

Truth Vindicated

Anonymous Work Printed for the Author in 1695 {London}

Believers Security in Christ

I shall endeavor to prove, that a sanctified Soul, one that is born of God, one that is a true Believer, is in such a secure State that he shall not fall away. First, He is secured by Acts of Grace without him. Secondly, By Principles of Grace infused into him. Thirdly, By Acts of Grace exerted by him. Fourthly, By Gracious Promises given to him. Fifthly, By the Prayer of Christ for him. First, A Believer is secured by Acts of Grace without him; and here are four Acts of Grace that I shall mention: First, Every Believer is an Elect Person. We may go by the Streams to the Fountain, we may argue from the Effect to the Cause. Faith is that we are elected to; "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." {I Pet.1:2} What is that but Faith; whereby in Obedience to the Will of God we apply the Blood of Christ. The Apostle had no other ground to stile them Elect in the First Epistle, than he had to stile them Believers in the Second; they were such as had "obtained like precious Faith," which is called, "the Faith of God's Elect;" {Tit.1:1;} it being peculiar unto them. The Elect obtained this Faith, as well as other Blessings of the New Covenant, and "the rest were blinded." {Rom.11:17} It was upon the evidence of their Believing that the Apostle concluded the Thessalonians the Elect of God. "Knowing, brethren beloved, your election of God; for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." {I Thes.1:4,5} The Elect shall not fall away, but shall certainly obtain Salvation. "Moreover whom he did predestinate, them he also called; and

whom he called, them he also justified; and whom he justified, them he also glorified." {Rom.8:30} Secondly, Every Believer is a Child of God. "For ye are all the children of God by faith in Christ Jesus." {Gal.3:26} "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {Jn.1:12} Secondly, Those that are once the Children of God, are forever his Children. "The servant abideth not in the house for ever; but the Son abideth ever." {Jn.8:35} "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." {Gal.4:7} "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." {I Jn.3:2} Those that are at present the Children of God shall be greatly advanced when Christ shall come, for they are at present Heirs of God, and joint Heirs with Christ, and then they shall be put into the full enjoyment of Him. {Jn.14:2,3} Thirdly, Every Believer is one with Jesus Christ, and once united to Christ then forever. First, Every Believer is one with Jesus Christ; this appears in that Faith is the Fruit of the Vine, the Believer is the Branch; Christ is the Vine, the Branch cannot bear this Fruit of itself, unless it be in the Vine. "Without me ye can do nothing," saith Christ, or severed from me, as the margin reads it. {Jn.15:5} Though Union with Christ, antecedent unto Faith be denied by some, I know none that do deny Believers to be one with Christ. Secondly, Once in Christ then forever; for "a Bone of Him shall not be broken," not only of his natural Body, but of his Mystical Body also. "I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." {Jn.6:38,39} Fourthly, Every Believer is justified. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." {Acts 13:39} Justification consists

of two parts, there is a discharge from Guilt, and a Title to Life and Glory; both these are the privileges of Believers. A Discharge from Guilt, and that from all guilt, past, present, and to come. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} That a Believer is sanctified, none can deny; take sanctification for a separation, or take it properly; that perfection here is to be understood of the pardon of sin, and the word forever shows that it is all sin, past, present, and to come; so that here is nothing left to damn. God damns none but for sin, nor will he damn any whose sins are all pardoned. Secondly, Justification consists in a Title to Life and Glory; {Rom.5:18;} and this is a Believers privilege too. "Whosoever believeth in him should not perish, but have everlasting life." {Jn.3:16} Secondly, A Believer is secured by principles of Grace infused into him. "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." {I Jn.3:9} The seed of Grace is of an immortal nature, it never dies away. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;" {Jn.4:14;} that is, he shall never die for thirst, for there is a well of water in him, and it is a springing well, and shall remain so, till the Soul is made perfectly happy. Thirdly, Every Believer is secured by acts of Grace exerted by him; there is not one Believer but is built upon a rock, he bottoms all on Christ, or he is not a Believer; and being founded there, he is secure. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." {Mt.16:18} The House that was built upon a rock stood; when the wind blew, and the flood arose, and the rain fell, the house fell not, for it was founded upon a Rock. {Mt.7:24-27} Christ hath promised that the Gates of Hell shall not prevail against it, and if all the powers of Hell cannot remove him from the rock, what can? A Believer hath taken hold of Him who is that Anchor

within the veil, both sure and steadfast. {Heb.6:19} A Believer lies at Anchor as it were, and there he is secure; whatever storm may come, he shall never make shipwreck of Faith and a good Conscience. But you will say, may not the Cable break, Faith be lost, and the Soul shipwrecked? I answer; No, for there is a double Cable, as the Soul apprehends Christ by Faith, so Christ apprehends or comprehends the Soul by his Spirit. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." {Phil.3:12} Christ will not let go, and so long the Soul cannot let go Jesus Christ, for "he is kept by the power of God through faith to Salvation." {I Pet.1:5} God does not keep the Soul that keeps itself in the faith, but he keeps the Soul of a Believer through faith; so that he shall certainly receive the end of his faith, even the salvation of his Soul. {I Pet.1:9} Fourthly, A Believer is secured by gracious promises given to him. "Whereby are given unto us exceeding great and precious promises." {II Pet.1:4} Now the Promises that are given to a Believer I shall rank under three Heads. First, Promises of Security against Sin and Satan. Secondly, of perseverance in Grace here. And, Thirdly, of Glory hereafter. First, He hath the Promise of security against sin. "Sin shall not have dominion over you; for ye are not under the law, but under grace." {Rom.6:14} Not under the Law as a Covenant of Works, but under Grace, or the Covenant of Grace; sin may rage, but it shall not reign; it may assault, but it shall not overcome; it may captivate, but it shall not subject; it may wound, but it shall not kill; for the power of sin is broken; that is, the killing power, in our deliverance from the Law. The strength of sin is the Law; but a Believer hath victory over it through Christ. Secondly, He hath the Promise of security from Satan. "Upon this Rock I will build my church; and the gates of hell shall not prevail against it." {Mt.16:18} Secondly, A Believer has Promises of perseverance here. "Blessed

is the man that trusteth in the LORD, and whose hope the LORD is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." {Jer.17:7,8} "They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even forever." {Ps.125:1,2} "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." {Jn.6:35} He shall never die for hunger, nor for thirst. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." {Jn.10:27,28} These Promises, and many more that I could offer, are all absolute, and every Believer has an interest in them. Thirdly, A Believer has Promises of Glory hereafter. "Whosoever believeth in him should not perish, but have everlasting life." {Jn.3:16} "He that believeth and is baptized shall be saved." {Mk.16:16} "And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." {Jn.6:40} Fourthly, Believers have security by the Prayer of Christ for them. He prayed for them that did believe, and them that should believe. {John 17} God would keep them in the world, from the evil of the world. Secondly, That they might be with him where he is, to behold his Glory. Christ never prayed but God heard him. "And I knew that thou hearest me always." {Jn.11:42} I hope by all this I have put the business of the perseverance of every true Believer beyond dispute, and have hereby strengthened my Arguments to prove that the Covenant of Grace cannot be broken by the Subjects thereof. Anonymous "Truth Vindicated," London, 1695.

Believers Security in Christ

You say, the great Question is, whether we may not through our own default separate ourselves from Jesus Christ? Reply: Though you call this the great Question, yet it seems to me there is no room for such a question in the Text. Is not the power of the Son, and of the Father, that stands engaged to keep us, sufficient to prevent such a Departure from Christ? Secondly, If it be the will of the Father that of all those that he hath given him that he should loose nothing; then, we cannot separate ourselves from Christ; but it is the will of the Father that of all that he hath given him he should loose nothing; therefore we can't separate ourselves from Christ. If sheep be lost, it's the same thing to the owner of them, whether it be by taking away or straying away; will the Shepherd be less blameless if the sheep stray away and be lost, then he would be if they were stolen away? I wonder what kind of Shepherd you would make of Jesus Christ, that has a charge from the Father to keep his sheep, so that none of them be lost, and yet that he should take no more care, but suffer them to stray away and perish, to get out of his hands and be gone, when he must needs see the going of them. Was Christ; so tender as to come down from Heaven to Earth to seek them out, when they had lost themselves? Was he so ready to do the will of his Father, that he came down from Heaven not to do his own will, but the will of him that sent him, and will he now regard them no more, nor the will of the Father any more, but suffer them to wander, to stray away, and be lost again? How will the Lord take this at the hands of Christ? Will he not require his flock at the hands of his shepherd? See what the Lord saith to the Shepherds; for he brings a charge against them, because they had not "brought again that which was driven away," neither had they sought that which was lost. In verse 10 he tells them plainly, that he will require the flock at their hands. He who was so

faithful to his Engagement as to bring them into his fold, will not be less faithful to keep them there once brought in. And this may be said also for the sheep, that when once they know their Shepherds voice, they will follow him; a stranger they will not follow, for they know not the voice of a stranger. {John 10} Such as do fall finally and totally are none of Christ's. "They are gone out from us, but they were not all of us, if they had been of us, they would no doubt have continued with us;" {I Jn.2:19;} their total and final Apostasy made it manifest that they were not all of us. Anonymous "Truth Vindicated," London, 1695.

Conditionalism

You say, that God requireth Conditions to be performed by us, in order to obtain his Blessings. Reply: That there are duties required of the Subjects of this Covenant, I grant; but that these are Conditions, I deny; for whatever God requires of the Subjects of this Covenant, he hath promised to give them a Heart to perform, and that must be made good on God's part, antecedent to anything done by them, that is any way pleasing unto God. Without Faith it's impossible to please God; and Faith they have not till God gives them a new Heart; "so then they that are in the Flesh cannot please God." {Rom.8:8} I say, what God requires of them, he hath promised to give them an Heart to do. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:26,27} Secondly, if God requires Conditions of us, then these Conditions must be performed, antecedent to the receiving of the Blessings; and who then shall ever be the better for them, for who hath given to God first? Thirdly, a new Heart is one of God's Blessings. {Ez.36:26} A Will to do what God requires is one of God's Blessings. "Thy

people shall be willing in the day of thy power," {Ps.110:3,} and what can be performed acceptable unto God before these Blessings are given out? Fourthly, when God gives out these Blessings he doth not bestow them on us for what we have done; nor yet according to what we shall do. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." {Tit.3:5} "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9} You say, that the Covenant on God's part hath this Seal; the Lord knoweth who are his, he will own and reward them that are faithful to him. Reply: That God will own and reward them that are faithful, I grant to be a great Truth, but I can't think it's the genuine sense of this Text; for the Text tells you that, "the Foundation of God standeth sure, having this Seal, the Lord knoweth who are his." {II Tim.2:19} This I look upon to be his Decree of Election, which was his Foundation-Act of Grace, that standeth sure, and the Seal is his Knowledge of them; he knoweth whom he hath chosen, and he will own them, stand by them, and preserve them in an apostatizing time. And though Hymenaeus and Philetus, {II Tim.2:17,} who once seemed as stars of the greatest magnitude, had by their Apostasy discovered themselves to be but comets, yet such as God had chosen should be preserved. You say, that we on our part set to our Seal, and oblige ourselves to depart from iniquity. Reply: If you cast your Eye again on the Text, you may see that it's the Lord that obligeth us to depart from Iniquity; it's not historical, but perceptive. "And let everyone that nameth the Name of Christ depart from Iniquity." You say, that place in Jer.31:33, expressly declares the Condition of the New Covenant, both on God's part and ours too, that he will be our God, and we shall be his People. Reply: I think a man must be very quick-sighted, that can espy a

Condition in a Text that is wholly promissory; he must needs be a very great Artist that can turn a Privilege into a Condition; "I will be their God, and they shall be my People;" is a choice Promise, and holds out the Privilege of the Subjects thereof; you may as well make the next words a Condition as these; "They shall all know me, from the greatest to the least;" and if you do, by the People of God understand such as are his by Vocation, then their call is here promised, they shall be my People; but how shall this be effected? The Text tells you, "I will write my Law in their Hearts, and put it in their inward parts." This is that which doth dispose them to answer a Gospel-call; this is absolutely promised, and what farther assistance may be needed shall not be wanting. Those that God loved with an everlasting love he will draw unto Christ with cords of Love, for he hath engaged to afford them the Assistance of his Spirit to enable them to answer a Gospel-call. You say, unless we are obedient unto God, and behave ourselves as his people, he will not be our God to bless us, and to crown us with Happiness. Reply: First, God must bless us with a principle of Obedience, before we can yield an act of Obedience; that is, an act of sincere Obedience; and if it be not sincere, it's neither acceptable unto God nor spiritually profitable unto ourselves. The carnal mind is enmity against God, and is not subject unto the Law of God, neither indeed can be. So that an act of Obedience is not antecedent to the blessing, and therefore not a condition thereof; and though obedience be antecedent to happiness, {by which I suppose you intend a Crown of Glory,} yet it is not the condition of that happiness. Glory may be considered as an end following obedience, preparing, fitting and disposing to it, but not as an end depending on obedience, as a means procuring. Anonymous "Truth Vindicated," London, 1695.

Conditionalism

You say that the condition or Gospel-Obedience doth not infringe the Free-grace of God, for it was an act of Free-grace to make Faith and Sincere Obedience the condition of Justification and Salvation, and to accept and save on such conditions. Reply: That which you here call conditions, as Faith, and Sincere Obedience are themselves some of the Blessings of this Covenant, the fruit of Interest, and not the conditions. Faith is that which the righteousness of Christ, which is that Righteousness by which we are justified, entitles us to, and not that which entitles us to that righteousness. "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." {II Pet.1:1} Anonymous "Truth Vindicated," London, 1695.

Conditionalism

You say, If Obedience does fit and prepare for happiness, then it does in some sense procure it, for we cannot obtain happiness unless we be prepared and qualified for it. Reply: You should have declared in what sense, and if you mean that it gives a Right to it which we had not before, which I deny; for it is our Relation to Christ that gives us our Right and Title, and not any condition performed by us, nor may we ascribe to ourselves our preparation to Glory. "For it is God which worketh in you both to will and to do of his good pleasure." {Eph.2:13} The vessels of mercy are afore prepared unto glory by God himself. {Rom.9} Secondly, it is Christ alone that is the procuring cause of Salvation or Glorification. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." {Rom.5:21} Anonymous "Truth Vindicated," London, 1695.

Conditionalism

You say, the great blessings of the Gospel are promised on condition of Faith, and sincere Obedience. Reply: Here I would query; Whether Faith and sincere Obedience be not great Gospel Blessings themselves, or whether they will be found to grow in Natures Garden? Must not the heart first be changed, before a man can believe, or yield sincere obedience? The essence of Faith lies in the act of the Understanding, and of the Will, neither of which can be put forth till the heart be renewed, for natural understanding cannot behold Jesus Christ. "The natural man receiveth not the things of the Spirit, nor can he know them, for they are spiritually discerned." and such a one lacks a spiritual eye. "Whosoever believeth that Jesus is the Christ is born of God;" {I Jn.5:1;} and to know God to be the only true God, and Jesus Christ whom he hath sent, is the gift of Jesus Christ; {Jn.17:2,3;} and this gift is bestowed on them only that are given unto Jesus Christ. And as for the act of the Will, that also is a New-Covenant blessing. "Thy people shall be willing in the day of thy power." {Ps.110:3} What is sincere Obedience but a New-Covenant Blessing also, a fruit of the free-grace of God? "For it is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} I doubt not but faith and sincere obedience may be called great Blessings of the Gospel as well as others, and what I pray are the conditions on which these are bestowed? You bring three places to prove that Faith and Obedience are the conditions on which the great Blessings of the Gospel are given out. "Whosoever believeth in him shall receive remission of sins." {Acts 10:43} Reply: It is one thing for sins to be remitted, and another thing for a person to receive remission. Sin was remitted from the time of Christ's oblation, as remission of sin lies in our reconciliation, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" {II Cor.5:19;}

then was the Atonement made, but we receive the Atonement when we believe. "By whom we have now received the atonement." {the `reconciliation`} {Rom.5:11} Our receiving remission is not the condition of our pardon, that was procured by Christ long before; that of Prov.28:13, shows us the way in which God will be found; "he that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." God doth not set his grace and mercy for sale, for he pardoneth freely; and repentance is not the condition of pardon, but the way to attain the sense thereof. The other Scripture, I John 3:7, is plainly an evidence, not a condition. "He that doeth righteousness is righteous, even as he is righteous." You say, that without obedience we shall never enter into happiness; and without holiness none shall see the Lord. Reply: This is readily granted, yet is not the holiness and obedience of sanctified ones the condition of their interest in the covenant, but the fruit thereof. You say, that God will not pardon sins while we continue impenitent; "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." {Rom.1:18} Reply: That the wrath of God is revealed from Heaven is granted, and the greatest wrath is revealed against the sins of those that are the subjects of this covenant, for whom Jesus Christ stood as a Surety. God laid all their sins upon Christ. "The LORD hath laid on him the iniquity of us all;" {Is.53:6;} and poured out all that wrath upon Christ that was due to them. "Surely he hath borne our griefs, and carried our sorrows;" that which we should have borne and carried, "yet we did esteem him stricken, smitten of God, and afflicted." {Is.53:4} "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." {Is.53:5} All this wrath was born upon the account of the subjects of this covenant. "For the transgression of my people was he stricken." {vs.8} Jesus Christ in bearing this wrath

for us hath born it from us. "Even Jesus, which delivered us from the wrath to come." {I Thes.1:10} When Christ was made a curse for us, then did he redeem us from the curse, in which redemption there is remission; then did he consummate that New-Covenant, at which time God pardoned all the sins of the subjects thereof; when the Testator was dead, the Testament was of force, and from that time there is a challenge made, "Who shall lay anything to the charge of God's elect? It is God that justifieth." {Rom.8:33} You say, if this Doctrine were generally embraced, and put in practice, it would destroy the Christian Religion. Reply: I take this to be a hasty conclusion, which the premises will not afford. I know no one duty destroyed by it, neither Faith nor Repentance, nor any act of Obedience, either to moral or Evangelical Precepts; for there is enough for us to do, though not as conditions; though we are not bound to work for life, yet is there work enough to be done from life, and our capacity to obey where God commands is a fruit of our interest; "a new heart and a new spirit," {Ez.36,} the Spirit enabling us to pray is a fruit of our relation to God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." {Gal.4:6} The Doctrine of the freeness and absoluteness of this Covenant never opened a gap to licentiousness to a gracious soul, though possibly others may abuse it as they do the Scriptures, wresting them to their own destruction. I know no Doctrine that is more binding to a gracious soul than the Doctrine of Free-Grace is; "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." {Tit.2:11} Anonymous "Truth Vindicated," London, 1695.

Conditionalism

You say, that none but those that confess their sins, and forsake them, shall have mercy. {PV.28:13} Reply: First, there is Mercy

extended to Men in the change of the Heart, by which they are made capable to confess their sins and forsake them. {Tit.3:5} This mercy they must have, antecedent to their Confession. Secondly, there is the mercy of the sensible enjoyment of the pardon of Sin, and this mercy I grant you, none shall have till they confess and forsake their sin; but to say, that none shall have mercy till they confess their sins, without any distinction of Mercy, will run a man upon great absurdities; for the Scripture tells us, "the mercy of the LORD is from everlasting to everlasting upon them that fear him." {Ps.103:17} God extends much of mercy before ever the soul can confess and forsake sin. You say, that if the sins of the Elect are forgiven upon the bare satisfaction made by Christ, then they would be justified before Conversion, and be at once in a state of pardon and salvation, and in a state of Wrath and Condemnation too; but as long as they continue in their sins, so long they are liable to the Wrath of God, so long they are liable to condemnation. Reply: First I would query, whether there be anything to be laid to the charge of God's Elect? If there be, then pray answer the Apostles challenge; {Rom.8:33;} if there be not, then are they discharged upon the bare satisfaction made by Christ. Secondly, I would enquire, whether the bare satisfaction made by Christ, be full satisfaction unto the Justice of God or not? If it be not, by whom then shall the Justice of God be satisfied? If it be, then Justice itself pleads their discharge, gives up the Bond, holds the principal in obligation no longer. {Col.2:14} You say, that then they should be justified before Conversion. Reply: I grant it; this runs me upon no absurdity. He "justifieth the ungodly." {Rom.4:5} You say, that then they must be in a state of Justification, and in a state of Condemnation at the same time, for so long as they continue in their sins and their impenitency, so long they are liable to wrath and condemnation. Reply: First, I would enquire how the Elect may be said to be under Condemnation, seeing the

Word declares, that there is nothing to be laid to their charge, and that it is God that justifies. {Rom.8.33} That Interrogation, "who shall say anything to the charge of God," implies a negation, for None shall – "who shall condemn?" There is another Interrogation, which also implies a negation, "none shall condemn; it is God that justifies" and sure I am, that none can condemn where God justifies; "it's Christ that died; yea, rather that is risen from the dead." Their Discharge bears date from his death, and the manifestation thereof from the time of his Resurrection. Secondly, how can the Elect be said to be under the wrath of God, seeing all that wrath that was due to them, was poured on the Lord Jesus as their Surety, and in their stead. "Surely he hath borne our griefs, and carried our sorrows;" {Is.53:4;} that which was due to us, and which we should have born, verse 5. He was "wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all." {Is.53:5,6} Thirdly, how the Elect can be said to be under the Wrath of God, that are delivered from it by Christ. "Even Jesus, which delivered us from the wrath to come;" {I Thes.1:10;} when he bore it for them, he bore it from them. Fourthly, I would query, how this Wrath should be appeased if the Elect are yet under it? I know no way to appease the Wrath of God, but by bearing of it; Jesus Christ had no other way, he hath born it already, he will bear it no more, he is discharged, he is justified. The Elect can't bear it, it would sink them down to Hell; the wicked that are damned for their own sin shall not bear it, they shall only bear that which was due for their own sin, not that which was due to the Elect; what then shall become of this Wrath? Fifthly, if the Elect are under the Wrath of God till they do believe, and upon believing it's removed, whether there be more virtue in an act of Faith than

there was in all the sufferings of Christ; or whether the efficacy of Christ's sufferings depends on the will or act of the Creature? Sixthly, how the Elect of God could ever have believed and repented, if they had been still under the Wrath of God? They must be delivered from the curse of the Law, before the blessing of Abraham could come upon them. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." {Gal.3:13,14} They must become dead to the Law by the Body of Christ, before they could be married unto Christ. {Rom.7:4} Seventhly, Whether the Wrath of God, strictly and properly considered, be not a will in God to punish? And if so, whether it be still the Will of God to punish the Elect, now he hath laid that which was due to them on the Lord Jesus? Or whether the will of God be mutable, and so changed when they do believe? You say, that it is possible for us, through our own default, to neglect that condition, and so to frustrate the means of our own Salvation. Reply: Setting aside the word condition, {for I own no such thing,} I deny that it is possible, for the subjects of this Covenant to live and die unbelievers, and so to frustrate the means of their Salvation. For, they are chosen unto holiness; {Eph.1:4;} predestinated to be conformable to the Image of his Son; {Rom.8:29;} elected to salvation through sanctification of the Spirit, and belief of the Truth. {II Thes.2:13} It was the end of Christ in Dying, that he might sanctify and cleanse them, {Eph.5:25,26,} that he might purify them unto Himself. {Tit.2:14} God hath promised to write his Law in their hearts, that they shall all know him from the least to the greatest. {Jer.31:33} Christ stands engaged by Covenant with the Father to bring them to believe, "and other sheep I have, which are not of this fold; them also I must bring, and they shall

hear my voice; and there shall be one fold, and one shepherd." {Jn.10:16} Christ hath assured us, "that all the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." {Jn.6:37} Now unless the Decree of God be altered, the end of Christ in dying frustrated, the promise of God of none effect, the Covenant between the Father and the Son broken, and the Assurance that Christ hath given fail us, it is not possible that the Subjects of this Covenant should live and die Unbelievers. Anonymous "Truth Vindicated," London, 1695.

Covenant of Grace

When the Covenant was abolished, the Ordinances were abolished too, which Ordinances were but the adjuncts of the First Covenant, distinct from the Essence. "Then verily the first covenant had also ordinances of divine service;" {Heb.9:1;} for these were God's own appointments; privatively faulty they were not, for they did answer the end for which they were appointed; they did shadow out Jesus Christ, the Elect were brought to a light of Christ by them, not one of them miscarried, but the Covenant itself was faulty, not positively, for it was a good Covenant, though not so good as the New Covenant, yet it answered all the ends of God in making it; one great end of which {as I conceive} was the keeping the Seed of Abraham in an entire Body, till the Messiah was brought forth, that it might appear that God had made good his Promise made to Abraham, that in his Seed all the Nations of the Earth should be blessed; but though this Covenant was sufficient to answer all the ends for which it was made, yet it was not sufficient to answer all the ends of God, to relieve all the necessities of his People. Pardon, and Peace and Reconciliation, a new Heart, and a new Spirit, Grace here, and Glory hereafter, were never put into this Covenant; "if there had been a law given which could have given life, verily righteousness should have been by the law." {Gal.3:21} Dr.

Owen well observes upon this place, that though many of Israel that were under this Covenant went to Heaven, yet there was not one of them that went to Heaven by virtue of this Covenant, but by virtue of the Everlasting Covenant of Grace. Anonymous "Truth Vindicated," London, 1695.

Eternal Redemption by the Blood of Christ

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again." {Rom.8:33,34} He dates their discharge from the time of Christ's Oblation. Now the Debt paid was not this or that particular Sin satisfied for, but this and that, as Sins past, present, and to come. It was the design of Christ in dying to redeem from all Sin. "Who gave himself for us, that he might redeem us..." {Tit.2:14} Either Christ hath done what he gave himself to do, or he hath not. If he hath, then are they redeemed from all Iniquity; if he hath not, it must be for want of Merit in his Blood, and that were blasphemy to assert. What Christ gave himself to do, that he did. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} This Perfection consists in the pardon of Sin; and the Word forever shows it to be all Sin, past, present, and to come. Now where Remission of these is, there is no more sacrifice for Sin. Either sin is remitted upon the oblation of Christ, or it is not; if it be not, it will never be remitted; for without the shedding of Blood there is no Remission. Those that are redeemed are eternally redeemed, never to come into Condemnation more. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." {Heb.10:12} And it is with respect to the Consummation of the New Covenant by the Death of Christ, that God is said to be merciful to their unrighteousness, and to remember their Sins no more. Now then, if the Sins of those that have an interest in this Covenant are all pardoned,

how can the subjects thereof break it? If this Covenant be broken, it must be by Sin, but pardoned Sin cannot break it. Anonymous "Truth Vindicated," London, 1695.

Heirs of Christ

I deny that the regenerate are the only persons that are related to Christ. The Elect were given unto Christ before they were regenerated; they were given unto Christ before Eternal Life was given to them by Christ; he prayed for none but those that were given to him by the Father, and yet he prayed for them that would believe as well as them that did believe; they were Christ's people before they were a willing people, and I am sure that those that are Christ's are Abraham's seed, and heirs according to the promise. Union with Christ may come under a Threefold Acceptation: Federal, Actual, and Reciprocal. In the last Acceptation I grant that they are the regenerate only that are related unto Christ, but in the two former Acceptations all the Elect stand one with him. Anonymous "Truth Vindicated," London, 1695.

Justification & Faith

You say, that we must believe in Christ before we shall receive remission of sin. Reply: I grant it, it's one thing for God to remit sin, and another thing for us to receive it; remission of sin is the Gift of God; now a Gift maybe bestowed upon a person long before he receives it; a Legacy may be given upon will, and when the Testator is dead the will is of force, the gift is his, yet he may not know of it, nor receive it till sometime after. The Atonement was made by the death of Christ, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life;" {Rom.5:10;} but we receive it not till we believe, "and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now

received the atonement." {vs.11} Justification is sometimes held forth before Faith, "him that justifieth the ungodly." {Rom.4:5} An Ungodly Person and a Believer are two things; he justifieth the Elect, {Rom.8:33,} and they are more in number than Believers. It is sometimes held forth by Faith; now when Justification is held forth antecedent unto Faith, and also by Faith, it must be taken in a different acceptation. As it's strictly and properly considered a discharge from guilt, and a title unto Life and Glory, so it consists in the Imputation of Righteousness, not in the Application thereof. {Rom.4:6,7,8} "The free gift came upon all men unto justification of life;" {Rom.5:18;} that is, all men that stand related to the Second Adam; and how did it come on them? Why together and at once, even as Condemnation came on all Men together and at once; but as Justification is considered in point of Acceptation, and Termination in our own Consciences, so it is by Faith; "even we have believed in Jesus Christ, that we might be justified by the Faith of Christ." {Gal.2:16} In this sense Faith hath that hand in our Justification that no other Grace hath; for it is the nature of Faith to empty the soul of all self-righteousness, of everything of our own, and to carry the Soul to Christ, to receive all from him; "and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." {Phil.3:9} Faith never pleads good Works performed by us as the condition, and so challenges remission upon it, as the effect of such performance. Anonymous "Truth Vindicated," London, 1695.

Mercy of the LORD from Everlasting to Everlasting

You say, if we must co-work with Grace, then we are not necessitated unto good, and so may possibly receive the Grace of God in vain. Reply: If by co-working with Grace, you mean our living in the exercise of Grace, I grant it is a Christians duty, but this implies not a possibility of receiving the grace of God in vain;

for when a Soul is principled with the Grace of God, he will so influence and assist him by his Spirit, that he shall live in the exercise thereof; for he hath promised to put his Spirit within him, and cause him to walk in his statutes, and to observe his judgments, and do them. "For this God is our God for ever and ever; he will be our guide even unto death." {Ps.48:14} Faith must have some Promise to bottom upon, or could not make this conclusion. The fear of the Lord, influenced by the Spirit of the Lord, doth necessitate the Soul to that which is good, for we can do nothing against the Truth, but for the Truth, and we cannot but speak the things that we have seen and heard saith the Apostle, and he that is born of God doth not commit sin, neither can he, because he is born of God, for his seed remaineth in him. {Jn.3:9} - God will not leave us unto ourselves, when he hath put his fear in our hearts; he hath promised that he will never turn away from us to do us good, he will afford us the influences of his Spirit, by which this fear shall be exerted. "The mercy of the LORD is from everlasting to everlasting upon them that fear him." {Ps.103:17} He hath mercifully chosen them, and redeemed them, and sanctified them, and he will mercifully guide them by his Counsel here, and mercifully save them hereafter; but how the mercy of the Lord may be said to be from everlasting to everlasting on them that fear him, when yet such as fear the Lord may fall away, and be damned, I do not know; nor how can everlasting mercy leave the soul, that did once truly fear the Lord, under everlasting misery. Anonymous "Truth Vindicated," London, 1695.

Operations of Grace

You say, that when God is said to do all in the work of our Sanctification, there our endeavors are always supposed. Reply: The principle of Grace must be wrought in us without our own endeavors, that by which the understanding is enlightened, and

the will renewed, these Blessings are freely bestowed upon us, not for any work of righteousness that we have done. Whatever endeavors are put forth by us, they are the fruits of his Grace. "It is God which worketh in you both to will and to do of his good pleasure." {Phil.2:13} "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ezek.36:27} Where there are the greatest endeavors put forth by us, future Blessings do not depend on them as means procuring, so then it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." You say, that where the Scripture seems to say the whole work of Sanctification on us, and requires us to purify the heart, there the Assistance and Operation of God's Grace is still supposed. Reply: It is one thing to have the assistance of God's Grace supposed, and it's another thing to have it promised. I deny that God hath promised Grace to enable all to cleanse and purify the heart; that he requireth so to do, produce a promise if you can. Nothing short of true Faith will enable us to cleanse and purify the heart, and that's not afforded unto all; all men have not Faith, no, nor all men where the Gospel cometh. {Jn.12:37} We cannot purify our hearts till God giveth a new heart, and when that is done, he will put his spirit within us, and cause us to walk in his statutes. You say, God will not put his fear in our hearts, make us holy and preserve us in the way of Salvation without our own consent and endeavor. Reply: First God doth never ask our consent when he bestows on us the principles of Grace, they are freely given. The Promise is that God will put his fear into our hearts. "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." {Jer.32:40} "This shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be

my people." {Jer.31:33} "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." {Ez.31:33} All absolute; and whatever endeavors are put forth by us, are the fruits of his Grace. {Phil.2:13} The fear of God once planted in the heart, will so operate in the soul by the Influence of the Spirit, that the Soul shall not depart from God; it's a great means of perseverance. Where the fear of God is, the Soul dares not to allow itself in sin, it cries out, how shall I do this wickedness and sin against God; and it's a means to put us forward in duty, as we are bid to perfect holiness in the fear of the Lord. {II Cor.7:1} Anonymous "Truth Vindicated," London, 1695.

Particular & Effectual Redemption by the Death of Christ

You say that in this sense the Scripture plainly teacheth that Christ died for all; John 3:16, 17 & I John 2:2. You say that God so loved the world, and that Christ came to save the world, and that he is a Propitiation for the sins of the whole world. Reply: I suppose that one Answer may serve to all these Scriptures, for it is the word 'world,' or the 'whole world,' that you insist upon. This word 'world' hath various Acceptations in Scripture, and nothing may be concluded barely from an equitable word farther than the Scope of the place leading to it. There are three Acceptations of this word in one verse. "He was in the world, and the world was made by him, and the world knew him not." {Jn.1:10} "He was in the world;" that is, the Habitable Part of the World, "and the world was made by Him;" that is, the whole Universe, Heaven and Earth, and all things therein; and the "world knew Him not;" that is, the poor, blind, unregenerate part of the World. In this last Acceptation the word 'world' is taken in I Jn.5:19, "and we know that we are of God, and the whole world lieth in wickedness." There were some that were born of God, therefore it cannot be understood of every individual person, but of the

unregenerate only. Secondly, this word is sometimes to be taken of all Believers in the World. "The truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." {Col.1:6,7} Thirdly, it is sometimes to be understood of the Non-elect. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." {Jn.17:9} Fourthly, it is often taken for the Elect only. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." {II Cor.5:19} The Non-imputation of Sin is their Discharge from sin, and such are in a blessed state. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." {Rom.4:7,8} In this last sense I take the word in the three Scriptures that are before us; that in John 3:16, which tells us that, "God so loved the world, that he gave his only begotten Son, &c." This is the greatest and most special Love of God, such a love that can withhold nothing from those to whom or for whom Christ is given. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {Rom.8:32} He that hath given his Son will give his Spirit too, he will give Grace and Glory to those to whom he hath given his Son. "God sent not his Son to condemn the World, but that the World through him might be saved." {vs.17} This is the same world for whom his Son was given in the verse before. If it were the end of God in sending Jesus Christ to save the World, then that World for which Christ was sent shall be saved, for there is no frustrating the end of God. You grant that none shall be saved but the Elect, or Faithful Preserving Christians, {which is the same thing,} and if none but the Elect shall be saved, then that world that Christ came to save are the Elect only. As for the third Scripture, "He is the propitiation for our sins; and not for ours only, but also for the

sins of the whole world." {I Jn.2:2} The Word 'propitiation' signifies a peace making Sacrifice. Now those for whom he hath made this peace, shall in time enjoy it, they shall enter into peace, and these are the Elect only, for they only shall be saved. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." {Rom.5:10} Reconciliation was the hardest part of Christ's Undertaking, for it is easy for Christ to sanctify and glorify, in respect of what it was to reconcile; and having performed the most difficult Task of all his Undertakings, he will not fail to perform the lesser part; for those that are reconciled by his death, shall certainly be saved by his life. - I have in my Answer showed you as well as I can, how these Scriptures may be taken, so as that not one of them may interfere with particular Redemption; and have opened them so, as that the Harmony of Holy Scripture may be preserved; but to take these general terms in the sense that you do, neither you nor any man else can preserve the Harmony of Scripture. Should the Word 'world' be always taken for every individual Person in the World, then must we conclude, that none knew Jesus when he was in the World; for "the world knew Him not." {Jn.1:10} This would interfere with John 10:14. "I am the good shepherd, and know my sheep, and am known of mine." "And we know that we are of God, and the whole world lieth in wickedness." {I Jn.5:19} It cannot be supposed, that those that were born of God did lie in wickedness, and yet the whole World did lie in wickedness. "I pray for them; I pray not for the world." {Jn.17:9} Did Christ pray for some, or did he not? If he did, then by the Word 'world' cannot be meant every individual Person; if he did not, then tell me what he means, when he saith, "I pray for these." Take the Word 'every man;' of all that must be judged, and then those that stand at his left hand, of whom Christ will say, "I was hungry, and you fed me not," must have Praise of the same, as well as those that stand

on the right hand. And as great an absurdity would follow if the Word 'all' should always be taken in the utmost extent, for then those that never heard of the Gospel should be drawn to Jesus Christ, as well as those that have. "I will draw all men unto me." {Jn.12:32} Anonymous "Truth Vindicated," London, 1695.

Particular & Effectual Redemption by the Death of Christ

If Christ hath paid the price of their Redemption, then Justice is satisfied with the price paid, or it is not. If it be, then Justice itself pleads their discharge for whom the price was paid; if it be not, it's for want of Merit in the price paid, and that were blasphemy to assert. Secondly, If Christ paid a price for all, then all are discharged, or they are not; if they are, then none shall perish; if they are not, then are they denied that which in Justice is their right. Thirdly, If Christ hath paid a price for all, then he hath his purchase, or he hath not. If he hath, then are all justified. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Is.53:11} Those whose Sins were born by Christ were justified by Christ. "By whose stripes ye were healed." {I Pet.2:24} If he hath not his purchase, then the Promise fails to Christ. "It pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." {Is.53:10} Who can think that Christ sees of the travail of his Soul with satisfaction, when so many thousands for whom he travailed in Soul, and for whose Sins he made his Soul an offering, to go without the Benefit of it? Anonymous "Truth Vindicated," London, 1695.

Preservation of the Saints

You say, though God will not fail to afford us Grace sufficiently to enable us to keep his Covenant, {"and I will make an everlasting

covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" Jer.32:40,} yet it is also possible for us, through our own default, to receive his Grace in vain. Reply: If God will never turn away from us to do us good, but will put his fear into our Hearts, that we shall not depart from him, then it is not possible for us to receive his Grace in vain; and if you intend for the proof of your Assertion, I Cor.6:1, {"we then, as workers together with him, beseech you also that ye receive not the grace of God in vain,"} that will be no evidence for you in this matter; for it is not the infusion of Grace, but the Doctrine of Grace that is there intended, as appears by the coherence; and that I grant may be received in vain; and is, when it is received into the Head, but not into the Heart; when it is received in the Notion, but not in the Life and Power thereof. Anonymous "Truth Vindicated," London, 1695.

Providential Reign of Grace

I must in the first place take a little notice how you read this Text, that you have so largely paraphrased upon; for you say the Apostle tells us, that Christ is "the Saviour of all men, but especially of them that believe." {I Tim.4:1} I must object against your reading the Text, as well as against your Exposition, for there is not a word of Christ in the Text, nor is Christ considered there as Mediator; the Text runs thus, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." Now though Christ as Mediator is God as well as Man, yet he is not here considered as Mediator, nor as distinct from the Father and the Spirit. As he is in his Mediatory Office, the living God in this place is to be considered Father, Son and Spirit. Secondly, this Text speaks not of Redemption, but of an outward Salvation, which by the providence of God is extended unto all,

but especially to them that believe; that it intends an outward Salvation appears; First, in that it is opposed to suffering, and is a Ground of Encouragement to the people of God in suffering. We therefore labor and suffer, because we trust in the living God, but what do they trust in God for? I answer, it's for Salvation; and what is that Salvation? Why, such as is extended to all Men, it's a Common Salvation in respect of the matter of it, though it be extended to Believers in a special manner, as it comes to them through the Covenant of Grace, and they are under his special Providence, and nothing shall befall them but what shall be for their advantage. God hath promised them, that he will not suffer them to be tempted above that they are able. {I Cor.10:13} Secondly, It appears that it is an outward Salvation, in that Believers, considered as such, are the subjects thereof; He is the Saviour of all men, but especially of them that believe; but Believers considered as such are not the Subjects of Redemption; for Christ died for sinners, the Just for the unjust, that he might bring them unto God. Anonymous "Truth Vindicated," London, 1695.

Reconciliation by the Death of Christ

Faith contributes nothing to Christ being a propitiation, it only applies him who is in Himself our propitiation. If I rightly understand the word, it signifies a peace-making Sacrifice, and that he was in himself, antecedent to the Application that faith makes of him. "He is our Peace." {Eph.2:14} "Having made peace through the blood of his cross, by him to reconcile all things unto himself." {Col.1:20} Peace and Reconciliation were made by the Death of Christ. God was not made reconcilable only, {as some would have it,} but reconciled. "All things are of God, who hath reconciled us to himself by Jesus Christ." {II Cor.5:18} "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we

shall be saved by his life." {Rom.5:10} God hath set forth Christ in his Word to be him that hath made peace, and he hath commissioned his Ministers to go and proclaim this peace. He "hath given to us the ministry of reconciliation." {II Cor.5:18} Having made peace, he came and preached peace; he came by his Ministers, and it is their work where they come to publish this peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" {Is.52:7} They are not to put persons upon making their peace with God, but to confess that peace that Christ has made. Now God having set forth Christ as a Propitiation, he hath thereby declared how just and righteous a God he is, in the remission of sins, even the sins that were past for which God received not satisfaction till Christ was offered up. Thirdly, You say, that as soon as we believe, and resolve to lead a new life, he pardoneth our sins and receiveth us into favor. Reply. First, Either we were reconciled to God by the death of his Son, or we were not. If we were, then our sins were pardoned at his death. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." {II Cor.5:19} If we were not reconciled by the death of his Son, then we shall never be reconciled; for if Christ hath not reconciled us by the blood of his Cross, then hath he no other way of Reconciliation. Reconciliation is by his death, by his blood; he will die no more, he will bleed no more; now, to be reconciled to God, and not be received into favor are terms inconsistent. Secondly, Faith itself is either a fruit of the favor of God, or it is not; if it be, then are we in the favor of God antecedent thereunto; if it be not, then show me from whence it flows; it grows not in Natures Garden, we did not bring it with us into the world. Faith is the gift of God; is it then a gift of his Grace and Favor, or a gift of his Wrath? Thirdly, I would enquire, who they are that shall live by Faith? Whether

they be the just or the unjust? If they be the just, then were they such antecedent thereunto. Fourthly, you say, that remission of sin is not granted immediately upon Christ's satisfaction; we must believe in Christ before we shall receive remission of sins; for Christ is exalted on the right hand of God, and is become a Prince and a Saviour, to give repentance unto Israel, and remission of sins. {Acts 5:31} Reply: That remission of sin was granted out immediately upon satisfaction made by Christ, which appears: First, by the Testimony of the Holy Ghost, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." {Heb.10:14-17} The perfection spoken of in the 14th verse, consists in the pardon of sin, and the word forever, shows that it is all sin, past, present, and to come; and this perfection or remission was by that one offering, and that there was remission by it the Holy Ghost is a witness, which plainly shows that from the time that Christ was offered up, at which time the New Covenant was confirmed, God hath remitted the sins of the Subjects thereof, and so remitted them, that he will remember them no more; now where remission of these is, {saith the Apostle,} there is no more sacrifice for sin. The reason why the sacrifices under the Law were so often repeated was because they did not do away sin; their standing daily ministering and offering oft-times the same thing, was a demonstration thereof. On the other hand, Christ's sitting down on the right hand of God, after he had offered one sacrifice for sin, was a sufficient demonstration that sin was done away by that one sacrifice. Secondly, It appears, that sin was remitted immediately by the satisfaction made by Christ, in that those for whom Christ was wounded were then healed. "Who his own self bare our sins

in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." {I Pet.2:24} By whose stripes ye were healed; He speaks in the preterperfect tense, our sins were laid upon Christ, he bare them in his own body upon the tree, there they were, what is become of them? Is he discharged from them, or is he not? If he be not, he must bear them forever; if he be, are they returned upon us, or are they not? If they are, then we are not healed by his stripes, and that is cross to the Text; if they are not, then was sin remitted immediately upon Christ's oblation. Thirdly, it appears, in that Redemption was by the blood of Christ. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." {Eph.1:7} Now redemption and remission of sin is the same thing. In whom we have redemption through his blood, even the forgiveness of sin. Either we had remission of sin by the blood of Christ, or we had not; if we had, then was sin remitted immediately upon satisfaction made by Christ, {for it was by his blood he made satisfaction,} if we had not remission of sins by his blood, then they will never be remitted, for without shedding of blood there is no remission. {Heb.9:22} Fourthly, If we were redeemed from the curse of the Law when Christ was made a curse for us, then was sin remitted from the time he made satisfaction; but we were so. "Christ hath redeemed us from the curse of the law, being made a curse for us." {Gal.3:13} To be redeemed from the curse of the Law, and not to be discharged from sin, are terms inconsistent. If we are not discharged from sin, then we are under the curse of the Law; and how great an inconsistency is this, to be redeemed from the Curse, and yet to be still under the Curse. Fifthly, if the Bond was given up immediately upon satisfaction made by Christ, then sin was immediately remitted upon satisfaction made by Christ; but the Bond was given up immediately upon the satisfaction made by Christ. {Col.2:14,15} Now in giving up the Bond by the

Creditor, there is a discharge given. Who looks for any other discharge from a debt than for the Bond to be given up and cancelled by the Creditor upon the payment of the Debt. Sixthly, If there be nothing to be laid to the charge of God's Elect, from the time of the satisfaction made by Christ, then are they immediately discharged from the time of the satisfaction made by him, but there is nothing to be laid to the charge of God's Elect, from the time of the satisfaction made by Christ. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." {Rom.8:33,34} By his death he procured our Discharge, by his Resurrection he made it manifest. The not charging with guilt is a Discharge from guilt. Remission of sin, and the Non-imputation of sin, is the same thing. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." {Rom.4:7,8} Anonymous "Truth Vindicated," London, 1695.

Repentance

You say that while God waited for Men's Conversion, and allowed them sufficient Grace, they were in a Capacity to repent, and if they had truly repented, they should have obtained mercy, and consequently then they would have been given an interest in the Covenant of Grace. Reply: I do not know what you mean by this allowance of Grace to capacitate men to repent? If you mean the first degree of Grace, or that which is called the habit, or principle of Grace, which is infused in the work of Regeneration, which alone can make men capable of Repentance, I grant, that such have an interest in the Covenant of Grace; for True Repentance is a fruit of interest, not the cause; but what is this to those that live and die impenitently, whatever Gospel means they live under. - Again, You say, that I acknowledge that such as truly

repent have an Interest in the Covenant of Grace, and seeing I grant this, it must needs follow that they had a conditional right to the promise before their Conversion. Reply: They had more than a Conditional Right to the Promise, they had an absolute right, and their Conversion is a fruit of their Interest. To us re given "exceeding great and precious promises; that by these ye might be partakers of the divine nature." {II Pet.1:4} But what is this to those that never repent? Such as do in time repent are the Subjects of the New-Covenant, that's granted, they that never repent were never the Subjects thereof. Anonymous "Truth Vindicated," London, 1695.

Satisfaction of Christ

You say, that none do perish for want of Redemption purchased for them, but through their own wicked Willfulness. Reply: First, If there be Redemption purchased for all, then all have the Benefit of it, or they have not. If they have, then have all their sins pardoned, for Redemption and Remission of Sin is the same thing. "In whom we have redemption through his Blood, even the forgiveness of our sins." {Eph.1:7} If they have not, then are they denied that which in justice they ought to have. It's inconsistent with the justice of Man to hold a Captive still in bonds when his Friend hath paid his Ransom. But you will say, that some will not consent to be discharged upon the account of the Ransom paid by Christ. I answer, the Question is not what men will consent to, but what the Father by virtue of the Compact between the Son and himself hath conferred unto. Either the Father did consent that those for whom the Son paid this Ransom would be discharged, or he did not. If he did, then are all discharged, if not, then none could be discharged, for it was not the price paid, though it was of infinite worth, that could procure the Discharge of any, but the consent of the Father, to receive the Satisfaction in the payment of it. A Creditor may refuse a

Debt, when tendered by another, he may require it of the Debtor, but when he hath consented to take it of a Surety, then he cannot refuse it, nor can he hold the Debtor under Obligation, having received full Satisfaction by the Surety. Secondly, Christ hath purchased Redemption from all sins, or he hath not; if he hath, then for their Unbelief, then for their wicked Willfulness, so that there is now nothing left to damn where Christ died to save; if he hath not, then do they still perish for want of Redemption purchased for them. Thirdly, the Efficacy of the price paid by Christ did depend on the Will of the Creature, or it did not. If it did, none could have the Benefit of it, for by nature men are averse to Jesus Christ, and to Salvation by Christ. Men will not come to Christ that they may have life. A Will to come to Jesus Christ is one of the Positive Blessings of the New-Covenant, held forth in a free Promise. {Ps.110:3} But men must be at liberty from the Curse of the Law, antecedent to the enjoyment of this Blessing. {Gal.3:13,14} If the Efficacy of the price did not depend on the Will of the Creature, then all for whom the price was paid shall have the Benefit thereof. Anonymous "Truth Vindicated," London, 1695.

Satisfaction of Christ

This Promise or Covenant is absolute, notwithstanding what you have offered against it. God hath covenanted to write his law in their hearts, that they shall all know Him from the least to the greatest, that he will forgive their iniquities, and remember their sins no more. Now if God will make good the Covenant on his part, all this shall be done for the subjects thereof; and this being once performed, it's impossible for the subjects thereof to break it. Can pardoned Sins break the Covenant; and have they any sins that are not pardoned? All the sins of the subjects of this Covenant are pardoned upon Christ's satisfaction, {Col.2:13,14,} that Christ gave himself for us, not to redeem us from some

particular sins, but from all sins, {Tit.2:14,} that by one oblation he hath forever perfected them that are sanctified. {Heb.10:14} All sins past, present, and to come, are remitted upon Christ's satisfaction; and if the sins of those that have an interest in this Covenant be all pardoned, how then can they break it? "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." {Rom.3:25,26} Here is a Grant given that the Justice of God is satisfied by that one Oblation of Christ; and if Justice be satisfied, the Debtor is discharged, Justice itself pleading his Discharge. It says not for Faith and Repentance. "You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." {Col.2:13} It's inconsistent with the righteousness of God, to hold a person under obligation unto Wrath, for whom the debt is paid by a Surety. It's true, it was at the pleasure of God whether he would accept of satisfaction by a Surety or not; he might have required the uttermost farthing of the sinner; but having in Grace and Mercy declared, that he would receive the debt at the hand of a Surety, and not only declared it, but bound himself by his Oath so to do. "By so much was Jesus made a Surety of a better Testament." {Heb.7:22} Christ was made a Surety by the Oath of God; the Lord did not only swear him a High Priest, as in the 21st verse, but he did also by the same Oath swear him a Surety, verse 22. Now the Debt being fully paid, he could not in Justice hold the sinner in Obligation any longer. First, Not in Justice unto Christ, with whom he had covenanted to give up the Bond upon the payment of the Debt, and to discharge from the curse those for whom Jesus Christ should bear the curse, therefore when the Covenant was confirmed by the blood of Jesus Christ, he set the Prisoners at

liberty. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." {Zech.9:11} Secondly, Not in justice unto those for whom the Debt was paid by Christ, Justice itself pleads their discharge, gives up the bond immediately at the time when, and in the place where the debt was paid, the Bond was given up and canceled. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." {Col.2:14} Anonymous "Truth Vindicated," London, 1695.

Spirit of Adoption

You say, that Christ was made under the Law to redeem those that were under the Law, {Gal.4:4,5,} but all were lost by transgression, and were under the Law, therefore Christ came to redeem and save all. First, if we consult the context, we shall find that this Scripture treats of a peculiar people. In the preceding verses you have a simile of an Heir, while in his childhood, who differs not from an hired Servant, though he be lord of all, but is under Tutors and Governors until the time appointed of the Father. {vs.1 & 2} This he applies to a Peculiar People; {vs.3;} so we, when we were Children were in bondage under the Elements of the World, but when the fullness of time was come, &c. Now to what end did God send forth his Son to redeem? Was it not that we might receive the Adoption of Sons? He applies it still to a peculiar people. Adoption is an act of Grace without us, that works no inherent Change in us; it gives us relation to God, but makes us not like unto God. Adoption may come under a threefold Consideration. First, in respect of Predestination. "Having predestinated us unto the adoption of children by Jesus Christ to himself." {Eph.1:5} Secondly, in respect of the Covenant, as it was transacted between the Father and the Son, and in this respect they were his Children before he took their

nature upon him. "Behold I and the children which God hath given me;" and because the children were "partakers of flesh and blood, he also himself likewise took part of the same." {Heb.2:13,14} Thirdly, in the respect of the Consummation of the Covenant, by the offering up of the Lord Jesus; and in this sense I take it here, "that we might receive the adoption of Sons," not in respect of any act of ours, but in respect of the Confirmation of the Covenant of Grace by the Oblation of Christ; and so the word 'received' is taken elsewhere. "And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." {Heb.9:15} They that were called, though they had received the Promise by Faith, yet they had not received the Promise in respect of the Confirmation thereof, till Christ was offered up. A Testament is not of force till men are dead; when the Testator is dead, then the Testament is of force. "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." {Heb.11:39,40} They applied the Promise before us; they died in Faith, but they did not receive the Promise in respect of the Confirmation of it before us; upon that account their Perfection and ours was together and at once, and in this sense I take the word 'received,' {Heb.9:15,} and that for this Reason, there could be no Act of Application on our part, antecedent to the sending forth of the Spirit of his Son into our Hearts, but this Reception of the Adoption of Sons is antecedent to the sending forth of the Spirit of his Son. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father;" {Gal.4:6;} so that this text speaks of the Children only, not of others, of such as are so redeemed as never to come under Bondage again. "Wherefore thou art no more a servant, but a son; and if a son, then an heir

of God through Christ." {Gal.4:7} Secondly, to be redeemed from the Curse of the Law, and yet to remain under the Curse, are Terms incontinent, but some are under the Curse of the Law, since Christ was offered up; "as many as are of the Works of the Law are under the Curse;" but who are they? I Answer, they are such as have no Relation unto Jesus Christ, such as are not Abraham's Seed. This Text divides the whole World, so then they that are of Faith; that is, they that are of Christ, Faith being here considered objectively, are blessed with faithful Abraham, but others are under the Curse. Anonymous "Truth Vindicated," London, 1695.

Unconditional & Everlasting Covenant of Grace

The Covenant of Grace is a Mutual Compact between the Father and the Son, before the World was, in behalf of the Elect of God, wherein the Son undertook the performance of certain Conditions on his part; and the Father engaged himself by several Promises on his part, some of which were peculiar to the Son, others made to the Son in behalf of the elect who were the Subjects thereof. The New Covenant was transacted between the Father and the Son before the world was. "In hope of eternal life, which God, that cannot lie, promised before the world began." {Tit.1:2} This Promise was made to Christ, for there was none in being but the Son to whom a Promise could be made; before the World had a being it was made to him for the Elect, or else the Apostle could not have bottomed his hopes upon it. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." {II Tim.1:9} How could this Gift of his Grace have been bestowed on us in Christ, but in the transact of the New Covenant? This Grace, or Love, or Good Will of God is a New Covenant Blessing. God hath made over himself by Covenant; and in so doing he hath made over his Grace; he

could not make over himself, but he must make over his Grace, it being essential in God; now this was done before the World began. It was promulgated as soon as Adam fell, "The seed of the Woman shall break the Serpents head;" {Gen.3:15;} therefore it was in being before he fell. The Mediatorship of Christ commenced as soon as sin had a being, he was the Lamb slain from the foundation of the World, therefore the New Covenant was in being from the foundation of the World. {Rev.3:18} When Christ took our Nature upon him, he renders this as the reason; "in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." {Ps.40:7,8} This was not the Book of the Scripture, it was not written there antecedent to the penning of this Psalm, therefore take it of the Book of the Covenant, {to speak it after the manner of men,} that which is called the Lamb's Book of Life, which the Subjects of this Covenant had their Names written in; "whose names were {not} written in the book of life from the foundation of the world." {Rev.17:8} This Covenant was transacted between the Father and the Son, in the behalf of the Elect only. Here I shall premise two things. First: That God hath an Elect People. Secondly: That this Elect People were given to Jesus Christ; and then prove that this Elect People that are given to Jesus Christ, are the only Subjects of the New Covenant. That God hath an Elect People, a certain number of particular Persons, both Jews and Gentiles; that he hath chosen in Christ Jesus to Salvation. God hath an Elect People. "For the elect's sake those days shall be shortened;" {Mt.24:22;} "for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." {vs.24} But that is impossible, they are so secured by the Decree of God, the Merits of Christ, and the Promises of this Covenant. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four

winds, from one end of heaven to the other." {vs.31} "Mine elect shall long enjoy the work of their hands." {Is.65:22} These Elect are a certain number of particular Persons. "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; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." {Eph.1:4,5} "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." {Rom.9:11-13} Now these Elect are known to God, they are not known to us. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" {II Tim.2:19;} each individual Person are known to him. The Lord knoweth them by Name. "Jacob have I loved, and Esau have I hated." Their Names are written in Heaven. {Luke 10:20} They are written in the Book of Life. {Rev.20:15} The second thing to be premised is this, That this Elect People are given to Jesus Christ. "Thine they were, and thou gavest them me." {Jn.17:6} Thine by Election, and thou gaveft them unto me by federal Relation. Either they must be considered the Fathers in respect of Election, or in respect of Creation. In the second sense we cannot possibly take it; for, First, In respect of Creation the whole World is his, but these are not all given to the Son. Those that are given to the Son are distinguished from the World. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." {Jn.17:9} They are not only distinguished from the World, as they are given to the Son, but as they belong to the Father too; "they are thine;" and that in a peculiar sense. Secondly, Christ declares that all this Number belong to the Father, and that those who belong to the Father are his. "All mine are thine, and

thine are mine; and I am glorified in them." {Jn.17:10} They are the same individual Persons. Thirdly, Christ gives Eternal Life to as many as are given him by the Father. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." {Jn.17:2} "The Election hath obtained it, and the rest were blinded." Therefore they are the Elect only that are given to Jesus Christ. They are the Elect only that are given to Jesus Christ, that are the only subjects of the New Covenant. First, it appears, that they only are blest with the Blessings of the New Covenant. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; 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.1:3,4} But who are they that are thus blessed? Are they not those that were chosen in Him before the Foundation of the World? Secondly, It was upon their account only, that Jesus Christ underwent all his Sufferings. "For the transgression of my people was he stricken." {Is.53:8} He laid down his life for the sheep. {Jn.10:11,15} Christ "loved the church, and gave himself for it." {Eph.5:25} Thirdly, It was upon their account only he had his Name Jesus given him. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." {Mt.1:21} Fourthly, It's only they that are the Heirs of the Promise. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." {Gal.3:29} Fifthly, They only are justified by his Blood. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." {Rom.8:33,34} Sixthly, They only shall be glorified. "And whosoever was not found written in the book of life was cast into the lake of fire." {Rev.20:15} Fifthly, In the Transact of this Covenant between the Father and the Son, the Son undertook the performance of certain

Conditions. He was to raise up the Tribes of Jacob, and to restore the preserved of Israel; He was to be a light to the Gentiles, and for Salvation unto the ends of the Earth. First, He was engaged to take our Nature upon him, he must be a merciful and faithful High Priest in things pertaining unto God. He had covenanted so to do, and he must make good his Promise. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me;" "then said I, Lo, I come {in the volume of the book it is written of me,} to do thy will, O God." {Heb.10:5-7} He hath respect to the Covenant here, as being engaged thereby to take a Body. Secondly, He was engaged by Covenant to fulfill the Law in our Nature. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." {Mt.5:17} He came not only to fulfill the Law, but to fulfill it upon the account of the subjects of this Covenant. "For Christ is the end of the law for righteousness to everyone that believeth." {Rom.10:4} He hath yielded that very Obedience that the Law aimed at. He was in Covenant to do whatever the Will of God was. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." {Ps.40:7,8} Now this was one part of the Will of God, that he should fulfill the Law, by yielding active Obedience thereunto. God sent him into the World on Purpose. He was not only sent to make an end of Sin, but to bring in Everlasting Righteousness. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." {Dan.9:24} Thirdly, He stood engaged to offer up Himself a peace-making Sacrifice for the satisfaction of Divine Justice. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." "Then said I, Lo, I come {in the volume of

the book it is written of me,} to do thy will, O God." {Heb.10:5-7} This was the Will of God, that he should offer up this Body; it was so the Will of God, that there was no avoiding of it; he must drink that bitter Cup. Therefore when he prayed, "Father, if it be possible, let this Cup pass from me;" he resigned up his Will to the Will of the Father. "Nevertheless, not my Will, but thy Will be done." Whatever was the Will of God that Christ should do, that Christ was in Covenant to do; and therefore it saith, that in the Volume of the Book is was written of him to do the Will of the Father. Fourthly, He was engaged by Covenant to bring in all the subjects thereof, to accept of himself on Gospel Terms, that so they might enjoy the good and Benefit thereof. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." {Jn.10:16} He doth not say, I may bring, or I will bring, but I must bring; and why must he bring them in? Because he was in Covenant so to do. Fifthly, He was engaged not only to seek, and to save that which was lost, but also to keep them, when he had sought them out, that they should stray away no more. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." {Jn.6:37-39} Sixthly, Jesus Christ stood engaged to confirm the Covenant by his Death. "For this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." {Heb.9:15-17} The

Promises made to the fathers were not confirmed until Christ was offered up. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them," {Heb.11:13,} "God having provided some better thing for us, that they without us should not be made perfect." {Heb.11:40} This Provision was made in the New Covenant, where all our Mercies are wrapped up. These are the Conditions that the Son undertook the performance of. Now what he was engaged to do and suffer, he hath made good. "I have glorified thee on the earth; I have finished the work which thou gavest me to do." {Jn.17:4} "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." {Jn.19:30} So that the Covenant is completed on Christ's part, with respect to what he was to do and suffer, both which are of Eternal Efficacy, and being completed on the Son's part, all the Promises made by the Father are confirmed and fulfilled. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." {Acts 13:32-33} The Promises were confirmed by his Death, and his Resurrection was a signal Manifestation of the fulfilling or Confirmation thereof; so that the New Covenant is now of force, the Death of the Testator hath confirmed the Testament. Sixthly, In this Compact between the Father and the Son, the Father engaged himself, by several Promises, some of which were peculiar to the Son; others made to the Son in behalf of the Elect, who are the Subjects thereof. {Is.49:5-8} The Promises that are peculiar to the Son are as followeth: First; that he should "be glorious in the eyes of the LORD," and that God would be his strength. {vs.5} Secondly, that God would stand by him, and help him. "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people." {vs.8} Here are two

things to be considered. First, Jesus Christ took hold of these Promises, and bottomed upon them. "For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." {Is.50:7} Secondly, the Father made good these Promises to Christ when he was offered up. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation." {II Cor.6:2} When God was in Christ reconciling the World to himself, not imputing unto them their Trespases, then were these Promises made good; then was the acceptable Time, then was the Day of Salvation. He "was heard in that he feared;" then was he supported under all his Sufferings. The Father engaged himself by several Promises made to the Son in behalf of the Elect. "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." {Is.49:8,9} "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." {Is.49:6} "In hope of eternal life, which God, that cannot lie, promised before the world began." {Tit.1:2} I suppose that Eternal Life here, comprehends all the good of the New Covenant. As Death is a comprehensive of all Misery, so is Eternal Life a comprehensive of all Happiness. This Promise was made to Christ before the World began; and it was made to Him in behalf of the subjects of this Covenant, or else Paul could not have grounded his hopes upon it. I doubt not but all the Promises that are now in the New Covenant, containing Temporal, Spiritual, and Eternal Blessings, were made in the first Transact of the Covenant. As Christ did then engage to perform all the Conditions, so the Father engaged to bestow all the Blessings that

were contained in the Promises; he did give Christ for a Covenant to the People in the very first Transact, and are not all the Promises Yea and Amen in Christ Jesus? All the Promises were confirmed by Christ, as he was considered the Testator; therefore I conclude, that they were all made in the first transact of the Testament. There are Promises put into the Covenant with respect to the subjects thereof, and nothing but Promises. The New Covenant is a bundle of Promises, there is not one Precept, nor one Threat to be found there; on the Son's part it contained Conditions, that were to be performed by Him, and that upon account of the subjects thereof. On the Father's part it contained only Promises, the fulfilling of which depended on the performance of the Conditions by the Son. These are the two parts of the Covenant, and the whole thereof; there is not a third part to be produced. That this Covenant is made up all of Promises, with respect to the subjects thereof will appear in a few particulars. First: There are nothing but Promises to be found in that which God calls the New Covenant. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." {Jer.31:33,34} God himself calls this the New Covenant. "Behold, the days come, saith the LORD, that I will make a New Covenant with the house of Israel, and with the house of Judah;" {Jer.31:31;} and this is that New Covenant which is contained in the 33 & 34 verses. And sure I am, there are none but Promises here. If we look at Gen.17:7, Ezek.36:25-27 & Heb.8:10,11, in which Scriptures the New Covenant is most largely described, you will see nothing but

Promises. Secondly, It appears, in that the New Covenant is called the Promise, or Promises. First, The Promise, in the singular Number. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." {Acts 13:32-34} And these are the Mercies of the New Covenant. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." {Gal.3:29} "This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." {Gal.3:17} That which is there called the Promise, is in the former part of the same verse called the Covenant that was afore confirmed of God in Christ. Secondly, It is sometimes called Promises, in the Plural Number. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." {Rom.15:8} "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." {Gal.3:16} Thirdly, It appears, in that the subjects of this Covenant are stiled the Heirs of the Promise. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." {Heb.6:17} What did God confirm by an Oath? Was it not the New Covenant? Gal.3:17. And what was the New Covenant but the Promise? Fourthly, It appears, in that it was a free Covenant, in respect of the subjects thereof; there was no Condition put into it, the performance whereof doth entitle to the Blessings therein contained. It's their Union with Christ that entitles, and not anything done by them. I

Cor.3:22,23, Gal.3:29. You can't find one Condition put into the Covenant, with respect to the subjects thereof; in all the places where it is most largely described, all the Conditions were to be, and are performed by Christ. Now if this be granted, that the New Covenant contains nothing but Conditions on Christ's part, and nothing but Promises on the Father's part, it will follow, that such as have no interest in the Merits of Christ, that have no Interest in the Promises of the Father, have no Interest at all in the New Covenant. There is not an internal and an external part in the New Covenant, {as some would have} the Covenant containing nothing but Promises, with respect to the subjects thereof. What can we suppose the external part to be, that a Person may have an interest in, that hath no Interest in the Promises? Such as have an Interest in the Covenant, have certainly an Interest in the Promises. To Abraham and his Seed were the Promises made. And here take notice of a few things; First, There is not one Subject of the New Covenant that shall go without the Blessings thereof. Justification, Sanctification, and Glorification. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." {Jer.31:33,34} There is not one subject that shall not know the Lord, not one that shall miss of the Pardon of Sin; and consequently not one that shall come short of Salvation; for such as are Justified, and Sanctified, shall certainly be Glorified. Secondly, There cannot be one subject brought into this Covenant by the Faith of the Parent, there are as many in already as ever will be. Their Names were written in the Lamb's Book of Life from the Foundation of the World. "And

all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." {Rev.13:8} We are not here to understand every individual Person of the World, but only such, whose Names were not written in the Lamb's Book of Life from the Foundation of the World. God had his two Witnesses at the same time, these did not admire the Beast, they bore their Testimony against him; and if so, then their Names were written in the Lamb's Book of Life; and that long before they began to bear their Testimony against him, even from the Foundation of the World. We can no more add to the Subjects of this Covenant, than we can add to the Decree of Election. Thirdly, It is not possible for a Person that was once a subject of this Covenant to lose his Interest therein. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." {Jer.32:40} God Covenants here for himself and them too. First, For himself; that he will never turn away from them to do them good. He hath engaged all his Attributes to be exerted as the Case requires, his Wisdom to direct, his Power to protect, his Grace and Mercy to save. He Covenanteth for them too, that he will put his fear into their Hearts; that they shall not depart from him. This Covenant is free and absolute, and is now confirmed by the Death of the Testator; and therefore, there is no disannulling or adding thereunto. No Name to be struck out, nor yet put in, no Legacy to be altered or changed. This appears by the instance that the Apostle gives of a Man's Covenant. "Brethren, I speak after the manner of men;" if it be but a Man's Covenant, when it is confirmed, "no man disannulleth, or addeth thereto;" {Gal.3:15;} this he brings to show from the very Nature of a Covenant, {or Testament,} how unalterable the New Covenant {or Testament} is; being confirmed by the Death of the Testator. Anonymous "Truth Vindicated," London, 1695.

Unconditional & Everlasting Covenant of Grace

Objections Answered

That the Covenant that was made with the Lord Jesus Christ, was the Covenant of Redemption, not the Covenant of Grace, or the New Covenant. In Answer to this I shall propose a few Queries: First, I desire to know where this Distinction is to be found; for I cannot find it in the Word of God; or by what mark the Covenant of Redemption, and the Covenant of Grace, or the New Covenant, may be known one from the other, if they are distinct Covenants? I cannot find any Marks or Characters in the Word that are peculiar to each of these. I have met with many that have made the Distinction, but I could never meet with one as yet that could make it intelligent to me, whatever they fancy to themselves. The Author to the Hebrews mentions but two Covenants, the first and the second, an Old and a New, one that is confirmed, and another that is done away; and yet he handles the Covenants more largely and distinctly than any other of the Penmen of Holy Scripture had done before; and does plainly show that Christ was the Testator of the New Covenant; {Heb.9:15-17;} and if so, then was the New Covenant made with Christ; as a party Covenanting. Secondly, I would know, whether the Covenant of Redemption may not properly be called the Covenant of Grace? Whether God did ever manifest more of his Grace and Mercy, either to Jew or Gentile, than in giving Jesus Christ, to raise up the Tribes of Jacob, and to restore the preserved of Israel, to be a light to the Gentiles, and to be for Salvation to the end of the Earth? Thirdly, whether the New Covenant be not the Covenant of Redemption, as well as it is the Covenant of Grace? My meaning is, whether Redemption be not a Branch of the New Covenant? Whether Jesus Christ was not the Mediator of the New Covenant, that by means of Death, for the Redemption of the Transgressions that were under the first Covenant, that they that

are called might receive the Promise of Eternal Inheritance. I find Redemption, Justification, Sanctification, and Glorification, put into the New Covenant, and all confirmed by the offering up of the Lord Jesus Christ. So that I see no room for a Covenant of Redemption, distinct from the Covenant of Grace, or the New Covenant. Objection the Second, the Covenant of Redemption was made with Christ, but the Covenant of Grace, or New Covenant, was made with us. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, &c." {Heb.8:8} To this I Answer; First, we are not here {by the word 'make'} to understand the first Transact of the New Covenant, for in that respect the New Covenant was made long before; as it was promulgated as soon as Adam fell, therefore it was in being when he fell. If the Covenant of Grace was not from the beginning, I desire to know by virtue of what, God did write his Law in the Hearts of his People, from the beginning. Secondly, by the word 'make,' we are to understand the Confirmation of the New Covenant, which was made long before. It is observed by those that understand the Greek, that the word signifies the Consummation thereof, and that it should be read thus, 'I will consummate a New Covenant with the House of Israel;' and it's applied to the offering up of Christ, by whose Death the New Covenant was confirmed. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." {Heb.10:14-16} This Perfection consists in the Remission of Sin, and this Remission is that the Spirit bears Witness unto; "their Sins and Iniquities mil I remember no more." And from hence the Apostle draws this Inference, "Now where remission of these is, there is no more offering for sin." {Heb.10:18} Objection the Third, the

Covenant of Redemption is absolute, but the Covenant of Grace is conditional; for faith is the Condition thereof. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." {Mk.16:16} If Faith be the Condition of Interest in the Covenant of Grace, then Baptism is the Condition also; the Text saith, "He that believeth and is baptized shall be saved;" God hath joined them together, and no Man may put asunder what God hath joined. Now should this be granted, that Baptism is the Condition of Interest in the Covenant, then the Argument for Infant Baptism, which is this, that Children have an Interest in the Covenant, therefore they must be Baptized, is gone, there being no Interest in the Covenant antecedent thereunto. And should the Objection itself be granted that Faith is the Condition of Interest in the Covenant, the Argument for Infant Baptism will fall to the ground; unless you will say, that all the Children of Believers do believe as well as their Parents. But this I think is a task too hard for any to undertake; sure I am, it is too hard for any to go through withal. Faith comes not by Generation, but by Regeneration, in respect of the Principle, and by hearing in respect of the Act. Secondly, the Text doth not say, He that believeth shall have an Interest in the Covenant, but that he that believeth shall be saved. Salvation here intends Glorification, for it is put in opposition to Damnation. Now though it be granted, "that he that believeth shall be saved;" yet it doth not follow, that Faith must be considered as a Condition, the performance of which doth entitle us to Salvation. Salvation may be considered as an end following Faith as a means preparing, fitting and disposing, but not as an end depending on Faith, as a means procuring, or as a Condition, the performance of which may be considered that which doth entitle us thereto. Secondly, faith is so far from being the Condition of the Covenant, that it is a Fruit of Interest therein, both in respect of the Principle and Act too. First, In respect of the Principle, for it is a New Covenant

Blessing, held forth in a free Promise. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." {Ezek.36:26} First, this Promise is not made to all, but to a peculiar People. This is evident; First, In that the Promise is absolute, it doth not hang on Conditions to be performed by us, for what can be considered as a Condition antecedent unto a new Heart. Secondly, in that all do not enjoy the Benefit of it. Those to whom this Promise is made have an Interest therein, antecedent to the change of the Heart. This new Heart that is here promised is a Heart renewed; it's not new in respect of Matter, but in respect the Form; which new Form consists in those new Principles that are infused in a Work of Regeneration, so that the Principle of Faith is held forth in a free Promise. Secondly, in respect of the Act. First, as it is considered the Act of the Understanding. "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." {Is.54:13} "They shall all know me, from the least of them unto the greatest of them, saith the LORD." {Jer.31:34} This is the Act of Faith, as it is considered the Act of the Understanding, which is always followed with the Act of the Will. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." {Jn.6:45} Secondly, as it is considered as the Act of the Will, so it's held forth in a free Promise, "thy people shall be willing in the day of thy power." {Ps.110:3} "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." {Jn.6:37} Now if Faith be a fruit of interest in the Covenant, then it is not a Condition; but it is a fruit of Interest, it doth not precede but follow Interest. Anonymous "Truth Vindicated," London, 1695.

Unconditional & Everlasting Covenant of Grace

You say, though Christ gave himself to redeem us from all iniquity, yet none are actually freed from the guilt of sin till they forsake it. Reply: To be redeemed from sin, and to be under the guilt of sin are terms inconsistent, for redemption from sin, and remission of sin, is the same thing. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." {Eph.1:7} Either Christ {when he gave himself to redeem us from all Iniquity} did what he gave himself to do, or he did not; if he did, then are we discharged from guilt; if he did not, it was for want of Merit in his Blood, and that is Blasphemy to assert. You say, that we need no new Oblation to merit remission of sins; for by one Offering he hath forever perfected them that are sanctified. {Heb.10:14} Yet we must be in Christ, and sanctified, before we can be perfected; that is, pardoned, and acquitted from the guilt of sin. Reply: First, here is a grant that sanctified ones are perfected; that is, pardoned, and acquitted from the guilt of sin. This being granted, it will follow undeniably, that they are forever pardoned; now this will do my Business; for, all the Subjects of the New-Covenant shall in time be sanctified. First, Christ gave himself to that end. Christ "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." {Eph.5:25-27} Secondly, God hath promised that he will write his Law in their hearts, that they shall all know him. {Heb.8:10-12} Secondly, when sanctified, they are forever pardoned. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more;" {Heb.8:12;} and this also is in effect granted by yourself in the preceding lines, so that I have now gained the second point, that the Subjects of the Covenant of Grace cannot break it; their sins being all pardoned, and

pardoned sins can't break it. You say, the Subjects of this Covenant must be in Christ, and sanctified, before they be pardoned. Reply: First, I have already proved that the Subjects of this Covenant are in Christ, antecedent to their sanctification. {John 17:2} They were given to Christ by the Father, before eternal Life was given to them by the Son, they were Christ's people before they were a willing people. {Ps.110:3} The word sanctified is diversely taken, some times for a Separation; "say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest;" {Jn.10:36;} what is that sanctification but a separation? God had chosen Christ and set him apart for so great an undertaking, and in this sense I take the Word sanctified in the text that is before us. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} Them that God had set apart for himself, for they only were the Subjects for whom Christ was offered up. "For the transgression of my people was he stricken;" {Is.53:8;} but if the word sanctified must be taken properly, as you would have it, then must it be considered as the Mark or Character of those who in time may be known to be of the number of those that were forever pardoned by that one Oblation; we can no more conclude that they were sanctified before they were pardoned, than we can conclude that those for whom these great things that eye had not seen, nor ear heard, nor had entered into the Heart of man, were prepared, did love God before they were prepared for them. {I Cor.2:9} It was solely by that one offering, without any act of theirs, that they were forever perfected or pardoned; the Holy Ghost is a witness to this truth, that upon this one offering God would remember their sins no more; this perfection or pardon that was by this one offering was antecedent to his sitting down on the right hand of God, verses 12,13, "but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God;" and why so; but because by that "one offering he

hath perfected forever them that are sanctified." It was the end of Christ in offering up himself to put away sin by this one sacrifice, for "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" {Heb.9:26;} and this end of his was answered before he ascended to the Father. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." {Heb.1:3} Eternal redemption was obtained for us, before he entered into the holy place. {Heb.9:12} Anonymous "Truth Vindicated," London, 1695.

Unconditional Grace of God in Christ

We are freely justified. "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} There are two parts in Justification, there is the Pardon of Sin, and a Title to Life and Glory; and both these are free. The pardon of Sin is free. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Is.43:25} If you find any Condition here, either required of, or performed by the subjects antecedent to the blotting out their Sins, pray show it me. There are a great many things laid to their charge in the preceding verses, but not one word by way of Commendation, and yet their Sins are blotted out for the Lord's sake alone. "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." {Rom.5:16} For a Gift to be free, and yet conditional, are terms inconsistent. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." {Eph.1:7} One great branch of this Covenant is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." {Heb.8:12} The accomplishment of which Promise was when Christ was offered up, and the evidence of the Spirit in this matter is produced to prove, that Sin is forever pardoned from the time of

Christ's oblation, {Heb.10:14,15,} and that is the reason that Sacrifices have ceased ever since, because sin was then remitted; so that the time when Sin was pardoned, was before many of the subjects of this Covenant had a being, before they had actually done either good or evil; and this is sufficient to demonstrate that Sin is freely pardoned. No Condition could be performed before we had a being. You say yourself, that saving and calling {II Tim.1:9} are both absolute, without any work of Righteousness performed by us; now what do you understand by the word Saved? It can't be meant of Sanctification, for that is comprehended in Vocation; nor can it be understood of Glorification; but saved here must necessarily be speaking of Justification, and so the word 'Saved' is taken frequently in Scripture. "Even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." {Eph.2:5} And this Salvation is free. "Thou shalt call his name JESUS; for he shall save his people from their sins." {Mt.1:21} Secondly, there is in Justification a Title to Life and Glory, and that also is free. "By the righteousness of one the free gift came upon all men unto justification of life." {Rom.5:18} The Righteousness of Christ is freely given to us of God, and that is which covers our guilt, and entitles us to Life and Happiness. Also, the increase of Grace is freely promised, and freely given. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God." {Ps.92:12,13} Where is the Condition of this Promise? "He giveth power to the faint; and to them that have no might he increaseth strength." {Is.40:29} "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ;" {Phil.1:6;} or finish it, as the margin has it. Thirdly, glorification is free. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

{Rom.5:21} Eternal Life is not called wages, as Death is. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." {Rom.6:23} "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." {Lk.12:32} It is the Righteousness of Christ that is freely imputed unto us that entitles unto Glory, and not any Condition performed by us. "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." {Rom.5:17} "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" {Rom.8:32} But things given us on Condition are not free, as we are assured by the Word, that all the parts of our Salvation from first to last are of the Free Grace of God. "For the grace of God that bringeth salvation." {Tit.2:11} In the word "it hath appeared" there is not one New-Covenant Blessing but that which flows from the Free Grace of God in Christ, and if it be of Grace, it's no more of Works. There are no New-Covenant Blessings that hang on Conditions, the performance of which entitles us thereunto, but are all free, and the Covenant itself a free Covenant. Anonymous "Truth Vindicated," London, 1695.