

N O T E S

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S C R I P T U R E - T E X T S,

C O N C E R N I N G

P R E D E S T I N A T I O N,

*The Imputation of Sin and Righteousness,*

A N D

*The Nature and Effects of justifying Faith.*

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By J O H N G L A S.

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*What is written in the law? how readeſt thou? Luke x. 26.*

*What ſaith the ſcripture? Rom. iv. 3.*

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## SCRIPTURE-TEXTS.

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### P R E D E S T I N A T I O N.

R O M A N S ix. 1.—5.

*I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart (for I myself was wishing to be accursed from Christ) for my brethren my kinsmen according to the flesh: who are Israelites, whose the adoption, and the glory, and the covenants, and the law-giving, and the worship, and the promises, whose the fathers, and of whom Christ according to the flesh, who is over all, God blessed for ever. Amen.*

**T**HE Apostle had been, in the foregoing Chapter, declaring, that nothing could separate him, or any of the Called according to God's Purpose, from the Love of God which is in Christ Jesus: And here he turns his Discourse to the opposite State of the *Jews*, his Brethren according to the Flesh; and declares their Separation from Christ, and from God's Love which is in him.

His Introduction to the Manifestation of this sad Truth, serves to shew, that it comes not according to his own Mind and Will, but that he speaks as moved by the Spirit of Christ to say what he here says, with the greatest Grief and Sorrow of Heart for his Brethren the *Jews*. He is telling a terrible Truth concerning them, who were very dear to him for all these Things that distinguished them from other People, especially the last of them, on which all the rest depended. And he is the same way affected toward them as Jesus was, when he beheld the City, and wept over it, foretelling



its Destruction; while he says the sad Truth in this Manner in the Bosom of his Sentence.

*For I myself was wishing to be accursed from Christ: Ηυχουμν γαρ αυτος εγω αναθεμα ειναι απο τῃς χριστῃς.*

This is what he means to say of his Kinsmen according to the Flesh, that they are *anathema* from Christ, or utterly separated from him, and the Love of God in him. But he says it so as to shew, that it is in no ways owing to himself that he is not in that same State with them; for he was, as much as any of them, wishing to have nothing to do with Christ Jesus: And if he had got his Wish, if he had not been called from it according to God's Purpose, he was ready to be separated from Christ with them. But now, when he sees himself diverted from what he had just been wishing, and, in opposition to that, so secured in Christ Jesus, nothing can separate him from the divine Love which is in Christ; and when he beholds his Kinsmen, at the same time, separated from all Intents from God's Love which is in Christ; he declares with great Heaviness and Sorrow of Heart for them, flowing from his View of the unspeakable Misery of being thus deprived, and from the Consideration of his having deserved, as much as any of them, to share in that Misery.

There could be no more gentle, and at the same time forcible Way of declaring the divine Sovereignty in the Rejection of the *Jews*, than this is!

He is indeed saying, that they are accursed from Christ. Or, if he be not saying this, how does he once mention the Ground of his great Heaviness and continual Sorrow of Heart for them? or what says he of them, in all these first five Verses, that can give any Occasion for the Objection that he mentions and begins to answer in the 6th Verse? *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.* For this Objection, as it is here answered by distinguishing *Israel*, can have no Foundation, but in the Separation of *Israel* from Christ; which therefore must have been some way declared before: And so it really was. But the Apostle did it in such a Manner, as to take to himself all the Blame that could be laid upon them, all the Fault that could be found with them, in the Matter. They would have nothing to do with Christ Jesus; Separation from him was their Choice, it was their Wish; this is their Fault whereby they were fitted for Separation from him: And this is the Fault that he finds with himself. Yet he is not accursed from Christ, nor any of those who, as he, are the Called according to God's Purpose. For nothing can separate them from the Love of God which is in Christ Jesus. He is not given up to his Wish, to have nothing to do with Jesus. But this is the Case with the Bulk of the *Jews* his Brethren.



thren. They are not saved from their Wish; for they are accursed from Christ; as he afterward says was foretold by the Prophet, *Y 27. 28. 29. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha. And now, when the Apostle must say this dreadful Truth concerning his Brethren, he says it in the most gentle, tender Manner imaginable, in these Words, For I myself wished to be accursed from Christ, inclosed in the Bosom of a Sentence that expresses the deep Concern for them, as very dear to him on the greatest Accounts which one People could be preferred to another; while he also lays himself with all the Blame that could be laid upon them: as if they were doing no more to deserve this but what he himself did. Could there be a more forcible Way than this, of declaring the divine Sovereignty in the Rejection of the Jews, which is the Subject of his following Discourse? Here he opens his Subject so as to make it strike our Minds with great Force of Evidence in the very opening. For what but Sovereignty distinguished him from his Brethren blaspheming and persecuting Christ, who had been chief in that Blasphemy and Persecution? And what Reason can we give why they got their Wish, and not he? The Opposers of the Sovereignty of divine Grace, the Patrons of human distinguishing Merit, must be straitened to find any Excellency in Paul above his Brethren, qualifying him for the divine Love in Christ from which they were separated and cut off. Will they say that Paul blasphemed and persecuted in ignorance and unbelief, and therefore obtained mercy? This indeed would be saying something, if it could appear, that the rejected People were inlightened any more than Paul was before his Conversion. It is very true, there is no Mercy for those who oppose Christ as Paul did, after being illuminated, and calling Jesus the Lord, by the Holy Ghost. But this was far from being the Case with the Bulk of the Jewish People who were rejected. Paul himself testifies this was not their Case; and therefore he still hopes for the Salvation of some of them; tho' these, according to the Prophecy before noted, be in his View but a small Remnant of the great Multitude rejected. For he says of Israel after the Flesh, in general, Chap. x. 2. 3. 4. — *I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness —*. So they opposed Christ in Ignorance and Unbelief,*



Unbelief, as *Paul* himself did: And, like him, *they followed after the law of righteousness*,—not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone, at which he also was stumbling. Why then did not he fall as well as they? Why was the Bulk of this People, opposing Christ in Ignorance and Unbelief, rejected, and accursed from Christ; and *Paul*, the chief of these ignorant Opposers, at the same time, secured in the Love of God which is in Christ Jesus, as chief among the saved Remnant? The Fact stands as an eternal Demonstration of the Sovereignty of God's Love which is in Christ Jesus.

With this therefore he opens that great Subject which he immediately insists on. For when he takes notice of the Objection against the Truth of the Gospel, as if it were inconsistent with God's Word in the Old Testament, arising from what he had said of the Separation of *Israel* from Christ; he answers it, by distinguishing *Israel*, as *Rom. xi. 1.—7.* after the Manner of the Distinction of *Abraham's Seed* born after the Flesh, and born by Promise. See *Gen. v. 6. 7. 8. 9.* and compare *John viii. 33.—36.* and *Gal. iv. 22.—31.* And he again supports his Distinction by another like it, which was made among the *Children of the Promise*, even the Sons of *Isaac*, the Son of the Promise. He then shews that Distinction to be the Effect of pure Sovereignty, preferring *Jacob* as Heir of the Land of Promise, (*Mal. i. 2. 3.*), tho' the younger and lesser, to *Esau* the elder and greater; and this before *Jacob* could do any good, or *Esau* any evil, see *Gen. x. 10. 11. 12. 13.* And like to this is the Distinction betwixt *Israel* after the Flesh separated from Christ, and the saved or called *Israel*, of whom *Paul* himself is a remarkable one.

Against this purpose of God according to election, not of works, but of him that calleth, there is an Objection proposed, *Gen. xv. 14.* *What shall we say then? Is not unrighteousness with God?* To which the Apostle answers, *Gen. xv. 15.* *Far be it. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Exod. xxxiii. 19.* It is impossible that Unrighteousness can be with God. We cannot admit the Thought either of an unmerciful or an unrighteous God. But if we should entertain any such Thought of his Righteousness as limits him to the Distribution of Rewards and Punishments in all his Purposes about us; if he must only shew distributive Justice, so that, in every Part of his Work where that appears not, we may there fix the Charge of Unrighteousness; then there can be no Place where the divine Mercy shall shew itself toward any of us, and it must be impossible for him to shew Mercy and Compassion to whom he will. When God deals better with one Man than another in the View of his being some way better, we can say this is Justice and Equity; but



but it can never be called Mercy and Compassion. And if the distinguishing Purpose of God's Grace were according to Works, as is his Distribution of Rewards and Punishments; it would then be a Matter of Judgment, and not at all of Grace and Mercy, as the Apostle says, Chap. xi. 5. 6.—*There is a remnant according to the election of grace. And if by grace, then no more of works: otherwise grace is no more grace. But if of works, then it is no more grace: otherwise work is no more work.* And having thus demonstrated God's Sovereignty, by his shewing Mercy and Compassion to whom he will, as he said to *Moses*, he then makes this Inference from God's Words, That the Distinction of the called *Israel* from the rejected, whereof the Distinction of *Jacob* from *Esau* is a Figure, is not of him that willeth, nor of him that runneth, but of God *showing mercy*, *ψ 16.*

But now, if God have Mercy on whom he will, then he has not Mercy on every one; and there must be some on whom he has not Compassion, as *Paul's* Brethren who were not called, like him, but separated from Christ. And to them he applies, *ψ 17.* what the Scripture saith to *Pharaoh*, *Exod. ix. 16.* For it was not owing to their having done any more evil than he was doing, that they were not called as well as he. And so, from what the Scripture says to *Pharaoh*, with what was said to *Moses*, he again infers, *ψ 18.* *Therefore hath he mercy on whom he will, and whom he will he hardeneth.* For, from *Exod. ix. 16.* compared with *Exod. iii. 19.* & *iv. 21.* & *vii. 3. 4.* it manifestly appears, that the giving up of *Pharaoh's* Heart to resist the divine Call to him, was from the Beginning a Work of Sovereignty, and not of Judgment. There was no Judgment done on *Pharaoh*, till he was fitted for it by his obstinate Refusal to submit to the Call. But before that Call came to him, the Lord told *Moses*, he knew he would not submit to it by any means; and he said expressly, that he would *harden his heart*, and so fit him for Judgment. Nor did that King of *Egypt* any Hurt to the *Israelites* to bring Judgments on him and his Nation, but what had been made known to *Abraham* of a surety long before that *Pharaoh* was born, *Gen. xv. 13. 14.* Now the Words of the Scripture to *Pharaoh* are very applicable to the rejected *Israel*, *Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.* See Chap. xi. 11.—*Through their fall salvation unto the Gentiles.*

Against this divine Conduct toward *Pharaoh*, and toward the rejected *Israel*, there is an Objection which Men are very ready to make. The Apostle takes notice of it, and expresses its main Strength in these few Words, *ψ 19.* *Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?* If it was  
his



his Will that the Heart of *Pharaoh* and the Hearts of the *Jews* should be hardened against him, how could he make that Hardness their Fault? And seeing it is impossible for them to resist his Will, why does he condemn and punish them for chusing to do what, for his irresistible Will, they could not but chuse?

From this Objection thus stated by the Apostle, we may see that we have his Meaning in what he said before. The Objection lies only against the Sense that has been given of God's *hardening whom he will*. And his Answer is far from setting the Thing in another Light: For he calls the Objection a *Reply against God*, and still insists upon his Sovereignty.

As he is speaking for God, he accounts not for the divine Conduct to objecting Men, in the Manner wherein a Man gives Account of his Conduct when he vindicates it to other Men excepting against it. The Apostle speaks here to objecting Men, as having no Claim upon their Maker, no Right to object against his Procedure, and no Power to call him to an Account with them. And he speaks to them as not having a Mind or Understanding capable to take in a full Account of the Ways of the infinitely wise God. As he says, Chap. xi. 33. 34. 35.—*His ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?* even so here he stops the Mouths of Objectors with these Words of God brought from the Old Testament, *v. 20. 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?*

These Words are not taken from *Jer. xviii. 4. 6.* as some would have it. For neither are these Words there, nor is there any Mention in that whole Passage of the same Matter on which this Objection and the Apostle's Answer goes. That Passage speaks of distributive Justice and Judgment according to Works, and not at all of the Sovereignty, against which this Objection plainly points. But there are two Passages in *Isaiab's* Prophecy, where we find much the same Words, and both these Passages have a plain Reference to the Apostle's Subject; as we shall see by considering them, in order to perceive the Use he makes of them in his Answer to the Objection.

The first of these Passages is *Is. xxix. 16. 17. Surely your subversion, or overthrow, shall be esteemed as the potters clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?* The Word that our Translators have rendered *turning of things upside down*, signifies properly Subversion; and it is the same Word that is used,  
*Gen.*



*Gen. xix. 29.* to signify the Overthrow of *Sodom* and *Gomorrha*. Now, seeing *Isaiah* is plainly prophesying here of the Subversion of the *Jews*, and the Calling of the *Gentiles*; it was very proper for the Apostle, speaking of that same Subject, to point to this Passage.

And the second is *Is. xlv. 9.* *Wo to him that striveth with his maker, as a potsherd with the potsherd of the earth: shall the clay say to its former, What wilt thou make? or thy work, He hath no hands?* If we consider the Scope of the Passage where these Words stand, and look toward the Beginning of the Chapter, we shall see *Jehovah* the God of *Israel* speaking to *Cyrus*, *ψ 1.* to whom he says, *ψ 4. 5.* *I have surnamed thee, though thou hast not known me; and I girded thee, though thou hast not known me.* And to this *Cyrus* he declares himself so as all may know him to be the only God, in a plain and direct Opposition to the two Principles of the *Magians*, represented by *Light* and *Darkness*; the one the necessary Original of all Good, and the other of all Evil. These were the Gods acknowledged by *Cyrus* the *Persian*, who knew not the true God; who therefore says to him, *ψ 5. 6. 7.* *I Jehovah, and none else, no God besides me.—None besides me, I Jehovah, and none else. I form the light, and create darkness: I make peace, and create evil: I Jehovah do all these.* When he brought this World out of nothing, *Darkness* covered the Face of the *Abyss*. And out of this *Darkness* that he created, he formed the *Light*; he commanded it to shine out of *Darkness*. And when he created the *Earth*, or gave it Being, it was without Form, a confused Mass of discordant Parts, out of which he made this beautiful Order that we see in the World. And, in like manner, as he brought *Light* out of *Darkness*, and Order out of Confusion, when he made the World; even so he tells *Cyrus*, that all Things that come to pass in the Heavens and the *Earth* which he hath made, are working together, at his Appointment, to bring forth *Righteousness* and *Salvation*. He says, *ψ 8.* *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I Jehovah have created it.* Even as the Influences of the Heavens, the Dew and Rain, and the opening of the *Earth*, contribute to the bringing forth of that which springs of the *Earth*; so all that comes to pass in Heaven and *Earth*, shall issue in *Righteousness* and *Salvation* together, even that *everlasting Salvation*, *ψ 17.* wherewith *Israel* shall be saved. We know *Salvation* necessarily supposes *Evil* to be saved from. And in this *Salvation* he will shew himself both merciful and righteous, and so distinguish himself from all false Gods. For as he distinguishes himself to *Cyrus* by the *Righteousness* and *Salvation* he makes spring up together, so he distinguishes himself



to another sort of Idolaters, the Worshippers of Images, in the latter Part of the same Chapter, by the same Thing, when he says, *ψ* 20. 21. 22. *They have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save.—I Jehovah, and no God else beside me, a JUST God and a SAVIOUR, none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.* But they who see not the Glory of that great Salvation, whereby the infinitely *Merciful* and *Just* shews the Riches of his Glory to his chosen *Israel* in all the Ends of the Earth, will still think it better there had been no Evil in the World to be saved from, and so be replying against God. And whereas the *Magi* were led in to think of their two Principles, or opposite Gods, by the Difficulty about the *Origin of Evil*; that Difficulty recurs upon the Lord's saying, *I form the light, and create darkness.* And he stops the Mouths of Objectors with these Words, *Who to him that striveth with his maker.—Shall the clay say to its former, What wilt thou make?* And as the Apostle says the same, *Rom. ix. 20.* it is easy to perceive how proper it is for him there to refer to this remarkable Passage.

Let us next see how he applies what the Lord spake, by *Isaiah*, of the Potter and Clay, to his Subject; and what Use he makes of it in answer to the Objection. He says, *ψ* 21. *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

Man can have no Right to contend with his Maker, or to object against his fitting him to any Use he pleases, as he may have to contend with his Fellow-creatures. For God's Power over his Creatures, cannot be less than that of the Potter over the Clay, of which he makes Vessels as it pleases him. And Man is as unfit to be his Maker's Counsellor, as the Clay is to direct the Potter. Now the Potter, of the same Lump of Clay makes, at his Pleasure, one Vessel to a honourable Use, and another to a dishonourable or baser Use. And so the Question which the Apostle is answering, comes to the same with this, *Why is it put to that dishonourable Use to which it was fitted? or, Why does he hold that Vessel baser than the other, who made it baser?* There is a Fitness in the Vessel for the Use it was made for; and so it would be unfit to put it to another Use to which it was not fitted. When the Vessels are formed, it is meet and right to put each to that same Use, honourable or dishonourable, for which it is formed. But while they were in the same Lump of Clay, the Potter's Pleasure, and no Excellency and Fitness or Unfitness in the one above the other, made the Difference betwixt them. And who can deny this Power to the Creator over his Creatures, that the Potter exercises over the Clay?



In this Manner the Apostle points out to us the proper Place of Justice and Judgment, and the proper Place of that Sovereignty which he had before demonstrated from God's shewing Mercy to whom he will. We cannot say that distributive Justice is Sovereignty, nor can we expect to see it in the proper Place of Sovereignty. And we cannot say that Sovereignty is distributive Justice, or that it is to be seen in the proper Place of that Justice. But when we view the Scheme of the divine Works, as it is set before us to manifest God to us, we see them both in their proper Places, and behold him both sovereign and just. And yet, if we will look only upon Sovereignty, and fix our Eyes abstractly upon its proper Place, we shall not behold Righteousness, nor ever see Judgment according to Works. Even as, on the other hand, if we have a mind only to look upon Justice, we cannot behold Mercy, nor ever see the gracious God; we shall remain ignorant of the *just God and the Saviour*, besides whom there is no God.

Now, the Apostle applies what he said of the Potter making of the same Lump one Vessel to a base and another to a honourable Use, unto the Case of the rejected *Jews*, and of the called Remnant of the *Jews*, and likewise of the *Gentiles*. And he says, *ψ* 22. 23. 24. *What if God, willing to shew wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he afore prepared unto glory; even us whom he called, not of the Jews only, but also of the Gentiles?*

Here the *Vessels of Wrath* are the *Jews* who are accursed from Christ, distinguished from the *Vessels of Mercy*, even *Paul* himself, and others, who are called, not of the *Jews* only, but also of the *Gentiles*. Therefore by *Vessels* in this Place we cannot understand *Nations*: For in that Consideration the *Jews* were but one Vessel. And the *Vessels of Mercy*, who are here said to be called, are not *Nations*, but a small Remnant, either of the *Jewish Nation*, or of any other Nation, every Person of them a *chosen Vessel*, as *Paul*, and as *2 Tim. ii. 21.*

And the *Calling* here mentioned, is not merely to external Church-privileges, such as those wherein the *Jews* gloried against the *Gentiles* when they were accursed from Christ, while these *Gentiles* were called to Righteousness, and attained to it, *even the righteousness which is of faith.* See *ψ* 25. 26. 30. This *Calling*, unto which the Separation of the *Jews* from Christ is opposed, must be that same of which the Apostle was speaking, *Chap. viii. 28. 29. 30. All things work together for good, to them that love God, to them who are the called according to purpose. For whom he did foreknow, he also did predestinate conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predesti-*



nate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. By this we see, how the Vessels of Mercy are afore prepared unto Glory, eternal Glory with Christ the First-born among many Brethren, who are conformed to him in his Sufferings, that they may be also glorified together, Chap. viii. 16. 17. 18. And God's calling some of the *Gentiles* unto this Glory, and so preparing them for it, while the *Jews* were fitted to Destruction, is another Instance wherein his Sovereignty appears most evidently. We see likewise from *ψ* 31. 32. 33. how the Vessels of Wrath are, on the other hand, fitted to Destruction, by their being hardened, in going about to establish their own Righteousness, against the Faith that is in Christ, who is a *stumbling-stone and rock of offence* to them who stumble at the word, being disobedient, whereunto also they were appointed, 1 Pet. ii. 7. 8. The Apostle speaks of much Long-suffering in the Case of fitting the Vessels of Wrath to Destruction, as if that very Long-suffering contributed to it. And he intimates this likewise, in applying the Words of *David* to the rejected *Jews*, Chap. xi. 9. 10. *David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them. Let their eyes be darkened, that they may not see.*

All this, according to the Apostle, is of God willing to shew wrath, and to make known his Power, that he might make known the Riches of his Glory. And here we must consider, that no Creature whatsoever can possibly know God as he knows himself ; but only as he pleases to discover himself by some Work of his. Nor can it be any Advantage to him, to make himself known, who is invariably blessed in the infinite Enjoyment of his own self-sufficient, boundless Perfection and Glory. The Creatures, who are made capable of knowing him as manifested in his Works, and of being happy in that Knowledge, have the whole Benefit of the Manifestation. If then it was the Will of God to carry the Happiness of any such Creatures as far as it could possibly go, by the fullest Discovery of his Glory that could be made in any Work ; then the Question is, If this could be done without the Misery of other Creatures ? or, If the Riches of the divine Glory can be shewed on the Vessels of Mercy, while there is no such Thing in Being as Destruction, or Vessels of Wrath ? And the Apostle plainly determines this Question. For he makes the one necessary to the other, even as the Shade in the Picture. He points out God shewing his Wrath and Power on the Vessels of Wrath fitted to Destruction, in order to make known the Riches of his Glory on the Vessels of Mercy. Destruction is as far from being the End or Design of God's Work in making himself known, as the Shade is from being the Design of the Painter. Therefore he says, Chap. xi. 11.

*Have*



*Have they stumbled that they should fall? Far be it: but through their fall, salvation unto the Gentiles. Destruction, shewing divine Wrath, must have a Place, if God will shew the Riches of his Glory, and the Glory of his Mercy, in a Work of Salvation. And this agrees with the Fact. For as God shewed himself and his Mercy to Israel, in his Work of saving them from the Egyptian Bondage, and giving them Rest in Canaan, by plaguing and overthrowing the Egyptians, and exterminating the Canaanites; even so the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.*

But we must observe, that the Apostle's Way of speaking here, concerning God's shewing himself, is far from leading us to think of ascribing the *fitting* of the Vessels of Wrath to this Destruction, unto God, in the same Way as we must ascribe to him the *Preparation* of the Vessels of Mercy to Glory. For he would have us to behold God there where he shews the *Riches of his Glory*. It is in that Work he gives us his Character, and by that we must know what he is. If it was his Will that Sin should enter into the World; this was to shew his Wrath against it, or the infinite Opposition of his Goodness to it. And indeed his Wrath appears against it infinitely, both in the everlasting Destruction of the Vessels of Wrath, and in the Salvation of the Vessels of Mercy by the Blood of that Person of infinite Dignity, the Son of God: For he makes Salvation and Righteousness spring up together. But the Preparation of the Vessels of Mercy to Glory is his Design. It is his own Work, agreeable to his Nature; his Work whereby he would have us know him, and distinguish him from all others. Agreeably to this says the Apostle, *James i. 13.—18. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evils, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed.—Do not err, my beloved brethren. Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. OF HIS OWN WILL begat he us with the word of truth.*

When we speak of God's Providence about the Sins of Men, against which he shews his Wrath, it will be proper to have before us the Sense of the first Christian Church on the Subject. And we have this in that Prayer which is recorded, *Acts iv. from v 24. and which obtained a notable Testimony of Acceptance with God. They lift up their voice to God with one accord, and said, Lord, thou art*



art God which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy servant Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, &c.

This Prayer is perfectly agreeable to the Word of God that the Apostles spake to them at their Conversion, Chap. ii. 23. *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.* And Chap. iii. 17. 18. 19. *Brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out.*

By this we may see, that *Paul's* Doctrine here is the same that was taught by the other Apostles when they began to preach the Gospel at *Jerusalem*, and the same that was confessed to God in the Prayers of the Christian Church from the Beginning.

But a late Author, who says many Things very well to prove the Truth of the Gospel from *Paul's* Conversion; yet labours, in a marginal Note, to overthrow *Paul's* Gospel, by an Inference he would draw from a single Text against his most express Declarations in a Variety of other Texts. And this is that Text, *1 Cor. ix. 27. But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.* From this same Text, this Author preaches to us a Salvation that depends upon keeping under our Body by the Power of our Reason, and not upon the Faith of Christ; which, tho' a Man retain in its full Strength, he may yet be a Cast-away: a Salvation that is not by Grace thro' Faith, but by our own voluntary Care duly restraining our bodily Appetites. But can it be said that *Paul* needed Conversion in order to preach this Salvation? And if this be the Gospel intended to be proved from *Paul's* Conversion, we may say there was no Use for such a Proof of it; because all the Men who may be supposed to need this Proof, were most firmly persuaded of this Gospel before.

This Author is very confident, that *Paul's* Fear, here expressed, lest the Lusts of his Body should prevent his Salvation, cannot be made agree with the Notions of absolute Predestination ascribed to him by some; and that "this single Passage is a full Answer out  
" of



“ of the Mouth of *St. Paul* himself, to all the Mistakes that have  
“ been made of his Meaning in some obscure Expressions concern-  
“ ing Grace, Election, and Justification.” The Obscurity of the  
Apostle’s Expressions on these Subjects, to this Author, must lie in  
this, that he cannot make them agree to the Doctrine he would in-  
fer from this Passage. But if this Reasoner be here doing *Paul* Ju-  
stice, it can be no Injustice to *Paul* for one to assert, that his say-  
ing, (*Acts* xxvii. 31.), *Except these abide in the ship, ye cannot be*  
*saved*, is an Answer out of his own Mouth to what it may be ima-  
gined he says, *ψ* 22. *There shall be no loss of life among you, but of*  
*the ship*. Any Man that can make these agree, is as capable to re-  
concile what *Paul* says of his being a Cast-away, except he kept  
under his Body, with his Doctrine of absolute Predestination.

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*The Imputation of Sin and Righteousness.*

*A Paraphrase, with Notes, on Rom. v. 12.—21.*

T E X T.

Rom. v. 12. **F**OR this, like as by one man sin entred into the world,  
and, by sin, death; even so death passed unto all  
men, wherein all have sinned.

P A R A P H R A S E.

To the end that a Multitude of all Nations of the World,  
without the Difference made in the Law of *Moses*, might be saved  
from Sin and Death, joying in God thro’ their Lord *Jesus Christ*,  
by whom they have received the Reconciliation; it was ordered,  
that as thro’ one Man Sin entered into the World, and thro’ that  
Beginning of Sin Death, its Wages, did enter; so this Death pas-  
sed to all Men, even as it began; the Case being the same with  
Sin (*a*) continuing on all from its Beginning, so that all are no  
less Sinners than Mortals.

N O T E.

(*a*) *Sin continuing on all from its Beginning*. Whatever Criticks  
may make of the *Greek* Phrase  $\epsilon\pi’\ \tilde{\omega}$ , which I have rendered literally  
*wherein*, nothing can be plainer from the Apostle’s Words, than  
that the Transgression of *Adam*, by which Death entered, was the  
Entrance of Sin, the Beginning of all the Sin that is in the World;  
and

## 16 *The Imputation of Sin and Righteousness.*

and rendered Men as incapable of Innocence, as the Entrance of Death by that Sin made them of Immortality. The Continuance of Sin has as necessary a Connexion with its Beginning or Entrance, as the Continuance of Death on all Men has with its Entrance.

Tho' this Doctrine of the Apostle agrees with the Fact, yet Men will be reasoning against it. They say, that the Nature of Sin or moral Evil admits not of Necessity, as Death may admit of. For no Action can be morally good or evil, without a free Choice. And so this Necessity would be inconsistent with the Nature of Sin.

But this is reasoning against Fact. For however Choice be essential to a morally evil or good Action; yet as there is no Choice free of all kind of Necessity, so Necessity securing the Choice, cannot hinder any Action from being morally good or evil. This may appear to us in the following Instances.

God himself is necessarily good, and cannot do evil. Is his Goodness therefore no Goodness?

Christ, the great Pattern of Goodness and Righteousness among Men, was ordained before the World to be without Spot or Stain of moral Evil. Is he therefore not truly good? or was his Righteousness not fit therefore to be rewarded with the glorious Life that he is possessed of?

The ordaining of him to save from Sin and Death by his dying and rising, carries in it the Necessity of the Entrance of Sin and Death to be saved from. Is Sin therefore not Sin?

The betraying and murdering of him was necessary, that the Scripture might be fulfilled. Was it therefore not wickedly done, nor fit to be punished?

They who are judicially hardened, and given up to their own Lusts, and upon whom God sends strong Delusion, must do evil. Is there no Fault therefore in what they do under the Influence of that Delusion or Energy of Error?

They who are born of God cannot sin unto Death. Is this therefore unfit to distinguish them from the Children of the Devil?

And the Saints in Heaven cannot sin at all. Are they therefore neither truly good nor holy?

### T E X T.

ψ 13. *For until the law sin was in the world: but sin is not imputed\* when there is no law.*

### P A R A P H R A S E.

For the Law of *Moses*, that distinguished *Israel* from all the World, was not the first Law whereby the Iniquity of the Fathers was

\* Philem. ψ 18. 19. Rom. iv. 6.



was visited on the Children, was not the only Law by which Sin \* as well as Death passed from one to another; because all the while before that Law was given, Sin, that began in the Transgression of *Adam*, continued possessing the World from its Entrance. And Men are not thus held guilty without any Law or Constitution of the Lawgiver to that Effect.

T E X T.

ÿ 14. *But death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the type of him that was to come.*

P A R A P H R A S E.

But the Death that entered thro' *Adam's* Transgression had full Power in all the Time from him to *Moses*, and that over them who could not, as *Israel* under the Law, transgress the Covenant like *Adam* †, as well as over Infants who did not commit Sin themselves as he did; so that the Law that was disobeyed in the Entrance of Sin by which Death entered, was but (a) imitated to *Israel* in the Law of *Moses*, whereby the Iniquity of the Fathers was visited on the Children. And when we view *Adam* as conveying Death, the Wages of his Sin, to those who have not sinned like him, we may behold him the Type of him that was to come in consequence of the Entrance of Sin, and Death by it, and to whose coming that Entrance had a View.

N O T E.

(a) *But imitated in the Law of Moses.* The visiting of the Iniquity of the Fathers on the Children, to the third and fourth Generation, according to that Law, was but a Representation of the visiting of *Adam's* Iniquity on all Generations of Men in the World. The happy Life in *Canaan's* Land, which was connected with the national Obedience, was but an Imitation of innocent Man's Life and Happiness in Paradise. And the opposite Death, whereby the divine Displeasure against Disobedience was manifested in that Nation, was not absolutely the same that entered into the World by *Adam's* Sin, but was rather an uncommon and violent Death, that represented the Punishment of Sin: For they who enjoyed the Life and Happiness promised to that Nation in the Law, yet died the Death that entered by *Adam's* Sin.

T E X T.

ÿ 15. *But not as the offence, so also is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the*

\* Acts vii. 40.—43. † Hos. vi. 7.

*the gift by grace, which is by one man Jesus Christ, hath abounded to many.*

*P A R A P H R A S E.*

But when we hold one Man *Adam*, conveying Death to many by his Offence, to be the Type of that other one Man Jesus Christ, who is not naturally connected, as *Adam*, with the many, but freely given to them of supernatural divine Grace, conveying eternal Life to them by his Obedience; we must think this Gift of the divine Grace is much more abundant than the Offence, and very far exceeding it.

*T E X T.*

*ψ 16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification.*

*P A R A P H R A S E.*

For here is a remarkable Difference betwixt the two. The one condemns by one Offence; but the other justifies, not only from that Offence, but from many Offences. It not only recovers from the Punishment of that one Offence, but also saves from the Punishment of the Multitude of Offences that the many committed themselves, making them liable to the Pains of a second Death, and intitles them to Life and Happiness notwithstanding.

*T E X T.*

*ψ 17. For if by one's offence, death reigned by one; much more they who get the abundance of grace, and of the gift of righteousness, shall reign in life \* by one Jesus Christ.*

*P A R A P H R A S E.*

For this Justification must be greater than the Condemnation, wherein thro' one Offence Death was enthroned as a King to reign by the one Man: Whereas they who are made Partakers of the abundant Grace that gave Jesus Christ to work the Righteousness, and who get the free Grant of that Righteousness to intitle them to Life, shall be exalted in that Righteousness to reign in a far more glorious Life (*a*) than *Adam* lost; as this Life is the Reward of the Obedience of that much more glorious one Jesus Christ, with whom they partake of it.

*N O T E.*

(*a*) *A far more glorious Life than Adam lost.* The Life where-  
with

\* John x. 10.



with God inspired *Adam*, was not merely that common to him with other Creatures that had the Breath of Life. But the Life proper to him, in distinction from the Brutes, was the Pleasure he took in knowing God as manifested to him, and the delightful Sense he had of his Creator's Favour, while he was not conscious of any Fault in himself to deserve his Displeasure. And while he loved the Lord his God with all his Heart, Soul and Mind, and was conscious of his Favour and Love who hates all Iniquity, he as far excelled all the best qualified and most excellent of his sinful Race, as Light excels Darkness, or Life Death. The Sense of his being agreeable to his Maker, and in Friendship with him, gave a lively blefsful Relish to all his Enjoyments in Paradise, for which he was formed. And without this he could not be said to live there as Man, by the vegetative and sensitive Lives that he lived in common with the Plants and the Beasts. His friendly Correspondence with his Creator, in due Subjection to him who made him Lord of the Creatures, may well be called the Life of his Life in Paradise. And the Loss of this, that began to appear in the Day he sinned, by that *Shame* and *Fear* which passed from him to all Men, is the Sting of Death to Man. This makes him fall distinguished, even in Death, from the Plants and the Beasts. Without the delightful Knowledge of the blessed God, Man can never find himself truly happy. The Sense and Consciousness of being out of Favour with the living God, gives that Pain which the Spirit of a Man cannot bear. And this is the Sting of that Death which entered into the World by *Adam's* Sin. This must be Death the Wages of Sin, as it makes Death the reverse of the Life that innocent Man lived in Paradise. This was in the Death of Jesus Christ. His *soul* was exceeding sorrowful even to death; and he cried, *My God, why hast thou forsaken me? why hidest thou thy face from me?*

The Consciousness of having acted and done one Sin, causes this Sense of the divine Displeasure, this hiding of his Face, that can give so much Pain to Man, and that *Adam* began to feel when he had sinned; and yet it is in Fact separable from it. We shall see this manifestly in these two opposite Cases. 1. When *Adam* was recovered to a friendly Correspondence with God, by the Revelation concerning the *seed of the woman*, he did not then find himself out of Favour with God; and yet he was conscious of his having sinned. And the Saints in Heaven behold the brightest Light of God's reconciled Countenance; and being eternally happy in the joyful Sense of reconciling pardoning Grace, they are eternally conscious of their having sinned. 2. Jesus Christ suffered extremely by the hiding of his Father's Face from his Soul. The want of the Light of his Countenance put him in an Agony, made him sore amazed, very heavy, and exceeding sorrowful unto Death.



Yet, while he was so very conscious of this, he was very far from being conscious of his having acted or done any Sin, or that the Father hid his Face from him for any Sin of his own doing. Yea he was just then acting and doing that very Obedience by which the Justification of Life comes to Men, and was pleading upon it for Salvation from Death.

The Death that entered into the World through *Adam's* Sin, being the reverse of the Life he enjoyed before, is not mere returning to the Dust, (though there be no more in it to the Seed of the Woman reconciled to God by Christ their Head), but must carry in it the Loss of God's Favour, wherein is Life. And the Life that comes by Christ's Obedience, is not merely returning from the Dust, but, as it comes by Reconciliation, must carry in it restoring us to the Favour of God, and a Sense of his Love. The Apostle says so in the Context; where he tells us, *That we are reconciled to God by the death of his Son, and shall be saved by his life,—joying in God through our Lord Jesus Christ, by whom we have now received the reconciliation.* He does not restore us to the earthly Life that *Adam* lost to us, but to a heavenly Life with himself *the heavenly Man*, with whom we are to reign in the new Heavens and the new Earth, and inherit all Things made new. Nor does he restore us to the delightful Knowledge of God, and Sense of his Favour, on the same Footing whereon innocent Man enjoyed it; but, through his own Obedience and Righteousness, making us Partakers with himself in the Light of his Father's Countenance, wherewith he is made full of joy; which is a much more near and full View of the Glory of the blessed God, and a much more abundant Sense of his Love, than *Adam* was blessed with before he sinned. Jesus describes the eternal Life that he gives, when he says to his Father, *John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* The Glory of God appearing to us in the Face of Jesus Christ, who is the Image of God, and the Brightness of his Glory, affords us a delightful Knowledge of God, far exceeding all that the Discovery of God to innocent *Adam* could give him. And the Sense of the Father's Love, wherewith the Soul of the Son of God is filled, and made most blessed for ever through his own Righteousness, as far excels the Sense that innocent *Adam* had of the divine Favour, as he excels him. And this is what he imparts to them to whom he gives eternal Life; as he says, *John xvii. 26. I have declared unto them thy name, and will declare that the love wherewith thou hast loved me may be in them.*

But if the Life we have by Christ were no more but a Resurrection common to the Saved and Damned, it would not then reverse the Death we have by *Adam*. And if the Abundance of the Grace  
and



and Gift of Righteousness be no more but the richest Provision of such Means as we may or may not improve, and so be damned notwithstanding; then the free Gift is far from being so abundant as the Offence. For by the Offence Death reigned: But, according to this Doctrine, the free Gift does not secure their reigning in Life on whom it is bestowed; because they may rise to Damnation for all that Abundance of the Gift; whereas the Offence made Death reign over them who had not sinned after the Similitude of *Adam's* Transgression.

T E X T.

ϣ 18. *Now therefore, as by one offence, to all men, to condemnation; so also by one righteousness, to all men, to justification of life.*

P A R A P H R A S E.

This being the Difference of the Judgment to Condemnation, and the free Gift to Justification, it now remains, in consequence of what is before said, that the one answers to the other as its Type, and agrees exactly with it in this respect, That in like manner as the Judgment is unto all Men (*a*), without the Difference made by the Law, making them Partakers in the Condemnation for one Offence; even so the free Gift is to all Men, without regard to the Peculiarity of the Law, making them also Partakers in being intitled to that glorious Reign in Life for one Righteousness.

N O T E.

(*a*) *Unto all Men.* The *all Men* who are here said to be condemned, are the same with the *all Men* who are said to be justified to Life, who shall reign in Life. So that this universal way of Speaking stands here in opposition to the Jewish Limitation; as it does frequently in the New Testament, declaring, in opposition to that Limitation, the Accomplishment of that Promise to *Abraham*, *In thy seed shall all the nations of the earth be blessed*; and as when it is said, the Gospel was *preached to every nation under heaven*. For the *all Men* here, who are as well Partakers of the Justification of Life as of the Condemnation of Death, are no other than the *many*, ϣ 15. who are both made Sinners by one Man's Disobedience, and made righteous by one's Obedience, ϣ 19. Now the *many* who are made righteous by Christ's Obedience, must be the very same of whom we read *Rev. vii. 9. 10. I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,—and cried,—saying, Salvation to our God,—and unto the Lamb.* These are the *many*: And we may see from these Words how they may well be called *all Men*, though it appears they are not all of Mankind.

These



## 22 *The Imputation of Sin and Righteousness.*

These were all lost, and are all saved. And they are distinguished to us, in the State of Salvation, by their ascribing the whole of their Salvation only to their God, and to the Lamb who redeemed them to God by his Blood, *out of every kindred, and tongue, and people, and nation*, Rev. v. 9. who redeemed them *from among men*, Rev. xiv. 4. For they are *all made alive in Christ*, as they *all died in Adam*; they themselves contributing no more to the one than they did to the other.

As for those of Mankind, from among whom these are redeemed, who cannot be said to be in Christ, to be made righteous, or justified to Life by his Obedience, and to whom belongs the Resurrection of Damnation, they can have no Place in this Discourse of the Apostle, that sets the Resurrection of Life over-against the Death that came by *Adam's Sin*, and speaks of them that partake as well of the one as the other, or of them upon whom the eternal Life comes in like manner as the Death came.

And so this Passage agrees with that parallel Text, *1 Cor xv. 21. 22. As in Adam all die, so in Christ shall all be made alive.* For though it be Fact that all of Mankind became mortal by *Adam's Sin*, and that every Individual of the Race dies; yet the Text says no such Thing. It affirms indeed, that *all that are Christ's die in Adam*: But in the whole Passage there is not any Insinuation of the dying and rising again of any one but those *that are Christ's*, who shall be *raised in glory, and bear the image of the heavenly man, and inherit the kingdom of God.* The Apostle says these all die in *Adam*, and even so they are all made alive in Christ. But he speaks not there of the dying and living again of any other; neither does he in this Passage.

### T E X T.

ψ 19. *For as by one man's disobedience many were constituted sinners, so by the obedience of one shall many be constituted righteous.*

### P A R A P H R A S E.

For, as many were included in the Sentence of Death passed upon one Man for his Disobedience, and so died with him on account of his Disobedience, and not on account of their own personal Sins; even so many shall be included in the Sentence adjudging that one, who was to come, unto eternal Life from the Dead, as the Reward of his Obedience; and they shall live with him on account of his Obedience, and not on account of their own personal Righteousness.

### T E X T.



## T E X T.

ψ 20. *Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.*

## P A R A P H R A S E.

Now the foresaid Law of *Moses* came in to represent the Law that was transgressed by *Adam*; and, by condemning Men for every Transgression and Disobedience, and even for Offence not done by themselves, served to shew the Abundance of the Offence in condemning, and causing Death. But where the Abundance of the Offence appeared, there the Superabundance of justifying Grace shewed itself in the Gift of that one by whose Obedience the many are made righteous; for he came under that same Law.

## T E X T.

ψ. 21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.*

## P A R A P H R A S E.

That as Sin had been enthroned to exercise an uncontrollable Power in causing Death, so justifying Grace might be enthroned powerfully and irresistibly to recover from that Death unto eternal Life, as the Reward of that Righteousness wrought for us by Jesus Christ our Lord.

*A Description of justifying Faith.*

R O M. iv. 12.

*Who—walk in the steps of that faith of our father Abraham.*

**G**OD, who condemned all Men to Death for one Transgression of his Law, will never justify any Man by what he can work in obedience to a Law which he in any Point transgresses. And we may find this in the Action of our Conscience upon any one Sin.

The Apostle having shewed both *Jews* and *Gentiles* to be all under Sin, and therefore incapable to be justified by what they can work, declares that God manifests his Justice, as well as his Grace, in justifying Sinners by what they believe him testifying concerning Jesus Christ: Even as he justified *Abraham*, not by what he wrought, but by what he believed; as the Scripture saith, *Abraham believed God, and it was counted to him for righteousness, ψ 2. 3.*

There



There are two Senses of *justifying* in Scripture. 1. It signifies the making of one just or righteous who is unjust, as *ψ 5.* — *that justifieth the ungodly.* See Chap. v. 19. and 2 Cor. v. 21. 2. It signifies the declaring of one just who is already just; as when God is said to be justified, Chap. iii. 4.; and as when *Paul* says of himself, 1 Cor. iv. 4. *I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.*

We have an Instance of both these Justifications in *Abraham* the Father of the Faithful. He was declared to be just, and so justified, when he offered up *Isaac*; as the Apostle *James* says, against those who would be declared just by their believing, without these Works which are the necessary Fruits and Evidences of true Belief. *James ii. 20.—23.* *But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.* Thus we see, that a Man who is justified or made just by Faith, is justified or declared just by his Works wherewith his Faith works, and not by his believing without these Works. For this Justification of *Abraham*, by Faith working with his Works, was long after his Justification by Faith, or by what he believed, without Works, long after the Time of which the Scripture saith, *he believed God, and it was imputed to him for righteousness.* So that his Justification by his Works with which his Faith wrought, was the Declaration of his being already just by his Faith, or by what he believed. And by this he was called the Friend of God, who had been long before made his Friend. For *James* says, that, in this last Justification, *the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God.* So it was the Declaration of the first.

The Apostle *Paul*, upon the Question, Whether a Sinner be made just by what he works, or by what he believes? opposing them who would be made just by their Works, or become the Friends of God by what they work, speaks in this Passage of that first Justification of *Abraham* by Faith, before his Circumcision, and before Faith wrought with his Work of offering his Son to declare him just, when he became not just by what he wrought, but by what he believed. And so he says, *ψ 2.—6.* *For if Abraham were justified by works, he hath to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh, is the reward reckoned,*  
not



not of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness: even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

There was a Righteousness in *Abraham's* Faith, which was imputed to him. And that same Righteousness is imputed to Sinners, both *Jews* and *Gentiles*, not working, but believing the same Thing that *Abraham* before believed. For the Apostle says, *ψ* 22.—25.—*It was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, believing on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification.* There is a Righteousness revealed in the Word of God which we believe. This Righteousness was before set forth to *Abraham* in God's Word of Promise to him; and it is now set before us in the Gospel, as already wrought by that Seed of *Abraham* whom God hath raised from the Dead, even *Jesus Christ*, delivered for the Offences of Sinners of all Nations without Difference, and raised again for their Justification. That this same Righteousness was promised to *Abraham*, is manifest from the Apostle's Explication of that Promise, which he believed, *Gal. iii. 8.—14.* *And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse.—Christ hath redeemed us from the curse of the law, being made a curse for us,—that the blessing of Abraham might come on the nations through Jesus Christ.*

But though the Righteousness contained in the Promise that *Abraham* believed, be the very same that is now declared to have been wrought by *Christ* his Seed, who is raised from the Dead; and tho' it be imputed to us believing, even as it was to him believing: yet there was something in the Matter of his Faith different from ours. For he was called to believe, when he had no hope of being a Father, that he in whom all Nations should be blessed would be of his Seed; so that he, who was going childless, should be the Father of many Nations. God said to him, *Gen. xv. 4. 5. 6.* *He that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness.* Now the Apostle makes this in *Abraham's* Faith, which is different from ours, the Example or Pattern to our believing on him who raised up *Jesus* our Lord from the Dead. And so he gives us a lively Description of justifying Faith, by pointing out the



Steps of *Abraham's* believing in him who quickeneth the Dead, to become the Father of many Nations; and by shewing us, that we walk in the Steps of that Faith, when we believe in him that raised up Christ from the Dead, to become righteous, or to be justified.

And these are the Steps of *Abraham's* Faith that he points out to be walked in by us believing unto Righteousness.

1. He believed to become a Father, *according to that which was spoken, y 18.* He had no Ground for his Persuasion, but the Word of God; and as God spake, so he believed. Even so we, in believing to be justified, are no more going upon our own Experience and Reasonings than did *Abraham*; but we are hearkening to the Gospel setting forth the Resurrection of Christ, that great Fact wherein God shews the Truth of his Testimony concerning his beloved Son in whom he is well pleased; and we are giving Credit to him who shews himself as God in that Testimony; and as God says; so we believe.

It is the Business of Faith to hear God's Voice in Revelation; and justifying Faith comes by Hearing, and Hearing by the Word of God. God revealed himself in divers Manners to the Fathers, especially by a Voice, which they that heard knew to be the Voice of God; as *Adam* hearing the Voice of the Lord God walking in the Garden, and *Elijah* hearing the still small Voice. Revelation is now perfected in the Scriptures of the Apostles and Prophets. We can no more now hear any new Revelation, nor such a Voice as they heard of old. The Word of the Lord comes not to us in a Vision, speaking to us as to *Abraham*; but we hear God speaking to us in the Scriptures; and as many as believe, hear the Voice that raises the Dead, (*John, Chap. 5.*), and know that it is the Word of the Lord. We were made capable (in distinction from the Brutes) of corresponding with God in this Way. And we see this Correspondence betwixt God and Man both before and after the Fall. Yea, notwithstanding our Disobedience to God's Word, we have still his Voice in our Conscience: For, however we reason against it, we know the Judgment of God by the Testimony of our Conscience. And by this we are capable of Revelation, and of divine Teaching thereby. We may have received the Scriptures by Tradition; we may have reasoned ourselves into an Opinion that God is the Author of them: But have we heard God speaking in them? as the Apostle says to Christians, *If so be ye have heard him, and have been taught by him, as the truth is in Jesus*; and as Jesus said, *Every man that hath heard and learned of the Father, cometh to me.* When God proposes to make us live, not by our own Labour, but by what he tells us *Isa. lv. 2. 3.* he says, *Hear, and your soul shall live.* The Dead in Trespases and Sins hear the Voice of God, and live, even as the Dead in their Graves shall hear it,  
and



and come forth, *John* v. 24. 25. 28. 29. We do not reason ourselves into Faith; but the Gospel of the Apostles comes to us, not in Word only, but in Power, and in the Holy Ghost, and in much Assurance; and we hear God speaking in the Scriptures, as *Abraham* heard him speaking to him by the Voice, and as the Dead shall hear his Voice: And we give the same Credit to God as *Abraham* did.

2. *Abraham*, in believing to become a Father, according to that which was spoken, respected God, not as concurring with Nature, but as working beyond the Course of Nature altogether. *He believed God who quickeneth the dead, and calleth those things which be not, as though they were, ψ 17.* If he had become a Father in the natural Way, his Body not having been yet dead, even that could not have been without God, in whom he lived, and moved, and had his Being; and he was to be respected in it as the Author of Nature, and as directing and influencing its whole Course. But when God said to him, who, according to Nature, behoved to go childless, *So shall thy seed be*, he could not believe this without respecting God as reversing the Course of Nature, likeas in raising the Dead. He looked on the Saying of God which he believed, as on his calling the World out of nothing; or as his saying to the Darkness, *Let it be light, and it was light.*

And he that works Righteousness, and is not guilty, may look to God for Justification in the natural Way, as one that knows himself fit for being accounted righteous. But a Sinner, not working, but believing on God as justifying the Ungodly, must respect him, in believing, as acting quite beyond the Course of Nature, even as raising the Dead, and calling those Things that be not as tho' they were. Philosophy, that follows the Course of Nature, and traces the Connexion of Things in that Course, must utterly fail a Man here. He goes out of its Sphere the Moment he believes on him that raised up Jesus our Lord from the Dead, for our Justification. As Nature is reversed in that Resurrection, to believe to be justified through that, is to look to God for Justification out of the Way of Nature altogether. And as the Life we are intitled to in that Justification is a supernatural Life with Jesus Christ from the Dead, no wonder if our believing to be thus justified be declared the Effect of the Operation of God who raised him. Nor need we wonder, if the Works wherewith this Faith works, and whereby it shews itself, be beyond the Sphere of what we call moral Virtue.

3. *Abraham* believed in hope against hope to become the Father of many Nations, according to that which was spoken, *ψ 18.* He could find nothing about himself whereupon to found his Hope of becoming a Father: but, on the contrary, he saw every thing opposite to such a Hope, and serving to make him desperate about it;



it; as *his body now dead, and the deadness of Sara's womb*. Yet, in believing that which was spoken, he had the most sufficient Ground for his Hope. The Word that God spake gave him Confidence, in hoping to become the Father of many Nations, against all that he saw otherwise opposite to that Hope.

In like manner, the Sinner that works not, but believes on him that justifies the Ungodly, even him that raised Christ from the Dead, finds nothing about himself that can encourage him to expect Justification, but every thing serving to lead him to Despair. If justifying Grace were dispensed according to any Fitness whereby one Man may be differenced from another as better qualified for it; he could find no such Fitness, no such Qualification in him to encourage him to look for that Grace, but rather the contrary; as *Paul* says of himself, *Christ came to save sinners, of whom I am chief*. If his Acceptance with God should go upon any Terms which he must fulfil, he finds himself as much without Strength to fulfil them, (and especially that of *Sincerity*, *Jer. xvii. 9.*), as *Abraham* found himself for becoming a Father when his Body was now dead. In a Word, he views himself in that same Point of Light wherein the divine Mercy held Men in sending the Son of God to die for them, and wherein his Death respected them, *i. e.* as *Sinners*, and *Enemies to God*; as *Ungodly*, and *without Strength*, *Chap. v. 6. 8. 10.* and so he works not to make himself righteous, but, seeing all his Works against the Hope of his Justification, prays, as the Publican, *Be propitious to me, a sinner*. For in believing, or giving Credit to the Testimony of the Gospel concerning the Resurrection of the Son of God, who, when we were yet without Strength, in due Time died for the Ungodly, and rose again for their Justification, he finds good Ground for the Hope of being justified by that revealed Righteousness which is unto all and upon all that believe, without Difference. He sees good Ground to hope for the *blessedness of the man to whom God imputeth righteousness without works*. So his Hope of being justified is against his Feeling and Experience; but it is according to his Faith. For there is a glorious Ground of Hope in that which he believes. And so he walks in this Step of *Abraham's* Faith, *believing in hope against hope*.

4. There was such a Certainty in *Abraham's* Faith, such a firm Persuasion of that which was spoken, that no Objection could stand in his Mind against the Truth of it, and no room was left there for a Thought of the Possibility of its being false. He behoved to be very certain, that what was spoken was the Word of God, and so assent to it as his Testimony, for whom it is impossible to lie: For he believed God; he gave Credit to him, who calleth those Things which be not as though they were. And such was his  
Confidence



Confidence in the Word of God, that the Consideration of *his own body now dead, when he was about an hundred years old, and of the deadness of Sara's womb,* was not able to shake it. His Faith did not admit this to Consideration as an Objection against the Word of God. So he staggered not at the promise of God through unbelief, —being fully persuaded, that what he had promised, he was able also to perform, *ψ 19. 20. 21.*

And such a Certainty there is in the Faith of *Abraham's Children* believing on him that justifieth the Ungodly; as we may see from such Texts as these. *Luke i. 1.—Which are most surely believed among us.* *John vi. 69. We believe, and are sure.* *John xvii. 8. I have given to them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* *Heb. xi. 1. Faith is the confidence of things hoped for, the evidence of things not seen.* *Heb. iii. 14. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.* *1 Thess. i. 5. Our gospel—came unto you—in much assurance.* *1 Thess. ii. 13. Ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.* *1 John v. 9. 10. If we receive the witness of men, the witness of God is greater.—He that believeth on the Son of God, hath the witness in himself.* *Heb. x. 22. Let us draw near—in full assurance of faith.* *James i. 6. But let him ask in faith, nothing wavering.*

The Faith of Miracles was a Type or Sign of the Faith that is to the saving of the Soul, even as the Miracles were Signs of that eternal Salvation which is by Faith. And we see that Faith always opposed to Doubting.

He that believes on him that justifies the Ungodly, cannot be doubting of that which he hears God saying. And the Consideration of his own Unfitness to be justified, even the Impossibility of his being justified in the natural Way, cannot make him stagger at the Word of God; cannot shake his Persuasion, that God, who raised Christ from the Dead, for the Justification of Sinners, is able to make him, a Sinner, blessed by the Imputation of Righteousness without Works. For he looks on the Word of God which he believes, as of the same Power with that by which the Worlds were framed, calling the Things that be not as though they were, even as did *Abraham*. And so the Faith of God's Word has a Certainty in it, that Philosophy cannot boast of.

But we must not think, that he who is thus certain of the Sufficiency of Christ's Righteousness to make him just, is yet assured, that this Righteousness is imputed to him, and that he is made just by it. For the Word of God concerning the Resurrection of Christ for the Justification of Sinners, testifies indeed abundantly  
the



the Sufficiency of his Righteousness to justify the Ungodly, and assures him that believeth of Justification: But it does not testify that this Righteousness is imputed to us not believing, or if we believe not; nor does it assure him that believeth not of Justification, but the contrary. And so it cannot appear any other Way, nor can we be any other Way sure, according to the Word of God, that he imputes this Righteousness to us, but by our Faith working with our Works, as *Abraham's* Faith did with his Works when he was declared to be just. When we believe on him that raised up Christ for the Justification of the Ungodly, we believe *that we may be justified* by this. And the Hope that arises from this Faith or Belief, is the Hope of being made just, or of becoming just, by the Imputation of this Righteousness. And so the Certainty or Assurance that is in this Faith, is the Assurance of this, that the Righteousness of the Son of God, raised for the Justification of the Ungodly for whom he died, is enough to justify us ungodly Sinners; is sufficient, without more, to make us just.

This certain firm Persuasion of the Power of Christ's Resurrection to justify us, is much like the Faith that Jesus called for in the Case of miraculous Healing, *Matth. ix. 28. 29. Believe ye that I am able to do this? — According to your faith be it unto you.* The Leper professed this Faith, who came to him, saying, *If thou wilt, thou canst make me clean.* He was at his Mercy, who was no way obliged to apply his healing Power to him; but he made no Question of his Power to heal him. He was fully persuaded of his Ability to do it: And by this Faith he was healed; for Jesus said upon it, *I will, be thou clean.* But to him that said, *If thou canst do any thing, have compassion on us, and help us;* his Answer was, *If thou canst believe, all things are possible to him that believeth.* This Man knew, that Jesus, and his Disciples likewise, had cast out Devils, and cured many. But as he had brought his Son to the Disciples, and they could not cure him, he did not know if Christ's Power extended to this grievous Case. So he doubted of his Ability, and did not believe it with a *particular Application* to this Case wherein he needed it. And the Lord's Answer to him plainly signifies, that the Defect lay there, and that he ought to believe him able to do this that he wanted. And such is the *particular Application* that is in justifying Faith. For, seeing these miraculous Cures were Signs of his Power to forgive Sins, Faith in his Blood for the Remission of Sins answers to the Faith of those who were healed. And so the Doubting that is opposed to Faith in the Blood of the Son of God for Justification by the Remission of Sins, must be our hesitating about the Sufficiency of that Blood alone to justify us, and our not being fully persuaded, by the Testimony of God, that it is able to make us just, when we can find nothing about



bout ourselves to contribute to our Justification, but every thing making against it.

5. *Abraham gave Glory to God*, when he believed in Hope against Hope, according to what was spoken, and was strong in that Faith, *ψ 20.*

If he could have contributed any thing toward the making good of that which was spoken; he had then something to glory in before another not so fit as he. But when it was quite otherwise, he gave God the whole Glory of that which he believed God alone was able to perform. His Faith glorified him as God who raises the Dead, and calls those Things that be not as though they were.

Even so, when we work not to make ourselves just, but believe on him that raised Jesus for the Justification of the Ungodly, we give him the whole Glory of our Justification, as not pretending to contribute any thing toward it ourselves, but acknowledging him who distinguishes himself as God, and manifests his Glory in this Justification.

A Sinner that studies to be made fitter than another for being justified, cannot be believing the Sufficiency of Christ's Righteousness to justify him, nor glorifying God who justifies the Ungodly by that Righteousness. He that would work to make himself righteous, must suppose to himself a God that will not punish every Transgression, nor curse every one that continues not in all Things commanded. He must suppose to himself a God that will justify by an imperfect Righteousness; and so loves not Righteousness nor hates Iniquity as God, but as he would pretend to do himself. But he that believes on him who raised Jesus from the Dead for the Justification of Sinners, respects him as God, shewing the infinite Opposition of his Goodness unto all Iniquity in the Death of Christ delivered for the Offences of Sinners, and shewing his Love to Righteousness, as justifying by a perfect Righteousness, in raising him from the Dead; even that Righteousness which the Son of God finished on the Cross: And so not being ignorant of the Justice of God, he goes not about to establish his own Righteousness, but glorifies the Name of the righteous Father, whom the World knew not, as that Name is manifested by Jesus Christ.

Again, The Sinner that works to make himself just, must suppose to himself a God that has no Mercy to shew to the Worthless and Miserable, (the only proper Objects of Mercy), nor any Grace to manifest but unto those who differ from others by some excelling Qualification. He must suppose to himself a God who cannot shew Mercy to whom he will, but according to those Differences whereby Sinners may glory over one another, saying, as the Pharisee, *God, I thank thee I am not as other men, or as this publican.* But he that believes on him who raised Christ for the Justification of Sinners,



Sinners, acknowledges the Glory of the divine Mercy and Grace sending the Son of God, substituting him in the room of the Ungodly to whom God would shew Mercy, delivering him for their Offences, and raising him for their Justification, without respect to any Difference wherein one Man can find himself excelled by another. This is to shew Mercy like God. Justification is by Faith, that it might be by this Grace. And he that works not, but believes to be justified by Grace freely through the Redemption that is in Christ's Blood, gives God the Glory of his Mercy, saying, as the Publican, *God be propitious to me, a sinner.* And the stronger he is in this Faith, the more he glorifies God as did *Abraham.*

Thus we have seen the Steps of *Abraham's* Faith wherein they walk who believe in Christ for Righteousness. And we may be encouraged to walk in them by these Words of the Prophet, *Is. li. 1. 2. 3. Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord will comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord.*

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### *The Effects of Faith.*

2 COR. iv. 13.

*We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.*

**T**HE Apostle here refers to what the Psalmist said in the Name of Christ, *Psal. cxvi. 10. I believed, therefore have I spoken: I was greatly afflicted.* And he shews us, that as Jesus believed, and therefore spake when he was persecuted to Death for the Truth; even so his Apostles, suffering for that same Truth which they also preached, were preserved from Despair, and encouraged to hope like him by the same Spirit of Faith that was in him. For he says, *ψ 14. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.*

But this Spirit of Faith is none of those Things that were peculiar to the Apostles: For *Peter* speaks thus to all true Christians,

*2 Pet.*



*2 Pet. i. 1. To them that have obtained like precious faith with us, Even as Paul says to the Philippians, Let your conversation be as it becometh the gospel.—Stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me, Phil. i. 27.—30. And Jesus prayed the Father, not for his Apostles only, (John xvii. 20. 21.), but for all that shall believe on me through their word, that they all may be one, i. e. in the Truth, having the same Spirit of Faith. They have it not all in the same Measure. And none of them has it in that Perfection wherein Jesus had it: For in all his Followers the Flesh lusts against the Spirit of Faith. But they all have it, and are all fitted by it to follow him the Author and Finisher of their Faith, though none of them come fully up to the Perfection of the Pattern.*

The Holy Ghost, by whose Power Jesus was conceived holy in the Virgin's Womb, dwelt in him as the Spirit of Faith forming him into a Temper and Disposition suitable to the Faith wherein he grew up from his Infancy. And this is the Spirit of Christ, which if any Man have not, he is none of his. Yea, no Man can make a right Profession of the Faith, but by the Holy Ghost.

The Truth that Jesus believed is the same that all his Followers believe unto Righteousness, and confers unto Salvation, even this Truth that he heard from the Father at his Baptism, *viz. THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.* This is the Truth imported and demonstrated in his Resurrection from the Dead; this is the great Scope of all Scripture-revelation: And this is the Word that he gave his Disciples, to distinguish them from the World, that hated them for it; praying his Father, that they might be sanctified through this Truth. He believed it, and therefore spake it: So do they, having the same Spirit of Faith.

The Son of God was from Eternity perfectly conscious of his being the same God with the Father and the Holy Ghost, and of his being a distinct Person from them in the same Godhead, the Person to be sent forth, made of a Woman, made under the Law, to fulfil it for Sinners, and reconcile them to God by his Death, as a Sacrifice well pleasing to the Father. And so he had no need to be told that he is the beloved Son of God in whom he is well pleased; he could not have any occasion for this Revelation, nor any use for the Faith of it. But when he became Man, he then knew this Truth in his human Soul, the same way that we also know it, by the same Spirit of Faith, opening his Ear to hear the



Word of God, and making him give Credit to the divine Testimony in Revelation. As he grew in Wisdom, he grew up from a Child in the Knowledge of this Truth, by means of the Old Testament Scriptures, and the Revelation to his Mother concerning him before his Conception. See *Luke ii. 46. 47. 48. 49.* When he came to the Baptism of *John*, undertaking to fulfil all righteousness for his People, he therein professed the Faith of his being that Person by whom God should be reconciled to Men, even the Son of God, made under the Law, to fulfil it for Sinners. And he was confirmed in this Faith, by the Descent of the Holy Ghost upon him, and by the Father's Voice from Heaven testifying the same Thing that he believed from his Infancy.

*John Baptist*, who saw and heard this, testified of Jesus as the Son of God, who, coming from Heaven, is above all that ever were sent of God to speak to Men, and as the only proper Object of the Father's Love. And he also testified of the Father's being well pleased in him, whom he heard undertaking to fulfil all Righteousness for his People; for he said, *Behold the Lamb of God, that taketh away the sin of the world.* And he foretold, that this his Testimony of him would be fully proved by his baptizing with the Holy Ghost and with Fire; as we see he did on the Day of *Pentecost*.

Jesus, after this Confirmation of his Faith at *John's* Baptism, and after the Trial of it by the Temptation of Satan, which he overcame by the Word of God, confessed and preached this Truth which he believed. He shewed himself to *Israel*, as the beloved Son of God, by the Scriptures of the Old Testament, by the Testimony of *John*, by the divine Works that he wrought among them, and by the Father's Voice from Heaven: And, condemning their Righteousness wherein they gloried, he declared to them, That he was come to fulfil the Law; that he did always those Things that please the Father; and that he came down from Heaven to give his Flesh and Blood for the Life of the World. When he was persecuted by the *Jews* for this Truth that he believed and spake, he persevered in the Belief and Confession of it to the Death, laying down his Life upon it. And, even under the hiding of his Father's Face from his Soul, he confessed it to the Father, saying, *O my Father, if this cup may not pass away from me except I drink it, thy will be done; and, Father, into thy hands I commend my spirit.* The Holy Ghost dwelling in him as the Spirit of Faith, sustained him in his Agony, when through that eternal Spirit he offered himself without Spot a Sacrifice to please the Father. The Obedience he then learned from the Things that he suffered, even the perfect Submission and Subjection to the Will of the Father in drinking that Cup, was the Effect of his believing himself to be the Father's Beloved Son, in whom he is well pleased. And by this Faith, and  
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not by any Sense or Feeling of the Father's Love, was his Soul kept from Despair in his Agony, and encouraged, when exceeding sorrowful unto Death, to hope for the Resurrection of eternal Life to himself, and to all his People.

We may therefore look on this Faith as the Principle of his Obedience to the Death, by which we believe to be justified, and to which this Belief must conform us. And we cannot rightly think of him as our Pattern, without thinking of this Spring of his Conduct; nor can we walk as he walked, if we have not the same Spirit of Faith that formed his Character, and conducted him in his Life and Death. If then we would know what must be the Effects of the Faith in us, we may look to the Effects of it in our Pattern, the Author and Finisher of our Faith. And to this Purpose let us observe the following Instances.

1. The Spirit of Faith influenced him to profess the Truth that he believed, though the Profession of it exposed him to the Hatred and Contempt of the World, and of the best esteemed in the World; though it made him a Scorn to his Enemies, and a Fear to his Friends, even when left alone to confess it in the certain Prospect of Death for it: *I believed, therefore have I spoken; I was greatly afflicted.* The same appeared in the Apostles and first Christians having the same Spirit of Faith. And we see how the Profession of the Faith is insisted on every where in the New Testament, and connected with Salvation: *With the heart man believeth unto righteousness, and with the mouth confession is made to salvation.*

The Truth that Jesus and his Apostles believed and spake, is signified to us in all the Ordinances of the New Testament. And we confess it in the Observation of these according to the Institution; as we may see from *Heb. x. 22.—25.* It is true, Men observe these Ordinances wherein the Faith is professed without the Spirit of Faith, when they go about, by them, to establish their own Righteousness against Christ, whose Righteousness is signified in them, as that which pleases God; even as the *Jews* did by the Ordinances of Worship in the Old Testament. But if any would seem to be spiritual, in shewing Neglect to any of those Institutions wherein the Truth is signified to us, and professed by us, we may say the Spirit that conducts them in this is not the Spirit of Faith.

2. The Spirit of Faith made Jesus a Despiser of Tradition, with all the Doctrines and Commandments of Men in Religion, and at the same time a Reverencer of divine Revelation, to which he shewed the greatest Respect and Subjection, in the Scriptures of the Prophets, and in the Ministry of *John Baptist.* For divine Faith depends wholly on divine Revelation. Faith hears nothing but God's Word; and it hearkens to all that he says, with a Respect due to the Authority of the Speaker: Therefore it is the Character



of Jesus, and of all his Followers in the Faith, that they tremble at God's Word, *Is. lxvi. 2. 5.*

The Spirit of Faith led Jesus, who shewed Neglect to Usages that had no Foundation but in Tradition, into the diligent Observation of every divine Precept. He observed the Precepts of *Moses*, carefully keeping the Passover before he suffered. And he came all the way from *Galilee* to *Jordan* to be baptized of *John*. The same Spirit of Faith appeared in all his first Followers, both *Jews* and *Gentiles*, keeping the Ordinances of the Gospel as the Apostles delivered them, who received them from the Lord. We see how readily they submitted to Baptism as soon as they believed, and how they assembled on the first Day of the Week to break Bread. The Churches, after the first Church in *Jerusalem*, continued steadfastly in the Doctrine, Fellowship, Breaking of Bread, and Prayers, praising God. For when the *Gentiles* received the Word of the Apostles as the Word of God, and it wrought effectually in them, it made them Followers of the Churches of God which in *Judea* were in Christ Jesus. And the forsaking of the assembling together for the Observation of the Ordinances, is placed as an Evidence of Apostasy from the Faith. The believing *Jews* still observed the Precepts of *Moses*, till their Consciences were loosed from the Obligation of them by Revelation; while the believing *Gentiles* did not observe these Precepts, because they had divine Revelation for their not observing them. So both *Jews* and *Gentiles*, as well in the Things wherein they yet differed, as in the Things to which they had already attained, and were agreed in, shewed Subjection to the divine Authority in Revelation, trembling at God's Word, as Jesus did before them. And upon this Footing they were called to forbear one another in Love, as to the Things wherein they differed, endeavouring to keep the Unity of the Spirit in the Bond of Peace. But an Unity among Christians, that stands by dispensing with the Neglect of any Truth or Precept of Revelation, and by indulging a Regard to the Doctrines and Commandments of Men, cannot be called the Unity of the Faith. A Friendship that is cultivated by forbearing one another, in disregarding any Commandment of God, and in the keeping of human Tradition, cannot be Friendship with Jesus Christ, who says, *Ye are my friends, if ye do whatsoever I command you; and, If a man love me, he will keep my words; and, He that loveth me not, keepeth not my sayings. For he that saith he abideth in him, ought himself also so to walk, even as he walked.*

3. The Spirit of Faith made Jesus a Lover of the Truth which he believed, and a Hater of every Thing opposite to that Truth. *Faith worketh by charity or love; and it wrought in Jesus by that charity which rejoiceth not in unrighteousness, but rejoiceth with the truth.*



*truth.* He loved the Father's Name, manifested in that Truth as infinitely *just* and *merciful*. And he loved them that were of that Truth, *for the truth's sake*, which he gave them, and they received. Therefore he said to his Father, *O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared to them thy name, and will declare, that the love wherewith thou hast loved me, may be in them, and I in them.* While he delighted in them that were of the Truth, he considered them as opposite to the World, that hated them for the sake of the Truth that they received from him; and he loved them because they were not of the World: For he took no Pleasure in worldly Men. He considered the best esteemed among them (who were the most self-righteous) as the greatest Haters of the divine Name, Enemies both to the Mercy and Justice of God manifested in the Truth that he heard from the Father; and he looked on them with Anger and Grief. Yea, he was also displeased with his Disciples when at any time they shewed a Temper opposite to the Truth that they believed. He considered the best of the unbelieving *Jews* who opposed that Truth as the Children of the Devil; and he ascribed any Opposition to it that he found in his Disciples to the Influence of Satan upon them. Such was his Charity.

His Commandment to his Followers in the Faith is, That they love one another, even as he loved them; and they were distinguished from the Beginning by their Obedience to this Command. The Scriptures of the Apostles are full of Exhortations to it, as the native Fruit and proper Evidence of unfeigned Faith. And they every where direct Christians in the outward Expressions and Practice of that Love, which is their Obedience to the Gospel. For the Followers of Jesus love one another, not in Word and in Tongue, but in Work and in Truth, as he did.

But as Jesus believed, that he was to reconcile Enemies to God, and so gave his Life for them a Sacrifice well pleasing to the Father; his Charity, the Fruit of this Faith, wrought also in the way of Benevolence or Good-will to those whom he looked on as his Enemies for the sake of the Truth, and who persecuted him to Death for it in their Ignorance and Unbelief. So he prayed, *Father, forgive them, for they know not what they do.* And he requires the same Good-will to Enemies in his Followers; commanding them to love their Enemies, to bless them, to pray for them, and to do them good.

Jesus is a Pattern to his Followers in the Faith, not only in doing good especially to the Household of Faith, as to whom Charity rejoices with the Truth, but also in doing good to all Men, toward whom it works in the way of Grace and Good-will. His whole Obedience to the Death was a Work of Grace and Mercy to  
miserable



miserable Sinners, to the Worthless and Wretched; for the End of it was to reconcile them to God. He went about always doing good, relieving the Distressed. And tho' he himself was supported by the Liberality of those that ministred to him of their Substance; yet we see his little Bag, that was sometimes empty, was open to the Poor. His Doctrine of Almsgiving, against Covetousness, was ridiculed by the Pharisees, who gave much Alms. And the good Works that are required throughout the New Testament, as the Fruits and Evidences of Faith, are Works of Mercy and Almdeeds, to be done to all Men, but especially to the Household of Faith.

The Charity of Jesus, or his Love to the Truth that he believed and spake when he was greatly afflicted, shewed itself also in enduring all that Affliction for the sake of that Truth. And so he is the Pattern of the Charity that *endureth all things*. The Christian Zeal is the Fervency of the Christian Charity; and as that Zeal is the Zeal of good Works, so it likewise appears in resisting unto Blood, striving against Sin, after his Example, who endured the Contradiction of Sinners against himself, and endured the Cross. The *Jews* had a *zeal of God* that moved them to persecute him for the Truth; but, in opposition to these Children of the Devil, his Zeal shewed itself in suffering for the Truth. In like manner, his first Followers counted all Things Loss for the Excellency of the Truth, and suffered the Loss of all Things for it. And we see from this same Passage, that the Apostles looked on the Truth, which they also believed and spake, as a precious *Treasure* in their Possession, for the sake of which they loved not their Lives to the Death.

Now this is that Charity, or Love of the Truth, that is opposite to the Love of the World, and to all its Lusts, and can dwell only in a Heart purified by Faith. This is that great Effect of the Faith, in Jesus, and in all those that have the same Spirit of Faith. Others may talk of this Christian Virtue; but they can know nothing about it.

4. The Spirit of Faith in Jesus, was the Spring of that *Sincerity and Truth* in him, in whose Mouth Guile was not to be found. There was a perfect Agreement betwixt the Belief of his Heart and the Confession of his Mouth. He believed, and therefore he spake; not as the Pharisees, drawing near to God with the Mouth, instantly worshipping Day and Night by Sacrifice in the Profession of the Hope of the Promise of Christ made to the Fathers, while their Hearts were far removed from him in the way of Self-righteousness. And these are followed by Men professing with the Mouth in the Christian Worship, that God is well pleased in his beloved Son; and, under this same Profession, going about to establish a Righteousness of their own, and to reconcile themselves to God another Way.



Way. Thus their Profession of the Faith is a Lie: And for this Antichrist is called a Liar. In opposition to his Followers, it is said of the Followers of the Lamb, whose Blood makes them without Fault before the Throne, *That in their mouth was found no guile.* Agreeably to this says the Psalmist, *Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit no guile.* And he gives this Character of an Inhabitant of God's House, *That he speaketh the truth in his heart.* The Truth that Jesus believed and spake, is the Spring of all the real Sincerity that is to be found in the Hearts of Men. The Apostles preached it in *simplicity and godly sincerity*; and, as the Apostle says in this Passage, *renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.* And singleness of heart was from the Beginning the remarkable Effect of it in them that believed it; therefore it is said, *Eph. iv. 21. 22. 23. 25. If so be ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind.—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.*

They who would please God by Sincerity, and make that which they suppose or seek to find in themselves the Term of their Acceptance with him, would do well to examine their Sincerity in this Profession, That God is well pleased in his beloved Son. For if this Faith be not unfeigned, if they do not unfeignedly love this Truth, and them that are of it, there is no Sincerity in them. No Man can be sincere in this Profession without the Spirit of Faith. And every one that is sincere in this Profession, puts off the old Man, which is corrupt according to the deceitful Lusts.

5. The *Humility and Self-denial* of Jesus was the Effect of the Spirit of Faith in him. For believing himself to be the Son of God come down from Heaven, to give his Flesh and Blood for the Life of the World; therefore, having taken upon him the Form of a Servant, and being found in Fashion as a Man, he humbled himself, and became obedient to Death, even the Death of the Cross. When he condescended to wash the Feet of his Disciples, and *Peter* refused it, he signified to him, that if he did not humble himself, and condescend farther to wash him from his Sins in his own Blood, he could have no Part with him: And when he called his Disciples to Humility and Self-denial, in serving one another, he set his own Example before them in this manner, *For even the Son of man came not to be served, but to serve, and to give his life a ransom for many.* When *Peter*, who had confessed the Faith of the

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Son of God, shewed Aversion to his humbling himself to the Death, he rebuked him severely; and assured all his Followers, that they must deny themselves, take up their Cross, and follow him. The same Mind must be in them that was also in him, if they have the same Spirit of Faith, and believe the same Truth that he believed. It was in the Faith of this Truth, that he shewed the greatest Self-denial, and most humble Submission to the Will of the Father, when he said, *Not my will, but thine be done*: For he looked on himself in the View that is expressed in these Words, *Sacrifice, and offering, and burnt-offerings, and sin-offering thou didst not will, neither wast well pleased, (which are offered by the law)*; then said he, *Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once.—For by one offering he hath perfected for ever them that are sanctified,* Heb. x. 8. 9. 10. 14. So, believing himself to be the Son of God, in whose Sacrifice of himself the Father is well pleased, he denied himself to the Death for his Pleasure in the eternal Reconciliation of his People unto him: And they who believe this same Truth for their Justification, must be thereby self-denied and humble; as they see the Son of God humbled to Death for the Pride that separated them from God, and behold how agreeable Humility and Self-denial is to God; and as they know that he is not to be well pleased in them, through any excelling Qualification whereby they may glory over other Men, but only in his beloved Son, by whose one Offering all sorts of Sinners, without Distinction, are eternally consecrated to God. The Faith of this in a Sinner drawing near to God, strikes at the Root of all his Pride; while they that would presume to please God, in the Way of thanking him that they are not as other Men, (let it be even for their Humility), are cherishing within their Hearts the very Spring of all that Pride that is hateful to God, and from which they must be converted, and become as little Children, or never enter his Kingdom.

The Love of the Truth that Jesus believed and spake, is described in opposition to all the Work of Pride, 1 Cor. xiii. 4. 5. *Charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.* And therefore the Apostle John, exhorting Christians to love one another for the Truth's sake, always speaks to them as *little Children*, made so by the Knowledge of the Truth. Jesus, who believed and spake this Truth, is pointed out to us in these Words, *Psal. cxxxi. My heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.*

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And all they who have this for the Ground of their Hope of Acceptance with God, must be the same way disposed, must be learning of him this same Meekness and Lowliness of Heart. As Jesus sought not his own Glory, but the Honour of him that sent him, when he spake this Truth that he believed, and was greatly afflicted; even so we see from this Passage how his Apostles behaved, believing and speaking the same Truth, *ψ 5. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake.* Their pretended Successors have behaved manifestly in the very contrary Way, to the Reproach of Christianity. But this came to pass through their *departing from the Faith*, as the Apostles foretold.

6. The Spirit of Faith in Jesus caused him to hope for the Joy that was set before him in the Word, that comforted him under his great Affliction. For Faith in him, as well as in all his People, answers to this Description that the Apostle gives of it, *Heb. xi. 1. Faith is the confidence of things hoped for, the evidence of things not seen.* And so he says in this Passage, *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.*

The Hope of Jesus is thus described by the *Psalmist, Psal. xvi. 9. 10. 11.—My flesh shall rest in hope. For thou wilt not leave my soul in the separate state; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: fulness of joys with thy countenance, pleasures at thy right hand for evermore.* In this Hope he commended his departing Spirit into the Father's Hands, and promised to the Thief on the Cross the Happiness of the heavenly Paradise, that very Day, with him in the separate State. And we see, from the Beginning of the following Chapter, that the Apostles, having the same Spirit of Faith, expected, upon the Dissolution of the Body, to be present with the Lord Jesus in Heaven, to be *at home* there with him from whom they were now *absent* in the Body, and to *see* him there in whom they now *believed*. Jesus hoped to be made full of Joy with the Father's Countenance, that was hid from his Soul for the Sins of his People, and promised himself Fulness of Joy in the nearest View and most lively Sense of that which he saw not, but only believed, when he was greatly afflicted; even the Sense of the Father's being well pleased in him. He hoped that his Soul, beholding the Father's reconciled Face, would have Communion with the Father in that same divine Glory that he, the Son of God, had with him before the World was. And he will give this same Glory to the Souls of them that believe, who *being justified by faith, rejoice in hope of the glory of God.*



Jesus expected that the Father, well pleased in his Obedience to the Death, would reward it by a glorious Life from the Dead at his right Hand. He hoped for this Reward as the full Manifestation of the Father's infinite Satisfaction and Delight in the *doing of his will* by his beloved Son. He looked for a Reward, in that Life from the Dead, suitable to the Dignity of his divine Person condescending to do this Service, and in the Enjoyment of which he would appear like himself, and as it becomes the Son of God to appear. So that if he was humbled to Death in the Body prepared to him when he came to do the Father's Will, he hoped to be exalted in that Body by a glorious Life from the Dead on the Father's right Hand, reigning in midst of his Enemies till they be made his Footstool, judging the World, and inheriting all Things made new, as Heir of all Things; and by this he expected that the divine Glory of his Person, which he had with the Father before the World, and which was veiled in his Humiliation, should shine forth in its Brightness to Angels and Men. Therefore he prayed the Father in these Words, *I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.*

As Jesus hoped for this glorious Life from the Dead to himself, and to all his People, as his Reward; so all that have the same Spirit of Faith hope to share with him, as joint Heirs, in that Reward of his doing that Will of the Father whereby they are justified. And so the Apostle says in this Context, *Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.* They that have the Spirit of Faith hope for his coming, having his Reward with him, to give to every one of them according to his Works of Love to the Truth manifesting their Belief of it. And they are encouraged in the Work of Faith and Labour of Love, and in suffering for the Truth, by that Holy Spirit of Promise giving them Fellowship with Jesus Christ in the Light of the Father's Countenance, as an Earnest of the Glory that shall be revealed in them; so that *hope maketh not ashamed, because the love of God is shed abroad in their hearts by the Holy Ghost.* And this is the Christian Hope that every Man must be a Stranger to who has not the Spirit of Faith.

7. The *Patience* of Jesus was the Effect of the Spirit of Faith in him when he was greatly afflicted. And this Patience appeared in his Apostles having the same Spirit of Faith, as we see from this Text and Context. Patience includes Faith, and all the other Effects of it, as being our abiding and continuing in them under the Trial of Faith. Therefore James says, *Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

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The Trial of Faith gives room to the whole Work of Faith. And Patience includes all that Work. But Hope is an especial Ingredient of it. Therefore it is called the *Patience of Hope*. And we see it was so in Jesus the Author and Finisher of our Faith, *who, for the joy that was set before him, endured the cross, despising the shame*. Patience in suffering with Christ, and Consolation by the following Glory, is the great Scope of the Scriptures of the Prophets, in whom *the Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow*. And the Gospel, preached by the Apostles with the Holy Ghost sent down from Heaven, declaring the Sufferings of Jesus, with his following Glory, and calling us to suffer with him, that we may be glorified together, is wholly a Doctrine of Patience and Consolation. So that God, manifested in the Gospel, is by this distinguished, and from this styled, *The God of patience and consolation*. And they who believe to be justified by Christ's Patience, and look for the Glory following his Sufferings, must *arm themselves with the same mind, to suffer with him who hath suffered for them in the flesh*. Therefore we find *Paul*, professing his Faith in Christ's Righteousness, and Love to that, in opposition to his own; at the same time shewing a strong Desire toward the *fellowship of his sufferings, and conformity to his death*, that so he might attain to that *resurrection of the dead*. And he tells us, that all true Christians must be *thus minded*.

When Men professing Christianity departed from the Apostolick Faith, they studied to shun suffering Persecution for the Cross of Christ. And having got hold of worldly Power to defend themselves from Persecution, they departed from Christ's Command of *subjection to the powers that be*; and they at last employed that Power to persecute in the Name of the *patient Jesus*! But this is one of the Characters of Antichrist; in opposition to whom we find the Character of Christ's Followers in the Faith thus stated in the Book of the *Revelation*: *He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword*, (compare *Matth. xxvi. 52.*) *Here is the PATIENCE and the FAITH of the saints*.

Having thus mentioned the most remarkable Effects of Faith in Jesus, and having at the same time observed how they appeared in those who had the same Spirit of Faith; we may now, by these, reflect upon our Belief, and see if it can appear unfeigned by its proper Fruits. For if we have that same Spirit of Faith, it must have the same Effects in us: And if we have it not, we are none of Christ's, we are not Christians.

Let us shew our Faith by its Fruits. And if we cannot pretend to come up to the Perfection of the sinless Pattern, we may go forth by their Footsteps who stand in the New Testament as Patterns of the



the Imitation of Christ, having the Flesh in them lusting against the Spirit of Faith, as well as we. The *Hebrews* are put in mind of the Apostles, who first preached the Gospel to them, and were their first Presbyters or Bishops in *Jerusalem*, when it is said to them, *Heb. xiii. 7. Remember your rulers who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever. Paul* appears in the New Testament as the Pattern of the Long-suffering and Grace of our Lord exceeding abundant to Sinners, with Faith and Love that is in Christ Jesus. And if we be Partakers of that Grace, to them that believe in Christ to eternal Life, whereof we have a Pattern shewed us in *Paul*; then we must take him likewise for our Pattern in following Christ; as he says, *Be ye followers of me, even as I also am of Christ*; and as he also says, *Those things which ye have both learned and received, and heard and seen in me, do, and the God of peace shall be with you.* Those Things which they had heard and seen in him, are the same that he calls *true, honest, just, pure, lovely, and of good report.* And these were the Effects of Faith. In these lay the *Virtue* of the first Followers of Jesus, and these had the *Praise* among them.

T H E E N D.

