

Concerning the Gospel Call and the Warrant of Faith

Adam Gib

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Introduction

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This work by Adam Gib is one of the best theological pieces on the Call of the Gospel in relation to the Atonement that Church history has bequeathed to us.² Gib rightly argues that one's ground, or warrant, for coming to God for salvation is not in determining whether I am elect or not, nor in finding any work of grace in myself, or whether Christ died for me in particular, but whether I am a mankind-sinner, an 'if any' or a 'whomsoever', to whom God, by his revealed Word, graciously offers Christ with his all-sufficient atonement and perfect righteousness. This complete atonement is sufficient and able, at God's bar of Justice, to satisfy all of the Law's demands on my behalf. It is thus by God's own authority in the offer of salvation by his Word, unto any and all alike, that we have a right to lay hold of Christ and eternal life forever.

In the Gospel, God brings us to the threshold of the open door to his house of mercy, where we are able to peer into all the vast treasures stored up there. The Lord graciously calls us to come over to Him through this blood-splattered door into his house. The sinner, in hearing God's sweet voice calling Him to come to Him, by God's grace, lays hold of Christ offered, by faith, and replaces the Gospel-promises of 'if you', with 'me' and 'mine', receiving Christ to the eternal salvation of one's soul and the title to all of God's promised riches with Him.

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² An abbreviated, seven page form of this work, entitled '[The Open Door of the House of Mercy](#)', has been previously published by The Master's Trumpet, the magazine for the American presbytery of the Free Church of Scotland (Continuing). This current edition, with grateful appreciation for the work of the Master's Trumpet, intends to provide a larger portion of Gib's work.

When you enter God's house, in lifting up your eyes, all you are able to see to the very horizon of eternity future is the rose-colored sunset of God's love for you. You look around you at all the riches of God's house, and see all the enjoyments that Christ has purchased for you. You turn and look behind you. Where the front of the door frame has written across the top, 'Come unto Me all ye that labor and are heavy laden', you see for the first time, the back-side of the door-frame, which has your name inscribed on it with the words, 'I have prepared a place for you'. You gaze back through the door to where you used to stand outside in darkness, condemned, and you see the cross of Christ in the distance, and there a memorial with the words, 'The Son of God, who loved me and gave Himself for me.' You realize for the first time, that when the earth shook and the heavens enclosed in darkness, that it was Christ, the mighty Redeemer, dying for you, with all of your sins, when He was forsaken by his Father. Yet, farther out into the distance, your eye lights upon the dawn of time, breaking forth from eternity past, and there it is written, 'I have loved you with an everlasting love.' As you take in the whole, you come to see something you had not seen before: God's golden chain of mercy weaving through the whole from beginning to end, which no man can break, binding you unto your Savior forever.

Historical Background

Adam Gib (1714-1788) was a leading minister in the Associate Synod, popularly named the Scottish Secession Church. This Church originally formed from a secession from the Church of Scotland in 1732, the first permanent church-split in Scotland since their Reformation in 1560.³ While the direct cause of the secession was a protestation of

³ In 1652 there was a division in the Church of Scotland into separate assemblies by the Resolutioners and Protestors (each excommunicating the other), but this split essentially 'healed', or was

patronage,⁴ the Secession Church was also largely born out of the Marrow theology revived by Thomas Boston in the early 1700's.⁵ It was given to the smaller body of the Secession Church, which became very popular with the people, to carry the evangelical torch of orthodoxy in Scotland through the 1700's.

The larger work of Gib that this present article comes from is entitled *The Present Truth: A Display of the Secession Testimony* (1774). Gib intended it to be an extended defense of the origin, principles, and continuation of the Secession Church. The particular section that this article comes from is 'Progression 5 - Concerning Arminian Errors, upon the Head of Universal Redemption'. Part 1 under this head describes the immediate circumstances which lead to the exposition in this article:

A work by James Fraser of Brea (1639-1699), entitled *A Treatise on Justifying Faith, wherein is opened the Grounds of Believing, or the Sinner's Sufficient Warrant to take hold of*

overlooked, in the re-establishment of the one Church of Scotland at the Revolution Settlement of 1690. While the Society Men (having no elders or ministers) stayed out of the 1690 Revolution Church of Scotland, this continued line of separation by the Reformed Presbyterian denomination is not normally considered a split from *within* the Church of Scotland.

⁴ The practice of civil patrons (officers) of a town having an over-riding vote in imposing ministers on local congregations without a minister.

⁵ Gib defends the five controversial points of the Marrow theology at length in volume one of *The Present Truth*. One can see the Marrow theology, to some extent, in this article by Gib in two respects (besides its very Marrow emphasis of the Free Offer revealed in the Word as warrant for gospel-hearers to come to God, conjoined to a Limited Atonement):

(1) Where Gib states, 'Jesus Christ is evidently set forth to sinners before their eyes, crucified among them (Gal. 3:1); a present revelation and offer is made of Him as crucified, or dead, for them to rest upon in the way of receiving Him by faith.' The notion of Christ offered as dead (as a ready atonement) in the preaching of the Gospel is what the Marrow Men meant by their controversial phrase 'Christ is [present tense] dead for you', that is, Christ is presently offered to you crucified, for you to believe in and be saved. The phrase did not imply, according to the Marrow Men, that Christ died (past tense) for gospel-hearers' sins, which would imply a universal atonement.

(2) In the Associate Synod's Act of 1754, section 7, which says, 'Because our Lord Jesus Christ, in the glorious constitution of his Person as God-man, Immanuel, God with us, does stand in an equal or undistinguished relation of a kinsman-redeemer to mankind sinners as such: And because his mediatory offices, in the true and glorious nature thereof, do stand in an equal or undistinguished relation and suitableness, to the case and need of mankind-sinners as such:' This notion of Christ as a kinsman-redeemer, available to mankind in his suitableness to their condition and sufficient to make provision for their salvation, defended in some detail by Gib, reflects the general aspects of the 'deed of gift' of Christ to the world by the Father, which came under fire in the Church of Scotland (which at the time had hyper-calvinistic overtones).

what is Offered in the Everlasting Gospel, caused some stir in Scotland after it was published posthumously in 1749, as it advocated (mainly in the appendix to the book) that an unconverted sinner's warrant for believing the Gospel was in part due to Christ's dying for his sins. Fraser's paradigm (or that attributed to him) was considered a new development at the time,⁶ advocating a double-reference theory to the atonement, that Christ not only died effectually for the elect, but also, in another sense, died for the sins of all people, the efficacy thereof being conditioned upon the exercise of the person's faith appropriating this atonement to himself. This latter, ineffectual, aspect of the atonement was supposed to give a grounding for the gospel offer to all people.⁷

The Secession Church, in response to the disconcerting public stir that Fraser's work caused, drafted and published an Act in seven points (see the Appendix) against this 'new form of Arminianism'.⁸ This declaration of the Synod appears to go farther than any reformed confession before it, in response to the new error. Previous confessions such as the Synod of Dort (1619) and the Westminster Confession (1646) asserted the positive truth that all who Christ died for, with respect to his eternal, effective decree, will be saved by it. Historically, some have seen an additional aspect of Christ dying, in a different sense, ineffectually for mankind generally, as consistent with (and not exclusive to) the positive teaching of the Confessions. The 1754 Act of the Secession Church, explicitly and repeatedly removes this possibility. Section 3:

'...there is but one special redemption by the death of Christ, for all the objects thereof; as He died in one and the same respect for all those for whom He in any respect died: Or, He died out of the greatest special love, for all in whose room He

⁶ The newness of Brea's scheme is questionable. While it appears to have been new to Fraser, by his own testimony, it does not appear to be significantly different from the double reference theories of Amyrauldianism and Hypothatial Universalism in France and England (respectively) during the early and mid-1600's. John Cameron as well had advocated for a similar view of a general atonement, and that in Scotland in the early 1600's. However, these trajectories never took a strong foothold in Scotland, and no doubt, according to Gib's testimony, were new to his local generation.

⁷ For a collection of objectionable quotes from Fraser's work, see the large footnotes in, *The Present Truth*, vol. 2, pp. 134-5

⁸ Fraser's scheme cannot properly be considered Arminianism, as it holds to four, if not all the 5 points, of the Calvinistic system. The general reference of the atonement in Fraser's scheme, in agreement with Arminianism, is in addition, it appears, to the effectual decree, or aspect, of the atonement, something Arminianism would strongly argue against.

laid down his life; with an intention of having them all effectually redeemed and saved, unto the glory of free grace.'

One of the Associate Synod's members, Mr. Thomas Mair, strongly objected to this Act, being in favor of Fraser's scheme. The Synod, after three long years of seeking to persuade Mr. Mair otherwise, finding him obstinate in this error and unwilling to agree not to teach it publicly, was of necessity forced to proceed in higher disciplinary censures against him.⁹ This present article by Gib, forming an exposition¹⁰ of the distinctive elements of the Synod's Act, was intended to defend both the Synod's doctrinal position and the grounds upon which the discipline of Mr. Nair had proceeded. Only the sections respecting the positive teaching of the Offer and Call of the Gospel, and its grounding, are included here. Sections on the extent of the intention of the death of Christ, arguments against Mr. Nair's position of a secondary intention of Christ's death in a General Atonement, and the final concluding sections have been omitted.¹¹

* * *

Gib, in all of this, evidenced his desire to maintain a pastoral care for Christ's sheep. In soaking in these precious truths, in being caught up in all of their gloriousness, it may have the reverse effect upon the sincere and humble believer, conscious of the inadequacy of his or her own faith. Gib, as a faithful shepherd, in ending his article, relates that he has sought to describe saving faith,

⁹ These proceedings are documented in Part 2 of Progression 5, 'Of the Synod's proceedings with Mr Thomas Mair, as opposing himself to the foregoing Act', pp. 142-8.

¹⁰ Part 3 is entitled, 'The Illustration of the grounds upon which the Synod proceeded against Mr Thomas Mair'.

¹¹ To read them, see Part 3, Section 1, pp. 149-152, Section 2, Article 3, pp. 162-167, Section 3, Article 3, pp. 180-184, and Sections 4 & 5, pp. 184-191 of *The Present Truth*, vol. 2. See also Appendix 2 of the same volume on 'Concerning the Extent of Redemption'.

“according to the Scriptural view of the matter, not according to what imperfections of its exercise may readily be found in the Lord’s people. All should be earnestly crying for this precious faith, as it is the gift of God. And those who have obtained it should aim at progress in the lively exercise thereof, saying unto the Lord, ‘Increase our faith’.”

May this classic piece of reformed literature on God’s gracious offer and call for us to come to Him, point you to your Savior, Jesus Christ, make Him glorious in your eyes, and in doing so, strengthen you and cause you to fall in love with his free grace all over again.

Section 1 - Concerning the Gospel Call

Article 1

The True Ground of the Gospel-Call Explained

For clearing up the truth upon this head, it is proper to take some particular view of what is laid down in the seventh article of the Synod's Act¹² about the foundation, or ground, of the Gospel-offer and call. It is there declared to proceed 'upon the foundation of the intrinsic sufficiency¹³ of the death of Christ, his relation of a kinsman-redeemer to mankind sinners, as such, and the promise of eternal life to mankind sinners (as such), in the Gospel.' And:

I. As to the intrinsic sufficiency of our Lord's death, it lies in this, that 'the atonement and righteousness of Christ are in themselves of a justice-satisfying and law-magnifying nature, containing the utmost of what law and justice can require, for repairing the whole breach of the Covenant of Works, and fulfilling the same, in order to the justification and salvation of mankind-sinners, as such, who are warranted to betake themselves thereto by faith.'

Thus, though our Lord came to redeem only a part of mankind, He did not come to fulfil only a part of the law, or to bear only a part of its curse; and there can be no distinguishing of this matter into parts. Nothing less could have been sufficient for the redemption of any one of them than a repairing the whole breach of the Covenant of Works, and a fulfilling the same; nothing less than a fulfilling

¹² [See the Appendix]

¹³ [The Christ's death is sufficient to expiate the sins of all mankind, see the [Canons of Dort](#), 2nd Head, Articles 3-5.]

the whole commands of the Law and a bearing it's whole curse: all which He has done. And nothing more could be requisite in the nature of the thing for the redemption of all sinners who are under the broken Covenant. Though our Lord had come to bring about an effectual redemption and salvation of all mankind, law and justice would have required no other, no further atonement and righteousness than what He has actually wrought out, being such as contains the utmost of what they can require for that end.

Were all mankind betaking themselves to this atonement and righteousness at the bar of the Law and justice, nothing further could be found requisite there for the justification and salvation of them all. And while none are justified at that bar as elect, but as mankind-sinners who are betaking themselves to this atonement and righteousness by faith, at the same time, all are warranted to do so wherever the Gospel comes. Such then is the intrinsic sufficiency of our Lord's death, the justice-satisfying and law-magnifying nature of his atonement and righteousness: a ground of sufficient validity and extent for the most free and extensive offer and call of the Gospel to mankind-sinners.

II. Christ's relation of a kinsman-redeemer to mankind sinners, as such, lies both in his person and offices. For:

1st, 'Our Lord Jesus Christ, in the glorious constitution of his person as God-man, Immanuel, God with us, does stand in an equal or undistinguished relation of a kinsman-redeemer to mankind-sinners as such.' The relation here spoken of is not such as arises from any act of God's counsel or purpose concerning sinners, nor is it such as arises from any act of Christ's intention or design concerning them, but it is such as arises from the constitution of the person of Christ in his being God-man, a Redeemer in the human

nature. And this relation can no more belong to the elect than to any other sinners in the same nature.

Christ indeed stands in a very special and distinguished relation of a kinsman-redeemer to the elect from the act of the Father's will in giving them to Him and the act of his own will in undertaking for them, but this relation is wholly abstracted from in the offer made of Christ to them or others by the Gospel. Yet, as He is God manifest in the flesh, bearing the public capacity of a Redeemer, made under the Law in man's nature, this makes his person to stand in the relation of a kinsman-redeemer to mankind-sinners, to them all equally as such, without any distinction between the elect and others, because the elect are no otherwise sinners, and no otherwise men, than what all the rest of mankind are.

2dly, Our Lord Jesus bears this further relation of a kinsman-redeemer to mankind sinners, as such, that 'his mediatory offices, in the true and glorious nature thereof, do stand in an equal and undistinguished relation and suitableness to the case and need of mankind-sinners as such.' There is indeed a very special, a distinguished relation and suitableness of his offices to the elect from his becoming an undertaker for them in these offices, which also is wholly abstracted from in the offer made of Christ by the Gospel. But the relation and suitableness which arises from the glorious nature of these offices must belong to mankind sinners, to them all equally as such, without any distinction between the elect and others, because the case and need of the elect is just of the same nature with that of others, as the office of a physician in its nature, is the same way related to the condition of all diseased persons, especially such as are all in the same disease.

And from the common relation of a kinsman-redeemer, which Christ thus bears to mankind, He is every way fit for being employed and rested upon by them in his person, offices, atonement and righteousness, which is a ground of sufficient validity and extent for the most extensive offer and call of the Gospel to mankind-sinners.

III. There are 'absolute promises of justification and eternal life through Christ to mankind-sinners, as such, in the Gospel, the possession of which blessings is to be certainly obtained in the way of believing.'

In the original transaction of the New Covenant, all the promises bear a special and particular direction to the elect, all their names being, as it were, severally recorded therein, so that the promises, as there laid, are an expression of God's gracious purpose concerning each of them particularly, and them only. But the matter is far otherwise in the administration of that Covenant by the Gospel. For the Gospel, as it were, brings forth an extract from that glorious original, in which extract the promises bear only an indefinite direction, a blank being left where the names of the elect are recorded in the original, so that these promises, as laid out to men in the Gospel, do abstract from all regard to any as elect, to any more than others; or they have a respect to them only as sinners, mankind-sinners.

And these absolute promises to mankind-sinners, as such, in the Gospel, are not to be immediately considered as an expression of God's purpose, or as a declaring of what He will do in the performance thereof, but they are to be immediately considered as an expression of God's free offer so to do and perform, which offer is freely and equally made to every hearer of the Gospel, warranting them all to apprehend and apply the promises by faith, while the possession of all promised blessings is to be certainly obtained in the way of believing, the Lord never failing to sustain faith's appropriation of the promises so as to perform the

same unto all believers. Neither are these promises to be considered as an expression or declaration of God's purpose to any in particular, but [only] as they come to be accepted and rested upon, or as persons are determined to fill up their names in the blank by the hand of faith, which all Gospel hearers are equally and immediately warranted to do by God's offer and call.

Such then is the direction, or endorsement, which the absolute promises of justification and eternal life through Christ bear to mankind-sinners indefinitely in the Gospel, and such is the claim they have to these promises, a claim every way sufficient to faith, having no dependence on God's intention or design as to whom the promises were originally made for. And seeing they make an exhibition of Christ to all Gospel-hearers, in his person, offices, atonement and righteousness, or do bring Him and his whole redemption to every sinner's door in a full and free offer: this is a glorious foundation, a sufficient ground for the general call of the Gospel.

Moreover, this call is not man's, but God's. There is 'an interposal of divine authority in the Gospel-call, immediately requiring all the hearers thereof to receive and rest upon Christ alone for salvation as he is freely offered to them in the Gospel.' And from this call of divine authority, upon the gloriously sufficient foundation which has been considered, 'all the hearers of the Gospel are privileged with an equal, full and immediate warrant, to make a particular application and appropriation of Christ, with all his redemption and salvation, severally unto themselves by a true and lively faith.'

Article 2

The Truth on this Head Vindicated

The blood of Christ is brought sufficiently within the reach of an applying faith by what has been already considered. And it may be further considered, that, 'in the case of a sinner's justification, law and justice have no respect to God's sovereign counsel about what persons belong to the election of grace (for whom only Christ was employed to make satisfaction and fulfill all righteousness, and for whom alone He intentionally did so) or, which is materially the same thing, they have no respect to the particular objective destination or intention of Christ's satisfaction and righteousness in the transaction of the New Covenant as any way belonging to the pleadableness thereof at the bar of law and justice. But they (viz. law and justice) have a respect only unto the justice-satisfying and law-magnifying nature of this atonement and righteousness, in behalf of every sinner who is found betaking himself thereunto by faith, upon the divine warrant, as the same is unto all and upon all them that believe, without any difference.' As to which, it may be observed that:

I. Two things are here justly declared to be materially the same, viz. 'God's sovereign counsel, about what persons belong to the election of grace,' and 'the particular objective destination, or intention, of Christ's satisfaction and righteousness in the transaction of the New Covenant.' And these are evidently the same things upon the matter: because God did not make an election of any persons separately from Christ; He did not by one act choose some to everlasting life and by another act give them to Christ for being brought to life, but all was by one act: they were chosen in Him (Eph. 1:4). The act of God's electing love did not proceed from Christ as the meritorious cause thereof, but it terminated in Christ,

stating them in Him as the glorious mean,¹⁴ or great ordinance of God for bringing about what they were elected unto. Therefore, God's particular destination or appointment of Christ's death for them was just a terminating of their election in Him; and Christ's particular intention of his death for them was just his compliance with the purpose of their election in Him. And all this was in the same transaction of the New Covenant, that glorious Council of Peace where they were chosen in Him to be brought unto eternal life through his satisfaction and righteousness. Thus, the particular objective destination and intention of Christ's death for any cannot be really separated or distinguished from the purpose of election concerning them. Wherefore:

II. The particular objective destination and intention of our Lord's death cannot belong to the ground of the Gospel call, or of faith, any more than election can do (while these are materially the same thing), as people are not to make any inquiry whether they be among the elect before they venture to believe in Christ. This is just the same thing upon the matter, with saying that they are not to make any inquiry whether they be among the persons for whom, or in whose names, Christ shed his blood, before they venture to receive and rest upon Him in the Gospel offer.

III. In the case of a sinner's justification, 'Law and justice have no respect to the particular objective destination or intention of Christ's satisfaction and righteousness as any way belonging to the pleadableness thereof at the bar of law and justice.' Which [is] the same thing as to say that the sinner is not to plead upon any former purpose of God or Christ concerning him in the providing of this satisfaction and righteousness, but he is to plead upon the thing itself as presently

¹⁴ [instrument]

and freely exhibited to him in the gospel. And this plea is sustained at the bar of law and justice, so that he is acquitted there for the sake of this satisfaction and righteousness, not for the sake of any former purpose of God or Christ concerning him in the providing thereof. And so:

IV. In the case of a sinner's justification, law and justice are to be considered as having a respect 'only unto the justice-satisfying and law-magnifying nature of this atonement and righteousness.' For it is not any act of God's purpose, or of Christ's intention, that can be proposed and set against the claims of law and justice upon the sinner, unless such a thing were to be proposed for invalidating and abrogating their claims. But it is only the glorious nature of the atonement and righteousness which can be proposed and set against those claims, and which only law and justice can have a respect unto, in this case, as that whereby their claims are fully answered and satisfied. Any other ground of plea, from the particular destination or intention of our Lord's death, must be altogether foreign, improper and irrelevant, in the present case. So that the bringing of Christ and his blood within the reach of faith can have no manner of dependence on such a ground.

And it may be further observed here: that though law and justice have no respect to the particular objective destination or intention of our Lord's satisfaction and righteousness as to what particular persons the same was designed for, yet there is a general objective destination and intention thereof which they have a respect unto. And wherein lies this? It does not lie in any particular act of God's purpose about the death of Christ, or of his intention in dying, but it is a thing interwoven with the glorious constitution of his person. For law and justice did not get Him to deal with [them] as a private person, of Adam's ordinary posterity, but they [law and justice] got Him to deal with [them] as one upon whom they could have no original claim from the tenor of the Covenant of Works, and

therefore as a public person in the human nature, whose atonement and righteousness could not be for Himself, but was necessarily, in the very nature thereof, for the benefit of mankind-sinners as such. Now:

V. In whose behalf is it that law and justice have a respect unto the justice-satisfying and law-magnifying nature of Christ's atonement and righteousness? It is not in behalf of every mankind-sinner indifferently, but it is 'in behalf of every sinner who is found betaking himself thereunto by faith, upon the divine warrant,' (which has been explained) 'as the same is unto all and upon all them that believe, without any difference.' It is the express testimony of Scripture, and a most material testimony in the present case (which, if duly considered, might be decisive of the whole controversy), that the New Covenant righteousness is unto all and upon all them that believe, for there is no difference. At the bar of law and justice, no regard is paid to any difference among men, either from their outward characters in the world or from God's foregoing determinations and appointments concerning them. No consideration is had of who were elected, or who in particular were the purposed and designed objects of our Lord's death. There is no further question at that bar, but: Who are taking up their stand by faith upon the glorious foundation of Christ's righteousness (including his atonement)? And it is sustained for all such unto their justification. It is unto them all for the full benefit thereof; and it is upon them all as their sufficient clothing: their robe of righteousness.

The sovereign Lord has a secret counsel in heaven where this righteousness is considered as wrought out for his chosen people and allotted for them only, as such. But He likewise has an open court on earth where the judgment is set in the sinner's conscience by an efficacy of his Word; law and justice being seated on the tribunal. And it is a fundamental statute of his kingdom that in this court the surety-righteousness be proceeded upon, according to the intrinsic merits of the

cause, in behalf of every law-condemned sinner who is taking up his plea and rest thereupon by faith, as the same is freely exhibited to him in the gospel. And all this without any regard to that peculiar consideration which is had of persons in the secret council above. Thus, though elect and believers will prove to be all one in the event, yet the matter is ordered by such a mystery of divine wisdom and sovereignty as to leave no bar in the way of believing with respect to any, wherever the gospel comes.

Moreover, while law and justice have only a respect to the justice-satisfying and law-magnifying nature of Christ's atonement and righteousness in behalf of every sinner who is found betaking himself thereunto by faith, yet this is not on the account of his faith, or for the sake thereof. His faith takes up the claim, but it no way belongs to the ground of his claim or the matter of his righteousness. It is only believers, whom law and justice can find standing upon the ground of the New Covenant righteousness, and being so found, they, as law-condemned sinners in themselves, are acquitted and justified upon the account of this righteousness. And so the case is represented in Acts 10:43, 'To Him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.' According to the tenor and method of dispensation at the bar of law and justice, it is not whosoever was elected, or whosoever was designed and intended to be an object of Christ's death in the former transaction of the New Covenant, but it is whosoever believeth in Him, upon the present administration of that Covenant by the Gospel, that shall receive remission of sins, the door being equally open to all in the way of believing. Again, though it is only all that the Father gives Him, who, in the event, shall come to Him; yet our Lord says, 'Him that cometh to me I will in no wise cast out' (John 6:37). The door stands open to every comer whose warrant and entertainment depends upon the opening of this door to him in the gospel, and not upon there having been any particular view had of him in the former appointment or offering up of the great sacrifice for sin.

The sum of the matter is this: that the Lord is pleased to gather his elect from among others by such a dispensation of the gospel as takes no more notice of them than others. All the peculiar respects which the purchased redemption has to them, all the particular respect which Christ had to them in his death, is altogether abstracted from in the dispensation of the gospel. The glorious Redeemer, with his plenteous redemption, is equally set forth to all by the gospel for being received and rested upon, according to the present revelation and exhibition to everyone, not according to what views were had of particular persons in the original providing of such a Redeemer and redemption. And this unlimited method of dispensation is what the Lord blesses for gathering in his elect, while they are gathered in upon no other ground, by no other invitation or welcome than what is common to them with all other hearers of the gospel (who therefore must be left inexcusable under a heinous aggravation of their guilt and punishment).

Section III

Concerning the Warrant of Faith

The debate about the warrant, or ground, of faith, does very much coincide with the question about the Gospel-call, and, accordingly, it has been so far considered under the foregoing head. Yet, a further view may be here taken of that matter.

The doctrine contained in Mr. Mair's Dissent, upon this head, is, 'That some universal objective destination of the death of Christ, as having in some sense died for all mankind, necessarily belongs to the pleadableness of Christ's satisfaction and righteousness at the bar of law and justice, so that the sinner's plea to be proponed¹⁵ and sustained at the bar of law and justice, is a claim of right to Christ's blood arising from the foresaid universal objective destination.'

The plain amount hereof is that faith's warrant for applying the blood of Christ, or the ground upon which it is to do so, lies in a right to this blood from its having been shed for all men in each of their names, that this is to be the ground and matter of faith's plea at the bar of law and justice, as if Christ's satisfaction and righteousness were not otherwise pleadable at that bar. [This] Doctrine [is] plainly subvers[ive] of our received principles on this head, as laid down from the holy Scriptures in our Confession of Faith and Catechisms.¹⁶ And here the true warrant or ground of faith may be explained, the truth on this head vindicated, and the bad import of Mr. Mair's doctrine concerning it laid open.

¹⁵ [proposed]

¹⁶ Our received principles on this head, are set forth in the Committee's Illustration, from those passages of Scripture and of our subordinate standards, which are quoted upon the seventh article of the Synod's Act about doctrine [see the Appendix].

Article 1

The True Warrant, or Ground, of Faith Explained

It is justly declared in the seventh article of the Synod's act about doctrine that 'the formal ground and reason of faith does no wise lie in any particular objective destination of Christ's satisfaction and righteousness, or in any particular objective intention wherewith he made and fulfilled the same, but it wholly lies in the glorious Person and Offices of Christ, with his satisfaction and righteousness, as freely and equally set forth by the Gospel unto all the hearers thereof, with the Lord's gracious call and command for each of them to come over by faith unto this glorious foundation, and with absolute promises of justification and eternal life through Christ to mankind-sinners as such in the Gospel, the possession of which blessings is to be certainly obtained in this way of believing.' What is here said about the ground upon which faith proceeds, and the reason of its procedure in closing with Christ, has been explained already as it respects the Gospel-call, while faith yields obedience to that call in coming over to the same ground upon which the call proceeds and unto which it freely invites. But for a further clearing of this matter, it may be observed that:

I. True justifying and saving faith is very mysterious, both in its nature and exercise, as Christ believed on in the world belongs to the great mystery of godliness.¹⁷ Though faith be no wise an irrational work, it lies very far above the sphere of a rational work; though saints do by no means act irrationally when they believe, yet there is something much higher in believing than an acting most rationally. It is therefore a gross and dangerous mistake (p. 134) to suppose that the sure ground in the object of our faith to lean on must be rationally evinced. For, in working faith, the Lord does open the eyes to behold wondrous things; He

¹⁷ 1 Tim. 3:16

brings [one] forth to the light and makes [one] to behold his righteousness.¹⁸ And this plainly says that the sure ground in the object of our faith to lean on is a thing with respect to which the most rational unbeliever is woefully blind, or as a person shut up in gross darkness, so that he can have no adequate view of Christ and his righteousness.

II. Faith acquires¹⁹ a particular saving interest²⁰ in Christ and his blood, with his whole righteousness and salvation, which interest it acquires therein by appropriating the same to the person's self.

There is a full warrant to believe, or a general right of access to Christ by faith, which all the hearers of the Gospel have before they believe and whether they ever believe or not. And in this respect, the provision of the New Covenant is their own mercy.²¹ Which warrant, or right, faith believes and improves. Yet faith is not a mere believing of an interest which the person had before and it is no way a believing of any supposed interest in Christ's blood from its having been shed for the person, as for every person. But a particular saving interest in Christ and his blood is acquired by faith, such as the person had not before, or which did not hold true of him before he believed.

This new saving interest lies in being united to Christ through an embracing of Him by faith, so that his righteousness is graciously imputed to the person. Who

¹⁸ Ps. 119:18; Micah 7:9

¹⁹ That is, by the instrumentality of faith, a person obtains, or gets, the property of what was not his before believing.

²⁰ ['interest' throughout this article is being used in the older sense of 'a legal right to something']

²¹ [This is probably a reference to Jonah 2:8, 'They that observe lying vanities forsake their own mercy,' and 2 Cor. 6:1-2, 'We... beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)']

is therefore invested with this justifying righteousness enjoys pardon and peace through the same, is accepted as righteous in God's sight on account thereof, and is endued with a personal right to all the privileges of the sons of God as being graciously received into their number. And nothing of this can be pretended to hold true of any unbeliever, or to be any otherwise obtained than through faith.

Neither is it a mere possession upon a former right that faith thus obtains. For as the general right of access to Christ, which all the hearers of the gospel have, is only a right for coming to deal in the market of free grace: none can have any personal right in what is there set forth, any personal title thereto, till he buy the same in that market,²² where the sinner's side of the bargain (without money and without price) is just a giving up with all self-righteousness and all creature-ports for his soul, in taking hold of God's covenant by faith. And thus he is brought into the bond of the covenant, or personally instated therein so as to be vested with a covenant-right and title which he had not before. He takes out a personal right of interest by faith upon the ground of that general right of access which he formerly enjoyed. Wherefore faith takes possession of Christ and his blood with his whole righteousness and salvation just by taking out a new interest, a new claim of right and property therein, as it apprehends and applies the glorious charter of the New Covenant.

But this new interest in Christ and his blood is not merely a benefit which faith acquires or which a believer is privileged with, for it is also what faith believes, or what belongs to the material object of faith in its direct outgoings upon Christ. Faith believes justification and adoption as enjoyed through an imputation of Christ's righteousness to the person. It believes the love that God has to the person; it believes his being clothed with the garments of salvation, covered with the robe of righteousness. It says, 'Surely in the Lord have I righteousness and

²² Isa. 55:1; Rev. 3:18

strength.' It calls Christ *Ishi* ('my Husband') and it calls God, 'my Father'.²³ And faith's believing of all this consists in a persuasion thereof: a persuasion by which the person appropriates to himself what lies in common upon the field of the gospel. He thus takes it all home to himself and makes it all his own. But this appropriating persuasion is vastly different from any natural or general notion, nor is it any such persuasion as a person can work up his mind unto from a rational evidence of things. For:

1. It is a supernatural persuasion. Not only the object about which it is taken up and the evidence upon which it is formed do far exceed any natural capacity or comprehension of the mind, but likewise the very acting of this persuasion is far above any natural power or influence as it is produced by a gracious, secret, invincible and sweet efficacy of the Holy Spirit, who implants the grace of faith and does fulfil the work of faith with power.²⁴
2. It is a lively persuasion, or it is the act of a soul spiritually quickened, an exercise of new life from Christ so that the whole soul is endued with a lively motion, flowing in to the goodness of the Lord.²⁵
3. It is a seeing persuasion. The Holy Ghost works as the Spirit of Wisdom and Revelation in the knowledge of Christ so that the eyes of the understanding are enlightened: they are spiritually opened and a divine light is sweetly diffused through the soul which gives a real and ravishing view of Christ in the Word.²⁶

²³ 1 John 4:16; Isa. 61:10; 45:24; Hos. 2:16; Jer. 3:19

²⁴ 2 Thess. 1:11

²⁵ Jer. 3:22

²⁶ Eph. 1:17,18

4. It is a receiving persuasion. Hereby Christ Himself, with his whole righteousness and salvation, is actually received and appropriated as God's free gift to the person. This persuasion of faith is the hand into which God actually puts the gift, and it joyfully receives Christ into the heart with confidence of interest in him unto salvation.²⁷

5. It is a resting persuasion by which the soul comes to a satisfying rest in Christ. So that there is a prevailing concern about the whole of salvation through Christ. And at the same time there is such a prevailing confidence of this salvation through Him as brings the soul to sweet rest and satisfaction about all its concerns of pardon, acceptance, holiness, and eternal happiness (Matt 11:28,29).

III. This appropriating persuasion which faith exerts has a sufficient warrant and ground in the Word of grace, in the offer and call of the Gospel, without any respect to divine purposes and intentions or to the person's inward experiences. It greatly differs from that sensible assurance of an interest in Christ or of salvation, which arises from a view of the Lord's work in the heart, or which we are privileged with when the Spirit itself bears witness with our spirit that we are the children of God. And abstracting from all consideration of the Father's purpose or Christ's intention about the particular objects of his death, it wholly proceeds upon the present revelation of Christ in the Gospel. There it is that faith meets with an object fully suitable and satisfying, even the glorious person and offices of Christ with his satisfaction and righteousness, as in themselves considered. And faith takes up a sufficient ground, a full warrant for appropriating this glorious object to the person's self, with a firm persuasion of an interest therein to eternal life, just as it finds the same freely and equally set forth by the Gospel unto all the

²⁷ John 1:12

hearers thereof, with the gracious call and absolute promises which accompany that exhibition of Christ. For:

1. All the privileges and blessings of the New Covenant are generally and indefinitely set forth by the Gospel upon this very design, that each person who hears it may take all to himself in a way of believing, as there cannot otherwise be any proper entertainment given to the Gospel. An indefinite declaration is made of God's name as the 'LORD OUR GOD' and of Christ's name as the 'LORD OUR RIGHTEOUSNESS', and all covenant-blessings are presented to us in absolute promises, all which is certainly for being believed. But every person is to believe for himself, not for another. It is a mock-faith if a person believes only that some others have a saving interest in God and Christ, and the promises, as he has no business about making this particular application to others so that he is still a rejecter of the whole if he do not believe with an appropriation of the whole to himself while the revelation of grace is made to him for this purpose or for none at all.

2. The declarations and promises of the Gospel are made to men with relative words, or terms suited for appropriation, such as, 'you', 'your', 'thou', 'thee', 'thy'. And when these enter into the ear of faith, they immediately point out or specify the person, as all holding true of him in particular. The Gospel is primarily dispensed to the congregation of the dead, men who are spiritually dead in trespasses and sins, as it is the glorious channel of divine influence for quickening them. And while a sinner continues thus dead, he can have no real apprehension of Gospel declarations and promises as belonging to him. Yea, it then continues to be one of God's secrets whether he shall prove to have any particular lot in that matter. But whenever the person is spiritually quickened, and thus brought to the hearing of faith, immediately the word of grace strikes the

ear of faith, as spoken to him, and he credits it with terms of appropriation: 'me', 'my', 'mine'.

3. As thus there is no presumption in the appropriating persuasion of faith while it only corresponds to the very design and nature of Gospel declarations and promises, by way of obedience to God's call: So there can be no delusion or falsehood in it, but it is a matter of infallible truth. For when faith is beholding Christ, He is then revealed in the Person (Gal. 1:16) by a glorious and sweet light from Him as the Sun of Righteousness, which gets entrance into the eye of faith, and Christ is revealed in the person as presently made his own by a free and actual gift which faith believes. Though still, it is not Christ in the heart, but Christ in the Word, whom the person receives and claims for his own, just as one takes up with the natural sun not in his own eye, but in the firmament.²⁸

According to the mysterious dispensation of the New Covenant, when the hand of faith is stretched out in receiving-work, God is then actually putting the gift into that hand: when the mouth of faith is opened, God is then filling it abundantly (Ps. 81:10), filling it with Christ as the bread of life and with his blood as drink indeed. When a person is believing the righteousness of Christ to be his own for justification and eternal life, God is then making it his own by a gracious imputation thereof. And thus Christ Himself, with all his benefits in the free promises of the Covenant, is really made the person's own, just as he is believing all to be his own. Faith's receiving act is an act of belief or persuasion. It truly receives: as the eye receives light, as the hand receives a gift, or as the mouth receives food. But while it thus receives from God as he reaches out the blessing in the Word of grace, and

²⁸ [Gib's analogy is that one does not take up the physical sun literally into one's eye, but takes in the sight of the sun into one's eye from the sky, which is analogous to beholding and receiving Christ the Son by the Word.]

so receives what the person formerly had not, this is just a believing that he presently has it all for his own. Such a wonderful power and privilege it is which God bestows on true faith that He makes all to be personally and savingly the man's own, just as the man is taking all to himself and making all his own by an appropriating persuasion of faith.

But the warrant, the formal ground and reason of the person's faith or persuasion, as to all this matter, does no way consist in what experience he has of the Lord's special and saving way of dealing with him. As when a friend is offering anything by way of a free gift to a person, it never comes to be personally his own till he actually receives it. And he then claims it as his own, not on the footing of his act in receiving it, but of his friend's offer by which he was warranted to receive and keep it. Just so, as to faith's claim of right in Christ (with his satisfaction, righteousness and whole salvation), it is no way founded upon a person's experience of the Lord's enabling him to receive by the appropriation of faith, nor yet upon his own act in receiving, but it is altogether founded upon the Lord's free offer and call in the Gospel, as what still continues to be the ground of claim.

Article 2

The Truth on this Head Vindicated

What has been said does somewhat explain the nature and exercise of faith as it proceeds upon the present revelation of Christ in the Gospel, without any respect to the erroneous and false ground of Christ's having shed his blood for each of mankind, or of a pretended right to his blood on that account. But for vindicating this subject from the great misrepresentation thereof, and for dispelling the thick mist which is raised thereupon by Mr. Mair's new doctrine, it may be further observed that:

I. The declarations of grace about an interest in Christ and his blood, are not for being applied to any one in particular before he believe, but only in his believing. The purposes of grace, indeed, have an application to particular objects from all eternity in the counsel of God, which yet continues a secret to every one, till he make his calling, and so his election, sure to himself. And the declarations of grace about the general claim, or right of access to Christ (in respect whereof unto us a Child is born, unto us a Son is given, sent to bless us), which all the hearers of the gospel have, are applicable to each of them before they believe (or though they should never do so).

But the declarations of grace about an interest in Christ and his blood (as when it is said, 'He has borne our griefs and carried our sorrows, was wounded for our transgressions, was bruised for our iniquities, the chastisement of our peace was upon him, with his stripes we are healed; the Lord has laid on Him the iniquity of us all,' and when He is said to be the 'Lord our Righteousness', made sin for us, made a curse for us, the propitiation for our sins, our peace, delivered for our offences and raised again for our justification), though these and such other declarations are to be set forth in the dispensation of the Gospel for being applied by faith upon the foresaid general right, yet they can never be applied to any

person in a state of unbelief. They are not to be reckoned true of every one before he believe, as the reason why he should believe, for they hold true only of such as are in due time made to believe. And even such [persons] cannot know these declarations to be true of them particularly, but in believing, while they have a sufficient ground and reason of faith laid out for them in the offer and call of the gospel. These declarations, then, are always to be considered as the language of faith, not of carnal reason or unbelief; and as always true to persons in the mouth of faith; but never as true to them in the mouth of unbelief, which cannot really speak any truth about Christ.

II. That truth about Christ and his blood which justifying faith immediately terminates upon is a matter of present truth, and [is] considered only as such. In the case of justification, or at the bar of law and justice, faith has no back-look on divine purposes and intentions; it takes no consideration of what may have been formerly true about the person in any counsels of the Father and the Son concerning him. It makes no inquiry whether any particular eye was had to the person in the former appointment and offering up of Christ's sacrifice, but it looks straight out to Christ as revealed in the Word, to his blood and righteousness as there set forth. And on the ground of the free exhibition, it applies all to the person's self, or, it takes up a saving interest in Christ, a claim of property in his blood and righteousness, by the appropriation which has been explained. And this interest, this claim of property, is not a former truth which faith took rise from as the ground and reason thereof, but it is a present truth which faith terminates upon as the material object thereof in the supernatural mystery of its appropriating act. Thus faith apprehends the blood of Christ as a full payment of the person's debt, a full satisfaction for his guilt in particular; it believes that his blood is so. It pleads and rests upon the same as such.

But in what sense is it that faith takes the blood of Christ to be such a payment and satisfaction for the person? Not in the sense of its having been formerly designed to be so, but of its being presently sustained to be so at the bar of law and justice, according to the sovereign method of grace. Whom it was particularly that Christ offered up the atonement for, and for whom the Lord received it off his hand, is a matter no way considered in the present case. But God and Christ are presently offering this atonement in the Word of grace to be received by faith, upon which ground faith receives it (Rom. 5:11), appropriates it and rests upon it as an atonement for all the person's guilt, unto eternal salvation.

III. This interest in Christ's blood is fully satisfying to faith and fully satisfying to the conscience. The Law brings home a most particular charge upon the conscience and faith gives as particular an answer thereto in appropriating Christ's blood. For faith is said to drink his blood, and it²⁹ is therefore found as particularly belonging to the person as anything which a man has drunk into himself. Faith has thus a most particular claim to the blood and righteousness of Christ, so that law and justice find the person standing in a most particular relation thereto by faith, and giving in the same [relation] as a most particular answer to every law charge, which [relation] is sustained as fully relevant in law for his absolution. And the person rests in an assured confidence of the full payment of his debt, or of a full satisfaction made to justice for his guilt, by this atoning blood.

Moreover, as faith could have no footing in the universality of redemption (which admits of no certain connection between the death of Christ and salvation),³⁰ so it has no immediate concern with the particularity of redemption

²⁹ [Christ's blood]

³⁰ [That is, a hypothetical universal redemption does not actually save anyone, and so there is no necessary connection between such a hypothetical redemption and salvation for one to trust in by faith.]

as any way belonging to its ground and warrant, or yet as any bar in its way.³¹ But, according to the doctrine of particular redemption, it³² finds an inseparable connection between the death of Christ and salvation. And as faith has immediate access to his death and blood in the Word of grace, it finds a full salvation necessarily coming along therewith through a most efficacious merit, and it takes hold thereof as a glorious link which infallibly brings the whole chain along with it unto eternal redemption. Wherefore this interest which faith takes up with in Christ's blood, contains the most abundant and overflowing satisfaction to the whole soul.

IV. In all this matter which has been considered, faith acts most properly, or (to use Mr. Mair's expression) faith acts as it is faith. There is no question but that 'Faith, as such, must always terminate on a record or testimony,' and that 'in its proper nature it is the soul's 'Amen' to the divine record or testimony, and so setting to the seal that God is true,' and that 'where the sinner by faith apprehends good to himself,' this good must be brought within the reach of a particular 'applying faith, in a record bearing the sinner's claim thereto.'

But there is no such thing in all the Bible, or any way belonging to the gospel of Christ, as a record or testimony to every person that Christ's blood is the payment of his debt, a satisfaction to law and justice for his guilt, according to Mr. Mair's doctrine. And if there cannot be a sufficient ground for faith to build upon in appropriating Christ's blood as a payment of the person's debt and a satisfaction for his guilt, unless this very thing were particularly recorded and testified to the person before-hand, it must then follow that there is no sufficient foundation in Scripture for the faith of pardon, acceptance and salvation, as it [surely] will not

³¹ [Gib is arguing that a Limited Atonement is no ground of, and hence no bar to, faith, just as a Universal Atonement can be no ground of faith: the ground of faith is in the right and title of the offer of the Gospel revealed in the Word, not in the design of the Atonement, hidden in God's mysteries.]

³² [faith]

be pretended that there is any record or testimony [of such] in all the Bible, particularly [in] telling every or any person that he is pardoned, accepted, and will be saved. Moreover, supposing there were such a record or testimony in Scripture as Mr. Mair alleges, what could it signify to a person who were in earnest about his salvation? What could it avail to his faith? Certainly a man could find no peace or comfort to his soul from such a payment of his debt and satisfaction for his guilt as is common to all [people], such as leaves his salvation at an utter uncertainty and a thousand to one but it must land him in hell rather than heaven.

But true faith, faith in earnest, proceeds upon a quite other sort of testimony, even that testimony which the gospel bears concerning the Person, offices, satisfaction and righteousness of Christ, in themselves considered, with the intrinsic suitableness and sufficiency thereof for the sinner, the offer of all made to him in a way of free promise, and the Lord's call requiring his acceptance thereof by faith. And thus, the good of the Covenant is brought within the reach of a particular applying faith in a record bearing the sinner's claim, or right of free access to the same. And though faith acts toward this general testimony with love, desire and delight, yet faith is not thereby left to be a mere act of love, desire or delight as Mr. Mair alleges. But it acts most properly as faith: crediting, saying 'Amen', and setting to the seal to the divine testimony. And how does it so? Not as a mere human or historical faith, which confines the particularity of its assent to the particularity of a testimony. No; but it acts as a divine faith according to the real mystery of its nature. Thus by an appropriating act, it extracts a particular treasure out of God's general testimony while this general testimony is given out just for every one's faith to make it particular to himself. And so faith appropriates the blood of Christ as the payment of the person's debt, a satisfaction to justice for his guilt, such as will infallibly and sweetly issue in his eternal salvation.

V. As faith is thus exercised upon Christ, it enters by Him as the door into the house of mercy. And here a most glorious prospect lies open to its view: so that it looks backward upon the purposes of divine love and grace toward the person from all eternity, and it looks forward with a lively hope upon the person's salvation to all eternity. No man is called or allowed at first instance to look back on any counsels of the Father and the Son concerning him by believing that Christ intentionally died for him in particular. But the person must first turn his eyes straight forward to the open door of the house of mercy, so as to enter thereby; and he thus comes within view of all the glorious things in that house, from the one end of it to the other.

Jesus Christ is evidently set forth to sinners before their eyes, crucified among them (Gal. 3:1); a present revelation and offer is made of Him as crucified, or dead, for them to rest upon in the way of receiving Him by faith. And faith receives Him with appropriation, saying, 'Christ is mine; his satisfaction and righteousness are mine.' It speaks not immediately of what was or will be, but it says, 'He is mine; these are mine,' upon the ground of that present offer which faith accepts. Moreover, the believing of this present interest in Christ is directly a faith of eternal life and salvation by Him, as lying secured in the merit of his death; and it is directly a believing that whatsoever Christ did for the redemption of mankind, he did it for the person, as faith deals not immediately with the former intending, but with the present sustaining of all this for the person.

Such is the direct exercise of faith in the case of justification. And when it thus appropriates its object, it has a glorious privilege under the Holy Spirit's influence: of going farther and farther out upon its object in the Word, so that it looks backward and forward through the wide field of grace in ascending the hill of God. It rises up to a view of election, in the Lord's everlasting love, to a view of Christ's amazing love, in laying down his life for the person and to a view of the

soul's portion in the land afar off, which makes [one] to rejoice in hope of the glory of God.

But still, it is a present interest in Christ, by a present receiving of Him, that sinners have immediately ado with. And as it is the duty of all who hear the Gospel to take out, or verify, this saving interest to themselves by the appropriation of faith, so these other blessed interests (here spoken of) will always be found inseparably connected therewith in the chain of free grace.

What has been said concerning faith respects a due exercise thereof according to the Scriptural view of the matter, not according to what imperfections of its exercise may readily be found in the Lord's people. All should be earnestly crying for this precious faith, as it is the gift of God. And those who have obtained it should aim at progress in the lively exercise thereof, saying unto the Lord, 'Increase our faith'.

Appendix:

Act of the Associate Synod

Containing an Assertion of some Gospel-Truths
in Opposition to Arminian Errors upon the Head of Universal Redemption³³

April 18th, 1754

Edinburgh, Scotland

I. That in the Covenant of Grace, our Lord Jesus Christ became the federal Head and Representative of those only among mankind-sinners, whom God has, out of his mere good pleasure from all eternity, elected unto everlasting life; and for them only He was made an undertaking Surety.

Isa. 53:10,11; John 10:26; 17:9; Rom. 5:15-21; Eph. 1:4,5,11; Col. 1:18; [Westminster] Confession of Faith, Chap. 3 § 6 and Chap. 8 § 1,5; [Westminster] Larger Catechism, Answer to Questions #30, 31; [Westminster] Shorter Catechism, Answer to Questions #20, 21.

II. That our Lord Jesus Christ has redeemed none others by his death but the elect only: Because for them only He was made under the Law, made sin, and made a curse; being substituted only in their Law-room and stead, and having only their iniquities laid upon

³³ [As given in Adam Gib, *The Present Truth*, vol. 2, Progression 5, Part 2, pp. 138-142]

Him, or imputed unto Him; so that He did bear only their sins; for them only He laid down his life and was crucified: For their sins only He made satisfaction to divine Justice; for them only he fulfilled all righteousness; in their stead only was his obedience and satisfaction accepted; and for them only He purchased redemption, with all other benefits of the Covenant of Grace.

Isa. 53:4-6, 8; John 10:15; 15:13; 17:19; Rom. 5:8,9; 8:33,34; 2 Cor. 5:21; Gal. 3:13; 4:4, 5; 1 Thess. 5:9,10; Tit. 2:14; 1 Pet. 1:18-20; 1 John 4:9,10; Confession, 3.6, 8.1,5; 11.3,4; Larger Catechism, #44, 57; Shorter Catechism, #21.

III. That there is but one special redemption by the death of Christ, for all the objects thereof; as He died in one and the same respect for all those for whom He in any respect died: Or, He died out of the greatest special love, for all in whose room He laid down his life; with an intention of having them all effectually redeemed and saved, unto the glory of free grace.

Isa. 53:4-6, 8; John 10:15; 15:13; 17:19; Rom. 5:8,9; 8:33,34; 2 Cor. 5:21; Gal. 3:13; 4:4, 5; 1 Thess. 5:9,10; Tit. 2:14; 1 Pet. 1:18-20; 1 John 4:9,10; Confession, 3.6, 8.1,5; 11.3,4; Larger Catechism, #44, 57; Shorter Catechism, #21.

IV. That the Intercession of Christ is infallibly of the same extent, in respect of its objects, with the atonement and satisfaction made in his death: So that he actually and effectually makes intercession for all those for whom he laid down his life, or for whom he hath purchased redemption; that it may be fully applied to them in due season.

John 17:24; Rom. 8:34; Heb. 7:24,25; 9:12,24; Confession, 8:8; 17:2; Larger Catechism, #44; Shorter Catechism, #25.

V. That the death of Christ, as it is stated in the Covenant of Grace, has a necessary, inseparable, certain and infallible connection with, and efficacy for the actual and complete salvation of all those for whom He died: So that redemption is certainly applied and effectually communicated to all those for whom Christ purchased the same; all [persons], in whose stead He died, being, in due season, effectually called, justified, adopted, sanctified and glorified.

Isa. 53:10,11; John 6:37,39; Rom. 4:25; 8:30; 1 Cor. 1:30; Eph. 1:11,14; Col. 1:21,22; Tit. 3:7; Heb. 9:12,15; 10:10,14; Rev. 1:5,6; Confession, 3.6; 8:1,5,8; 10:1; 11:4; Larger Catechism, #57,59; Shorter Catechism, #20,29.

VI. That Christ and the benefits of his purchase cannot be divided; neither can these benefits be divided one from another: Wherefore we are made partakers of the redemption purchased by Christ, or, of the benefits procured by his death, only through the effectual application thereof to us by his Holy Spirit, working faith in us; and thereby uniting us to Christ in our effectual calling: And whoever do actively receive and enjoy any benefits of his purchase, as they do it only in the way of enjoying Himself; so they will all be brought forward, in due time, to the full enjoying of Himself and all his benefits forever. And whatever things are actively received or used any otherwise than by faith in a state of union with Christ, are not to be reckoned among the benefits purchased by his death.

Job 24:18; Ps. 37:16; Prov. 3:33; 8:19,21,35; John 1:12; Rom. 8:17,32; 1 Cor. 1:9; 3:21-23; 2 Cor. 1:20; Eph. 1:13,14; 2:8; Tit. 3:5-7; Confession, 3.6; 8:1,5; Larger Catechism, #57,58; Shorter Catechism, #29,30.

VII. That whereas there is a general, free and unlimited offer of Christ, and salvation through Him, by the gospel, unto sinners of mankind as such (upon the foundation of the intrinsic sufficiency of the death of Christ, his relation of a kinsman-redeemer to

mankind sinners as such, and the promise of eternal life through Him to mankind sinners as such in the gospel), with an interposal of divine authority in the gospel call immediately requiring all the hearers thereof to receive and rest upon Christ alone for salvation as He is freely offered to them in the gospel; and whereas all the hearers of the gospel are thus privileged with an equal, full and immediate warrant to make a particular application of Christ with all his redemption and salvation, severally unto themselves, by a true and lively faith: So the gospel offer and call, containing the warrant of faith, cannot require or infer any universal atonement and redemption as to purchase, but are altogether consistent with and conformed unto the Scripture-doctrine of particular redemption, which is expressed in the six preceding articles:

Because our Lord Jesus Christ, in the glorious constitution of his Person as God-man, Immanuel, God with us, does stand in an equal or undistinguished relation of a kinsman-redeemer to mankind sinners as such:

And because his mediatory offices, in the true and glorious nature thereof, do stand in an equal or undistinguished relation and suitableness, to the case and need of mankind-sinners as such:

And because the atonement and righteousness of Christ are in themselves of a justice-satisfying and law-magnifying nature, containing the utmost of what law and justice can require, for repairing the whole breach of the Covenant of Works and fulfilling the same, in order to the justification of mankind-sinners as such, who are warranted to betake themselves thereto by faith:

And because in the case of a sinner's justification, law and justice have no respect to God's sovereign counsel about what persons belong to the election of grace, for whom only Christ was employed to make satisfaction and fulfil all righteousness, and for whom alone He intentionally did so; or, which is materially the same thing, they have no respect to the particular objective destination or intention of Christ's satisfaction and righteousness, in the transaction of the new covenant, as any way

belonging to the pleadableness thereof at the bar of Law and Justice; but they (viz. Law and Justice) have a respect only unto the justice-satisfying and law-magnifying nature of this atonement and righteousness in behalf of every sinner who is found betaking himself thereunto by faith upon the divine warrant, as the same is unto all and upon all them that believe, without any difference:

And because, therefore, the formal ground and reason of faith does nowise lie in any particular objective destination of Christ's satisfaction and righteousness, or in any particular objective intention wherewith He made and fulfilled the same, but it wholly lies in the glorious person and offices of Christ, with his satisfaction and righteousness, as freely and equally set forth by the gospel unto all the hearers thereof, with the Lord's gracious call and command for each of them to come over by faith unto this glorious foundation, and with absolute promises of justification and eternal life through Christ to mankind-sinners as such in the gospel, the possession of which blessings is to be certainly obtained in this way of believing.

Ps. 89:19; Prov. 8:4,18,19; Isa. 9:6; 53:8; 55:1-4; Jer. 23:6; Matt 1:23; 3:15; 11:28; John 1:12; 3:16; 6:32,37,39,40; Acts 10:43; 13:38,39; Rom. 3:22-26; 10:4,8-10; 16:26; Eph. 1:13; 1 Tim. 2:5; 1 John 4:8,16; 5:11; Rev. 22:17; Confession, 7.3; 8.2,4; 11.1; 14.2; 21.5; Larger Catechism, #32, 63, 72, 194; Shorter Catechism, #31, 86.

The End