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EXTRACTS

FROM

THE WRITINGS OF

William Penn & Richard Claridge,

ON THE

Death and Sufferings

OF

OUR LORD JESUS CHRIST.

London:

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Advertisement.

William Penn and Richard Claridge were eminent characters in the religious Society of Friends. They were men who diligently employed their time, both as Ministers and Authors, in calling the attention of others to the important duties which the Christian religion enjoins. Their views of the benefits of the propitiatory sacrifice of the Son of God for the sins of the whole world, are offered to the reader as sound and scriptural; and it is hoped, that the circulation of them may be attended with advantage to the cause of Christianity.
EXTRACTS,

&c.

WILLIAM PENN, in a pamphlet published in the year 1696, entitled "Primitive Christianity revived, in the faith and practice of the people called Quakers," after asserting that Christ is not the cause, but the effect of God's love, and expressing the belief of the Quakers, "that Jesus Christ was our holy sacrifice, atonement, and propitiation, that he bore our iniquities, and that by his stripes we were healed," &c. proceeds thus:

In short, justification consists of two parts, or hath a two-fold consideration, viz. justification from the guilt of sin, and justification from the power and pollution of sin; and, in this sense, justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too general an unhappiness among the professors of Christianity, that they are apt to cloak their own active and passive disobedience, with the active and passive obedi-
ence of Christ. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ.—It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ’s spirit in our hearts, that purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state; condemnation and justification being contraries: so that they that hold themselves in a justified state, by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion; and for crying out against this sin-pleasing imagination, not to say doctrine, we are reproached as deniers and despisers of the death and sufferings of our Lord Jesus Christ. But be it known to such; they add to Christ’s sufferings, and crucify to themselves afresh the Son of God, and trample the blood of the covenant under their feet, that walk unholyly under a profession of justification; for God will not acquit the guilty, nor justify the disobedient and unfaithful. Such deceive themselves, and at the great and final judgment, their sentence will not be, “Come ye blessed,” because it cannot be said to them, “Well done, good and faithful;” for they cannot be so esteemed that live and die in a reprovable and condemnable state.

Regeneration we must know, or we cannot be children of God, and heirs of eternal glory, and to be born again, another spirit
and principle must prevail, leaven, season, and govern us, than either the spirit of the world, or our own depraved spirits; and this can be no other spirit than that which dwelt in Christ; for unless that dwell in us, we can be none of his, Rom. viii. 9. And this Spirit begins in conviction, and ends in conversion and perseverance; and the one follows the other: conversion being the consequence of convictions obeyed; and perseverance, a natural fruit of conversion and being born of God; for such sin not, because the seed of God abides in them, 1 John, iii. 9. But such, through faithfulness, continue to the end, and obtain the promise, even everlasting life.

But let my reader take this along with him,—That we do acknowledge that Christ, through his holy doing and suffering, (for being a son he learned obedience,) has obtained mercy of God his Father for mankind, and that his obedience has an influence to our salvation, in all the parts and branches of it: since thereby he became a conqueror, and "led captivity captive," and obtained "gifts for men," with divers great and precious promises; that thereby we "might be partakers of the Divine nature, having "first escaped the corruption that is in the world through lust." 2 Pet. i. 4. I say, we do believe and confess, that the active and passive obedience of Christ Jesus, affects our salvation throughout, as well from the power and pollution of sin, as from the guilt, he being a conqueror as well as a sacrifice; and both through suffering: yet they that reject his Divine gift, so obtained, (and which he has given to them, by which to see their sin and the sinfulness of it, and to repent and turn away from it, and do so no more; and to wait upon God for daily strength, to resist the fiery darts
of the enemy, and to be comforted through the obedience of faith in and to this Divine grace of the Son of God,) such do not please God, believe truly in God, nor are they in a state of true Christianity and salvation.—

Awake, thou that sleepest in thy sin, or at best, in thy self-righteousness; awake, I say, and Christ shall give thee life! for he is the Lord from heaven, the quickening Spirit, that quickens us by his Spirit, if we do not resist it, and quench it by our disobedience, but receive, love; and obey it, in all the holy leadings and teachings of it. Rom. viii. 14, 15. To which Holy Spirit I commend my reader, that he may the better see where he is, and also come to the true belief and advantage of the doings and sufferings of our dear and blessed Lord and Saviour Jesus Christ, who saves from the power and pollution, as well as guilt, of sin, all those that hear his knocks, and open the door of their hearts to him; that he may come in and work a real and thorough reformation in and for them: and so the benefit, virtue, and efficacy of his doings and sufferings without us, will come to be livingly and effectually applied and felt, and fellowship with Christ in his death and sufferings known, according to the doctrine of the apostle; which those who live in that which made him suffer, know not, though they profess to be saved by his death and sufferings.—

Wherefore, O, my Reader! rest not thyself wholly satisfied with what Christ has done for thee in his blessed person without thee, but press to know his power and kingdom within thee, that the strong man, that has too long kept thy house, may be bound, and his goods spoiled, his works destroyed, and sin ended, (according to 1 John, iii. 8, for which end, says
that beloved disciple, Christ was manifested);—
that all things may become new, New heavens
and new earth, in which righteousness dwelleth.
Thus thou wilt come to glorify God in thy
body and in thy spirit, which are his; and live
to him and not to thyself. Thy love, joy, wor-
ship, and obedience; thy life, conversation, and
practice; thy study, meditation, and devotion,
will be spiritual: for the Father and the Son
will make their abode with thee, and Christ will
manifest himself to thee; for the secrets of the
Lord are with them that fear him; and a holy
unction, or anointing, have all those, which
leads them into all truth, and they need not the
 teachings of men. They are better taught, be-
ing instructed by the Divine oracle: no bare
hearsay or traditional Christians, but fresh and
living witnesses: those that have seen with their
own eyes, and heard with their own ears, and
have handled with their own hands, the word of
life, in the divers operations of it, to their souls'
salvation. In this they meet, in this they preach,
and in this they pray and praise: behold the new
covenant fulfilled, the church and worship of
Christ, the great Anointed of God, and the great
Anointing of God, in his holy high priesthood,
and offices in his church!

The same author, in a tract entitled "A Key
opening the way to every capacity, how to dis-
tinguish the Religion professed by the Quakers,
from the Perversions and Misrepresentations of
their Adversaries, &c." writes as follows:
Of the Divinity of Christ.

Perversion. The Quakers deny Christ to be God.

Principle. A most untrue and unreasonable censure: for their great and characteristic principle being this, that Christ, as the Divine Word, lighteth the souls of all men that come into the world, with a spiritual and saving light, according to John, i. 9, viii. 12, (which nothing but the Creator of souls can do,) it does sufficiently show they believe him to be God; for they truly and expressly own him to be so, according to Scripture, viz. In him was life, and the life was the light of men; and he is God over all blessed for ever.*

Of the Manhood of Christ.

Perversion. The Quakers deny the human nature of Christ.

Principle. We never taught, said, or held so gross a thing; if by human nature be understood the manhood of Christ Jesus. For as we believe him to be God over all blessed for ever, so we do as truly believe him to be of the seed of Abraham and David after the flesh, and therefore truly and properly man, like us in all things (and once subject to all things for our sakes) sin only excepted.†

Of Christ Jesus, his Death and Sufferings.

Perversion. The Quakers expect to be justified and saved by the light within them, and not by the death and sufferings of Christ.

Principle. This is both unfairly and untruly stated and charged upon us. But the various sense of the word justification, obliges me here

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* John, i. 4. Rom. ix. 5.
to distinguish the use of it; for in the natural and proper sense, it plainly implies making men just, that were unjust; godly, that were ungodly; upright that were depraved; as the apostle expresseth himself, 1 Cor. vi. 11. "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." In the other use of the word, which some call a law-sense, it refers to Christ, as a sacrifice and propitiation for sin, as in Rom. v. 9. "Much more then being now justified by his blood, we shall be saved from wrath through him: and 1 John, ii. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Which, though a great truth, and most firmly believed by us, yet no man can be entitled to the benefit thereof, but as they come to believe and repent of the evil of their ways; and then it may be truly said, that God justifieth even the ungodly, and looks upon them, through Christ, as if they had never sinned; because their sins are forgiven them for his beloved son's sake.

Not that God looks on people to be in Christ that are not in Christ; that is, that are not in the faith, obedience, and self-denial of Christ; nor sanctified, nor led by his spirit, but rebel against it; and instead of dying to sin, through a true and unfeigned repentance, live and indulge themselves daily in it; for they that are in Christ, become new creatures; old things are passed away, and all things with them become new. Wherefore we say, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all that have believed, and
now do, and that hereafter shall believe in him unto justification and acceptance with God: but the way to come to that faith is, to receive and obey the manifestation of his divine light and grace in their consciences, which leads men to believe and value, and not to disown or undervalue Christ, as the common Sacrifice and Mediator.* For we do affirm, that to follow this holy light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay the only right way to have true living and sanctifying faith in Christ, as he appeared in the flesh, and to discern the Lord's body, coming, and sufferings aright, and to receive any real benefit by him, as their only sacrifice and mediator: according to the beloved disciple's emphatical passages,—If we walk in the light, as [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.† And because this people say, that Christ's outward coming and sufferings profit not to their salvation, that live in sin, and rebel against this Divine light, some have untruly and uncharitably concluded, that they deny the virtue and benefit of Christ's coming and sufferings in the flesh, as a sacrifice for sin. Whereas we only deny and oppose a false and dangerous application of them in and to a disobedient state. For we believe Christ came not to save men in their sins, but from their sins; and that those that open the door of their hearts at his inward and spiritualknocks,‡ (to wit, the reproofs and convictions of his light and grace,) have their consciences sprinkled with his blood (that is, discharged from the guilt of them) from dead works to serve

* John, iii. 20, 21. 1 John, i. 5, 6, 7.
† 1 John, i. 7. ‡ Rev. iii. 20.
the living God: and that so far only as men come by faith, repentance, and amendment to be Christ's, Christ is theirs; and as he has an interest in their hearts, they have an interest in his love and salvation; that is, so far as they are obedient to his grace, and take up his cross, and follow him in the ways of meekness, holiness, and self-denial, so far they have an interest in Christ, and no further. And here there is no condemnation indeed to them that are in Christ Jesus, because such walk not after the flesh, but after the spirit. For we have seen a shoal or sand here, that we fear many thousands have split upon, which we desire to avoid, and are earnest that others may beware of it also, viz. that because Christ died a sacrifice for the sins of the whole world, by which he put mankind into a capacity of salvation, and has given every one a talent of grace to work it out by; they presume upon the sacrifice, and sin on, without a thorough repentance, reformation, and conversion to God, not dying with Christ to the world, but living in it, according to the lusts and spirit of it. Such as these may be assured, that where Christ is gone they shall never come; for, says the blessed apostle, God sent his Son to bless us, by turning every one of us from the evil of our way. So that the contrite, humble, meek, and self-denying people, are those that have the true and full benefit of Christ's coming, suffering, and mediation, and of all those holy ends for which God his Father anointed and gave him to the world, viz. to be the way, truth, and life; light, leader, and saviour; to be a king, priest, prophet, sacrifice, sanctifier, and mediator. Being sensibly felt of all such to reign over their hearts, teach them God's royal law, give them saving knowledge,
and to mediate, atone for, sanctify, and justify them in the sight of God his Father for ever.

By all which it is evident to any moderate inquirer that we acknowledge Christ in his double appearance; as in the flesh, of the seed of Abraham, so in the Spirit, as he is God over all, blessed for ever. Wherein is a full confession to him both as a blessed person, and as a divine principle of light and life in the soul; the want of which necessary and evident distinction, occasions our adversaries' frequent mistakes about our belief and application of the Scriptures of truth concerning Christ, in that two-fold capacity.

For it is not another than that eternal Word, light, power, wisdom, and righteousness, which then took flesh, and appeared in that holy body, by whom they have received, or can receive any true spiritual benefit. They holding, light is only from him, forgiveness only through him, and sanctification only by him. So that their ascribing salvation from sin and death eternal to him in this age, who now appears by his holy Spirit to their souls, as before expressed, cannot render him no Saviour in that age, or make void the end and benefit of his blessed appearance then in the flesh on earth, or his mediation now in glory, for those that believe in him in this age. Whose doctrine pierced, whose life preached, whose miracles astonished, whose blood atoned, and whose death, resurrection, and ascension confirmed that blessed manifestation to be no less than that of the Word God, (the life and light of men,) manifested in the flesh, according to the apostle Paul, for the salvation of the world:*

* John, i. 4-9. 1 Tim. iii. 16.
Man in glory, as the head of our manhood, which shall also be glorified, if we now receive him into our hearts, as the true light, that leads in the way of life eternal, and continue in well-doing to the end.

Of Good Works.

Perversion. Thus it is the Quakers set up works, and meriting by works, like the Papists; whereby justification by faith in Christ is laid aside.

Principle. By no means: But they say, with the apostle James, ch. ii. that true faith in Christ cannot be without works, any more than a body can live without a spirit; and that where there is life, there is motion, and where there is no divine life and motion, there can be no true faith; believing being a fruit of divine life. Nay, by the comparison, if they were separable, works being compared to the spirit, they would have the better. The very believing is an act of the mind, concurring with God's working in or upon the mind, and therefore a godly work. And no sooner is true faith begotten in a soul, but it falls to working; which is both the nature, and in some respect, the end of it.

Nor yet do we say, that our very best works, proceeding from the true faith itself, can merit; no, nor faith joined with them, because eternal life is the gift of God. All that man is capable of believing or performing, can never properly be said to merit everlasting blessedness, because there can be no proportion (as there must be in case of merit) between the best works that can be performed in the life of man, and an eternal felicity. Wherefore all that man can do, even with the assistance of the Holy Spirit, can never
he said strictly to merit, as a debt due to the creature: but on the other hand, that right faith, and good works, which arise out of it, or will follow it, may and do obtain the blessed immortality (which it pleaseth Almighty God to give and privilege the sons of men with, who perform that necessary condition) is a gospel and necessary truth. And this the Quakers ground upon, and therefore boldly affirm to the world.—

So that men are not justified, because they are sanctified, but for his sake that sanctifies them, and works all their good works in them and for them, and presents them blameless;* to wit, Christ Jesus, who is made unto them as he was to the saints of old, wisdom, righteousness, sanctification and redemption; that he that glorieth might glory in the Lord.†

* Isa. xxvi. 12.  † 1 Cor. i. 30, 31.
RICHARD CLARIDGE, in a piece printed in the year 1726, entitled "An Essay on the doctrine of Christ's Satisfaction for the Sins of Mankind," says,—As to the doctrine of Christ's satisfaction for the sins of mankind, that we unfeignedly embrace according to the Scriptures—[but] that which we deny—is the impossibility of God's pardoning of sin upon repentance, without a "plenary satisfaction to his vindictive justice, by inflicting the penalty of infinite wrath and vengeance on Jesus Christ, who for sins past, present, and to come, hath wholly borne and paid it, whether for all or some,) to the offended infinite justice of his Father.

This is that which we deny, because it is repugnant to the doctrine of the holy scriptures, which testify of the infinitely just and righteous God, that He is "merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin," Exod. xxxiv. 6,7; "good, and ready to forgive, and plenteous in mercy unto all them that call upon him," Psal. lxxxvi. 5; that his mercy "is from everlasting to everlasting, upon them that fear him," Psal. ciii. 17; "endureth for ever," Psal. cxxxvi. throughout; that "he delighteth in mercy," Mic. vii. 18; is "the Father of mercies," 2 Cor. i. 3; "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance," 2 Pet. iii. 9. "Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." Jer.iii. 12. "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast
away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.” Ezek. xviii. 30, 31, 32. And therefore God, who “sent not his Son into the world, to condemn the world, but that the world through him, might be saved,” John iii. 17. “commandeth all men every where to repent.” Acts xvii. 30. For the sending of his Son, where- in “was manifested the love of God towards us,” 1 John iv. 9, was not only to “be the propitiation for our sins,” v. 10; but also “to bless us,” in turning away every one of us “from our iniquities.” Acts iii. 26. And therefore Christ testified of himself, saying, “I am not come to call the righteous, but sinners to repentance,” Mat. ix. 13. “For the Son of man is come to seek and to save that which was lost,” Luke xix. 10; such as are sick, and need a physician. Luke v. 31. Pursuant whereunto saith Peter, “him hath God exalted with his right hand, to be a Prince, and a Saviour, for to give repentance to Israel, and forgiveness of sins; and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.” Acts v. 31, 32. For, “to him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.” Acts x. 43. And this without “such a rigid payment or satisfaction,” as the suffering of “infinite wrath and vengeance.” —— Christ was made “Sin,” or a sacrifice for sin for us. 2 Cor. v. 21. And “bore our sins in his own body on the tree.” 1 Pet. ii. 24. Yet he “did no sin, neither was guile found in his mouth.” v. 22, and therefore “suffered for sins, the just for the unjust, that he might
bring us to God." 1 Peter iii. 18. And his sufferings were exceeding great both in his soul and body, but they were finite. For he laid down his life, and took it up again. See John x. 17. "Having loosed the pains of death; because it was not possible that he should be holden of it. Acts ii. 24. And therefore not infinite, as [some] misunderstanding the Scriptures, erroneously assert. We do believe that he suffered under Pontius Pilate, was crucified, dead, and buried, that "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." I John ii. 2. That it is through his blood, that we have redemption, even the forgiveness of sins. Col. i. 14. We do believe, that as he "was delivered for our offences," so he "was raised again for our justification," Rom. iv. 25, and ever liveth to make intercession for us, Heb.vii.25. We do also believe, that he was and is both God and Man, in wonderful union—God uncreated, see John i. 1,2,3, Col. i, 17, Heb. i. 8,10,12, "The true God." 1 John v. 20. "The great God." Tit. ii. 13. "The Lord of Glory," James ii. 1. "King of Kings and Lord of Lords." Rev. xix. 16.------"The same yesterday, today, and for ever." Heb. xiii. 8. And man *conceived by the Holy Ghost, and born of the Virgin Mary, see Luke i. 31, 35, who suffered for our salvation; "hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." Eph. v. 2. And "by his own blood, he entered in once into the holy place, having obtained," or found, as the [Greek] word signifies, "eternal redemption for us." Heb. ix.12. It was (see 1 Tim.ii.5) the Man Christ Jesus, the one Mediator between God and Men, that was conceived, born, suffered, died, and gave

* Creed, commonly called the Apostles'.
himself a ransom for all; for through the eternal Spirit, he "offered himself without spot to God." Heb. ix. 14. Though by wicked hands he was "crucified and slain," Acts ii. 23. And in the offering of himself, he was a true and real sacrifice and propitiation for sin, acceptable and satisfactory to God. But he was not a sinner, or reputed by God as such; for the apostle saith expressly, that he knew no sin, 2 Cor. v. 21, was "without sin." Heb. iv. 15, was "holy, harmless, undefiled, separate from sinners." Heb. vii. 26. But it was wicked men, that condemned him, the just and holy one, as a sinner, and numbered him with the transgressors. Isa. liii. 12:—

—As it was the main design of Christ's life, doctrine and miracles, to call men to repentance, faith and obedience; so it was also the great end of his Sufferings and Death, to accomplish the same glorious design. For he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father," Gal. i. 4. He "loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word: that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy, and without blemish," Eph. v. 25, 26, 27. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 14. This was a principal end of his giving of himself for us, or offering himself a sacrifice of propitiation for the sins of mankind. For "he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v.
15. This is the argument that the apostle much insisted upon, and for the further enforcing of it, I shall mention but two places more. "Ye are bought," saith he, "with a price, therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. vi. 20. "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight." Col. i. 21. 22.—

Some of the consequences of the vulgar doctrine of satisfaction, [are] expressly contrary to these scriptures: "If thou wilt enter into life, keep the commandments." Mat. xix. 27. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven," ib. vii. 21. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." v. 24. "Ye are my friends, if ye do whatsoever I command you," John xv. 14. "He that hath my commandments and keepeth them, he it is that loveth me," John xiv. 21. "If a man love me, he will keep my words," v. 23. "If ye keep my commandments, ye shall abide in my love." John xv. 10. "If ye know these things, happy are ye if ye do them," John xiii. 17. "Yea, rather blessed are they that hear the word of God, and keep it." Luke xi. 28. "Hereby we do know that we know him, if we keep his commandments," 1: John ii. 3. "For this is the love of God, that we keep his commandments," 1 John v. 3. "Every one that doeth righteousness, is born of him," 1 John 2. 29. "Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous," 1 John iii. 7.
“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates, into the city,” Rev. xxii. 14. And as keeping of God’s commandments is manifestly a condition of the gospel covenant, so also is Faith. “He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.” John iii. 36. “He that believeth on him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,” v. 18. “If ye believe not that I am he, ye shall die in your sins,” John viii. 24. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved,” Rom. x. 9. “Without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him;” Heb. xi. 6. So that faith is evidently a condition of the new covenant. And as to what [has been said] “that Christ doth justify a person before he doth believe:” it is directly opposite to the Apostle’s testimony, “We have believed in Jesus Christ, that we might be justified by the faith of Christ,” Gal. ii. 16. “For with the heart man believeth unto righteousness,” Rom. x. 10. “What saith the scripture? Abraham believed God, and it was counted unto him for righteousness,” Rom. iv. 3. “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, if we believe on Him that raised up Jesus our Lord from the dead,” v. 23, 24. And whereas [it has been also said] “that salvation is not the end of any good work we do;” [this] plainly contradicts the Apostle, who saith of
Moses, that "he had respect unto the recompense of the reward," Heb. xi. 26. and of himself, "I press towards the mark, for the prize of the high calling of God in Christ Jesus," Phil. iii. 14. Again, saith he, "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it, to obtain a corruptible crown, but we an incorruptible," 1 Cor. ix. 24, 25. So that it is apparent, that the new covenant is conditional, and that salvation is the end of our obedience, for Christ Jesus is "the Author of eternal salvation unto all them that obey him," Heb. v. 9.

But though the new covenant is conditional, yet we do not understand that repentance, faith, and obedience, are such conditions as give right unto eternal life and salvation, as a reward due in a way of merit,—for nothing that we can do can possibly deserve so inestimable a blessing: it being conferred merely of God's free grace and mercy, in and through his Son Christ Jesus, upon our repentance, faith, and obedience: but we understand them to be such necessary qualifications of the subjects of Christ's kingdom, as that without them, no man can enter thereinto; and these not performed in our own strength, but by the power of Christ in us, without whom we can do nothing that is acceptable to God. We do not therefore say, that good works are meritorious of eternal life, as the Papists do; but we say, they are acceptable to God through Jesus Christ, who alone works in the faithful to will and to do that which is good; and it is not of man's merit, but of God's infinite mercy that he is pleased to reward them.

FINIS.