

not fall away, if they were not ; their falling away proves not that a gracious soul may so fall ; a person may fall from his profession totally and finally, but that a gracious soul may so fall, is denied.

S E C T. V.

YOU say, you come again to examine the differences that I make between the Covenant of Grace, and that into which the *Jews* entred with their seed, and to vindicate your Answers to them against my Exceptions. The first Difference you say I made was this, that the Covenant into which the *Jews* entered with their seed was a covenant that might be broken, that it contained curses as well as blessings, *Deut.* 29. 20, 21. that the Covenant of Grace cannot be broken, and that it contains only blessings, and threatens no curse. Here you say I blame you for adding to what I said, that the Covenant of Grace threatned no curse is put in by your self.

Reply. I did not only blame you for adding, but also for diminishing ; I told you, that the curses of the first covenant might fall on the subjects thereof, without a sanctified use of them, as they did on the evil figs, *Jer.* 24. this you left out then, and now too.

Secondly, You say, that it seems my Opinion is now altered, and that I do now own that it threatens a curse.

Reply. If it seems so to you, yet it does not to me, for my Opinion is still the same ; I gave you no grant of any such thing, I only blamed you for adding to my words : Sure I am, there is no curse threatned in that which you say *page* 30. contains the substance of the Covenant of Grace, there are only

only Blessings; *I will take the stony heart out of you flesh, I will be merciful to their unrighteousness, their sins and iniquities will I remember no more.* This you say is the substance of the Covenant of Grace; nor do I find that there is any curse threatned, *Gen. 17. 7.* nor *Gen. 22. 18.* nor any where else, where the Covenant of Grace is more largely handled.

Thirdly, You say, that to prove that the Covenant of Grace can't be broken, I alledge *Jer. 32. 40.* to this you say the promise is not absolute.

Reply. That promise that requires no condition to be performed, antecedent to the enjoyment of the blessings thereof, is absolute; but this promise requires no condition to be performed antecedent to the enjoyment of the blessings thereof, therefore it is absolute.

Secondly, You say, the promise here hath respect to his peoples coworking with his Grace.

Reply. First, This is very obscure in words; I know not what it is in us that coworks with the Grace of God; there are but two springs of motion in a gracious soul, a carnal and a spiritual, a natural and a supernatural, these will never co-operate one with another, they being contrary one to the other.

Secondly, If you mean by co-working, the putting forth the acts of Grace, this is the fruit of interest in the promise, not the condition of perseverance.

Thirdly, You say, that it cannot import that God will sanctifie his people, and cause them to persevere, without any of their own endeavours.

Reply. First, The promise of Grace is absolute, granted by your self both here and elsewhere;

and if of grace, then of sanctification, for it's the same thing. You say, that God will not fail to afford us grace, sufficient to enable us to persevere in well-doing, and if so, he will put his fear in our hearts without any of our own endeavours.

Secondly, God will not leave us unto our selves, 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, *Psal.* 103. 17. *The mercy of the Lord is on them that fear him, from everlasting to everlasting*: 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 everlasting mercy can leave the soul (that did once truly fear the Lord) under everlasting misery.

Thirdly, That God that begins a good work in the soul, (as he doth when he puts his fear into the heart) will not cease to perfect the same to the coming of Christ, *Phil.* 1. Jesus Christ hath promised, that the water that he shall give, shall be in the soul a well of water, springing up to everlasting life, *John*

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Fourthly, You say, God will not fail to do us good, nor to afford us grace, sufficiently to enable us to continue in well-doing, if we are not backward to make good use of his grace.

Reply. There is no such condition in the Text, neither expressed nor implied, and we must have a care of speaking what the Word speaks not: The promise

promise is absolute, That he will put his fear in their hearts, and that they shall not depart from him.

You alledge here a saying of *Austin*, "That God that made us without our selves, will not save us without our selves."

Reply. This but a Humane Testimony, which signifies little with me; and if he means by this, that any thing done by us must be considered as a Condition, or as a Cause, together with the Free-grace of God, and the Righteousness of Christ, (though in a subordinate way) I deny it.

Fifthly, You say, we are Agents, by the help of Grace, in the work of our Salvation.

Reply. If by Agents you intend Doers of that which does entitle us to Salvation, I deny it, and your bare say so will never prove it.

Sixthly, You say, it's very possible for us to fail of doing our duty, and therefore not impossible to break the Covenant of Grace.

Reply. First, It's not possible for the subjects of this Covenant totally to fail of doing their duty; God hath promised to make them capable of their duty, granted by your self, and that the promise is absolute.

Secondly, God hath promised to put his spirit within them, that shall cause them to walk in his statutes, and observe his Judgments, and do them, and that his Spirit shall be in them, and abide with them for ever, *John* 14. 16, 17. If the Spirit of God shall assist, and that always according, to the promise, then it is not possible for the Subjects of this Covenant so to fail of their duty as to break the Covenant of Grace, but it shall so, &c.

Thirdly, You say, I tell you, that I will endeavour

your

your to put the matter beyond dispute, and that first I labour to prove, that the Covenant can't be broken on God's part, this you say no body denies, therefore I might have spared my labour.

Reply. First, Then I have gained the first point, that God will not break the covenant of Grace; and if so, then that Covenant which was made with all the people, was not the Covenant of Grace, for God himself broke that Covenant, *Zach. 11. 10.* *Then I took my staff, even Beauty, and cut it asunder, that I might break my Covenant that I had made with all the People, and it was broken in that day.*

Secondly, Having gained the first point, that God will not break the Covenant of Grace, it's a good step towards the second point, that the Subjects thereof shall not break it; for God hath covenanted not only for himself, but for them too. *First,* That he will never turn away from them to do them good. *Secondly,* That he will put his fear into their Hearts, that they shall not depart from him: 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?

Secondly, You say, I endeavour to prove it cannot be broken by the subjects thereof, and that by three Arguments. My first Argument you say is this,

this, that 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 for ever 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? to this you Answer, That the satisfaction that Christ hath made to Divine Justice by the Sacrifice of himself, is the only meritorious cause of the Remission of Sin, and Eternal Salvation; but Christ satisfied to this end, that God might with safety to his Justice, pardon and justifie us upon our Faith and Repentance; for *God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sin that was past; to declare, I say, at this time his righteousness, that God might be just, and the justifier of him that believeth in Jesus, Rom. 3. 25.*

Reply. First, 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 it self pleads his Discharge: It stays not for Faith and Repentance; *You who were dead in your sins hath he quickened together with Christ, having forgiven you all sins.* 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 no; 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

hand of a surety, and not only declared it, but bound himself by his Oath so to do, *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, *Zach. 9. 11.* *As for thee, by the blood of thy Covenant I have sent forth thy prisoners out of the pit, wherein there was no Water.*

Secondly, Not in justice unto those for whom the Debt was paid by Christ, Justice it self 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 cancell'd; *Col. 2. 14.* *Blotting out the Hand-writing of Ordinances that was against us, that was contrary to us, taking it out of the way, and nailing it unto the cross.*

Secondly, You say, that God hath set forth Christ to be a propitiation through faith in his Blood.

Reply. *First*, I would enquire, whether Christ be a propitiation for none but such as have faith in in his blood? You say your self, that Christ is the propitiation for the sins of the whole world, and by the world you intend every individual person, and sure I am that all men have not faith.

Secondly,

Secondly, Faith contributes nothing to his 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, *Eph. 2. 14.* he is our peace, *Col. 1. 20.* *Having made peace by the blood of his Cross,* 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, that is, by the death of Christ, Rom. 5. 10.* *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.* God hath set forth Christ in his Word to be him that hath made peace, he hath commissioned his Ministers to go and proclaim this peace, *2 Cor. 5.* *He hath committed unto them this word of reconciliation;* 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, *Isa. 52. 7.* They are not to put persons upon making their peace with God, but to accept of 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 favour.

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,*
nor

not imputing unto them their trespasses, 2 Cor. 5. 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 favour, are terms inconsistent.

Secondly, Faith it self is either a fruit of the favour of God, or it is not; if it be, then are we in the favour of God antecedent thereunto; if it be not, then shew 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 Favour, 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, appears, *First*, by the Testimony of the Holy Ghost, *Heb. 10. 14, 15.* By one oblation he hath for ever perfected them that are sanctified, whereof the Holy Ghost also is a witness, for after that he had said before, *This is the Covenant that I will make with them, I will write my Law in their hearts, and their sins and iniquities*

ties will I remember no more. The perfection spoken of in the 14th. verse, consists in the pardon of sin, granted by your self page 17. and the word for ever, shews, it's 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 shews 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 ministring, 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, 1 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 for ever; 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,

Thirdly, It appears, in that Redemption was by the blood of Christ, *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, *Gal. 3. 13.* *He hath redeemed us from the curse of the Law, being made a curse for us:* 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 satisfaction made by Christ, *Col. 2. 13.* 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 cancell'd by the Creditor, upon the payment of the Debt.

Sixthly, If there be nothing to be laid to the charge of Gods Elect, from the time of the satisfaction made by Christ, then are they immediately

diately discharged from the time of the satisfaction made by him, but there is nothing to be laid to the charge of Gods Elect, from the time of the satisfaction made by Christ, *Rom. 8. 33.* Who shall lay any thing to the charge of Gods Elect? It's God that justifies, who shall condemn? It's Christ that died, yea, rather that is risen again: By his death he procured our Discharge, by his Resurrection he made it manifest, *Rom. 4. ult.* The not charging with guilt is a Discharge from guilt; Remission of sin, and the Non-imputation of sin, is the same thing, *Rom. 4. 7, 8.* You say, 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 may be 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 some time after. The Atonement was made by the death of Christ, *Rom. 5. 10.* but we receive it not till we believe, *verse 11.* Justification is sometimes held forth before Faith, *Rom. 4. He justifieth the ungodly.* 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 acceptance. 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. Rom. 5. 18.* The free gift came upon all men, to the justification of life; that is, all men that stand related to the Second Adam; and how did it come on them? why together

gether 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 ; it's the nature of Faith to empty the soul of all self-righteousness, of every thing of our own, and to carry the Soul to Christ, to receive all from him ; *I would not be found in mine own righteousness, which is of the Law, but in the righteousness of God, which is by Faith in Jesus Christ*, Phil. 3. Faith never pleads good Works performed by us as the condition, and so challenges remission upon it, as the effect of such performance. It follows not that we are not justified in the former sense before we believe, because we are not justified in the latter sense till we believe, no more than it will follow that we are not justified by Faith alone in point of Acceptation, because we are justified by Works in point of Manifestation, *James* 2. 24, 25. as for that Text *Acts* 5. 31. you brought to prove Repentance antecedent to Remission of sins, though Christ gives both, and Repentance be first mentioned, yet it follows not that Repentance is first bestowed ; no Argument can be drawn from order of Words in this case, other Scriptures placing Remission before Repentance, *2 Tim.* 1. 9. there saving is before calling, *Isa.* 44. 25. *I have blotted out thy Transgressions as a cloud, and as a thick cloud thy sins, therefore return unto me*, *Isa.* 43. 25. There you have remission of sin, but not one Token of Repentance in the subjects antecedent thereunto, as you may see from the 21st. verse.

Fifthly, You say, though Christ gave himself to redeem us from all iniquity, yet none are actually freed from

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, *Eph. 1. 7.* *In whom we have redemption through his blood, even the forgiveness of sin:* 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. I gave you this Argument in my last, but you made no reply to it.

Sixthly, You say, that we need no new Oblation to merit remission of sins; *For by one Offering he hath for ever 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 for ever pardoned; now this will do my Business: For, *First,* All the Subjects of the New Covenant shall in time be sanctified. *First,* Christ gave himself to that end, *Eph. 5.* He loved the Church, and gave himself for them, that he might sanctifie and cleanse them, &c. Secondly, *God hath promised that he will write his Law in their hearts, that they shall all know him,* *Heb. 8.* and this is also granted by your self, page 31, 32.

Secondly, When sanctified, they are for ever pardoned, *Heb. 8. 12.* *I will be merciful to their iniquities, and will remember their sins no more:* And this also is in effect granted by your self in the preceeding 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 Christs people before they were a willing people, *Psal.* 110. 3.

Secondly, The word sanctified is diversly taken, sometimes for a Separation: *Say ye of him whom the Father hath sanctified and sent into the World, that he blasphemeth?* what is that sanctification but a separation? God had chosen Christ from among the number of Mankind, 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, *Heb.* 10. 14. Them that God had set apart for himself, for they only were the Subjects for whom Christ was offered up, *Isa.* 53. 8. *For the transgressions of my people was he stricken;* 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 for ever 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, *1 Cor.* 2. 9. It was solely by that one offering, without any act of theirs, that they were for ever 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 offer.

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 sin, for ever sat down at the right hand of God; and why so? but because by that one offering he had for ever perfected them that were sanctified: It was the end of Christ in offering up himself to put away sin by this one sacrifice, *Heb. 9. 26.* and this end of his was answered before he ascended to the Father, *Heb. 1. 3.* When he had by himself purged our sins, for ever sat down at the right hand of God; eternal redemption was obtained for us, before he entered into the holy place, *Heb. 9. 12.*

Seventhly, You say, that none but those that confess their sins, and forsake them, shall have mercy, *Prov. 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 upon great absurdities; the Scripture tells us, *The mercy of the Lord is from everlasting to everlasting upon them that fear him, Psal. 103. 17.* God extends much of mercy e're ever the soul can confess and forsake sin.

Eighthly, You say, that if the sins of the Elect are forgiven upon the bare satisfaction made by Christ, then they should 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 any thing to be laid to the charge of Gods 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 it self pleads their discharge, gives up the Bond, holds the principal in obligation no longer, *Colos. 2. 14.*

You say, that then they should be justified before Conversion.

Reply. I grant it; this runs me upon no absurdity, *Rom. 4. He justifieth the ungodly.*

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 lay any thing to the charge of God's Elect?* implies a Negation, *None shall*; *Who shall condemn?* there is another Interrogation, which also implies a Negation, *None shall condemn*; *It's God that justifies*, and sure I am, that none can condemn where God justifies; *It's Christ that died, yea, rather that is risen again*; Their Discharge bears date from his death, and the manifestation thereof from the time of his Resurrection.

Secondly, How the Elect can be said to be under the wrath of God, seeing all that wrath that was due to them,

them, was poured on the Lord Jesus as their surety, and in their stead, *Isa. 53. 4.* Surely, he hath born our griefs, he hath carried our sorrows; that which was due to us, and which we should have born, *verse 5.* He was wounded for our transgressions, and by his stripes are we healed, *verse 6.* All we like sheep are gone astray, and the Lord hath laid on him the iniquity of us all.

Thirdly, How the Elect can be said to be under the Wrath of God, that are delivered from it by Christ, *1 Thes. 1. 10.* Even Jesus, who delivered us from the wrath to come; 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, *1 Tim. 3. ult.* 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 vertue 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, *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? if it be objected, that the Scripture tells us, *That he that believeth not, shall not see life, but the wrath of God abideth on him*, John 3. ult. I answer, it must be understood of final Unbelief. Should a person argue thus, but some Elect do not believe at present, therefore some Elect are under the wrath of God; I might as well argue from the same, but some Elect do not believe at present, therefore some Elect shall not see life. Your own Principles would not bear this, and such kind of arguing has a tendency in it to block up the way of Salvation for ever: Had you mustered up those Scriptures that seem to favour your Opinion in this point, I doubt not but I should have returned a rational Answer to what might have been objected from each of them, as I have done in the like case.

Ninthly, You say, if the promise of Justification be made, only upon the condition of Faith and Repentance, then we can have no right to it, till we perform that condition.

Reply. I grant it, were the promise so made, but that's the thing denied by me, and not proved by you.

Tenthly, You say, it's too 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, and I shall find another place to speak to it) I deny that it is possible, for the subjects of this Covenant to live and dye unbelievers, and so to frustrate the means of their Salvation. For,

First,

First, 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, 2 Thes. 2. 13.

Secondly, It was the end of Christ in Dying, That he might sanctifie and cleanse them, Eph. 5. 25, 26. That he might purifie them to himself, Tit. 2. 14.

Thirdly, 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.

Fourthly, Christ stands engaged by Covenant with the Father to bring them to believe, John 10. Other sheep have I that are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one shepherd and one sheepfold.

Fifthly, Christ hath assured us, That all that the Father hath given him shall come unto him, John 6. 37. That he will give eternal life to all that the father hath given unto him: 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 dye Unbelievers. Take notice I speak of grown persons; as for such of them as dye in their infancy, though they are incapable of actual Faith, I doubt not but they have the habit infused by an immediate work of the Spirit, before they go hence.

But you say, the Apostle does suppose, that we may neglect the Condition, and so frustrate the means of Salvation, Heb. 2. 3.

Reply. You mistake the Apostle here, he doth not suppose that any of the subjects of this Covenant might neglect the means, so as to frustrate the end; he only declares, that those that do neglect the means shall miss of the end, and that they shall not escape punishment, be they

they who they will, and I dare boldly say, that those that do totally and finally neglect the means, and so fall short of the end, are not the Subjects of this Covenant. Before I leave this Head I shall mind you of two things: *First*, I told you that Christ hath not only redeemed from all sin, but he hath eternally redeemed, that the Soul shall never come under guilt more; there is not a Word of reply to this. *Secondly*, You have in your Answer all along insisted upon the time of our pardon, and have said little to the Argument it self, whether pardoned sins can break this Covenant.

You say, my Second Argument that I offered to prove, that the Covenant of Grace can't be broken by the Subjects thereof, was this, that if those that have an interest in this Covenant may break it, who then shall remain interested in it? Here again you alter my words; I said, if the sins of those that have an interest in it may break it, who then shall remain interested in it? For in many things we offend all, and I did judge you did not distinguish between venial and mortal sins. Sin as sin deserves Death, now having altered my Argument, you answer your self and not me: Your Answer to it is this, that there is no Consequence from the Power to the Act.

Reply. I did not argue from the Power to the Act, from a possibility to a certainty, but from a certainty it's certain that all do sin, and that the wages of sin is death; if then the sins of the Subjects of this Covenant may break it, who can remain interested in it?

Secondly, You say, the Holy Angels before their confirmation were in a mutable state, and had a possibility of falling, yet they did not fall.

Reply. That the Angels had a possibility of falling, as they were considered in themselves, I grant, but as they were considered Elect Angels, I deny that it was possible for them to fall; for it was not possible for God to alter,

or change his Decree concerning their standing; so whatever possibility may be supposed to be in the subjects of this Covenant to loose their Interest therein, considered in themselves, yet as they are considered the Elect of God, the redeemed of the Lord, and secured by the promises of this Covenant, it is not possible that they should break it, and so loose their interest therein.

My third Argument, you say, to prove that the Subjects of this Covenant can't break it, is drawn from *Jer.* 32. 40. and this you suppose I do mostly insist upon, because I have often mentioned the Text.

Reply. I have not mentioned it oftner than I had occasion, and yet I suppose there is weight enough in the other two, if this were left out, only I am not willing to spare either, because a threefold-cord is not soon broken.

First, You say, this Text has been answered already.

Reply. Your Answer has been already replied to, and proved invalid.

Secondly, You say the uttermost that can be gathered from this Text is, that God will not fail to perform his part of that Covenant; he will afford us Grace, whereby we co-working shall be enabled to live in his fear, and not depart from him, which nothing hinders but that this Covenant may be broken by us.

Reply. First, This Scripture is abundantly clearer, if taken as it lieth, without any exposition, than you have made it by that you have said.

Secondly, Here is nothing more than I had before, you had as good have referred me to your former Answer.

Thirdly, If God will not fail to perform his part of the Covenant, he will put his fear in our Hearts, that we shall not depart from him, for this is his part of the Covenant, and this will hinder the breach of this Covenant, I can't see that one my of Arguments that I brought, to prove that the Covenant of Grace can't be broken by the

the Subjects thereof, is in the least shaken by your Answers.

S E C T. VI.

YOU say, I make some Exceptions against the reasons that you brought to prove the possibility of the breach of this Covenant.

First, You say I argue thus, That it is not possible to receive the Grace of God in vain, because God hath promised to put his fear into our hearts, that we shall not depart from him. To this you say, that tho' God hath promised To work in us both to will and to do of his own good pleasure, yet we must work out our own salvation, Phil. 2. 12, 13.

Reply. I grant it, as Salvation may be considered, as an end following means preparing, but not as it may be considered as an end depending on means procuring. And here for our encouragement to our duty, we have this laid down as a motive, *It's God that worketh in us both to will and to do of his own good pleasure*; and will and do we shall, we have the promise of both, *Psal. 110. 3. Ezek. 36. 27. The grace of God, when received, shall be in us a well of Water, springing up to everlasting life*; so that it shall not be received in vain; the Apostle tells us, *1 Cor. 15. 10. that this Grace which was bestowed upon him was not in vain.*

Secondly, You say, that Gods working in us doth not exclude our endeavours.

Reply. I grant it, it is so far from excluding our endeavours, that it puts us forward; if God did not work in us a will, there would be no endeavours at all.

Thirdly, You say, that God will not keep us by his Grace in his fear, unless we labour to work together with this Grace.

Reply. There is no such Condition in the Text, nor any

any thing that looks like it, nor in the Word any where else ; and we should have a care of adding to the Word, lest God reprove us.

Secondly, Whilst the Lord keeps us in his fear, we are kept in action.

Thirdly, Our Labour and Endeavour is, that which the fear of God doth engage us in, it is a means to keep from evil, and to put us forward in our duty.

Fourthly, 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 ; 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, *Psal. 48. 14. This God is our God, even our own God, he will be our Guide to death* : Faith must have some promise to bottom upon, or it 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, we can do nothing against the Truth, but for the Truth, 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, 1 John 3. 9.* You grant, page 27. that a regenerate man can't allow himself in any known evil, whilst he remains regenerate, and is there not the same reason to conclude, that he can't allow himself in the omission of any known duty.

Fifthly, You say, it's possible for those *Who have escaped*

escaped the Pollutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ, to be entangled again and overcome, 2 Pet. 2. 20. but Hypocrites can't be said to escape the Pollutions of the World, seeing they continue still in their filthiness.

Reply. By the Pollutions of the World I understand outward gross Sins, which the World for the most part does live and wallow in, as the Sow wallows in the mire; such Pollutions as are visible, that from a common Illumination and Conviction they had escaped; and in this Sense a Hypocrite may be said to escape from them, *Mat* 2. 3. they appeared outwardly righteous to Men, and yet Hypocrites; and to give any other Sense of that in *Peter*, will not harmonize with other Scriptures, which hold forth the perseverance of the Saints. An Apostate is nothing else but an Hypocrite unveiled.

Secondly, You say, I tell you, that such as are externally called by the Preaching of the Word may forsake their own Mercy; but such as are internally called and converted, can't possibly abuse the Grace of God, and so come short of Happiness. To this you Answer, that all that are externally called by the preaching of the Word, have inward Grace offered them, sufficient to convert them.

Reply. The Question is not, what Grace is offered them, but what Grace is given them; are there Hearts changed? are they made of unwilling to be willing? or is there any promise of such a thing made to any, but those that are the People of Christ? You say your self, that unless the Heart and Will be reformed, we can't do what God requires.

Secondly, You say, it is not only a vain thing, but a cruel kind of Insultation, to exhort Men to repent, and to amend, unless they have means allowed them sufficient to amend.

Reply.

Reply. The Question still is, Whether all that are externally called by the Word, have the first Degree of Grace, by which their understandings are enlightned, and their Wills reformed? These blessings you confess'd are always supposed as necessary to enable us to do what God requires of us; and unless you can prove this, your Charge is high, to say, it's a cruel kind of Insultation over Men to require them to repent; for I can assure you, that God requires all Men every where to repent, and to believe, where the Gospel comes; you say your self, that it's impossible for Men to repent without the Grace of God, now it is not Grace offered, but Grace infused that doth capacitate Men truly to repent; and this you can never prove, that all that are externally called by the Word, have such a measure of Grace bestowed on them. The contrary lieth plain before us in the Word; there were four sorts of ground, *Mark 4.* on which the Seed fell, and but one of them that had it's Nature changed, the other three remained the same, High-way, Stony, and Thorny-ground, as it was before ever the Seed fell upon it, and more instances I shall give you in another place.

Thirdly, You say, if Men may frustrate God's Mercy in calling of them by his Word, then they must needs withal resist his Grace that accompanies his Word.

Reply. If this were granted you, it would not advantage you; if Men may resist that Grace that accompanies the Word, what is this to prove, that Men may receive the Grace of God in vain? it is one thing for a Person to refuse what Grace is offered, and another thing to receive the Grace of God in vain.

Fourthly, You say, it is not only possible for those that are externally called to hinder their Conversion, but those that are Converted may through their own default turn to their old Sins again, and forsake the way of Life.

Reply.

Reply. All that I shall say to this at present, is barely to deny that such as are truly Converted, that are brought to accept of Jesus Christ on Gospel-terms, and to rest on him alone for Salvation, can possibly fall away, that is, totally and finally, though they may foully back-slide; and this I shall make good, when I come particularly to handle the Perseverance of the Saints.

Fifthly, You say, the Text alledged by me does not prove the contrary, *John 6. 37. All that the Father giveth me shall come unto me.*

Reply. I brought not this Scripture to prove, that those that are Converted can't possibly forsake the way of Life; nor yet that *Rom. 8.* that which I brought them for together, with *John 10. 16.* which you have omitted, was to prove, that not one of the Subjects of the New Covenant should go without an Effectual Call, and for this they were all pertinent, but they must now stand as you have placed them.

You say, that those *John 6. 37.* that are said to be given unto Jesus Christ, are meant those whose Hearts are disposed and prepared by God's preventing Grace to come to Jesus Christ, and not a select number chosen of God to Life Eternal, because it is expressly affirmed of one of this number, that he is lost, *John 17. 12. Those whom thou hast given me I have kept, and none of them is lost, but the Son of Perdition.*

Reply. This Exposition does not suit the Text, nor harmonize with other Scriptures.

First, You say, that those that are said to be given to Christ, are such whose Hearts are prepared and disposed by preventing Grace to come to Jesus Christ.

Reply. First, The Text speaks not of any such Disposition, but of a Gift; *All that the Father giveth me:* Now this Gift of the Father to the Son, is antecedent to such a Disposition: Thy People, before they were a willing People, *Psalms 110. 3.* and if so, then were they

they Christ's People before this Disposition was wrought in them, *John 17. 2. That I may give Eternal Life to as many as thou hast given unto me*: They were given unto Christ before Eternal Life was given unto them by Christ.

Secondly, I would Query, Whether *Judas* (which I think is here intended by *the Son of Perdition*) that you say was one of this number, had his Heart thus prepared and disposed to come to Jesus Christ? and whether he did come to him? The Text tells us, *That all that the Father giveth unto Christ shall come unto him*: Had he the first Degree of Grace, whereby his Understanding was enlightened, his Will renewed, his Heart and Will changed? I can't find such Characters of him in the Word, *John 6. 70. Have not I chosen you twelve, and one of you is a Devil*; this he spake of *Judas* at the very same time, when he tells you, *That all that the Father giveth me shall come unto me*: He had not then such a Disposition, and yet you say that he was one of that number, *verse 64.* There are some of you that believe not, (and was not *Judas* one of these) he knew from the beginning who they were that believed not, and who should betray him; in the height of his Profession, he was a covetous Person, a notorious Hypocrite, and a Thief, and was this one of that number of whom Christ spake, *That they should come unto him, and that he would in no wise cast out, that they should not perish, but have everlasting Life*? it does not look as if he were.

Secondly, You say, they are not a select number chosen of God to Life Eternal.

Reply. This agrees not with the Text, nor doth it harmonize with other Scriptures.

First, They are such as shall come to Jesus Christ: *All that the Father giveth me shall come unto me.* Coming and believing is the same thing, *verse 35.* and such as do believe in Christ are of the number of Gods Elect, *1 Thess. 1. 4. Knowing Brethren your Election of God, for*

our Gospel came not unto you in Words only, but in Power, and in the Holy Ghost: If the Gospel works so powerfully as to engage the Soul to come to Jesus Christ, he may from thence argue his Election of God; they were the Fathers in a peculiar Sense that were given to the Son, *John 17. 6. Thine they were, and thou gavest them unto me*: Thine not only by Creation, for so were the World also, that were distinct from them, therefore it must be by Election, *verse 10. And all mine are thine*. Those that are the Sons by federal Relation, they are the Fathers by Election.

Secondly, They are such as shall be saved, *verse 40. And this is the Will of him that sent me, that every one that seeth the Son, and believeth on him, should not perish, but have Everlasting Life*. If coming and believing be the same thing, (as I think none will deny) then *All that the Father hath given him, shall be saved*, and yet are they not a select People. You grant, *Page 51. that none but the Elect, or faithful persevering Christians, (which I think is the same thing) shall be saved*; if those then that are given to the Son shall be saved, they are Elect; Salvation is the end that they are chosen to, *2 Thess. 2. 13.*

Thirdly, You say, that one of this number was finally lost, *John 17. 12.*

Reply. I doubt this will reflect upon Christ, either upon his Power, or upon his Faithfulness.

First, There is no such Word in the Text, nor yet in the whole Chapter.

Secondly, The contrary will appear from the same Text, together with the following Verses; the Text tells you, *That all that the Father giveth him, shall come unto him, and he that comes unto him he will in no wise cast out*: Thus far they are all safe, *verse 38. I came down from Heaven, not to do my own Will, but the Will of him that sent me, and this is the Will of him that sent me, that of all*
thas

that he had given me I should loose nothing, but should raise it up at the last day. Christ hath undertaken to keep those that are given him of the Father, and it was the Fathers Will that they should be kept; if then there be any one of these lost, it must be, either because he would have kept them, but could not, or because he could have kept them, but would not: Take it in the first Sense, and it taxeth his Power; in the second Sense, it taxeth his Faithfulness; and this will not only reflect upon the Son, but upon the Father also, making his Will mutable: It was the Will of the Father they should be all kept, and that none of them should be lost: And as for Judas that was said to be lost, *John 17. 12.* it is most certain that he was not given unto Christ, in the Sense that those were that are here said to be given to him, to be kept by him; for if he had, he should have been kept as well as others: It was the Will of the Father, that of all that he had given him he should loose nothing. He was indeed given to Christ as an Apostle as well as Peter and the rest, and in this Sense I take the Word, *John 17. 12.* and that for this Reason, because it is restricted to the Apostles in the fulfilling of it, *John 18. 8, 9.* If ye seek me, let these go their way, that it might be fulfilled, as he said, of them that thou hast given me I have lost none.

The next Scripture you come to consider, is *Rom. 8. 29, 30.* You say, the proper Sense of that Text is, those whom God hath predetermined to sufferings after the manner of Christ, he hath called to suffer, and those he hath called to suffer, them he doth upon the Trial of their Patience and Constancy justify, and those that continue in a justified State he will reward with Eternal Glory.

Reply. I must take this Exposition upon your bear Word, without any Proof or Argument, without any thing in the Text or Context that leads to it. First, They

They are predestinated to sufferings after the manner of Christ, but why to sufferings only? what is there in the Text that leads to that? the Text tells you, it is *to be conformable to the Image of the Son*, which consists in a likeness unto Christ: When God made Man after his own Image, he made him in his own likeness, which consisted in Knowledge, Righteousness, and Holiness. The Text does not limit this Conformity to Sufferings. *Secondly*, Christ hath given us a Pattern in his Active as well as in his Passive obedience, and he that saith, *He abideth in him, ought so to walk even as Christ also walked.*

Secondly, You say, that them he calleth unto Sufferings.

Reply. Here is a Limitation again that is not in the Text. Those that God calleth according to his purpose, he calleth unto Holiness, called to be Saints, called to Active as well as Passive Obedience.

Thirdly, You say, that those whom he calleth to Sufferings, them upon the Trial of their Patience and Constancy he justifieth.

Reply. *First*, I would know how long they must be upon Trial; not to their lives end, that can't be, their Patience may not hold out so long; you seem to hint, that they may fall from a justified State as well as from a sanctified State.

Fourthly, You say, that those that continue in a justified State, them he Rewards with Eternal Glory.

Reply. *First*, I would know, Whether this Reward be of Grace or no? for it seems to hang upon so many Conditions, that it's a Question, whether it be of Grace, or a Debt.

Secondly, I do not find in Scripture, that there is so much Trial of Mens Patience and Constancy, antecedent to their Justification. The Text saith, *Whom he calleth, them he justifieth*; but according to your Interpretation,

terpretation, its rational to think, that some may be called that are never justified.

Thirdly, If you cast your Eye upon the Text once more, you may see the Apostle speaks not of Acts of Grace in time, but of the eternal Decrees of God, in which respect we are to consider every link of this golden Chain; it's Vocation decreed, and Justification, and Glorification decreed, and each link respects the same individual Persons, and all the links of this Chain were set together in the Counsel of God from Eternity; it is not said he will Call, and he will Justifie, and Glorifie, but he Called, and Justified, and Glorified; so that it will by no means admit of such an Interpretation as you have here given of it; there is no time for the Trial of Mens Patience and Constancy, nor is there any possibility that any should fall from a Justified State, there are no such Proviso's in the Decrees of God.

Secondly, You have yet something more to offer from this Text: You say, that the Connexion here set between Vocation, Justification, and Glorification in respect of the Elect, is firm, and indissoluble, for the Elect in time are called, are justified, and shall not fall away, but shall surely be glorified.

Reply. This is something, the other was just nothing; here is a grant that the Elect shall persevere, and shall be saved at last, and there are no other that are intended in the Text but the Elect only; but in my Judgment this second Exposition does not harmonize with your first; there is a hint that a justified Person may not continue in a justified State, and how a possibility of falling, and a certainty of standing may both be gathered from the same Text, with respect to the same subjects, I do not know.

Secondly, Though I like your Assertion well, that the Elect shall persevere, yet I do not like the ground

of it, which you say is this, because they were considered in the prevision of God, as persevering in Holiness unto the end; and it's a Contradiction to say, that they that persevere shall fall away.

Reply. God did not Elect upon a foresight of what we would be, but to what we should be, *Eph. 1. 4. He hath chosen us in him before the Foundation of the World, that we should be Holy, and without blame before him in Love.* He hath chosen unto Holiness, and to Perseverance, both proved by the same Text that is before us. *Whom he did foreknow, or foreacknowledge to be his,* (so you read it your self) *he did predestinate to be conformable to the Image of his Son;* which is, to Holiness, and Perseverance therein. Christ hath set us a Pattern of both, a Pattern of Piety, and Perseverance therein, and they are absolutely decreed to be conformable to Christ in both.

Again, You say, That all that are called, and really Converted, are not Elected, nor are they so secured by Grace that they shall not fall away; for they that have a good Conscience may make Shipwrack of Faith, and no Hypocrite may be said to have a good Conscience, *1 Tim. 2. 19.*

Reply. First, I deny, that any but the Elect of God are in time called, that is, brought truly to believe in Jesus Christ, (for that is the Call you intend.) First, There is no Scripture to prove this. Secondly, The contrary is to be proved by Scripture, *Rom. 11. 7. What then? Israel hath not obtained that which he sought after, but the Election hath obtained, and the rest were blinded.* Conversion is so peculiarly the priviledge of the Elect, that from the one the other may be argued, *1 Theff. 1. 4. Knowing, Brethren, beloved, your Election of God, for our Gospel came not unto you in Word only, but in Power, &c.* If the Gospel powerfully Work to Conversion, it's an infallible mark of Election; on the same ground did Peter stile the Church he wrote to in his first Epistle, *E-*
lect,

lect; they were such as had obtained like precious Faith, and from thence he concludes them God's Elect. *We are bid to make our Calling and our Election sure*, 2 Pet. 1. 10. but if a Person may be effectually called that is not elected, then is there no room to make our Election sure by our Calling.

Secondly, I deny, that any of those that are Effectually called, shall fall short of Salvation, *John 6. It's the Will of God, that every one that seeth the Son, and believeth on him, should have Everlasting Life*, John 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believed on him should not perish, but have Everlasting Life.*

Thirdly, A good Conscience is not always to be understood of a renewed Conscience, *Acts 23. Paul declares, That he had lived in all good Conscience before God to that day*; he had been morally Just, and Honest, as well before his Conversion as after; he walked very exact as to the Letter of the Law; *touching the Law (he himself saith) that he was blameless.*

Secondly, You say, if it were not possible for a righteous Man to fall away and perish, the Prophet would not have supposed it, as he doth *Ezek. 18. 26. and 33. 12.*

Reply. I know not what ground you have to think, that the Prophet did suppose any such thing, nor what advantage you will make of such instances; either the righteous here are such as are really righteous, or they are not; if they are, they shall not turn from it, they are secured by the Promises of this Covenant, *Psal. 92. 12. The Righteous shall flourish like the Palm-tree, they shall grow as the Cedar in Lebanon; they that be planted in the House of the Lord, they shall be fat and flourishing, they shall still bring forth fruit in Old Age, to shew that the Lord is upright, and that there is no unrighteousness in him.* The Righteousness of God stands engaged to keep the righteous

eous in a flourishing and a persevering State, *Psalm* 37. 30, 31, and 37. I think it's a good rule not to make that the Sense of one Text which is in it self dark, that contradicts others that are clear; but if the righteous here are not really such, then it makes nothing for you whether they stand or fall.

Thirdly, You say, that there are many Cautions given to the faithful in Scripture, to take heed lest they should fall away, and many Threats are denounced against them in Case they do.

Reply. All this I readily grant, and therefore shall not recite the Scriptures that you offer to prove it: I believe these Cautions and Threats, to which I may add Promises too, that are made to those that persevere, are all good means to prevent falling away, and given to that end.

Fourthly, You Query, Whether these Scriptures where these Cautions and Threats are, do not prove that the righteous may fall away?

Reply. *First*, I deny that total and final backsliding, where the Soul is truly gracious, is asserted by any of these Scriptures, either expressly, or implicitly.

Secondly, I would Query, Whether there be not some of the Elect of God among those faithful ones that are thus warned to take heed, and threatned in Case they fall away? you grant, *Page* 21. that the Elect are in time called, and justified, and shall not fall away from God, but shall surely be saved; are not these caution'd as well as others, and threatned in Case they fall away as well as others? Does the Scripture make any Distinction in this Case?

Fifthly, You Query, To what end Cautions and Warnings are given to the Righteous, if there be no falling away, or Threatnings in Case they do, when there is no such thing?

Reply. *First*, It is to this end, that the Righteous should

should be more watchful, and careful, and labour to keep close to God in a backsliding-time, 2 Tim. 2. 19. the Lord Works by means.

Secondly, I would Query, To what end all these Cautions and Threats are given to the Elect, as well as others, of whom you say they shall certainly persevere? And now I shall endeavour 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, 1 Pet. 1. 2. *Elect according to the foreknowledge of God the Father, unto the Obedience of the Blood of sprinkling*: 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, Tit. 1. 1. *The Faith of Gods Elect*; it being peculiar unto them. The Elect obtained this Faith, as well as other Blessings of the New Covenant, Rom. 11. 7. *And the rest were blinded*: It was upon their Believing that the Apostle concluded the *Thessalonians the Elect of God*, 1 Epist. 1. 4. That there is Security by this Act of Grace is granted by your self, Page 21. from

from Rom. 8. 30. that the Elect shall not fall away, but shall certainly obtain Salvation.

Secondly, Every Believer is a Child of God, Gal. 3. 26. *Ye are all the Children of God by Faith in Jesus Christ*, John 1. 12. *To as many as believed on him, to them he gave Power to become the Sons of God.*

Secondly, Those that are once the Children of God, are for ever his Children: *The Servant abideth not in the House for ever, but the Son abideth ever*, John 8. 35. Wherefore thou art no more a Servant, but a Son. Gal. 4. 5. *1 John 3. 2. Beloved, now are we the Sons of God; but it does not appear what we shall be, but when he shall appear, we shall be like him, for we shall see him as he is.* Those that are at present the Children of God, shall be greatly advanced when Christ shall come; they are at present *Heirs of God, and joynt Heirs with Christ*, and then they shall be put into the full enjoyment of him, John 14. 2, 3.

Thirdly, Every Believer is one with Jesus Christ, and once united to Christ and for ever. *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 can't bear this Fruit of it self, unless it be in the Vine; *Without me you can do nothing, saith Christ, or severed from me, so the Margent reads it, John 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 and for ever; *A Bone of him shall not be broken*; not only of his natural Body, but of his Mystical Body also, John 6. 38. *I came down from Heaven, not to do my own Will, but the Will of him that sent me, and this is the Will of him that sent me, that of all that he hath given me I should loose nothing.*

Fourthly,

Fourthly, Every Believer is justified; *Acts 13. 39.* By him all that believe are justified from all things, which they could not be justified from by the Law of Moses: 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.

First, A Discharge from Guilt, and that from all, past, present, and to come, *Heb. 10. 14.* By one offering he hath for ever perfected them that are sanctified: 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, is granted by your self, and the word for ever shews 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, *John 3. 16.* Whosoever believeth shall not perish, but have everlasting life.

Secondly, A Believer is secured by principles of Grace infused into him, *1 John 3. 9.* He that is born of God doth not commit sin, neither can he, because he is born of God, his seed remaineth in him: The seed of Grace is of an immortal nature, it never dies away, *John 4. 14.* Whosoever shall drink of the Water that I shall give him, it shall be in him a well of water springing up to everlasting life, and he shall never thirst; that is, he shall never dye for thirst, for there is a well of water in him, and it's 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 on Christ, or he is not a Believer; and being founded there, he is secure: Upon
this

this rock will I build my Church, and the Gates of Hell shall not prevail against it, Mat. 16. The House that was built upon a rock stood; when the wind blew, and the floods arose, and the rain fell, the house fell not, for it was founded upon a rock: Christ hath promised that the Gates of Hell shall not prevail against it, and if all the powers of Hell can't 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 shipwreckt at last? I answer, no, there is a double Cable, as the Soul apprehends Christ by Faith, so Christ apprehends or comprehends the Soul by his spirit, Phil. 3. 12. Christ will not let go the Soul, and so long the Soul cannot let go Jesus Christ, He is kept by the power of God through faith to Salvation, 1 Pet. 1. 5. God does not keep the Soul that keeps it self 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, verse 9.

Fourthly, A Believer is secured by gracious promises given to him: To us are given exceeding great and precious promises, 2 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, Rom. 6. 14. Sin shall not have dominion over you, for you are not under the Law but under Grace: 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,

assault, but it shall not overcome ; it may captivate, but it shall not subject ; it may wound, but it shall not kill ; the power of sin is broke, (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, *Mat. 16. 18. Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.*

Secondly, A Believer has promises of perseverance here, *Jer. 17. 7, 8. Blessed is the man who trusteth in thee, and whose hope the Lord is : He shall be like a tree planted by the rivers of water, that sendeth forth his roots by the streams, he shall not know when heat cometh, neither be careful in the year of drought, his leaf shall be green, and he shall not cease to yield his fruit : Psal. 125. 1. They that trust in the Lord shall be as Mount Sion, that never can be removed : As the mountains are round about Jerusalem, so is the Lord round about them that fear him, from henceforth even for ever. He that cometh unto me shall never hunger, and he that believeth in me shall never thirst, Joh 6. 35. He shall never dye for hunger, nor for thirst : My sheep hear my voice, and they follow me, and I give to them eternal life, and they shall never perish, neither shall any man pluck them out of my hands ; my Father that gave them me is greater than all, and none shall pluck them out of my fathers hands, John 10. 27. 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, *John 3. 16. That whosoever believeth should not perish, but have everlasting life : Mark 16. 16. He that believeth and is baptized shall be saved : John 6. 40. And this is my Fathers will, that whoso seeth the Son, and believeth on him, should have everlasting life.*

Fourthly, Believers have security by the Prayer of Christ

Christ for them, *John* 17. He prayed for them that did believe, and them that should believe. *First*, That 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, *John* 11. 42. *And I know that thou hearest me always.* 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.

Fifthly, You say, you brought *John* 3. 36. *2 Thes.* 1. 8, 9. *Heb.* 2. 2, 3. *Heb.* 10. 28, 29. to prove that the Covenant of Grace might be broken, and that it threatens a curse for the breach of it.

Reply. The first three of these Texts speaks of final Unbelievers, these I deny to be the Subjects of the Covenant of Grace; *They were none of Christ's sheep, for if they had, they should have heard Christ's voice, and have followed him, John* 10. 27, 28. *And if they were none of Christ's, they were none of Abrahams seed, and so not heirs according to the promise.*

Sixthly, You say, I ask you how these can be lookt on as the Subjects of the Covenant of Grace, that shall be condemned for disobeying the Gospel? And you may ask me again, how they shall be condemned for disobeying the Gospel that are no ways under it?

Reply. I do not know, neither do I believe that such as never heard of the Gospel shall be condemned for the breach of it; but it's one thing to be under the commands of the Gospel, and another thing to be interested in the Covenant of Grace. Such as are none of Christ's may be under Gospel-Laws, but there are none but Christ's that have an interest in that Covenant, *Gal.* 3. 29. You say your self, Book the Second, page 17. that the Jews were Aliens as well as others, till they believ-

believed, and yet they were certainly under Gospel-Laws before they did believe, *Acts* 2. 38. The *Pagans* also were under Gospel-Commands, when the Gospel was preached to them, though they never did embrace it; and will you say that such as never embrace the Gospel had an interest in the Covenant of Grace?

Seventhly, You query, How they may have Salvation offered to them by the Gospel-Covenant, that have no interest in the Gospel-Covenant?

Reply. Here again I must tell you, it's one thing to have Salvation offered, and another thing to have an interest in the Covenant. What I have already said concerning the Precepts, I may here say concerning the Promises, the *Jews* that did not embrace the Word, had the offer as well as those that did, *Acts* 2. 39. And yet it's acknowledged by your self, that they were aliens as well as others, and not to be lookt on as interested in the Covenant of Grace, till they did believe, and so were the *Pagans* to whom the Gospel was preached, and yet they had the offer of the promise as well as others, and in the offer of the promise there is the offer of Salvation.

Again, You tell me, *page* 60. That the promise was offered to the *Jews*, but they had no actual right to it, till they believed and were converted; and what now must a person be lookt on as having an interest in the Covenant, that has no actual right to the promise?

Eighthly, You say, my Reply to *Heb.* 10. 2. 8. 29. is, that such as were said to be sanctified by the blood of the Covenant, were such as were so in appearance only, and not really such; this Answer you say doth not agree with the Text; where are Hypocrites or bare Professors said to be sanctified by the blood of Christ?

Reply. I have told you already, and you took no notice of it, why would you know it again? I told you the

the Churches were frequently styled Saints, though there were Hypocrites among them, and I do not know upon what ground they were so styled, nor yet upon what ground any may be so styled, but upon their profession; we cannot judge the Hearts of any; the Apostles styled the Churches Saints, 1 Cor. 1. 2. *To them that are sanctified in Christ Jesus, called to be Saints*; this was in the judgment of Charity, not in the judgment of Infalibility.

Secondly, You say, this Text will agree well enough with that in *Phil. 1. 6.* and that it's true, *That God that hath begun a good work in us will not cease to perfect it*; provided we persevere to make a good use of his Grace; and it's as true, if we neglect our duty, and abuse his Grace, we may fall from our sanctified State.

Reply. These Proviso's are not in the Text, they are put in by your self, nor can you give me one Text to prove them; and as for the perseverance of the Saints, I have sufficiently proved it already, and need say no more.

Ninthly, You say, if formal Professors may transgress the Commands of the Gospel, then they must needs be under the preceptive part of the Covenant of Grace, for the Commands of the Gospel are a part thereof as well as the Promises.

Reply. First, If such as are under Gospel-Precepts are subjects of the Covenant of Grace, then (as I said before) *Jews and Pagans* to whom the Gospel was preached (though they never came to make a profession thereof) were the subjects of the Covenant, and this your own principles will not allow.

Secondly, If Gospel-Precepts be a part of the Covenant of Grace, why did you leave them out in the description you gave of the Covenant, page 30. *I will be merciful to their unrighteousness, and their sins and iniquities will*

will I remember no more: This (you say) is the substance of the Covenant of Grace ; here are no Precepts, therefore it seems they are no part of the substance of the Covenant.

Thirdly, I would query, How it appears that Gospel Precepts are a part of the Covenant as well as the Promises ? You do not find any of them mentioned, where the Covenant is most clearly treated of, as *Gen. 17. 7. Jer. 31. 33, 34.* nor any where else, nor have you offered any Scripture to prove it.

Fourthly, I deny that any have an Interest in the Covenant of Grace, that have no interest in the Promises.

Fifthly, I will give you my thoughts of the Covenant of Grace, and then leave you to judge of it : It's a mutual compact between the Father and the Son, for the Redemption and Salvation of a certain number of Mankind, wherein Christ hath engaged to perform such Conditions as the Father proposed, and the Father again engaged himself by many promises on his part, some of which were peculiar to the Son, others made to the Son for those for whom the Son undertook, the latter of which were all free, with respect to the subjects, upon which account it's called the Covenant of Grace, and I doubt not to prove every part of this description, if necessity required it.

Tenthly, You say, that while God waited for Mens 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 had 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: True Repentance is a fruit of interest, not the cause; but what is this to those that live and dye impenitently, whatever Gospel-means they live under?

Eleventhly, You say, that if it be granted to me, that none but such as are born of God, are the subjects of the Covenant of Grace, then I will prove, that such as are born of God can't possibly fall away, and yet the Text that I alledge will hardly do it.

Reply. First, I desire no such grant of you, nor will I accept it; I say that all the elect of God are the subjects thereof, and their new-birth is a fruit of their interest, they are born by promise, *Gal. 4. 28. We Brethren, as Isaac was, are the Children of the Promise.*

Secondly, If I prove, that those that are born of God can't fall away, though it be with hardship, yet if it be done, it's well enough. You confess, that the Text I bring, *1 John 3. 9.* proves that a regenerate man, whilst he remains so, will not commit wilful deliberate sins, or allow himself in a course of sin, because such sinning is irreconcilable with a regenerate state.

Reply. I thank you for allowing my Exposition thus far, and I hope you will allow it farther, yet, I suppose you will grant me this also, that sins not allowed will not cause him to degenerate again; for if they should, then none would remain in a regenerate state, because there is no man living that sinneth not, though not with the full consent of the will, *Rom. 7. If I do that which I allow not, then I consent to the Law, that it is good: So that it's no more I that do it, but sin that dwelleth in me.*

But you say, this Text doth argue an impossibility for a regenerate man to commit deliberate sins.

Reply. First, I hope it's impossible for him to commit deliberate sins while he remains regenerate, this

you must grant me, or else you are inconsistent with your self; for you confess that such sinning is irreconcilable with a regenerate state, and now give me leave to ask you, how a regenerate man may become degenerate again? — *First*, Sins of Commission will not destroy his regenerate state, for he can't allow himself in such sins, and sins not allowed of cannot do it. *Secondly*, The World neither by its frowns nor by its flatteries can do it; *For he that is born of God overcometh the World*, 1 John 5. 4. *Thirdly*, The Devil can't do it, *For he that is born of God keepeth himself, and that wicked one toucheth him not*, 1 John 5. 18. It remains then, that nothing but sins of omission can cause a regenerate man to become degenerate; and here again, they must be deliberate, wilful neglects of known Gospel-duties; for if the bear omission of duty through Weakness and Infirmary, for want of Light and Knowledge, or from a sudden gust of Temptation, should cause a regenerate man to become degenerate, none would remain in a regenerate state, for there are Omissions in the best as well as Commissions. For, *First*, His seed remaineth in him, the Principles of Grace that are infused in the Work of Regeneration are of an immortal nature; this seed remaining in him, he cannot sin either by omission or commission, that is, with full consent and allowance. *Secondly*, Where there is Life there will be motion, some breathing, tho' weak breathing; *John 4. 14. But whoso drinketh of the water that I shall give him, it shall be in him a well of Water, springing up to everlasting life.* *Thirdly*, Such have the Spirit of God sent forth into their Hearts, *Gal. 4. 5. Because ye are Sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father*; the Spirit puts the Soul upon duty, and helps in duty; *We know not what to pray for as we ought, but the spirit helpeth our infirmities*, Rom. 8. the Spirit of God causeth the Soul to walk in his statutes, and

and to observe his judgments, and do them. *Fourthly*, When God hath sent forth the Spirit into the heart, it shall remain there, *John* 14. 15. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth, whom the World cannot receive, because it knoweth him not; but ye know him, for he shall be in you, and abide with you:* By all this it appears, that a person once regenerate is for ever regenerate. The other Scripture, *John* 10. 28. that I brought to prove that a regenerate soul can't fall away again, you say, doth evidently suppose our compliance with his Grace.

Reply. Hath Christ undertaken to make us compliant, or hath he not? if not, then are we under an impossibility, for we can neither will nor do of our selves; Christ hath said, *Without me ye can do nothing*, *John* 15. 5. If he hath, then are we still in a safe state; and that he hath is evident, *Psal.* 110. 3. *Thy people shall be willing in the day of thy power.*

Secondly, Christ hath here promised to give them eternal life, that they shall never perish; this is enough to prove their persevering state: If they shall come safe to the end of their way, then shall they hold out in their way to the end; *It's he that endures to the end shall be saved*; but these shall be saved, therefore they shall endure to the end.

Thirdly, Christ hath promised, that no man shall ever pluck them out of his hands; he hath assured us, that his Father is greater than all, and that none shall ever be able to pluck them out of his Father's hand; neither Men, nor Devils, shall ever be able to pluck them thence; the power of God is engaged to keep them, and that power must needs be sufficient, for it's omnipotent, *Rom.* 14. 4. *Who art thou that judgest another mans servant, to his own master he standeth or falleth, yea, he shall be upheld, for God is able to make him stand.* The

Apostle

Apostle could not argue barely from the power of God, that he should be upheld, (though his power is omnipotent) unless it were engaged to uphold.

Secondly, You say, that God doth enable us to persevere with such a power as is able to perswade, but doth not necessitate us to be good.

Reply. First, If this power be able to perswade, it's well enough, then we shall be good, if we are not, this power is not able to perswade us.

Secondly, Though God does not necessitate us to be good whether we will or no, yet the will being changed, and the Soul principled unto good, the Actions will be good, *Mat. 12. 35. A good man out of the good treasure of his heart bringeth forth good things*: And such are the subjects of this promise.

Thirdly, You say, the great Question is, Whether we may not through our own default separate our selves 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 he should loose nothing, then we can't separate our selves 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 our selves 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, *Ezek. 34. 4. he brings a charge against them, Because they had not brought again that which was driven away, nor sought out that which was lost*, verse 10. He tells them plainly, 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 when 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. I gave you 1 John 2. 19. also to prove that 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; their total and final Apostacy made it manifest that they were not all of us: But who were they, if they were not of us?*

I Answer, the Sons of Hagar, not of Sarah; the Sons of the Bond-woman, not of the Free. There are but these two that are Mothers of Children, and the Apostle tells us, *Gal. 4. 24. That these things are an allegory, and hold forth the two Covenants; that is, the Covenant of Works and the Covenant of Grace. Final Apostates then are not the Subjects of the Covenant of Grace;*
that

that Covenant secures the Subjects thereof, that they shall not depart from God, *Jer.* 32. 40. but this you pass'd without a reply; so that my Argument stands good, that the Covenant of Grace cannot be broken by the subjects thereof, and that it's a good note to distinguish it from that Covenant into which the Natural Seed were taken, considered as such, which was a Covenant that might be broken, *Gen.* 17. 14. and which was broken by the Subjects thereof, *Jer.* 31. 32.

SECT. VII.

THE Second Difference you say I make between these two Covenants is this, that Covenant into which the *Jews* entred with their seed was conditional, the Covenant of Grace is absolute; and whereas you proved that the Covenant of Grace is conditional, I make several exceptions against it. You say my first Exception is this, if it be a free Covenant, then it is not conditional; if it be conditional, then it is not free; if it be of Grace, then it is not of Works, otherwise Grace is no more Grace; if it be of Works, then it is not of Grace, otherwise Work is no more Work; that unless the nature of these two are changed, they can't stand together in the business of Salvation; it's the nature of Grace to give freely, and the nature of Works to receive as a Debt; that is, when Works are performed as Conditions. To this you say, that Works absolutely perfect, or done with a conceit of merit, are inconsistent with Grace.

Reply. The Apostle makes no such distinction of Works, but shews the inconsistency of Works and Grace in point of Justification, and that is the point that is contended about in this Epistle, granted by your self; now the Apostle doth here disclaim works under any consideration whatsoever, as having no hand in it,