

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,

or as being a condition thereof, the performance of which entitling thereunto; so that there is no bringing in of Works, but by excluding of Grace.

Secondly, You say, the condition of Gospel-Obedience doth not infringe the Free-grace of God, for it was an act of Free-grace to make Faith and Imperfect Obedience the condition of Justification and Salvation, and to accept and save on such conditions.

Reply. First, That which you here call conditions, as Faith, and Imperfect Obedience, (by which I suppose you mean 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 that entitles us to that righteousness, *2 Pet. 1. 2. To you that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.*

Secondly, I deny that Faith and Imperfect Obedience are the conditions of Justification and Salvation, or that either of these are bestowed on the subjects of this Covenant or Condition; this I shall clear when I come to speak more particularly to it.

Thirdly, I deny that to be a free gift that is bestow'd on conditions.

Thirdly, You say, that good works arising from Faith in Christ, and done without a conceit of Merit, consists very well with Free-grace.

Reply. First, I grant it in point of Sanctification, but I deny it in point of Justification, and that's the point that's in debate; if it be of Works, then it's no more of Grace, therefore Works and Grace are not consistent.

Secondly, I would ask, Whence Faith in Christ does rise? whether that be not the Free-gift of God?

Fourthly, You say, that it will hardly consist with the
Wis.

Wisdom and Dominion of God over Men, to relinquish his Right to their Service, and to part with his chiefest Blessings, without requiring any Condition of them.

Reply. First, I grant, that it's inconsistent both with his Wisdom, and Dominion over Men, to relinquish his Right to their Service; and I should as much contend for his Sovereignty, if opposed, as now I do for the freeness of his Grace and Mercy.

Secondly, I would Query, Why it may not consist with his Wisdom, and Dominion over Men, to part with his chiefest Blessings without a Condition, as well as his lesser? Sure I am, it will stand with his Grace and Mercy very well, and the greater the Blessing is that is freely bestowed, the more free Grace shines out in the bestowing of it, and the advancing of one Attribute does not interfere with another. You grant, that some of the Blessings are freely bestowed, as the first degree of Grace, &c. and if so, then a free Gift is not inconsistent with his Wisdom and Dominion; and why may not the bestowing of Justification, and Glorification, be as consistent as the bestowing of Grace?

Thirdly, He hath given Jesus Christ freely, without any Condition, 1 John 4. 10. *Herein is Love, not that we loved him, but that he loved us, and sent his Son to be the Propitiation for our Sins*: He parted with Jesus Christ freely, this consisted with his Wisdom and Dominion, and I do not know a greater Blessing that the God of Heaven had to bestow, nor any thing that he can withhold, where he hath bestowed this: *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?* Rom. 8. 32. God does not set his Grace to Sale; what he gives, he gives freely.

You say, my next Exception is this, that a Covenant doth not always imply a mutual Obligation, there may be a Covenant made without it, as the Covenant made with

with all Flesh, *Gen. 9.* that he would drown the World no more, that required no Condition.

This you say is not a Covenant, but an absolute Promise.

Reply. First, The Lord calls it a Covenant, and he knew what Name to give it as well as you; and I think it very proper for us to call that a Covenant that God hath so named.

Secondly, If this may be called an absolute Promise, then the Covenant of Grace may be called an absolute Promise too, and then I think you will not deny it to be a free Covenant. I have more ground in Scripture to call that an absolute Promise with respect to the subjects thereof, than you have to call this so; for the Scripture does often call that a Promise, *Acts 2. 39.* *The Promise is to you;* that is, the Covenant of Grace; *Gal. 3. 17.* *And this I say, that the Covenant which was confirmed before of God in Christ, the Law which was four hundred and thirty Years after could not disanul, that it should make the Promise of none effect:* Here the Covenant and the Promise is the same thing, *Gal. 3. 29.* *If ye be Christs, then are ye Abrahams Seed, and Heirs according to the Promise;* that is, according to the Covenant; but where can you give me one Instance in Scripture, that the Covenant made with all Flesh is called a Promise.

Secondly, I gave you another Instance of the Covenant that was between *Jacob* and *Laban*, in behalf of *Laban's Daughters*, that were the subjects thereof, and desired you to shew me what Condition was required of them, but you could pass it without a Reply.

Secondly, You say, that there is one strange thing which I assert, and that is, that the Covenant of Grace was made between the Father and the Son, for, and in behalf of the Elect, for which I bring *Isa. 49.* from 1, to 9. You say indeed, that here is mention made of Gods purpose to call in the *Gentiles* as well as the *Jews*,
into

into his Church, and that God would send Jesus Christ to do this, but here is no mention that the Covenant of Grace was made between the Father and the Son.

Reply. Though there be no mention made in express terms, yet here is enough express'd to give us ground to conclude, that the Covenant of Grace was made between the Father and the Son; here is not only a purpose, but here is a mutual compact, *verse 4, 5, 6.* in which the Lord proposeth the lost Sheep of the House of Israel. In the first place, here is something that Christ must do for them as well as for the *Gentiles*, therefore his Work was not barely to bring the *Gentiles* into the Church; *Thou art my Servant, (that is Christ) Israel, in whom I will be glorified; then I said, (that is, the Son) I have spent my Strength for nought, I have laboured in vain, yet surely my Judgment is with the Lord, and my Work with my God: Christ accepts of the first Proposal, To be God's Servant, to raise up the Tribes of Jacob; here is not a Word of the Gentiles yet, and now the Father answers again, verse 5. And now saith the Lord that formed me from the Womb to be his Servant, to bring Jacob again to him, though Israel be not gathered, yet shall it be glorious in the Eyes of the Lord, and my God shall be my strength; yet he speaks of Israel, and the gathering here is not into a Church-state, but some greater Work; and the Father goes on farther, verse 6. It is indeed a light thing that thou shouldest be my Servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my Salvation unto the ends of the Earth. Here is first a Compact between the Father and the Son, which you say is the Nature of a Covenant; in this Compact Christ undertakes to be a Redeemer, To raise up the Tribes of Jacob, and to restore the preserved of Israel: This could not be done but by a Price paid, and though Israel, that were first proposed, were too few for so great an undertaking,*

king, yet Christ sticks not at that, he consents to the first Proposal.

Secondly, Here is Salvation promised upon Christ's undertaking, and that to *the ends of the Earth*. You grant your self, that none shall be saved, but the Elect or faithful persevering Christians, therefore this Salvation promised must be restricted to a peculiar People; if there had been no Covenant struck up between the Father and the Son, what should the meaning of that be, *Psalms 89. 28. My Covenant shall stand fast with him for evermore?* how could the Covenant of Grace be called Christ's Covenant, as it is *Zechariah 9. 11. if he had not been a party Covenanting?* As for thee, by the *Blood of thy Covenant have I sent forth thy Prisoners out of the Pit, wherein there was no Water.*

Thirdly, Here is a Promise made to Christ with respect to himself; a Promise that the Lord would stand by him, *verse 8. In an acceptable time have I heard thee, and in the day of Salvation have I holpen thee:* This Christ bottomed upon, *Isaiah 50. 7. The Lord God will help me;* and this Promise was made good when Christ was offered up, *2 Cor. 6. 2. And whereas you say, that here is a purpose mentioned, that God will send Christ to gather the Gentiles into his Church, as well as the Jews, it's quite another thing; it's a mutual Compact between the Father and the Son, wherein the Son undertakes to be a Redeemer both of Jew and Gentile, and the Father promised Salvation upon that undertaking: I gave you likewise for the proof of this, that the Covenant was made between the Father and the Son, Tit. 1. 2. In hopes of Eternal Life, which God that cannot lye promised before the World was. Eternal Life is a comprehensive of all good, Grace here, and Glory hereafter: I queried, To whom was this Promise made, if not to Christ? and for whom, if not for the Elect? and, 2 Tim. 1. 9. Who hath saved, and called us, not according*

to our Works, but according to his own Purpose and Grace, which was given to us in Christ before the World was : But neither of these have you made Reply to.

You Query, Whether this Covenant was made with Christ? I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more.

Reply. First, We are not to understand here, by making the Covenant, that first transact that was between the Father and the Son; for the time to which the Apostle here refers was the time when Christ was offered up, as appears *Heb. 10. 14, 15*. The Apostle quotes this very Text out of *Jer. 31. 34* to prove, That by one Oblation Christ had for ever perfected them that are sanctified, and brings in the Holy Ghost to witness the Truth of this.

Secondly, The Word that is translated *make*, *ver. 8*. signifies to *Consummate*; Behold the Day is come, saith the Lord, that I will Consummate a new Covenant with the House of Israel; this Consummation was by the Blood of Christ.

Thirdly, That here is a Promise of the pardon of Sin, hinders not but that this same Covenant was made with Christ, though he had no Sin to pardon; for the Promise respects the subjects of the Covenant, and not Christ as a party Covenanting.

You Query, Whether Christ had Sins to be pardoned, or a hard Heart to be cured?

Reply. He had not, but we for whom this Covenant was made with Christ had both. — Again, you ask, Whether God was merciful to Christ concerning the debt he paid? I Answer, No; he had to do with Justice, he paid the utmost farthing; but according to your Doctrine, many of those for whom the debt was paid, must lie in Hell for the same debt, Justice not discharging them on Christs satisfaction. And now give me leave to ask, If Christ were not a party Covenanting,

nanting, why he must die to confirm the Covenant? The Apostle tells us, *Heb. 8.* it must be the Death of the Testator that must confirm the Testament. Either the Covenant of Grace was confirmed by the Death of Christ, or it was not; if it was, then was he a party Covenanting; if it were not, then is the Covenant of Grace of no force; for a Testament is not of force till Men be dead.

Secondly, You say, the chief thing that I insist upon, to prove that the Covenant of Grace is not Conditional, is this, that God freely calleth us, and enlighteneth our Minds, and changeth our Wills, and affordeth us sufficient Grace to enable us to do what he requires, without any Condition pre-required of us; for we cannot perform any Duty till these Blessings are given out to us, therefore Faith and Obedience that are not antecedent to these Blessings, are not the Conditions thereof. To this you Answer, that the Mercies that God promiseth on his part in the New Covenant, are partly absolute, and partly conditional; they are of two sorts; the Mercies that are absolutely promised, are the calling of us to Holiness, the giving us the first degree of Grace, whereby our understandings are enlightened, our Wills reformed, these blessings are freely given us of God, not bestowed on us for any Work of Righteousness wrought by us, according to that of the Apostle, *2 Tim. 1. 9.* *Who hath saved us and called us, not according to our Works, but according to his own Purpose and Grace, which was given to us in Christ Jesus before the World was.* He hath delivered us out of the Power of Satan, and called us out of our vitious courses unto sanctity; not because we had deserved his favour, but of his free Mercy and Goodness designed us in Christ; for we cannot Will nor do till God calleth us by his Word and Holy Spirit out of an Estate of Sin, and reformeth our Hearts and Wills; and these Blessings

sings are always supposed as necessary to enable us to do what God requires, in order to obtain higher Mercies.

Reply. First, Free-Will is now out of doors, and I hope that universal Redemption and falling from Grace will e're long be out of door with you also.

Secondly, I have now gained half the point, that the Covenant of Grace is free and absolute, with respect to the change of the Heart, and I doubt not but I shall gain the other part before I have done.

Thirdly, These Blessings of the Covenant, that be here granted to be absolute, are either promised to all, or but to a select number. If you say, they are promised to all, then I would Query, Whether they are bestowed on all or no? If you say they are not, you will then charge God with breach of Promise, for the Promise you confess is absolute: If you say they are, then I would Query, How these may be said to be called by his Word and Spirit out of a State of Sin, that never had the Word vouchsafed to them? If you say, they are promised but to a select number, then are there but a select number that are the subjects of this Covenant, no more but such who in time shall have their Hearts changed.

Secondly, These to whom these Blessings are promised, are interested in the Promise, antecedent to the enjoyment of them; they are such, whose Names were written in the Lambs Book of Life, from the Foundation of the World, Rev. 17. 8.

Secondly, You say, that the Mercies that are conditionally promised are especially these, pardon of Sin, encrease of Grace, and eternal Glory; for we must repent and forsake Sin in order to obtain Mercy, Prov. 28. 13.

Reply. I have spoken to that Scripture in *Proverbs* already, and do grant that this must be done in order to the sensible enjoyment of Mercy, but not in order to obtain

obtain the Mercy it self, which is the pardon of Sin; and as to the Blessings, which you say are conditionally promised, I shall speak to them by and by.

Thirdly, You say, we must improve Grace, or else God will not give us a greater measure, but will rather withdraw that which he hath given, *Mat. 13. 12. Luke 3. 18.*

Reply. First, I grant, it's the Duty of gracious ones to improve that measure of Grace they have received, and that it's the way to enjoy more. Acts of Grace are a means to encrease habits.

Secondly, I deny, that it's a Condition entitling them to more, or that God will ever withdraw the Principles of Grace where he hath once given them: The Scriptures that you brought to prove it, do not at all reach the Case; that in *Matthew* speaks of a People to whom Christ spake in Parables, to whom the Knowledge of the Mystery of the Kingdom of God was never given, *verse 11. To you it is given to know the Mystery of the Kingdom of God, but to them it is not given*; their Eyes were never spiritually enlightened to know the mystery of the Kingdom of God, which you grant to be a Mercy absolutely promised, and necessary to enable us to do the Will of God, *verse 13. They seeing, see not, and hearing, hear not*; they were meer graceless ones, such as the Apostle speaks of, *1 Cor. 2. The natural Man receiveth not the things of the Spirit of God, nor can he know them, for they are spiritually discerned*: The other Scripture, *Luke 5. 18. I know not what you brought that for, unless it was to help me to Interpret this; From him that hath not, shall be taken away, even that which he seemeth to have*. Men may seem to be Religious that are not, they may seem to be Gracious, that never were really so; but where Men are truly Gracious, God doth never, will never withdraw it; for the Gifts and Callings of God are without Repentance; where

where the Root of the Matter is once planted, there it will remain; *He that is born of God, his Seed abideth in him,* 1 John 3. 9.

Thirdly, You say, if we will enter into Heaven, we must obey the will of our Heavenly Father, *Mat. 7. 21.*

Reply. That Obedience to the Will of God is a Christians Duty, I grant; that it is the way that leads to Life; that Heaven may be lookt on as a Christians Earning, I deny, or that his Duty being performed may be lookt on as a Condition entitling him thereunto.

Fourthly, You say, that these are the prime Blessings of the Covenant of Grace, that follow Faith and sincere Obedience, and are promised only on Conditions; and if I would have spoken to the purpose, I should have proved that there was no Condition required to obtain these special Blessings.

Reply. This Work was not cut out for me in the last; you made no Distinction then between Blessings absolute, and Blessings conditional, as now you have; I shall therefore endeavour to prove, that those you call the chief and prime Blessings of the Covenant of Grace, are as free and absolute as the least.

First, The subjects of this Covenant have a Title to all these Blessings, by vertue of their Relation unto Christ, antecedent to any Condition performed by them; this I shall demonstrate by a few Arguments.

First, If the subjects of this Covenant are Christ's, antecedent to the performance of any Condition, then they have a Title to all these Blessings antecedent thereunto; but the subjects of this Covenant are Christ's, antecedent to the performance of any Condition, therefore they have a Title to these prime Blessings, antecedent thereunto. The Minor is proved by *Psal. 110. 3. Thy People before they were a willing People: John 17. 2. They were given unto Christ, before Eternal Life was given to them by Christ.* The Major is proved by *Gal. 3. 29.*

If you be Christs, then are ye Abraham's Seed, and Heirs according to the Promise. That Justification, Sanctification, and Glorification, are New Covenant Blessings, none will deny; that such as are Christ's have a Title to all New-Covenant Blessings, none can deny.

Secondly, If such as are related to Christ, are blessed with all spiritual Blessings in Christ Jesus, then have they a Title to all these Blessings; but they that are related to Christ, are blest with all spiritual Blessings in Christ, therefore they have a Title to all these, Eph. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly places in Christ.* Universals do comprehend specials, Generals do include particulars.

Thirdly, If such as are related unto Christ, have a Title to things present, and things to come too, then have they a Title unto all these Blessings; but such as are related unto Christ, have a Title to things present, and things to come too, therefore they have a right to all these Blessings; 1 Cor. 3. 23. *Things present, and things to come, all are yours, and you are Christ's, and Christ is God's.* It's Relation unto Jesus Christ that is the ground of our Title unto all these Blessings, and not any Condition performed by us; we are compleat in him, it is in Christ Jesus that we have obtained an Inheritance, being predestinated thereunto according to the purpose of him who worketh all things after the Counsel of his own Will, Eph. 1. 11.

Secondly, I shall prove, that all these blessings are freely bestowed on the subjects of this Covenant, without any Condition performed by them; and here, First, I shall prove, that we are freely justified, Rom. 3. 24. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus.* There are two parts in Justification, there is the Pardon of Sin, and a Title to Life and Glory; and both these are free. First, The

The pardon of Sin is free, *Isa. 43. 25. I, even I am he that blotteth out thy Transgressions, for my own sake, and will not remember thy Sins.* If you find any Condition here, either required of, or performed by the subjects, antecedent to the blotting out their Sins, pray shew it me : There are a great many things laid to their charge in the preceeding verses, but not one word by way of Commendation, and yet their Sins are blotted out for the Lords sake, *Rom. 5. 16. And not as it was by one that sinned, so also is the free Gift, for the offence was by one to Condemnation, but the free Gift is of many offences unto Justification.* For a Gift to be free, and yet conditional, are terms inconsistent, *Eph. 1. 7. In whom we have Redemption through his Blood, even the forgiveness of Sin.* One great branch of this Covenant is, *I will be merciful to their unrighteousness, and their Sins and Iniquities will I remember no more.* 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 for ever pardoned from the time of Christ's oblation, *Heb. 10. 14, 15.* and that is the reason that Sacrifices have ceas'd 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 your self, *Page 31.* that saving and calling *2 Tim. 1. 9.* are 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, for Glorification, though it be not for Works, yet is it according to Works, *2 Cor. 5. 10.* but saving here is not according to Works, therefore it must necessarily

be meant of Justification, and so the Word Saved is taken frequently in Scripture, *Eph. 2. 5. When we were dead in Trespasses and Sins hath quickned us together with Christ. (By Grace ye are Saved.)* And this Salvation is free, *Mat. 1. 22. He shall save his People from their Sins.*

Secondly, There is in Justification a Title to Life and Glory, and that also is free, *Rom. 5. 18. By the Righteousness of one the free Gift came upon all Men to the Justification of Life.* The Righteousness of Christ is freely given to us of God, and that is it that covers our guilt, and entitles us to Life and Happiness.

Secondly, The increase of Grace is freely promised, and freely given, *Psalms 92. 12. The Righteous shall flourish like the Palm-tree, they shall grow like the Cedar in Lebanon: Where is the Condition of this Promise? Isa. 40. 29. He giveth strength to the faint, and to him that has no might he encreaseth strength. Phil. 1. He that hath begun a good work in you will not cease to perfect it, or finish it, as the Margent has it.*

Thirdly, Glorification is free, *Rom. 5. ult. That as Sin hath reigned unto Death, so might Grace reign through Righteousness to Eternal Life, through Jesus Christ our Lord. Eternal Life is not called wages, as Death is, Rom. 6. ult. The Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord. Luke 12. 32. It's your Fathers good Pleasure to give you the Kingdom. It's the Righteousness of Christ that is freely imputed unto us that entitles unto Glory, and not any Condition performed by us, Rom. 5. 17. They that receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one Jesus Christ. Rom. 8. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? But things given us on Condition are not free; we are assured by the Word, that all the parts of our Salvation from first to last are of the Free Grace of God, *Tit. 2. 11. The*
Grace*

Grace of God that bringeth Salvation hath appeared unto all Men: In the word it hath appeared, there is not one New-Covenant Blessing but flows from the free Grace of God, and if it be of Grace, it's no more of Works. I have now proved, that these prime Blessings of the Covenant, (as you call them) Justification, an increase of Sanctification, and Glorification, are all as freely promised, and as freely bestowed upon the subjects thereof, as the other Blessings of the Covenant are; whence I conclude, that I have gained the other part of the Point, and that there are no New-Covenant Blessings that hang on Conditions, the performance of which entitles us thereunto, but are all free, and the Covenant it self a free Covenant. You say, the next Exception that I make, is against your applying 2 Tim. 2. 19. to the Covenant of Grace, which I think belongs to the Decree of Election. You say, you think that there is good ground to apply it to the Covenant of Grace, and that the Learned Dr. Hammond tells you, that it signifies a Bill of Compact, and that there is reason for it, because there is a Seal set to it.

Reply. If I should grant you this, it would make more against you than for you; what then can be infer'd from hence, but that all the Subjects of this Covenant are in a sure State? They have all the Blessings thereof under Hand and Seal, and that Promise in particular, That God will never turn away from them to do them good, and that they shall not depart from him: And that Hymeneus and Philetus that had apostatized and made Shipwrack of Faith, were never in this Bill of Compact, if they had they had not fallen.

Secondly, I shall set against the Learned Dr. the Learned Calvin, and Wilson, who do both expound it of the Decree of Election; and whereas you say, that there is a Seal to it, which is suitable to a Bill of Compact; I Answer, that a Seal is sometimes set to con-

ceal, and that seems to be the use of it here; *The Lord knoweth who are his*; they are only known to God, the Elect are not known to others, they are kept close as under a Seal, though it's possible a gracious Soul may know himself to be one of that number; and to prevent security there is a charge given, *Let him that nameth the Name of Christ depart from Iniquity*: And whatever obligation Men lay on themselves by naming the Name of Christ, yet is it the Lord that obligeth them.

Here again you say, I had but little Reason to deny, that there is any Condition implied in those Terms of the Covenant, *Jer. 31. 33.*

Reply. Sir, I am for plain dealing, I would not have you shift your Terms; your Words were, that this Text in *Jeremiah*, which I so much insist upon, expressly declares the Conditions of this Covenant, and now it's implied as if there were no difference between expressing and implying.

First, You say, that being granted as I affirm, that the Words are Promissory, and do hold forth the Privileges of the People of God, yet there are some duties required of them to give them right to the Blessings.

Reply. *First*, You can't deny the Words to be Promissory; and if you grant them so, then they do not expressly declare the Conditions of this Covenant, as you affirmed they did.

Secondly, Are the Duties (that you say are required of us to give us right to the Blessings) required in this Text that you grant is Promissory, or are they not? if they are, produce them; if not, confess it, and turn me some where else that I may find them.

Secondly, If the performance of Duty does entitle us to the Blessings, then we entitle our selves, and so are more beholding to our selves for our Title than we are to the Promise.

Thirdly,

Thirdly, I would Query, What reason can be rendered why some of the blessings in this same promise be conditional, and others absolute, when they are all promised in one breath as it were, and no Condition is to be found in the Text? the writing the Law of God in our hearts, that we shall all know him from the least to the greatest, these blessings are absolutely promised, and must be bestowed antecedent to any thing that we can do; and why is not relation to God, and the Pardon of sin, as absolutely promised as the other? You grant, that some of the Blessings of this Covenant are absolutely promised, the change of the heart and will, the first degree of Grace, and are not these the People of God that have so much of the Image of God enstamped upon them? Certainly that was *Cesar's* Coin that had *Cesar's* Image instamp'd upon it: Who were they but the People of God, that had the promise of the change of their Wills? *Psal.* 110. 3. *They were God's people before they were a willing people:* And when the heart and will is changed, they are then manifested to be his people. That our Title to these blessings does not flow from any Condition performed by us, but from our relation to Christ, I have already cleared, and therefore shall say no more to that.

Thirdly, You say, we must consent to take the Lord to be our God, before we shall have any relation to him.

Reply. This is your great Mistake: For, *First*, The Lord did own some to be his People that had not chosen him to be their God, *Acts* 18. 10. God bids *Paul* to tarry at *Corinth*, the reason was, for he had much people there, *Psal.* 110. 3. *Thy people shall be willing in the day of thy power:* They were his people before they were a willing people. *Secondly*, You are now inconsistent with your self, (*page* 51.) you say, that foreknowledge *Rom.* 8. 29. is God's foreacknowledging them

to be his, and if so, it is to be his people.

Fourthly, You say, God will not own us to be his people, if we walk contrary to his will.

Reply. This is your Mistake again, *Psal. 89.* *If his Children break my Laws, and walk not in my statutes, I will visit their Iniquity with the rod, and their sins with stripes; but my loving kindness will I not take from him, nor suffer my faithfulness to fail; my Covenant will I not break, nor alter the thing that is gone out of my mouth.* He owns them in the relation of Children still, and will deal with them as Children, and not as Bastards, he will correct them, but not disinherit them.

Fifthly, You say, you told me in your last, that unless we be obedient to God as his Children, he will not be our God to crown us with happiness.

My Answer to it you say was this, that though Obedience be antecedent to the Crown of Happiness, yet it is not the Condition thereof, because Glory may be considered as an end following means preparing, fitting and disposing, but not as an end depending on means procuring. Now to this you say, that if I mean thus, that Glory does not depend on Obedience as a meritorious cause, it's impertinent, for a Condition is never intended for a meritorious cause, but as *causa sine qua non*.

Reply. First, That is a poor cause that effects nothing, and such is a *Causa sine qua non*.

Secondly, I deny that Obedience is antecedent to justification, and so not so much as *Causa sine qua non*; I have already proved that Justification is antecedent unto Faith, as it's strictly and properly considered; God imputeth righteousness without Works, *Rom. 4.* He justifieth the ungodly, *Rom. 5.*

Thirdly, Obedience preceeds not our Title to Glory, that we have by vertue of our Relation to Christ, and our Relation preceeds our Obedience: *The branch can't*

bear

bear fruit of himself, unless it be in the vine: Without me, saith Christ, ye can do nothing, John 15. 5. or sever'd from me, as the Margent has it.

Sixthly, You say, If Obedience does fit and prepare for happiness, then it does in some sence procure it, for we can't obtain happiness unless we be prepared and qualified for it.

Reply. You should have declared in what sence, and if you mean that it gives a Right to it which we had not before, I deny it; it's our Relation to Christ that gives us our Right and Title, and not any condition performed by us; nor may we ascribe to our selves our preparation to Glory; *It's God that worketh in us to will and to do of his own good pleasure: The vessels of mercy are afore prepared unto glory by God himself, Rom. 9.*

Secondly, It's Christ alone that is the procuring cause of Salvation or Glorification, *Rom. 5. As sin hath reigned unto death, so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Seventhly, You say, till we believe in Christ, and yield our selves to be governed by him, we have no ground to believe that our sins are pardoned.

Reply. This I fully grant you; but it's one thing to have our sins pardoned, and another thing to know that they are pardoned; there is ground to believe that the sins of the Elect are pardoned, because the word declares it, *Rom. 8. 33.* but there is not ground for me to believe that I am one of God's Elect, and have a share in that pardon, till I do believe. You Query, What is this but a Condition?

Reply. It's wide from a Condition. Now I understand what you mean by it; you tell me *page 34.* that the performance of Duty gives a right to the Blessings.

Eighthly, You said, you argued from several Scriptures, that Obedience and Holiness are so necessary to Happiness, that we shall not enjoy it without them, and

and that all the Answer I make to it is this, that I grant it; yet is not this obedience the condition of our Interest in the Covenant of Grace, but the fruit thereof. You say, you do not understand this last clause.

Reply. I do not think it so obscure, but that you understand it well enough. If it be the condition of our interest, then it must be performed antecedent thereunto: If Faith and Obedience be the fruit of interest, then are they consequential thereunto.

Nimbley, You say, that your Conclusion which I told you was hastily drawn, is as far as you can yet see regularly drawn from the premises; that if pardon of Sin and Salvation were made over to us by the Gospel-Covenant, without any condition required of us to obtain them, it would destroy the Christian Religion, and open a gap to all Licentiousness. You say, my reply to this is, I know no Duty destroyed by it; there is enough for us to do, though it be not done as conditions; and though we are not to work for life, yet is there enough work to be done from life.

First, You say, that if I mean by this, that we must do good only upon the Score of Gratitude, this supposeth that we are already perfect, and that we have received all our Blessings already.

Reply. My Meaning is this, We must do good not only upon the score of gratitude, but in obedience to the will of God also, as being still under his sovereign power, and as a means to enjoy future blessings, which we have at present a right and title unto; *Being heirs of God, and Joint-heirs with Christ.*

Secondly, You say, if I mean that we must not serve God in hopes of the reward, this destroys many Christian Virtues, for the promises of Mercy are to encourage to Virtue.

Reply. If by a reward you mean a reward of Debt, we do not serve God in hopes of a reward, for we expect

pect nothing as a Debt; but if you mean a reward of Grace, that we have in our eye.

Thirdly, You Query, To what purpose the promises serve, if we must not make happiness a motive to Obedience? And what becomes of our Faith and trust in the promises, if we must not propound to our selves the blessings of the promises?

Reply. I know no body that denies this, but it is one thing to make the blessings of the Promises a motive to Obedience, and another thing to make them the end of our Obedience.

Fourthly, You Query, What need is there of fear and hope, if we must not avoid evil for fear of wrath, and do good in hopes of Mercy? And what would become of Patience and all Passive Graces, without the consideration of the reward?

Reply. First, The fear of the Lord, if it be Evangelical, ariseth from a sense of his Goodness as well as his Greatness: *There is forgiveness with thee, that thou mayest be feared.* If fear hath no other object but the Wrath of God, that's a Slavish, not a Child-like Fear, it's a fear that perfect Love casteth out.

Secondly. That hope that expects happiness as its own earning, is a false hope; true hope expects all of Grace, and Patience waits on God for a reward of Grace likewise.

Thirdly, These Graces must all be exerted purely in obedience to the will of God; they will all live and thrive where nothing is done as a condition entitling us to future mercy.

Fifthly, You say, that this Doctrine condemns Christ himself and all the Saints, who served God day and night for that eternal happiness that they hoped to enjoy with him.

Reply. I shall not determine concerning Christ, who was the meritorious cause of all happiness; whether he

he did eye the reward as a motive, or as an end depending upon his obedience, as the procuring cause ; but the Saints had their eye on their eternal happiness, as a motive encouraging unto duty, and not as an end depending thereon, or as a condition entitling thereunto.

Sixthly, You Query, Did not *Abraham* obey God, because he looked for a City that had foundations ?

Reply. He had the promise of that City, antecedent to that obedience, and that gave him his Title thereunto, though the City he had a right to was a motive to his obedience.

Secondly, *Abraham* could obey where God commanded, though God made him no promise of a reward, as he did when he offered up his Son *Isaac*, Gen. 22.

You Query, Whether *Moses* had not respect to the recompense of reward ? I answer, Yes, as a Motive : Whether *Paul* did not press after the mark of the prize of the high Calling of God in Jesus Christ ?

Reply. He did, and that in point of duty ; and not only so, but to the end that he might come nearer the mark, he had encouragement from the Promise so to do ; but had he not a Title to what he prest after ? was not *Paul* in Christ before this ? were not things present and things to come too his ? Did he do it as a condition that gave him a right to that which he had no title to before ? Methinks you may discover these two things in this last instance of *Paul*.

First, That *Paul* did not perform duty, or press towards the mark, as a condition giving a right to what he aimed at, for that he had before ; he tells the *Corinthians* himself, that things to come were theirs, and they were Christ's, and were not things to come his ? was not he Christ's ? he does not exclude himself, Eph. 1. 3. but puts in himself with the believing *Ephesians*, as being blessed with all spiritual blessings in heavenly places in Christ ; his
Title

Title was good, so that he did not press forward to that end, that he might get a right to future blessings.

Secondly, Though his Title was good and firm, yet Paul did not slack his pace, he still prest forward, he was one that was assured of Glory, 2 Cor. 5. 1, 2. And yet that did not abate the Exercise of his Grace, therefore this Doctrine does not destroy the Christian Religion, nor open a gap to Licentiousness: Do you not see that you have been beating the Air all this while?

Seventhly, You conclude, that it is not unlawful to to work for life, and to do good duties as Conditions to obtain happiness.

Reply. First, Your contending so much about the word *Condition*, not being satisfied with what I granted, that Salvation might be considered as an end following means preparing, but not as an end depending on means procuring, made me to suspect that you did place more in the word *Condition* than the Gospel did allow; so that our contest is not only about words, but about things, and that of the greatest concernment, and now it plainly appears; for Eternal Life must be eyed by us not only as a motive, but as the end of duty; it's that which we must work for. You say, page 34. that there are some duties required of us as conditions, to give us right to the blessings that God hath promised, and here that it's not unlawful to work for life, and to do good duties to obtain happiness, which is to the best of my understanding to seek Justification and Salvation by works, a thing condemned in the word: I can't think that he that works for life, does not expect life for working, nor do I now wonder that you should deny the freeness of the Covenant of Grace, seeing you are so much for Works.

Secondly, There is in this more than *Causa sine qua non*, that without which it can't be, this is that by which it is, not that without which some blessings cannot be enjoyed, but that which gives a Right and Title thereunto.

Thirdly,

Thirdly, If we must work for Life, and do good duties to obtain Happiness, then will the reward be reckoned not of Grace, but of Debt, *Rom. 4. 4. Now to him that worketh is the reward reckoned, not of Grace, but of Debt.*

Fourthly, If good Works do give us a right and title unto life, then is there room left for boasting, a thing that the Scripture never left room for, *Eph. 2. 8. Not of Works, lest any man should boast*: The Reader may by this see how dangerous a thing it is to deny the freeness and absoluteness of the Covenant of Grace, that it necessarily runs such upon seeking Justification by works, a task that *Adam* fell short of, tho' he was in a capacity to have performed it: A Task that no man in the World can perform. The Apostle tells the *Galathians*, that whoever of them were justified by the Law, they were fallen from Grace, and yet they did not insist on perfect obedience to the Law. I suppose, that by what I have here laid down, it appears, that the Covenant of Grace is a Free Covenant, the very Name declares it such, and that all the blessings thereof are bestowed *Gratis*, that our Title to all is by vertue of union with Christ, and not by any Condition performed by us; and if a Grant that there are some duties to be performed by the subjects thereof will not satisfy, but these duties must be looked on as Conditions, the performance of which does entitle to these Blessings, such are never like to be satisfied by me.

S E C T. VIII.

YOU say, a third Difference that I make between the Covenant of Grace, and that Covenant which the *Jews* entered into, was this: The Covenant of Grace contained Spiritual Blessings, but that Covenant contained Temporal Blessings only. To this you say, you proved

proved that the Covenant made with the *Jews* contained Spiritual Promises as well as Temporal, *Deut.* 30. 6. God promised, that he would circumcise the hearts of his people, and of their seed; and to comfort them in their Captivity, God promised them, that he would not only bring them back into their own Land, But he would take the stony heart out of their flesh, that he would give them an heart of flesh, and cause them to walk in his statutes.

My Reply to this you say was, that there is no spiritual Blessing or Promise put into the Book of the Covenant, *Exod.* 21, 22, 23. Chapters, nor yet *Deut.* 28. where the Blessings of this Covenant are put down, and that the Promise made in *Ezekiel* appertained to the Spiritual Seed only.

But, Sir, This was not all the Answer that I gave to it, I told you, if this Promise had been a Branch of that Covenant *Deut.* 29. into which all the natural seed were taken, then all should have had the benefit of it. God is a Faithful God, a Covenant-keeping God.

Secondly, You say, though the places mentioned contain no such Promise, yet it follows not, that there was no such promise contained in the Covenant: There are several moral duties not exprest in these Chapters, doth it therefore follow that they were not prescribed to the *Jews*?

Reply. First, Though Moral Duties are not here particularly exprest, yet they are all comprehended, *Deut.* 28. 1. If thou wilt indeed obey my voice, and do all that I command thee, then all these blessing shall come unto you; among which there is not one spiritual blessing.

Secondly, It's rational to think, that the Book of the Covenant that was then confirmed with the blood of the sacrifices, *Exod.* 24. 8. contained all the Promises that were then given forth, that were the promises of that Covenant; and it's as rational to think, that all the bles-

blessings of that Covenant were put down, *Deut. 28.* when according to the Tenor of that Chapter the Covenant was so solemnly to be renewed, *Chap. 29.* and yet there's not one spiritual Promise or Blessing.

Secondly, You say, that there is a spiritual blessing clearly exprest, *Deut. 30. 6.* and this Promise belongs to that Covenant that was made with the natural Jews and their seed.

Reply. Here again I must enquire, what the reason is, that many of those with whom this Covenant was made, went without the Benefit thereof? Your former Answer has been this, because they did not perform the conditions that God required of them: But, Sir, this Promise is either to be understood of the first degree of Grace, or it is not; if it be, then is there no condition required in order to the enjoyment of it, granted by your self *page 31, 32.* If it be not, then is this promise made but to a part of them, and so not a branch of that Covenant into which the whole were taken; then it respects those only that obey the voice of the Lord with all their heart, in all things that he commands them, *verse 2.*

Thirdly, You say, that this Covenant is delivered in one continued Speech, both in 29, and 30 *Chapters,* and here is no mention of two Covenants, the one containing temporal, the other spiritual Blessings; but one and the same Gospel-Covenant containing both Spiritual and Temporal Blessings, as appears *Rom. 10.*

Reply. First, The Covenant made *Chapter 29.* was to be made with *Israel,* according to the Words of the *28th. Chapter,* as appears in the *1st. verse;* These are the words of the Covenant that the Lord commanded me to make with the Children of *Israel.*

Secondly,

Secondly, This Covenant made in *Dent. 29.* is distinguished from that Covenant into which Heart-circumcision was put, as appears by comparing *Dent. 29. 25.* with *Jer. 31. 32.* and whereas you compare the 15th. verse of the 30th Chap. with *Rom. 10.* there can be no more gathered from it than this, that they had the Gospel preached unto them, and that the promise of Life was made to them that believe as well as unto us.

You say, that this Covenant was obscured very much with Mosaical Ceremonies, and that these Ceremonies are usually called the Covenant that God made with them in the day that he took them by the hand to lead them up out of Egypt, and that it was this Covenant that was repeated *Heb. 8.* from 3, to 8.

Reply. First, I did in my last distinguish between the first Covenant mentioned in the *Hebrews*, and the Ceremonies that were annexed to it: I shewed that not only the Ceremonies were abolished, but the Covenant it self also, as being not sufficient to answer all the ends of God, and to relieve the necessities of his people. To this you made no reply. Either these Ceremonies were a part of the Essence, or they were only annexed, if they were only annexed, it was to the first Covenant, not the second, *Heb. 9. 1.*

Secondly, You say your self, (page 9.) that the very words of the Covenant *Dent. 29.* are used by the Prophet, *Jer. 7. 22, 23.* to express the substance of the Covenant of Grace as distinct from the Ceremonial-Law: I spake not to your Fathers, nor commanded them in the day that I took them by the hand, to bring them out of the Land of Egypt, concerning Burnt-offerings and Sacrifices: But this thing commanded I them, saying, obey my voice, and I will be your God, and you shall be my people. When was it that the Lord spake this to them? was it not when they came out of Egypt? and what was it that he spake to them? Why, Obey my voice, and

I will be your God; and what was this? Why, the very words of the Covenant, *Deut. 29.* so you call it; and that it expresseth the very substance of the Covenant that God made with them, as distinct from the Ceremonial Law; so then by your own words it appears, that the Covenant that God made with them *Deut. 29.* was the Covenant made when they came up out of *Egypt*, and that it was distinct from the Ceremonial-Law; and this is that Covenant also that is distinct from the Covenant of Grace, *Jer. 31, 32.*

You say, that Promise that the Lord made *Ezek. 11. 19, 20.* *That he would give them a new heart*; my Reply to it is, that it was made to a peculiar people among them, and not to the whole; to the spiritual seed, not to the natural, considered as such: This you think I have no ground for, and that for this reason, because it was made to all the *Jews* that yielded to the King of *Babel*, as the Prophet advised them *Jer. 24. 5.* *Ezek. 11. 16, 17.* and that it will be hard to prove that all to whom the promise was made were the spiritual seed.

Reply. That this promise was made to a peculiar people, is to be proved by the two Chapters last quoted, *Ezek. 11. 21.* As soon as God had made the promise of a new heart, *verse 20.* he comes with a smart threat immediately to some of the *Jews* that were in the same Captivity, *verse 21.* *But as for them whose hearts walk after their detestable things, and their abominations, I will recompence their way upon their own head, saith the Lord.* Who can believe that the promise of a New-heart was made to these? The other Chapter, *Jer. 24.* is more clear; there is a division made, some of them are compared to a Basket of good figs, the other to a Basket of evil figs; they were those of them that were compared to the good figs that had the Promise made to them; there was a fearful Curse donounc'd against the rest at the same time, *verses 8, 9, 10.* and they are not

only

only threatned in general, but *Zedekiah* by name, and his Princes, and the residue of his People: This I gave you in my last, but you made no reply.

You say, it's certain that some of them were wicked to whom this promise was made, and frustrated God's design of mercy towards them, *Jer. 29. 21, 23.*

Reply. That those you mention were wicked is granted, but how does it appear that the promise was made to them? If you read over the Chapter, you may see plainly, that these were some of the evil sigs that were to be devoured by the Curse.

Secondly, Though the Design of Man may be frustrated, yet the Design of God can't; his purpose can't be changed, his good will is unalterable; there is nothing that can fall out in time which he does not foresee, and which he is not able to prevent, how then can his Design to shew mercy be frustrated?

Thirdly, If those wicked ones had been of the number of those to whom the Promise was made, they should have enjoyed the benefit of it. You grant, that the first degree of Grace, by which the Understanding is enlightned, and the Will renewed, is absolute, and calling out of an Estate of Sin by the Word and Spirit is absolutely promised; now had these had their hearts and wills changed, they would not have remained wicked; had the promise been made to them, they would have been turned from Sinners unto Saints, they would at least have been habitually holy; and had the Lord gone thus far with them, he would have gone farther, he would have put his Spirit within them, and have caused them to walk in his Statutes, and observe his Judgments, and do them; from which I conclude, either his promise was not made to all, or his Design of shewing mercy was frustrated by none. I think the Apostle clears the point, *Rom. 9. 6.* *It cannot be that the word of God has taken none effect, but all are not Israel that are of Israel; He*

does not hang it on conditions, but declares them to be a peculiar people to whom the promises were made.

Again, You say, you gave this reason why some among the *Jews* did not enjoy the benefit thereof, because they did not perform the Conditions; to which you say I replied, that you did not shew me these Conditions, nor did I know what Conditions could be performed antecedent to a New Heart. You say, as there are special benefits promised, so there are conditions required answerable thereto; the Condition to qualify for the first act of Pardon is Faith and Obedience, the Condition of Salvation is Holiness and Perseverance.

Reply. This Answer is besides the Question; the Question was not, what Condition is required to Justification or Glorification? but what is required antecedent to a New Heart, or Heart-Circumcision, the promise which you say was a part of that Covenant into which the natural seed entered, or what Condition can be performed antecedent to a New Heart?

You say, If by a New-Heart be meant the New-Creature, then are we required to labour together with Grace in the work of Sanctification, that we may be New-Creatures.

Reply. I can't think that you understand what you say, or else you think me so great a fool that any thing will pass with me: Can there be a work of Grace wrought in the Soul, a Work of Sanctification begun, and the New-Creature not formed in the Soul? where-in doth the New-Creature consist, but in the Change of the Heart? when the Soul is new formed, the New-Creature is set up in it; a New-Heart and the New-Creature is the same thing, not a Second Work of Grace depending upon any Condition to be performed by us.

Secondly, You say, if by a New-Heart be meant the first

first degree of Grace, whereby our Wills and Affections are reformed, and freed to good, then there is no antecedent condition required in order to obtain it, for we cannot will nor do good till God preventeth us with his Grace.

Reply. First, You have left it undetermined whether this Heart-Circumcision, *Deut.* 30. 6. be meant of the first degree of Grace or not.

Secondly, From what you have spoken, I conclude you do not now look on it as intending the first degree, but a farther carrying on the work of Sanctification in the Soul: The reason you give why many of the *Jews* went without the benefit of it, was, because they did not perform the Conditions thereof; and if so, then it can't be understood of the first degree of Grace, that by which the Understanding is enlightned, and the Will renewed, for that you say is absolute, and depends not on any condition to be performed by us.

Thirdly, If it be an increase of Grace that is here promised, then is the promise made to such only as did believe, and not to all, and so is not a branch of that Covenant in which the whole body of the natural seed stood.

Fourthly, You grant, that the first degree of Grace, by which the Heart and Will are changed, is absolutely promised in the Covenant of Grace, but many of the natural seed went without this; God did not give them Eyes to see, nor Hearts to consider; it was the Election only, among the *Jews*, that obtained, and the rest were blinded, *Rom.* 11. 7. therefore they were not the subjects of the Covenant of Grace; so that I have fairly gained this third mark of Distinction, that the Covenant of Grace contained Spiritual Blessings, that which the *Jews* entered into with their seed had only Temporal Blessings; you are not able to prove one Spiritual Blessing there.