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A

LETTER

To the Reverend

Page 16

Mr. JOHN WESLEY.

In VINDICATION of the

DOCTRINES

O F

<i>Absolute, unconditional</i>		<i>Special Vocation,</i>
<i>Election,</i>		AND
<i>Particular Redemption,</i>		<i>Final Perseverance.</i>

Occasioned chiefly

By some Things in his DIALOGUE between
a Predestinarian and his Friend ;

A N D

In his HYMNS on *God's Everlasting Love.*

Many shall run to and fro, and Knowledge shall be increased, Dan. xii. 4.

LONDON, Printed by JOHN HART :

And Sold by SAMUEL MASON, Bookseller, over-
against *Love-Lane*, in *Wood-street*, 1742.

(Price Eight-Pence.)



A
L E T T E R

To the Reverend

Mr. JOHN WESLEY.

Reverend Sir,

YOU have had the Light of the glorious Gospel of Christ, in the Doctrines of God's eternal Electing Love, particular Redemption, special Vocation, and final Perseverance shine *round about you*; but, I fear, to this Moment, it hath not shined *into your Heart*. You have had the *Means* of Light, but no *Light* communicated by the Means: But still in the Darkness of your own Mind, you resist and oppose the Light.

The dear Mr. WHITEFIELD'S LETTER, in Answer to your Sermon intitled FREE GRACE, was doubtless wrote in *the Spirit of Christ*, is full of *Gospel-Truth*, and was a *Warning* from God to You, to cease your Opposition thereto. But I hear, that you neither receiv'd *it*, nor the *Truth* therein

therein in *Love*; but still make as *fierce*, and *fiercer* Opposition than ever: This, Sir, I am very sorry for.

Glad should I have been, if you had born Witness to that Part of the Truth of the Gospel which you see, *viz.* That the Justification of a Sinner before God, must be, not by his own Works, but by the Obedience of Christ alone; and upon this foot exhorted Sinners to believe on Him for Salvation; and meekly waited upon God for further Teaching, before you spake Evil of the Things you know not. Then might there have been more Hope, that God would reveal even these unto you; for *the Meek be will teach his Way*. But at present there is but small Hope of you concerning this Thing. Sad will it be, if God should say of you, He will not *see*; let him be *blind*.

It is has been thought by some, "That a bitter Prejudice against Election, is a Mark of "the Non-Elect." I dare not fix it upon you as such. But indeed Sir, It is no ordinary Case, to see a Believer in Christ shew such Heart-enmity against that Grace which alone can save him. By Nature we are all *Haters of God*, and Enemies to his Sovereignty: And there is no one Thing in which the Enmity of the carnal Mind against God appears more, than in the Opposition it makes to his Sovereignty. Oh! corrupt Nature is presently in a Rage, if it hears, That God of the same Lump has made one Vessel

Vessel to Honour, and another to Dishonour; that he hath Mercy on whom he will, and whom he will he hardneth; that Salvation is not of Works, *not of him that Willeth, nor of him that Runneth, but of God that sheweth Mercy*: Instantly it flies in his Face, with a “ *Why doth he then find Fault? For who hath resisted his Will?*” But when once the Soul is humbled by Grace, it is in some good Measure reconcil'd to the Sovereignty of God, and will say to such vile Thoughts which may spring up in its own Mind, or proceed from the Mouth of others, “ *Nay but, O Man, who art Thou that repliest against God? Shall the Thing formed, say unto Him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay, of the same Lump, to make one Vessel unto Honour, and another unto Dishonour.*”

In this Chapter, Sir, *Rom. ix.* the Salvation of a Remnant in and by Christ, unto endless Glory, is laid upon its proper Foundation; and with this I shall begin: To wit,

Absolute, unconditional Election, Election of Grace, without Works. The Apostle here asserts, That a *Remnant*, both of *Jews* and *Gentiles*, shall be saved: Ver. 25, 26, 27 --- 29. *As he saith also in Osee, I will call them my People, which were not my People; and her, Beloved, which was not Beloved. And it shall come to pass, that in the Place, where it was said unto*

them, Ye are not my People; there shall they be called the Children of the living God. Esaias also crieth concerning Israel, Though the Number of the Children of Israel be as the Sand of the Sea, a Remnant shall be saved. And as Esaias said, Except the Lord of Sabaoth had left us a Remnant, we had been as Sodoma, and been made like unto Gomorrha. Hence it's plain, that a Remnant, and but a Remnant, both of Jews and Gentiles, shall be saved: Except the Lord of Hosts had left us a Seed, we had all, even all Nations of Men, been as Sodom, and been made like unto Gomorrha, who suffer'd the Vengeance of eternal Fire.

And as this Remnant which shall be saved, are God's Chosen, scatter'd abroad all the World over; so, the original Cause of their Salvation, is his Electing Love. As Ver. 6, &c. *Not as tho' the Word of God had taken none Effect. For they are not all Israel, that are of Israel: Neither because they are the Seed of Abraham, are they all Children: but in Isaac shall thy Seed be called. That is, they which are the Children of the Flesh, these are not the Children of God: but the Children of the Promise are counted for the Seed. For this is the Word of Promise, At this Time will I come, and Sarah shall have a Son. And not only this, but when Rebecca also had conceived by one, even by our Father Isaac. (For the Children being not yet born, neither having done any good or evil, that the Purpose of God*
according

according to Election might stand, not of Works, but of Him that calleth). It was said unto her, the Elder shall serve the Younger. As it is written, *Jacob have I loved, but Esau have I hated.* Thus the Apostle leads us to the original Cause of that Difference of State, both here and hereafter, which is and shall be between the *People of God*, and the *rest*, as it lies in his *Electing Love* to his own; in his *everlasting Choice* of them in Christ, unto eternal Life, merely from the sovereign Pleasure of his own *Will* towards them, and not from their *foreseen Works*, even *Faith* itself. Thus he loved *Jacob*, when he hated *Esau*. And in vain is it, Sir, to say,

Object. This is no Proof, That God elected some to eternal Life, and rejected others: For this Text plainly relates not to their Persons, but their Posterities. As in your *Dialogue between a Predestinarian and his Friend*, Page 6. I answer:

Answer. It was the Pleasure of God, to pitch upon the *Persons* of *Jacob* and *Esau*, first and principally, and upon their *Posterities* secondarily, to be *Types* of his eternal *Election* of some to everlasting Life, and *Rejection* of others. And that *Jacob's* Person was one of God's Chosen, that was interested in his everlasting Love, and an Heir of eternal Glory, is manifest by the Scripture-Account we have of him. And that the Person of *Esau* was not a Vessel of Wrath, is what I think cannot be proved. But to pass that.

It was the Pleasure of God to chuse the Seed, the Posterity of *Jacob*, the Nation of *Israel* to be his peculiar People, in Distinction from all the World beside: And to them he gave the Land of Promise. And tho' the *Election* of that Nation, as such, and their *Privileges* thereupon, were but external and temporary; yet by, and under these, was the *eternal Election* of that Remnant which shall be saved out of all Nations, and their *heavenly Inheritance*, in the great Promise of eternal Life, *typed out*. And many there were of the Nation of *Israel*, that were God's *Elect*, his peculiar People, in a very distinguishing Manner from the whole Body of that Nation as such; that really belong'd to the *eternal Election of his Grace*, and were *Heirs of his Promise in Christ thro' the Gospel*. As is evident by the many famous Instances of their *Faith*, which stand upon Record in the sacred Scriptures. But the unbelieving, carnal *Jews*, partaking with *them* of the external and temporary Privileges of the Nation as such, boasted themselves of being God's *peculiar People*, his *Children*, *the Seed of Abraham*, *the Heirs of Promise*, &c. This our Lord abundantly confuted in his Ministry amongst them; as *John* viii. 34, &c. He tells them, That they who were the Children of God, the Seed of *Abraham*, the Heirs of Promise, were only such that had *True Faith* in Him the great *Messiah*, both before, and after his Coming in the Flesh. And the
Apostle

Apostle in this *Rom.* ix. having exprest his earnest Desire after the Conversion of these his Kinsmen according to the Flesh, and mention'd their external Privileges which were common to the whole Nation, as God's chosen People; he obviates an Objection that the carnal *Jews* might make, upon the greatest Part of them rejecting of Christ, and being cast off by God; "That then, God had cast away his chosen People; that he was unfaithful to his Promise made to *Abraham*; that his Word was of no Effect." No, says the Apostle, not so: *Not as tho' the Word of God had taken none Effect. For they are not all Israel that are of Israel*; Ver. 6. It is as if he should say, "God has an Israel in Israel, a *spiritual* Israel in *literal* Israel, a People among that People, a Remnant according to the Election of his Grace, Chosen unto *Eternal Life*, among that Chosen Nation, which were so *externally privileg'd*. And *these* he hath not cast away; He hath not been *unfaithful*, nor hath his Word of Promise to *Abraham* and his Seed, the Children and Heirs intended therein, taken *none Effect*." Thus it appears, that God's Election of a Remnant to eternal Life, was *couch'd under*, and *typed out* by his Election of the Nation of *Israel* unto external and temporal Privileges; and that some of that Nation were of that elect Remnant.

And this he further proves in the following Verses; by shewing how the Line of Election

ran

ran in the Seed of *Abrabam*, in *Isaac*, and not in *Ishmael*, in the Children of the *Promise*, and not in the Children of the *Flesh*. And again, in *Jacob*, and not in *Esau*. And to shew the *Freeness* and *Sovereignty* of electing Grace, he observes, "That (in the Type) it was said unto her, (*Rebecca*) The Elder shall serve the Younger." And "that before the Children were yet Born, or had done either Good or Evil." This is on Purpose brought in to prove, that *Election* is of *Grace*, and not of *Works*; or that it is *Absolute* and *Unconditional*. For, saith he, this was said unto her, that the Purpose of God according to *Election* might stand, not of *Works*, but of *Him* that Calleth. That is, that Chooseth, Calleth, and Saveth whom he will, from his mere, sovereign good Pleasure, without Respect had to their Works. And this he confirms by a Text out of *Malachi*, Chap. i. 2, 3. *I have Loved you, saith the LORD: Yet ye say, wherein hast thou Loved us? was not Esau Jacob's Brother? saith the LORD: yet I loved Jacob, and I hated Esau, ---*

God's People here, seemed to be faithless about his *Love*, or at least sunk into a Fit of Unbelief about its glorious *Fruits*. And therefore to recover and strengthen their *Faith* herein, the Lord puts them in Mind of what he had said, and done for them. *I have loved you, saith the LORD*. And to shew the infinite *Freeness* of his Love towards them, and of all the wondrous

wondrous Grace he had bestow'd upon them, he puts the Question to them, a Question that could not be answer'd in the Negative: *Was not Esau Jacob's Brother?* He sets their Thoughts on work about it: as if he should say, "Was there any *Difference* between these two Brothers, when both lay in the same Womb, and had done neither Good nor Evil? Did not *Esau* stand as fair to be the Object of *my Love*, as *Jacob*? Might I not as well have chosen *Esau*, and rejected *Jacob*?" And then, taking for granted; he replies: *Yet I loved Jacob, and I hated Esau.*---Oh this wondrous *Yet!* How doth he hereby lead their Faith up to the *Spring-head*, the original Source of all his loving Kindness towards them, as it lay in his *everlasting Love!* And how doth he hereby, commend, and set it off in its *distinguishing Glory*, as it was a Free, Sovereign Act of the good Pleasure of his Will towards them; in that it put such an amazing *Difference* between two Objects, that were equal in the same State! Oh this, *Yet I loved Jacob!* How often has God's free, distinguishing Love herein, to *me*, that was no better by Nature than others, melted my Soul down! And doubtless had a blessed Effect upon the Lord's People to whom it was first spoken, to strengthen their *faith* in his Love, and raise their *Admiration* at his free, distinguishing Nature; That *Jacob*, and they his *Posterity*, the true Israelites, should be *chosen*, and *Loved of God* with an everlasting Love;

Love; while *Esau*, and his *Posterity*, were *re-jected*, and the People of his Wrath, against whom he has Indignation for ever! And thus the Apostle applies this Text, or brings it for a Proof of God's eternal Election of some, and Rejection of others: As it is written, says he, "*Jacob* have I loved, but *Esau* have I hated." And doubtless it was a sufficient Proof hereof.

And that he doth so apply it, both with respect to *Jew* and *Gentile*, the Elect, and the rest among them, is evident by the succeeding Verses. For, ver. 14. he anticipates an Objection that might be made by the Adversaries of God's free Grace, whether *Jews* or *Gentiles*, against the Righteousness of God; that upon Supposition of God's choosing some to everlasting Life, and leaving others to perish, that were in the same State with them; that then he was *unrighteous*. What shall we say then? saith the Apostle, *Is there Unrighteousness with God?* And he first answers it with *God forbid*: And then proceeds to shew his *Sovereignty*, in the Designation, Declaration, and Dispensation of his Mercy. *For he saith to Moses, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion.* So then (saith he) *it is not of him that willeth*, (what is this It? Salvation, eternal Life, to which some were chosen) *nor of him that runneth, but of God that sheweth Mercy.* *For the Scripture saith unto Pharaoh, Even for this same Purpose have I raised thee*

*bee up, that I might shew my Power in thee, and
 hat my Name might be declared throughout all the
 Earth, ver. 15, 16, 17. Upon which he con-
 cludes, Therefore hath he Mercy on whom he will
 ave Mercy, and whom he will, he hardneth,*
*Ver. 18. Then again he supposes another Cavil
 rought in by the Enemies of God's Sovereignty,
 r the Dispensation of his Wrath and Mercy :
 'thou wilt say then unto me, Why doth he then find
 'ault ? For who hath resisted his Will ? Ver. 19.
 t is as if this Person should say, " Why then
 ' did he find Fault with Pharaoh, or doth he
 ' find Fault with unbelieving, impenitent Sinners,
 ' on account of their Sins, for which he punish-
 ' eth them with Wrath ; if that Wrath and
 ' Destruction were as certain to them, for the
 ' Declaration of God's Name, as Mercy and
 ' Salvation were to others ? For who hath resist-
 ' ed his Will ? Who is any otherwise than God
 ' will have him be ? Are not the most hardned
 ' Wretches, that die in their Sins, and perish
 ' for ever, just such, as God will have them be ?"
 Now Sir, who is this Caviller most like, a *Pre-
 estinarian*, or an *Universalian* ? And to whom
 oth the Cavil most properly belong ? But it is
 bservable, that as the Cavil of this Caviller is a-
 ainst the sovereign Pleasure of God's Will ; so
 hat being blinded by a bitter Prejudice against
 od's *secret Will*, he presently lays the Destruc-
 on of those that perish at *God's Door* ; and is
 ot able to cast one Look to his *revealed Will*,
 which*

which wou'd have answer'd his Cavil, and given him a good Reason, why the Judge of all, as the supreme Law-giver, finds Fault with those that break his Law; and inflicts Punishment upon them for the same with the highest Equity. But instead of looking to the *Breach* of God's revealed Will, as the Cause of Men's Destruction, he riseth up in the Darkness and Rebellion of his Spirit against his secret Will, with a Why doth he then find Fault? For who hath resisted his Will? To which the Apostle answers, *Nay but, O Man, who art thou that repliest against God? shall the Thing formed say unto Him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? What if God willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted to Destruction: And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory? Even us whom he hath called, not of the Jews only, but also of the Gentiles, Ver. 20, &c.* Thus the Apostle brings up the Matter he had been discoursing on, the Election of some, and Rejection of others, Instances whereof he had given in *Jacob* and *Esau*, unto its proper Issue: The eternal Salvation of the *Chosen*, and the Destruction of the *rest*. The one he stiles Vessels of Wrath fitted to Destruction, and the other Vessels of
Mercy

Mercy prepared unto Glory. “ Even us (says he) whom he hath called, not of the *Jews* only, but also of the *Gentiles*.” And he resolves the Cause of the Election of the Chosen, and Rejection of the rest, which issues in such a Difference of State, into God’s *Sovereign Will*.

How then Sir, can you think, that by God’s *loving of Jacob*, and *hating of Esau*, is not meant his choosing of the one to everlasting Life, and saving of the other to perish eternally? And that absolute unconditional Election cannot be found in Holy Writ? As *Dialogue*, page 6, 7.

Nor is this of *Rom. ix.* the only Place in Holy Writ, where absolute, unconditional Election is to be found. For Chap. xi. 5. 6. the Apostle asserts the same Thing. *Even so then at this present Time there is a Remnant according to the Election of Grace. And if by Grace, then is it no more of Works: otherwise Grace is no more Grace. But if it be of Works, then is it no more Grace: otherwise Work is no more Work.* And thus, *Ephes. i. 3, 4, 5.* he says, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ: According as he hath chosen us in Him before the Foundation of the World, that we should be holy and without Blame before Him in Love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will.* From hence, Sir, I would observe, That God did actually

actually elect or chuse his People in Christ, unto Salvation, (and not, as you say, *decree* to elect or chuse all that should believe) before the Foundation of the World : According as he *hath* chosen--

2. That this his Election was *personal*, of their individual Persons : He hath chosen *us*. 3. That it was *absolute* and *unconditional*, without respect had to their Works, or Faith foreseen : He hath chosen us---that we *should* be holy and without Blame before him in Love : Not that he foresaw we *would* be so previous to his Choice of us ; but that we *should* be so as a necessary Consequent thereupon. And 4. That God's chusing his People to eternal Life, was merely a *sovereign Act*, from the good Pleasure of his Will : according to the good Pleasure of his *Will*. *Election* from hence appears, to have been the *Foundation* which God laid for the *Salvation* of a certain Number of Mankind. It was the Foundation of their special *Relation* to himself, as his adopted Children, and of that vast *Inheritance* which was settled upon them in Christ, as such, before the Foundation of the World. It was *antecedent* to their being blessed in him with all spiritual Blessings, (and so Faith among the rest) with all Grace and all Glory, in the Settlement before Time began. And from hence, all spiritual Blessings are *secur'd* to the Chosen of God, and shall be *communicated* to them thro' Time, and to Eternity ; to the endless Praise of his glorious Grace, which most radiantly shines herein!

It

It has been the Judgment of some great Men of God, that *Election* was out of the *pure Mass*: or, that when the whole Race of Mankind lay before God in his vast Mind from Eternity, in the Lump of Creatureship, that then he set his Heart upon a certain Number of them in Christ, and chose them for Himself, to the Praise of his Grace, or to be unto his own Praise, in a peculiar Manner, from the Rest. And for Proof they bring the Election of *Christ*; that as the *Head* was chosen *Pure*, so were the *Members*; and the Election of *Angels*, who must be chosen *Pure*, since they never *fell*. And to this they apply, *Rom. ix. 11, &c.* and think *that* to be an Emblem of *this*: *It was said unto Rebecca, before the Children were yet born, or had done any Good, or Evil; the Elder shall serve the Younger.* And also, *Ver. 21. Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? Not of broken Pots, to mend some, and dash others to pieces; but of the same Lump of unfashion'd Clay, to make some Vessels to a more noble, and others to a more ignoble Use.* And these, take Reprobation, in its first and primary Consideration, to be no more than a mere *Negative*, or God's *not* chusing of the Rest; which was the natural and necessary Consequent of Election. So that Election, according to them, was God's chusing of some in Christ, as an Head of Grace, unto eternal Glory; and Reprobation, his

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leaving of others, just where he found them, viz. in the pure State of Creatureship; or, that the one was God's setting apart some, for a sacred Use, to be his Children by Grace, to the peculiar Glory of his great Name, and of others, for a common Use, as his Creatures, to the common and general Display thereof. Thus Mr. Bunyan says, "Election was neither an Act of Mercy, nor Reprobation of Justice: But both of mere Sovereignty." Because, as he took it, neither the one did presuppose the Creature miserable, nor the other, guilty. And so these, when the Reprobates are stiled Vessels of Dishonour, and said to be hated, take it in a comparative, and not in a positive Sense: That they were set apart as Creatures for a lower End, than the Vessels of Honour, and accordingly less loved. This they take to be Election, and Reprobation in their first and primary Consideration.

And that then, the more to display the infinite Glory of the Divine Being, in a Way of special Grace and Mercy to the Elected; and of common Goodness and Forbearance to the Rejected; and also, for the Abuse of the same, of strict Justice and righteous Wrath towards them, The Fall was permissively decreed, or permitted in God's Decree. And that hereupon, when all Mankind were foreview'd by God, as equally guilty of Adam's first Sin, and in the Guilt, Filth, and Power of their own personal Depravity of Nature, and actual Transgressions, being

all lost and utterly undone; that then, those who were ordain'd for the highest Display of the Divine Glory, as the adopted Children of God, in the everlasting Enjoyment of him as the God of Grace, were appointed to obtain Salvation thro' Christ crucify'd, thro' Sanctification of the Spirit, and Belief of the Truth. And that then, and not till then, those who as Creatures, were ordain'd for the more inferior Display of the Divine Glory, in their Creation and Preservation, were, for their Abuse of common Mercies, and especially for their Contempt of Christ and the Gospel, in their final Impenitence and Unbelief, appointed unto Wrath: or made Vessels of Wrath, as others, Vessels of Mercy. This is the Judgment of some: And that neither the Decree of Election, nor of Reprobation, in the full Latitude thereof, was compleat, without the secondary Consideration which belongs to each. And they think this justifiable from God's Word; In that the Elected, and Rejected are first stiled Vessels of Honour, and of Dishonour, and then Vessels of Mercy, and Vessels of Wrath.

Others there are, Sir, that think Election was out of the *Corrupt-Mass*. That the Creation of all Men, for the Glory of God, was first ordain'd, and the Fall permitted, for the further, and more various Display thereof. And that when God foreview'd all Men under the Ruins of the Fall, utterly undone, he then by a so-

vereign Act of his Free Grace, and Rich Mercy, did chuse a certain Number of miserable Men unto eternal Life, thro' his Son's Death, and all the appointed Means to that End. And that then likewise, the sovereign Lord of All, did leave the Rest to perish, in that State of Sin and Misery which they had brought upon themselves, and righteously bind them over to eternal Vengeance, or appoint them to that Wrath, which all their Sins, foreview'd, had deserv'd.

Now Sir, Which of these you will like best, I know not: Both agree in this, that *Election* is a *Sovereign Act* of God's good Pleasure towards his Chosen, without any *foreseen Goodness* in them. And likewise; that *Reprobation* is a *Sovereign Act* of God's most holy, righteous Will, *leaving the Rest* in the same common Condition, from whence he *took his Chosen*. And in this also, both are agreed: That *Reprobation*, as consider'd *an appointing unto Wrath*, was only on Account of *Sin foreview'd*. But to pass on:

Election, absolute, unconditional Election, is most certainly a *Doctrine of the Bible*: And I think may appear so to be from the Texts fore-quoted. And therefore, well would it have been for you, Sir, if you had been more sparing, in saying, "It is a *Doctrine from Hell*, of *Devils*, and an *horrible Decree*." For great is your Guilt herein. You seem in this, to be as great an Enemy to the Freeness and Sovereignty of

of Salvation-Grace, if not a greater, than ever rose up. And tho' from the Enmity of your carnal Mind, you make Opposition to it as long as you may; yet you must be saved by this Grace at last, or perish forever. Is it not hard then, for you to kick against the Pricks? to blaspheme that Grace, by which alone you can be saved? And such Blasphemies are uttered against it, in your Sermon of Free-Grace, that makes one shudder, that I think were never before heard, and that one could not hear worse, if one descended into the bottomless Pit, where Enmity and Rage are at the utmost Height. Sure I am, that you have greatly sinned in this: And if ever you come to Heaven, you'll admire the unsearchable Riches of that Grace, which brought you thither, that have been such an exceeding great Sinner against it! Oh Sir, there is nothing can save you from the Opposition you make to God's Free-Grace, but its own infinite, eternal, absolute and unchangeable Nature! If your Help is not here, you are gone forever! If your *Salvation* don't stand, (the Thing itself I mean, not your Hope of it, for at present your Hope may be falsely placed; but if your *Salvation* don't stand) upon God's *absolute Grace without you*, but upon your *own inherent Goodness*; your *own Will*; there is no Salvation for you: For it is not of him that willeth.

Are you willing to be saved by Jesus Christ? How came you by your Willingness? was it of yourself,

yourself; or of God? If you say, "Of God; he gave me a Power to Will, and so he has given every Man if he'll exert it." I reply: Then your willing to be saved, is of God remotely, but not immediately. It was yourself, by exerting the Power given you of God in common with All, that made yourself to differ from the Disobedient, and makes Salvation yours, while they perish. God did no more for you, than he did for them: They might have believ'd unto Life if they would; you had no more Power given you of God than they; but it was your own Exertion of the Power given you, your own mere Motion, in willing to be saved, that put the Difference. Then no Thanks to the Sovereign Lord of Heaven and Earth for your Salvation; but to your own Arm, to that abominable Idol, proud *SELF*.

Oh Sir, if Salvation was of him that *willeth*, It would be of *Works*: And by that Law, *boasting* cannot be excluded. A saved Soul would then have no reason to praise God's *distinguishing Grace* in his Salvation, but his own *distinguishing Mind*, that made it his. God did no more for his Salvation, than for the damned in Hell: It was *himself*, his *own Will*, his *own Legs* that brought him to Heaven; and he might as well have run into Hell, for any Thing God did to the contrary. God did as much for those in *Hell*, for their Salvation, as for him in *Heaven*: It was nothing but his *own Will* that made him happy.

Then

Then is not the *Man*, his *own Will*, his *own Goodness*, his *own Saviour*? But as self, and Self-goodness, are not the *Saviour of God's providing*, the *Rock*, the *Foundation* he has laid in *Zion*; whoever ventures *here*, if he had a thousand Souls, he'd lose them.

The Salvation of God in Christ, is *to him* that willeth, because it's promis'd to Believers: But it is not *of him* that willeth, as if the Creature's Will were from itself, or that by any Worth or Efficacy thereof, Salvation was made sure to it. Salvation is *to him* that willeth, that willeth to be saved in *God's Way*: But it is not *of his Will* therein. It is not his *Will*, his *Faith*, as an *Act* of his, that saves him: But the *Object* that his Faith lays hold of. His Faith is not the *Cause* of his Salvation, but the *Means* of receiving it. And it is such a Means too, that is given him by God's special Grace, and wrought in him by his Almighty Power. And so his Salvation to Faith, and thro' it, being all of *God*, is not of *him that willeth*: No, tho' he Will to be saved in *God's Way*. Much less is Salvation of him that willeth to be saved in his *own Way*, by his *own Will*: God has promis'd it to no such Person, nor can such an one by his own Arm obtain it. But all that obtain Salvation, must be saved by God's eternal, free, sovereign Grace, and not by their own Free-Will.

But further, Sir, as to your Dialogue, &c.

If there are any Expressions recited therein, by any that hold the Doctrine of Predestination; that are not so apt and unexceptionable as might be wish'd; this is no Argument against the Truth of it. If it is a Doctrine of God's Word, as most certainly it is, and can never be raz'd out of the Bible; well wou'd it have been, if you had humbly sought God for more Light, and apter Expressions to set forth this sacred Truth by. No Person that holds any Doctrine, is oblig'd to defend all the unsuitable Expressions that may be dropt by any concerning it: If he proves, and defends his Doctrine from the Word of God, it is sufficient. And thus the Doctrine of Predestination, or of God's predestinating Persons to Life and Death, has been defended, and is defensible.

As God's Ordaining a certain Number of Men in Christ unto eternal Life, the End, Salvation, is not to be consider'd, without his decreeing the Means to that End, *viz.* Sanctification of the Spirit and Belief of the Truth. So neither is his Foreappointing the Rest unto Wrath, to be consider'd without his Decree of the Means to this End, *viz.* Sin, final Impenitency, and Unbelief: As has been already hinted. No Man was fore-ordained to Damnation, merely as a *Creature*, but as a *Sinner*, a *Sinner foreview'd*. So that his Ordination to Punishment, must needs be *Righteous*, it being upon a Fault deserving of the same.

It

It is true, the Decree of God is conversant about Sin ; Sin could never have come into the World, if God had not decreed it. It is said of that great, that particular Sin, of killing the Prince of Life, That Herod *and* Pontius Pilate, *with the Gentiles and the People of Israel were gathered together, to do whatever God's Hand and his Counsel determined before to be done,* Acts iv. 27, 28. Which will justify the Expression, That God decreed Sin. Yet is not God hereby, *the Author of Sin.* He is the Author of his own Decree concerning it, but not of the *Action* decreed. The Decree of Sin is permissive, not *effective.* It puts no *Evil* into the Will of the Creature, it doth not in the least *byass,* or *incline* it to Evil. This is contrary to the Holiness of God's Nature, who is Light without Darkness, who cannot be tempted with Evil, nor tempteth any Man. But the Decree of Sin, only leaves the Creature to *the Freedom of its own Will,* having a Power in itself to refuse it, and a Liableness to chuse it, if preventing Grace was not constantly bestow'd ; which God was in no wise oblig'd to give. God set Man up at first upon his own Legs, and bid him stand upright ; and he was in no wise oblig'd to prevent his Fall, by future auxiliary Supplies ; because he had then a Fulness of Power in himself to stand if he would. Sin could never have entred into him, but by his *own Act* in opening the Doors to it. And as
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the Decree of God, did not *influence* the Will of Man to the Action of Sin, but merely *leave it* to its own Freedom; so *Adam*, and all Men in him, sinn'd as *freely*, as if there had been no *Decree of God* pass'd concerning it. As *Herod* and *Pontius Pilate*, &c. acted as *freely* in crucifying our Lord, as if God had not *determined it*. They did not do it in the *View* of God's Decree, nor under any *Byass of Will* therefrom; but from their own *Inclination*, under the *Influence* of the Devil. And so it was not *God*, but *They* that were the Authors of this wicked Action: It was *their Hands* that perpetrated the horrid Crime, and *wicked* exceedingly they were herein: Whence it is justly charg'd upon them, *Acts* ii. 23.

Now as this was the Case of all Men in the Fall, as they were all foreview'd Sinners, guilty, filthy, and deserving of Death; would it have been an unrighteous Thing in God, to have appointed them *All* to eternal Wrath, as he did the Angels that sinned? or was it an unrighteous Thing, that God should appoint *any* to Wrath, when all had deserv'd it? If he would be gracious to a *few*, in appointing them to Salvation, merely from his own good Pleasure, and not from any foreseen Goodness in them, or Motive from them; and to bring them to Salvation, resolve to do all for them, who could do nothing at all for themselves in this Regard: Might not the sovereign Lord of his Creatures, and of his
own

own Grace too, do what he would with his own? Are any saved? It is God, not they, his Free-Grace, and not their Free-Will, that is the Cause of their Salvation. Are any damned? It is themselves, their own Sin, and not God, and his Decree, that is the Cause of their Damnation. And where now are the *Horrors* of God's *Decree of Predestination*, either to Life or Death? Since the one is his *Free-Gift*, and the other the *just Wages of Sin*? But to come to,

Particular Redemption. This follows upon Election, and is commensurate with it. God having chosen a Remnant in Christ unto eternal Life; they were chosen to *Life*, as consider'd Sinners, thro' his *Death*, as the Means to that End. The Holiness and Justice of God's Nature, and his sacred Truth in his righteous Law, made Death necessary to the Sinner. And God having from his great Love, resolv'd to save a certain Number of fallen Men, his infinite Wisdom and Grace found for them a Ransom. He found for them his own Son, to die for them that they might live. He substituted him in their Room. He call'd him to bear their Sin, to be made their Curse, to endure their Hell, to obey and suffer, to live and die, and rise again for them; to deliver them from going down to the Pit, and bring them up to that Life and Glory unto which they were ordained. And God the Son, in the Covenant-capacity of Mediator, engag'd for them, to be and do whatever the

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the Father call'd him to for their Salvation. He engag'd for them, as their Surety in the everlasting Covenant, the Covenant of Redemption, between his Father and him, to take their Nature and Law-place, their Sin and Wrath upon himself, to obey, die, and rise for them. in their Stead; to save them from Sin mystically in himself, by his own infinite Merit, and personally in themselves, by his Holy Spirit; and hereupon, to bring them all safe to Glory, and present them faultless before his Father's Face, with a here am I, and the Children which God hath given me. Thus sweetly, in infinite Grace, the good Shepherd engaged to save the Sheep which his Father gave him. As *Judah* engag'd for *Benjamin*, to his Father *Jacob*: *I will be Surety for him; of my Hand shalt thou require him: If I bring him not again unto thee, and set him before thee, then let me bear the Blame for ever*, Gen. xliii. 9.

If all Men that sinned, had been ordained unto Life, Christ must have been substituted in their Stead, and dy'd for them all in their Room. But as many of them were left under their own Sin, and appointed to bear that Wrath which their Sin deserv'd; there was no need that Christ should bear their Sin, and endure that Wrath which was due to them for it. And had he done so; it wou'd have been impossible that any one of them should perish. For such is the strict Justice and Faithfulness of God, that he will not,

not, cannot Charge Sin upon Christ and the Sinner too.

The Father call'd for Christ's single Bond, and Christ gave it, to pay all the Debts of all the Sinners that ever shall be saved. Their Names were not entred into the Bond with his; but he stood alone, as their Sponsor in the Engagement. The Father would trust none of them for Satisfaction to his Justice, but took the single Word, the single Bond of his own mighty S O N, for the Payment of all that vast, that amazing Sum they ow'd him.

And therefore when the Day of Payment came, it was a righteous Thing with God, legally to charge all the Guilt of all those guilty Ones, for whom the Son of God was to die a Sacrifice, upon him the innocent, the spotless Lamb; and to demand and take Satisfaction at his Hands, because he had engag'd for them.

And when this was done, it would not be a righteous Thing with God, to charge their Sins again upon them, nor to exact the Debt of Suffering due for the same, from them the principal Debtors, which had been once fully paid for them by their Surety Christ. No; such is the Justice and Faithfulness of God, that Christ's full Payment must needs be the Sinner's full Discharge for whom it was given. Those for whom the Son of God was sacrific'd, he must needs be to them the Passover Lamb: His Death must be their Life. The destroying Angel,

gel, avenging Justice, arm'd with the Law's Curse, cannot smite one Soul that is under the Blood of Christ. No; "When I see the Blood, says the Lord, I will pass over you." And blessed be God, he has done it, forever done it, he will do it, forever do it, for every Soul for whom the Blood of Christ was shed, and to whom it shall be apply'd.

And as it would not have been a righteous Thing to Christ, if God the Father had charg'd the Sins of any other Sinners upon him, and took Satisfaction for them, than those, for whom he engag'd; so neither, had he done it, would it be a righteous Thing either to him or them, to charge the Debt again, when full Satisfaction had been given. How can it be consistent with the Justice of God, to punish those Sinners in Hell for ever, for the Non-payment of that in their own Persons, which was paid for them long since by the Saviour in their Stead?

This, Sir, is an unanswerable Argument against universal Redemption; and as great an Universalist as you are, you grant the Thing; that Satisfaction for Sin cannot be demanded, and taken twice; though you are far from granting the just Consequence thereof, that therefore universal Redemption cannot be true. In your Hymns on God's everlasting Love, you assert universal Redemption in the strongest Terms; but, contradictory enough to it, in one Place say,

This

This last, and every Sin of mine,
 Did he not in his Body bear ?
 Was it not purg'd with Blood divine ?
 Behold the Bond hangs cancel'd there !
 'Tis nail'd to the accursed Wood,
 'Tis blotted out with *JESU's* Blood.

The Sin on him which was not laid,
 For which he hath not satisfy'd,
 Punish it, Father, on my Head,
 Here let it with thy Wrath abide ;
 But if he paid my utmost Pain,
 Thou canst not ask the Debt again. *Page 17.*

Now, Sir, if it be as you say in the Verse
 fore these, that Christ was made an Offering,
 perfect one, for all the Sins of all Mankind ;
 at he resign'd his precious Life for all, and
 did for all a bleeding Ransom. How can God
 the Father let the Sin of any one Sinner, with
 his Wrath for it, abide for ever on the Sinner's
 head, for whom the Saviour has satisfy'd ? If
 Christ did bear the Sinner's utmost Pain, how is
 possible that God the Father should ask the
 Debt again ? You yourself, Sir, say he cannot :
 " Thou canst not ask the Debt again. "

Then Sir, by your own Concessions, you are
 brought into this Dilemma : You must either
 grant, that Christ did *not* bear the Sins of all
 Men, die, and satisfy for them ; or, that if he
 did, all Men shall infallibly be saved : And
 from

from hence you must grant, either, that general Redemption, the Redemption of all, is *not true*; or, that particular Destruction, the Destruction of any, is *false*; since, as the Truth is, and as you grant, that God cannot ask the Debt again of the Sinner for whom the Saviour paid it.

Now Sir, which Way will you take? Will you come out into the consistent Light of Truth? or abide still in the Darknes and Error of your own Spirit, which has such insuperable Difficulties attending it?

When I say, Will you come out into the Light? I don't think that you have Power in yourself to come out at your own Pleasure, from your own mere Motion. No: Such is the Darknes of our Minds, under Sin's, and Satan's Influence; that it holds us fast, as in a close Dungeon, if God, by an all-efficacious Voice, don't call us out of Darknes, into his marvellous Light; (in after Illuminations as well as the first) if Christ doth not say, by an authoritative Voice, to the Prisoners, Go forth; to them that are in Darknes shew yourselves; and if the Holy Spirit, from the Father and the Son, by his Almighty Energy, don't command the Light to shine out of Darknes; if he don't open the Prison-Doors, and bring us out into the glorious Liberty and Light of Truth, under its own glorious Rays shining in upon our Minds, we shall still abide in the Darknes and Error of our

own Spirits. Thus there must be much done for us by God, Father, Son, and Spirit, to bring us out of Darknes, total Darknes, into the Light of Life at first; and to bring us out of partial Darknes, into every further Degree of Light afterwards. And yet Exhortations are not in vain; we ought to exhort, to call, to invite one another to come out of Darknes; and God often blesseth the Exhortation, and works thereby upon us according to our rational Nature: And so we come out of Darknes into Light; not against our Will, not by a Force put upon the Faculty; but by a sweet Power, that dischargeth the Faculty of its Darknes and Bondage, and sets it free to chuse the Light, while the Excellency thereof is display'd before it. It is an irresistable Power that brings us out, else should we never come forth at all: And yet we are not constrain'd so to do against our Will; but our Will is sweetly allur'd hereto from the highest Reason; and so we come forth freely into the Light of Truth, when once it's self-evident to our Minds: It is our own Act and Deed, tho' under God's Influence; it's *we* that come, and God that brings us; and by the Way, may not this serve to answer that Query,

Query. How Sinners can sincerely, and without Mockery, be commanded of God, and thereupon exhorted by Men, to believe on Christ

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for Life, if they have no Power, in and of themselves, to do what is requir'd ?

The Command speaks the Sense of the Law, the Creator's Right, and the Creature's Duty; but doth not suppose any Power in itself to do what God commands; but the Thing commanded being rational, God will have it laid before his rational Creature, for his rational Powers to act rationally towards it; while the Soul, having sinn'd away that natural Strength it had in *Adam*, and being at present devoid of supernatural Strength from Christ, has no Power in itself to do what God commands; but the contrary: And if ever it doth what God requires, it must be by Power superinduc'd from on high; and yet, commanded and exhorted so to do, it must be; God will have it so, often blesteth the Exhortation, and worketh upon its rational Powers by it. But to return from these Digressions.

Will you now, Sir, be for *particular* Redemption, or for *general*? If you say, for the latter, I must leave you to the Lord, who openeth the Eyes of the Blind; and oh, that he would open yours to see the former! which is a Truth that shines as clear as the Sun: If against it you object,

Object. Particular Redemption cannot be true, because in God's Word, Redemption is express in general Terms; it is said, that *Christ is the Propitiation for the Sins of the whole World,*
1 John

John ii. 2. that *he gave himself a Ransom for all*, 1 Tim. ii. 6. and that *he tasted Death for every Man*, Heb. ii. 9. I answer,

Ans. Redemption, in God's Word, is not *always* exprest in general Terms; and that it is *ever* so exprest, doth not prove, the general Redemption of all Men, but the particular Redemption of some Men out of all; or, that there are some Men redeem'd out of every Nation and Kingdom, all the World over.

When the Redemption of Sinners is spoken of *properly*, it is restrain'd to some, and not extended to all. Thus it's said, *The Son of Man came --- to give his Life a Ransom for many*, Mat. xx. 28. For *many*; not for *all*. And that *Jesus dy'd, not for the Nation of the Jews only, but also that he might gather together in one the Children of God that were scatter'd abroad*, John xi. 52. It was for the *Children of God* that *Jesus dy'd*, not for those only among the Nation of the *Jews*, (for there were some among that Nation that were not the Children of God; as saith the Apostle, "Neither because they are the Seed of *Abraham*, are they all Children,") but those also that were scatter'd abroad among all the Gentile Nations upon the Face of the Earth. It was for the *Children of God* that *Jesus dy'd*, that were scatter'd abroad among all Nations; and not for every individual Person of those Nations among whom they were scatter'd. And thus *Jesus himself says, I am the good Shepherd,*

berd, and know my Sheep, and am known of mine, as the Father knoweth me, even so know I the Father; and I lay down my Life for the Sheep; John x. 14, 15. It was for the *Sheep*, not for the *Goats*, that Christ laid down his Life: It was for the Sheep which his Father gave him, to be redeemed by him, and finally saved; and not for the *Goats*, that shall perish everlastingly. As the Father *knew* Christ to be a responsible Person, that was infinitely able and faithful to fulfil all his Engagements to save the Sheep; and trusting him hereupon, sav'd all the Old Testament Saints before he had made the Payment of their Debts: So *Christ* knew the Father, that he was infinitely able and faithful to fulfil his Engagement, to give him his Seed, the Travail of his Soul; and hereupon he trusted the Father with the mighty Price of his Blood; which he paid at the appointed Time, for that innumerable Multitude of Souls, which were to be saved from the Beginning of the New Testament Dispensation, to the final Consummation of all Things. He knew the Father would give him the Purchase of his Blood, every Soul for whom he dy'd: That he would not suffer him to pour out his Soul unto Death in vain; to be at such a vast Expence, in laying down his Life for the Sheep, and when it was done, let them perish. *As the Father knoweth me, saith he, even so know I the Father; and I lay down my Life for the Sheep: I trust him with my*
 Blood

Blood, that he'll give me every individual Soul for whom it was shed ; that upon my dying for them, I shall have them all to live with me in Glory for ever. Thus it was for his Sheep, and none but those, that the good Shepherd laid down his Life : And, to mention no more, it was for the many Sons which shall be brought to Glory, that the Captain of their Salvation dy'd ; or, (as a Captain of Salvation, to bring them to Glory) was made *perfect thro' Sufferings*, Heb ii. 10. Christ by his Death was perfectly accomplish'd as the Captain of Salvation, to bring all those *Sons to Glory* for whom he dy'd : As their being brought thither, was the very *Design* of his Death ; so this, notwithstanding all Opposition, shall be the blessed *Fruit* of it.

O what a vain Thing it is, to talk of Christ's dying for those who are not brought to Glory, but sink into everlasting Misery with the Devils ? And what a Dishonour doth it cast upon the Captain of Salvation, as if he was not mighty to save ? Christ is such a glorious Leader, that none under the Banner of his dying Love, can possibly fall short of endless Life ! This Captain of Salvation went into the Field of Battle, to fight single-handed with all the Powers of Darkness, to rescue all those which his Father gave him, to be brought to Glory, out of the Hands of all their Enemies. He won the Victory, took the Spoil, trampled down the Powers of Dark-
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ness,

ness, led Captivity captive, triumphing over them in it. He in his mighty Love, by the Merit of his Death, and the Power of his Resurrection, brought away his ransom'd ones, from out of their Enemies Hands, with amazing Triumph! He had them all mystically in himself when he rose, and carry'd 'em up to Heaven with him, and there they sit in him! They were rais'd up together with him, and sit together in heavenly Places in Christ: They don't all yet sit with him *personally* in Heaven; but they all, even all those for whom he dy'd, rose, ascended, and sit together *mystically* in him, as their Representative. Thus the Captain of Salvation brought his ransom'd ones from Hell to Heaven, from Hell in Desert, unto Heaven in Possession, mystically in himself!

And who, or what shall pluck them from God's Right Hand? Who shall separate them from the Love of God in Christ? Who shall lay any Thing to the Charge of God's *Elect*? It is God that justifies. Who shall condemn them? It is Christ that died, yea, rather, that is risen again; who is even at the Right Hand of God, who also maketh Intercession for them.

And as our mighty Lord, the Captain of Salvation, brought his ransom'd Ones to Glory *mystically* in himself; will he not also bring them thither *personally*, seeing he is able to save them to the uttermost, and ever liveth to make Intercession for them, till the last Soul is brought in?

What

What shall *hinder* Christ's Redeemed from being saved? Was not his *Sacrifice* sufficient to expiate all their Guilt? Yes verily; "for by one Offering he hath perfected for ever them that are sanctify'd:" He so *perfected* them that were sanctify'd in his Death, that he left not a Spot of Sin upon them; and he did it for *ever*: He did not perfect them by his Death, and then leave them to become unperfect again, to become guilty and filthy, and die in their Sins afterwards, No; as he bore all the Sins of all those for whom he dy'd, even all the Sins that ever they were, or should be guilty of, their original, and actual Sin, even all their actual Sins from their Birth to their Death: So by his one great Sacrifice, he expiated all their Guilt, he put away all their Sin, and for ever made an End of it! So that the Way to Heaven is clear in this Regard, for all Christ's Redeemed. What then shall *hinder* their coming thither? Is it because he is not *able* to bring them thither? because they will not suffer him so to do? No, no; "Their Redeemer is *strong*, he will thoroughly plead their Cause." He hath given them a Right to endless Life, by the infinite Merit of his own Death; and he'll save them to the Enjoyment of it, by the Power of his Life for them at God's Right Hand; maugre all Opposition, in spite of all their Enemies. His boundless Love, in which he once dy'd for them, to give them a *Right* to Glory, is still as great
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towards them now as ever, to give them the *Enjoyment* of it : And having *engag'd* so to do, both his Love and Faithfulness employ his Power on their Side. And he hath an *Arm* like God, yea, the Arm of God, the Omnipotence of *Jehovah* ! Who then can *withstand* him ? Who shall *hinder* his ransom'd Ones from possessing the Glory purchas'd for them by his Blood ? Shall *Satan* hinder ? No ; he'll *bind* him at Pleasure, and cast him out of their Souls. Shall *Sin*, their own Unwillingness to be saved by him hinder ? No ; *They shall be willing in the Day of his Power*. Shall the *World* hinder ? No ; he has *overcome the World* for them, and will *overcome it* in and by them. They shall be more than *Conquerors* over all their Enemies, through him that has *loved* them. *The Gates of Hell shall not prevail against them : Iniquity shall not be their Ruin* : The *Powers and Principalities* of this *World*, with all their Frowns and Smiles, nor whatever else they meet with in the World, either *present* or *to come*, shall be able to *separate them from the Love of God in Christ Jesus*. So thoughtfully will their *strong Redeemer* plead their Cause, that he'll save them from the Oppression of all their Foes ! Thus surely will the *Captain of their Salvation*, clear the Way of every Enemy, and bring them up triumphantly thro' all, under the Banner of his dying Love, unto endless Glory with him : How *mighty* then is the *Redeemer*, how *glorious* the *Leader* ; which God hath

hath given to his People! But to return:

Thus it is evident, That when the Redemption of Sinners is spoken of *properly*, it is restrain'd to some, to many; to the Children of God, to the Sheep of Christ, to the Sons, to be brought to Glory; and is not extended to All Men. And when it is mention'd in general Terms, the Universality of the Terms, doth not in the least contradict the Speciality of Redemption. For whenever it's mention'd in general Terms, as, for All Men, for the whole World, &c. it is spoken *figuratively*, a Part being put for the Whole, and ought so to be understood.

The Word *All*, and *all Men*, are not always to be understood of every individual of the Kind; Nor of the Persons assembled together. As is manifest from *Luke viii. 45. And Jesus said, Who touched me? When All (or every Man, as it is in some Translations) denied, Peter, and they that were with him, said, Master, the Multitude throng thee, and press thee, and say'st thou, Who touched me?* Here now was an All of Men that denied; and yet, besides these, a *Peter*, and they that were with him, that said, *Master, the Multitude throng thee, &c.* The universal Term is us'd, and yet but a Part imply'd. So for the Word *World*, whether apply'd to Persons or Places; a Part is often put for the Whole. As *John xii. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the*

the World is gone after him. Here was the *World*, that went after Christ, and besides it, the *Pharisees*, that said among themselves, &c. And so small a Part is put for the Whole, here, that it seems, there were no more intended than the Multitude then at *Jerusalem*, that follow'd our Lord; and so, when *All the World*, and *the whole World* is spoken of, it is sometimes to be understood only of a Part of it. As *Luke ii. 1.* *And it came to pass in those Days, that there went out a Decree from Cæsar Augustus, that All the World should be taxed.* By *All the World*, here, there can be no more intended, than those Parts of it that were under the *Roman Government*: This Taxation, extended to no other Persons than those under their Jurisdiction. Thus a Part is put for the Whole, where the whole World is spoken of, *Rom. i. 8.* *First, I thank my God thro' Jesus Christ for you All, that your Faith is spoken of throughout the whole World.* Here's the *whole World*, distinct from *Rome*, from the Saints there, whose Faith was spoken of in it. But one Text more may be sufficient as to this. The Apostle *Paul*, writing to the *Colossians*, says of the Gospel, *Which is come unto you, as it is in all the World, and bringeth forth Fruit, as it doth also in you, since the Day ye heard of it, and knew the Grace of God in Truth, Col, i. 6.* There never was such a Day yet, wherein the Gospel of Christ, was universally spread over every Nation under

under Heaven ; Nor such a Time, wherein it brought forth Fruit in All the World, in every individual Person thereof, as it did in the *Colossians*: And therefore *All the World*, here, must be put for a Part of it. And had it not been so, there would have been no room to distinguish between the *Colossians*, and All the World ; nor to have said the like of them as of it, that the Gospel brought forth Fruit in them, as it did also in All the World. And thus the Texts objected against particular Redemption, which express it in general Terms, are to be understood in a limited Sense, and open'd by their Context. As,

1 *John* ii. 2. *And he is the Propitiation for our Sins: And not for ours only, but also for the Sins of the whole World.* If by the *whole World*, here, as above, every individual Person thereof was intended, there would have been no room for the Apostle *John* to have distinguish'd himself, and the Saints he wrote to from it ; To have said, He is the Propitiation for our Sins, and not for ours *only* but *also* for the Sins of the *whole World*. The *whole World* here, manifestly stands distinguish'd from those Saints of whom the Apostle speaks, and they from it, and the same Thing is said of it, as of them ; That Christ dy'd for the Sins of the *whole World*, as he did for their Sins. Whence it's evident, that by the *whole World*, here, every individual of Mankind is not intended. No ;
It

It was the Elect of God among the *Gentiles*, and those only, that were intended. The Apostle *John* wrote to the converted *Jews*; And by the Word, World, here, he points out the Elect of God among the *Gentiles*: He calls them the *World*, in Contradistinction to the Nation of the *Jews*; And the *whole World*, because God had a Remnant of his Chosen, for whom Christ dy'd, in every Nation under Heaven. And so the Sense is, He is the Propitiation for our Sins, *i. e.* for ours, the Chosen of God among the *Jews*; and not for ours only, but for theirs also, that are his Chosen among the *Gentiles*, all the World over. And in this Sense, the Word World, is very frequently to be taken in the New Testament. An Instance of this, we have *Rom. xi. 12.* *Now if the Fall of them (the Jews) be the Riches of the World, and the diminishing of them the Riches of the Gentiles: How much more their Fulness?* The *Gentiles* are here call'd the World, in Contradistinction from the *Jews*. So also, *Ver. 15.* *If the casting away of them be the reconciling of the World; what shall the receiving of them be, but Life from the Dead?*

The Reason is this: God, under the Old Testament Dispensation, chose the Nation of the *Jews*, to be his peculiar People. Unto them pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God; and the Promises, *Rom. ix. 4.* The *Israelitish* Nation, was the only

only Church of God in that Day; to them his sacred Oracles were committed, there his true Worship was maintained, and his glorious Presence enjoy'd, both in the Tabernacle, and Temple; While all the Nations round about 'em were left under gross Darkness and Idolatry. Hence the Distinction sprang between the *Jews* and *Gentiles*; The People of God, and the Nations; the Church of God, and the World.

And herein, the *Jewish* Nation were Typical, (as almost all Things therein were, under the Old Testament) of God's Chosen out of every Nation, gather'd together in his Gospel Church, privileg'd with the Purity of his Word and Ordinances, and the Enjoyment of himself therein: While the whole World, round about them, (whether nominal Christians, or not) lieth in Wickedness, in Superstition and Idolatry, are Strangers to God, and Enemies to him and his People.

And before the Gospel Dispensation entred, the *Jews*, look'd upon the *Gentiles* to be no better than *Dogs*, that had no right to share with them in the Privileges of God's Children. Whence, that Expression of our Lord, to the *Canaanitish* Woman, "It is not meet to take the Childrens Bread and cast it unto Dogs." He spoke to her in the *Jews* Language, and, for the Trial of her Faith, according to that Apprehension they had of the *Gentiles*, and that Judgment they pass'd concerning them.

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And thus, upon the Resurrection of our Lord, when the Apostles by his Commission, were to go into all the World, and Preach the Gospel to every Creature: They speak to the Jews, concerning the Gentiles; according to the Apprehension they had of them; and to the Gentiles, according to that Apprehension they might have of themselves, as if they were separated from the People of God. They tell the Jews, that the Saviour, and his Salvation, were not only for them, but for the World, the whole World, for the Gentiles in every Nation under Heaven. And thus they told the Gentiles. Thus the Gospel Light arose upon the poor Gentiles that sat in Darkness, that the Saviour, and his Salvation, were not for the Jews only, but for the World also; That God had given his Son to be a Light to the Gentiles, to be his Salvation to the End of the Earth: And that therefore, Gentile-Sinners, from the Ends of the Earth, were called to believe in the Saviour, to look to him for their own Salvation. Thus the Mystery, which in other Ages was not made known, began to be opened to all Men: That the Gentiles should be Fellow-heirs with the Jews, and of the same Body, and Partakers with them of God's Promise in Christ by the Gospel.

And thus the Apostle John is to be understood, when speaking of Christ, he says, " And he is the Propitiation for our Sins: And not for ours only, but also for the Sins of the whole World :

"*World*": viz. That Christ dy'd and satisfy'd for the Sins of *Jew* and *Gentile*; Not for the Sins of every individual Person among either; but for all the Sins of all God's Chosen among both.

For *Jew* and *Gentile* being thus distinguish'd into *the People of God*, and *the World*; it was for *some* of both that he dy'd: Whence his Death is said to be for *All*; For the Nation of the *Jews*, and for the *World*, promiscuously. It was for the *People*, the Nation of the *Jews*, that *Jesus* dy'd, according to, *John xi. 50, 51*. But it was not for every individual of them: No; many of them were broken off from their Church-State and Privileges; having no other than a visible, typical Relation to God, they were cast away, when the Gospel Dispensation entred; Wherein none but those that have a secret, real Relation to God, by his own Choice of them in Christ, and by vital Faith in him, have any Right to be Church-Members, and to enjoy Church-Privileges. But, as says the Apostle, *Hath God cast away his People? God forbid. God hath not cast away his People whom he foreknew*, *Rom. xi. 1, 2*. No verily; those whom God *foreknew*, in his eternal Love, and Choice of them in his dear Son, from his mere good Pleasure, and not for their foreseen Goodness, he did not cast away. They, under the Influence of Electing-Grace, and in the Virtue of Christ's dying for them, were enabled to believe in *Jesus*, were secur'd to him, and enjoy'd the

Privileges of the Gospel-Church-State ; while the Rest being righteously left to the Freedom of their own Will, and so, to the Power of Unbelief, were broken off. As Ver. 4, 5. *I have reserved to myself seven thousand Men that have not bow'd the Knee to Baal.* Even so at this present Time also, there is a Remnant according to the Election of Grace. What then? saith the Apostle, *Israel hath not obtained that which he seeketh for ; (i. e. Salvation) but the Election hath obtained it, and the Rest were blinded,* Ver. 7. Thus a Remnant of the Jews, were styl'd God's People, (as Ver. 2.) and it was for this Remnant, this Elect Remnant, among that Nation, that Jesus dy'd ; and this Remnant it is, that bears the Name of the Nation, *John xi. 51.* And so likewise, it was a Remnant of the Gentiles, *the Children of God,* among them, that were scatter'd Abroad all the World over, for whom the Redeemer gave his Life ; (as Ver. 52.) and this Remnant it is, that is styl'd, *the World,* Rom. xi. 15. If the casting away of them (of the Jews) be the reconciling of the World ; --- and the whole World, in this 1 John ii. 2. *He is the Propitiation --- for the Sins of the whole World.* And thus I come to the second Scripture objected against particular Redemption,

1 Tim. ii. 6. *Who gave himself a Ransom for All.* As I have shewn that the Word *All,* is in many Places to be taken figuratively, for a Part, and

and not properly, for every individual of the Kind unto which it is apply'd: I need add no more as to that, for so it is to be taken here; as is manifest by the Context. *I exhort therefore,* (says the Apostle) *that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for All Men, Ver. 1.* That is, for all Ranks and Degrees of Men, for Men of every Station and Circumstance of Life. And therefore, *Ver. 2.* he gives an Instance or two for the Rest, *for Kings, and for all in Authority;* ----- And the Reasons why Supplications, Prayers, Intercessions, and giving of Thanks are to be made for All Men, he gives *Ver. 3, 4.* *For this is good, and acceptable in the Sight of God our Saviour: Who will have All Men to be saved.* The Performance of these Duties, is good and acceptable in the Sight of God our Saviour, because he will have All Men to be saved. ---- And, therefore the Saints should perform them, to please the Lord: And should do this, with an Eye to his Will, to subservé his good Pleasure, who will have All Men to be saved. --- So that the *All*, for whom Christ gave himself a Ransom, *Ver. 6.* are the *All Men* he will have to be *saved*, and to come to the Knowledge of the Truth. And these must needs be, some of All, the Elect-Remnant among All; because it is them only that are, and shall be saved. It is these only that he *Will* have to be saved, the Rest perish. It is not said he *would* have

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All Men to be saved, but they would *not*, and so they fall short of Salvation; but he *will* have All Men to be saved. And his Will is absolute, and effective of the Thing willed. *He is God, and there is none like him, declaring the End from the Beginning, and from antient Times the Things that are not yet done, saying, My Counsel shall stand, and I will do all my Pleasure,* Isaiah xlvi. 10. "And he doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his Hand, or say unto him, What dost thou?" And therefore the *All Men*, that he *will have to be saved*, can be no other than the *Elect* among All: Because it is none but they, that shall be finally saved. And these are the *All* for whom Christ gave himself a Ransom.

Indeed it is the revealed Will of God, that the Gospel should be preach'd in all Nations, and that it is the Duty of All Men where it comes, to look unto Christ for Salvation. But it is no Part of his Will, either secret or revealed, that All Men, every individual of them shall be saved. It's manifest that this is not his *secret* Will, because All are not saved: And it is as evident that this is not his *revealed* Will, because All do not believe. It is the reveal'd Will of God in the Gospel, that those who believe on his Son, shall be saved: But concerning those that believe not, it is there declared, that they are condemned already, and that his Wrath abideth upon

upon them. So that the All Men, that God will have to be saved, must be his Elect among All.

And hence, Supplications, &c. are to be made for All Men in general. But so far as these respect their eternal Salvation, this ought to be done with an Eye to the Elect among All. The Saints don't know who are Elect, and who not, until Electing Grace breaks up in the Hearts of the Vessels of Mercy, converting them unto Faith in Christ. And therefore they are to pray, for All Men promiscuously: That God would send the Gospel into all the dark Corners of the Earth, and convert all Sorts of Sinners unto Faith in Christ; Because God will have some of all Ranks and Degrees of Men, All Men to be saved; even All of that All, for whom Christ gave himself a Ransom. And thus as to,

Heb. ii. 9. *That he by the Grace of God should taste Death for every Man.* Tho' Christ's Death is here exprest in the general Term, yet it is to be understood in a limited Sense, and explain'd by the Context. It was for *every Man* that shall be *saved*, that Christ tasted Death; and not for every *individual* of the *human Kind*. It was for every of those *Sons*, those many Sons, which shall be brought to Glory, as *Ver. 10.* For every of those who are *sanctified*, (by the Offering of the Body of *Jesus* once for all) for those who he is not ashamed to call them *Brethren*, *Ver. 11.* And for every of the *Children* which God hath given him, as *Ver. 13.* These

are the Men that are to be understood, by the *every Man*, Ver. 9. for whom Christ tasted Death. For of every Man in the World, it cannot be said, that Christ tasted Death for them, *i. e.* that he bore their Sins, dy'd in their Stead, and made Satisfaction to divine Justice for them.

Indeed there is a large Sense, in which, as I humbly conceive, it may be said, that Christ dy'd for All Men, for every individual, *viz.* That he paying the Price of his Blood for God's Chosen, did thereby not only purchase them, but all Things for their Sakes; and so the natural Lives, and temporal Mercies of the Non-Elect, in Subserviency to God's Glory; and the Good of his People. Thus our dear Lord may be said to have bought the *Field*, the *World*; but it is for the *Treasure*, the *Elect*, hid in it, that he paid the Price of his Blood: Altho' hereupon, God the Father gave all Things into his Hands. 'Tis hence, because of Christ's dying for his People, that the Frame of Nature is preserv'd, that the World don't fly in Pieces, that the Non-Elect are not instantly sent down to Hell; but that their Lives are maintain'd, and all common Mercies afforded, in order to the Production, and Salvation of the Elect. Thus God the Father hath given him Power over all Flesh, all Power in Heaven and in Earth, that he should give eternal Life to as many as he hath given him. And thus he may be said to be the Saviour of All Men; but with respect to bearing Sin, Curse
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and Wrath, and making Satisfaction to Justice, it was only for the *Elect*; it was only for them that have, do, and shall believe on him to the Saving of the Soul, that he tasted Death, even for every Man of these. Thus much as to the Texts objected against particular Redemption.

And the Truth hereof may further appear, from the Song of the Redeemed to the Redeemer, who to the Praise of redeeming Grace, confess the Speciality of Redemption, *Rev. v. 9, 10. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation: And hast made us unto our God, Kings and Priests, and we shall reign on the Earth.* 'Tis observable, that they don't say here, Thou wast slain, and hast redeemed every Kindred, and Tongue, and People, and Nation; but *us* out of every Kindred, Tongue, People and Nation. Oh, redeeming Grace, took *some* out of every Kindred, Tongue, People, and Nation; while others of the same Kindred, Tongue, People, and Nation, were left; the more to commend its distinguishing Riches towards the Redeemed, and to endear their Hearts to the Redeemer! And if you and I, Sir, are brought to Heaven, we shall admire and adore that Grace, that took *us*, that brought *us* to Glory, while *others*, of our Relations and Countrymen were righteously left to perish!

And we shall join the Song, and proclaim the Lamb worthy to have all the Glory of our Salvation, who was slain, and has redeemed us to God, out of the Kindred and Nation to which we related! And this Redemption that is here said to be out of every Kindred, &c. is Redemption by *Price*, and not by Power: Thou hast redeemed us by thy *Blood* out of every Kindred, &c. It's Redemption by *Price* that is spoken of, altho' Redemption by *Power* be imply'd, as consequent hereupon. It's a special Redemption by *Price*, that was effective of Redemption by *Power*, and effectually made the Redeemed Kings and Priests unto God. But thus much as to particular Redemption: And from hence let us come to

Special Vocation. And as particular Redemption follows upon personal *Election*, so Special Vocation upon particular Redemption. As all those whom God the Father chose in Christ unto eternal Life, were given to him to be redeemed by him; so all Christ's Redeemed were, by God's eternal Purpose, to be called by his Grace. Those whom God *predestinated* to Life thro' his Son's Death, them he also *called*. These he calls out of Darkness into his marvellous Light, into Fellowship with his Son, and unto his eternal Kingdom and Glory by him.

The general Call of the Gospel, is of *Sinners*, as such, unto Faith in *Jesus*, in that *Jesus*, who once dy'd for Sinners without the Gates of *Jerusalem*:

rusalem : And it extends itself unto all where the Gospel comes. The Gospel is glad Tidings of Salvation for Sinners thro' the crucify'd Saviour ; and this Salvation is proclaim'd herein, as infinitely free for the Chief of Sinners ; and all are invited and commanded to come and partake of it freely : Not because it is provided for Sinners *universally* ; but because it is proclaimed for Sinners *indefinitely*. And hence it becomes every Sinner's Duty where the Gospel comes, to look to Christ the great Saviour, and trust in him for his own Salvation. And great is his Encouragement so to do, since all that look to *Christ* alone for Salvation, shall be saved, and none of them that trust in him, shall ever be confounded.

The general *Call* of the Gospel, is not of Sinners as *Elect*, or as *redeemed* Sinners, to believe their *Interest* in God's *electing* Love, and Christ's redeeming Grace ; but of Sinners as *ruin'd* and *undone*, as under *Sin*, *Curse*, *Wrath*, and *Death* ; to look out of themselves for Life and Salvation, to that *Jesus* who once dy'd for Sinners, that they might live ; and is the Author of eternal Salvation unto all them that obey him, that believe in his Name, that submit to his Righteousness, and trust in his Blood, for the Forgiveness of their Sins, and the Whole of their *Justification* before God. The Gospel declares, that all Things are ready, a full Salvation prepar'd in Christ for the Chief of Sinners, that doth every Way answer all their Miseries and

Wants, and is infinitely enough to fill all their Desires : And Sinners, as such, are invited to come and partake of this great Salvation freely, even without Money, and without Price. Sinners are not call'd to believe, that they *are* Partakers of the Salvation that is in Christ; but to believe in him, to come to him, and to depend upon him that they may be Partakers thereof. No Man is call'd of God, at first, or in his first Act of Faith, to believe his *Interest* in the Blood and Righteousness of Christ, but to *submit* thereto, and *trust* therein for Life and Salvation. And then upon his first Act of Faith, a second is call'd for; a believing his Interest in Salvation, or that he shall be *saved*, because the Lord has said, *Look unto me----and be ye saved*; and *He that believeth, shall be saved*. But until a Man has put forth the first Act of Faith, or is made willing to be saved by the Blood and Righteousness of Christ alone, without the Deeds of the Law, he is not call'd to believe his *Interest* in God's Salvation. And so Sinners in general, being call'd by the Gospel to *believe in Christ*, are not call'd to believe a *Lie*, tho' he did not die for Sinners universally; (as Dialogue, pag. 7.) but are call'd to believe the *Truth*, that Christ dy'd for Sinners, and that there is a Fulness of Salvation in him for the very chief of them : And hereupon they are call'd, to look to, and trust in him for their own Salvation; and have a Promise given for their Encouragement, that
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If they believe on the Lord *Jesus Christ*, they shall be saved. And as every poor Sinner that comes under the Sound of the Gospel, and obeys the Call thereof, has the Word of a God that cannot lie for it, that he shall be saved; so on the other hand, every one that makes light of the Gospel-Call, rejects it, and is disobedient, if he continues so to do, must die in his Sins, and perish for ever: For *he that believeth not, shall be damned*. And the Justice of God will brightly shine in the eternal Damnation of all those who wilfully refuse this great Salvation, proclaim'd for their Acceptance in the gracious Gospel.

And God's thus calling poor Sinners by the Gospel, to look to his dear Son for Salvation, and to come to him for Life, doth not in the least suppose any natural *Power* or *Freedom of Will* in the fallen Creature to obey the Call; Nor yet is God *illusory*, or *insincere* herein. The Call, as has been hinted, speaks the Sense of the Law, (or of what the eternal Law of God makes the Duty of all Men under the Gospel) the Creator's Right, and the Creatures Duty. And doubtless, it is a most righteous Thing with God, to require all Sinners under the Gospel, to look alone for Salvation, unto the great and only Saviour which it reveals. While God proclaims his Son, to be his Salvation to the Ends of the Earth; it is the Creator's Due that the Ends of the Earth should look unto him as such. The very Revelation of the Saviour as for Sinners inde-

indefinitely, brings on together with it, naturally and necessarily, their Duty of looking to, and trusting in him as such; especially, since for this End he is made known, or reveal'd in the Gospel, for the Obedience of Faith. It cannot be otherwise, in the very Nature of Things, but that Faith in Christ should be due to God, in all his Persons, from all Sinners under the Gospel-Revelation of a Saviour: Nor can it be otherwise than the equitable Duty of the rational Creature, his reasonable Service, while he hears the Saviour proclaim'd, and is commanded to look to him as such; that he obey the divine Command, and look unto Christ for his own Salvation. But tho' God is sincere in the Call, speaks the Mind of his Law, and the Creature's Duty under the Gospel; yet doth it not imply a Sufficiency of Strength in the fallen Creature for the Performance of it. The Equity of the Requirement, will be sufficient to justify God, in the Condemnation of the Sinner that is disobedient, and to leave him without Excuse: Especially, since, as I conceive, tho' all Unbelievers under the Gospel, will be condemned at the last Day for their *Unbelief*; yet the formal Cause of their Condemnation, will not be this, that they *could not* believe; but that they *would not*; they would not come to Christ for Life; and therefore will most righteously be condemn'd to Death: They would not that Christ should reign over them; and must therefore, as his Enemies, be slain before

before his Face. That “no Man can come to Christ, without the Father draws him,” or that no Man can believe, without the working of God’s Power, even the exceeding Greatness thereof, which he wrought in Christ, when he rais’d him from the Dead, is a certain Truth of the glorious Gospel. But no Man will be condemned, under the Consideration of his *Inability*, but of his *Obstinacy*, and actual Rebellion; slighting the Call of the Gospel; hating the Light; and rising up in Opposition against the Lord *Jesus*, the only Saviour of God’s providing. No Man will have any Cause to say, nor will say at the last Day, “I am condemned for my Unbelief, because I *could not* believe, I *would* have believ’d, but *could not* ;” But, “I am condemned, and justly too, for my *refusing* to believe in the Lord *Jesus*, when earnestly invited, and righteously requir’d so to do.” Oh *this*, that Light is come into the World, and Men have loved Darknes rather than Light, *this* will be the Condemnation! And herein, and hereby, the Justice of God will conspicuously shine in the Condemnation of all Unbelievers, and their Destruction appear to have been of themselves, in that great Day when he judgeth the World in Righteousness by that Man whom he hath ordained. Oh! what a righteous Thing it will appear to be in the great God, to say concerning those who have been invited to partake of Gospel-Provisions, that have made Excuses, and went their

their Way, they shall not taste of my Supper.

But tho' the *general Call* of the Gospel, is sufficient to leave those who refuse it *without Excuse*; yet is it not sufficient in and of itself, by reason of Man's Weakness and Wickedness, to *bring in one Soul to Christ*. No; there must be a *compelling Power*, an *Almightiness of Grace* put forth therein, to bring in all those who fill the Lord's House, who come in to Christ by Faith. The general Call of the Gospel is the same to *all*; But the righteous Sovereign of Heaven and Earth, leaves *some* under it to the Freedom of their own *Will*, to act concerning it just as they please; who refuse the Call, and perish from under it. He invites, they make Excuses; and he takes them at their Word. He calls, and they refuse: And therefore he will laugh at their Calamity, and mock when their Fear cometh. While for *others*, from peculiar Favour, he slays the *Enmity* of their Will, sets the Faculty *free* to chuse Life, sweetly *allures* it, and brings them in, to partake of all the Grace they are call'd to. And this he does for all those, and for none but those, who are his Chosen, for whom *Jesus* dy'd.

Special Vocation then, is God's Calling his Chosen, his redeemed Ones, out of Nature's Darkness, into his marvellous Light: It is a Call *in* a Call, an *efficacious* Call, that effects the Thing called for. As when, in the first Creation, God said, let there be Light; and there

there was Light. Or as *Christ* called *Lazarus* out of his Grave; and he that was dead came forth. It's such an all-powerful Call, that makes the Dead in Sin, hear the Voice of the Son of God, and live. The general Call of the Gospel unto Faith in Christ, is a mere *external* Thing, that doth nothing inwardly upon the Souls of the Persons called; but leaves 'em just where they were, *in* Darkness, Blindness, and Opposition. But the *Special Call*, or the Voice of God to his Chosen, in the *general Call*, is an *inward*, all-efficacious Thing, that brings them *out* of Darkness *into* Light. Christ says in the *general Call*, to all Sinners, to the Ends of the Earth, "Look unto me---and be ye saved:" Many hear the Words, and regard them not. But Christ speaks to his Chosen, to his redeemed Ones herein, in the Day of his Power, by such an efficacious Voice, that forms the Eye of Faith in their Souls, that gives them a spiritual Ability, and a gracious Inclination to look to him for Salvation; and enables them actually so to do, unto their everlasting Salvation by him. They are naturally as deaf to the Voice of Christ, and as unwilling to be saved by him as the rest. But when he calleth his own Sheep by Name, he makes them to hear his Voice, and follow him with the greatest Freedom of Will, as their own Shepherd, who only hath, can, and will give eternal Life unto them. This *Special Call* unto Faith in Christ, is proper to

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them, and only them, whom God predestinated to Life thro' his Son's Death : For *whom he did predestinate, them he also called*; Rom. viii. 30. This *Call* springs out of the Grace of Election, and Redemption, and is subservient thereto. This *special Call* of God's Chosen, of Christ's Redeemed, is a *Call* according to God's *Purpose*, Ver. 28. his Purpose of Grace, yea, his *Gift of Grace*, to them in Christ before the World began. And therefore the Apostle says, *Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began*; 2 Tim. i. 9. All Grace was purpos'd for, and given to, or settled upon God's Chosen in Christ, in his everlasting Covenant, before Time commenc'd. And so this Grace among the rest, of *special, effectual Vocation*. Who hath sav'd us, saith the Apostle, sav'd us in his everlasting Covenant, unto *Calling*; and *call'd* us, in the Day of his Power upon our Hearts, unto Salvation, according to his own Purpose and Grace which was given us in *Christ Jesus* before the World began. So that the first and principal Reason, why any obey the *Call* of the Gospel, lies not in their own inherent Goodness, the Tractableness of their own Will, by which they make themselves to differ from the Disobedient; but in the Purpose, the Grace, the good Pleasure of God's ^{VER:11} towards them in Christ, before the World

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World was, and the special Operation of his Power upon their Hearts in Time. The *general Call* of the Gospel, as has been hinted, leaves Persons in the present Darkness of Sin and Satan, and to perish in the Darkness of eternal Death. But God by this *special Call*, delivers his Chosen from the Power of Darkness, and translates them into the Kingdom of his dear Son. He brings them out of the Darkness of Sin and Death, into the Light of Life; into the Light of Grace here, and eternal Glory hereafter; both which are marvellous. He calls them into Fellowship with his Son: *Jesus Christ* our Lord; into Fellowship with him in his Person and Benefits, in his Grace and Glory. He calls them out of the Darkness of Sin, in its Guilt, Filth, and Power, into the Light of pardoning, cleansing, subduing Grace; into that Grace, which slays the Power of Sin here, and will destroy the Being of it out of their Nature hereafter. He calls them out of the Darkness of Satan's Influence, into the Light of the glorious Teachings of his own holy Spirit. And out of the Darkness of Death in the Threatning, into the Light of Life in the Promise; Into a Right to Life, and into the Enjoyment of it too, partial and initial in this World, and compleat and total in the World to come. Thus God's Chosen, and Christ's Redeemed, are effectually called, or called by his special Grace, unto Faith in Christ, and unto his eternal Glory by him.

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him. And from special Vocation, springs Final Perseverance. Those whom God hath called unto Faith in Christ, and *justified* 'em thro' it, them he hath also *glorify'd*. He did not call 'em out of Darkness into Light, out of Death into Life, to leave them to be again swallow'd up of Darkness and Death. No; Those whom God hath called into the Fellowship of his Son, and unto his eternal Kingdom and Glory, his Faithfulness is engag'd to bring them safe to it. His Calling is without Repentance; he never repents what he hath done for them in this Regard: Nor doth he leave them to themselves, to get to Heaven as they can. But he that hath begun the good Work in their Souls, will perform it until the Day of Christ, *Phil. i. 6*. He that hath sanctify'd them in Part, will sanctify them Wholly; and preserve their *whole Spirit, Soul and Body blameless unto the Coming of our Lord Jesus Christ. Faithful is he that calleth them, who also will do it*, *1 Thes. v. 23, 24*. He has given them his Holy Spirit; as the Spirit of Grace and Consolation, to abide with them for ever; *John xiv. 16*. To preserve them from Defection in Grace, and Seduction by false Teachers, *1 John ii. 27*. Even from such Defection and Seduction, that is inconsistent with their Continuance in a State of Salvation, and in the fundamental Doctrines of Faith. Their Life of Grace, is more properly Christ's Life than theirs: It is Christ's living in them; and they

they can never die, so long as Christ lives. *I am crucify'd with Christ*, says the Apostle, *nevertheless I live; yet not I, but Christ liveth in me*, Gal. ii. 20. Christ by his Holy Spirit, having taken Possession of their Souls, abides there forever, as the Life, the eternal Life of the new Creature, or that Principle of Grace created in the Hearts of the Called of God. *He that believeth on me*, saith our Lord, *as the Scripture hath said, out of his Belly shall flow Rivers of living Water. This spake he of the Spirit, which they that believe on him should receive*, John vii. 38, 39. And *whosoever* (saith he) *drinketh of the Water that I shall give him, shall never thirst: But the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life*, Chap. iv. 14. Thus is the Life of Grace, in God's called Ones, secur'd and increas'd, until it springs up into the Life of Glory. Christ has pray'd for them that their Faith might not fail, and lives in them to preserve it: And by virtue hereof the Principle, or Habit thereof in their Souls, shall be constantly maintain'd; and the Act and Exercise thereof recover'd and increased after Decays, *Luke xxii. 32*. The Called of God may fall foully, but not finally: They may fall so low for a Time, that both themselves and others may think, they are quite lost, and will rise no more; But everlasting Arms being underneath them, they shall be rais'd again unto the fresh

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Exercise

Exercise of Faith, and all holy Obedience. The Lord will bring them to look again upon him that they have pierced, and to mourn for all their Iniquities. He will restore their Souls, and with Weeping, and with Supplications will he lead them in the Paths of Righteousness for his Name's Sake. As at first they believe thro' Grace; so thro' the same Grace they are, and shall be, kept believing, or believe on, unto the Saving of their Souls, *Acts xviii. 27. Heb. x. 39.* When Christ, from his boundless Love, and that Covenant-Necessity he is under, brings in, *calls*, his other Sheep, into his Fold, the Church, when he makes them hear his Voice, and follow him; he engages for them, to give unto them eternal Life, and that they shall never perish, nor any pluck them out of his Hands, *John x. 16, - 27, 28.* Against these, who are called to lay the whole Stress of their Salvation upon him the Rock of Ages, the Foundation laid in *Sion*; he that is Truth itself hath said, *The Gates of Hell shall not prevail, Mat. xvi. 18.* If it should be said,

Obj. There are many that draw back unto Perdition: And therefore the final Perseverance of Believers, or such that are once in a State of Grace, cannot be a Truth, I answer,

Ans. It is possible that Persons may profess to be effectually *called*, and yet they may not be so in Reality. They may deceive themselves and others; they may profess Faith in Christ, true living

living Faith, and have it not; and so not having Faith of the right Kind, that unites the Soul to Christ, and is of an abiding Nature; but a common, historical, temporary Faith, in Time of Temptation they fall away from that Faith they once made a Profession of, and draw back unto Perdition. And doubtless there are many such, as the constant Experience of the Church, in all Ages doth manifest. But this is no Argument against the final Perseverance of the Saints, of those who are *called* by special Grace: Nor ought it to fill them with Fears, lest they also should fall away. If those who profess'd to have true Faith, and had it not, have left their first Faith; this is no Argument that those who have it, shall fall from theirs too. If those who seem'd to have what they had not, have been mistaken about it, and others about them mistaken; This is no Argument that those who have true Faith may not know it, and that they shall fall away. There was a *Judas* among the Apostles, that never had true Faith in Christ, nor Love to him; But was not discover'd, until the Searcher of Hearts made him manifest, and by his Transgression he fell away. And thus likewise, *Simon* the Sorcerer profess'd Faith in Christ, and was thereupon baptized, and it was not known but that he was a true Believer, until by his offering the Apostles Money for the Gift of the Holy Ghost, it was discover'd that his Heart was not right in the Sight of God. Whereupon

Peter said unto him, *I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity, Acts viii. 13, &c.* The Man was an Unbeliever, an unchanged, unconverted Man before, notwithstanding his fair Profession of Faith in Christ; but it was not known, it was not perceiv'd that he was in the Gall of Bitterness, until the Iniquity, of his Heart thus brake out. And thus when *Hymeneus* and *Philetus* erred concerning the Truth, and overthrew the Faith of some; *Nevertheless* (saith the Apostle *Paul*) *the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his, 2 Tim. ii. 17, &c.* It is as if the Apostle should say, " Though some have erred from the Truth, " and departed from the Faith, yet God has lost " none of *his*; The Foundation of God *stand-* " *eth sure*, in *electing*, redeeming, and *calling* " Grace; and the *Lord* knoweth them that are " his. Others may appear to *Men*, for a while, " to be his; and afterwards fall away. But " those whom the *Lord* knoweth (*discerneth*, " *approveth*, and *preserveth*) to be *his*, shall " never fall away; but abide in a State of Grace " until they enter into the State of Glory. The " Foundation of his Grace towards them *stand-* " *eth sure*; and his Knowledge of them as his " own, *seals it*; By Virtue whereof they are, " and shall be preserved safe unto his heavenly " Kingdom." And thus says the Apostle *John*, *They went out from us, but they were not of us :*
for

for if they had been of us, they would no doubt have continued with us: But they went out, that they might be made manifest that they were not all of us, 1 John ii. 19. Thus Persons may be among the Number of professing Believers, and yet not of the Number of real Believers under that Profession. And when they go out from them, make Shipwrack of Faith, and draw back unto Perdition, it is thereby made manifest that they never were really before God, what they appear'd to be before Men. Since all that are true Believers, that are effectually call'd by Grace, do doubtless continue with them, and persevere in Faith, until they receive the End of their Faith, the Salvation of their Souls. If it should be further said,

Object. If Persons once in a State of Grace, were forever secur'd from final falling away, then may they live as they list, and cast off all Care about Holiness. And then are all Exhortations in the Word, unto abiding in the Faith, and all the Warnings against departing from it in vain. I answer,

Answer. Those that are call'd unto *Faith in Christ*, and Salvation by him, are called unto *Holiness*. And that Faith which the Holy Ghost has wrought in the Souls of those effectually called by Grace, is *living Faith*, that is *productive of good Works*. Good Works, Holiness of Heart and Life, are such natural Fruits of this Faith, that hereby it can only be known

by Men. If any profess Faith in Christ, and bring forth no Fruit unto Holiness, it is a certain Evidence that their Faith is a dead Faith, that they are not called by Grace, and in a State of Salvation. For the Faith of God's called Ones, who shall persevere in Grace, unto eternal Glory, takes in the Love of God to them, and works by Love unto him again. The Love of Christ constrains them, to live unto him who dy'd for them, and rose again. Their Faith, is an Heart and Life-purifying Faith. They cannot sin, live a Course of Sin; because they are born of God, having a living Principle of Faith abiding in them, which is productive of Holiness, and causeth them, from the Hope of Salvation by Christ, to purify themselves even as he is pure. Nor are Exhortations to Constancy in the Faith, nor Warnings against Unbelief, in *vain* to these. For under a divine Blessing, they are part of the Means of the Saints Preservation from Sin, and Perseverance in Grace unto Glory. It is a most certain Truth, that *whosoever believeth in Christ, shall not perish, but have everlasting Life*, John iii. 16. That the Soul upon its first Act of Faith, is pass'd from Death to Life, and shall not come into Condemnation, *Chap. 5. 24.* And yet it is as great a Truth, that none but them that abide in Christ by Faith, that *endure to the End, shall be saved*, Mat. xxiv. 13. The Reason is this: That God, who has made the Believer's Perseverance

severance unto Life, necessary as the *End*; has likewise made his abiding in Faith and Holiness necessary as the *Means* to that End. And what God has join'd together, let no Man put asunder. And thus, Exhortations to Constancy in Faith and Holiness, and Warnings against Apostacy therefrom, may fitly be given to those, whose final Perseverance therein is secur'd. Just as in the Case of *Paul's* dangerous Voyage, wherein the Angel of God stood by him, and said, *Fear not Paul; for thou must be brought before Cæsar: And lo, God hath given thee all them that sail with thee.* Upon which he says to them, *Wherefore Sirs, be of good Cheer: For I believe God, that it shall be even as it was told me,* Acts xxvii. 24, 25. And again, in their Distress and Extremity, *I pray you* (says he) *to take some Meat; for this is for your Health: For there shall not an Hair fall from the Head of any of you,* Ver. 34. Here now was a full Assurance of their Lives given them from God, that there should be no Loss of any Man's Life among them; And yet when some of them in their Fear and Distress, were about to flee out of the Ship, *Paul said to the Centurion, and to the Soldiers, except these abide in the Ship, ye cannot be saved,* Ver. 31. So closely were the End and the Means, the Salvation of their Lives, and their Continuance with *Paul* in the Ship, connected together. In vain was it for any to go about to save their Lives any other Way, than that which God had appoint-

ed; or in vain would it have been for any to have argu'd thus: "If God has given Assurance of our Lives, that we shall not die, it's no Matter whether we abide in the Ship, or not; for God's Word cannot be broken." For, says Paul, *Except these abide in the Ship, ye cannot be saved.* And so in like Manner, in vain is it in any to say, "If Believers are put into such a State of Grace, that they cannot finally fall away; then they may live as they list, and fruitless it is to exhort them to abide in the Faith, or warn 'em of the Danger of Apostacy." For concerning *these*, with Abundance of Truth, it may be said, "That their Faith will produce Holiness; and that, except they abide therein, and endure to the End, they cannot be saved." For the End and the Means, are inseparably join'd. Nor are Exhortations to the Use of Means, in vain, where the End is infallibly ascertain'd. For God is pleas'd to Work by them.

Nor will it follow from hence, either, that the Called of God, are then under a Covenant of Works, or constrain'd to Obedience, from a servile Fear of being cast out of his Family; Nor yet, that their Salvation in the least depends upon any Thing in, or done by them. For tho' they are no more Servants, but Sons; God's Free-Children, that shall abide in his House forever, and many of them know it too, to their unspeakable Joy; Yet have they no Liberty given them from God's Word, to disobey his Commands, nor do
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they take Liberty from hence so to do. But under the sweet Constraints of that Love, that will never disinherit them, they walk before God, as his dear Children, in all holy Obedience to his revealed Will; knowing that it is their constant Duty so to do, that they cannot otherwise evidence their being his Children, and that their Sanctification, is God's appointed *Means*, thro' which they are to obtain Salvation; yea, that it is the very *Beginning* of it in themselves, and that the *more* they increase in Holiness, the *greater* is their Preparation for Glory. Nor doth their Salvation from hence, in the least depend upon any Thing in, or done by *them*, as a procuring Cause thereof; nor do they apprehend it so to do: Since it is *God* that worketh in them both to will and to do of his own good Pleasure; that saves them unto Faith and Holiness; that maintains and increaseth the same in them, and them in the same; and that upon their patient Continuance in well-doing, seeking for Glory, Honour and Immortality, will give unto them eternal Life.

Thus then I conclude, that the final Perseverance of the Saints, is a glorious Truth of the blessed Gospel. Their Perseverance in Grace, unto Glory, doth not depend upon their own Will and Strength to keep themselves; but upon the Grace, Power and Faithfulness of him that hath called them. It's the same Power that began their Faith, that doth maintain and finish it. It's the Power of God that keeps their Faith, and them thro' it, unto Salvation. For all

all those who are begotten again to a lively Hope thro' the Resurrection of *Jesus Christ* from the Dead, to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for them, are likewise kept by the Power of God thro' Faith, unto that Salvation which is ready to be revealed, 1 *Pet.* i. 3, 4, 5.

Thus, Sir, eternal, personal, absolute Election, particular Redemption, special Vocation, and final Perseverance, make the Gospel of Christ, appear to be a consistent Scheme, a Design worthy of *GOD*; and the Salvation of his People from first to last, to be of one pure Piece of *GRACE*, and so the whole *GLORY* of it to be his Due, and all Creature boasting for ever excluded.

Whereas, Sir, in your Scheme, of God's Choosing, or rather Decreeing to choose, to Life before Time, those whom he foresaw would believe in Time, of *Christ's* Redeeming all Mankind, of the Sufficiency of general Calling Grace, and of the Uncertainty of the called Ones Perseverance, there are very great Inconsistences. It makes the Gospel of Christ, to be Yea and Nay, and a Design very unworthy of *GOD*: It makes the Salvation of his People to be partly of Works, and partly of Grace, or rather to be all of *WORKS*, under the Name of Grace; and so leaves Room for the Creature to boast, while itself, by its own Free Will, makes itself to differ from another. How inconsistent is it with the Glory of God's *Electing* Love, to make the
 Creature

Creature *first* in its Love and Choice of God; and the sovereign Lord of All, to be in a Sort *dependant* upon his Creature? And how contrary is it to, *We love him, because he first loved us*, 1 John iv. 19. How inconsistent is it with the Glory of the Redeemer, to assert, That he dy'd for the *Salvation* of all Mankind; and yet that the far greater Part of them shall *perish*? And how contrary is it to, *I lay down my Life for my Sheep ---- I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand*, John x. 15,--23. How inconsistent is it with the Glory of God the *Caller*, to assert, the *Sufficiency* of his general Calling Grace to save All Men; and yet that it is *Insufficient* to save any, unless they are dispos'd to save themselves by it? or, unless thro' the Sufficiency of their own Free-Will, they make it sufficient for them? And how contrary is this to, *Other Sheep I have, --- them also I must bring, and they shall hear my Voice --- Thy People shall be willing in the Day of thy Power*, John x. 16. Psal. cx. 3. And especially, How inconsistent is it with the glorious *Power*, and unchanging *Faithfulness* of that God, who hath call'd his People into a State of *Salvation*, and unto his *eternal Kingdom and Glory*, to assert, that notwithstanding this, they may *lose* the Salvation they are possess of, and never *see* the Glory they are called to, but *sink* into Hell-Torments with the Devils? And how contrary is this to, *The Gifts and Calling of God are without*

out Repentance : And the Lord shall deliver me from every evil Work, and will preserve me to his heavenly Kingdom : Faithful is he that calleth you, who also will do it, Rom. xi. 29. 2 Tim. iv. 18. 1 Thes. v. 24. How unworthy, Sir, is such a Salvation, as you imagine the great Salvation of God to be, of the Greatness and Glory of the *SAVIOUR*? And how contrary is it to that which is reveal'd in the Word of the Truth of the Gospel? How doth it make its great and precious Promises to the Heirs of Salvation, which are all, and always, Yea and Amen in *Christ*, to the Glory of God by us, to be one while Yea, and another while Nay? and so rob God of the Glory of his Grace and Faithfulness therein? Yea, how doth it make the absolute Promises and Declarations of his Grace, conditional? And so the Salvation of the saved Ones, to be of themselves? For if the Salvation of the Creature, from first to last, is all of its own Will; is not the Creature then its own Saviour? And may it not truly say, *I myself have made myself to differ*? I myself, by my own Free-Will, altho' given me of God, have made myself to differ with Respect to Happiness, from another, who had as much Freedom of Will given him, and might have been as happy if he would, and yet made himself miserable? And is not then, the Glory of the Creature's Salvation, wholly due unto itself? Oh Sir, we had need beware lest we turn the Gospel into a Law; lest by depending upon our own Free-Will, in-

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stead of God's Free Grace, we seek Salvation in such a Way in which it can never be had, *viz.* by Works, and not by Grace. For God has resolved to save Sinners, merely from the good Pleasure of his own Will, by the Power of his own Arm, and to the Glory of his own Name: And those who are not willing to be saved in this Way, shall not be sav'd at all. For his Glory herein, from first to last, he will not give unto another.

And think, dear Sir, what you *gain* by your Scheme of Things? Of what little *Worth* that *Salvation* is, which you say is of *Grace*? You say you are interested in God's everlasting Love; and that it extends itself equally unto all. But will *thousands* be e'er the better for it? Yea, what may *you* be the better for it? If you have not Power in yourself, as most certainly you have not, to keep yourself from falling; you may, instead of being an Object of his Love, become a Vessel of his Wrath for ever. You say, that Christ has dy'd for your Sins; and that he hath done the same for all Men. But what will *the greatest Part of Mankind* be the better for it? They must yet bear their own Sins, and perish for ever notwithstanding. And what may *you* be the better for Christ's Death, than either *Cain* or *Judas* was? Have *you* any more Power in yourself, to keep yourself from falling, from sinking into Perdition, than *they* had? And if you say you are *call'd* of God, that you

are born from above, to the Inheritance in Heaven. Is this any great Matter, if *all Men* may be in the same Condition with *yourself* if they *will*; and if they *were*, both you and they, might yet, of *Children of God*, become the *Children of the Devil*; and instead of enjoying the heavenly Inheritance, have your *Portion in the Lake that burneth with Fire and Brimstone*? Oh Sir, the Salvation that you plead for, is rather *Name*, than *Thing*; *Shadow*, than *Substance*; and of so little *Worth*, that my Soul could have no *Joy* in it. And indeed I am at a *Loss* to know how *yourself* can have *much*. Surely, if you had a due Sight of the desperate Wickedness of your own Heart, of your great Weakness by reason of Sin, of the Subtilty and Power of Satan, the Enemy of Souls, and of the many and great Snares of this World, you could have but little Joy in such a Salvation as *this*! Is it any great Matter for a Soul to know and say, Christ loved *me*, and gave himself for *me*; If he so loved, and dy'd for *all the World*, mayn't *any Man* know and say the same as well as *he*. And what may *be* be the better for it, any more than *those* who are now in Hell? Is it any great Thing for a Man to know that his Sins are *forgiven*; If so, are the Sins of *all Men*, of the greatest Reprobates, and were those of *Cain* and *Judas*, who for Sin are gone to their own Place? And if *his* Sins, who is now forgiven, may again be charg'd unto his Score, and rest for ever, with
 God's

God's Wrath for them, upon his Head? Oh what Joy, and Rest of Faith, can any sensible Soul have, in such a Salvation as this! How far doth it fall short of that great Salvation of God, which the Gospel declares to be wrought out for his People, and that shall be bestow'd upon them!

One Thing more, Sir, and I have done. I think it a very awful Thing, that you should stake your Soul on *Universal Redemption*, and even refuse to be fav'd, if it was not so, in that surprizing, shocking Verse of your Hymns on God's Everlasting Love, Page 28 :

My dear Redeemer, and my God,

I Stake my Soul on thy Free-Grace,

Take back my Interest in thy Blood,

Unless it stream'd for All the Race.

I Stake my Soul on This alone,

THY BLOOD DID ONCE FOR ALL ATONE.

Now Sir, suppose it should *not* have stream'd for all the Race, that it should *not* have atton'd for *all*; as most *certainly it did not*, (for if Christ did not *pray* for the World, he did not *die* for them, his Intercession being founded in, and is the Consequent of his Oblation,) how dreadful is it that you should stake your Soul upon a false Supposition that it did? And even refuse to be fav'd, if it did not? in that shocking Expression,

Take back mine Interest in thy Blood,
Unless it stream'd for All the Race.

Oh Sir, if Christ did not die for all, to give them eternal Life, but only for those the Father gave him; have you not hereby resign'd your *Interest* in his Blood, and your *own Part* in his great Salvation? And how sad would be your Case, if Christ should take you at your Word? If he should say, "He refuseth to be saved by my Blood, unless it stream'd for all: And as I dy'd for none but my Sheep, which the Father gave me; let him perish among the guilty Goats!" But Sir, as there neither is, nor can be any such Thing, as Christ's taking back the Interest of any Person in his Blood, for whom it was shed; so if he dy'd for you, (as I hope he did) he will not take back your *Interest* in it, nor take you at your *Word* in refusing to be saved by it. But your *Sin* herein, is never the less, than if, as the just Desert of it, he was to send you down to the Pit of Hell. Oh, if Christ did not bleed and die for you, for *this Sin* of your refusing to be saved by his Blood, the Guilt of it must rest for ever on your Head. Sure I am that in this, you have run a desperate Length. But as you did it ignorantly in Unbelief; I earnestly desire, to the Glory of God's free, rich, super-abounding Grace, that you may find Mercy. And if you, among the Remnant
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for whom Christ dy'd, are brought safe to Glory; you'll for ever admire and adore that Grace that brought you thither, notwithstanding that dreadful Opposition you made against it! that was so exceeding abundant towards you, in the Forgiveness of all your Sins, and especially of **THIS**?

But Sir, that there can be no such *Thing*, as Christ's taking back the Interest of any Person in his Blood, for whom he dy'd, consider, that in order to Christ's *Death*, he was first made *Sin*; and that by his *Death*, he did at once, and for ever *expiate*, *put away*, and make an *End of Sin*, of all the Sins, of all those, for whom he dy'd. How then is it possible that the Sins of any one of them, should ever return again upon his own Head? God the Father, in order to save a Remnant of sinful Men, did lay their Iniquity upon his own Son: He took off their Sin from them, and transferr'd, or carry'd it over unto him. As the Sin of the *Israelites*, in the *Type*, was taken off from them, and transferr'd, carry'd over to, or put upon the Head of the *Sacrifice*. Thus Christ was made *Sin*, antecedent in order of Nature, to his being made a *Sacrifice*, or an Offering for Sin. And the Sin of God's People, his Sheep that went astray, that was laid upon Christ, was *all* their Iniquity, their original, and actual Sin, their Sin before Conversion, and after it, from their Birth to their Death: He bore *all* their Iniquities, and *all* their Transgressions

fions in *all* their Sins; Iniquity, Transgression, and Sin, even *all* their Sin, of every Kind and Degree. And being thus made Sin by Imputation, the holy Law of God, found him *guilty*, and requiring *Satisfaction*, thunder'd out Curse, Wrath, and Death against him. And a Sin-revenging God would not spare him a Jot; but according to his strict Justice, call'd for his *Blood* with an *Awake, O Sword, against my Shepherd, and against the Man that is my Fellow: Smite the Shepherd, Zech. xiii. 7.* And indeed, the Sword of Justice smote the Shepherd for the Sins of the Sheep, and bath'd itself in his Blood, until it was fully *satisfy'd*, and the gracious *End* answer'd; To wit, *a Turning of the Lord's Hand*, in a Way of Grace, and everlasting Favour upon the Little Ones, the Sheep, for whom he dy'd. And as all the Sins of all those for whom he dy'd, were laid upon him; as a full Satisfaction for them was requir'd of him, and given by him; so this was a *proper* Satisfaction. It was properly given to the Justice of God for *their Sins*, and receiv'd thereby as such. It was a *proper* Payment of *their Debt*, that Christ made. And this his Payment, his Satisfaction was an *absolute, unconditional One*. It was without *ifs* and *ands*, without Reservation, without Respect to their Approving of the same, and their Willingness to receive their Discharge hereby. The Payment made, and the Discharge taken being *absolute*, their Salvation to Faith, and thro' it,

it, were *absolutely* secur'd here. Christ *once* suffer'd for every individual Person of that vast Number he dy'd for: And by that, his dying for them, he gave them an *eternal Interest* in the Benefits of his Death, unto *their eternal Life*. And is it possible that the Sufferings of Christ can be *recalled*? Can it ever be, that he should have suffer'd *less* than he has, either *really*, or in the *Account* of God? As *impossible* then is it, that either He or his Father, should take back the Interest of any Soul in his Blood; or that those for whom he dy'd, should ever miss of eternal Life; since all-sufficient is the Merit, and eternal is the Efficacy of his Death. It was *Eternal* Redemption that he obtain'd for them; and the *sure* Mercies thereof, which cannot be *lost*, he gives to them.

Happy are you then, dear Sir, if *you* are one of them for whom *Jesus* dy'd, in that, tho' you have made this *Offer*, he will never *take* it at your Hands. But having loved you, and wash'd you from all your Sins, even from This; his Heart will never *change* towards you, he'll never become your *Enemy*, nor suffer his Death to be *inefficacious* for your Life. No; he well knew before-hand, how obstinate you would prove, that your Neck was an Iron Sinew, and your Brow Brass: He knew the Weight, and bore the Guilt of this your Sin, with the Wrath of God due for it, that so you might not sink thereby into eternal Perdition. And having thus lov'd and fav'd you from the *Guilt* of it, by his great Sacrifice; he'll love and

save you from the *Power* of it, by his glorious Intercession. He'll love you into a *Willingness* to be sav'd by his *Blood*, unto your eternal Salvation thereby; altho' it was shed for none but his *Sheep*; and those, who himself calls *Goats, Serpents, a Generation of Vipers, and the Children of the Wicked One*, have no Share in it. And hereby, he'll raise your endless Wonder and Praise, so much the higher, at his rich, free, boundless *Grace* to you, in that it was *distinguishing*! In that he took you, when he pass'd others by! In that he sav'd you by his Death, from the same Kind of Sins, for which others must die eternally! In that he redeemed you by his Blood, out of *some* of your Kindred, out of many of your Tongue, People, and Nation; and made you a King and a Priest unto God and his Father; to reign with him in Life and Glory, unto Ages without end!

And now, Sir, that the Free Grace of God in the Salvation of his People, in their eternal, personal, absolute *Election*, Particular Redemption, Special Vocation, and Final Perseverance, may shine into your Soul, with the bright Rays of its distinguishing Glory; to the illuminating your Mind, and attracting of your Will and Affections with its glorious Brightness, its ineffable Sweetness; to the bringing you out of your present Darkness, into God's marvellous Light, to stand on the Side of his *Free Grace indeed*, as one of his Witnesses; to

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the Instruction and Edification of Thousands,
and to your own present Joy, and future Crown;
is the hearty Desire of,

Dear Sir,
Your Affectionate,
and Humble Servant,
in the Lord, &c.



*A POEM on Salvation by general, and
special Grace: Or the Insufficiency of
the one, and All-sufficiency of the
other.*

LE.T others sing of God's *Electing Love*,
That from their Faith *foreseen* to them did
move;

That with their *Faith* doth keep an equal Pace;
That if it *fails*, to them is no more Grace.

Let who will sing of *Christ's Redeeming Love*,
That tow'rds the *whole* of *Adam's Race* did move;
That bought them *All* from Hell, and set them
Yet leaves the *most* to die eternally. [Free;

Sing they that please, of *general Calling Love*,
Sufficient unto *All*, if they improve;

But if they *do not*, insufficient still, [Will.
And can do *nought*, for want o' th' Creature's

And sing who can, of God's *Renewing Grace*,
 That turns the Soul from Sin to Holiness ;
 And yet can't *finish* what it hath begun,
 Unless the Creature's *Will* holds to go on.

Thus sing who will of being *sav'd by Grace*,
 Thro' their *Free-Will*, from all their Trespasses.
 So sav'd, that when it's *done*, they *perish may*,
 And never *see* Salvation's endless Day.
 That have no better *Right* unto Salvation,
 Than they may *lose*, and sink into Damnation.
 Let them that can, take up their Resting-place,
 In a *Salvation*, said to be of *Grace* ;
 That stands no *firmer* than their fickle Will,
 Which if it *turns*, will bring Damnation still.
 Let who will bring forth *Fruit himself unto*,
 To *save himself* from everlasting Woe :
 Let who will strive in vain for *Holiness*,
 To *bring himself* to everlasting Bliss.
 Let who will *stake his Soul on gen'ral Grace*,
 And else, desire not Salvation's Place :
 That will, *resign his Interest in Christ's Blood*,
 If it for all the human Race ha' n't flow'd.
 That says he's willing to be sent away,
 From *Christ* hereon, to be the Devil's Prey ;
 Who, if the Lord should deal to his Desert,
 Must feel the Fire of Hell's tormenting Smart.

But sing my Soul, of God's *Electing Love*,
 That from his *sovereign Will* to thee did move ;
 That

That chose thee *unto* Faith and Holiness,
 And keeps thee *thro' them*, till thou Life possess.
 And sweetly sing of *Christ's Redeeming Grace*,
 Extended only to *the Chosen Race*.

Sing of his Love, who for *thy Sins did die* ;
 While *Thousands* under Sin and Wrath do lie.
 And sing likewise of *Special Calling Love*,
 That to *Christ's People* doth effectual prove :
 That makes them *willing* by its glorious Power ;
 And made *thee so*, at the appointed Hour,
 Yea, sing the *Power*, the *Grace*, the *Faith-*
fulness,

Of God, who *calleth* his to endless Bliss :
 That the good Work *began* in them and thee ;
 And will *perform* it till we Glory see.

Thus sing my Soul, of *Grace* that hath *thee*
freed,
 Of God's Free-Grace, that *Aye* hath done the
 Deed :
 That *sav'd thee so*, from Sin's, Law's, Satan's
 Train,
 That thou can't never be *unsav'd* again !
 That *sav'd thee* hath to *present Grace* below ;
 That *save thee* will to *future Glory* too ;
 That now to thee the *Right* thereof hath giv'n,
 And will hereafter give to thee *thy Heaven* !
 Take up thy *Rest* in God's unchanging Grace,
 His *endless Truth*, his *glorious Faithfulness* ;
 In God, *thy God of Love*, who *Aye* will be
 A Sea of Peace, of Love, and Life to thee !

And

And let *Free-Grace* indeed, thee *Aye constrain*
 To *Gospel Holiness*, with *Might and Main* :
 To love and praise thy God for *Saving Grace*,
 Which gives to thee an *endless Happiness* !
 Venture, my Soul, thy *Weight on Special Grace* ;
 For this alone can give thee *Heaven's Bliss* :
 Still plead thine *Interest* in thy *Saviour's Blood*,
 Tho' for God's *Chosen only* it hath flow'd.
 Lay bold by *Faith*, on's Blood for *Sinners* shed ;
 And *endless Blessings* shall be on thy Head !
 Thy Lord will say, Oh Soul, I dy'd for *Thee* ;
 And *thou* shalt ever reign in *Life with Me* !

H A L L E L U J A H !

F I N I S.

