

A  
TESTIMONY,  
IN FAVOUR OF THE  
PRINCIPLES MAINTAINED  
BY THE  
SUFFOLK AND NORFOLK  
ASSOCIATION  
OF  
*Particular Baptist Churches*  
ON THE  
DOCTRINES OF GRACE.

Behold, I come quickly; hold that *fast* which thou hast, that no man take thy crown, *Rev. 3: 11.*

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1807.

A  
TESTIMONY,  
&c. &c.  
INTRODUCTION.

NO denomination of professing Christians at one time maintained the doctrines of free grace with more uniformity and consistency than the PARTICULAR BAPTISTS; who have been, so called from their asserting particular redemption, in distinction from the GENERAL BAPTISTS, who hold the opposite doctrine of general, or universal redemption. The former profess to maintain inviolably “ Three equal Persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous, and everlasting misery of such as die impenitent; with the congregational order of the Churches.”—This beautiful harmony of doctrine has been unhappily interrupted by a difference of sentiment, which has arisen in the same Churches where Dr. Gill, Mr. Brine, and other eminent men formerly appeared, tending covertly to introduce the Arminian doctrine of general redemption.

These circumstances appeared of sufficient importance to induce us to adopt a resolution, at our last meeting, of publishing explicitly our principles, with the sanction of the Associated Churches, in the form of a Testimony; by which we design two things: —

I. That our principles should stand or fall, as they agree or disagree with some certain test or proof already acknowledged. Such a test are the *Scriptures*; and particularly Jesus Christ, as revealed in the *Scriptures*. It is agreed that all Scripture, as given by inspiration of God, *testifies of Christ*, John 5:39). *and makes wise unto salvation, only through faith in him*, 2<sup>nd</sup> Tim. 3:15. He is the *chief corner-stone*, which supports, connects, and adorns the whole spiritual building, Eph. 2: 20.; *the way, the truth, and the life*, John 14:6.; *the author and finisher of our faith*, Heb. 12:2.; therefore, we conclude, that any principle which sets forth the glory of Christ, as revealed in Scripture, is true, and approves itself to all believers.

II. That we should testify against those errors of the present day, by which any truths of the Gospel are either secretly or openly attacked, though not against any individual, from personal dislike. We wished not to mention the name of any person; but that we may not misrepresent the sentiments which we oppose merely from report, we shall find it necessary to refer frequently to Mr. Fuller's Dialogues, just published, in which those errors are again stated.

### SUBJECT.

WE beg leave to assert those views of divine truth, which we have received in the first instance from the Lord, and which have been confirmed by long experience of the Lord's dealings with us, respecting the following subjects: —

- I. The Divine and Human Natures.
- II. The Plan of Election and Grace,
- III. The particular Application of the Gospel.
- IV. Particular Redemption; And
- V. Personal Holiness and Glory.

### I. The Divine and Human Natures.

The nature of God is eternal, underived, and self-existent; as well as absolutely pure and immutable, unmixed with any created substance, and not liable to decay. As there is but one sun, and but one center to the globe, so there is but one God; from whom we feel ourselves at an infinite distance, and know not how to form any conception of his incomprehensible and holy nature; but we know from revelation that there are three Divine Persons—the Father, the Son, and the Holy Spirit united. The Father, maintaining the rights of deity, is simply described by *him which is, and which was, and which is to come*, Rev.1: 4.—*the invisible God*, Col.1: 15. whose essence is common to all the three. The Son, being the only Person who truly represents the Father, is described by *the brightness of his glory, and the express image of his subsistence*, Heb.1: 3. The Spirit in various ways displays or witnesses the same divine perfections, and is therefore described by *the seven spirits, or seven lamps of fire burning before the throne*, Rev.1: 4. And Rev. 4: 5.

The term, Son, besides alluding to that Divine Person who is the only true image of the Father, which is incommunicable to any creature, is used in reference to an inferior image of God, called *the similitude or likeness of the sons of men*, Dan. 10: 16.

which Christ assumed, and through which he manifested his divine person to men. This term implies the divine nature of Christ, as a son is of the same nature with his father; and hence *the Jews sought to kill him, because he said that God was his father, making himself equal with God*, John 5: 18. It implies also, his inferior office of man and mediator, in which respect he declared, *My Father is greater than I*, John 14: 28. He was both *in the form of God, and found in fashion as a man*, Phil. 2:6, 8. being *in heaven* and on earth at the same instant, John 3: 13. Upon this union and relation of the two natures to each other, we observe two things:—

1. The human nature depended for its existence on the divine; but not the divine on the human. It was in the power of God to produce a real body when he pleased, for the sake of intercourse with men. Hence the angels, and particularly the angel Jehovah, when they appeared on earth, had real bodies, and common clothing, in which they conversed, ate, and drank with Abraham, Lot, &c.; and one wrestled with Jacob. Hence Christ appeared in human form to Daniel, long before his incarnation, as well as to John afterwards. But the particular nature of the man Jesus could not exist, nor enjoy personal union with the divine when he pleased; and did not enjoy that privilege till *the fulness of time, when God sent forth his Son, made of a woman*, Gal.4: 4.

2. The human nature of Christ had a real distinct existence from the divine, though in union with it. The human nature was originally created in Adam, on the sixth day of creation, and descended from him to the Virgin Mary, in whom it was formed by the Holy Spirit, free from sin; but, as a mere creature, was

liable to decay and death. Hence Christ was exposed, as Adam had been, to the temptations of Satan, *being tempted in all points like as we are, only without sin*, Heb. 4: 15. Mr. Fuller suggests, that “perhaps we ought not to conceive of the humanity as having any such *distinct* subsistence as to be an agent by itself; and that Christ, as man, possessed *no being* on his own account,” Dialogues p. 179. While we assert that the Son of God was a divine person, let us beware of destroying any idea attached to his *real human nature*; for if that were not real, he would have suffered only in *appearance*, and his atonement would be annihilated. Now we assert that the humanity of Christ, as a mere creature, had a distinct existence; because a creature could not be mixed with God. Though the acts of the man are ascribed to God, on account of the union, yet all of them were distinct acts of man, and not of God. His human nature had as distinct subsistence from the divine in his sufferings, as the sacrifice from the altar, and must not be confounded with it. A distinct acknowledgment of these two natures in the person of Christ is necessary. *Who is a liar but he that denieth that Jesus is the Christ? Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* 1<sup>st</sup> John 2: 22. And 4: 3. This view of the real humanity, as well as the real divinity of our Lord, is thus scriptural, and is for the glory of Christ; for hence in his mysterious and wonderful person, he combines all the excellencies of heaven and earth, of eternity and time; and, besides his glory as God, is glorified in the human nature. We proceed,

## II. To the Plan of Election and Grace.

The most important parts of this plan are the sovereign and absolute right of God to elect or reject whom he pleases; and that according to this right, not according to the creature's merits or demerits, he has first elected Christ, and then given to him a certain number of men and women.

1. With respect to the right of God to elect. We do not compare the will of God to the blind or mistaken impulses of men; but we suppose that his will is the determination of infinite wisdom, and therefore cannot err; that he has the highest reason for what he does, of which we cannot judge; *known unto God* (though unknown to us) *are all his works, from the beginning of the world*, Acts 15: 18. This holy will of God is the first cause of all actions or motions whatever: *in God we live, and move, and have our being*, Acts 17: 28. *Thou couldest*, said Christ to Pilate, *have no power at all against me, except it were given thee from above*, John, 19: 11. This will is the first cause also of the qualities of all actions. Things are not first good, or evil, and as such the objects of God's choice; but they are *good, or not*, as he wills them to be—*I form the light, and create darkness; I make peace, and create evil: I, the Lord, do all these things*, Isai.45: 7. And the same things which are evil in some respects, are good in another view; thus, there could not be a baser nor worse action than that of Judas, in betraying his Lord; yet as Christ was *delivered by the determinate counsel and foreknowledge of God*, Acts 2: 23., as it respects that counsel and will, it was good; though with respect to Judas himself, who had not the will of God, nor any good end in view, it was far otherwise; so the Lord says, *I will choose their delusions*, Isa.

66: 4. Hence the sovereign will of God, being the first cause of all actions, and the first cause of the qualities of all actions, is also the first cause of their eternal consequences, whether of destruction or salvation; *as a potter hath power over the clay (the unformed mass), of the same lump to make one vessel unto honour, and another unto dishonour. And what if God, willing to shew his 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 had afore prepared unto glory, Rom. 9: 21, 22, 23. The Lord hath made all things for himself; yea, even the wicked for the day of evil, Prov. 16: 4.*

2. With respect to the election of Christ and his people. The Father ordained in counsel and in covenant, the human nature to union with the divine person of Christ, and gave him a peculiar people; *all, he said, that the Father giveth me, shall come to me, John 6: 37.* The whole of this decree, the Apostle states to be, *according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Eph. 1: 4.* If thus early chosen in Christ, the elect had a superior holiness in Christ to what Adam afterwards possessed by creation; and irrespective of the fall, which was ordered to shew the difference between election-holiness and creature-holiness; that the former was unlosable, being *preserved in Jesus Christ, Jude, 1.*, but that the latter was lost in Adam; and that the subjects of the former could not, though they fell with the rest, be eternally lost in Adam; but that the subjects of the latter only perished by the fall forever. This is called the supra-lapsarian scheme, or the plan of election



above the fall. The sub-lapsarian scheme supposes that God, in choosing his people, had respect to their fallen state, and consequently that he chose them with a view to restore them to that holiness which they lost by the fall. Mr. Fuller has built much upon this scheme, and erected a stately fabric of creature-holiness and mere morality. He has talked much of Adam's holiness (who was indeed, while he stood, an upright gardener in Eden, being *put into the garden of Eden, to dress it, and to keep it*, Gen. 2: 15.), that we might easily conceive no other of any importance to man; but the Apostle says, we were *holy in love, i. e.* in the electing love of God, and as viewed eternally in Christ. Thus, *the everlasting covenant was ordered in all things, and sure*, 2<sup>nd</sup> Sam. 23: 5. All the blessings of adoption and grace, which that covenant contained, were so ordered, that Christ had a holiness to bestow upon his spouse, the Church, which was first in degree and order of time, as well as unchangeable in its nature; and which, therefore, sets forth Christ in all his glory, giving him in all things the pre-eminence. This is a great argument that the principle, from which such a consequence flows, is true; and that the other view, which chiefly honours Adam, or the creature, is not so. We proceed—

### III. To the particular Application of the Gospel.

This application is not made by man, but by the Holy Ghost. Faith, which accomplishes salvation, is not an assent of the natural mind to an abstract proposition; but is a spiritual conviction of our particular salvation, as revealed in the Gospel to the elect, though opposed in them by doubts and fears,

consisting of *a conviction of sin, and of righteousness, and of judgment*, John 16: 8.

1. The Spirit communicates his power, by which the principle or ground of faith is wrought in the soul previous to its exercise. It is reserved for the Spirit to grant this power, which was not afforded to man by his first creation, when he had a capacity only sufficient for receiving the legal covenant, his will being left mutable, as appeared from his fall. That natural capacity, though depraved, man still retains, and hence is accountable to God. A natural man is capable not only of arts and sciences, but of avoiding excesses, yea of attending on God's word, and external worship, and of employing his mind on religious and useful subjects; for not doing which, and for doing the contrary, he is justly culpable, as the Apostle observes—*Because that which may be known of God, is manifest in them; for God hath shewed it unto them, so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful*, Rom. 1:19, 21.; therefore the natural man does not what he can. But the regenerate man effects more than what the natural man is capable of. Was only another bias given to the will, man would be reformed and restored, and this work of the Spirit might be called a reformation, or moral change. But it is not: it is described by the terms, *born from above*, and *new creature*, which imply a work wholly supernatural, under which the soul is passive, and unable to resist the sovereign agency of the Holy Spirit; while he infuses a new light and power into the understanding, and a new quality into the will, by which the conscience is convinced of sin under the law, and truth is inwardly desired, and so a new man is formed. This is agreeable

to the divine dispensations. Thus it was a time of the Holy Spirit's descent with great power, by which the Virgin conceived, when *John the Baptist came preaching in the power and spirit of Elias, as a burning and shining light*, and by the same power *there went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins*, Matt. 3: 1, 5, 6. Hence numbers felt their distress and burden under the yoke of the law, to whom Christ, in fulfilling his prophetic office, preached the Gospel; *the Spirit, he said, of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord*, Luke 4: 18, 19. He pronounced blessings only on such kind of hearers as hungered and thirsted after righteousness, and invited only the weary and heavy laden to him for rest,

2. The Spirit not only gives the first principle and habit of faith, but as freely enables the believer to exercise it. The Apostles were believers; but during their heavenly Master's stay upon earth, they lived much by seeing him with their bodily eyes; they were afterwards called to exercise faith in him, as absent from them in heaven, and as only spiritually present on earth; and then were commissioned *to preach in his name among all nations*, Luke 24: 47. This required an extraordinary degree of grace, for which they were fitted, not by going instantly to preach, though they had preached so much before, but *by tarrying in the city of Jerusalem until they were endued with power from on high*, Luke 24: 49; and thus they

were taught their dependance on divine influence. Till they received that power, they could not preach, nor Jew and Gentile believe; and when they received it, they preached in perfect consistency with it; for Peter first evidenced that power by testifying boldly the aggravated guilt of the people in the crucifixion of Christ, and they evidenced the same by a deep conviction of their guilt, being pricked in the heart, and saying, *Men and brethren, what shall we do?* Acts 2: 37; and then Peter declared the promise of the remission of sins to them only, and to *as many as the Lord our God shall call*, Acts 2: 38,39.; for what has an unconvinced sinner to do with the remission of sins?

It is the experience of the Lord's people, that *he opens, and no man shuts; and shuts, and no man opens*, Rev. 3: 7.; that *the God of Israel, the Saviour, hideth himself*, Isa. 45: 15.; that *if we believe not, yet he abideth faithful; he cannot deny himself*, 2<sup>nd</sup> Tim. 2: 13. If it were not so, and there were no internal work of the Spirit, there would be no hope for the salvation of any infants, nor of any of the heathen world, like Cornelius, who have not heard the preached Gospel, nor even of any believers who may have openly backslidden and fallen, like Peter, but whose faith really *failed not*, Luke 22: 32.

Thus the application of the Spirit is gradually made evident, first, by a sense of sin under the law, then by a discovery of grace, and then by revivals of the work of grace. The general applications of men are contrary to these dispensations of Christ and his Apostles, and constitute a practical denial of the work of the Holy Spirit. But Mr. Fuller insists on the work of the Spirit in *real faith*, as a moral duty required of all, by which

be practically opposes that peculiar gift and work of God. He says, “A Minister should proclaim the mercy of God to his auditory in an *indefinite* way, and invite them to a participation of the blessings of the Gospel.” Dialogues p. 130., and argues for “universal invitations,” p. 149. But we appeal to the preceding Scriptures, whether Christ was *indefinite* or *universal*, or invited all to *participate* when he pronounced Gospel blessing’s, and invited particularly convinced sinners; or the Apostles, when they exhorted such. Though we rest nothing on the authority of learned names, yet we deny that Dr. Gill was an advocate for Mr. Fuller’s system of faith and exhortations. He treated the subject largely in reply to Dr. Whitby, a celebrated Arminian writer, who used the same arguments as Mr. Fuller. The following are some of his remarks:

The calls referred to in Ezek. 18: 30, 32., respect not internal conversion and evangelical repentance, but a national repentance and external reformation of manners, of which reprobates are capable, and by which they may be preserved from temporal calamities, as the Ninevites. And it will be difficult to prove that God anywhere calls and invites *all* mankind, and particularly such who are not eventually saved, to spiritual and evangelical repentance; for whom he thus calls, to them he gives repentance, and remission of sin. There are many things which may be believed and done by reprobates, and therefore they may justly be required to believe and obey; it is true, they are not able to believe in Christ to the saving of their souls, or to perform spiritual and evangelical obedience; but then it will be difficult to prove that God requires these

things of them.” Cause of God and Truth, p. 322, 328.

By this way of application, Christ is peculiarly honoured; for he appears in his true glory to the convinced and sensible sinner, agreeable to his name *Jesus*. It is eminently his glory to be the last and only hope of a sinner *who has fled for refuge to lay hold of him*, Heb. 6: 18., and *to save them to the uttermost (i.e., to the uttermost of their need) that come unto God by him*, Heb. 7: 25. We now come to a very *essential* point of the evangelical testimony—

#### IV. To particular Redemption.

We assert that the particular persons of the elect were redeemed, and that their particular sins were cancelled by the price which their Redeemer paid to God for them. This is the doctrine of particular redemption, from which numerous Churches in this kingdom are denominated; and we trust that the plain sense of thousands of experimental Christians who have contended earnestly for it, will not be renounced at this time of day, when light has increased, and knowledge abounds. The Lord grant that *love* to the truth may increase also, and then we shall not suffer any man to take away from our Churches, either openly or surreptitiously, this crowning doctrine of the Gospel. The term *redemption* is more particular than *salvation*, as conveying an idea not only of freedom, but *how* liberty is procured, by a *price paid*. It was an institution under the law that the promised land could not be *sold for ever*; but if a person through poverty sold his possession, his kinsman or any other was to be allowed to *buy it back*, which was called redemption, Lev. 25: 23, 24, &c. and was typical of salvation by Christ;

because an elect sinner is not sold to Satan for ever, but is appointed to be redeemed, or *bought back*. That Christ paid a price for the redeemed, is evident from numerous Scriptures: they are said to be *bought with a price*, 1<sup>st</sup> Cor. 6: 20.; God is said to have *purchased them with his own blood*, Acts 20: 28.; they are called *a purchased possession*, Eph. 1: 14.; a *peculiar or purchased people*, 1<sup>st</sup> Pet. 2: 9; their sins are compared to debts, and they are taught to pray, *forgive us our debts*, Matt. 6: 12.; which are also compared to an exact sum of *ten thousand talents*, Matt. 18: 24., and hence they were redeemed, or bought back, with an adequate price, *not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot*, 1<sup>st</sup> Pet. 1: 18, 19.

If we consider the divine nature of Christ, his redemption was of infinite value, and adequate to the infinite evil of sin; but if we consider his human nature, which was finite, his redemption was limited in proportion to the number of sinners for whom he suffered, and the number of their sins. In our Saviour infinite and finite are joined, and therefore in appointing his sufferings, we may suppose that God computes a number of infinites, as the mathematicians calculate an infinite series, which in some respects is finite, and therefore amounts to a certain sum. How much more does God estimate the sufferings of his dear Son, which he fore-ordained, and therefore must have considered the whole amount of all the agonies which he endured, as well as all the effects and consequences of his sufferings, for whom and for what! To say otherwise, would be to *frustrate the grace of God*, and to say that Christ in some respects *died in vain*, Gal. 2: 21. This

redemption was, according to the divine appointment, sufficient in itself for the elect only, since *he gave his life a ransom for many, for the sheep, and for a peculiar people*, Matt. 20: 28., John 10: 15., Tit.2: 14.; and a ransom is a certain price paid to deliver certain persons from captivity. The word *all*, where it is said that *he gave himself a ransom for all*, 1<sup>st</sup> Tim. 2: 6., is not used universally, but collectively for all sorts, *kings, &c.*, mentioned in the context, the Church being *redeemed to God by his blood OUT OF every kindred, and tongue, and people, and nation*, Rev. 5: 9. So he is called the Saviour of the world, because his people are dispersed through the world, and are the principal part of it in God's esteem, being *his first-fruits redeemed from among men*. Rev. 14: 4. And if only the persons of the elect were represented by Christ on the cross, only their sins could be represented by his sufferings, which was a fundamental article in the Corinthian Church. *Brethren*, said the Apostle, *I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all, that which I also received, how that Christ died for OUR SINS according to the Scriptures*, 1<sup>st</sup> Cor. 15: 1, 2, 3. He died not for sin abstractedly, and merely to display the justice of God, but *for our sins, or as Peter repeats it, Who his own self bare our sins in his own body on the tree*, 1<sup>st</sup> Pet. 2: 24. He redeemed us particularly—

1. By sustaining the guilt and pollution of our sins. Where no sin is imputed, no guilt is felt; for *the blessed man to whom the Lord will not impute sin, has no guile in his spirit*, but, like the



Psalmist, *washes his hands in innocency*, Psal. 32: 1, 2, and 26: 6., which was not the case with Christ. Though he did not sin, and in this respect was innocent, yet he was made sin by imputation; and upon the view which he had of our sins, and the pollution of them charged upon him, he felt inconceivable horror in his soul, more than Job did when he abhorred himself, sweating great drops of blood. Hence an old writer observes, “He was dumb before his judges; he answered not anything by way of defense. Standing *in our persons*, he knew not what to answer. What could there be charged upon Christ, but we have been guilty of? Can it be said that none of the elect of God did blaspheme? And can it be justified that all the elect of God have been free from commotions? Can any undertake that defense for the elect of God? What can you charge upon him but some of the elect of God have been guilty of? Therefore, it is that the Lord answers not.” Cotton on the Revelation, p. 157, 153.

2. By sustaining the punishment of our sins. The holy law inflicted various punishments for sin, as stripes, imprisonment, and death, the curse and wrath of God, all which the sinner is liable to in hell forever; but all which Christ endured for us. *With his stripes we are healed; he was taken from prison, he was cut off out of the land of the living; for the transgression of my people was he stricken*, Isa. 53: 5, 8. *Christ hath redeemed us from the curse of the law, being made a curse for us*, Gal. 3: 13.

3. By supplying the want of righteousness. The sinner who feels the guilt of many sins, and fears everlasting punishment, may yet conceive that he has done some good; but the law cuts off that hope by requiring absolute perfection in every work,

and declaring that *there is none that doeth good, no, not one*, Rom. 3: 12. The work of redemption, being a complete work in conformity to the will of God, in which Christ perfectly obeyed while he suffered, supplies that want of righteousness, as well as delivers from sin; *the Captain of our salvation was made perfect through sufferings; being made perfect, he became the author of eternal salvation to all them that obey him*, Heb. 2: 10., and 5: 9. Hence he had a sense of sin and of righteousness in the same work, though not in the same respect. *Now, he said, is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour*, John 12: 27. Such was the conflict of the dear Redeemer, in which his soul was troubled by a sense of our sins, and at the same time supported by holy submission to his Father. Again he cried, *My God, my God, why hast thou forsaken me?* Matt. 27: 46., lamenting that separation from the sensible presence of God which sin occasioned, while he knew God to be *his* God. This righteousness was manifested both first and last in the work of Christ. It was comprehended in his undertaking of that work, and was originally manifested in heaven, in which the elect stood eternally justified; and since the law has dominion over a man as long as he *lives*, his obedience was not pronounced perfect by the law till after death; when, as Daniel foretold, he *made an end of sin, and brought in everlasting righteousness*. Thus our Redeemer received our sins, and paid his righteousness. As our high-priest, having been baptized to shew the pollution of our sins, and having *put away sin by the sacrifice of himself*, Heb. 9: 26., and having perfectly fulfilled the law, he entered the holy of holies above, in the beautiful

garments of righteousness and immortality, being alive to die no more; and that in the names of all the elect, to shew their justification and eternal salvation.

We add, with grief, that all these essential points of particular redemption are opposed by one from amongst ourselves, who has drawn away many followers. Mr. Fuller, in his reply to the late Mr. Booth, denies that “satisfaction was made on the principle of debtor and creditor, and that that which was paid, was just of sufficient value to liquidate a given number of sins, and to redeem a given number of sinners, and no more.” But he supposes, “that there is such a fulness in the satisfaction of Christ, as is sufficient for the salvation of the whole world, were the whole world to believe; and that the particularity of redemption lies only in the purpose, or sovereign pleasure, of God to render it effectual to some rather than others.” Dialogue *p.* 248. If, as Mr. Fuller allows, it was the sovereign pleasure of God to render redemption effectual to some rather than others, this was most effectually done by laying their iniquities only on Christ, as we have proved; and therefore we assert, contrary to Mr. Fuller and the Arminians, that the satisfaction of Christ was not made in any sense for the eternal salvation of the whole world, but was given and applied to some only. Mr. Fuller proceeds much further, and denies *all redemption* in his objections to the principle of debtor and creditor, which he often repeats. “It would be improper,” he thinks, “to represent the great work of redemption, as a kind of commercial transaction betwixt a creditor and his debtor.” Dialogue *p.* 162. We reply that God has so represented it, and the Scriptures plainly represent redemption by a debt discharged, a price paid,

a purchase made, &c. and therefore such a representation is very far from *improper*. Mr. Fuller says again, “I apprehend that many important mistakes have arisen from considering the interposition of Christ under the notion of paying a debt.” Dialogue p. 219. This allusion to a debt, though taken expressly from Scripture, and implying a most important truth, is according to Mr. Fuller a *mistaken notion*. Mr. Fuller heaps up more errors upon this subject; he denies that sin itself is imputed to Christ, and asserts, “that guilt and innocence are transferrable in their *effects*, but in *themselves they are not transferable*, and that guilt could never for one moment occupy the conscience of Christ.” Again, that “crimes are not transferable. A third person can only obliterate the effects of crimes; the *desert* of the criminal remains.” Dialogue p. 209; and 220. This is nothing less than a total denial of the doctrine of imputation. If the guilt of our sins was not really transferred to Christ, and afflicted his conscience, whence was *the travail of his soul*, and those sighs and groans which heaved from his breast? If innocence cannot be transferred to us, but the criminal’s desert remains, how is the justified man *blessed*, and how is he become *whiter than snow*? St. Paul does not fritter away the reality of imputation, but confirms it by powerfully saying, that Christ was *made sin for us*, and that *we were made the righteousness of God in him*, 2<sup>nd</sup> Cor.5: 21. This idea is connected by Mr. Fuller with another as grossly false, that Christ suffered not “real and proper punishment,” Dialogue p. 204. If so, we must suppose, with the ancient Gnostics, that the sufferings of Christ were only in appearance, and that all the transactions of the cross were only a show of suffering put on by a Divine being to attract the

attention of deluded mortals—a subtle error which spread much in the first ages of the Church, though so contrary to historical facts and Scripture. What then was the design of redemption, or the atonement? To this question Mr. Fuller has answered—“It is to express the displeasure of the offended against the conduct of the offender, equal to what the nature of the offence is in reality; it is to utter such an expression of displeasure by the Lawgiver, that in it, every subject of his empire may read what are his views of the evil which he forbids, and what are his determinations in regard to its punishment; it is the displeasure of the offended in a way adapted to make as strong an impression upon all concerned, as if the law had taken its course—the great end of moral government, which could not have been answered by the sufferings of a mere creature.” Dialogue p. 163 and 164. The word *atonement* means a covering of sin; therefore to call it merely an expression of displeasure against sin to the sinner, when his sin is hid by it, is to set aside the very idea of atonement as well as of redemption. Such displeasure against offences will be forever expressed in hell toward those of mankind who are *not interested* in the atonement, with the fallen angels. But towards Christ, as the Son of God, the atonement was the strongest expression of the sovereign will of God who ordained his sufferings; *it pleased the Lord to bruise him*, Isa. 53: 10. *he was a lamb fore-ordained*, 1<sup>st</sup> Pet. 1: 20. No principles of moral justice could require that an innocent man should be reputed guilty; as among the heathen, if a man who had committed no crime, consented to die for the good of his country, it was his own voluntary act; so Christ honoured in the highest degree the will of God by his

voluntary submission, though his own will was righteous in desiring to avoid that bitter cup. Justice was displayed towards Christ only as the surety of his people, and reputed guilty, and so vengeance was taken on our sins; while towards those who are saved, there never was a purer display of mercy and grace. They see their sins placed to the account of another, which affords them a convincing proof, not only that they are removed at present, but that they never more, will be charged on them, and they see at the same time righteousness displayed as the gift of God; by all which mercy rejoices against judgment, and *God commends his love, not his wrath, towards us*, Rom. 5: 8. Thus also Christ is highly exalted, *having a name given him which is above every name, i.e. the name of Jesus, the Saviour*, Phil. 2: 9,10. We proceed—

### 5. And lastly, to personal Holiness and Glory.

Heaven is a holy place, and God is a holy God; and therefore, all who shall partake of the inheritance of the saints in light, are made meet for it. There is much counterfeit holiness in the world, as that of his Holiness the Pope; much *show of wisdom in will worship, and humility*, Col. 2: 23, which the Apostle condemns. But true holiness is distinguished by the *manner* in which it is performed, which is by continual supplies of grace from Christ, which form a principle of active holiness in the hearts of believers. *Of his fulness have all we received; —the water, which I shall give him, shall be in him a well of water springing up into everlasting life;—he that abideth in me, and I in him, the same bringeth forth much fruit*, John 1: 16, and 4: 14., and 14: 5. *Make the tree good, and his fruit good*, Matt. 12:

33. This holiness is not that perfection which proceeds from the law, *for the law is not made for a righteous man.* 1<sup>st</sup> Tim.1: 9., which Calvin expounds in a sermon on the text, thus: “Every one of the faithful hath as it were a law written on his heart, so that they need not to be reprov’d; but they have this witness within themselves, that if there were no Scriptures, if there were no sermon, a man that is touched by the Spirit of God, will not leave off, notwithstanding, to walk as he ought; for the desire which he has to honour his heavenly Father, is as it were a law unto him, and a willing rule.” We agree with that Reformer; for as God acts according to his good pleasure or sovereign will, so his people act according to the renewed will by which they live to God, as freely as a tree produces its fruit. To such two glorious promises are made:

1. That they shall be preserved, while in this world, from falling totally and finally into sin; for *whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God,* 1<sup>st</sup> John 3: 9. The law requires literal perfection; but grace is a *perfect principle*, implanted where sin is, and lives like a spark of fire in a sea of corruption, by which the believer’s walk is rendered holy, and his works are not destroyed; not because they are absolutely holy, but, like the son of Jeroboam, there is some good thing in them towards the Lord God of Israel. God, who cannot lie, whose counsels are immutable, and whose covenant is sure, has engaged that they shall persevere to glory.

2. That they shall be preserved from death when the soul leaves the body, and at the resurrection. He who lives and walks in the Spirit, evidences a superior life in the midst of death,

which preserves him from *its power*, and therefore shall not taste death as other men. Death, however, is to be considered as the separate. state of the soul, in which the believer is unclothed as to his body; but the Lord has prepared a mansion in heaven, and therefore it is far better than to be here. Yet it is not that complete glory which we look for at the resurrection; *the earnest expectation of the creature waiteth for the manifestation of the sons of God*, Rom. 8: 19. The same Spirit that lives in believers now, will enable them to enjoy that privilege at the second coming of Christ, a thousand years before the resurrection of the wicked and the last judgment, for which *the dead in Christ shall rise first*.

Many are termed Antinomians, or against the law, merely for maintaining the life of the Spirit. But it is a calumny; for 1st. We are not against the moral sense of the law and word of God, but admit that it may produce a religious and moral conduct in the sight of men, as the Apostle was *blameless* before his conversion, as that young man who had kept the commandments from his youth, appeared amiable on that account to Christ, as man. 2nd. We are not against the spiritual sense of the law. We highly respect the holiness and spirituality of the whole word as proceeding from God, and strip it not of its awful sanctions. As such it was fulfilled by no man excepting Christ, whose office it was to fulfil the word of God, and who is the Word. In this sense we also perform that word so far as it is revealed in us by the Spirit, and are *judged in all we do by that word*. Thus Christ is honoured in his kingly office. He gloriously governs his people by sending the Spirit, and effects a holiness in them, which Moses could not by the



law. *They serve in newness of Spirit, and not in the oldness of the letter, Rom. 7: 6., and Christ is raised up in the house of David, that we might serve him, without fear, in holiness and righteousness before him all the days of our life, Luke 1: 69, 74, 75.*

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## CONCLUSION.

SUCH is our testimony. The Deist and Socinian will reply that the great business for which Jesus lived, was to teach morality. Others who differ from them in some points, will still reduce the Gospel to a mere moral system. The Arminian will say that he is saved by his faith and his works. We, however, assert the doctrines of free grace as distinct from natural religion and morality, as a separate system, though not destructive of them, which *the natural man receives not, because they are foolishness to him, 1<sup>st</sup> Cor. 2: 14.,* but which we, through the same grace, believe.

Drawn up at the request of the Association held at Otley, June 1806; and approved and agreed to at Ipswich in the following year by the Association, consisting of the following Churches: Ipswich, Diss, Grundisburgh, Bury, Otley, Claxton, Wattisham, Horham, and Stoke Ash.<sup>1</sup>

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<sup>1</sup> The spiritual state of these Churches appears from their minutes. There were during the last year baptized, upon a profession of regeneration and faith 160; received by letter 11; restored 6;

## Appendix E

Joseph Kinghorn on Particular Redemption,  
from notes of a sermon preached July 26, 1807<sup>2</sup>

“MR. KINGHORN ON PARTICULAR REDEMPTION.

AMONG the short-hand notes of sermons left by the late Mr. Joseph Kinghorn, of Norwich, and now in the possession of Simon Wilkin, Esq., of Hampstead, are those of a sermon on 1 Tim. ii. 6., preached on July 26, 1807.<sup>3</sup> In reference to the words—‘Who gave himself a ransom for all,’ he says:

‘So far as relates to God’s *designs*, it appears to me impossible that he should have a design, and know what he had designed, without knowing what he intended should be done in any one place, and respecting any particular people or individuals; and that where he knew no important effect would be insured, it appears impossible that he should send Jesus Christ with the intention of dying for such people in the same sense in which it may be said he died for those he knew would be saved. Viewed by the Divine mind, and in relation to his designs, Christ died to procure saving benefits for none but the

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separated 24; dead 16; dismissed 13; and number of members 1499.

<sup>2</sup> William Norton and Robert W. Overbury, eds., *The Primitive Church Magazine* (London: Arthur Hall & Co.), New Series, 17 (March 1, 1860): 56.

<sup>3</sup> According to Martin Wilkin, Kinghorn also left a 49-page manuscript entitled, “Observations on the Doctrine of Election; and on the Perseverance of the Saints.” (Joseph Kinghorn of Norwich, 465). The manuscript is likely among the other Kinghorn papers at Regent’s Park College.]

elect, of whom none should be lost, and to whom not one can be added. It would, therefore, be wrong that I should be so understood as if Jesus Christ, in the Divine view, died equally for Judas, and Peter, and Paul. He to whom all things were known from the foundation of the world, sent Jesus Christ to execute an important purpose, and that was the salvation of those that should believe, whom he foreknew, and whom he had predestinated to be conformed to the image of his Son.’

In a letter, written May 11, 1825, nearly twenty years after the above sermon was preached, Mr. Kinghorn said, ‘The Lord came to fulfil a plan, making an atonement which, in point of power, would have saved more, had more been included in the plan; but in point of design, and ultimately in point of application, was made for those who were given him.’<sup>4</sup> - *Life of Mr. Kinghorn*, p. 416.”

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<sup>4</sup> [John 6:37-44; 17:2, 9, 24.]

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