of the Calvinism of our Church*, about some dissenters, whom he calls *free-willers*, and represents as the *first separatists* from the Church of England. But they were rigid Pelagian-*free-willers*, and not moderate, Bible-*free-willers*, such as Cranmer was, and all unprejudiced church-men are. This is evident from the account which Mr. Toplady himself gives us of their tenets, page 54. Some of which are as follows, "*That children were not born in original sin:—That lust after evil was not sin, if the act were not committed,*" &c. *Honestus* does not run into such an extreme: much less we, who stand with Cranmer on the line of moderation, at an equal distance from Calvinian, rigid bound-willers, and from Pelagian, rigid free-willers. I hope this hint is sufficient to show, that though the simple may be frightened by the words *free-willers* and *separatists*, no judicious Church-of-England-man will think, that he *separates*, from our church, when he stands to the harmonizing doctrine of free-grace and free-will, which is maintained in our Xth article, and in these pages.



of salvation—i. e. to a state of initial salvation according to the Christian covenant. She informs him that *his duty is to love God with all his heart, and his neighbour as himself, &c.* and then she adds: *My good child, know this, that thou art not able to do these things OF THYSELF, nor to walk in the commandments of God, WITHOUT HIS SPECIAL GRACE, which thou must learn at all times to call for by diligent prayer, &c.* Now every child, whose mind is not yet tainted with Calvinism, understands the language of our holy mother according to the doctrine of the Scales, thus.

1. OF MYSELF I am NOT able to love God with all my heart, &c.

1. I am not able to walk in the commandments of God WITHOUT HIS SPECIAL GRACE.

1. I am in a state of INITIAL GRACE, and I heartily thank our heavenly Father, that he has called me to this state of salvation.

2. By God's special grace I AM ABLE to love him with all my heart, &c.

2. I am able to walk in the commandments of God WITH HIS SPECIAL GRACE, "and, by God's GRACE, so I WILL."

2. To have God's SPECIAL GRACE I must learn at all times to call for it by diligent prayer; according to the help afforded me in my state of initial salvation.

This doctrine of *free-grace* and *free-will* runs also through the collects of our church. Read one of those which Zelotes admired most. *Grant to us, Lord, we beseech thee, the spirit (i. e. the special grace) to think and do always such things as be right-ful; that we, who CANNOT DO any thing that is good WITHOUT THEE, may BY THEE BE ENABLED to live according to thy will, through Jesus Christ our Lord.* 9th Sund. after Trinity. Divide the doctrine of this collect according to the two gospel-axioms, and you will have the following balanced propositions.

1. We

1. *We cannot do any thing that is good WITH-OUT THEE, OF THY SPIRIT*

1. *We cannot, but by thee, live according to thy will, &c.*

2. *BY THEE OR thy SPIRIT we can think and do always such things as be rightful.*

2. *By thee we can live according to thy will, &c.*

To bring more proofs that this is the doctrine of the church of England, would be to offer an insult to the attention of her children. Nor can her sentiments on *free-will* be more clearly expressed than they are in these words of the martyred prelate who drew up her articles: "It pleaseth the high wisdom of God, that man prevented [i. e. *first visited*] by his grace, which being offered man, may IF HE WILL refuse or receive, be also a worker BY HIS FREE CONSENT and obedience to the same, &c. and by God's grace and help shall walk in such works as be requisite to his" [*continued \* and final*] "justification." *Necess. Doctr.*

However, lest *Zelotes* should object to my quoting the *Necessary Doctrines of a christian man*, I substitute for the preceding quotation one, to which he has indirectly subscribed in subscribing to the 35th article of our church. "Cast we off all malice, and ALL EVIL WILL; for this Spirit will never enter into an EVIL-WILLING soul (*to bring there his SPECIAL GRACE.*) Let us cast away all the whole lump of sin that standeth about us, for he will never dwell in a body that is subdued to sin, &c. IF WE DO OUR ENDEAVOUR, we shall not need to fear. We SHALL BE ABLE TO overcome all our enemies, &c. ONLY LET US APPLY OURSELVES TO accept THE GRACE THAT IS OFFERED US. Of almighty God we HAVE comfort BY HIS

\* I add the words *continued and final*, to guard the unconditional freeness of initial justification and salvation: because this justification is previous to all works on our part, and because all good works are but the *voluntary* (*Zelotes* would say, the *necessary*) fruits of the *free gift*, which is come upon all men to justification, Rom. v. 18.

GOODNESS; of our Saviour Christ's meditation WE MAY BE SURE: and this Holy Spirit WILL SUGGEST unto us that which shall be wholesome, and comfort us in all things." *Homily for Rog. week, Part iii.*—How strongly are the doctrines of free-grace and free-will guarded in these lines! And who does not see, that our Articles, Liturgy, and Homilies, agree to maintain the gospel-marriage of *free-grace* and *free-will*, as well as Mr. Wesley, Mr. Selton, and myself?

The preceding quotations and remarks will, I hope, convince the impartial reader, that (some few unguarded expressions being excepted) Zelotes might as well screen his doctrines of narrow grace, bound-will, and free-wrath, behind the *Scripture-scales*; as defend them by the authority of the *primitive church*, and the *Church of England*.

\* \* \* \* \*

IV. Should Zelotes think to answer the contents of this section by saying that my doctrine is "*rank Pelagianism*:" I reply, (1) That *Vossius*, who wrote the history of Pelagianism, entirely clears our doctrine of the charge of both *Pelagianism* and *Semi-pelagianism*, as appears by the passage which I have quoted from him, page 302: and in this cause, the name of *Vossius* is *Legion*.

(2) PROSPER in his Letter to St. Augustin, gives us this account of the principles of the Pelagians. "Prior est hominis obedientia quàm Dei gratia.—Initium salutis ex eo est qui salvatur, non ex eo qui salvat."—"Man's obedience is before-hand with God's grace.—The beginning of salvation is from him that is saved, and not from him that saves." These two propositions are grossly pharisaic, and detestable: they set aside the *first* gospel-axiom; and far from recommending them, I every where oppose to them the weights of my *first* scale. It would not then be more ridiculous to charge me with

with *Crispianity*, than it is, to accuse me of *Pelagianism*.

(3) Bishop Davenant in his *Animadversions*, page 14 and 15, calls *Faustus Rhegiensis* one of the ancient *Semi-pelagians*, and lays down his doctrine in the five following anti-calvinistic propositions, in which reigns a confusion equal to that of Calvinism. 1. "Salus hominis non in prædeterminatione factoris, sed in operatione famulantis collocata est."—*Man's salvation is not placed in the ELECTION of the Creator, but in the actions of the worker.*—This is absolutely false with respect to the election of distinguishing grace. What had the Ephesians wrought to deserve to be elected and called to share the blessings of the gospel of Christ, which St. Paul calls *so great salvation*? Who can make appear, that they merited so great a favour better than the *Hottentots*?—2. "Non est specialis circa credentes Dei munificentia." "*God shows no special grace and favour to believers.*"—This is absolutely false also, with respect to all *jewish* and *christian* believers, to whom he gives that grace, and those talents, which he does not bestow upon the heathens who *fear God and work righteousness*.—3. "Prædestinatio ad justitiam pertinet." "*Election belongs to justice.*" This also is *absolutely* false, if it is understood of the *election of distinguishing grace*, whereby a man receives one, two, or five talents to trade with, before he has done any thing. And it is *partly* false, if it is understood of our election to receive rewards of grace and glory: for that election belongs to *rich mercy*, as well as to *distributive justice*; it being God's mercy in Christ, which engaged him to *promise* penitent, obedient believers rewards of grace and glory.—4. "Nisi præscientia exploraverit, prædestinatio nihil decernit." "*Predestination appoints nothing, unless prescience has seen a cause for the appointment.*"—This is false also, if this *cause* is supposed to be always in us. What foreseen excellence made God predestinate the posterity of *Jacob* to the old covenant

covenant of peculiarity, rather than the offspring of *Esau*? And what reason can *Honestus* assign, for his being called to read the Bible in a church, and not the Alcoran in a mosque?—" *Justitia periclitabitur, si sine merito indignus eligitur.*" " *Justice will be in danger, if an undeserving person is chosen without any worthiness.*" This is true with regard to the remunerative election of obedient believers to crowns of glory in the church triumphant. Therefore, when Christ speaks of that election, he says, *They shall walk with him in white,* FOR THEY ARE WORTHY: but it is absolutely false, with respect to the election of distinguishing grace, whereby the English and Scotch are chosen to the blessings of Christianity, rather than the Turks and Cannibals. I may therefore conclude, that, according to the accounts, which Vossius, Prosper, and Bishop Davenant give us of *Pelagianism* and ancient *Semi-pelagianism*, our doctrine is just as far from those erroneous systems, as it is from *Fatalism* and *Calvinism*.

## S E C T I O N XXII:

*The fifth objection of ZELOTES against a reconciliation with HONESTUS. In answer to it, the Reconciler shows, that the earliest Fathers held the doctrine of the Scripture-Scales, and that the Rev. Mr. TOPLADY'S HISTORIC PROOF of their Calvinism is quite ANTI-HISTORICAL.*

THE preceding section seems to embarrass *Zelotes* almost as much as my *second Scale*; but soon recovering his usual positiveness, he endeavours to set all the preceding quotations aside by the following objection.

OBJECTION V. "I make no great account of the Fathers, except those who may be called *apostolic*, as having lived in, or immediately after, the *apostolic* age. Therefore, if BARNABAS, who was St. Paul's fellow-apostle;—if CLEMENT, who was bishop of the uncorrupted church at Rome;—CLEMENT, whom the apostle mentions not only as his

his fellow-labourer, but also as one, whose name was written in the book of life, Phil. iv. 3.—If POLYCARP and IGNATIUS, who were both disciples of the apostle St. John, who filled the episcopal sees at Smyrna and Antioch, and who nobly laid down their lives for Christ, the one in the flames, and the other in the jaws of hungry lions:—If these early fathers, I say, these undaunted martyrs are for us, as well as St. Augustin; we may, without endangering the truth, allow you, that the generality of the other Fathers countenanced too much the doctrine of your Scales. And that these Fathers were for us, is abundantly demonstrated in the Rev. Mr. Toplady's *Historic Proof of Calvinism*."

ANSWER. It is true that, when Mr. Toplady promises us "*The judgment of the earliest Fathers*" concerning Calvinism, he says (*Hist. Proof*, p. 121.) "I must repeat my question, which seems to have given Mr. Sellon and his fraternity so much disquiet: Where was NOT the doctrine of PREDESTINATION before Pelagius?" But nothing can be more frivolous than this question: since I, myself, who oppose Calvinian predestination as much as Mr. Toplady does the second Scripture-Scale, would put the question to a Pelagian, i. e. to a rigid free-willer. To do the subject justice, and not to mislead his unwary readers into unscriptural tenets by the lure of a scripture-word, Mr. Toplady should have said, "Where was NOT, before Pelagius, the CALVINIAN doctrine of the absolute predestination of some men to unavoidable, eternal life, and of all the rest of mankind to unavoidable, eternal death, WITHOUT ANY RESPECT to their VOLUNTARY faith and works?" For neither Mr. Sellon, nor any of "*his fraternity*," ever denied the predestination which St. Paul mentions. Nay, we strongly contend for it: see Section XIV.—All we insist upon is, that the predestination, election, and reprobation taught by St. Paul, by the earliest Fathers, and by us, are as different from the predestination, &c. taught by Calvin, Zanchy, and Mr. Toplady, as the *Scripture-scales*

*Scales* are different from the *Historic Proof*. See our *Genuine Creed*. Art. vii.

We grant also that the ingenious Vicar of *Broad Hembury* has filled a section with *proofs*, that the early Fathers were found Calvinists: but, what weight have these proofs? Are they not founded (1) Upon the words OUR, WE, US and ELECT, which he fondly supposes to mean US, who are CALVINISTICALLY ELECTED, in opposition to our neighbours, who, from all eternity were UNCONDITIONALLY and ABSOLUTELY reprobated from eternal life?—(2) Upon some phrases, where those Fathers mention the *particular, applicatory redemption*, or the *particular election and calling* of those, to whom the Gospel of Christ is preached; a *redemption* of believers, an *election* and a *calling* these, for which I, myself, who am no Calvinist, have strongly contended in my answer to Mr. Hill's *Creed for the Arminians*?—(3) Upon some sentences, which being torn from the context *seem* to speak in the *Calvinian strain*.—(4) Upon the harmless words WILL—PURPOSE—REQUISITE—DECREE, &c. which are fondly supposed to demonstrate the truth of *Calvinian necessity*, and *Calvinian decrees*.—(5) Upon the words *Brethren—the church of Saints—the new people—my people*, which, (such is the force of prejudice!) Mr. *Toplady* imagines *must* mean his *calvinistically elected brethren*; &c. just as if people could not be *brethren*, form a *christian church*, be *God's peculiar, new, christian people*, in opposition to his *old people the Jews*, or to those who in every nation fear God and work righteousness, or even in opposition to unconverted people; without the *chimerical election*, which drags after it the *necessary damnation* of all the world besides!

The truth is, that the Fathers mentioned in *Zelotes's* objection, followed the very same plan of doctrine which is laid down in these pages, although they did not always balance the two gospel-axioms with the scrupulous caution and nicety, which the vain jangling of captious, contentious and over-doing

doing divines obliges me to use. Mr. *Toplady* himself will hardly deny, that the early Fathers held the doctrine of our *first* Scale. And, that they held the doctrine of the *second*, I prove by the following † extracts from their excellent epistles.

BARNABAS says in his *Catholic Epistle*, " Let us give heed unto the last days, for all the time of OUR LIFE AND FAITH SHALL PROFIT US NOTHING, IF WE DO NOT endure unjust things, and future temptations.—Let us, being spiritual, be made a PERFECT temple to God, AS MUCH AS IN US LIES. Let us meditate upon the FEAR of God, and endeavour to KEEP his commandments, THAT WE MAY REJOICE in his judgments: the Lord accepting NO MAN'S PERSON JUDGEETH the world: every man shall receive according to HIS DEEDS. If he be good, HIS GOODNESS GOES BEFORE HIM: if wicked, the ways of his wickedness follow after him. TAKE HEED LEST, at any time, BEING CALLED, and at ease, we do not FALL ASLEEP in our sins, and the wicked one getting power over us, &c. EXCLUDE US FROM THE KINGDOM of the Lord. Understand a little more; having seen the great signs and wonders among the people of THE JEWS, and that THE LORD DOES SO LEAVE THEM; therefore let us TAKE HEED, lest haply WE BE FOUND, as it is written, *Many CALLED, FEW CHOSEN*. That man shall JUSTLY PERISH, who HATH KNOWLEDGE of the way OF TRUTH, and yet WILL NOT refrain himself from the dark way." Page 6, 7, 8.

I grant to Mr. *Toplady* that *Barnabas* says, page 28, " Thou shalt not command thy maid or manservant WITH BITTERNESS, especially those who hope in him, LEST THOU BE FOUND DESTITUTE OF

† Not having the original, I extract what follows of St. *Clements*, from Mr. *Wesley's* Christian Library, Vol. I. The quotations from the Epistles of *Barnabas*, *Polycarp*, and *Ignatius*, are taken from the translation of *Thomas Elborowe*, Vicar of *Chiswick*. It is to be met with in his book, called *A prospect of primitive Christianity as it was left by Christ and his Apostles*; printed in the Savoy, 1668.



THE FEAR OF GOD, who is over both: for he came not to call men (*to the blessings of christianity*) by their persons, (*that is, according to the context, he came not to call MASTERS only*) but those whom his spirit prepared:” [whether they be *servants or masters*: for God called to christian liberty the devout soldiers and servants who waited on *Cornelius*, as well as *Cornelius* himself: giving them equally *the spirit of adoption*, because they were equally prepared for it by *the spirit of conviction and bondage*, which they had not received in vain.]—From the last words of this quotation Mr. *Toplady* fondly infers the Calvinism of *Barnabas*; whereas from the words, which I have produced in capitals, it is evident, that this apostle was as far from Calvinism as St. James himself: for they show that *Barnabas* thought, a believer could BE FOUND DESTITUTE OF THE FEAR OF GOD, i. e. could so fall away into a graceless state, as to make shipwreck even of THE FEAR OF GOD, only by COMMANDING A SERVANT WITH BITTERNESS.

This *historic proof* of *Barnabas's* Calvinism is so much the more surprizing, as he says a few lines below, “Meditate to SAVE A SOUL by the word. And thou shalt LABOUR FOR THE REDEMPTION OF THY SINS.—Give to every one that asketh of thee; but KNOW WITHAL who is the GOOD RECOMPENCER OF THE REWARD, &c. it is therefore an excellent thing for him who learns the righteous commands of the Lord, &c. to WALK IN THEM: for he who DOES THEM, shall be GLORIFIED in the kingdom of God: but he who CHUSETH the other things, SHALL PERISH with his works. Therefore there is a resurrection and a RETRIBUTION.—The Lord is at hand, and his REWARD. I intreat you again and again, that ye be good LAWCIVERS TO YOURSELVES, and that ye remain FAITHFUL COUNSELLORS TO YOURSELVES.—Be ye taught of God, seeking out what the LORD REQUIRETH FROM YOU, AND DO, THAT YE MAY BE SAVED IN THE DAY OF JUDGMENT.” I see no Calvinism in all this; but only

only the doctrine of the *second* Scripture-Scale, which all Calvinists would abhor, as they do Mr. Wesley's Minutes, if consistency belonged to their system.

Nor was St. CLEMENT more averse to that Scale than *Barnabas*: for, although, in the excellent Epistle which he wrote to reconvert the wrangling Corinthians, he maintains the protestant doctrine of *faith*, as clearly as our church does in her *eleventh* article; yet, he as strongly inculcates the doctrine of *works*, as she does in the *twelfth*. Nay, he so closely connects *faith* and *its works*, that what St. Paul calls *faith*, he does not scruple to call *obedience*. "By OBEDIENCE (*says he*) he (*Abraham*) went out of his own land."—And again: "By *faith* and HOSPITALITY was *Rahab* saved."—Hence it is, that he guards the doctrine of obedient *free-will*, as strongly as that of convenient *free-grace*. "Let us remember (*says he*) the words of our Lord, Forgive and ye shall be forgiven.—Let them (*children*) learn, how great power HUMILITY HAS WITH GOD; how much holy LOVE AVAILS with him: how the fear of him is good and great, and SAVETH ALL THOSE who, with a pure mind, turn to him in holiness.—Let us AGONIZE TO BE FOUND IN THE NUMBER of them that wait for him [*God*] THAT WE MAY PARTAKE thereof: i. e. of the things which are prepared for them that wait for him."

His description of *love* is so highly anti-calvinistic that it amounts even to christian *perfection*. "By LOVE were all the elect of God MADE PERFECT:—no words can declare its PERFECTION.—All the generations, from Adam to this day, are passed away; but those, who WERE MADE PERFECT IN LOVE, are in the region of the just, and shall appear in glory.—LOVE † COVERETH A MULTITUDE OF

† By comparing these two sentences, it is evident, St. Clement believed and taught, that our charity not only causes us to cover the sins of others; but, in a SECONDARY sense, CAUSES ALSO

OF SINS.—Happy then are we, beloved, if we FULFIL THE COMMANDMENTS of God in the unity of LOVE, that so THRO' † LOVE, OUR SINS MAY BE FORGIVEN US.—Following the commandments of God, THEY SIN NOT."

So far was he from Calvinian narrowness and reprobation, that, when he exhorts the Corinthians to repentance, he does it in these words. "Let us fix our eyes on the blood of Christ, and see how precious it is before God, which being shed for our SALVATION, BROUGHT THE GRACE OF REPENTANCE TO ALL THE WORLD. Let us look diligently to ALL AGES, and learn, that our Lord has ALWAYS GIVEN PLACE FOR REPENTANCE TO ALL WHO DESIRED to turn to him. Noah preached REPENTANCE, and they who hearkened to him, were

God's covering of our own sins; the FIRST CAUSE of pardon being always his free-grace in Jesus Christ. Mr Baxter exactly expresses St. Clement's sentiment in his comment upon these words of St. Peter, *Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.* "It is but partiality (says he) and jealousy of the cause of justification against the papists, which makes some excellent expositors DISTORT this TEXT, SO AS TO EXCLUDE from its sense GOD'S COVERING OF OUR SINS; because they consider not aright—(1) That pardon as *continued*, and as *renewed*, has more for the condition of it required in us, than the *first* pardon and begun justification has. The first act of sound faith serveth for the beginning, but the continuance of it (*of sound faith*) with its necessary fruits, (*love, &c*) is necessary to the continuance of pardon.—(2) That the faith, which is required to justification and pardon, is giving up ourselves to God the Father, Son, and Holy Ghost in the baptismal covenant: that is, our Christianity, which is not put in opposition to that *love*, or *repentance*, which is still implied as part of the same covenant-consent, or as its necessary fruit; but to the works of the law of Moses, or of works, or to any works that are set in competition with *Christ* and *free-grace*. If prejudice hindered not men; the reading of the angel's words to Cornelius, and of Christ's (*forgive and ye shall be forgiven*;) and the parable of the pardoned debtor, cast into prison for not pardoning his fellow-servant, with Jam. ii. and Matt. xxv, would end all this controversy"—O Clement! O Baxter! what have ye said? Are ye not as Heterodox, as the Author of the *Minutes* and their vindicator?

SAVED,

SAVED. *Jonah* denounced destruction upon the Ninevites: yet they, REPENTING OF THEIR SINS, APPEASED GOD BY THEIR PRAYERS, and RECEIVED SALVATION, ALTHOUGH THEY WERE STRANGERS TO THE COVENANT OF GOD.—Wherefore let us, &c. turn ourselves to his mercy.”

In all this I see no more *Calvinism*, than I do in Mr. Wesley's Minutes. However Mr. Toplady's *Historic Proof* is gone forth: and it is now demonstrated, that St. CLEMENT was an orthodox, and a sound Calvinist; while the Author of the Minutes is a heretic, and almost every thing that is bad! O *Solifidianism*! is thy influence over those who drink of thy enchanting cup so great, that they can *prove, believe, and make people believe* almost any thing?

By the same frivolous arguments Mr. Toplady attempts to evince the Calvinism of *Polycarp*, whose epistle, in some places, is rather too much anti-calvinistical. Reader judge for thyself, and say which of *Calvin's* peculiarities breathe through the following passages of his epistle to the *Philippians*, page 2. “Who [*Christ*] shall come to JUDGE the quick and the dead, and WHOSE BLOOD God will strictly REQUIRE AT THE HANDS of those, who DO NOT BELIEVE ON HIM. But he, who raised him from the dead, will raise us up also, IF WE DO HIS WILL, and WALK IN HIS COMMANDMENTS, &c. remembering what the Lord said, teaching in this wise, *Judge not* THAT YE BE NOT JUDGED: *Forgive, and* IT SHALL BE FORGIVEN you: Be merciful, THAT YE MAY OBTAIN MERCY: In what measure ye mete, IT SHALL BE MEASURED TO YOU again, &c. These things, Brethren, I write unto you CONCERNING RIGHTEOUSNESS.”

*Polycarp*, far from recommending the *Calvinian* imputation of Christ's righteousness, openly sides with those who are reproached as *Perfectionists* in our days; for in the next page he says: “If any man is possessed of these [*faith followed by hope, and led on by love*] HE HATH FULFILLED THE  
E e  
COMMAND

COMMAND OF RIGHTEOUSNESS. He who is POSSESSED OF LOVE IS FREE FROM ALL SIN.—Let us arm ourselves with the armour of RIGHTEOUSNESS, and teach ourselves in the first place to WALK IN THE COMMANDMENTS of the Lord:—from whom (*says he in the next page*) IF WE PLEASE HIM IN THIS WORLD, we shall receive a [or the] future REWARD: for he has engaged for us, to raise us from the dead: and IF WE HAVE OUR CONVERSATION WORTHY OF HIM, we shall also reign with him, as we believe.”—Nor is he ashamed to urge the practice of good works from a motive, which *Zelotes* would call downright popery. For after observing, that “Paul, and the rest of the Apostles, have not run in vain, but in faith and righteousness; and having obtained the place DUE unto them, are now with the Lord, &c.” he adds, “When ye can do good, do not defer it, for ALMS DELIVERETH FROM DEATH.”—If Mr. Wesley said this, he would be an heresiarch: *Polycarp* says it; but no matter: *Polycarp* is a famous martyr: and therefore he must be a sound Calvinist.

And so must IGNATIUS, who, from the same motive is pressed into the service of the *Calvinian* doctrines of grace. To show that Mr. *Toplady* is mistaken, when he asserts that *Ignatius* was *Calvinistically*-orthodox, I need only prove that *Ignatius* enforced the SECOND gospel-axiom, as well as the FIRST. And that he did so, is evident from the following quotations. He writes to the *Smyrneans*. “Let all things abound among you IN GRACE, for YE ARE WORTHY. Ye have every way refreshed me, and Jesus Christ will refresh you. Ye have loved me, &c. God will requite you; and IF YE PATIENTLY ENDURE all things for his sake, YE SHALL ENJOY HIM.—Being PERFECT yourselves, mind the things which are perfect. For IF YE HAVE BUT A WILL TO DO GOOD, God is ready to ASSIST you.”—He writes to *Polycarp*, “The more the labour is, the more the gain.—It is NECESSARY FOR US PATIENTLY to endure all things for God,  
THAT

THAT HE MAY PATIENTLY BEAR WITH US.—Ministers of God, do things pleasing to him, &c. whose soldiers ye are, from whom YE EXPECT YOUR SALARY. Let none among you be found a deserter of his colours. Let your baptism arm you; let faith be your helmet, love your spear, patience your whole armour, and YOUR WORKS your gage [*your depositum*] THAT YE MAY RECEIVE A REWARD WORTHY OF YOU.—When ye shall have dispatched this business, THE WORK SHALL BE ASCRIBED TO GOD, and TO YOU”—(according to the doctrine of *free-grace* and *free-will.*)—And, at the end of his letter, he exhorts the presbyters, and Polycarp, to write edifying letters to the neighbouring churches, “that ye may all be GLORIFIED BY AN ETERNAL WORK, AS THOU ART WORTHY.”

To the Ephesians, whom he calls “*elect* BY REAL SUFFERINGS,” as well as “*through the will of God,*” he writes: “Keeping the melody of God, which is unity, ye shall with one voice glorify the Father by Jesus Christ, THAT HE MAY ALSO HEAR YOU, and acknowledge you, BY WHAT YOU DO, to be the members of his Son. So that it is profitable for you to continue in immaculate unity, THAT YE MAY ALWAYS BE PARTAKERS OF GOD.—KEEP YOURSELVES in all purity and temperance, both in flesh and spirit through Jesus Christ.”

To the *Magnesians* he says: “All WORKS have some END: two (*ends*) are pronounced, DEATH and LIFE; and every man shall go to HIS PROPER place” (through his works of faith or unbelief.)

To the *Trallians* indeed he writes: “FLY therefore evil plants [*Atheists and Infidels*] which bring forth deadly fruit, which IF A MAN TASTES OF, HE DIES PRESENTLY. For *these are not the plantation of the Father; if they were, they would appear branches of the cross, and their fruit would be INCORRUPTIBLE* (or rather, NOT ROTTEN, NOT UNSOUND.) Mr. *Toplady* depends much on the latter part of this quotation: but all we see in it, is, that

Ignatius believed, none are actually plants of righteousness, but they who actually APPEAR such, by actually bearing GOOD fruit, which he calls *αφθαρτος*, in opposition to rotten fruit: for if the word *φθισίω*, means to *spoil, to corrupt, to rot*, *αφθαρτος* means as well *not rotten, as incorruptible*: and that it means so here, is evident, from the motive urged by Ignatius in the context, to make the Trallian believers fly from those evil plants—these Atheistical apostates: “*If a man,*” that is, if any one of you, believers [for unbelievers, being dead already, have no spiritual life to lose] “*If a man TASTES their deadly fruit, HE DIES PRESENTLY;*” so far is he from being sure to recover, and sing louder in heaven if he apostatizes, and FEASTS for months upon their deadly fruit! This important clause renders the quotation altogether ANTI-calvinistical, especially if we compare it to a similar caution which this very Father gives to the Ephesians, “*Let no one among you be found an herb of the devil: keep yourselves in all purity, &c.*” That is, Let none of you apostatize by tasting the deadly fruit of these evil plants, which have apostatized. Both quotations evidently allude to these words of Jeremiah, chap. ii. 21, *I had planted thee a noble vine, wholly of right seed: How then ART THOU TURNED into the DEGENERATE PLANT of a strange vine!* Both are strongly anti-calvinistical: and yet the former is produced by Mr. Toplady as a proof of Calvinism! Need I say any more to make Zelotes himself cry out? *Logica Genevensis!*

From the whole I hope, that unprejudiced readers will subscribe to the following remarks.—  
 (1) Barnabas, Clement, Polycarp, and Ignatius undoubtedly held the first gospel-axiom, or the godly, scriptural doctrine of free-grace: so far we agree with Mr. Toplady. But to prove them Fathers after his own heart, this gentleman should have proved, that at least by necessary consequence they rejected the second gospel-axiom, which necessarily

cessarily includes our doctrines of moderate free-will, of the works of penitential faith, and of the reward of eternal salvation annexed to the unnecessary, voluntary obedience of faith.—(2) If Mr. Toplady dismembered the *Equal Check*, and broke the *Scripture-Scales*; taking what I advance against the proper merit of works, and in defence of free-grace; producing my arguments for the covenants of peculiarity, and for the election of distinguishing grace; and carefully concealing all that I have written in favour of assisted free-will, and evangelical morality;—If Mr. Toplady, I say, followed this method, in those two pieces only, he would find a great many more proofs of Calvinism, i. e. of mangled, immoral, Antinomian Christianity, than he has found in all the writings of the earliest Fathers, to whom he so confidently appeals.—

(3) We must then still go down so low as the fourth or fifth century, before we can find Calvin the first, I mean HEATED St. Augustin. And how inconsistent a Calvinist COOL St. Augustin was, has already been proved. I therefore, flatter myself, that Mr. Toplady's ANTI-historic proof of the Calvinism of the primitive church, will no longer keep Zealotes from a scriptural reconciliation with Honestus. But I see, that the time is not yet come; for he turns over two octavo volumes, and prepares another weighty objection, which the reader will find in the following section.

## S E C T I O N XXIII:

ZEIOTES'S sixth objection to a reconciliation with HONESTUS. The reconciler answers it by showing:—(1) That the evangelical marriage of Free-grace and Free-will, reflects no dishonour upon God's Sovereignty:—(2) That Mr. Toplady's grand argument against that marriage, is inconclusive:—(3) That Mr. Whitefield's "inextricable dilemma," in favour of Calvinian Election and Reprobation,



*bation, is a mere sophism:—And (4) That Zelote's jumble of FREE-WRATH, and UNEVANGELICAL FREE-GRACE, pours REAL contempt upon ALL the divine perfections; SOVEREIGNTY itself not excepted.*

**O**BJECTION V. “If you are not a *Pelagian*, are you not a secret *Atheist*? Do you not indirectly un-god Jehovah? You want me to meet *Honestus* half way: but if I meet him where you are, shall not I meet him on the brink of an horrible precipice? Are you not an opposer of God's *sovereignty*, which shines as gloriously among his other perfections, as the moon does among the stars? Is not a God without *sovereignty* as contemptible as a king without a kingdom? And can you reconcile your arrogant doctrine of *Free-will*, with the supreme, absolute, irresistible power, by which God *works all things after the counsel of HIS OWN will*? Hear the *Calvin* of the day—the champion of the doctrines of grace.”

“For this (*Atheism*) also Arminianism has paved the way, by despoiling the divine Being, among other attributes, of his unlimited supremacy, of his infinite knowledge, of his infallible wisdom, of his invincible power, of his absolute independency, of his eternal immutability. Not to observe, that the exempting of some things and events from the providence of god, by referring them to free-will, &c. is another of those black lanes, which lead, in a direct line, from Arminianism to Atheism. Neither is it at all surprising, that any, who represent men as gods (by supposing man to possess the divine attribute of independent self-determination) should, when their hand is in it, represent God himself with the imperfections of a man, by putting limitations to his sovereignty, by supposing his knowledge to be shackled with circumscription, and darkened with uncertainty; by connecting their ideas of his wisdom and power with the possibility of disconcertment and disappointment, embarrassment and defeat; by transferring

ing

ring his independency to themselves, in order to support their favourite doctrine which affirms, that the divine will and conduct are dependent on the will and conduct of men; by blotting out his immutability, that they may clear the way for conditional, variable, vanquishable, and amissible grace; and by narrowing his providence, to keep the idol of *Free-will* upon its legs, and to save human reason from the humiliation of acknowledging her inability to account for many of the divine disposals, &c. Who sees not the Atheistical tendency of all this? Let Arminianism try to exculpate herself from the heavy, but unexaggerated indictment, which if she cannot effect, it will be doing her no injustice to term her Atheism in masquerade." *The Rev. Mr. Toplady's HISTORIC PROOF.* page 728, &c.

ANSWER. If this terrible objection had the least degree of solidity, I would instantly burn the *Checks* and the *Scripture-Scales*; for I trust, that the glory of God is ten thousand times dearer to me than the success of my little publications. But I cannot take bare assertions, groundless insinuations, and bombastic charges for solid proofs. In a mock-sea-fight, cannons may dreadfully roar; but no masts are shot away, no ship is sent to the bottom. And that, in *this* polemical broad-side, the weight of the ball (if there is any) does not answer to the noise of the explosion, will appear, I hope, by the following answers.

I. (1) This objection is entirely levelled at the *second* scripture-scale, which is made of so great a variety of plain scriptures, that, to attempt to set it aside as leading to *Atheism*, is to endeavour setting aside one half of the doctrinal part of the Bible as being *Atheistical*: and if so considerable a part of the Bible is *Atheistical*, the whole is undoubtedly a forgery. Thus Zelotes, rather than not to cut down what he is pleased to call *Arminianism*, fells one half of the trees, that grow in the fruitful garden of revealed Truth, under pretence that they are productive

tive of *Atheism*; and, by that means, he gives infidels a fair opportunity of cutting down all the rest.

(2) Zelotes is greatly mistaken if he thinks, that the free-agency we plead for, *absolutely* crosses the designs of him, who *works all after the counsel of his own will*: for if part of THIS COUNSEL is, that man shall be a FREE-agent, that *life and death, heaven and hell, shall be set before him*; and that he shall *eternally* have either the one or the other, according to HIS OWN CHOICE:—if this is the case, I say, God's wisdom cannot be disappointed, nor his sovereign power baffled, be man's choice whatever it will: because God designed to manifest his SOVEREIGN WISDOM and POWER in the wonderful creation, wise government, and righteous judgment of *free-agents*; and not in overpowering their will, or in destroying their *free-agency*; much less in subverting his awful tribunal, and in obscuring *all* his perfections to place *one* of them [*Sovereignty*] in a more glaring light.

(3) I grant, that the doctrine of *Free-will, evangelically* assisted by Free grace, [not calvinistical. ly overpowerd by forcible grace or wrath;]—I grant, I say, that this doctrine can never be reconciled with the doctrine of an *unscriptural, tyrannical* Sovereignty, which *Zelotes* rashly attributes to God, under pretence of doing him honour: but that it is perfectly consistent with the awful, and yet amiable views, which the scriptures gives us of God's *real* Sovereignty, is, I hope, abundantly proved in the preceding pages. To the arguments which they contain, I add the following illustration.

If a king, wisely to try, and justly to reward, the honesty of his subjects, made a statute, to ensure particular rewards to thief-catchers, and particular punishments to thieves; would it be any disparagement to his *wisdom, power, supremacy, and sovereignty*, if he did not necessitate, or absolutely oblige, some of his subjects to rob, and others to catch them in the robbery; lest he should not order

der the former for *infallible* execution, and appoint to the latter a *gratuitous* reward? Would not our gracious Sovereign be injured by the bare supposition, that he is capable of displaying his *supreme* authority by such a pitiful method? And shall we suppose that the King of kings—the Judge of all the earth, maintains his righteous *Sovereignty* by a similar conduct?

(4) We perpetually assert, that God is the only *first cause* of all good, both natural and moral; and thus we ascribe to him a *Sovereignty* worthy of the Parent of good. If we do not *directly* with the MANICHEES, or *indirectly* with the CALVINISTS, represent God as the *FIRST CAUSE* of EVIL, it is merely because we dare not attribute to him a *diabolical Supremacy*. And we fear, that *Zelotes* will have no more thanks, for giving God the glory of predestinating the reprobates *necessarily* to sin on, and be damned; than I should have, were I to give our Lord the shameful glory of seducing *Eve* in the shape of a lying serpent, lest he should not have the glory of *being*, and *doing* ALL IN ALL.

(5) We apprehend, that the doctrine of the *Scales* [i. e. the doctrine of *free-will*, evangelically subordinate to *free-grace* or to *just-wrath*] perfectly secures the honour of God's *greatness*, *supremacy*, and *power*; without dishonouring his *goodness*, *justice*, and *veracity*. It seems to us unscriptural and unreasonable to suppose, that God should eclipse *these*, his MORAL perfections [by which he *chiefly* proposes himself to us for our imitation] in order to set off *those*, his NATURAL perfections. A grim tyrant, a *Nebuchadnezzar* is praised for his *greatness*, *sovereignty* and *power*: but a *Titus*, a prince who deserves to be called *the darling of mankind*, is extolled for his *goodness*, *justice*, and *veracity*. And who but Satan, or his subjects, would so over-value the praise given to a *Nebuchadnezzar*, as to slight the praise bestowed upon a *Titus*? Was not *Titus* as great a Potentate as *Nebuchadnezzar* and *Darius*, tho<sup>o</sup>

tho' he did not like them make tyrannical decrees to assert his powers and then execute them with wanton cruelty, or with absurd mourning; lest he should lose the praise of his *Sovereignty* and *immortality*, before a multitude of mistaken *decretists*?

II. Having, I hope, broken the heart of Zolotes's objection by the preceding arguments; it will not be difficult to take in pieces his boasted quotation from Mr. *Toplady's Historic Proof*; and to point out the flaw of every part.

(1) "*Arminianism paves the way for Atheism by despoiling the divine Being of his unlimited SUPREMACY.*" No: it only teaches us, that it is absurd to make God's *supremacy* bear an undue proportion to his other perfections. Do we *despoil* the king of his manly shape, because we deny his having the *head* of a *giant*, and the *body* of a *dwarf*?—(2) "*Of his infalible WISDOM.*" No; God *wisely* made *freq-agents*, that he might *wisely* judge them according to their works: and it is one of our objections to the modern doctrines of grace, that they "*despoil* God of his *WISDOM*" in both these respects.

—(3) "*Of his invincible power.*" No: God does whatever pleases him, in heaven, earth, and hell. But reason and scripture testify, that he does not chuse to set his *invincible power* against his *unerring wisdom*, by *overpowering* with saving grace, or *damning wrath*, the men whom he is going *judicially* to *reward* or *punish*.—(4) "*Of his absolute independency.*" Absurd! when we say that the promised reward, which a General bestows upon a soldier for his gallant behaviour in the field, *depends* in some measure upon the soldier's gallant behaviour; do we *despoil* the General of his *independency* with respect to the soldier? Must the General to show himself *independent*, *NECESSITATE* some of his soldiers to fight, that he may foolishly promote them; and others to desert, that he may blow their brains out with *Calvinian independence*?—(5) "*Of his eternal immutability.*" No: when we assert, that

God

God *justifies* men according to their faith, and *rewards* them according to their good works; or when we say, that he *condemns* them according to their unbelief, and *punishes* them according to their bad works; do we intimate that he betrays the least degree of *mutability*? on the contrary, do we not hereby represent him as faithfully executing his *eternal, immutable* decree of *judging* and *treating men according to their works of faith, or of unbelief*?—See the *Genuine Creed*, Art. viii.

Mr. *Toplady* goes on: (6) "*The exempting of some things and events from the providence of God, by referring them to free-will, &c. is another of those black lanes, which lead in a direct line from Arminianism to Atheism.*"—This is a mistake all over. By the doctrine of *moderate free-will* we exempt *no event, or thing*, from the providence of God: for we maintain, that, as God's power made *free-will*, so his providence rules, or over-rules it in *ALL* things. Only we do not believe, that *ruling, or over-ruling*, implies *necessitating, overpowering, or tricking*, when *judgement, punishments, and rewards* are to follow. Our doctrine therefore, is a lightsome walk, which leads to the right knowledge of God, and not one of those *black lanes which lead in a direct line from Calvinian election, to "Mr. Fulsome's" presumption; and from Calvinian reprobation, to Francis Spira's despair.*

(7) Arminianism "*represents men as gods, by supposing man to possess the DIVINE attribute of INDEPENDENT self-determination.*"—Our doctrines of grace suppose no such thing: on the contrary, we assert that *obedient free-will* is *ALWAYS DEPENDENT* upon God's *Free-grace*; and *disobedient Free-will*, upon God's *just wrath*:—This charge of Mr. *Toplady* is therefore absolutely groundless.—(8) Arminianism "*represents God himself with the imperfections of a man by putting LIMITATIONS to his SOVEREIGNTY.*"—This is only a repetition of what is absurdly said, No 1, about God's "*unlimited supremacy.*"—(9) It

It "supposes his knowledge to be shackled with circumscription, and darkened with uncertainty." It supposes no such thing: See page 257. On the contrary: one of our great objections to Calvinism is, that it so shackles God's infinite KNOWLEDGE, as to despoil him of the knowledge of future contingencies, or of those events which depend upon man's unneccessitated choice: absurdly supposing that God knows what he absolutely decrees and no more. If events were UNDECREED, [says Mr. Toplady in his *Hist. Proof*, p. 192,] they would be UNFOREKNOWN; if unforeknown, they COULD NOT be infallibly predicted.—How came God to foreknow man's fall, says Calvin [*nisi quia sic ordinarat*] but because he had appointed it? Thus Calvin and Mr. Toplady, in one sense, allow less foreknowledge to God, than to a stable-boy: for, without decreeing any thing about the matter, a postilion knows that, if the horse he curries, gets into his master's garden, some of the beds will be trampled; and that if a thief has an opportunity of taking a guinea without being seen, he will take it. See pages 253. 257.

(10) The Arminians "connect their ideas of God's wisdom and power, with the possibility of disconcertment and disappointment, embarrassment and defeat." No such thing: See page 256. We maintain that God, in his infinite wisdom and power, has made free-agents, in order to display his goodness by rewarding them, if they believe and obey; or his justice by punishing them, if they prove faithless and disobedient. Which of the two therefore comes to pass, God is no more disconcerted, disappointed, embarrassed, &c. than a lawgiver and judge, who acquits or condemns criminals according to his own law, and to their own works.—(11) What Mr. Toplady says in the next lines about the Arminians "transferring independency to themselves, in order to support their favourite doctrine, which affirms, that the divine will and conduct are DEPENDENT on the

*the will and conduct of men:*”—and what he adds about their blotting out God's immutability, and narrowing his providence, to keep the idol of free-will upon its legs, is a mere repetition of what is answered in No. 4, 5, 6, 7. This elegant tautology of Mr. Toplady may make some of his admirers wonder at the surprising variety of his arguments; but attentive readers can see through the rhetorical veil.

What that gentleman says of “*conditional, variable, vanquishable, and amissible grace,*” is verbal dust, raised to obscure the glory of the *second* gospel-axiom, to hide one of the Scripture-scales, and to substitute *over-bearing, necessitating grace, and free, unprovoked wrath,* for the *genuine grace and just wrath* mentioned in the gospel. Let us however dwell a moment upon each of these epithets. (1) “*CONDITIONAL grace;*” we assert [according to the *first* axiom] that the grace of *initial* salvation is UNCONDITIONAL; and (according to the *second* axiom) we maintain that the grace of *eternal* salvation is CONDITIONAL; excepting the case of complete idiots, and of all who die in their infancy. If Mr. Toplady can disprove either part of this doctrine; or, which is all one, if he can overthrow the *second* gospel-axiom, and break our *left* scale, let him do it.—(2) “*VARIABLE grace:*” we assert that *grace,* as it is inherent in God, is INVARIABLE. But we maintain, that the *displays* of it towards mankind are *various*; asserting that those *displays* of it which God grants in a way of REWARD, to them that faithfully use what they have, and properly ask for more, may and do VARY, according to the variations of faithful or unfaithful Free-will; our Lord himself having declared, that *to him that hath to purpose, more shall be given:* and that *from him that hath not to purpose, even what he hath shall be taken away.*—(3) “*VANQUISHABLE grace:*” to call God's grace *vanquishable* is absurd; because Christ does not *fight* men with grace, any more than a physician fights the sick with remedies. If a patient will not take his medicines, or will not take them properly, or will take poison also, the medicines



are not *vanquished*, but despised, or improperly taken. This does not show the weakness of the medicines, but the perverseness of the patient. Nor does it prove, that the dying man is stronger than his healthy physician; but only, that the physician will not drench him, as a farrier does a brute. If Mr. Toplady asserts the contrary, I refer him to page 76, &c. And, pointing at Christ's tribunal, I ask: could the Judge of all the earth *wisely* and *equitably* sentence men to eternal life, or to eternal death, if he first drenched them with the cup of *finished salvation*, or *finished damnation*?—

(4) "AMISSIBLE grace:" why cannot *evangelical* grace be *lost*, as well as the *celestial* and *paradisiacal* grace which was bestowed upon angels and man before the fall? Is a diamond less precious for being *amissible*? Is it any disgrace to the sun, that thousands of his beams are *lost* upon the drones who sleep away his morning light? Or that they are abused by all the wicked, who dare to sin in open day? If divine grace is both *forcible* and *inamissible*, what signify the apostolic cautions of *not receiving it in vain*, and of *not doing despite to the spirit of grace*?—In a word, what signifies our second gospel-scale, with all the scriptures that fill it up?

To conclude: If those scriptures clearly demonstrate the doctrine of a *free-will*, always subordinate either to *free-grace*, or to *just wrath*; when Mr. Toplady calls that *Free-will* an "Idol," does he not inadvertently charge God with being an *idol-maker*, and represent the sacred writers, as supporters of the *idol* which God has made? And when that gentleman says, that we "*keep the idol of free-will upon its legs, to save human reason from the humiliation of acknowledging her inability to account for many of the divine disposals*;" does he not impose *bound-will* and *Calvinian reprobation* upon us, just as the Bishop of Rome imposes *transubstantiation* upon his tame underlings; that is, under pretence that we must humbly submit our reason to the *divine* declarations, decrees, or *disposals*? Just as if there were no difference

ference between *popish* declarations, or *Calvinian* decrees, and "DIVINE *disposals*!"—Just as if the bare fear of regarding reason, were sufficient to drive us from all the rational scriptures, which fill our second scale, into all the absurdities, and horrors of *Free-wrath*, and *finished damnation*!

And now say, candid reader, if I may not justly apply to the calvinian doctrines of grace, a part of what Mr. *Toplady* rashly says of "*Arminianism*?" "*Let Calvinism exculpate herself from the heave, but unexaggerated indictment: which, if she cannot effect, it will be doing her no injustice to term her*" [I shall not say "*Atheism in masquerade*," but] an irrational, and unscriptural system of doctrine.

III. "Not so: [replies *Zelotes*] If you have answered Mr. *Toplady's* argument. You cannot set aside Mr. *Whitefield's* dilemma in his letter to Mr. *Wesley*. To me at least, that dilemma appears absolutely unanswerable. It runs thus:—"Surely Mr. *Wesley* will own God's justice in imputing Adam's sin to his posterity: and also, that after Adam fell, and his posterity in him, God might JUSTLY HAVE PASSED THEM ALL BY; without sending his own Son to be a Saviour for ANY ONE. Unless you do heartily agree in both these points, you do not believe original sin aright. If you do own them, you must acknowledge the doctrine of ELECTION AND REPROBATION to be HIGHLY JUST and REASONABLE. For if God might justly impute Adam's sin to *all*, and afterwards have passed by *all*, then he might justly pass by *SOME*. Turn to the right hand, or to the left, you are reduced to an INEXTRICABLE DILEMMA."—See Mr. *Whitefield's Works*. Vol. iv. p. 67.

ANSWER. We own God's justice in imputing Adam's sin *seminally* to his posterity, because his posterity sinned *seminally* in him, and was in him *seminally* corrupted. And we grant, that, in the loins of Adam, we SEMINALLY deserved all that Adam himself PERSONALLY deserved. So far we agree with Mr. *Whitefield*; maintaining, as he does,

that, by our fallen nature in Adam, we are *all children of wrath*; and that, as soon as our first parents had sinned, God might justly have sent them, and US IN THEIR LOINS, into the pit of destruction: much more "*might he justly have passed us ALL by, without sending his own Son to be a Saviour for ANY ONE.*" Therefore Mr. Whitefield has no reason to suspect, that we deny the scripture-doctrine of original sin.

This being premised, we may easily see, that the great flaw of the "*inextricable dilemma*" consists, in confounding our SEMINAL state with our PERSONAL state: and in concluding, that what would have been just, when we were in our SEMINAL state in the loins of Adam, must also be just in our PERSONAL state, now we are out of his loins. As this is the main spring of Mr. Whitefield's mistake, it is proper to point it out a little more clearly. Let the following propositions form the pointer.

1. *The wages of sin is death, yea, eternal death, or damnation.*—2. *The wages of sin personally, and consciously COMMITTED, is damnation personally and consciously SUFFERED.*—3. *The wages of sin feminally and unknowingly committed is damnation, feminally and unknowingly suffered.*—4. *When Adam had personally and consciously sinned, God would have been JUST, if he had inflicted upon him the personal and conscious punishment, which we call damnation.*—(5) *When we had feminally and unknowingly sinned in Adam, God would have been JUST if he had inflicted a seminal and unfelt damnation upon us for it: for then our punishment would have borne a JUST PROPORTION to our offence. We should have been punished as we had sinned, that is, feminally, and without the least consciousness of pain or of loss.*

But, is it not contrary to all equity, to punish a sin feminally and unknowingly committed, with an eternal punishment, personally and knowingly endured? For what is Calvinian REPROBATION, but  
a dread-

a dreadful decree, that a majority of the children of men shall be PERSONALLY bound over to conscious, necessary, and eternal SIN: which *sin* shall draw after it conscious, necessary, and eternal DAMNATION? Hence it appears that Calvinian predestination to death is horrible in its *end*, which is PERSONAL, NECESSARY, and ETERNAL torments consciously endured: but much more horrible in the *means* which it appoints to secure that end, namely PERSONAL, REMEDILESS SIN;—sin NECESSARILY, UNAVOIDABLY, and ETERNALLY committed; and all this, merely for a sin SEMINALLY, UNKNOWINGLY, and UNCONSCIOUSLY committed: and (what is still more horrible) for a sin, which God himself had *absolutely predestinated*, if the doctrine of Calvinian predestination, or of the ABSOLUTE \* NECESSITY of events is scriptural.—It is true, *Zelotes* says, that although reprobates are absolutely *reprobated* merely for the sin of *Adam*, yet they are *damned* merely for *their own*. But this evasion only makes a bad matter worse, for it intimates that *Free-wrath* so flamed against their unformed *persons*, as to determine that they should absolutely be formed, not only to be NECESSARILY and ETERNALLY MISERABLE, but also to be NECESSARILY and ETERNALLY GUILTY: which is pouring as much contempt upon divine goodness, as I should pour upon *Phineas's* character, if I asserted, that he contrived, and absolutely secured the filthy crime of *Zimri* and *Cosby*, that, by this means, he might have a *fair opportunity* of *infallibly* running them both through the body.

An illustration may help the reader to understand how hard the ground of Mr. Whitefield's dilemma bears upon God's equity. I have committed an horrible murder: I am condemned to be burned alive for it: my sentence is just:

\* *Wickliff* used to say, "ALL things that happen, do come ABSOLUTELY of NECESSITY." Hist. Proof p. 191. And Mr. *Toplady*, after taking care to distinguish, and set off the words *all, absolutely, and necessity*, says in the next page, "I agree with him as to the NECESSITY OF EVENTS."

having *personally* and *consciously* sinned without necessity: I deserve to be *personally* and *consciously* tormented. The judge may then, without cruelty, condemn every part of me to the flames; and the unbegotten posterity in my loins may justly burn with me, and in me; for with me and in me it has sinned as a part of myself. Nor is it a great misfortune for my posterity to be *thus* punished; because it has as little *knowledge* and *feeling* of my punishment, as of my crime.—But suppose the judge, after repleving me, divided and multiplied me into ten thousand parts; suppose again, that each of these parts necessarily grew up into a man or a woman; would it be reasonable in him to say to seven or eight hundred of these men and women, “ You were all SEMINALLY guilty of the murder committed by the man whom I repleved, and from whose loins I have extracted you: and therefore my mercy *passes you by*, and my justice absolutely reprobates your PERSONS. I foice you into REMEDILESS circumstances, in which you will all NECESSARILY commit murder; and then I shall have as fair an opportunity of UNAVOIDABLY *burning* you for *your own* UNAVOIDABLE murders, as I have had of absolutely *reprobating* you for the murder committed by the man, from whom your wretched existence is derived.”—Who does not see the *injustice* and *cruelty* of such a speech?—Who, but Zelotes, would not blush to call it a *gracious* speech, or a “ *doctrine of grace* ?”—But if the persons, whom I suppose extracted from me, are repleved as well as myself: if we are put all together in *remediable* circumstances, where *sin* indeed *abounds*, but where *grace* *abounds much more*, supposing we are not unnecessarily, voluntarily, and obstinately wanting to ourselves; who does not see, that, upon the PERSONAL commission of avoidable, voluntary murder [and much more upon the personal refusal of a pardon *sincerely* offered upon *reasonable* conditions] my posterity may be condemned to the flames as justly as myself?

If this illustration exactly represents the deplorable case of Calvinian reprobates, who, barely for

a sin

a sin which they *seminally* committed, are supposed to be *personally* bound over first to unavoidable perseverance in sin, and next to unavoidable and eternal damnation; will not all my unprejudiced readers wonder to hear Mr. *Whitefield* assert, that the calvinian doctrine of REPROBATION is "highly just and reasonable?"

What! replies that good, mistaken man, will not "Mr. *Wesley* own, that God might justly have passed all Adam's posterity by, without sending his own Son to be a Saviour for any one?"—ANSWER: God forbid we should ever imagine, that God was bound to send his Son to die for *any man*! No: God was no more bound to *redeem* any man, than he was bound to *create* the first man; *redemption* as well as *creation* entirely flowing from rich, and every way undeserved grace.

"Then you give up the point, says *Zelotes*; for THERE IS NO MEDIUM between God's *refusing* to send his Son to redeem a part of Adam's posterity, and his passing a sentence of *Calvinian* reprobation upon them.—Now, if he could *justly* refuse to send his Son to save ALL, he could justly refuse to send him to save SOME, and therefore he could *justly* reprobate some, i. e. predestinate them to a *remediless* state of sin, and of consequence to unavoidable damnation."

This sophistical argument probably misled Mr. *Whitefield*. But the "MEDIUM" which he could not see, the MEDIUM which spoils his "*inextricable dilemma*," the door at which we readily go out of the prison, where *Logica Genevensis* fancies she has confined us, may easily be pointed out, thus: if God had not entertained gracious thoughts of peace, mercy, and redemption towards *all mankind*; if he had designed absolutely and unconditionally to glorify nothing but his vindictive justice upon a number of them, for having SEMINALLY SINNED in Adam, he might undoubtedly have passed them by; yea, he might have severely punished them. But, as I have observed, in this case he would have punished them *equitably*, that is, SEMINALLY. He would have crushed guilty Adam, and with him

him his Cainish, reprobated seed; contriving the birth of *Abel, Seth,* and others, in such a manner, as to bring no man into PERSONAL existence, but such as had a PERSONAL share in his redeeming mercy. And this is the very plan, which, according to our doctrines of grace, and according to the scriptures, God graciously laid down in eternity, and faithfully executed when *the Lamb slain from the foundation of the world tasted death FOR EVERY MAN—gave himself a ransom FOR ALL,—* and became an evangelical (not an Antinomian) propitiation FOR THE SINS OF THE WHOLE WORLD.

A third flaw in Mr. *Whitefield's* dilemma, is the supposition that Calvinian reprobation is only an HARMLESS preterition: but a *passing by*, in some cases, is HORRIBLE cruelty. Thus if a mother calvinistically *passes by* her sucking child for a week, she actually starves and destroys him. This is not all: Calvinian reprobation is a downright appointment to eternal death. "The" [Calvinian] "*predestination of some to life,*" &c. says Mr. Toplady, "*cannot be maintained without admitting the*" (Calvinian) "*reprobation of some others UNTO DEATH,*" even unto ETERNAL death, or DAMNATION. But I ask again, what can be more unreasonable and unjust, than to appoint millions of unborn infants to PERSONAL, CONSCIOUS, UNAVOIDABLE, and ETERNAL DEATH, through the horrible medium of a PERSONAL, UNAVOIDABLE perseverance in sin; and this merely for a sin which they NEVER PERSONALLY and CONSCIOUSLY COMMITTED?

A fourth flaw in Mr. *Whitefield's* argument, consists in confounding the Calvinian with the Scriptural imputation of Adam's sin. If God IMPUTED SIN to Adam's offspring in its SEMINAL state, it was merely because *Adam's* offspring SEMINALLY SINNED in him. God's imputation is always according to truth. When *Adam* had actually tainted his soul with *sin*, and his body with *mortality; sinfulness,* and *mortality* actually tainted all his offspring then in his loins; and therefore God could truly impute sinfulness and mortality to them all,

all; that is, he could truly account them all to be what they *really* were, i. e. SEMINALLY *sinful*, and *mortal*. How different is this righteous imputation from the imputation maintained by *Zelotes*!—a cruel, supposed imputation this, whereby God is represented as arbitrarily determining, that numberless myriads of unformed men shall be so accounted guilty of a sin which they NEVER PERSONALLY COMMITTED, as to be PERSONALLY and ABSOLUTELY predestinated to eternal death, through the horrible medium of NECESSARY, REMEDILESS sin!

If *Zelotes* replies: "God may as justly impute Adam's sin to the natural seed of *Adam*, as he does impute Christ's righteousness to the spiritual seed of *Christ*:" I reply (1) The case is not parallel. The King may justly give a thousand pounds *gratis* to whom he pleases; but he cannot justly give a thousand stripes *gratis* to whom he pleases, because *free-wrath* is absolutely incompatible with *justice*.—(2) *Faith* is imputed for righteousness: or, if you please, God imputes righteousness to BELIEVERS. Now, who are *believers*? Are they not *men who have faith*?—men who have that grace which unites them to *Christ the righteous*, and by which they actually derive from Christ (in various degrees) not only a peculiar interest in his merits, but also the very righteousness, the very hatred of sin, and the very love of virtue, which were in the heart of Christ? Therefore when God imputes faith for righteousness, or when he imputes righteousness to *believers*, he only accounts, that what is in *believers* is actually there; or, if you please, that *believers* are what they *really* are, that is, *righteous*. Hence it appears, that to support *Calvinian* imputation of sin, by *Calvinian* imputation of righteousness, is only to defend one chimera by another.

Mr. *Whitefield's* argument in defence of *Calvinian* reprobation appears to us so much the more inconclusive, as it is not less contrary to scripture than to reason. Who can fairly reconcile that reprobation



tion to the texts which intimate, that *this proverb shall no more be used in Israel: the fathers have eaten sour grapes, and the case is remediless; the children's teeth being necessarily and eternally set on edge: that the son shall not eternally die, or be reprobated to eternal death for the sins of the father: that God's mercy is over all his works, till provoked free-grace gives place to just-wrath:—that he willet not primarily the death of a sinner:—and that God our Saviour will have all men to be saved, in a rational, evangelical way, that is, by freely working out their own salvation in subordination to his free-grace.*

From all the preceding answers, I hope, I may conclude, that the "*inextricable dilemma*" is a mere sophism; and that the truly Reverend Mr. *Whitefield* understood far better how to offer up a warm prayer, and preach a pathetic sermon, than how to follow *Error* into her lurking holes, in order to seize there the twisting viper with the tongs of Truth, and bring her out to public view, stript of her *shining, slippery* dress, and darting in vain her forked and hissing tongue.

IV. Having answered the threefold objection of *Zelotes*, Mr. *Toplady*, and Mr. *Whitefield*, I shall now retort it, and show, that upon the plan of the CALVINIAN "*doctrines of grace*" and WRATH—of unavoidable finished salvation for a fixed number of elect, and of unavoidable, finished damnation for a fixed number of reprobates, all the divine perfections (*Sovereignty* not excepted) suffer a partial, or a total eclipse. I have, it is true, done it already in the *Checks*: but, as my opponents do not seem to have taken the least notice of the passage I mean, though it contains the strength of our cause with respect to the *divine perfections*, I beg leave to produce it a second time. If in a civil court a *second citation* is fair and expedient, why might it not be so too in a court of controversial judicature? I therefore ask a second time:

“What

" What becomes of God's GOODNESS; if the tokens of it, which he gives to millions of men, are only intended to enhance their ruin, or cast a deceitful veil over his everlasting wrath?—What of his MERCY, which is *over ALL his works*, if millions were for ever excluded from the least interest in it, by an *absolute* decree that constitutes them vessels of wrath from all eternity?—What becomes of his JUSTICE, if he sentences myriads of men upon myriads to everlasting fire, BECAUSE *they have not believed on the name of his only begotten Son*; when, if they had believed that he was their *Jesus*, their Saviour, they would have believed a monstrous lie, and claimed what they have no more right to, than I have to the crown of England?—What of his VERACITY, and the *oath he swears that he will not primarily the death of a sinner*; if he never affords most sinners sufficient means of escaping eternal death? If he sends his ambassadors to *every creature*, declaring that *all things are now ready for their salvation*, when nothing but *Tophet is prepared of old* for the inevitable destruction of a vast majority of them?—What becomes of his HOLINESS, if in order to condemn the reprobates with some show of justice, and to secure the end of his decree of reprobation, which is, that "millions shall *absolutely* sin and be damned," he absolutely fixes the means of their damnation, that is, their *sins and wickedness*?—What of his WISDOM, if he seriously expostulates with souls as dead as corpses, and gravely urges to repentance and faith, persons that can no more repent and believe, than fishes can speak and sing?—What becomes of his LONG-SUFFERING, if he *waits* to have an opportunity of sending the reprobates into a deeper hell, and not sincerely to give them a longer time to *save themselves from this perverse generation*?—What of his EQUITY, if there was mercy for Adam and Eve, who *personally* broke the edge of duty, and wantonly rushed out of paradise into this howling wilderness; whilst there is no mercy for millions

of

of their unfortunate children, who are born in a state of sin and misery without any *personal* choice, and of consequence without any *personal* sin?—

And what becomes of his OMNISCIENCE; if he cannot foreknow future contingencies? If to foretel without a mistake, that such a thing will happen, he must necessitate it, or do it himself? Was not *Nero* as wise in this respect? Could not he foretel that *Phebe* should not continue a virgin, when he was bent upon ravishing her? That *Seneca* should not die a natural death, when he had determined to have him murdered? And that *Crispus* should fall into a pit, if he obliged him to run a race at midnight in a place full of pits? And what old woman in the kingdom could not precisely foretel that a silly tale should be told at such an hour, if she were resolved to tell it herself; or, at any rate, make a child do it for her?

“ Again: What becomes of God’s LOVING-KINDNESSES, which have been ever of old towards the children of men? And what of his IMPARTIALITY, if most men, absolutely reprobated for the sin of Adam, are never placed in a state of personal trial and probation? Does not God use them far less kindly than he does devils, who were tried every one for himself, and remain in their diabolical state, because they brought it upon themselves by a *personal* choice? Astonishing! That the Son of God should have been flesh of the flesh, and bone of the bone of millions of men, whom, upon the Calvinian scheme, he never indulged so far as he did devils! What an hard-hearted relation to myriads of his fellow-men, does *Calvin* represent our Lord? Suppose Satan had become our *kinsman* by incarnation, and had by that means got the *right of redemption*: would he not have acted like himself, if he had not only left the majority of them in the depth of the fall, but enhanced their misery by the sight of his partiality to the elect?”

“ Once

“ Once more, What becomes of FAIR DEALING, if God every where represents sin as the dreadful evil which causes damnation, and yet the most horrid sins *work for good* to some, and as P. O. intimates “ accomplish their salvation thro’ Christ?” —And what of HONESTY, if the God of truth himself promises, that *all the families of the earth shall be blessed in Christ*, when he has cursed a vast majority of them, with a decree of absolute reprobation, which excludes them from obtaining an interest in him, even from the foundation of the world?”

“ Nay what becomes of his SOVEREIGNTY itself, if it is torn from the mild and gracious attributes by which it is tempered? If it is held forth in such a light, as renders it more terrible to millions, than the sovereignty of Nebuchadnezzar in the plain of Dura appeared to Daniel’s companions, when *the form of his visage was changed against them*, and he decreed that they should be cast into the burning, fiery furnace? for, they might have saved their bodily life by bowing to the golden image, which was a thing in their power; but poor Calvinian reprobates can escape at no rate: the horrible decree is gone forth; they must, in spite of their best endeavours, dwell body and soul with everlasting burnings.”

To these queries taken from the *Third Check*, I now add those which follow. What becomes of God’s infinite POWER, if he cannot make *Free-agents*, or creatures endued with *Free-will*? And what of his boundless WISDOM, if, when he has made such creatures, he knows not how to rule, over-rule, reward, and punish them, without necessitating them, that is, without undoing his own work—without destroying their *Free-agency*, which is his master-piece in the universe?—Nay, what would become of the divine IMMUTABILITY, about which Zelotes makes so much ado, if after, God having suspended in all † the scriptures the

† See the *Scriptural Essay*. Equal Check, page 96, &c.

reward of eternal life, and the punishment of eternal death, upon our *unnecessitated* works of faith and unbelief God so altered his mind in the day of judgment, as to suspend heavenly thrones, and infernal racks, only upon the good works of Christ, and the bad works of Adam; through the *necessary* medium of faith and holiness, absolutely forced upon some men to the end; and through the *necessary* means of unbelief and sin, absolutely bound upon all the rest of mankind? —And, to conclude, how shall we be able to praise God for his INVARIABLE FAITHFULNESS, if his *secret* will and *public* declarations are at almost perpetual variance; and if Zelotes's doctrines of grace tempt us to complain with the poet,

‡ Nescio quo teneam mutantem Protea nodo;  
instead of encouraging us to say with David, *For ever, O Lord, thy word is SETTLED in heaven. Thy FAITHFULNESS is unto all generations?*

If Zelotes cannot answer these queries in as rational, and scriptural a manner, as his objections have, I trust, been answered; will not the Calvinian doctrines of UNSCRIPTURAL *free-grace* and EVERLASTING FREE-WRATH appear to unprejudiced persons, as great enemies to the divine perfections, and to the *sincere milk of God's word*; as Virgil's Harpies were to the Trojan Hero, and to his richly-spread tables? And is there not *some* resemblance between the Diana and Hecate whom I unmask, and the petty goddesses whom the poet describes thus?

‡ “He is like Proteus: I know not how to hold him:”—whether by his SECRET WILL, which has *absolutely* predestinated millions of men to necessary sin and eternal damnation; or by his REVEALED WILL, which declares, that he *willeth not* primarily that any man should perish; but that all should be eternally saved, by working out their own salvation, according to the talent of will and power, which he gives to every man to profit withal.

Sive

Sive & Deæ, seu sint diræ obscenæ que volucres;—  
 Tristius haud illis monstrum, nec sævior ulla  
 Pestis et ira deûm Stygiis sese extulit undis.  
 Virginei volucrum vultus, fædissima vetris  
 Proluvies, uncæ que manus:—nec vulnera tergo  
 Accipiunt: celeri que fugâ sub fidera lapsæ,  
 Semesam prædam, et vestigia fœda relinquunt.

## S E C T I O N XXIV.

*Zelotes's last objection against a reconciliation with Honestus. In answer to it, the Reconciler shows, by various illustrations, that the scriptures do not contradict themselves in holding forth first and second causes—primary and subordinate motives; and that the connexion of Free-grace with Free-will is properly illustrated by the scriptural emblem of a marriage; this relation exactly representing the conjunction and opposition of the two gospel-axioms, together with the pre-eminence of Free-grace, and the subordination of Free-will.*

**I**F you compare the prejudice of *Zelotes* against *Honestus* to a strong castle, the objections which fortify that castle, may be compared to the rivers which were supposed to surround *Pluto's* palace. Six of them we have already crossed; one more obstructs our way to the reconciliation, and, like *Phlegeton*, it warmly runs in the following lines:

OBJECTION VII. "When King *Jerom*, said to *Jehu*, *Is it peace?* *Jehu* answered, *What peace, so long as the whoredoms of thy mother Jezebel are so many?* And what peace can I make with *Honestus* and you, so long as ye adulterate the gospel, by what you call the *evangelical marriage*, and what I

§ 'Tis hard to say whether they are goddesses or fowls obscene. However they are as ugly and dangerous Appearances, as ever ascended from the Stygian lake. They have faces like virgins, hands like birds claws, and an intolerably-filthy looseness! As for their body, it is invulnerable; at least you cannot wound it; they so nimbly fly away into the clouds; leaving the food which they greedily tore, polluted by their defiling touch.

call the monstrous mixture of FREE-GRACE and FREE-WILL? I cannot, in conscience, take one step towards a reconciliation, unless you can make appear, that, upon your conciliating plan, the dignity of *Free-grace* is properly secured. But, as this is impossible, I can only look upon your *Scripture-scales*, as a new attempt to set one part of the scripture against the other, and to give infidels more room to say, that the Bible is full of contradictions.

ANSWER. Exceedingly sorry should I be, if the *Scripture-scales* had this unhappy tendency. To remove your groundless fears in this respect, and to prevent the hasty triumph of infidels, permit me (1) to show, that what, at first sight, seems a contradiction in the scriptures which compose my scales, appears, upon due consideration, to be only the just subordination of second CAUSES to the first, or the proper union of inferior MOTIVES with leading ones: and (2) to prove, that what *Zelotes* calls "a monstrous mixture of *Free-grace* and *Free-will*," is their important concurrence, which the scriptures frequently represent to us under the significant emblem of a marriage. Plain illustrations will throw more light upon the subject than deep arguments; I shall therefore use the former, because they are within the reach of every body, and because *Zelotes* cannot set them aside under pretence that they are "metaphysical."

I. May we not, on different occasions, use with propriety words, which seem contradictory, and which nevertheless agree perfectly together. For instance; with respect to the doctrine of first and second CAUSES, and of primary and secondary MEANS, may I not say, "I plowed my field this year," because I ordered it to be plowed?—May I not say on another occasion, "Such a farmer plowed it alone," because no other farmer shared in his toil?—May I not, the next moment, point at his team, and say, "These horses plowed all my field alone," if I want no intimate, that no other horses were employed

employed in that business?—And yet, may I not by and by show *Zelotes* a new-constructed plow, and say; “That light plow plowed all my field?”—Would it be right in *Zelotes*, or *Lorenzo*, to charge me with *shuffling*, or with *self-contradiction*, for these different assertions?

If this illustration does not sufficiently strike the reader, I ask; May not a Clergyman, without shadow of prevarication, say on different occasions, I hold my living through divine permission,—through the Lord Chancellor’s presentation,—through a liberal education,—through my subscriptions,—through the Bishop’s institution, &c? May not all these expressions be true, and proper on different occasions? And may not these *causes*, *means*, and *qualifications*, concur together, and be all essential in their places?

Once more: Speaking of a barge, that sails up the river, may I not, without contradicting myself, say one moment, The *wind* ALONE (in opposition to the *tide*) brings her up? And if the next moment I add, Her *sails* ALONE (in opposition to *oars* or *kaling lines*) bring her up against the stream, would it be right to infer that I exclude the tackling of the vessel, the rudder, and the steersman from being all necessary in their places? Such however is the inference of *Zelotes*. For while *Honestus* thinks him an *enthusiast*, for supposing that absolutely nothing but wind and sail [grace and faith] is requisite to spiritual navigation; *Zelotes* thinks that *Honestus* is hardly fit to be a cabin boy in the ship of the church, because he lays a particular stress on the right management of the tackling and rudder; and both will perhaps look upon me as a trimmer, because, in order to reconcile them, I assert, that the wind and sails, the masts and yards, the rigging and the rudder, the compass and pilot have each their proper use and office.

II. With respect to *primary* and *secondary* MOTIVES, may I not say, that Christ humbled himself



to the death of the cross, out of obedience to his Father:—out of compassionate love for a lost world:—that he might put away sin by the sacrifice of himself:—that whosoever believeth in him should not perish:—that the scriptures might be fulfilled:—that he might leave us an example of humble patience:—that through death he might destroy the prince of darkness:—and that he might see the travail of his soul, obtain the joy that was set before him, and be satisfied?—Would *Zelotes* show himself a judicious divine, if he intimated, that these motives are incompatible and contradictory?—May not a variety of motives sweetly concur to the same end? May you not for example, relieve your indigent neighbour, out of fear to meet the inexorable rich man in hell?—out of pity for a fellow-creature in distress?—out of regard for him, as a fellow-christian?—out of a desire to maintain a good conscience, and to keep the commandments?—out of gratitude, love, and obedience to Christ?—that the worthy name, by which we are called *Christians*, may not be blasphemed?—that your neighbour may be edified?—that you may show your love to God?—that you may declare your faith in Christ?—that you may lay up treasure in heaven?—that, like a faithful steward, you may deliver up your accounts with joy?—that you may receive the REWARD of the inheritance?—that you may be justified by your works AS A BELIEVER in the great day, &c?—May not all these motives, like the various steps of Jacob's mysterious ladder, perfectly agree together? And if a good work comes up for a memorial before God, winged with all these scriptural motives; is it not likely to be more acceptable, than one which ascends supported only by one or two such motives?

*Zelotes* frequently admits but of two causes of our salvation, and recommends but one motive of good works. The two causes of eternal salvation, which he generally confines himself to, are *Christ* and

and *Faith*: and, what is most astonishing, *solifidian* as he is, he sometimes gives up even *faith* itself: for if he reads that FAITH was imputed to Abraham for righteousness, he tells you that *faith* is to be taken objectively for Christ and his good works, which is just as reasonable as if I said, that when Sir Isaac Newton speaks of *the eye* and of *a telescope*, he intends that these words should be taken objectively, and should mean *the sun* and *the moon*.

—Again: As *Zelotes* frequently admits but one cause of salvation, that is, *Christ's righteousness*: so he often admits but one motive of sincere obedience, and that is, the *love of Christ known by name*. Hence he gives you to understand, that all the good works of those, who never heard of *Christ*, are nothing but *splendid sins*. To avoid his mistake we need only admit a variety of causes and motives: and to steer clear of the error of *Honestus*, we need only pay to the Redeemer the so justly-deserved honour of being, in conjunction with his Father and Spirit, the *grand*, ORIGINAL CAUSE and as he is the Lamb slain, the ONE PROPERLY MERITORIOUS CAUSE of our salvation; representing a grateful love to him as the *noblest*, and most powerful motive to obedience, where the Christian gospel is preached. In following this reasonable and catholic method, we discover the harmony of the scriptures; we reconcile the opposite texts which fill the scripture-scales; and, far from giving room to infidels to say, that the Bible is full of *contradictions*, we show the wonderful agreement of a variety of passages, which, upon the narrow plans of *Zelotes* and *Honestus*, are really *inconsistent*, if not altogether *contradictory*.

III. With respect to the two GOSPEL-AXIOMS and their basis, FREE-GRACE and FREE-WILL, contrary as they *seem* to each other, they agree as well as a thousand harmonious contrasts around us. If *Zelotes* considers the natural world in a *favourable* light, he will see nothing but OPPOSITION in HARMONY. *Midnight* darkness, when it is reconciled

ciled with the blaze of *noon*, crowns our hills with the mild, delightful light of the *rising* or *setting sun*.—When sultry *summers* and frozen *winters* meet half way, they yield the flowers of the *spring* and the fruits of *autumn*.—If the *warming* beams of the sun act in conjunction with *cooling* showers, the earth opens her fruitful bosom, and crowns our fields with a plenteous harvest.—Reflect upon your animal frame: how does it subsist? Is it not by a proper union of opposite things, *fluids* and *solids*?—and by a just temperature of contrary things, *cold* and *heat*? Consider your *whole* self: are you not made of a thinking soul, and of an organized body?—of *spirit* and *matter*? Thus, two things, which are exactly the reverse of each other, by harmonizing together, form *man*, who is the wonder of the natural world: just as the Son of God, united to the son of Mary, forms *Christ*, who is the wonder of the spiritual world.

I readily confess, that the connexion of the two gospel-axioms, like that of matter and spirit, is a deep mystery. But as it would be absurd to infer, that man is an *imaginary* being, because we cannot explain how thought and reason can be connected with flesh and blood: so would it be unreasonable to suppose, that the coalition of *Free-grace* with *Free-will* is a *chimera* in divinity, because we cannot exactly describe how they are coupled. We are however indebted to St. Paul for a most striking emblem of the essential *opposition* and wonderful *union* that subsist between the two axioms, or (which comes to be the same) between the *Redeemer* and the *redeemed*—between *Free-grace* and *Free-will*.

If the true church is a mystical body composed of all the souls, whose submissive *Free-will* yields to *Free-grace*, and exerts itself in due subordination to our loving Redeemer; does it not follow, that *Free-grace* exactly answers to *Christ*, and *holy Free-will* to God's *holy Church*? Now, says the Apostle, *the husband is the head of the wife, even as Christ is the*

the head of the church:—Husbands love your wives as Christ loved the church:—A man shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning CHRIST, and the CHURCH; and upon the preceding observation, I take the liberty to add: This is a great mystery, but I speak concerning FREE-GRACE and FREE-WILL. If marriage is a divine institution, honourable among all men, and typical of spiritual mysteries:—if *Isaiah* says, *Thy Maker is thy Husband*:—if *Hosea* writes, *In that day, says Jehovah, thou shalt call me ISHI*; that is, MY HUSBAND:—if *St. Paul* says to the Corinthians, *I have espoused you as a chaste virgin to one HUSBAND, even Christ*:—and if he tells the Romans, that they are become dead to the law, that they should be MARRIED to another, even to HIM who is raised from the dead, that they should BRING FORTH FRUIT UNTO GOD:—if the sacred writers, I say, frequently use that emblematic way of speech, may I not reverently tread in their steps, and, in the fear of God, warily run the parallel, between the conjugal tie and the mystical union of *Free-grace* and *Free-will*? And,

(1) If the husband is the HEAD of the wife, as says *St. Paul*; or her LORD, as *St. Peter* intimates; is not *Free-grace* the HEAD and LORD of *Free-will*? Has it not the pre-eminence in all things?—(2) If the bridegroom makes his address to the bride first, without forcing or binding her with cords of necessity; does not *Free-grace* also seek *Free-will* first, without forcing it, and chaining it down with necessitating, *Turkish* decrees?—(3) If the mutual, unneccessitated, voluntary consent of the bridegroom and of the bride, is the very essence of marriage; may I not say, that the mutual, unneccessitated, voluntary consent of *Free-grace* and *Free-will*, makes the marriage between Christ and the willing souls, whom *St. John* calls *The bride*, and *The Lamb's wife*?—(4) The husband owes no obedience to his wife, but the wife owes all reasonable obedience

dience to her husband. And does not the parallel hold here also? Must not *Free-will* humbly and obediently submit to *Free-grace*, as Sarah did to Abraham, calling him LORD?—(5) The man is to give honour to his wife as to the weaker vessel; and does not *Free-grace* do so to *Free-will*, its inferior? is not its condescending language, *Behold, I stand at the door and knock:—Open to me, my sister, my love, &c.* Yea, does not *FREE-GRACE*, like St. Paul, become all things [but sin and wantonness] to all men, that by any means it may gain the *FREE-WILL* of some?—If the unbelieving wife departs, let her depart, says St. Paul. And if unbelieving *Free-will* is bent upon eloping from *Free-grace*, may it not do it? Is it locked up as the Sultanias are in Turkey? Although incarnate *Free-grace* compassionately mourned over the obstinate *Free-will* of the Jews, did it dragoon them into compliance? Was not its language, *I would, and ye would not?—Thou hast been weary of me, O Israel.—My people would none of me; so I gave them up to their own hearts lust, and they walked in their own counsel;* doing, as a nation, what Judas was judicially permitted to do as an individual?—(7) In case of adultery, is it not lawful for the husband to put away his wife? And may not *Free-grace* repudiate *Free-will* for the same reason? When the *Free-will* of Judas

† Some Calvinists have done this great truth justice, and among them the judicious Mr. *Riland* of Northampton, A. M. who hath published an extract from Dr. *Leng*, Bishop of Norwich, descriptive of the resemblance that man bears to God. The first article of his extract runs thus. “The soul is an image of the almighty power of God. God has a power of beginning motion: so has the soul.—God’s will acts with astonishing sovereignty, and absolute dominion and pleasure, where, and when, and how he will.—The soul chuses or refuses, accepts or rejects an object, with an amazing resemblance to a God. Even devils and the wicked refuse God with sovereign will and a most free contempt.”—Hence it appears, that to rob man of *free-agency* under pretence of making *free-grace* all in all, is to destroy the first feature of God’s image in his living picture, man.

had

had long carried on an adulterous commerce with *Mammon*; and when he refused to return; did not our Lord put him away; giving him a bill of divorce, together with the fatal sop? And far from detaining him by fulsome, calvinian caresses, did he not publickly say, *Wo to that man!*—*What thou doest do quickly.*—*Remember Lot's Wife?* (8) Can the husband, or the wife, have children alone? Can **FREE-GRACE** do *human good works* without *human FREE-WILL*? Did not our Lord speak a self-evident truth, when he declared, *Without ME, YE, can do nothing?* And did not St. Paul set his seal to it when he said: *We are not sufficient, OF OURSELVES, to think anything [morally good] as of ourselves; but our sufficiency is OF GOD:—Not I [alone or principally] but THE GRACE OF GOD, which was WITH ME?* And, *morally speaking*, what can Christ do as the husband of the church, without her concurrence? What, besides atoning, inviting, pre-engaging and drawing? Do we not read, that he **COULD NOT** do many works among the people of Nazareth, *because of THEIR unbelief?* And for want of co-operation or concurrence in sinners does he not complain, *I have laboured in vain:—I have spent my strength for nought:—All the day long I stretched forth my hands and no man regarded?*—Lastly: May I not observe, that, as the procreation of children is the most important consequence of marriage; so the production of the *fruits of righteousness which are by Jesus Christ*, is the most important consequence of the harmonious opposition of *free-grace* and *Free-will*; when they are joined together in that evangelical marriage, which the scripture calls *Faith working by love?*

Should *Zelotes* object here, that, "Some good people produce all the fruits of righteousness, and do all the good works, which St. Paul expects from believers, tho' they say all manner of evil against *Free-will*, will hear of nothing but *Free-grace*, and perpetually decry their own good works:" I reply; That

That there are such persons, is granted: nor are they less conspicuous for their *unreasonableness*, than for their *piety*. They may rank for consistency with a woman, who is excessively fond of her husband, and peevish with every body else, especially with her own children.—Her constant language is, “My husband is all in all in the house; he does every thing: I am absolutely no body, I am worse than any body, I am a monster, I bring forth nothing but monsters: my best productions are dung, dross and filthy rags, &c. &c.”—A friend of her husband tired to hear such speeches day by day, ventures to set her right by the following questions; “Pray, Madam, if your husband is *all* in the house, is he his own *wife*? If he does *all* that is done under your roof, did he get drunk the other day when your footman did so? Does he bear his own children, and give them suck? If you are absolutely no body, who is the *mother* of the fine boy that hangs at your breast? And if he is a *mere* † *monster*, why do you dishonour your husband by *fathering* a monster upon him?”—While she blushes, and says, “I hate controversy, I cannot bear carnal reasonings, &c.” I close this parallel between *marriage*, and the evangelical union of *free-grace* and *free-will*, by some remarks, which, I hope, will reconcile *Zelotes* and *Honestus* to the

† Walking about my parish some years ago, I heard a collier's wife venting her bad humour upon some body, whom she called *Son of b—ch*. I went into the house to make peace; and finding it was her own Son, whom she thus abused, I expostulated with her about the absurdity of her language, so far as it offended *God*, and reflected upon *herself*. I might have added, that, if her child was *the Son of a b—ch*, he must also be *the Son of a d—g*; a circumstance this, not less dishonourable to her *husband*, than to *herself*: but I really forgot this argument [*ad mulierem*] at that time. However I mention it here, in hopes that *Zelotes*, who, thro' voluntary humility calls his good works as many bad names as the woman did her son, will take the hint, and will no more reflect upon *Christ* by injudiciously loading the productions of his *free-grace* with antinomian abuse.

harmonious

harmonious opposition of the *seemingly* contrary doctrines of *grace* and *justice*, of *faith* and *works*, of *free-grace* and *free-will*, which answer to the *two gospel-axioms*, and are balanced in the *two scripture scales*.

*Union* without *opposition* is dull and insipid. You are acquainted with the pleasures of friendship; You would gladly go miles, to shake hands with an intimate friend; but why did you never feel any pleasure in shaking your left hand with your right, and in returning the friendly civility? Is it not because the joining of your own hands would be expressive of an union without proper opposition;—of an union without sufficient room to display the mutual endearments of *one free-will in harmony with another*? For what I have all along called *Free-grace*, is nothing but *God's gracious FREE-WILL*, to which the obedient *FREE-WILL* of believers humbly submits itself. Why can you have no satisfaction in going to the fire, when a fever enflames your blood; or in drinking a cooling draught, when you are benumbed with cold? Is it not because in either case the pleasure ceases; or rather becomes pain, for want of proper opposition?

Is not *opposition* WITHOUT UNION the very ground of infernal woe? When *opposition* amounts to downright *contrariety*. does it not end in fierce destructive discord? And does not this discord produce the horrid concert which our Lord describes by *wEEPING, wAILING, and gnASHING of teeth*, the genuine expressions of sorrow, anguish and despair? On the other hand, is not *opposition in union* the very soul of celestial joys? And should I take too much liberty with the deep things of God, if I ventured upon the following query? Is it not from the eternal, mysterious, ineffable *opposition* of *Father* and *Son*, in eternal, mysterious, ineffable *union* with each other, that the eternal love and joy of the *Spirit* proceeds to accomplish the mystery of

H h

the



the divine *unity*, and form the very *heaven* of heaven ?

But if that question appears too bold, or too deep, I drop it, and, keeping within *earthly* bounds; I ask, Does not experience convince us, that the most perfect concerts are those, in which a number of instruments, *soft* as the flute, and *strong* as the bassoon, high-sounding as the clarion, and *deep* toned as the kettledrum, properly agree with *tenor*, *counter-tenor*, *bass*, and *treble-voices* ? Is it not *then*, that the combined effects of slow and quick vibrations, high and low notes, sharp and flat tones, solemn and cheerful accents ; grave and shrill, melting and rousing, gentle and terrible sounds, by their harmonizing oppositions, alternately brace and dilate our auditory nerves ; or delightfully soothe and alarm, lull and ravish, our musical powers ?—Such, and far more glorious, is the GOSPEL CONCERT of *free-grace* and *free-will*:—A sweetly-awful concert this, in which prohibitions and commands, cautions and exhortations, alluring promises and fearful threatenings, gentle offers of mercy and terrible denunciations of vengeance, have all their proper places.

Now man is brought down to the gates of hell, as a rebellious worm ; and now [by a proper transition] he is exalted to the heaven of heavens, as the friend of God.—Now Christ hangs on an ignominious cross ; and now he fills the everlasting throne:—One day as a SAVIOUR and a PROPHET, he gives grace, he offers glory ; he calls, he intreats, he weeps, he bleeds, he dies ; another day, as a REWARDER and a KING, he revives and triumphs ; he absolves or condemns ; he opens and shuts both hell and heaven. The treble in this doctrinal concert, appears ENTHUSIASTIC jar to prejudiced *Honestus* ; and the bass passes for HERETICAL *discord* with heated Zelotes : but an unbiassed protestant knows the joyful sound of Free-grace—the solemn sound of Free-will—and the alarming sound of

of Just-wrath; and admitting each in his concert, he makes scriptural melody to his *Priest* and *Law-giver*—to his *Redeemer* and his *Judge*. As for the merry tune of antinomian *Free-grace*, mixed with the reprobating roar of Calvinian *Free-wrath*, it grates upon him, it grieves his soul, it diffuses chilliness through his veins, it carries horror to his very heart.

Whilst a Divine combines evangelically, and uses properly the two gospel-axioms, you may compare him to a musician, who skilfully tunes, and wisely uses all the strings of his instrument. But when Zelotes, and Honestus discard one of the evangelical axioms, they resemble an Harper who peevishly cuts half the strings of his harp, and ridiculously confines himself to using only the other half. Or, to return to the scriptural simile of a marriage: When an unprejudiced evangelist solemnizes the doctrinal marriage which I contend for, he pays a proper regard to the *Bridegroom* and to the *Bride*: he considers both *Free-grace* and *Free-will*. Therefore, when he sees Honestus perform all the ceremony with *Free-will* only, he is as much surpris'd, as if he saw a clergyman take a gold ring from the right hand of a woman, put it on the fourth finger of her left hand, and gravely try to marry her to herself. And when he sees Zelotes transact all the business with *Free-grace* alone, he is not less astonish'd than if he saw a minister take a single man's right hand, put it into his left hand, and render himself ridiculous by pronouncing over him a solemn nuptial blessing.

If Zelotes is still afraid, that upon the plan of an evangelical marriage between *Free-grace* and *Free-will*, the transcendent dignity of God's grace is not properly secured; and that *human agency* will absolutely claim the incommunicable honours due to *divine favour*; I shall guard the preceding pages by some remarks, which will, I hope, remove Zelotes's groundless fears, and give Honestus a reasonable caution.

God's gracious dispensations towards man, or [which comes to the same] the dealings of *Free-grace* with *Free-will*, are frequently represented in scripture under the emblem of *gracious covenants*. Now *covenants*, which are made between the *Creator* and his *Creatures*; between the Supreme Being, who is absolutely independent, because he wants nothing; and inferior Beings, who are entirely dependent upon him, because they want all things; such *gracious covenants*, I say, always imply a matchless condescension on the part of the *Creator*, and an inconceivable obligation on the part of his *Creatures*. Therefore, according to the doctrine enforced in these sheets, *Free-grace*, which shines by its own eternal lustre, without receiving any thing from *free will*, can never, in point of dignity, be confounded with *Free-will*; because *Free-will* borrows all its power and excellence from *Free-grace*; just as the moon borrows all her light and glory from the sun.

We infer therefore, that, as the *Moon* acts in conjunction with, and due subordination to the *Sun* in the *natural* world, without supplanting or rivalling the sun: so *Free-will* may act in conjunction with, and due subordination to *Free-grace* in the *spiritual* world, without rivalling, much more without supplanting *Free-grace*. And hence it appears, that *Zelotes's* fears, lest our doctrine should pour contempt on the glory of *Free-grace*, are as groundless, as the panick of the ancient *Persians*, who, when they saw the moon passing between the earth and the sun, imagined that the great luminaries which rule the day and the night, were actually fighting for the mastery: and absurdly dreaded, that the strife would end in the total extinction of the solar light.

*Ezekiel* [Chap. XVI.] gives us an account of the glory to which God advanced the *jewish church*. From a state of the greatest meanness and pollution, he raised her to the dignity and splendor described

in

in these words: *I washed away the blood from thee. — I covered thy nakedness. — Yea, I swore unto thee, and entered into a [marriage] covenant with thee, saith the Lord God; and thou becamest mine. — I clothed thee also with embroidered work; I decked thee with ornaments: — Thou wast exceeding beautiful: thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty: for it was perfect through the comeliness which I had put upon thee, saith the Lord.* However, the jewith church [such is the power of Free-will!] abused these glorious favours, as appears from the next words; *Thou didst trust in thine own beauty, and playedst the harlot, saith the Lord God.* But, does this adulterous ingratitude of the Jews disprove, the truth of *Ezekiel's* doctrine, any more than the adultery of *Bathsheba* disproved her being once *Uriah's* lawful wife? And can any consequence be charged upon the doctrine of the evangelical marriage maintained in these sheets, which is not equally chargeable upon the above-mentioned doctrine of the prophet?

We grant that *Free-will* too frequently forgets its place, as too many persons of the inferior and weaker sex forget theirs, notwithstanding their solemn promise of dutiful *obedience* till death: but does this show, either that the union of indulgent *Free-grace* and dutiful *Free-will* is an heretical fancy: or that *Free-will* is really equal to *Free-grace*? If imperious *Free-will* rises against *Free-grace*, and acts the part of a *Jezabel*, is not *Free-grace*, strong enough to reduce it by proper methods, or wise enough to give it a bill of divorcement, if such methods prove ineffectual? Does *Zelotes* act a becoming part when he so interferes between *Free-grace* and *Free-will*, as to turn the latter out of the Church, under pretence of siding with the former? Has he any more right to do it, than I have to turn *Queen Charlotte* out of England, under pretence that bloody *Mary* abused her royal authority?

. Why does Zelotes stumble at the doctrine of the evangelical marriage which I prove? And why is *Lorenzo* offended at the mystery of Christ's incarnation? Is it not because they overlook the noble original of *Free-will*? If you trace the *free-willing soul* back to its eternal source, you will find that it proceeds from Him, who *breathed into the nostrils of Adam the breath of life*, that man might become a *living soul*. And where is the absurdity of asserting, that God does resorb (if I may use the expression) his own living eternal breath? And that, by means of the mysteries, which we call *redemption* and *sanctification*, he reunites himself to that very spirit, which came from him; to that very soul, which he breathed into the earthly Adam? If man's dignity before the fall was such, that when *St. Luke* declares our Lord's human generation, and comes to the highest round of the genealogical ladder, he is not afraid to say, that Christ was *The Son of Adam, &c. who was the Son of God*, *Luke i. 38*, where is the absurdity of supposing, that God in Christ kindly receives *his Son* again, when that son returns to him like the free-willing, penitent prodigal?

Nor need *Free-will* be proud of this unspeakable honour: for, not to mention its *creation*, for which it is entirely indebted to *Free-grace*, does it not owe to *divine favour*, all the blessings of *REDEMPTION*? If *Free-grace* should say to *Free-will*, *when I passed by thee, and saw thee polluted in thy own blood, I said unto thee, Live*; would not believing *Free-will* instantly bow to the dust, and thankfully acknowledge the *undeserved mercy*? Why then should Zelotes think, that *Free-will* will infallibly forget its place, if it is raised to the honour of an evangelical, conjugal union with *Free-grace*?—If a prince raised a filthy, condemned, dead shepherdes from the dung-hill, the dungeon, and the grave; graciously advancing her to princely honours, and a seat at his feet, or by his side; does it follow, that *she* would *necessarily* forget her former baseness? Or that *his* condescension

condescension would *unavoidably* rob him of his native superiority? For my part, when I hear St. John say, *Behold what manner of love the Father hath bestowed upon us, that we, who submit our Free-will to Free-grace, should be called the sons of God—the wife of the Lamb, &c.* far from being tempted to forget my wretchedness, I am excited to *fear the Lord and his goodness*, and encouraged to *perfect holiness in that fear*: for every man who hath this faith, and hope, *purifieth himself even as God is pure*: so far is he from necessarily walking in pride, as a vain-glorious pharisee; or from exalting himself, as a self-deified antichrist! Besides, to all eternity the glaring truth maintained by the Apostle, will abase *Free-will*, and secure the transcendent dignity of *Free-grace*: *What hast thou, which thou hast not, more or less directly, received of FREE, creating, preserving, redeeming, sanctifying, or rewarding GRACE? Who hath FIRST given to it, and it shall be recompensed to him again? For of him, i. e. of God, the bottomless and shoreless ocean of Free-grace, and through him, and to him, are all [good] things: to whom be glory for ever. Amen!*

## S E C T I O N . XXV.

*The Author sums up the opposite errors of Zelotes and Honestus, whom he invites to a speedy reconciliation. To bring them to it, he urges strong and soft motives; and, after giving them some directions, and encouragements, he concludes by apologizing for his plainness of speech, by acknowledging his great inferiority to the two reconciled Rivals, and by expressing a sincere respect for their person, and an humble wish for his own.*

**I**F *Honestus* is not averse to the rational and scriptural terms of peace proposed in the preceding pages, and if I have removed the objections which *Zelotes* makes against these terms, what remains for me to do put to press them both to be instantly reconciled. To this end I shall once more urge upon

upon them two powerful motives, the one taken from the unspeakable mischief done by their unreasonable division, and the other from the advantage and comfort which their scriptural agreement will produce.

Permit me Zelotes, to begin by the mischief which you do, through your opposition to the moral truths maintained by Honeſtus. If reason and ſcripture breathe through the preceding pages, is it not evident, that, under pretence of exalting *Free-grace*, which is the *firſt* weight of the ſanctuary, you throw away the *ſecond* weight, which is the *free-will-offering* of ſincere obedience; conſtantly reſuſing it the place of a *weight* before God, when the children of men are weighed for eternal life or eternal death, in the awful, deciſive balance of *election* and *reprobation*? Does it not neceſſarily follow from thence, that the *perſonal election* of ſome men to eternal ſalvation, is merely of *unſcriptural Free-grace*; while the *perſonal reprobation* of others from grace and glory, is entirely of *tyrannical Free-wrath*? Is not this the language of your doctrine? “ This is, for the *elect*, but *one* weight, bearing the ſtamp of heaven and everlaſting love; namely, *The finiſhed work of Chriſt*, which is abſolutely and irreſiſtibly thrown into the ſcale of all who are predeſtinated to eternal life: and this golden weight is ſo heavy, that, without any of their good works it will *unavoidably* turn the ſcale for their eternal ſalvation. And, on the other hand, there is, for the reprobates, but *one* weight, bearing the ſtamp of hell and everlaſting wrath, namely *the finiſhed work of Adam*, which is abſolutely and irreſiſtibly thrown into the ſcale of all that are predeſtinated to eternal death: and this leaden weight is ſo heavy, that let them endeavour ever ſo much to riſe to heavenly joys, it will *neceſſarily* ſink them to eternal woe.” Thus you turn the goſpel into a Calvinian farrago; whereas, if you divided the truth aright, you would do both goſpel-axioms juſtice; aſſerting, that, although the *initial ſalvation*

vation of *sinners*, is of free-grace alone; yet the eternal salvation of *adult believers*, which is *judicially*, as well as *graciously*, bestowed upon them by way of *reward*, is both of *Free-grace* and of *rectified Free-will*;—both of *faith*, and of its voluntary works;—both of *Christ living, dying, and rising again for us*; and of *believers graciously assisted* [not despotically necessitated] to persevere in the obedience of *faith*.

The mischief does not stop here: to make way for your error, you frequently represent the second scripture-scale, with the passages which it contains, as pharisaical or Mosaical *legality*; distressing the minds of the simple by your unscriptural refinements, and hardening the *Nicolaitans*—the practical Antinomians, in their contempt of morality and sincere obedience. I do you justice, Zelotes: I confess, that, like Christ, you *hate their deeds*: but alas! like antichrist, you love, you dearly love their spurious doctrines of grace; and this inconsistency involves you in perpetual difficulties, and glaring contradictions. One moment your solidianism makes you extol their *immoral* principles: the next moment your exemplary piety makes you exclaim against their consistent—*immoral* practices. One hour you assure them, that our eternal justification *entirely* depends upon God's absolute predestination, and upon the salvation completely finished by Christ for us: you openly declare, that, from first to last, our works have absolutely no hand in the business of salvation; and you slyly insinuate, that a fallen believer is as much a child of God, when he puts his bottle to his neighbour to make him drunk, or when he commits adultery and premeditates murder; as when he deeply repents and bears fruit meet for repentance. The next hour, indeed, you are ashamed of such barefaced Antinomianism. To mend the matter, you contradict yourself, you play the Arminian, and assert, that all drunkards, adulterers, and murderers are unbelievers, and that all such sinners are in the high



high road to hell. Thus you alternately encourage and chide, flatter and correct your *Nicolaitan*-converts; but one carefs does them more harm, than twenty stripes do them good. Nor need they fear either stripes or wounds; for instead of the precious balm of *Gilead*, you have substituted the cheap balm of *Geneva*:—a dangerous salve this, which slightly heals, and too often imperceptibly poisons a wounded conscience. With this application they soon cure themselves: one single dose of *unconditional* election to eternal life, of *inamissible*, *complete* justification merely by the good works of another, or of “*salvation finished in the full extent of the word*” without any of our outward performances, makes them as hearty and cheerful as any *Laodiceans* ever were.

When they hear your *Arminian* pleas for undefiled religion, they wonder at your *legality*. If you will be *inconsistent*, THEY will not: they are determined to be all of a piece. You have inspired them with sovereign contempt for the *preceptive*, *remunerative*, and *vindictive* part of the gospel: nay, you have taught them to abhor it, as the dreadful heresy of the *Arminians*, *Pelagians*, *Pharisees*, and *Free-willers*. And thus you have inadvertently paved, and pointed out the way to the *Antinomian* city of refuge. Thither they have fled, by your direction, and having laid hold on the false hope which you have set before them, they now stand completely deceived in *self-imputed*, and *non-imparted* righteousness. It is true that you attack them there, from time to time; ashamed of the genuine consequence of your partial gospel, you call *St. James* to your assistance, and erect a *Wesleyan* battery to demolish their solidian ramparts: but alas! you have long since taught them to nail up all the pieces of evangelical ordnance: and when you point them against their towers, they do but smile at your inconsistency. Looking upon you as one who is not less entangled in the *law*, than risen *Lazarus* was in his *grave-clothes*, they  
heartily

heartily pray, that you may be delivered from the remains of *Moses's* vail, and see into the privileges of believers as clearly as they do: and when they have briskly fired back your own shots, *Legality! Legality!* they sit down behind the walls which you take so much pains to repair, I mean the walls of mystical *Geneva*; singing there a solifidian *Requiem* to themselves, and sometimes a triumphal *Te Deum* to one another.

Happy would it be for you, Zelotes, and for the church of God, if the mischief done by your modern gospel were confined to the immoral fraternity of the *Nicolaitans*. But alas! it produces the worst effect upon the *Moralists* also. Honestus and his admirers see you extol *Free-grace* in so unguarded a manner, as to demolish *Free-will*, and unfurl the banner of *Free-wrath*. They hear you talk in such a strain, of a *day of God's power*, in which the elect are *irresistibly* converted, as to make sinners forget, that *now is the day of salvation*, and the time to use *one or two talents*, till the Lord comes with more. Perhaps also Honestus meets with a soul frightened almost to distraction, by the doctrine of *absolute reprobation*, which always dogs your favourite doctrine of *Calvinian election*.—To complete the mischief, you drop some deadly hints about the *harmlessness* of sin; or, what is still worse, about its *profitableness* and sanctifying influence with respect to believers. Neither height nor depth of iniquity shall separate them from the love of God. Nay, the most grievous falls,—falls into adultery and murder, shall be so over-ruled, as infallibly to drive them nearer to Christ, and of consequence, to make them rise higher, and sing louder in heaven. This solifidian gospel shocks Honestus. His moral breast swells against it with just indignation; and supposing that the doctrine of *Free-grace* [of which you call yourself the defender] is necessarily connected with such loose principles, he is tempted to give it up, and begins perhaps to suspect that religious experiences are  
only

only the workings of a melancholy blood, or the conceits of enthusiastic brains. This, Zelotes, and more, is the mischief you inadvertently do by your warm opposition to the *doctrines of JUSTICE*, which support the *second* gospel-axiom, and are inseparable from the *scripture-doctrines of GRACE*.

And you, Honestus, if you lay aside the *first* weight of the sanctuary, are you less guilty than Zelotes? When you say little or nothing of the fall in Adam, of our recovery by Christ, and of our need of a living, victorious faith; and when, under the plausible pretence of asserting our *moral agency*, and pleading for *sincere obedience*, you keep out of sight the unsearchable riches of Christ, the wonderful efficacy of his atoning blood, and the encouraging doctrine of *Free-grace*; do you not inadvertently confirm deistical moralists in their destructive notions, that scraps of moral honesty will answer the end of exalted piety, and of renovating faith? And do you not increase the prejudices of Zelotes; making him believe by your sparing use of the *first* gospel-axiom, that all who represent *morality* and *good works* as an indispensable part of Christ's gospel, are secret enemies to *Free-grace*, and stiff maintainers of pharisaic errors?

O Zelotes, O Honestus, what have ye done? What are ye still doing? Alas! ye drive one another farther and farther from the complete *truth*, as it is in *Jesus*. In your unreasonable contention, ye break the harmony of the gospel;—ye destroy the Scripture-scales;—ye tear in two the book of life, and run away with a mangled part, which ye fondly take for the whole. Ye crucify *Christ* doctrinally: Honestus pierces his right hand, while Zelotes transfixes the left: both pleading, as the scribes and pharisees did, that ye only crucify a *deceiver of the people*.

A skilful physician by prudently mixing two contrary drugs, may so temper their effect, as to compound an excellent medicine. Thus those ingredients, which, if they were given alone, would perhaps kill his patients, by being administered together,

together, operate in corrective, qualifying conjunction and prove highly conducive to health. Happy would it be for your spiritual patients, if ye imitated his skill, by evangelically combining the gracious promises, and the holy precepts, which support the two gospel-axioms. But alas! ye do just the reverse, when ye indiscriminately administer only the truths of the *first* or of the *second* axiom. Thus, instead of curing your patients, ye sour their minds; Honestus, with the poisonous leaven of the *pharisees*; and Zelotes, with the killing leaven of the *antimonians*.

The practice of thousands show what dangerous touches ye have, by these means, given to their principles: for, your admirers, O Zelotes, are encouraged so to depend upon *Free-grace*, as not vigorously to exert the powers of *Free-will*. And it is well if some of them do not lie down in stupid dejection, *idly* waiting for an over-bearing impetus of divine grace, which, you insinuate, is to do all for us without us; while others cheerfully rise up to play, in consequence of the *Laodician* ease, which naturally flows from the doctrine of *salvation calvinistically-finished*.—On the other hand, your hearers, O Honestus, are so taught to depend upon their *best endeavours*, and the faithful exertion of their free-will, that many of them see no occasion ardently to implore the help of *Free-grace*, as fickle, impotent, blind, guilty, hell-deserving sinners ought to do. Trusting to what **THEY WILL DO to-morrow**, they neglect and grieve the Spirit, which is ready to help their infirmities *to-day*. And it is to be feared, that many of them play the dangerous game of *procrastination* till the sun of righteousness sets with respect to them—till all their oil is burned, and their lamps going out with a bad smell, leave them in the dreadful night when no man can work.

Who can tell the mischief, which ye have already done by your mangled gospels? It will be known in the great day. But suppose ye had only

caused the miscarriage of *one soul*; would not this be matter of unspeakable grief? If ye would esteem it a misfortune, to have occasioned the loss of your neighbour's *horse*; think, O think how sad a thing it must be, to have caused, tho' undesignedly, the destruction of his *soul*. The loss of the cattle upon a thousand hills can be repaired; but if a man should gain the whole world, and thro' your wrong directions lose his own soul; what will he, what will *you* give in exchange for his soul?

In the multitude of those, whose salvation is thus endangered, I see *Lorenzo*—sensible, thoughtful, learned *Lorenzo*: his case is truly deplorable, and a particular attention to it may convince you of the fatal tendency of a gospel which wants almost one half of its proper weight. Altho' the dogmatical assertions of a preacher, if they are supported by the charms of a mellifluous eloquence, or the violence of a boisterous oratory, prevail with many; yet not with all. For while some greedily drink in the very dregs of error, thro' the weakness of their mind, the moveableness of their passions, and the credulity which accompanies superstitious ignorance: others are tempted to doubt of the plainest truths, thro' the nicety of a keen wit, the refinements of a polite education, and the scrupulousness of a sceptical understanding. *Lorenzo* is one of this number. He is determined not to pin his faith upon any man's sleeve. And he sets out in search of religious truth, with this just principle, what religion may *improve*, but can never *oppose* good sense and good morals. In this disposition *Lorenzo* hears *Zelotes*; and when *Zelotes* begins to play upon his numerous audience with his rhetorical artillery, *Lorenzo* examines if the cannon of his eloquence is loaded with a proper ball;—if the solidity of his arguments answers to the positiveness, loudness, or pathos of his delivery. *Zelotes*, not satisfied to preach *only* the doctrine contained in the *first* Scripture-scale, takes upon himself warmly to decry the doctrine contained in the

the *second*; and at times he even explodes morality; unguardedly representing it as the cleaner way to hell. If this is the gospel, says Lorenzo, I must ever remain an unbeliever; for I cannot swallow down a cluster of inconsistencies, whence the poison of immorality visibly distils.

He hears you next, *Honestus*; and he admires the rational manner in which you prove man's Free-agency, and point out the delightful path of virtue; but alas! you mention neither our natural impotence, nor the help which *free*, redeeming grace has laid on Christ for helpless sinners. As this doctrine is not repugnant to the light of reason, Lorenzo prefers it to the solitudian scheme of *Zelotes*. Thus reason stands him instead of Christ, Free-will instead of Free-grace, and some external acts of benevolence, instead of the faith which renews the heart. And upon the lame leg of this outward morality he hops along in the ways of virtue, till a violent temptation pushes him into some gross immorality. His wounded conscience begins then to want ease and a cure; but he knows not where to seek it. *Honestus* seldom points him clearly to the Saviour's blood; and when *Zelotes* does it, he too often defiles the sacred fountain with unscriptural refinements, and immoral absurdities artfully wrapped up in scripture-phrases. Hence it is, that Lorenzo does not see the remedy, or that he turns from it with contempt. Nor would I wonder if [while each of you thus keeps from him one of the keys of christian knowledge] he remained a stranger to the gospel, and begin to suspect, that the Bible is a mere jumble of legends and inconsistencies—an apple of discord thrown among men by crafty priests, and artful politicians, to awe the vulgar, and divert the thoughts of the inquisitive. In these critical circumstances he meets with *Hume* and *Voltaire*, whom he prefers to you both; and, renouncing equally *Free-grace* and *Free-will*, he flies for shelter to open infidelity, and avowed fatalism.

There numbers follow him daily: and there your refinements, O Zelotes, and your errors, O Honestus, will probably drive the next generation, if ye continue to sap the foundation of the gospel-axioms. For the gospel can no more stand long upon one of its pillars, than ye can stand long upon one of your legs. Christianity without *faith*, or without *works*, is like a sun without *light*, or without *heat*. Such christianity is as different from primitive christianity, as such a sun is different from the bright luminary, at whose approach darkness flies and winters retire.

Nor are Lorenzo, and his deistical friends hurt alone by your doctrinal mistakes. Ye, yourselves, probably feel the bad effects of your parting the gospel-axioms. It is hardly possible, that ye should take off the forewheels, or the hindwheels of the gospel-chariot, without retarding you own progress towards the new Jerusalem. To say nothing of your spiritual experiences, may I not enquire, if Honestus, after all his discourses on morality and charity, might not, in some instances, be a little more moral, or more extensively charitable, if not to the bodies, at least to the souls of his neighbours? And may I not ask Zelotes, if after all his encomiums upon Free-grace, he might not be a little more averse to narrowness of spirit, unscriptural positiveness, and self-electing partiality;—a little less inclined to rash judging, contempt of his opponents, and free-wrath?

Should ye find, after close examination, that these are the mischievous consequences of your variance; and should ye desire to prevent them, ye need only go half way to meet and embrace each other. You, Zelotes, receive the important truth which Honestus defends, and in subordination to Christ and Free-grace, preach *Free-will*, without which there can be no acceptable obedience. And you, Honestus, espouse the delightful truth recommended by *Zelotes*. Preach *Free-grace*,  
without

without which *Free-will* can never be productive of sincere morality. So shall you vindicate morality and free-will with less offence to *Zelotes*, and with more success among your own admirers. In a word, instead of parting the two gospel-axioms, and filling the church with gnostics or formalists,—with antinomian believers, or faithless workers;—instead of tearing our Priest asunder from our King, and making christianity a laughing stock for infidels by your perpetual divisions, admit the use of the *scripture-scales*;—contend for the faith once delivered to the saints; and, dropping your unreasonable, unscriptural objections against each other, seek hand in hand “*Fulsome*” the gross antinomian, and Lorenzo the immoral moralist; earnestly seek these lost sheep, which ye have inadvertently driven from the good Shepherd, and which now wander upon the dark mountains of immorality and scepticism. They may be brought back: They are not yet devoured by the roaring lion. If you will reclaim them, You, *Honestus*, calm the agitated breast of Lorenzo, and strengthen his feeble knees, by all the reviving, exhilarating truths of the *first* gospel-axiom. And you, *Zelotes*, instead of frightening him from these truths by adulterating the genuine doctrine of *Free-grace* with loose, solifidian tenets; or by sily dropping into the cup of salvation which you offer him, poisonous drops of *Free-wrath*, *Calvinian reprobation*, and *necessary damnation*; recommend yourself to his reason and conscience by all the moral truths, which spring from the fitness of things, and the second gospel-axiom.—With regard to *Fulsome*, remember, O *Zelotes*, that you are commanded to *feed the fat with judgment*, and that Christ himself fed the ancient *Laodiceans* with that convenient food. Give therefore to this modern *Laodicean* CHIEFLY the gospel-truths which fill the second gospel-scale. But give them him in *full weight*. Let him have a good measure, pressed down, and running over into his antinomian bosom, till he hold



*the truth in unrighteousness* no more. And that he may receive the *WHOLE truth as it is in Jesus*, be you persuaded, *Honestus*, to second *Zelotes*. Enforce your moral persuasions upon *Fulsome*, by all the weighty, evangelical arguments, which the *first axiom* suggests. So shall you break the force of his prejudices. He will see that *sincere obedience* is inseparable from *true faith*; and being taught by happy experience, he will soon acknowledge, that the doctrine of *Free-will* is as consistent with the doctrine of *Free-grace*, as the *free-returning* of our breath is consistent with the *free-drawing* of it. Thus ye will both happily concur in converting those whom ye have inadvertently perverted.

While, like faithful dispersers of gospel-truths, ye weigh in this manner to every one his portion of physic or food in due season, and in proper scales; our Lord, by lifting upon you the light of his pleased countenance, will make you sensible, that, in spirituals, as well as in temporals, *A false balance is an abomination to him; but a just weight is his delight*. Your honesty may indeed offend many of your admirers, and make you lose your popularity: but prefer the testimony of a good conscience, to popular applause; and the witness of God's spirit, to the praise of party-men. Nor be afraid to share the fate of our great Prophet, and of his blunt forerunner, who, by firmly standing to the gospel-axioms, lost their immense congregations and their lives. *Christ* fell a sacrifice, not only to divine justice, but also to *Caiphas's* pharisaic rage against the truths contained in the first scale: and *John* the Baptist had the honour of being beheaded, for bearing his bold testimony against the antinomianism of a professing prince, who *observed him, heard him gladly, and did many things*. O *Honestus*, O *Zelotes*, think it an honour to tread in the steps of these two martyred champions of Truth. Let them revive, and preach again in you. Shrink not at the thought of the  
pharisaic

pharisaic contempt, and of the Antinomian abuse which await you, if you are determined to preach both the *anti-pharisaic* and the *anti-solidian* part of the gospel. On the contrary: be ambitious to suffer something for him, who calls himself *the Truth*—for him, who suffered so much for you, and who for the joy of your salvation which was set before him, despised the shame, endured the cross, and now sits at God's right hand, ready to reward your faithfulness with a crown of righteousness, life, and glory.

Ye should wade to that triple crown, through floods of persecution, and rivers of blood, if it were necessary. But God may not call you to suffer for your faithfulness. And if he does, he will reward you, even in this life, with a double portion of peace and love. While the demon of discord sows the tares of division, and blows up the coals which bigotry has kindled, ye shall inherit the beatitude of peace-makers. The peace of God, which passes all understanding, shall rest upon you, as it does upon all the sons of peace. And the delightful tranquillity restored to the church, shall flow back into your own souls, and be extended as a river to your families, and neighbourhood, which your opposite extremes have perhaps-distracted.

What a glorious prospect rises before my exulting imagination! An holy, catholic church! A church, where the communion of saints, the forgiveness of sins, and the foretastes of eternal life, are constantly enjoyed: where swords are beat into reaping hooks; and where shouts for controversial engagements, are turned into songs of brotherly love!—To whom, next to God, are we obliged for this wonderful change? It is to you, Zelotes, whose intemperate zeal is now rectified by the judicious solidity of Honestus; and to you, Honestus, whose phlegmatic religion is now corrected by the fervour of Zelotes. Henceforth instead

stead of contending with each other, ye amitably bear together the ark of the Lord. While ye triumphantly sustain the sacred load, and while christian psalmists joyfully sing, "Behold how good and pleasant a thing it is for brethren to dwell together in unity; union is the refreshing dew which falls upon the hill of Sion, where the Lord promised his blessing, and life for evermore."—While they sing this, I say, the thousands of Israel pass *the waters of strife*, and take possession of the land of Canaan—the spiritual kingdom of God. Their happiness is almost paradisiacal: *The multitude of them that believe are of one heart and of one soul:—They continue stedfastly in the Apostles doctrine and fellowship—in breaking of bread and in prayers. They eat their meat with gladness and singleness of heart: neither says any of them, that ought of the things which he possesses are his own; for they have all things common: they are perfected in one.* Truth has cast them into the mould of love. Their hearts and their language are no more divided. *They think and speak the same.* In a word, Babel is no more, and the new Jerusalem comes down from heaven.

O Zelotes, O Honestus, shall this pleasing prospect vanish away as the colours of the rain-bow? Will ye still make *Lorenz* think, that the *Acts of the Apostles* are a religious novel? And the Christian harmony there described, a delusive dream? O God of peace, truth, and love, suffer it not. Bless the scriptures, bless the arguments, which fill these pages. Give, O give me favour in the sight of the two antagonists whom I address. Make me, unworthy as I am, the means of their lasting reconciliation. Remove their prejudices: soften their hearts: humble their minds; and endue me with the strength of a spiritual *Sampson*, that, taking these two pillars of our divisions in the arms of praying love, I may bend them towards each other, and press them, breast to breast, upon the line of moderation, till they become one  
with

with the truth, and one with each other.—When thou hadst prospered the endeavours of Abraham's servant, to the bringing about the marriage of Isaac and Rebecca, thou wroughtest new miracles. Thou didst melt angry Esau in the arms of trembling Jacob, and injured Joseph over the neck of his relenting brethren. Repeat, good Lord, these ancient wonders: show thyself still the God of all consolation. Let me not only succeed in asserting the evangelical marriage of condescending *Free-grace* and humble *Free-will*; but also in reconciling the contentious divines, who rashly put asunder what thou hast so strongly joined together.

O Zelotes! O Honestus! my heart is enlarged towards you. It ardently desires the peace of Jerusalem and your own. If to-day ye do not despise the *consistent* testimonies of the Fathers, and of our Reformers;—if to-day ye regard the whispers of reason, and the calls of conscience;—if to-day ye reverence the suffrages of the prophets, the assertions of the Apostles, and the declarations of Jesus Christ:—if to-day ye hear the voice of God speaking to you by the Spirit of Truth, and by the Prince of Peace; *harden not your hearts*.—You, Zelotes, harden it not against *Free-will*, sincere obedience, and your brother Honestus. And you, Honestus, humbly bow to *Free-grace*, and kindly embrace your brother Zelotes. All things are now ready. Come together to the marriage of *Free-grace* and *Free-will*. Come to the feast of reconciliation. Jesus himself will be there to turn your bitter waters of jealousy into the generous wine of brotherly-kindness. Too long have you begged to be excused; saying, “*I have married a wife—I have espoused a party, and therefore I cannot come.*” *Party-spirit* has seduced you; put away that strumpet. Espouse Truth: embrace love; and you will soon give each other the right-hand of fellowship.

I have

I have gently drawn you both with the bands of a man—with rational arguments. I have morally compelled you with the Spirit's sword—the word of God. By the numerous and heavy weights, which fill these *scripture-scales*, I have endeavoured to turn the scale of the prejudices, which each of you has entertained against one of the gospel-axioms. But alas! my labour will be lost, if you are determined still to rise against that part of the truth, which each of you has hitherto defended. Come then, when reason invites, when revelation bids, when conscience urges, yield to my plea:—Nay, yield to the solicitations of *thousands*: for although I seem to mediate alone between you both, thousands of well-wishers to *Sion's* peace, thousands of moderate men, who mourn for the desolations of Jerusalem, wish success to my mediation. Their good wishes support my pen: their ardent prayers warm my soul: my love for peace grows importunate, and constrains me to redouble my intreaties. O Zelotes, O Honestus, by the names of *christians*, and *protestants*, which ye bear:—by your regard for the honour and peace of *Sion*;—by the blessings promised to them that love her prosperity;—by the curses denounced against those who widen the breaches of her walls;—by the scandalous joy, which your injudicious contentions give to all the classes of infidels;—by the tears of undissembled sorrow, which God's dearest children shed in secret over the disputes which your mistaken zeal has raised, and which your obstinate opposition to a part of the truth continues to foment;—by your professed regard for the sacred Book, which your divisions lacerate, and render contemptible;—by the worth of the souls, which you fill with prejudices against christianity;—by the danger of those, whom you have already driven into the destructive errors of the *Antinomians* and of the *Pharisees*;—by the Redeemer's seamless garments, which you rend from top to bottom;—by the insults, the blows, the wounds which *Christ* PER-

SONAL

VONAI received in the house of his jewish friends; and by those which Christ DOCTRINAL daily receives at your own hands;—by the fear of being found proud despisers of one half of God's revealed decrees, and rebellious opposers of some of the Redeemer's most solemn proclamations;—by all the woes pronounced against the enemies of his royal crown, or of his bloody cross;—by the dreadful destruction which awaits Antichrist: whether he transforms himself into an angel of light, artfully to set aside Christ's righteous law; or whether he appears as a man of God, slyly to supersede Christ's gracious promises;—by the horrible curse which shall light on them, who, when they are properly informed, and lovingly warned, will nevertheless obstinately continue to weigh out in false balances the food of the poor, to whom the gospel is preached;—and, above all, by the matchless love of him who was in Christ reconciling the world unto himself, I intreat you, suffer the word of reconciliation: be ye reconciled to reason and conscience—to each other and to me—to all the Bible and to primitive Christianity—to Christ our KING and to Christ our PRIEST. So shall all unprejudiced Christians meet and embrace you both, upon the meridian of moderation and protestantism, which stands at an equal distance from Antinomian dreams, and pharisaic delusions.

O Zelotes—O Honestus—mistaken servants of God; if there is any consolation in Christ; if any delight in truth; if any comfort of love; if any fellowship of the Spirit; if any bowels of mercies, fulfil ye my joy, and the joy of all moderate men in the church militant; nay, fulfil ye the joy of saints and angels in the church triumphant: Be ye like minded; having the same love; being of one accord, of one mind. Let nothing be done through strife, or vain glory; but, in lowliness of mind, let each esteem the other better than himself. Look not each on his own things; [on the scriptures of his favourite scale;] but look also on the things of the other,

on

on the passages which fill the scale defended by your brother. Remember, that if we have all faith, and all external works, without charity we are nothing. Charity suffereth long, and is kind; charity envieth not; charity seeketh not her own; charity rejoiceth not in iniquity and discord, but rejoiceth not in truth, even when truth bruises the head of our favourite serpent—our darling prejudice. Let then *charity*, never-failing charity perfect you both in one. Hang on this golden beam, and it will make you a couple of impartial, complete divines, holding together as closely, and balancing one another as evenly, as the concordant passages which form my *scripture-scales*.

My message respecting the equipose of the gospel-axioms, I have endeavoured to deliver with the plainness, and earnestness, which the importance of the subject calls for: if, in doing it, my aversion to unscriptural extremes, and my love for peaceful moderation, have betrayed me into any unbecoming severity of thought, or asperity of expression, forgive me this wrong, which I never designed, and for which I would make you all possible satisfaction, if I were conscious of guilt in this respect. Ye are sensible, that I could not act as a *reconciler*, without doing first the office of an *expostulator*, and *reprover*;—An office this which is so much the more thankless, as our very friends are sometimes prone to suspect that we enter upon it, not so much to do them good, as to carry the mace of superiority, and indulge a restless, meddling, censorious, lordly disposition. If unfavourable appearances have represented me to you in these odious colours, give me leave to wipe them off, by cordial assurances of my esteem and respect for you. Yes, my dear, though mistaken brothers, I sincerely honour you both for the good which is in you; being persuaded that your mistakes spring from your religious prejudices, and not from a *conscious* enmity against any part of the truth. When I have been obliged to *expose* your *partiality*, I have comforted myself

myself with the pleasing thought, that it is a *partiality* to an important *part* of the gospel. The meek and lowly Saviour, in whose steps I desire to tread, teaches me to honour you for the *part* of the truth which you embrace, and forbids me to despise you, for that which you cannot yet see it your duty to espouse. Nay, so far as ye have defended *Free-grace* without annihilating *Free-will*, or contended for *Free-will* without undervaluing *Free-grace*, ye have done the duty of evangelists in the midst of this *pharisaic* and *Antinomian* generation. For this ye both deserve the thanks of every Bible-christian, and I publicly return you mine. Yes, so far as Zelotes has built the *right wing* of Christ's palace, without pulling down the *left*; and so far as Honestus has raised the *left wing*, without demolishing the *right*; I acknowledge that ye are both ingenious and laborious architects, and I shall think myself highly honoured, if, like an under-labourer, I am permitted to wait upon you, and to bring you some rational and scriptural materials, that you may build the temple of gospel-truth with more solidity, more evangelical symmetry, and more brotherly love, than you have yet done.

God only knows what contemptible thoughts I have of myself. It is better to spread them before him, than to do it before you. This only I will venture to say: in a thousand respects I see myself vastly inferior to either of you. If I have presumed to uncover your theological sores, and to pour into them some tincture of myrrh and aloes, it is no proof that I prefer myself to you. A surgeon may open an imposthume in a royal breast, and believe that he understands the use of his scissors and probe better than the king, without entertaining the least idea of his being the king's superior. If I have made A PAIR of scripture-scales, which weigh gospel-gold better than your SINGLE SCALES; it no more follows, that I esteem myself your superior, than it follows that an artist

K k

who



who makes scales to weigh common gold, esteems himself superior to the ministers of state, because he understands scale-making better than they.

*Horace* will help me to illustrate the consistency of my reproofs to you, with my professions of respect for you. I consider you, *Zelotes*, as a one-edged sword, which cuts down the *pharisaic* error: and you, *Honestus*, as a one-edged scymetar, which hews the *Antinomian* mistakes in pieces: But I want to see you both as the Lord's *two edged sword*; and I have indulged my *Alpine* roughness, in hopes, that [through the concurrence of your candour with the divine blessing, which I implore on these pages] you will be ground to the other edge you want. This, ye know, cannot be done without some close rubbing: and therefore, while ye glitter in the field of action, let not your displeasure arise against a grinding stone cut from the neighbourhood of the *Alps*, and providentially brought into a corner of your church, where it wears itself away in the thankless office of grinding you both, that each of you may be as dreadful to *Antinomianism* and to *pharisaism*, as the cherub's *flaming sword*, which turned, and cut every way, was terrible to the two first offenders. So shall ye keep the way to the tree of life in an evangelical manner; and instead of triumphing over you, as I go the dull round of my controversial labour, I shall adopt the poet's humble saying:

Fungor vice cotis, acutum

Reddere quæ ferrum valet, exors ipsa secandi.

Not that I dare to flaming zeal pretend,  
But only boast to be the gospel's friend;  
To whet you both to act, and, like the hone,  
Give others edge, though I myself have none.

Or rather, considering what the prophet says of the impartial hand which weighed feasting *Belshazzar*, and wrote his awful doom upon the wall that faced him, I will pray; "O God be merciful to me, a sinner;

sinner; and when I turn my face to the wall on  
 my dying bed, let not my knees smite one against  
 the other at the sight of the killing word, TEKEL :  
*Thou art weighed in the balances, and art found  
 wanting.* Let me not be found wanting either the  
 testimony of thy Free-grace, through faith, or the  
 testimony of a good conscience through the works  
 of faith. So shall the Spirit of thy *Free-grace* bear  
 witness with my *free-willing* spirit, that I am a child  
 of thine, that I have kept the faith, and that in the  
 great day, when I shall be weighed in the balances  
 of the sanctuary, I shall be found a JUSTIFIED  
 SINNER, according to the ANTI-PHARISAIC weights,  
 which fill the *first* scripture-scale; and a JUSTI-  
 FIED BELIEVER, according to the ANTI-SOLIFIDIAN  
 weights, which fill the *second*."

**T H E E N D.**

## A S U P P L E M E N T

## T O S E C T I O N V I I I .

(ENDING at PAGE 67.)

**Z**ELOTES finds one of his mistakes chiefly upon three texts, which it may be proper more fully to balance here, on account of the undue stress which he lays upon them.

1. I have suffered the loss of all things for Christ, and do count them but dung, that I may win Christ, and be found in him, NOT HAVING ON MINE OWN [*pharisaic, external*] RIGHTEOUSNESS, which is of the [*letter of the Mosaic*] law.—[*that antichristian righteousness touching which I was* BLAMELESS, when I breathed out threatenings and slaughter against the disciples of the Lord.] Compare Phil. iii. 9, with Phil. iii. 6, and Acts ix. 1.

2. Thou meetest him that rejoiceth, and WORKETH RIGHTEOUSNESS, *Is. lxiv. 4.*—Blessed are they who are persecuted FOR RIGHTEOUSNESS SAKE: [*that is, for the good THEY DO; it being absurd to suppose, that the wicked will persecute the righteous for the good which Christ did 1750 years ago.*] *Matt. v. 10.*—Solomon said, Thou hast shewed to David my father's great mercy, ACCORDING AS he walked before thee IN TRUTH AND RIGHTEOUSNESS, and in uprightness of heart with thee, *1 Kings iii. 6.*—

He shall pray unto God, and he will be favourable unto him;—for he will render unto man HIS RIGHTEOUSNESS, *Job xxxiii. 26.*—O man of God, flee

flee these things [*hurtful lusts*] and follow after  
 RIGHTEOUSNESS, godliness, &c.—Lay hold on  
 eternal life, 1 Tim. vi. 11, 12.—Who, thro' faith  
 WROUGHT RIGHTEOUSNESS, Heb. xi. 33.—I have  
 fought the good fight, I have kept the faith, [*that  
 worketh by righteous love,*] &c. HENCEFORTH there is  
 laid up for ME A CROWN OF RIGHTEOUSNESS,  
 2 Tim. iv. 7, 8.—Sow TO YOURSELVES IN RIGH-  
 TEOUSNESS, reap in mercy, Hos. x. 12.—If the  
 man be poor, thou shalt—deliver him his pledge  
 again, that he may sleep in his own raiment and  
 bless thee; and IT shall be RIGHTEOUSNESS UNTO  
 THEE BEFORE THE LORD THY GOD, Deut. xxiv.  
 12, 13.—MY RIGHTEOUSNESS I hold fast, and will  
 not let it go, Job xxvii. 6.—Blessed is he—that  
 DOES RIGHTEOUSNESS at all times, Psalm cvii. 3.  
 —Who shall dwell in thy holy hill? He that  
 walketh uprightly, and WORKETH RIGHTEOUS-  
 NNESS, Psalm xv. 1, 2.—RIGHTEOUSNESS delivereth  
 from death.—The wicked shall fall by his own  
 wickedness. THE RIGHTEOUSNESS OF THE UP-  
 RIGHT shall deliver them, Prov. xi. 4, 5, 6.—Ye  
 are his servants whom ye obey, whether of sin  
 unto death, or of OBEDIENCE UNTO RIGHTEOUS-  
 NNESS, Rom. vi. 16.—He that ministereth seed to  
 the sower, &c. increase the fruit of YOUR RIGH-  
 TEOUSNESS, 2 Cor. ix. 10. He hath given to the  
 poor, HIS RIGHTEOUSNESS remaineth for ever,  
*ibid.* verse 9.—If the wicked will turn from all  
 his sins, &c. and keep all my statutes, &c. all his  
 transgressions shall not be mentioned unto him :  
 in HIS RIGHTEOUSNESS THAT HE HATH DONE, he  
 shall LIVE, Ezek. xviii. 21, 22.—That ye may be  
 sincere, and without offence, being filled with THE  
 FRUITS OF RIGHTEOUSNESS, which are by Jesus  
 Christ to the glory of God, Phil. i. 10, 11.—Except  
 YOUR RIGHTEOUSNESS shall exceed the righteous-  
 ness of the pharisees, ye shall in no case enter into  
 the kingdom of heaven, Matt. v. 20.—Little chil-  
 dren, let no man deceive you, he that DOES RIGH-  
 TEOUSNESS is righteous, even AS HE [Christ] IS  
 RIGHTEOUS,

RIGHTEOUS, 1 John iii. 7. [Now Christ is righteous in reality, and not by antinomian imputation.]

They who suppose therefore, that St. Paul prays, he might not be found before God in HIS OWN evangelical righteousness, or in HIS OWN personal obedience of faith, make him deceive his own soul, and contradict not only the prophets, but himself, St. John, and Jesus Christ.

1. Them that have obtained like precious faith with us, thro' the righteousness [i. e. thro' the righteous mercy and truth] of God and our Saviour Jesus Christ, 2 Pet. i. 1.

2. I the Lord speak RIGHTEOUSNESS, I declare things that are RIGHT, Isa. xlv. 19.—In thy FAITHFULNESS, answer me, AND IN THY RIGHTEOUSNESS, Psalm cxliii. The wrath of

man worketh not THE RIGHTEOUSNESS OF GOD, Jam. i. 20.—Seek ye first the kingdom of God and HIS [God's RIGHTEOUSNESS [that is, according to the context, Seek ye poverty of spirit, and the holiness described in the sermon on the mount.] Matt. vi. 33.—It had been better for them not to have known THE WAY OF RIGHTEOUSNESS, than after they have known it to turn from the HOLY COMMANDMENT delivered unto them, 2 Pet. ii. 21.—By faith Noah moved with fear PREPARED AN ARK, &c, [i. e. obeyed] by the which he, &c. became heir of THE RIGHTEOUSNESS WHICH IS BY FAITH, Heb. xi. 7. Thus says the Lord, thy Redeemer;—O that thou hadst HEARKENED TO MY COMMANDMENTS! then had thy peace been as a river, and THY RIGHTEOUSNESS as the waves of the sea, Isaiah xlvi. 17, 18.—My RIGHTEOUSNESS shall answer for me [*Jacob*] in time to come, Gen. xxx. 33.—Noah was a just [*righteous*] man and perfect in his generation, and Noah WALKED with God.—And the Lord said to Noah, Come thou, &c. into the ark, FOR THEE HAVE I SEEN RIGHTEOUS BEFORE ME in this generation, Gen. vi. 9.—vii. 1.

1. Wa

1. We pray you, in Christ's stead, be ye reconciled to God: for he hath made him to be sin [that is, a sin-offering] for us, who knew no sin; that we might be made THE RIGHTEOUSNESS of God in him, 2 Cor. v. 20, 21.

2: His own self BARE OUR SINS in his own body on the tree, THAT we being dead to sin, should LIVE TO RIGHTEOUSNESS, 1 Pet. ii. 24.—I will make thy officers peace, and thy exacters RIGHTEOUSNESS, Isaiah lx. 17.—All thy commandments are RIGHTEOUSNESS, Psalm cxix. 172.—Him that saith unto the wicked, thou art RIGHTEOUS, him shall the people curse, nations shall abhor him, Prov. xxiv. 24.—Put on the new man, which after God is created in RIGHTEOUSNESS and true holiness, Eph. iv. 24.—Christ gave himself for us that he might redeem us from all iniquity, and [make us the righteousness of God in himself, or to speak without a figure] purify unto himself a peculiar people, zealous of good works, Titus ii. 14.—He hath raised up an horn of salvation for us—to perform the mercy promised, that we, &c. [might be made the righteousness of God, or, as Zachariah expresses it] that we might serve him without fear; in holiness and RIGHTEOUSNESS before him all the days of our life, Luke i. 69. 72, 74, 75.

I hope, the balance of the preceding scriptures abundantly shows, that Zelotes mistakes the genuine obvious meaning of Phil. iii. 9, 2 Pet. i. 1. and 2 Cor. v. 21. when he supposes that these passages evince the truth of the *Antinomian* imputation of righteousness, which he so strenuously contends for. Should there be any other passage of this nature, which has escaped my notice; I beg that Zelotes's admirers will not impute the omission to dissingenuity; my sincere desire being to do justice to every portion of the scripture, and not artfully to conceal any part of the anti-pharisaic and anti-solifidian truth.

*End of the Supplement:*

A P P E N -

---



---

 A P P E N D I X to Page 304.

*Containing Dr. Whitby's testimony concerning the antiquity of the doctrine of FREE-WILL, evangelically connected with the doctrines of Free-grace and Just-wrath; with some remarkable quotations from the Fathers.*

SINCE the preceding pages have been printed, Providence has thrown in my way Dr. *Whitby's Discourse* on the points of doctrine which are balanced in the Scripture-scales. He highly deserves a place among the modern divines who confirm the contents of Sect. xxi, concerning the antiquity of the doctrine of *Free-will*, evangelically-connected with the doctrines of *Free-grace* and *Just-wrath*. I therefore produce here the following extract from his useful book: second edition, printed in London, 1735.

In the preface, page 3, he says, with respect to the leading doctrines of Election and Reprobation, in which he entirely dissents from Calvin, "I found I still sailed with the stream of antiquity, seeing only one, St. Augustin, with his two boat-swains, *Prosper* and *Fulgentius*, tugging hard against it, and often driven back into it by the strong current of scripture, reason, and common sense." As a proof of this, the Doctor produces, among many more, the following quotations from the Fathers, which I transcribe only in English: referring those who will see the Greek or Latin, to the Doctor's discourses, where the books, the pages, and the very words of the Fathers, are quoted.

Page 95, &c. Dr. Whitby says, "They [the Fathers] unanimously declare, that God hath left  
in

in the power of man, *To turn to vice or virtue*, says JUSTIN MARTYR:—*To chuse or to refuse faith and obedience, to believe or not*, says IRENEUS, CLEMENS Alexandrinus, TERTULLIAN, and St. CYPRIAN:—That every one, &c. *renders himself either righteous or disobedient*, says CLEMENS of Alexandria.—That God hath left it in our own power *to turn to, or from good—to be good or bad, to do what is righteous or unrighteous*. So ATHANASIUS, EPIPHANIUS, MACARIUS, St. CHRYSOSTOM, THEODORET, and CYRIL of Alexandria.—That *our happiness or punishment depends on our own choice*: that it is our own choice *to be an holy seed, or the contrary; to fall into hell, or enjoy the kingdom, to be children of the night or of the day*;—*By virtue to be God's, or by wickedness to be the devil's children*; so CYRIL of Jerusalem, BASIL, CHRYSOSTOM, and GREGORY NYSSEN. That we are vessels of wrath or of mercy *from our own choice, every one preparing himself to be a vessel of wrath from his own wicked inclination; or to be a vessel of divine love by faith, because they have rendered themselves fit for [rewarding] mercy*. So ORIGEN, MACARIUS, CHRYSOSTOM, ŒCUMENIUS, and THEOPHILACT.”

Page 336, &c. The Doctor has the following words, and striking quotations.—“All these arguments [for the freedom of the will of man] are strongly confirmed by the concurrent suffrage, and the express and frequent declarations of the Fathers.—Thus JUSTIN MARTYR having told us, that man would not be worthy of praise or recompense, *did he not chuse good of himself, nor worthy of punishment for doing evil, if he did not this \* of himself*, says, *This the Holy Spirit hath taught us by Moses*.

\* This good Father, to guard the doctrine of *grace* as well as that of *justice*, should have observed, that Free-grace is the *first cause*, and Free-will the *second*, in our choice of moral good; but that Free-will is the *first cause* in our choice of moral evil. Forgetting to make these little distinctions, he has given the Calvinists just room to complain, and has afforded the Pelagians a precedent to bear hard upon the doctrine of *grace*.



Moses in these words; See, I have set before thee good and evil; chuse the good.—CLEMENS Alexandrinus says, The prophesy of Isaiah saith, IF YOU BE WILLING, &c. demonstrating that both the choice and the refusal, (viz. of faith and obedience, of which he there speaketh) are in our own power.—TERTULLIAN pronounces them unsound in the faith, corrupters of the christian discipline, and excusers of all sin, who so refer all things to the will of God, by saying nothing is done without his appointment, as that we cannot understand that any thing is left to ourselves to do.—St. CYPRIAN proves [Credendi vel non credendi libertatem in arbitrio positam] that to believe or not, was left to our own free choice, from Deut. xxx. 19, and Isa. i. 19.—THEODORET having cited these words of Christ, If any man thirst, let him come to me and drink, adds, Ten thousand things of this nature may be found both in the gospels, and other writings of the Apostles, clearly manifesting the liberty and self-election of the nature of man.—St. CHRYSOSTOM speaks thus, God saith, IF YOU WILL, and IF YOU WILL NOT, giving us power, and putting it in our own option to be virtuous or vicious. The Devil saith, Thou canst not avoid thy

Should some prejudiced reader think, that this doctrine ascribes too much to man, because it makes Free-will a *first cause* in the choice of moral evil: I answer two things: (1.) To make God the *first cause* of moral evil is to turn *Manichee*, and assert, that there is an *evil*, as well as a *good principle* in the God-head. (2.) When we say, that *Free-will* chuses moral evil of itself, without necessity, and is, of consequence, the *first cause* of its own *evil* choice; we do not mean that *Free-will* is its own *first cause*. No: God made the free-willing soul, and freely endued man with the power of chusing without necessity. Thus God's supremacy is fully secured: if therefore, in the day of probation, we have the cast, when good and evil are set before us; our *Free-will* is not placed on a level with God by his tremendous power; but we place ourselves voluntarily UNDER the rewarding sceptre of *Free-grace*, or the iron-rod of *Just-wrath*. By this means, God maintains both his sovereignty as a king, and his justice as a judge; while man is still a subject fit to be graciously rewarded or justly punished, according to the doctrines of *Free-grace* and *Just-wrath*.

fate:

fate: God saith, *I have put before thee fire and water, life and death, stretch forth thy hand to whether of them thou wilt.* The Devil says, *Is it not in thee to stretch forth thy hand to them.*—St. AUSTIN proves from those words of Christ, *Make the tree good, &c. or make the tree evil* [in nostra potestate situm esse mutare voluntatem] *that it is put in our own power to change the will.* It would be endless to transcribe all that the Fathers say upon this head.—ORIGEN is also copious in this assertion: for, having cited those words, *And now, Israel; what does the Lord thy God require of thee?* he adds, *Let them blush at these words, who deny that man has free will.* How could God require that of man, which he had not in his power to offer him? And again: *The soul, saith he, does not incline to either part out of necessity, for then neither vice nor virtue could be ascribed to it; nor would its choice of virtue deserve reward; nor its declination to vice; punishment.* But the liberty of the will is preserved in all things; that it may incline to what it will; as it is written, *Behold I have set before thee life and death.* St. AUGUSTIN also, from many passages in which the scripture saith, *Do not so or so; or do this, or that,* lays down this general rule, *That all such places sufficiently demonstrate the liberty of the will:* and this he saith against them [qui sic gratiam dei defendunt, ut negent liberum arbitrium] *who so asserted the grace of God, as to deny the liberty of the will."*

Page 340. "They [the Fathers] add, that all God's commands and prohibitions, &c. would be vain and unreasonable, and all his punishments unjust and his rewards groundless, if man, after the fall, had not still the liberty to do what is commanded, and forbear what is forbidden. For, saith St. AUSTIN, *The divine precepts would profit none, if they had not Free-will, by which they doing them, might obtain the promised rewards, &c. These precepts cut off men's excuse from ignorance, &c. but then, Because behers, saith he, accuse God of being wanting*

in

in giving them power to do good, or inducing them to sin; against these men he cites that known passage of the Son of Sirach, *God left man in the hands of his counsel, if he would to keep the commandments, &c.* And then cries out, *Behold, here, a very plain proof of the liberty of the human will! &c.* for, how does he command, if man hath not Free-will or power to obey?—What do all God's commands shew, but the Free-will of man? For they would not be commanded, if man had not that freedom of will by which he could obey them. And therefore in his book *De fide*, against the Manichees, who denied that man had Free-will, and that it was in his power to do well or ill, he makes this an indication of their blindness: *Who, saith he, will not cry out, that it is folly to command him who has not liberty to do what is commanded; and that it is unjust to condemn him, who has it not in his power to do what is required? And yet these miserable men [the Manichees] understand not that they ascribe this wickedness and injustice to God.*—CLEMENS of Alexandria declares, that neither praises nor reprehensions, rewards or punishments are just, if the soul has not the power of chusing or abstaining, but evil is involuntary. Yea, he makes this the very foundation of salvation, without which there could be neither any reasonable baptism, nor divine ordering of our natures, because faith would not be in our own power.—The soul, says ORIGEN, acts by her own choice, and it is free for her to incline to whatever part she will; and therefore God's judgment of her is just, because of her own accord she complies with good or bad monitors.—One of these two things is necessary, saith EPIPHANIUS, either that, a necessity arising from being born, there should be no judgment, because men act not freely; and if laws be justly made by God, and punishments threatened to, and inflicted on the wicked, and God's judgments be according to truth, there is no fate, for therefore is one punished for his sins, and another praised for his good works, because he has it in his power to sin or not.—For how, says THEODORET, can he justly punish a nature [with  
endless

endless torments] which had no power to do good, but was bound in the bonds of wickedness. And again, God having made the rational nature with power over its own actions, averts men from evil things, and provokes them to do what is good by laws and exhortations, but he does not necessitate the unwilling to embrace what is better, that he may not overturn the bounds of nature. Innumerable are the passages of this nature, which might be cited from the Fathers."

Page 361, &c. The Doctor produces again many quotations from the Fathers, in defence of liberty. Take some of them. "JUSTIN MARTYR argues,—If man has not power by his free-choice to avoid evil, and to chuse the good, he is unblameable whatsoever he does.—ORIGEN, in his dissertation against Fate, declares that, the asserters of it do free men from all fault, and cast the blame of all the evil that is done upon God.—EUSEBIUS declares, that This opinion absolves sinners, as doing nothing on their own accords which was evil; and would cast all the blame of all the wickedness committed in the world upon God and upon his providence.—That men lie under no necessity from God's foreknowledge [which was of old the chief argument of the fatalists, espoused of late by Mr. Hobbs, and is still made the refuge of the predestinarians] may be thus proved, saith ORIGEN, because the prophets are exhorted in the scripture to call men to repentance, and to do this in such words, as if it were unknown whether they would turn to God, or would continue in their sins; as in those words of Jeremiah, Perhaps they will hear, and turn every man from his evil way; and this is said, not that God understood not whether they would do this or not, but to demonstrate the almost equal balance of their power so to do, and that they might not despair, or remit of their endeavours by an imagination that God's foreknowledge laid a necessity upon them, as not leaving it in their power to turn, and so was the cause of their sin.—If men, says CHRYSOSTOM, do pardon their fellow men, when they are necessitated to do a thing, much more

more should this be done to men compelled by fate [or by decrees] to do what they do: for if it be absurd to punish them, who by the force of barbarians are compelled to any action, it must be more so to punish him who is compelled by a stronger power.—If fate be established, says EUSEBIUS, philosophy and piety are overthrown.”

Page 364, the Doctor adds: “Though there is in the rational soul a power to do evil, it is not evil on that account, saith DIDYMU<sup>S</sup> Alexandrinus, but because she will freely use that power; and this is not only ours, but the opinion of ALL who speak orthodoxly of rational beings.—St. AUGUSTIN lays down this, as the true definition of sin: *Sin is the will to obtain or retain, that which justice forbids, and from which IT IS FREE for us to abstain.* Whence he concludes, that *No man is worthy of dispraise or punishment, for not doing that, which he HAS NOT POWER to do: and that if sin be worthy of dispraise and punishment, it is not to be doubted, tunc esse peccatum cum et liberum est nolle, [that our choice is sin, when we are free not to make that choice.]* These things, saith he, the shepherds sing upon the mountains, and the poets in the theatres, and the unlearned in their assemblies, and the learned in the libraries, and the doctors in the schools, and the bishops in the churches, and mankind throughout the whole earth.”

I conclude this extract by accounting for St. Augustin's inconsistency. He was a warm man. And such men, when they write much, and do not yet firmly stand upon the line of moderation, are apt to contradict themselves, as often as they use the armour of righteousness on the right hand and on the left, to oppose contrary errors. Hence it is, that when St. Augustin opposes the Manichees, who were rigid bound-willers, he strongly maintained Free will with Pelagius: and when he opposed the Pelagians, who were rigid free-willers, he strongly maintained bound will and necessity with Manes. The scripture-doctrine of Free-will lies between the error of Pelagius and that of Manes.

*Manner.*—The middle way between these extremes is, I hope, clearly pointed out in Section xx.—Upon the whole, he must be perverse, who can cast his eyes upon the numerous quotations which Dr. *Whitby* has produced, and deny that the Fathers held the doctrine of the Scripture scales with respect to *Free-will*; and that, if they leaned to one extreme, it was rather to that of the Pelagians, than to that of the rigid bound-willers, who clothe their favourite doctrine of *Necessity* with the specious names of invincible *Fate*, irrevocable *Decrees*, or absolute *Predestination*.

**END of the APPENDIX.**

A C O P I O U S  
I N D E X  
T O T H E  
S C R I P T U R E - S C A L E S .

**I**N the ADVERTISEMENT prefixed to the first part, and in the EXPLANATION prefixed to the second part, the names *Zelotes*, *Honestus*, &c. and the words *Pharisaism*, *Antinomianism*, &c. are explained.

F I R  P A R T .

	Page
Description of a true protestant	ii
Some Account of the Scripture-scales	iv
The Author's three protests	xi
He expresses his respect for his opponents	xiii. xix
[ See also on this head ]	214, 387
Strictures upon the <i>Three Letters</i> of R. Hill, Esq;	xv

S E C T I O N I .

The cause of the misunderstandings of <i>pious</i> protestants	1
A view of the GOSPEL AXIOMS, or <i>Weights of the Sanctuary</i> , which the Reconciler uses to weigh the <i>Doctrines of GRACE</i> and the <i>Doctrines of JUSTICE</i>	2, 11
The contrary mistakes of <i>Zelotes</i> and <i>Honestus</i>	3
They are invited to weigh their Doctrine in the Scripture-Scales	5
Directions to use them properly	7

S E C T I O N II .

General Remarks on <i>Free-grace</i> and <i>Free-will</i>	9
SALVATION is originally of <i>Free-grace</i> , DAMNATION of <i>Free-will</i> .	18

SECTION

## SECTION III.

Scripture-principles forming the beam of the scripture-scales	14
The three chains by which they hang	16
A rational account of the origin of evil	17

## SECTION IV.

An account of the covenant of works, and that of grace	19
Eternal salvation and damnation have two causes	20
The glory of <i>Christ</i> , of <i>first Causes</i> , and of <i>original merit</i> , is balanced with the importance of <i>Obedience</i> , <i>second Causes</i> , and <i>derived worthiness</i>	21

## SECTION V.

The importance of <i>faith</i> is balanced with that of <i>works</i>	27
--	----

## SECTION VI.

The law is made for <i>believers</i> as well as for <i>unbelievers</i>	32
It is absurd to make <i>believers</i> afraid of obeying the ten commandments in order to eternal salvation	33
The Decalogue was a rule of judgment for <i>jewish</i> believers. How far it binds <i>christian</i> believers	34
The Decalogue is not the Adamic law of innocence, but the <i>jewish</i> edition of the Mediator's practicable law : this is proved by ten arguments	35—43
This Doctrine is held by unprejudiced Calvinists	40
Flavel's important distinction to solve the difficulties, which arise from the vague meaning of the word <i>law</i> in St. Paul's Epistles	41
The difference between the old [ <i>jewish</i> ] covenant, and the new [ <i>christian</i> ] covenant	43
A parallel between mount <i>Sinai</i> and mount <i>Sion</i>	46
The <i>Blessings</i> of Moses, and the <i>Curses</i> of Christ	49

## SECTION VII.

Obedience to the law of Christ is [under Christ] the way to eternal salvation	52
---	----



	Page
<i>Faith and free-grace are balanced with works and free-will</i> _____	53
The sum of the scriptures concerning the moral law _____	58
SECTION VIII.	
Christ's work is balanced with our own.— Christ's Free-grace saves us. Our Free-will <i>subordinately</i> works out our own salvation	59
Christ's original righteousness is balanced with <i>our own</i> derived righteousness _____	389
SECTION IX.	
General redemption, which is the most wonderful work of <i>Free-grace</i> , is balanced with the obstinate neglect of that redemption, which neglect is the most astonishing work of <i>Free-will</i> _____	69
How all men are <i>temporally</i> redeemed by Christ's blood; and why some men are not <i>eternally</i> redeemed by his spirit. _____	ib.
All men have an interest in Christ under various dispensations of grace, till they are judicially and finally given up to a reprobate mind _____	74
From general Redemption flow general, sincere, and rational gospel-calls, commands, entreaties, &c. The power of these calls of <i>free-grace</i> , is balanced with the power of <i>free-will</i> _____	76
There is not one text in all the Bible against <i>general</i> redemption by <i>price</i> _____	81
<i>Augustin</i> and <i>Calvin</i> were at times carried away by the scriptures which assert <i>this</i> general redemption _____	82
In what sense Christ did <i>not pray for the world</i> _____	84
In what sense some people are particularly <i>redeemed out of every nation</i> _____	87
How Christ could shed his blood for Judas who was in hell; and for David, who was in heaven _____	89
	The

The temporal *redemption* of all men is no more  
inconsistent with divine wisdom, than their  
*creation* \_\_\_\_\_ Page  
89

### SECTION X.

Some passages, which are generally pressed into  
the service of *bound-will*, *free-wrath*, and *ne-  
cessitating grace*, are balanced with other  
scriptures, which explain them, and guard  
the doctrine of *free-will* \_\_\_\_\_ 91

The Calvinian *ordaining* of some souls to eter-  
nal life, is an unscriptural tenet; with a  
*note*, in which the frivolousness of the Rev.  
Mr. *Madan's* plea for that dangerous doc-  
trine is shown by ten arguments — 94, 139

The Father peculiarly gives to the Son the souls  
who submit to his paternal drawings, and  
are faithful to their dawning light 99, 106, 108

How of those whom the Father gave to Christ,  
Judas was lost, that the scripture might be  
fulfilled \_\_\_\_\_ 101

Why the obstinate Jews could not believe, and  
why they were none of Christ's sheep — 104

Inattention to the doctrine of the various dis-  
pensations of God's grace, misleads the de-  
fenders of the adulterated doctrines of grace 109

The doctrine of the dispensations is scriptural 110

### SECTION XI.

Five couple of balanced propositions to throw  
light upon Rom. ix. \_\_\_\_\_ 112

St. Paul does not establish *Calvinian* election  
and reprobation in Rom. ix. \_\_\_\_\_ 113

What election and calling, he contends for in  
that chapter \_\_\_\_\_ 114

Calvin mistook the sense of that chapter, be-  
cause he overlooked the beginning and the  
end of it; two keys these, which, together  
with Rom. xi. 13, &c. open the Apostle's  
meaning \_\_\_\_\_ 113, 120, 121

The election of *grace* implies an harmless re-  
probation of inferior grace \_\_\_\_\_ 117

Why

	page
Why St. Paul mentioned the cases of Ishmael and Esau	118
The reprobation of <i>justice</i> , which is caused by obstinate unbelief and disobedience, is most judiciously instanced in Pharaoh	119
In what sense God raised up Pharaoh to show forth his power in him	120
The election of <i>grace</i> is balanced with the election of <i>justice</i>	124
A specimen of Mr. Henry's inconsistent exposition of Rom. ix.	125
How the purpose of God, according to the election of grace, does not stand of works but of distinguishing grace [Note]	127
In what sense Esau was <i>hated</i>	128
A view of God's judicial hardening, which flows from the reprobation of justice	129
God has a right to keep some men absolutely out of the covenant of peculiarity, according to the election and reprobation of distinguishing favour; in which case he acts with <i>sovereign grace</i> , as a supreme and wise Benefactor, who could not possibly bestow his <i>peculiar</i> benefits upon all. In this sense he makes a christian comparatively a <i>vessel to honour</i> ; ordering that a jew, who was before the honourable vessel, shall be a vessel of comparative dishonour	128-131
God has a right, as supreme lawgiver, not only judicially to give up obstinate unbelievers to their voluntary hardness, according to the election and reprobation of <i>sovereign justice</i> ; but also to appoint that such obstinate believers, such imitators of Pharaoh, shall be vessels of wrath self-fitted for destruction	131, 132, 135, 136
God is the righteous author of the <i>natural</i> evil of <i>punishment</i> , when man's self-perverted free-will has been the author of the <i>moral</i> evil of <i>disobedience</i>	137 The

	Page
The translators of our Bible improperly insinuate, that the wicked are <i>appointed to be disobedient</i> _____	138, 94
How the Lord said to Shimei, <i>Curse David</i> _____	140
How God punished David by no longer restraining Absalom _____	141
How God caused the Egyptians to <i>hate</i> his people _____	ibid.
Whether the Lord <i>deceived</i> Jeremiah _____	142
Calvinian election is as subversive of the scripture, as Calvinian reprobation _____	143
SECTION XII.	
There is an unconditional election of sovereign grace, and a conditional election of impartial justice _____	146
Ten directions to understand the doctrine of election _____	147
The doctrine of the unconditional election and reprobation of <i>grace</i> , is illustrated by St. Paul's account of the various classes of vessels in God's house, which vessels are <i>comparatively</i> honourable or dishonourable _____	153
The same doctrine is farther illustrated by God's absolute election of some of his servants, to receive a greater number of talents; and by his absolute reprobation of others of his servants from that greater number of talents, agreeably to the parable of the talents _____	155
The remunerative election, and the retributive reprobation of <i>justice</i> , are both illustrated by the latter part of the parable of the talents _____	156
That parable is considered as it is connected with the parable of the virgins, and the account of the day of judgment _____	159
A balanced view of the scriptures, which assert our election of <i>GRACE</i> , and our election of <i>JUSTICE in Christ</i> _____	160

## SECTION XIII.

Page

Our election and calling in Christ, which is maintained in Eph. i. is not a being Calvinistically ordained and called to eternal life, from among myriads of men unconditionally reprobated from eternal life, and absolutely ordained to eternal death: but a being chosen and called from the <i>darkness</i> of gentilism, and from the <i>obscurity</i> of Judaism, to the comparatively-marvellous <i>light</i> of the christian dispensation. The proofs of this assertion are taken from St. Paul's own words to the Ephesians	—	163
The genuine sense of Eph. i.	—	166
This sense is confirmed by the concessions of some Calvinist-commentators	—	168
How much Rom. ix. and Eph. i. are wrested from their Apostolic meaning	—	170, 171
The accounts of the book of life are cast into the scales, and the balance proves the scriptural elections of free-grace and impartial justice, and disproves the Calvinian election of <i>lawless</i> grace, and the reprobation of <i>free-wrath</i>	—	172

## S E C O N D P A R T.

## P R E F A C E.

The Reconciler's petition to his opponents	—	iii
What are the capital questions which he has debated with them	—	v, vi
He intreats them to end the controversy by fairly breaking one of his Scripture-Scales, or by candidly receiving them both	—	vii

## S E C T I O N XIV.

The final perseverance of the saints has two causes: the <i>first</i> is the final exertion of God's <i>free-grace</i> ; and the <i>second</i> is the final concurrence		
---	--	--

	Page
currence of the believer's obedient <i>free-will</i> .	
This reconciling doctrine of perseverance is laid down in eight balanced propositions	177
These propositions are summed up	180
The scripture-weights of <i>Free-grace</i> are balanced with those of <i>Free-will</i> , respecting the doctrine of <i>perseverance</i>	181
SECTION XV.	
The doctrine of perseverance is farther weighed in the Scripture-Scales, with the weights of free-grace and free-will	192
SECTION XVI.	
Christ's thoughts concerning fallen believers and apostates	204
The thoughts of St. John on the same subject	207
Those of St. Paul and St. James	208
St. Peter's description of Antinomian apostates, is balanced with St. Jude's description of lawless backsliders	209
No hint is given about the <i>certain, infallible</i> return of one of the multitude of these backsliders	221
SECTION XVII.	
The plan of reconciliation between Zelotes and Honestus	214
The <i>anti-pharisaic</i> Bristol-DECLARATION is adopted, guarded, and strengthened to defend the doctrines of <i>grace</i> and <i>faith</i>	215
An <i>anti-solifidian</i> , scriptural DECLARATION is added to it, and balanced with it, in order to guard the doctrines of <i>justice</i> and <i>obedience</i>	ibid.
The scripture-ground of these two declarations	218
Bishop Beveridge saw the beauty of such a plan	219
It is in vain to hope for a lasting reconciliation upon any other	221
It is unreasonable not to repose an inferior trust in the <i>secondary</i> means and causes of our eternal salvation	222
To repose our inferior trust in Christ is to insult him	224
	How

	Page
How the crowns of the faithful agree with the Redeemer's crown	225
What kind of trust in man and things brings us under the curse	227
It is a very wicked thing to trust the Lord exclusively of every body else	228
The explicit knowledge of the doctrines of <i>grace</i> and <i>faith</i> , is balanced with the explicit knowledge of the doctrines of <i>justice</i> and <i>works</i>	229
Which of the two extremes appeared most dangerous to Mr. Baxter,—that of Zelotes—or that of Honestus	230
The Author's thoughts on that delicate subject, and why he dares not give the preference to Zelotes	231
How an unprejudiced gospel-minister steers his course between the errors of Zelotes and Honestus	232
SECTION XVIII.	
The doctrine of <i>Free-grace</i> is farther maintained against Honestus by six arguments	234
The doctrine of <i>Free-will</i> is farther maintained against Zelotes by twelve arguments	236
SECTION XIX.	
Zelotes produces his <i>first</i> objection to a reconciliation. He cannot reconcile man's free-will with God's foreknowledge and decrees	244
The flaw of his argument	ibid.
Our Lord is introduced as answering for himself, and showing, by thirteen remarks, how his prescience is consistent with our liberty	246
Why God gives one or more talents of saving grace, even to those who bury them	253
A fine observation of Archbishop King upon the consistency of God's foreknowledge with man's free-will	255
The absurdity of supposing, that God cannot certainly know all the future events which depend	

	Page
depend upon the will of Free-agents, because we cannot <i>thus</i> foreknow these events	257
SECTION XX.	
Zelotes's <i>second</i> objection to a reconciliation. It is taken from the plausible doctrine of <i>bound-will</i> and <i>necessity</i>	259
A general answer to the objection	260
What difference * there is between being <i>willing</i> and being <i>free-willing</i>	261
What our liberty does consist in	263
Some distinctions needful to understand the doctrines of necessity and liberty	268
All beasts have naturally a degree of brutal liberty	269
Our liberty increases with our powers	270
All men have some liberty in spiritual, as well as in natural things. There is absolutely no <i>natural man</i> [in the <i>Calvinian</i> sense of the word] the scriptures never mention such a being: just the reverse	272, 275
To suppose that any man is the <i>natural man</i> of the Calvinists, is to exculpate him and to charge God foolishly	273
Unconverted sinners have some liberty	ibid.
What misleads the opposers of liberty	274
Our various degrees of liberty are instanced in <i>natural, civil, moral, and devotional</i> liberty.	275
The absurdity of pleading, that we have absolutely no power	276
THE THIRD OBJECTION of Zelotes to a reconciliation, is President <i>Edwards's</i> grand argument for <i>bound-will</i> ; and his capital ob-	

\* When I wrote the first Checks I had not sufficiently attended to this difference. Whatever clashes there with it, I now renounce as a remain of Calvinian confusion.



	Page
jection against what he is pleased to call <i>Arminianism</i>	279
An answer to it	ibid.
SECTION XXI.	
The <i>fourth</i> Objection of Zelotes against a re- conciliation	284
The Fathers held the doctrine of the Scales with respect to free-will as well as free-grace	285
This is proved by quotations from seventeen of them	285
Augustin himself was at times for free-will	295
See also the Appendix on this head	iii
In what sense God's grace may be said to be <i>ir- resistible</i> [Note]	295
Nay, he more than once runs into the extreme of rigid free-willers	298
The preceding assertion concerning the Fathers is supported by quotations from eminent modern divines	300
Bishop Davenant himself, the champion of the Calvinists, is forced to grant as much Free-will as the Reconciler contends for	303
So did Cranmer, who prudently stood up for Free-grace and Free-will, and found the ba- lance of the two gospel-axioms	305
So does the Church of England in her Articles, and Liturgy	306
Pelagian, rigid free-willers depart from the doctrine of the church of England; not mo- derate Bible-free-willers [Note]	307
Moderate free-willers are neither <i>Pelagians</i> , nor such as were formerly called <i>Semi- Pelagians</i>	302, 319
SECTION XXII.	
Zelotes's fifth Objection to a reconciliation	312
The early Fathers held the reconciler's doctrine	ib.
A Specimen of Mr. Toplady's Historic Proof of their Calvinism	313
<i>Barnabas</i> was no Calvinist	315
<i>St. Clement</i> was a strong perfectionist	317
	His

	Page
His doctrine concerning charity covering our sins	ibid.
<i>Polycarp</i> was no Calvinist, but a perfectionist	319
<i>Ignatius</i> far from being a Calvinist, main- tained the doctrine of rewards, evangelical worthiness, and christian perfection	320
SECTION XXIII.	
Zelotes's sixth Objection to a reconciliation	323
Moderate Free-will perfectly agrees with God's <i>sovereignty</i>	326
An answer to Mr. Toplady's grand argument against free-will, and the pure gospel, which, under the name of <i>Arminianism</i> , he repre- sents as <i>Atheistical</i>	328
Various answers to what Mr. Whitefield calls the " <i>inextricable dilemma</i> " in favour of bound-will, and Calvinian reprobation	334
All the divine perfections [Sovereignty not excepted] are eclipsed, or obscured by the <i>Calvinian</i> doctrines of grace	340
SECTION XXIV.	
Zelotes's seventh objection to a reconciliation	345
The agreement of the first and second causes, motives, and means, is proved by a variety of illustrations	346
The union of Free-grace and Free-will, to- gether with the SUPERIORITY of Free-grace is illustrated by the scriptural emblem of a <i>marriage</i>	351
The unreasonableness of those who sincerely obey, and yet decry sincere obedience	353
Remarks upon <i>opposition in harmony</i> ; to illus- trate the harmonious opposition of the two gospel-axioms	355
The absurdity of solemnizing the gospel-mar- riage with Free-grace or with Free-will alone	357
The <i>superiority</i> of Free grace is farther esta- blished	358

## SECTION

SECTION XXV.

	Page
The errors of Zelotes are summed up	370
The mischief of these errors	372
The errors of Honestus and their mischief	374
How Lorenzo is hurt by both	376
Directions to Zelotes and Honestus	378
Encouragements	380
They are pressed to a speedy reconciliation	382
The Reconciler expresses his respect for the reconciled rivals, and accounts for the plainness of his reproofs.	386

23 OC 62.

F I N I S.



3452.aa.  
2

(6)